



September 2025

## ***THE CALL***

### **St. Thomas More Fraternity, Secular Franciscan Order**

*From Gospel to Life and Life to Gospel*

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Minister: Sita Chakrawarti, OFS; Vice Minister: Janette Martin, OFS; Secretary: Thomas Bender, OFS; Treasurer: Joseph Kennedy, OFS; Formation Director: Michael Landrigan, OFS; Councilor-at-Large: Ann Corro, OFS,

#### **Meeting – 2:00 p.m. - Sunday, September 14, 2025**

Our Lady of Lourdes Catholic Church Hall  
830 23rd St S, Arlington, VA 22202-2445

We are collecting bath towels for the homeless in neutral colors but NOT white as is too difficult to wash a white towel back to white.

- *Opening Prayer* – Ritual, p. 35.
- *Ongoing Formation* – Please read over *The Rule of the Secular Franciscan Order*, especially Chapter One, and MOST especially, the Articles 2 and 3, which we will be discussing. Our discussion last time dealt with what originally attracted us to this order. This month, let's discuss,
  - What keeps us here in the Order?
  - What are we getting out of being a Secular Franciscan?
  - What would we like to get more of, or something that we aren't getting now?
- *Fellowship*
- *Business Meeting*
- *Liturgy of the Hours* – Evening Prayer II for the Feast of the Exaltation of the Holy Cross
  - All except Hymn from Proper of Saints, Triumph of the Cross, Evening Prayer II.
  - Hymn TBD. Please bring your breviary and hymnal.
- *Closing Prayers* – Ritual, p. 36.

#### **Remote Access to the Monthly Meeting Info**

Zoom Link:

<https://us02web.zoom.us/j/85418000041?pwd=d0pFSDREaDJmdjZpNWlqbllI4T20rZz09>

Meeting ID: 854 1800 0041

Passcode: 668951

Dial by your location:

Phone: +1 301 715 8592

## Minister's Notes

My mother and my grandmother were pack rats, and I have also always enjoyed collecting nice things. Thus, I inherited a lot of stuff. For many years, most of this stuff lived in boxes, either in storage or following Mama and me around the world. Foreign Service Officers are notorious for not unpacking things, because they only have to be repacked when we move again. I have spent the past several years, both since my mother's death and since my return from my last overseas assignment, trying to declutter.

This was impossible on my own, as I could not lift everything or dispose of it all. I have been blessed with having the help of a couple of friends who have been able to do all that I could not. However, their help was only sporadic, as they had other responsibilities and commitments. Finally, a couple of weeks ago, we unpacked the last of the boxes, and I had only a couple of smaller boxes containing things to sort and match up, such as cups and saucers; I could then decide whether to keep or get rid of them. At last, even that is done, and most of the stuff is going out. (We won't talk about the closets and bookshelves...) It feels really good to be free of so much stuff, and the house is both cleaner and lighter as a result.

That started me thinking about decluttering on a different level. For example, how often do we feel slighted or upstaged when someone does something that we thought would give us a chance to shine? Whether it's leading a program or a psalm, when we think we're the ones designated to lead but someone else takes over, it can generate annoyance and a

## Professions

9/11/2016

Andrea Bender	Irenaeus
Thomas Bender	Thomas More
Sita Chakrawarti	Clare

## Birthdays of the Month

September - None

October

Ralph Palasek (6<sup>th</sup>)  
Bernadette Lozano (23<sup>rd</sup>)

## Necrology

James R Dimond (Min.) – September 23, 2015

bruised ego. Even if we had a chance to take the lead in another part of the program, and we both did a good job, we can still feel resentment. We may or may not express those feelings, but they are there.

This happened to me recently, and I was confused and angry about why someone else had been asked to do something I had been asked to do before she was and had prepared for. There are at least two ways to react to this situation. One is to indulge our egos and wallow in our vanity. By harboring such feelings, whether spoken or not, we risk engendering ill will, but we really harm ourselves most of all. Later on, it occurred to me that, in not squelching that reaction as it occurred, I had missed an opportunity to practice St Francis' "perfect joy."

We can confess those sins and receive Our Lord's pardon for them. But does that really solve the problem? We atone for that particular incident, but how will we react when something else happens where we feel slighted? Perhaps we need to declutter our egos, our hearts, and our souls, to try to get rid of the stuff we don't need, the feelings and thoughts that weigh us down in our attempts to follow the Gospel path. As Secular Franciscans, we may not have to declutter our houses as drastically as Francis did, but we can try to follow Lady Poverty by cultivating humility of spirit. This requires daily help from Our Lord, as we turn to Him in penance and conversion. May St Francis help us in our efforts.

Pax et Bonum,

Sita

Rev. Cornelius O'Brien – September 7, 2019

## Secretary's Note

Beneath the Prayer Intention on Page 3 is the sections from the General Constitutions that relate to Articles 1,2 and 3 of the Rule. The *General Constitutions* are the enabling legislation so to speak for the Rule and are therefore, provide insights into living out the Rule.

On page 4 is our reflection for the month from Fr. Jerome where he challenges us to find comfort from accepting the challenge of the Cross.

Page 5 starts the third and final Wednesday audience presentation by Pope Benedict XVI's on St. Bonaventure in his. Here he compares the

theology of St. Bonaventure and St. Thomas Aquinas.

Page 7 is the Saints of the Month feature. In September we celebrate our Seraphic Father Francis receiving the stigmata on September 17<sup>th</sup>, St. Joseph of Cupertino, OFM Conv., on September 18<sup>th</sup> and St. Pio of Pietrelcina, OFM, Cap., on September 23<sup>rd</sup>. I bought a book on Padre Pio while on pilgrimage to Assisi, San Giovanni Rotondo and Rome entitled *Saint Pio of Pietrelcina: Everybody's Cyrenian*. Thinking of Simon of Cyrene, whose cross have I helped someone carry?

Peace and Good,

Randy

### Prayer Intentions

For...

- The health, protection and guidance of Pope Leo XIV, all bishops, priests, friars and religious sisters.
- *Peace in the Holy Land and the Middle East and the victims of the violence.*
- *A just peace in Ukraine and protection for her Ukrainian and Ruthenian Rite Catholics.*
- *Federal Employees negotiating this time of uncertainty.*
- For those who died in the Texas floods and their families.
- *For Angela Gill's husband Anthony recovering from hernia surgery.*
- Grace Coipuram, OFS
- *Patrick Birello's back and leg issues.*
- For Liz's uncle, Richard Strawser, as he recovers from aortic aneurysm surgery.
- *Patricia Kennedy, mother of Joseph Kennedy, OFS who suffers from congestive heart failure.*
- For Anne-Marie's mother-in-law who is home but still recovering from a serious infection.
- *Louis, son of Clarissa, of STM Parish, and for all those suffering from depression.*
- Liz's friend Dan who has Parkinson's Disease.
- *The sister of a friend of April, who does not want her sister to pray for her.*
- April's friend, whose husband avoids Church, and his ex-wife who never went to Church.
- *The grandson of April's friend and another friend with suddenly worsening dementia.*

- For April's friend's mother, Adelaide and Christian, the grandson of a friend.
- *Mike Sweeney, nephew of Maryellen Shea OFS of Holy Family Fraternity. Mike is a young father undergoing chemotherapy.*
- Steven Connair, husband of Karen Connair, OFS (St. John the Beloved Fraternity) who is in the ICU.
- *Steve Piscitelli, OFS (St. John the Beloved Fraternity) who has congestive heart failure.*
- The Poor Holy Souls in Purgatory.
- *Religious freedom and for all persecuted for their belief in God.*
- Prisoners, the sick, poor, hungry, lonely, the elderly and their caregivers, homeless, unemployed, the dying and those with no one to pray for them.
- *The work of the Order of Malta in Bethlehem in this time of strife and war.*
- The union of all Christians and the salvation of all.
- *For vocations to all branches of the Franciscan family.*

### General Constitutions

*Sections Applying Directly to Chapter 1 of the Rule*

#### Article 1

2. *Rule 1.* There are many spiritual families in the Church with different charisms. Among these families, the Franciscan Family, which in its various branches recognizes St. Francis of Assisi as its father, inspiration, and model, must be included.

3. *Rule 2.* From the beginning, the Secular Franciscan Order has had its own proper place in the Franciscan Family. It is formed by the organic union of all the Catholic fraternities whose members, moved by the Holy Spirit, commit themselves through profession to live the Gospel in the manner of St. Francis, in their secular state, following the Rule approved by the Church.

#### Article 4

3. *Rule 3.* The Constitutions have as their purpose: - to apply the Rule; - to indicate concretely the conditions for belonging to the OFS, its government, the organization of life in fraternity, and its seat.



## Comfort or Challenge?

Is religion supposed to comfort us? Naturally, if religion only made us uncomfortable, it would be humanly impossible to persevere—but I don't mean in every detail.

Several writers in the last twenty years have suggested that men and young people are less engaged with Church because in practice the Church speaks and acts like it is here simply to comfort its members.

What would be more attractive? Perhaps a Church that challenges its members. Even someone in a nursing home can be challenged to be more gracious toward other residents and grateful to those who care for them. How do you treat people when you are feeling rotten and in pain? What a challenge!

This month (September), the USA National Fraternity is holding its annual chapter, which will end with the celebration of the feast of the Exaltation of the Holy Cross. We exalt the Cross, we remember that our resurrection only comes through accepting our own crosses ... and perhaps we are gracious enough to give thanks for our own crosses for bringing us closer to God.

The Holy Prophet Isaiah writes about God comforting others: The LORD “has sent me to bring good news to the afflicted, ... to comfort all who mourn” (61:1-2). “For the LORD comforts his people and shows mercy to his afflicted” (49:13).

If it is difficult for us to see the Gospel challenge to allow us comfortable ones to become afflicted, we might turn to the words of St. Paul VI: “In teaching us charity, the Gospel instructs us in the preferential respect due to the poor and the special situation they have in society: the more fortunate should renounce some of their rights so as to place their goods more generously at the service of others” (St. Paul VI, Octogesima adveniens, no. 23).

But truthfully, this kind of affliction is more about opening our eyes in the sunlight. It might hurt a little, but as we grow accustomed to loving others as Christ loved us, it is quickly no affliction at all. We don't want the life of the rich man ignoring Lazarus on his doorstep. But in our comfort—material or spiritual—it is too easy to ignore Lazarus until we need him to do something for us.

For your reflection:

\* How does your Secular Franciscan profession challenge you to engage in your fraternity? to live your Catholic Christian faith?

\* What is one way in which you come to Church seeking comfort? What is one way that you perceive the challenge to comfort someone other than yourself?

Jerome, ofm

National Spiritual Assistant, OFS Animator, OFM Province of Our Lady of Guadalupe

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**We'd love your feedback!**

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## BENEDICT XVI

### GENERAL AUDIENCE

Paul VI Audience Hall - Wednesday, 17 March 2010  
**Saint Bonaventure (3)**

Dear Brothers and Sisters,

This morning, continuing [last Wednesday's reflection](#), I would like to study with you some other aspects of the doctrine of St Bonaventure of Bagnoregio. He is an eminent theologian who deserves to be set beside another great thinker, a contemporary of his, St Thomas Aquinas. Both scrutinized the mysteries of Revelation, making the most of the resources of human reason, in the fruitful dialogue between faith and reason that characterized the Christian Middle Ages, making it a time of great intellectual vigour, as well as of faith and ecclesial renewal, which is often not sufficiently emphasized. Other similarities link them: Both Bonaventure, a Franciscan, and Thomas, a Dominican, belonged to the Mendicant Orders which, with their spiritual freshness, as I mentioned in previous Catecheses, renewed the whole Church in the 13th century and attracted many followers. They both served the Church with diligence, passion and love, to the point that they were invited to take part in the Ecumenical Council of Lyons in 1274, the very same year in which they died; Thomas while he was on his way to Lyons, Bonaventure while the Council was taking place.

Even the statues of the two Saints in St Peter's Square are parallel. They stand right at the beginning of the colonnade, starting from the façade of the Vatican Basilica; one is on the left wing and the other on the right. Despite all these aspects, in these two great Saints we can discern two different approaches to philosophical and theological research which show the originality and depth of the thinking of each. I would like to point out some of their differences.

A first difference concerns the concept of theology. Both doctors wondered whether theology was a practical or a theoretical and speculative science. St Thomas reflects on two possible contrasting answers. The first says: theology is a reflection on faith and the purpose of faith is that the human being become good and live in accordance with God's will. Hence the aim of theology would be to guide people on the right, good road; thus it is basically a practical science. The other position says:

theology seeks to know God. We are the work of God; God is above our action. God works right action in us; so it essentially concerns not our own doing but knowing God, not our own actions. St Thomas' conclusion is: theology entails both aspects: it is theoretical, it seeks to know God ever better, and it is practical: it seeks to orient our life to the good. But there is a primacy of knowledge: above all we must know God and then continue to act in accordance with God (*Summa Theologiae*, 1a, q. 1, art. 4). This primacy of knowledge in comparison with practice is significant to St Thomas' fundamental orientation.

St Bonaventure's answer is very similar but the stress he gives is different. St Bonaventure knows the same arguments for both directions, as does St Thomas, but in answer to the question as to whether theology was a practical or a theoretical science, St Bonaventure makes a triple distinction he therefore extends the alternative between the theoretical (the primacy of knowledge) and the practical (the primacy of practice), adding a third attitude which he calls "sapiential" and affirming that wisdom embraces both aspects. And he continues: wisdom seeks contemplation (as the highest form of knowledge), and has as its intention "*ut boni fiamus*" that we become good, especially this: to become good (cf. *Breviloquium*, Prologus, 5). He then adds: "faith is in the intellect, in such a way that it provokes affection. For example: the knowledge that Christ died 'for us' does not remain knowledge but necessarily becomes affection, love (*Proemium in I Sent.*, q. 3).

His defence of theology is along the same lines, namely, of the rational and methodical reflection on faith. St Bonaventure lists several arguments against engaging in theology perhaps also widespread among a section of the Franciscan friars and also present in our time: that reason would empty faith, that it would be an aggressive attitude to the word of God, that we should listen and not analyze the word of God (cf. *Letter of St Francis of Assisi to St Anthony of Padua*). The Saint responds to these arguments against theology that demonstrate the perils that exist in theology itself saying: it is true that there is an arrogant manner of engaging in theology, a pride of reason that sets itself above the word of God. Yet real theology, the rational work of the true and good theology has another origin, not the pride of reason. One who loves wants to know his beloved better and better; true theology does not involve reason and its research prompted by pride, "*sed propter amorem eius*

*cui assentit* [but is] motivated by love of the One who gave his consent" (*Proemium in I Sent.*, q. 2) and wants to be better acquainted with the beloved: this is the fundamental intention of theology. Thus in the end, for St Bonaventure, the primacy of love is crucial.

Consequently St Thomas and St Bonaventure define the human being's final goal, his complete happiness in different ways. For St Thomas the supreme end, to which our desire is directed is: to see God. In this simple act of seeing God all problems are solved: we are happy, nothing else is necessary.

Instead, for St Bonaventure the ultimate destiny of the human being is to love God, to encounter him and to be united in his and our love. For him this is the most satisfactory definition of our happiness.

Along these lines we could also say that the loftiest category for St Thomas is the true, whereas for St Bonaventure it is the good. It would be mistaken to see a contradiction in these two answers. For both of them the true is also the good, and the good is also the true; to see God is to love and to love is to see. Hence it was a question of their different interpretation of a fundamentally shared vision. Both emphases have given shape to different traditions and different spiritualities and have thus shown the fruitfulness of the faith: one, in the diversity of its expressions.

Let us return to St Bonaventure. It is obvious that the specific emphasis he gave to his theology, of which I have given only one example, is explained on the basis of the Franciscan charism. The "Poverello" of Assisi, notwithstanding the intellectual debates of his time, had shown with his whole life the primacy of love. He was a living icon of Christ in love with Christ and thus he made the figure of the Lord present in his time he did not convince his contemporaries with his words but rather with his life. In all St Bonaventure's works, precisely also his scientific works, his scholarly works, one sees and finds this Franciscan inspiration; in other words one notices that his thought starts with his encounter with the "Poverello" of Assisi. However, in order to understand the practical elaboration of the topic "primacy of love" we must bear in mind yet another source: the writings of the so-called Pseudo-Dionysius, a Syrian theologian of the 6th century who concealed himself behind the pseudonym of Dionysius the Areopagite. In the choice of this name he was referring, to a figure in the Acts of the Apostles (cf. 17: 34). This

theologian had created a liturgical theology and a mystical theology, and had spoken extensively of the different orders of angels. His writings were translated into Latin in the ninth century. At the time of St Bonaventure we are in the 13th century a new tradition appeared that aroused the interest of the Saint and of other theologians of his century. Two things in particular attracted St Bonaventure's attention.

1. Pseudo-Dionysius speaks of nine orders of angels whose names he had found in Scripture and then organized in his own way, from the simple angels to the seraphim. St Bonaventure interprets these orders of angels as steps on the human creature's way to God. Thus they can represent the human journey, the ascent towards communion with God. For St Bonaventure there is no doubt: St Francis of Assisi belonged to the Seraphic Order, to the supreme Order, to the choir of seraphim, namely, he was a pure flame of love. And this is what Franciscans should have been. But St Bonaventure knew well that this final step in the approach to God could not be inserted into a juridical order but is always a special gift of God. For this reason the structure of the Franciscan Order is more modest, more realistic, but nevertheless must help its members to come ever closer to a seraphic existence of pure love. Last Wednesday I spoke of this synthesis between sober realism and evangelical radicalism in the thought and action of St Bonaventure.

2. St Bonaventure, however, found in the writings of Pseudo-Dionysius another element, an even more important one. Whereas for St Augustine the *intellectus*, the seeing with reason and the heart, is the ultimate category of knowledge, Pseudo-Dionysius takes a further step: in the ascent towards God one can reach a point in which reason no longer sees. But in the night of the intellect love still sees. It sees what is inaccessible to reason. Love goes beyond reason, it sees further, it enters more profoundly into God's mystery. St Bonaventure was fascinated by this vision which converged with his own Franciscan spirituality. It is precisely in the dark night of the Cross that divine love appears in its full grandeur; where reason no longer sees, love sees. The final words of his "The Journey of the Mind into God", can seem to be a superficial interpretation an exaggerated expression of devotion devoid of content; instead, read in the light of St Bonaventure's theology of the Cross, they are a clear and realistic expression of Franciscan spirituality: "If you seek in what manner



these things occur (that is, the ascent towards God) interrogate grace, not doctrine, desire, not understanding; the groan of praying, not the study of reading... not light, but the fire totally inflaming, transferring one into God" (VII 6). All this is neither anti-intellectual nor anti-rational: it implies the process of reason but transcends it in the love of the Crucified Christ. With this transformation of the mysticism of Pseudo-Dionysius, St Bonaventure is placed at the source of a great mystical current which has greatly raised and purified the human mind: it is a lofty peak in the history of the human spirit.

This theology of the Cross, born of the encounter of Pseudo-Dionysius' theology and Franciscan spirituality, must not make us forget that St Bonaventure also shares with St Francis of Assisi his love for creation, his joy at the beauty of God's creation. On this point I cite a sentence from the first chapter of the "Journey": "He who is not brightened by such splendours of created things is blind; he who does not awake at such clamours is deaf; he who does

not praise God on account of all these effects is mute; he who does not turn towards the First Principle on account of such indications is stupid" (I, 15).

The whole creation speaks loudly of God, of the good and beautiful God; of his love. Hence for St Bonaventure the whole of our life is a "journey", a pilgrimage, an ascent to God. But with our own strength alone we are incapable of climbing to the loftiness of God. God himself must help us, must "pull" us up. Thus prayer is necessary. Prayer, says the Saint, is the mother and the origin of the upward movement - "*sursum actio*", an action that lifts us up, Bonaventure says. Accordingly I conclude with the prayer with which he begins his "Journey": "Let us therefore say to the Lord Our God: "Lead me forth, Lord, in thy way, and let me step in thy truth; let my heart be glad, that it fears thy name" " (I, 1).

[https://www.vatican.va/content/benedict-xvi/en/audiences/2010/documents/hf\\_ben-xvi\\_aud\\_20100317.html](https://www.vatican.va/content/benedict-xvi/en/audiences/2010/documents/hf_ben-xvi_aud_20100317.html) (accessed 9/8/2025)

### Saints of the Month

<https://www.secularfranciscansusa.org/wp-content/uploads/Franciscan-Saints-01-2023.pdf>

- September 1* St. Beatrice of Silva, Founder, Conceptionist Poor Clares (c. 1424-August 9, 1492)  
[https://en.wikipedia.org/wiki/Beatrice\\_of\\_Silva](https://en.wikipedia.org/wiki/Beatrice_of_Silva)
- September 2* Bls. Apollinaris of Posat, John Francis Burté, Severin Girault, Priests and companions, First and Third Orders, Martyrs of Carmes (d. 1792)  
<https://www.roman-catholic-saints.com/martyrs-de-carmes.html>
- September 4* St. Rose of Viterbo, Third Order Secular (c. 1233-March 6, 1251)  
<https://www.roman-catholic-saints.com/saint-rose-of-viterbo.html>
- September 6* Bl. Liberatus of Lauro, Priest, First Order (d. 1260)  
<https://www.roman-catholic-saints.com/blessed-liberatus-of-lauro.html>
- September 7* Bl. Gentle of Matelica, Priest, First Order, martyr (d. September 5, 1340)  
<https://www.roman-catholic-saints.com/blessed-gentle-of-matelica.html>
- September 8* Bl. John Tomachi and Sons, Third Order Secular, Martyrs (d. September 8, 1628)  
<https://catholicsaints.info/blessed-ioannes-tomachi/>
- September 9* Bl. Seraphina Sforza, Poor Clare Nun (1434-September 8, 1478)  
<https://www.roman-catholic-saints.com/blessed-seraphina-sforza.html>
- September 10* Bl. Lucy de Freitas, Third Order Secular, martyr (d. 1622)  
<https://joyfulspirit139.blogspot.com/2014/11/bl-lucy-de-freitas.html>
- September 11* Bl. Bonaventure of Barcelona, Friar, Founder Convent of St. Bonaventure (d. 1684)  
<https://catholicsaints.info/blessed-bonaventure-of-barcelona/>
- September 13* First Order, Third Order Regular and Secular Franciscans, Martyrs of Japan (d. 1617-1628)  
<http://franciscanchapelcentertokyo.org/history-of-franciscan-friars-in-japan/>
- September 17* Feast of the Stigmata of our Holy Father Francis**  
<https://catholicism.org/the-stigmata-of-saint-francis-of-assisi-1224.html>

- September 17* St. Zygmunt Szczesny Felinski, OFS, Archbishop of Warsaw and Founder, Franciscan Sisters of the Family of Mary (Nov. 1, 1822-Sept. 17, 1895)  
[https://www.vatican.va/news\\_services/liturgy/saints/ns\\_lit\\_doc\\_20020818\\_felinski\\_en.html](https://www.vatican.va/news_services/liturgy/saints/ns_lit_doc_20020818_felinski_en.html)
- September 18* St. Joseph of Cupertino, Priest, Order of Friars Minor Conventual  
 (June 17, 1603-September 18, 1663)  
<https://www.roman-catholic-saints.com/saint-joseph-of-cupertino.html>
- September 20* St. Francis Mary of Camporosso, Friar, OFM, Capuchin  
 (December 27, 1804-September 17, 1866)  
<https://www.roman-catholic-saints.com/francis-mary-of-camporosso.html>
- September 21* Bl. Elizabeth Amodei, Third Order Secular, (1475-February 4, 1498)  
<https://www.roman-catholic-saints.com/blessed-elizabeth-amodei.html>
- September 22* St. Ignatius of Santhia, Priest, Order of Friars Minor (June 1686-September 22, 1770)  
[http://www.vatican.va/news\\_services/liturgy/2002/documents/ns\\_lit\\_doc\\_20020519\\_ignazio\\_en.html](http://www.vatican.va/news_services/liturgy/2002/documents/ns_lit_doc_20020519_ignazio_en.html)
- September 23* Finding the Body of St. Clare  
<http://www.catholicapologetics.info/library/gallery/incorrupt/incorrupt.htm#-Clare>  
 St. Padre Pio of Pietrelcina, Priest, Order of Friars Minor, Capuchin  
 (May 25, 1887-September 23, 1968)  
<http://padrepiodevotions.org/a-short-biography/>
- September 24* St. Pacificus of Severino, Priest, Order of Friars Minor (March 1, 1653-September 24, 1721)  
<https://www.roman-catholic-saints.com/saint-pacific.html>
- September 26* St. Elzéar of Sabran (1285-September 27, 1323)  
[https://en.wikipedia.org/wiki/Elzear\\_of\\_Sabran](https://en.wikipedia.org/wiki/Elzear_of_Sabran) **Husband and Wife, Secular Franciscans**  
 Bl. Delphina of Glandèves (1284-November 1358)  
[https://en.wikipedia.org/wiki/Delphine\\_of\\_Glandeves](https://en.wikipedia.org/wiki/Delphine_of_Glandeves)  
 Bl. Aurelio of Vinalesa and Companions, Priest and Martyrs of Valencia (d. 1936)  
<https://saintscatholic.blogspot.com/2014/03/blessed-aurelio-of-vinalesa-presbyter.html>  
 Bl. Lucy of Caltagirone, Third Order Regular (d. c.1400)  
<https://www.roman-catholic-saints.com/blessed-lucy-of-caltagirone.html>
- September 28* Bl. Bernadine of Feltre, Order of Friars Minor, missionary (1439-September 28, 1494)  
<https://www.roman-catholic-saints.com/blessed-bernardin-of-feltre.html>  
 St. John of Dukla, Priest, Order of Friars Minor, Conventual (1414-1484)  
[https://en.wikipedia.org/wiki/John\\_of\\_Dukla](https://en.wikipedia.org/wiki/John_of_Dukla)
- September 29* **Feast of Saint Michael the Archangel**  
<http://catholicstraightanswers.com/who-is-st-michael-the-archangel/>
- September 30* Bl. Charles of Blois, Third Order Secular (1319-September 29, 1364)  
<https://www.roman-catholic-saints.com/blessed-charles-of-blois.html>
- October 1* Bl. Nicolas of Forca Palena, Priest, Third Order Regular (September 10, 1349-October 1, 1449)  
<https://www.roman-catholic-saints.com/blessed-nicholas-of-forca.html>
- October 3* **Commemoration of the Transitus of St. Francis of Assisi**
- October 4* **Solemnity of our Seraphic Father Saint Francis**  
<https://www.roman-catholic-saints.com/solemnity-of-saint-francis.html>
- October 5* Bl. Felicia Meda, Order of Poor Clares (1378-September 30, 1444)  
<https://www.roman-catholic-saints.com/blessed-felicia-meda.html>
- October 6* St. Mary Frances of the Five Wounds, Third Order Secular (March 25, 1715-October 7, 1791)  
<https://www.mysticsofthechurch.com/2018/06/st-mary-frances-of-five-wounds-of-jesus.html>
- October 10* St. Daniel and Companions, Angelo, Domnus, Hugolinus, Leo, Nicholas, and Samuel  
 Priests, Order of Friars Minor, Martyrs of Morocco (d. October 10, 1227)  
<https://www.roman-catholic-saints.com/saint-daniel-and-companions.html>  
 Bl. Marie-Angela Truszkowska, Founder, Third Order Regular May 16, 1825-October 10, 1899)  
[https://en.wikipedia.org/wiki/Angela\\_Truszkowska](https://en.wikipedia.org/wiki/Angela_Truszkowska)