

CELEBRATING THE EIGHTH CENTENARY OF THE BIRTH OF ST. ELIZABETH OF HUNGARY 1207–2007

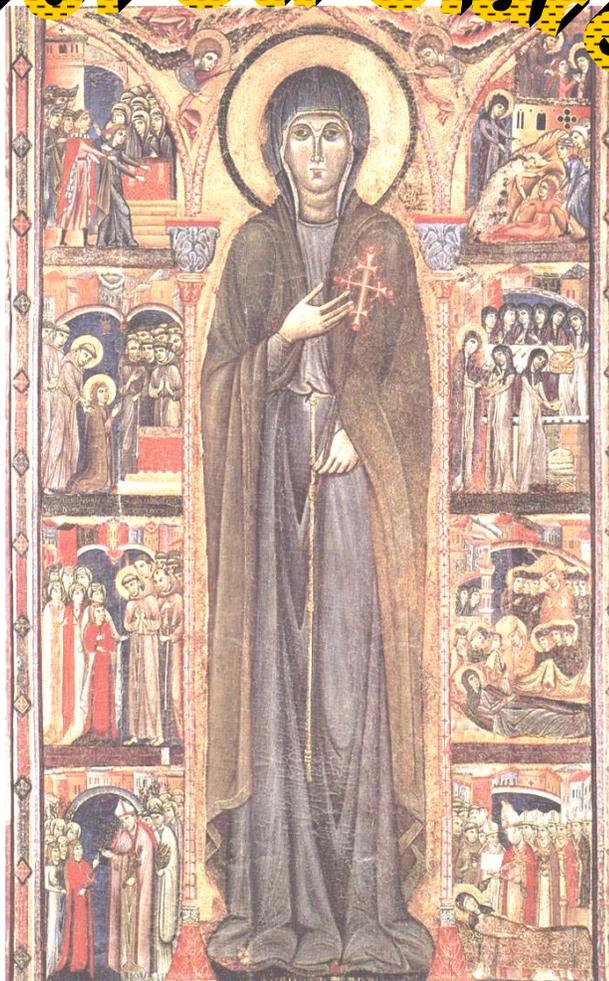
The Icon of St. Clare

THIS MAGNIFICENT ROMANESQUE ICON HANGS IN THE BASILICA OF SAINT CLARE IN ASSISI, WHICH IS BUILT OVER THE CHAPEL OF SAN GEORGIO WHERE CLARE WAS FIRST BURIED. THIS IS A HAGIOGRAPHIC OR HISTORICAL ICON — IT TELLS THE STORY OF THE SAINT'S LIFE.

Painted around 1280 by an unknown artist, it is thought to be the earliest picture of Clare to have survived. Although this picture is constructed in the eastern style, this icon was never intended to hang on an icon screen.

Like its Latin inscriptions, its use is western in concept. It is several feet high and is intended to hang above an altar — which it still does.

The thing which makes it unique, however, is that the painter had a lot of inside information and not just of the sort culled from reading the contemporary "Legend of St Clare."



The picture consists of a central panel of Clare and eight very carefully chosen scenes from her life.

The arched architectural backgrounds in the miniature scenes are an iconographic device to show that they take place indoors, but, periodically a building that is still on the Assisi skyline emerges from the pattern.

Other evidences of inside information also appear. However, this picture is very remote from an earthly portrait; the painter is trying to show the indwelling of God in his saint, and he has chosen for his theme the map of sanctity laid out by Christ in the Gospel—the beatitudes.

The eight miniatures that surround Clare show how the Word of God in the eight beatitudes bore fruit in her life.

Continued on page 12

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OUR NEXT ISSUE OF THE TROUBADOUR

WILL BE OUR 40TH ISSUE, THIS WILL MARK 10 YEARS OF BEING PUBLISHED. *How time flies.*

I invite ALL the fraternities in our region to make submissions. Tell us about yourself, your fraternity. What does being a Secular Franciscan mean to you? Let's hear from many of you for this SPECIAL ANNIVERSARY ISSUE.

Please send your submissions by September 15, 2007.

—APG, Editor



NATIONAL REPRESENTATIVES TO VISIT OUR LADY OF THE ANGELS REGIONAL FRATERNITY

AT OUR CHAPTER OF MINISTERS TO BE HELD ON **SATURDAY, NOVEMBER 10, 2007**, at Holy Name Church, 96TH Street, New York City, Our Lady of the Angels Regional Fraternity will experience a Fraternal and Pastoral Visitation to be conducted by our National Minister, Patrick Mendés, and National Spiritual Assistant, Kevin Queally, TOR.

It is imperative that our Ministers prepare themselves for this important event by reading and studying the articles of our Constitutions which speak about the importance of Visitation. Fraternity members should be informed and educated about of the Visitation as well. We also ask that all Secular Franciscans of our Region pray for a fruitful and successful Visitation.

Each Minister, or his/her representative, is exhorted to attend this most important Chapter of Ministers. All other fraternity members are also invited to attend as observers.

THE FRATERNAL and PASTORAL VISIT IN THE GENERAL CONSTITUTIONS

ARTICLE 92

1. The purpose of both the pastoral and fraternal visits is to revive the evangelical Franciscan spirit, to assure fidelity to the charism and to the Rule, to offer help to fraternity life, to reinforce the bond of the unity of the Order, and to promote its most effective insertion into the Franciscan family and the Church.

2. With the consent of the appropriate council, the request for the fraternal visit as well as for the pastoral visit is made:

a. by the minister of the local and regional fraternity, at least every three years, to the council of the immediately higher level and to the respective conference of spiritual assistants;

b. by the national minister, at least every six years, to the Presidency of the International Council of the SFO and to the conference of general assistants;

c. by the general minister, at least every six years, to the Conference of General Ministers.

3. For urgent and serious reasons or in case of failure on the part of the minister or the council to request it, the fraternal and pastoral visit may be carried out upon the initiative of the respectively competent council or conference of spiritual assistants.

ARTICLE 93

1. In the visits to the local fraternities and to the councils at the various levels, the visitor will verify the evangelical and apostolic vitality, the observance of the Rule and Constitutions, and the insertion of the fraternities into the Order and into the Church.

2. In the visits to the local fraternities and to the councils at the various levels, the visitor will in time communicate the object and the program of the visit to the interested council.

He or she will examine the registers and the records, including those relative to the preceding visits, to the election of the council and to the administration of goods.

The visitor will draw up a report of the visit carried out, appending it to the records in the appropriate register of the fraternity visited, and will inform the council of the level which has held the visit.

3. In the visit to the local fraternity, the visitor will meet with the entire fraternity and with the groups and sections into which it is divided. He or she will give special attention to the brothers and sisters in formation and to those brothers and sisters who may request a personal meeting. Where required, he or she will proceed to the fraternal correction of the shortcomings eventually encountered.

4. If it is useful for the service of the fraternity, the two visitors, secular and religious, may make the visit at the same time, agreeing beforehand on the program, in a way most consonant with the mission of each of them.

5. The fraternal and pastoral visits, carried out by the immediately higher level, do not deprive the visited fraternity of the right to appeal to the council or to the conference of spiritual assistants of a higher level.

ARTICLE 94 — THE FRATERNAL VISIT

1. The fraternal visit is a moment of communion, an expression of the service and concrete interest of the secular leaders at the various levels, so that the fraternity may grow and be faithful to its vocation. (Cfr. *Constitutions* 51,1c; 63,2g; 67,2g.)

2. Among the various initiatives to achieve the purpose of the visit, the visitor will give special attention:

- to the validity of the formation, both initial and permanent;
- to the relations entertained with other fraternities at the different levels, with Franciscan youth, and with the entire Franciscan family.
- to the observance of the directives and of the guidelines of the International Council of the SFO and of the other councils;
- to the presence in the local Church.

3. The visitor will check the report of the previous audit or verification of the financial and property management of the Council, the register of the accounts and every document pertaining to the property of the fraternity and, if applicable, the condition of the juridical personality in the civil order, including the fiscal aspects.

In the absence of the required audit of the financial and property management of the council, the visitor can commission such an audit, to be paid by the visited fraternity, to an expert who is not a member of the council concerned. Wherever he or she deems it opportune, the visitor will obtain the assistance of a competent person in these aspects.

4. The visitor will check the records of the election of the council. He or she will evaluate the quality of the service offered to the fraternity by the minister and by the other leaders, and will study with them the solution to problems which may arise.

If, for whatever reason, he or she should find that their service does not meet the needs of the fraternity, the visitor will promote appropriate initiatives, taking into account also the provisions concerning resignation and removal from office, given special circumstances.

(Cfr. *Constitutions* 83; 84)

5. The visitor may not carry out the visit of his or her own local fraternity, nor of the council of another level of which he or she is a member.

ARTICLE 95 — THE PASTORAL VISIT

1. The pastoral visit is a privileged moment of communion with the First Order and the TOR. It is carried out also in the name of the Church and serves to guarantee and promote the observance of the Rule and the Constitutions and fidelity to the Franciscan charism. The visit is carried out with respect to the organization and the law proper to the SFO itself.

2. Having verified the canonical establishment of the fraternity, the visitor will give attention to the relations between the fraternity and its spiritual assistant and the local Church. The visitor will meet the pastors (bishop or parish priest) when this is opportune for fostering communion and service for building up the Church.

3. The visitor will promote collaboration and a sense of co-responsibility among the secular leaders and the religious assistants.

The visitor is to examine the quality of the spiritual assistance given to the visited fraternity, encourage the spiritual assistants in their service and promote their continuing spiritual and pastoral formation.

4. The visitor will give special attention to programs, methods and experiences of formation, to the liturgical and prayer life, and to the apostolic activities of the fraternity.



EASTER BASKETS FOR WOOD-RIDGE NEEDY

MARIE WARD, SFO

“Blessed is he who feeds the poor and gives them some special consideration.”

That is exactly what SFO Assumption Fraternity decided to do for the needy of their parish.

From food and money donations received from parishioners of Our Lady of the Assumption Church, the Secular Franciscans were able to prepare a complete Easter dinner for 15 needy families. The Easter baskets were distributed from the parish's food pantry on Wednesday, March 28. Jean Zoch and Rosalie Cauceglia, SFO members, who have manned the pantry for many years during its weekly outreach, assisted in giving out the baskets.

Fr. Cassian Miles, OFM, Spiritual Assistant for the fraternity, noted that “each basket had enough of a variety of food items to provide each family with the makings of a complete Easter dinner, including canned ham and turkey, vegetables and even muffin mix.”

POOR PERSONS SUPPER



March 28, marked the 15TH annual Poor Person’s Supper held by St. Anthony of Padua Fraternity, New York City. This event held a week prior to Holy week invited recipients to come spend an evening nourishing body and soul.

A Lenten themed “giving-up” of a typical dinner meal for a humble yet tasty bowl of soup and rolls, was followed afterwards by a penitential service in the Church. The event financially aided St. Anthony of Padua Church which is undergoing a much needed window restoration campaign.

“STAY WHERE YOU ARE. FIND YOUR OWN CALCUTTA. FIND THE SICK, THE SUFFERING AND THE LONELY RIGHT THERE WHERE YOU ARE – IN YOUR OWN HOMES AND IN YOUR OWN FAMILIES, IN YOUR WORKPLACES AND IN YOUR SCHOOLS...YOU CAN FIND CALCUTTA ALL OVER THE WORLD, IF YOU HAVE THE EYES TO SEE. EVERYWHERE, WHEREVER YOU GO, YOU FIND PEOPLE WHO ARE UNWANTED, UNLOVED, UNCARED FOR, JUST REJECTED BY SOCIETY – COMPLETELY FORGOTTEN, COMPLETELY LEFT ALONE.”

BLESSED MOTHER TERESA



On Saturday, June 9, Deacon Diane Riley of the Newark Episcopal Diocese spoke to the North Jersey Cluster about the Farm Bill which will soon be debated in Congress.

Deacon Riley told us that in addition to support and subsidies for farmers, the Farm Bill also supports Conservation of farmland and wetlands; Trade—export of our farm products; Nutrition Programs, which include the Food Stamp Program; Rural Development; Forestry—protection of our nation’s forests; Energy—provides payments for bio-based products and incentives for farmers and ranchers to adopt renewable energy and energy-efficient production methods. Cluster members signed letters in support of the Bill.

The Cluster gathering was moderated by Coordinator Maddi Romaine, SFO, and was hosted by St. Anthony’s Fraternity, Butler, NJ.

Pictured: Andy Klutkowski, SFO, Minister of St. Anthony’s Fraternity and Deacon Diane Riley.



CENTRAL NJ CLUSTER FAMILY & YOUTH COMMISSION

offers this suggestion of one way to keep your family together.

AT LEAST ONCE A WEEK HAVE A MEAL WHICH INCLUDES THE WHOLE FAMILY TOGETHER.

The household table & the Sunday Eucharistic table are where God's Word is heard & God's Presence is shared in a meal. Once a week gather the family at the household table for a meal and read one or more of the coming Sunday's readings, recalling that when we hear God's Word it is as if God were present talking directly to us. End with a blessing for all those present and absent.

*Submitted by Dolores Jules, SFO
St. Anthony of Padua Fraternity, Scotch Plains, NJ*

NOVENA FOR DARFUR

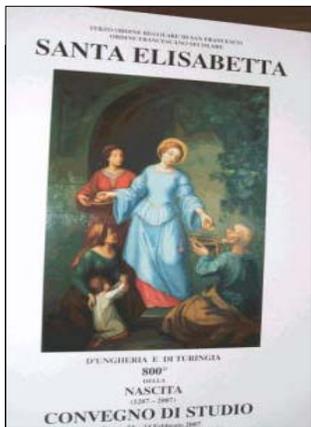
	Dec/June	Jan/July	Feb/Aug	Mar/Sept	Apr/Oct	May/Nov
 Week 1	St. Elizabeth of Hungary	Bl. Kateri Tekakwitha	Fr. Solanus	The Tau Cross	Our Lady of the Angels	St. Katharine Drexel
Week 2	Lady Poverty	St. Margaret of Cortona	Brothers and Sisters of St. Francis	Five Franciscan Martyrs	St. Maximilian Kolbe	Holy Trinity
Week 3	Divine Mercy	Our Lady of Indiana	La Verna	Mother Cabrini	Franciscans of the Prairie	St. Clare
Week 4	St Joan of Arc	Queen of Peace	Juan de Padilla	Los Tres Companeros/ Three Companions	Our Lady of the Rockies	Santa Maria de las Montanas
Week 5 or Week 1*	Our Lady of Guadalupe	Troubadours of Peace	Bl. Junipero Serra	St. Francis	St. Thomas More	Ohana O Ke Aneunue

Novena prayer was published in the previous issue of *The Troubadour*. If you need a copy, go to our regional website: <http://olangels.tripod.com/troubadour.html>. For those without computer access, please write me and I will send you one.

—APG, Editor

“PERPETUAL”
NOVENA PRAYERS,
instituted by the
SFO National
Fraternity (NaFra),
on behalf of the
people of Darfur
is well underway.
Every day for this
entire year,
SFO members
are praying the
novena prayer.

Regional
fraternities and their
members throughout
the United States
have been assigned to
pray a specific month.
We have been
assigned the first
week of April and of
October.



INTERNATIONAL CONGRESS ON ST. ELIZABETH OF HUNGARY

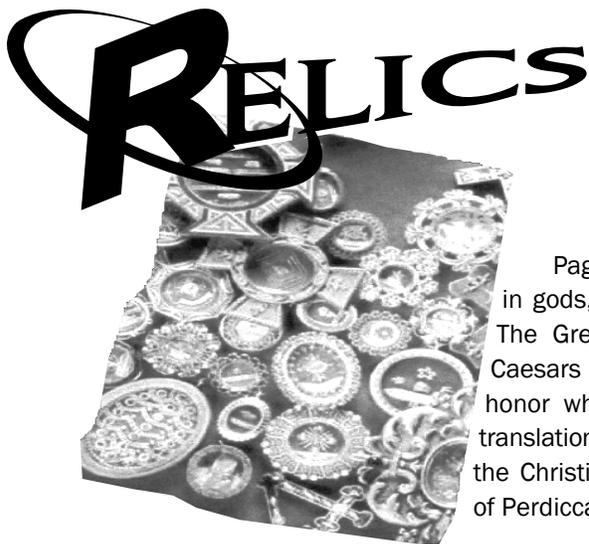
On February 23, 2007, an international congress was celebrated in Rome to deepen the understanding of St. Elizabeth of Hungary, patroness of the Secular Franciscan Order and the Third Order Regular.

Organized by the Third Order Regular, the Congress was held in the St. Anthony Hall of the “Pontificia Università Antonianum”. All of the members of the CIOFS Presidency attended this important event, as well as other Franciscans, seculars and religious from different parts of the World. The congress began with a greeting from the Rector of the University, Johannes Freyer, OFM. A series of presentations followed during the rest of the day. Congress speakers included Professor Lori Pieper, SFO (USA), Professor Matthias Werner (Germany), Fr. Salvador Cabot, TOR (Spain), Fr. Pasquale Magro, OFM Conv. (Italy), Fr. Lino Temperini, TOR (Italy), Leonhard Lehmann, OFM Cap (Italy).

During the congress, speakers presented the most important historical events in the life of St. Elizabeth, a contemporary of St. Francis. In their presentations, they emphasized various aspects of her life, ranging from her role as wife and mother to the significance of her religious life and her close relationship with the Franciscan friars. Throughout the day, participants were reminded of the innovative character of St. Elizabeth, a character that sometimes presented challenges to the Church of her time in terms of the placement of her way of life, both while she was married and after becoming widowed.

St. Elizabeth was very much aware of the social injustices of her time and addressed these through her life of faith and service to others. Upon withdrawing from her wealthy and noble life in Eisenach, Elizabeth was encouraged and supported by the first Franciscan friars who came to Germany. At the hospital that she founded in Marburg, she was viewed as a “soror in saeculo”, adhering strictly to the Franciscan ideals and to Saint Francis himself. Although she was never officially received within the Franciscan Order, she always let herself be carried by the Franciscan spirit and entrusted the hospital to the Franciscans so as to be closer to those with whom she wished to live a fraternal life. It was in this same spirit that she was motivated to establish a prayer community within the Court, as well as a community at the hospital in Marburg with some of her followers.

MERCIFUL LORD,
WE PRAY THEE TO
POUR THE BRIGHT
BEAMS OF THY GRACE
INTO OUR HEARTS
THAT, BY THE
GLORIOUS PRAYERS
OF THY ST. ELIZABETH,
WE MAY LEARN TO
DESPISE ALL WORLDLY
PROSPERITY, AND EVER
TO REJOICE
IN ALL HEAVENLY
CONSOLATION.
THROUGH CHRIST
OUR LORD.
AMEN.



The word “relics” comes from the Latin “reliquiae” meaning “remains” and even before the propagation of Christianity it referred to some object, notably part of the body or clothes, that became a memorial to a revered departed person. The veneration of relics is to some extent a primitive instinct, and it is associated with many other religious rites.

Pagans, who were regarded as disbelievers (*whom I refer to as “naturalists”*), held belief in gods, whether human or inanimate, and also venerated the remains of their demised. The Greeks and Romans were ardent devotees of this practice commemorating their Caesars as well as their nobility. At Athens the remains of Oedipus and Theseus enjoyed an honor which distinguished it as a religious cult; while Plutarch gives an account of the translation of the bodies of Demetrius and Phocion which in many details anticipates the Christian custom of the Middle Ages. The bones or ashes of Aesculapius at Epidaurus, of Perdiccas I at Macedon, were treated with the deepest respect.

The famous story of the distribution of the relics of Buddha, an incident which is believed to have taken place immediately after his death, seems to have found remarkable confirmation in certain modern archaeological discoveries. The extreme development of relic-worship among the Buddhists of every sect is a fact beyond dispute.

Although the Egyptian dynasties did not adhere to the usage of relics per se, their method of mummification (embalming) dates back as far as 4500 B.C. The bodies of their Pharaohs and the members of the royal family were preserved as relics of the entire body guaranteeing eternal life.

Now turning to the Old Testament scriptural analogies, we learn that a dead body which, having been accidentally let down into the sepulchre of Eliseus, “when it had touched the bones of the Prophet, instantly came to life” (4 Kings XIII, 21) Moses took the bones of Joseph with them, for Joseph had made the sons of Israel vow before God that they would take his bones with them when God led them out of Egypt. (Exodus - 13:19)

The earliest recorded reference to relics in the early Church is from a letter on the martyrdom of St. Polycarp by the Church of Smyrna in A.D. 155-6. Several years ago the reliquary containing the bones of St. Thérèse of the Child Jesus of Lisieux was brought to America from France and was on display in many churches throughout our country. At the novena to St. Anthony, at St. Francis of Assisi Church in NYC, his relic is exposed and honored by the congregation.

Relics, therefore, are sacramentals and like all other sacramentals are approved by the Church for reverence, esteem and respect by the faithful. The visual presence of some part of a saint has an immediate effect upon the public’s senses and draws them closer to a religious experience.

The teaching of the Catholic Church with regard to the deference of relics is summed up in a decree of the Council of Trent, which enjoins on bishops and other pastors to instruct their flocks that “the holy bodies of holy martyrs and of others now living with Christ—which bodies were the living members of Christ and ‘the Temple of the Holy Spirit’ (1 Cor., vi, 19) and which are by Him to be raised to eternal life and to be glorified are to be revered by the believers, for through these (bodies) many benefits are bestowed by God on humanity.”

The cult of relics was recommended and indeed taken for granted by writers like St. Augustine, St. Ambrose, St. Jerome, St. Gregory of Nyssa, St. Chrysostom, St. Gregory Nazianzen, and by all the other great Doctors of the Church without exception.

The Catholic Church, echoing the doctrine of Moses, proclaims that worship is due to God alone.

For Scripture says,
“You shall not have other gods besides me” (Dt. 5-7 Ex. 20-3) and our Lord Himself affirms, The Lord your God, shall you worship and Him alone shall you serve.” (Mt. 4:10)

The honorific mention attributed to the relics of saints, however, refers to the integrity and dignity which the Body of Christ accords to its own members who, having faithfully run the race while keeping their eyes fixed on Christ (Heb. 12:iff), persevered to the end so as to merit everlasting glory with Him.

The Church recognizes three kinds—or what is called classes—of relics. The **FIRST** and most respected class relic is an actual part of a saint’s body. St. Frances Cabrini’s shrine in Chicago contains a portion of Mother Cabrini’s arm bone in a glass case under the altar. A **SECOND** class relic consists of an item of clothing or an object used by a saint during his or her lifetime. The gray robe worn by St. Francis, that is now kept in the Basilica in Assisi, Italy, is considered a second class relic, A **THIRD** class relic is something that has touched a first or second class relic. Most third class relics are tiny pieces of cloth. For many years, relics were placed into every church altar in a small block called the altar stone, since the first altars were built over the tombs of martyrs.

Mother Church, in her infinite wisdom, extols to the People of God the theological understanding of our faith through the Prophets, the scriptures, sacraments, liturgies, preaching and the many rites and symbols that are guiding us to our final goal. Relics are a significant signpost to help us achieve the path leading to eternity.

2007-2008

REGIONAL



CALENDAR

SUN	MON	TUE	WED	THU	FRI	SAT
		1	2	3	4	5
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	28	29	30	31		

SATURDAY, JULY 28

REGIONAL PICNIC
11:00AM—5:00PM
Mt. St. Francis
Ringwood, NJ

FRIDAY, AUGUST 10

**MANHATTAN CLUSTER
CELEBRATION FEAST
OF ST. CLARE**
31st Street
New York City

SATURDAY, SEPTEMBER 8

FORMATION DIRECTOR DAY
10:00AM—2:00PM
Holy Angels Fraternity
Little Falls, NJ

OCTOBER 19—21

REGIONAL RETREAT
St. Mary's Villa
Sloatsburg, NY
See page 19 for further details.

SATURDAY, NOVEMBER 10

CHAPTER OF MINISTERS
9:00AM—3:00PM
96th Street and
Amsterdam Avenue
New York City
See page 2 for further details.

SATURDAY, NOVEMBER 17

**CONVOCATION FOR THE
NEWLY PROFESSED**
PLANS ARE UNDERWAY FOR OUR
FIRST CONVOCATION FOR THE
NEWLY PROFESSED,
WITHIN 3 YEARS
LOCATION TO BE ANNOUNCED

—2008—

SATURDAY, MARCH 8

FORMATION DIRECTOR DAY
10:00AM—2:00PM
LOCATION TO BE ANNOUNCED

**A STORY OF LIFE AND
AN ENVIRONMENTAL
ETHIC OF LIFE-GIVING
CREATIVITY**

(CONTINUED FROM LAST ISSUE)

MICHELLE KIM
The Graduate School of
Religion and Religious Education
Fordham University



III. AN ENVIRONMENTAL ETHIC OF LIFE-GIVING CREATIVITY

Then, what does the notion of life-giving creativity entail in terms of ethics? I will use the term “creativity” to refer to our active participation in God’s continuous creative activity in the world, and the term “life-giving” to mirror God’s self-communication. According to Karl Rahner, the essence of the Christian message is that God communicates God’s own divine reality and makes it a constitutive element in the fulfillment of the creature (Rahner 1997, 116-137). God’s self-communication is self-giving. In God’s self-giving, the giver is also the gift. The giver, God, gives God-self to creatures as their own fulfillment. Ultimately, God’s gift to humanity is life, and the condition necessary for our own fulfillment.

The notion of life-giving, then, is not only theological but also ethical to the extent that our own fulfillment is considered as valuable, whether personally and socially. Environmentally, fulfillment would mean “respect for all forms of life.”

In terms of ethics, the principle of life-giving creativity leads to a focus on fulfillment. Jesus said, “I have come that they may have life, and have it to the full” (Jn 10:10).

The potential of such ethical principle is great. In particular, it can facilitate science-religion dialogue in search of a solution to the current ecological crisis. I propose that a Lakatosian research program be used, which can bring science and religion together in a systematic framework. For Lakatos, what we think of as a “theory” is actually a group of slightly different theories that share some common idea, or what Lakatos called their “hard core”. The hard core can then be protected by “auxiliary hypotheses,” which can change as necessary, and without affecting the hard core.

Several scholars advocate that theology can and does act as a Lakatosian research program (Hefner 1993; Murphy 1990; Barbour 1997, 134). Murphy and Ellis also outline their theory of kenotic ethic as a Lakatosian research program (Murphy et al. 1996).

In a research program for an ethical theory of life-giving creativity I am proposing, the hard core can be stated as follows:

Life-giving creativity for the sake of all is humankind’s highest good.

Such a research program can provide a framework within which ethical and theological implications of the story of life along with scientific theories can be connected as related theories, hypotheses, and empirical data, which can support and protect the hard core at its center. Different religious traditions can also be related systematically in such a framework. For example, religious traditions with their beliefs and claims can be represented as “small” independent research programs, each of which forming a cluster of related ideas concerning environmental ethics. From each of the clusters, higher level generalizations can emerge, which can give rise to a novel hypothesis, thereby providing connections among different clusters. As such, I argue that the Lakatosian methodology has potential to harmonize and bring together scientific theories, which are tentative hypotheses that are revised continually, and religious beliefs that the faithful accept often with a leap of faith.

RELIGIOUS EDUCATION FOR ECOLOGICAL RESPONSIBILITY

A new story of life has emerged from science, a story filled with the wonders of life and the mysteries of the cosmos. We can tell this new story of life to our children. It will help them discover their place on Earth and in the vast universe. They will look up in awe at the faraway stars in the clear night sky and come to understand the inter-relatedness of all things—plants, animals, rocks, the land, the ocean, the air, and even the stars. This story will help our children see themselves as a “precious part” of the Earth and of the ever-expanding universe itself.

As such, a story of life has the potential to become an educational and religious educational guide for fostering a greater sense of ecological responsibility. In terms of religious education, the story of life has the potential for bringing to Christians a sense of the place and significance of the human in relation to God and all of God’s creation, and providing them with a sacred story that enables them to relate to people of other faiths and ultimately to all people of good will (O’Gorman 2001).

CONCLUDING REMARKS

Inspired by Thomas Berry’s vision of a “sacred” story of the universe, and motivated largely by its ecological potential, I have explored its implications in this study for environmental ethics.

I have outlined the so called “new story” as a story of life. The contents of the story are not really new. They are a collection of dominant scientific theories of our time. What is novel is Berry’s vision for bringing the scientific contents to the foreground of our daily context from the highly specialized domains of science. As such, the purpose of the story is not so much to provide a scientific account of life. It can very well be called a myth, a myth which functions to help us find meaning and value in our lives and in the world.

I have argued that running through the story of life is a moral principle of life-giving creativity, based on which we can develop a theory of an environmental ethic. I have also reviewed briefly the theological implications of the story of life in the light of my Christian faith. I have proposed that such a theory of ethic be developed as a Lakatosian research program, and suggested that it can provide the common ground for science-religion dialogue to save our Earth.

For future work, my suggestion is to explore afresh the treasure house, the beloved bible, and rediscover what is there and what can be “repurposed,” or reinterpreted in the new light brought by a new evolutionary and ecological story of life. Undoubtedly, one will find new insights, images and understandings that can be reclaimed for today. What some of them are, and what we can do with them will be part of future investigation.

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On February 20, 2007, during a meeting of the CIOFS Presidency in Rome, the new CIOFS headquarters was officially inaugurated.

The occasion was filled with joy and served as an opportunity to reflect on the variety of circumstances that had been lived by those responsible for the international fraternity, beginning with the unforgettable Manuela Mattioli. Over the years, much effort was expended in searching for a site that would provide some stability and support to the operation of the CIOFS Secretariat. For over twenty years, we had lived as pilgrims, going from one place to another, all of them offered through the fraternal generosity of the First Order Friars. However, this situation was always precarious and inadequate, and falling short of securing the necessary autonomy required of an Order.

Over time, inconveniences grew, together with the growing number of tasks required of the Secretariat as a result of the consolidation and development of the International Fraternity and because of the strengthened relations between the Presidency and the National Fraternities. By the time of the 1996 General Chapter, the Presidency launched the "Headquarters Project" to provide the International Fraternity with a working instrument to pursue the acquisition of a headquarters, a need which was already indispensable. At the beginning, this Project did not resonate well but, after the 2002 General Chapter, the project was vigorously and courageously pursued by the new Presidency.

A number of favorable circumstances—which can be interpreted as "providential" – aligned themselves in support of the project, including the recognition by the Italian Government of the juridical personality of CIOFS, the offer by a local SFO Italian Fraternity to sell its apartment in Rome at a very reasonable price with advantageous conditions, the support of national fraternities and of many individual brothers and sisters for the project, as well as the generous financial contributions offered by the First Order and TOR General Curia.



Together with all the members of the Presidency, the General Minister of the Capuchins and TOR, the OFM and OFM Conv. Vicar Generals, the CIOFS General Secretaries and Treasurer, and collaborators and guests, the headquarters was officially opened.



As part of the inauguration, His Excellence Monsignor Agostino Gardin, Secretary to the Congregation IVCSVA and former General Minister OFM Conv, blessed the apartment and expressed his pleasure and warm congratulations.



Photos of the inauguration available on the CIOFS website, <http://www.ciofs.org/per/2007/bca7enic.htm>, confirm how satisfied everyone felt that the International Fraternity could finally rely on its own "house" to support its work.



Certainly not luxurious, the headquarters is well designed and will serve to effectively support the work of the Secretariat and respond to the needs of the brothers and sisters from across the world.



QUINQUENNIAL CONGRESS

The 2007 "Q" is now history. And what a great history it is! With 430 registered attendees, the available space was entirely filled.

All of the presentations of Father Eric Law on cultural diversity in a religious setting were outstanding and enthusiastically received.

Masses were diverse and spiritually uplifting.

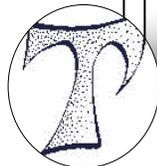
The evening presentations showing different aspects of various cultures were instructive and entertaining.

The socials gave an opportunity to talk together for persons who were not in the same groups during the day.

STAY TUNED TO OUR WEBSITE:

www.ourladyoftheangelsregion.org and the next issue of *The Troubadour* for photos, details, information and links from our brothers and sisters who attended.

ENTERED INTO ETERNAL LIFE



LET US PRAY for all our departed sisters and brothers in Christ and St. Francis. May all of our brothers and sisters who sleep in the Lord find eternal happiness and peace. *May the Souls of the faithful departed, through the mercy of God, Rest in Peace. Amen.*

St. Francis Fraternity, Hackensack, NJ

† **MARION HARTMANN, SFO**, passed away at the beginning of May, 2007.

Professed in 1975, Marion served for many years on her fraternity's Council as a councilor and as assistant formation director. Although she was permanently excused for many years, she kept actively involved with the fraternity through letters and phone calls. She offered her fraternity many good ideas almost until the time of her death.

Marion bore her sufferings patiently and was an example to her fraternity members in health, sickness and even in death.



• **P**RAISED BE YOU,
MY LORD,
THROUGH OUR
SISTER
BODILY DEATH,
FROM WHOM
NO LIVING MAN
CAN ESCAPE.
• **L**AUDATO SI,
MIO SIGNORE,
PER SORA NOSTRA
MORTE CORPORALE,
DE LA QUALE
NULO UOMO VIVENTE
PUO SCAPPARE.
• **L**OADO SEAS,
MI SEÑOR,
POR NUESTRA HERMANA
LA MUERTE CORPORAL, DE LA
CUAL NINGÚN HOMBRE
VIVIENTE PUEDE ESCAPAR.

SHRINE TENDS TO *f*ORGOTTEN

For all the forgotten souls who die without a family to mourn them or the means to be laid to eternal rest, Barbara Casale is there to comfort and pray for them.

A state retiree, Barbara, 80, is part of a flock of devoted volunteers who regularly attend funeral services for the poor and homeless provided by the Lazarus Program at St. Anthony Shrine in downtown Boston. "I've been doing it since the very beginning of the program. They're so beautiful," said Casale, a longtime Secular Franciscan. "I can't even tell you what I gain from it, really. It's just utterly wonderful." Since the program began several years ago, 62 men and women from all religious denominations have been provided burial through the program, which receives donations of graves, markers and funeral home services from donors and funeral directors.

"At the graveside, it's just Sr. Margaret Henry and I most of the time," said Gary Covertino, the program director.

His brother, Friar David Covertino, is the shrine's guardian and executive director.

"We become the family because they have no family."

Br. Covertino, who is also the shrine's director of human resources, collaborates with homeless shelters, police departments, the Office of the Chief Medical Examiner and area hospitals to make the funeral arrangements.

Among the deceased buried through the program include a female Air Force pilot who lived with her husband at South Station, many homeless people who congregate outside the Arch Street shrine and even a baby girl who died just four days after her birth.



Barbara Casale, SFO, has a reflective moment inside St. Anthony Shrine.

"There have been instances where some family has been there and some people who have helped them on the streets. I do remember meeting some families of the deceased. It's so hard and all we can do is tell them how sorry we are and we can keep them in our prayers".

WHO WILL SAY THOSE ROSARIES NOW?

Sentenced to imprisonment
 between a rocker and bed
 during her sunset years,
 the Spirit branded in her Soul
 transcended the shackles of
 bed and rocker domain
 brandishing her rosary bracelet,
 she saved more souls
 sitting in that webbed chair...
 pleading directly
 on her beaded
 prayer line to Paradise.
 Twenty seven rosaries a day,
 some don't ever recall seeing her
 without her fingers traversing bead by bead, mumbling sotto voce
 until she reached the end of her rhythmic, spiritual Braille.

by F. ANTHONY D'ALESSANDRO
 Submitted by BEATRICE CONTE, SFO

The 27 rosaries represented
 27 children, grandchildren,
 and great grandchildren.

She was the ultimate egalitarian
 an equal opportunity prayer
 —the generous, the good, the gifted,
 the gaudy, the greedy, the gauche—

those who benefited from life's
 genetic roulette and those
 shortchanged of integrity and

intelligence at life's assembly line,
 all shared the same
 allocation of prayers.

So often those
 nonagenarian, plaintive eyes
 concealed a racing mind and
 nimble fingers
 navigating God's course
 over her holy beads.

The poet said at her eulogy,
 "She generously offered us
 all the gift of faith."

Sadly, her prodigals
 perched on the lip of shallow lives,
 who trampled her gift are doomed to
 model monuments to emptiness,
 while the inheritors, those of her bloodline
 who truly cared
 and captured her legacy will
 soar with their adjunct angel...

I still wonder though, who will say
 those rosaries for us now?

I think I know...

SOULS by LAURA CRIMALDI

Barbara, who serves as a greeter at the funeral services, has donated two family plots at Forest Hills Cemetery, which now hold the remains of at least eight people buried through the program. She also purchased a marker for those graves.

"It's absolutely amazing," said funeral director, Jed Dolan, 37, whose funeral home services the program. "They are so willing to give of themselves, and not just the financial part, but for the people to be in attendance and praying for the deceased."

The shrine is in the process of renovating space where wakes can be held. Friars give the funeral Masses, which include a guitarist, pianist and cantor. "Even if you don't really know the person, you feel the loss," said Jonathan Jones, a Secular Franciscan who also regularly attends Lazarus funerals.

"The person being buried is a brother and sister of mine because I think of them all as brothers and sisters in Christ."

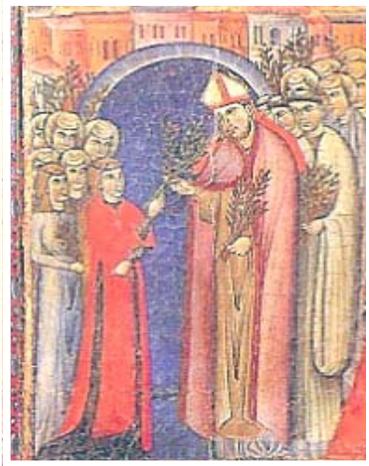
Those wishing to donate to Lazarus Program can write to: St. Anthony Shrine, 100 Arch Street, Boston, MA 02110-1100.

SOLACE

They are not gone
 these loved ones
 whom we mourn,
 we must not think of
 them as far away.
 Unto a fuller life
 have they been born,
 laying aside the vesture
 of this clay.

Yet near us still
 they watch,
 and love
 and know;
 we are the blind ones
 who no longer see
 familiar forms that we
 so dearly loved,
 waiting reunion in
 eternity.

The story begins with the bottom miniature of Clare's icon



PALM SUNDAY 1212

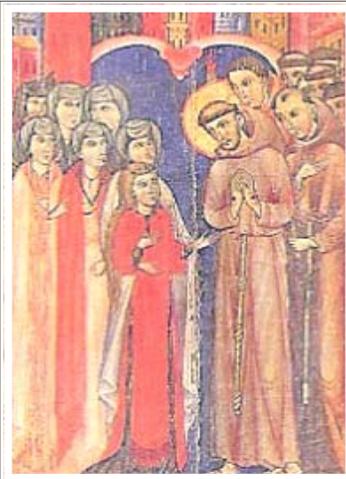
*You did not choose me,
no, I chose you to go out
and bear much fruit.
(Jn 15:16)*

The people at Mass file up to receive the blessed palms. Clare remains in her place. Is she afraid? Does she think that her going out of the city walls, planned for this night, might lead, as the first Palm Sunday led, to Calvary? Or is it a sign?

Does Guido, Bishop of Assisi, know what is going to happen and gives it his blessing?

...All we know is that he stepped down from the altar to take the palm to the girl who has not come up for it. In the picture Clare stands in front of her sister Agnes, surrounded by other women. Both sisters have crowns of myrtle, the symbol of fruitfulness and virginity. Clare wears a red dress, but the artist has slit it to show a penitential hair cloth tunic below. Clare is poor in spirit, she had not presumed to choose or to take for herself — she has let God choose for her and has been the receiver of his gifts.

***Blessed are the Poor in Spirit, for theirs is the Kingdom of Heaven.
(Mt 5:3)***



A GREAT BARGAIN

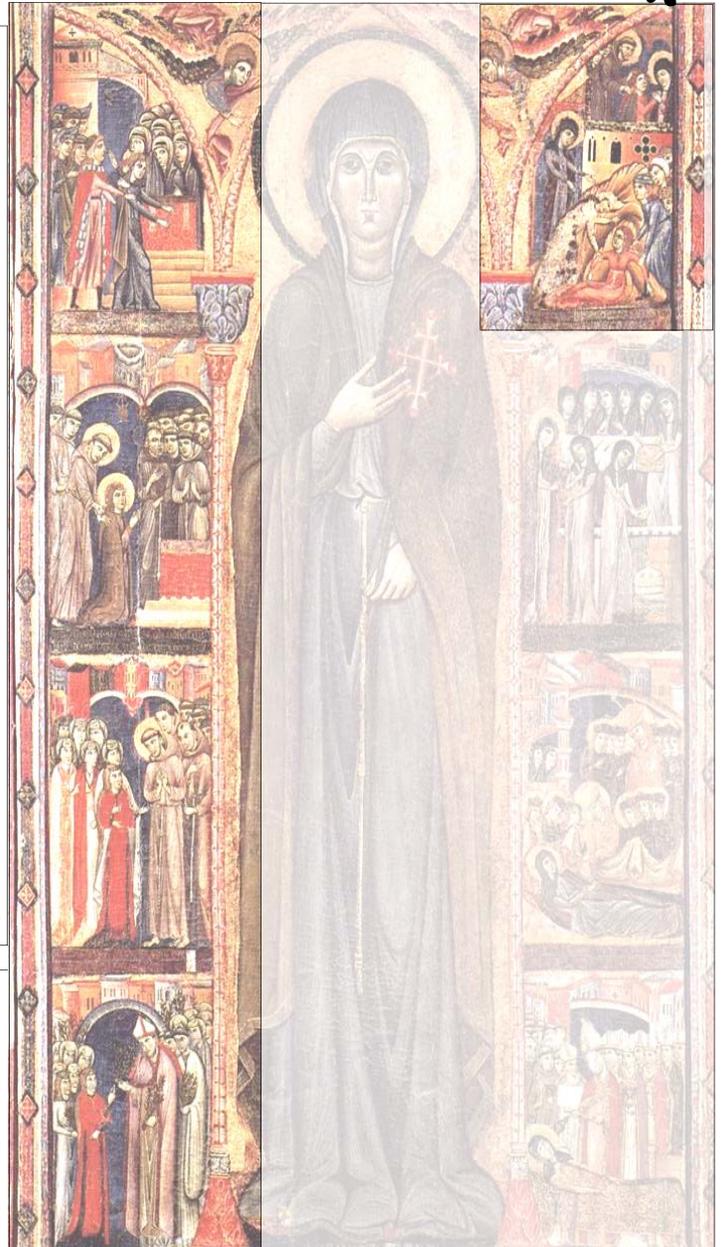
*Sell what you have
and give it to the
poor and you will
have treasure in
heaven, and come
follow me. (Lk 18:22)*

Francis and his brothers wait with lighted torches at the little church of Saint Mary of the Angels that Francis has rebuilt. Francis is only a tenant — he has to pay an annual rent of a basket of fish to the Benedictines for its use. Clare has come to give her life away.

...On the night of Palm Sunday 1212, Clare came alone, but the love of family and security that could hold her back is literally personified behind her. The five disapproving ladies and the furtive gentleman are members of the Offreduccio household. The woman half clinging to and half offering Clare is no doubt her own mother, Ortulana, who later became a Poor Clare herself, and the sneaky looking gent at the back is Uncle Monaldo, who will reappear in the fourth and fifth miniatures.

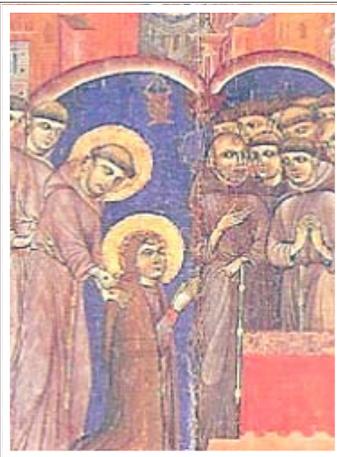
...If this picture were to have a title it would be, "The world and the Spirit contend for the heart of Clare." The offended ladies drawing their cloaks aside and shaking their fingers at the brothers are being confronted by another element that was not present on the night — the marks of the nails in the hands and feet of Francis. Throughout this icon, the artist shows Francis with the marks of the nails in his hands and feet, this is not because he does not know that they came rather later, nor is it simply a trade mark to identify Francis, for he already has one; his halo. It is a statement about the relationship of Francis and Clare; which is not a half-earthly romance, but a meeting in the wounds of Christ. In his wounds is their peace for the blood of Christ has made them one.

Blessed are the Peacemakers, for they shall be called the Children of God. (Mt 5:9)



The foxes have holes and the birds of the air have nests, but the son of Man has nowhere to lay his head. (Mt 8:20)

THE LADY POVERTY



...Inside the church of the Portiuncula Clare kneels before the altar. She is now wearing the habit. With scissors in his wounded hands, Francis snips away at Clare's long tresses. The brothers look startled, as well they might, for Francis is taking vast (and, no doubt, quite unconscious) liberties with Canon Law. ...Clare is alone now, without even the symbolic presence of companions. But here comes the insider touch: neatly painted, beyond the sleeve of her habit, is the cuff of her red dress. The painter knew too much about Francis, (who always swore that he only knew two ladies by sight) to think that the Lady Clare would have been required, or even allowed, to undress with the thoroughness Francis showed at his own conversion. ...This picture shows the covenant of mercy, the covenant between the sexes that our age struggles so ineffectively after. Clare is accepted and

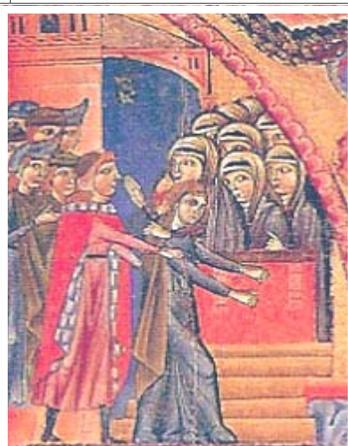
respected as a unique human person without having to abnegate her sexuality or needing to display it. Her freedom lies in belonging completely to God....Looking at the meaning of the word *miser cordia*, from which mercy is derived; it has a lot to do with allowing anguish to be planted in our hearts. Francis and Clare lived this reality to the full. Francis agonized, in great loneliness, over the call to follow his Lord in the Gospel way of life. Clare allowed him to plant his insights into her heart and lived them — allowing him in turn to find support and strength in his hour of temptation and weakness, when all that he stood for was questioned by his brothers.

Blessed are the Merciful for they shall obtain Mercy. (Mt 5:7)

THE WAY OF THE CROSS

Do not be afraid for I have overcome the world. (Jn 16:13)

...So, on Palm Sunday night, Francis and Brother Philip escorted Clare to the Benedictine Monastery of San Paolo. Not because any of them thought that Clare should become a Benedictine, but for the very practical medieval reason: San Paolo's had the Right of Sanctuary. If Clare took refuge there she could not be dragged away by force. Francis expected trouble, but he did not wait around to confront it. Throughout his life, their covenantal relationship left Clare free to make her own choices and to live out her absolute trust of God. ...The unfortunate Benedictines, shown here with stripe-edged veils, must have had a traumatic Holy Week. The Offreduccio clan arrived as one man. "They employed violent force, poisonous advice and flattering promises, trying to persuade her to give up such a worthless deed that was unbecoming to her class and without precedent in her family. But taking hold of the altar cloths, she bared her shorn head, maintaining that she would in no way be torn away from the service of Christ. With the increasing violence of her relatives her spirit grew, and her love, provoked by injuries, provided strength."

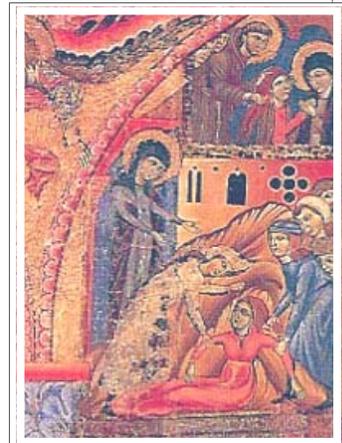


Blessed are those who are Persecuted for Righteousness for the Kingdom of Heaven shall be theirs. (Mt 5:10)

FIRST BORN OF THE FAMILY OF FAITH

If they persecuted me they will persecute you also. (Jn 15:20)

...A few days after this, probably on Easter Monday, Francis collected Clare and took her to the innovative little Beguine community of San Angelo, whose lifestyle was very different to that of her first hostesses, the Benedictines. The Beguines led independent lives of personal poverty and were a sort of mixture between a secular institute and a hermitage. But Clare's spirit, to quote the contemporary legend, "could find no rest there".



The unrest was mutual.

A fortnight later, Clare's younger sister, Agnes, ran away to join her. There was no Right of Sanctuary at San Angelo and Uncle Monaldo and his knights dragged Agnes out literally by her hair. Clare "prostrated herself in prayer with tears" and the men seemed suddenly unable to drag Agnes any further. In a final fit of fury Monaldo drew his sword to kill the teenage girl, but Clare's prayers and, no doubt, his own bad conscience, paralyzed his arm. Clare came out from the church and persuaded them to go, which they did "In a bitter spirit at their unfinished business." ...An inset in the top of this picture shows Agnes being received into the Order. Francis reaches out to cut off her hair. But her hands are placed in fealty between Clare's hands, for it is to Clare, as the representative of the obedience of Christ, to whom Agnes commits herself. Another insider touch, and a very modern one. ...Agnes' preservation is a miracle.

She is saved from being dragged home because her body has seemed to become so heavy that it cannot be moved. She has, quite literally, inherited the earth at the humble prayer of her sister. This is the Clarean way of confronting violence - by prayer and persuasion, for perfect love casts out fear.

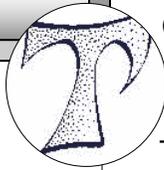
Blessed are the Meek, for they shall Inherit the Earth. (Mt 5:5)

TO BE CONCLUDED IN THE NEXT ISSUE OF THE TROUBADOUR

ELECTION RESULTS

ST. ANTHONY FRATERNITY BUTLER, NJ

CHAPTER OF ELECTIONS HELD
June 5, 2007



THE NEW COUNCIL IS:

Minister: Andy Klutkowski, SFO
Vice-Minister: Dave Engelhaupt, SFO
Secretary: Trudy O'Keefe, SFO
Treasurer: Alberta Taylor, SFO
Director of Formation:
Ed Wojciechowski, SFO
Presiders: Diane Menditto, SFO and Maddi Romaine, SFO



L to R: Ed Wojciechowski, Director of Formation; Andy Klutkowski, Minister; Trudy O'Keefe, Secretary; Alberta Taylor, Treasurer; Dave Engelhaupt, Vice-Minister

IN EVERY
THING GIVE
THANKS; FOR
THIS IS GOD'S
WILL FOR YOU
IN CHRIST
JESUS.

CONGRATULATIONS
to all newly elected
council officers.

Let us pray each may
be led by the Spirit in
their leadership roles
in the
Secular Franciscan
Order.

—APG, Editor

MOTHER OF GOD FRATERNITY, NEW YORK CITY, NY CHAPTER OF ELECTIONS HELD MAY 2, 2007

THE NEW COUNCIL IS:

Minister: Dorothy Taylor-Adams, SFO
Vice-Minister: Patricia Jackson, SFO
Secretary: Catherine DePalma, SFO
Treasurer: Roger Donohue, SFO
Formation Director: Jim Park, SFO
Presiders: Julia McCants, SFO
and Larry L. Meyers, SFO
Friar Witness: Msgr. Donald Sakano, Pastor
Holy Innocents Church

UPDATE

RICHARD MORTON, SFO, former Minister for the National Fraternity of the Secular Franciscan in the U.S. is on the road to recovery from a lengthy illness.

He is up and about and recently attended his local fraternity meeting whose minister commented that he was looking "pretty good." His blood count was at 12.6, (normal is 14), and he went for a walk for the first time since this all began.

Richard wanted to extend his sincere thanks to the many who inquired after him and have kept him in their prayers.

RITE OF PROFESSION



ST. JOHN'S FRATERNITY
New York City, NY
May 27, 2007

- Irma Cruso
- Minnie Boland
- Carole Borlaza
- Ingrid Gerber
- Gloria Siasoco

They have been made living members of the Church by being buried and raised with Christ in baptism; they have been united more intimately with the Church by Profession. Therefore, they should go forth as witnesses and instruments of her mission among all people, proclaiming Christ by their life and words.

Called like St. Francis to rebuild the Church and inspired by his example, let them devote themselves energetically to living in full communion with the pope, bishops, and priests, fostering an open and trusting dialogue of apostolic effectiveness and creativity.

Chapter II, The Way of Life, Article 6, SFO Rule

MADDI ROMAINE, SFO, NORTH JERSEY COUNCILOR
PHOTOS COURTESY OF: DIANE MENDITTO, SFO

CONVIVENZA CELEBRATION

OUR LADY OF THE ANGELS REGIONAL FRATERNITY CELEBRATED ITS ANNUAL CONVIVENZA AT SAINT BONAVENTURE'S CHURCH IN PATERSON, NEW JERSEY, THIS PAST APRIL 28, 2007.

Marcia Stamboulian, SFO Regional Minister, introduced the event's speaker, Father Daniel Grigassy, OFM, pastor at St. Bonaventure's. Fr. Daniel spoke about the "Saint of the Whole World," St. Anthony of Lisbon and Padua. St. Anthony, second only to St. Francis, perhaps, in the hearts of many Franciscans, is known as "miracle worker," "finder of lost articles," and admirably, "Doctor of the Church."

Following Fr. Daniel's talk, a summary of Catholic Relief Services' program, *Work of Human Hands*, was presented by Maddi Romaine, chairperson of the consignment sale that closed the day's activities.

Work of Human Hands allows us to "touch" farmers and artisans in 99 different countries worldwide by purchasing seasonal and religious items, jewelry, musical instruments, children's toys, and miscellaneous gifts, as well as *Fair Trade* coffee, tea, and chocolate. *Fair Trade* respects human dignity, promotes economic justice, and builds global solidarity.

We are proud and happy to announce that we were able to gift *Work of Human Hands* with \$1100.00 raised that day, while sharing a Franciscan community event at which we dialogued about issues of the common good and concern for those who are poor and disadvantaged, yet so willing to work to support themselves and their families!



HOST FRATERNITY, ST. JOHN VIANNEY, PROVIDED A WARM WELCOME AND A GENEROUS SPREAD OF ABUNDANT AND DELICIOUS GOODIES



YOU CAN RELIVE OUR
CONVIVENZA DAY BY
GOING TO THE WEBSITE:

[http://
olangels.tripod.com/
region_links.html](http://olangels.tripod.com/region_links.html)

When you get to the
Region Links page, click
on Convivenza under
the Region pictures.



CONSIGNMENT SALE COMMITTEE



FR. DAN GRIGASSY SPOKE TO US ABOUT ST. ANTHONY



MADDI ROMAINE TOLD US ABOUT CATHOLIC RELIEF SERVICES AND EXPLAINED THE CONSIGNMENT SALE



KATE ASSELIN, SFO, SPOKE ABOUT THE FRANCISCAN FEDERATION FOR THE HOLY LAND



WE ATTENDED MASS AS A FAMILY IN THE BEAUTIFUL PARISH CHURCH OF ST. BONAVENTURE'S

GENERAL INTEREST — BOOKS



The New Jersey Catholic Coalition for Environmental Justice (NJCCEJ) has published,

CARING FOR GOD'S CREATION

an eight-session book aimed at encouraging reflection and discussion on the interconnectedness of both human well being and the well-being of the entire community of God's creation.

Its focus is on six areas:

- Creation and Ecology as Sacrament
- Consumer Choices
- Energy
- Food (Part 1 and Part 2)
- Water
- Advocacy
- Summary

This spiral bound book is a practical resource that can be used as a tool for those wanting to explore how to be good stewards of God's creation, preserving and respecting the dignity of life. Also great as a source for continuing formation.

It is available for \$10.00 + S&H:

NJCCEJ

Human Concerns Office/
Archdiocese of Newark
171 Clifton Avenue
Newark, NJ 07104.

There is a discount for bulk orders.

Contact the NJCCEJ
at
973.497.4341
or e-mail:

furlanca@rcan.org



THE GREATEST OF THESE IS LOVE: THE LIFE OF ST. ELIZABETH OF HUNGARY

Just in time for the eighth centenary of her birth (1207-2007), this short, readable biography of Elizabeth, is the first one based on original up-to-date research to be published in English in more than 50 years.

It also includes an English translation of the testimonies given by her closest friends at her canonization process, along with newly-discovered testimonies never before translated into English; and a section of prayers, litanies and scriptural passages for private meditation or group celebrations.

Author of the book, Lori Pieper, SFO, received her Ph.D. in Medieval History from Fordham University. She specializes in women's history, hagiography and church history. Her dissertation was published in 2007 as *St. Elizabeth of Hungary: The Voice of a Medieval Woman and Franciscan Penitent in the Sources for Her Life*. In 2006 she was asked by CIOFS (International Council of the Secular Franciscan Order) to work on the two-year program for formation on St. Elizabeth. She also spoke about the saint at the 2007 International Congress on St. Elizabeth at the Antonianum in Rome. (See page 5) She is now translating the medieval sources on Elizabeth's life into English.

Currently, the book is scheduled to go to the printer in June, 2007, so that orders can be mailed out in July -- provided enough pre-orders are received.

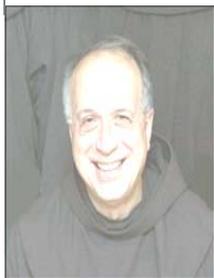
Special cost on pre-orders is \$12.95 (after August 1, list price \$14.95) + shipping (\$3.00 per book) and tax (\$1.08 per book). There is a discount for bulk orders.

Pre-ordering information is available at website: **www.taucrossbooks.com**. For those without computer access, mail orders with payment to: Tau Cross Books and Media, P.O. Box 20393, Greeley Square Station, New York, NY 10001-0004. Allow 2-3 weeks for delivery after printing date.



A Biography of St. Elizabeth of Hungary

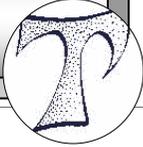
FR. DOMINIC MONTI TO WRITE OFM HISTORY



To celebrate the 800TH anniversary of the founding of the Order of Friars Minor, St. Anthony Messenger Press has contracted with Provincial Vicar, Fr. Dominic Monti, for a popular history of the Order to be published in early 2009. Tentatively titled, *Francis of Assisi and His Brothers: A Popular History of the Franciscan Friars*, the book will include history of and an introduction to the ministry of the Friars Minor.

The author will focus on the history of the First Order, with some reference to the Clares and the Third Order insofar as they are part of the friars' story. The book will include the story of the Friars Minor in general and thus the story of the Conventual and Capuchin friars (OFM Conv. and OFM Cap.) as well as the Friars Minor (the OFMs in the narrower sense).

According to Fr. Dominic, this history will emphasize not only the medieval developments — although these are absolutely formative of the Franciscan charism, but will also cover the internal evolution and the mission efforts of the friars during the modern period — from the 16TH century to the present. Since the book would be written with an English-speaking audience in mind, the author will give particular emphasis to the history of the Order in the English-speaking world (first England and Ireland, and then North America, and the 20TH century expansion of the Order to other English-speaking countries). Dominic said such a work would fill a gap in the current literature; it would, for example, provide vocation directors with a small book that they could give men considering a vocation to the Order that would tell the story of the friars they meet, not simply that of Saint Francis.



SUMMER 2007 EDITION OF TAU-USA AVAILABLE ONLINE

All professed SFO members currently receive TAU-USA, the SFO National newsletter, by mail four times a year. You can now read the entire edition at:

<http://www.nafra-sfo.org/tau-usa.html>

Ministers and Formation Directors, please make your Inquirers and Candidates in formation aware of this so that they can become acquainted with the activities of our National fraternity and gain valuable insight about our way of life.

ALL OF US WILL FIND THINGS OF INTEREST IN IT.

The National Peace and Justice Commission **JULY 2007 FRANCISCAN REFLECTION** is now available online:

http://www.nafra-sfo.org/PJ_Franciscan_Reflections.html

This month's subject is BLESSED JUNIPERO SERRA, Missionary to the California Indians. Rather than a hagiography, writer Carolyn Colburn, SFO, decided to take a historical view looking back from our vantage point of more than 200 years.

Here is a comment on his life from a Franciscan Friar:

...“He was a man who was not really interested in fame or in honor, or in being held in high regard by the government or by the Viceroys, or by anyone. He was simply interested in doing his spiritual work and if somebody else got the credit for it, he was not concerned one way or the other.”

...“To me, this was an act of extraordinary virtue, extraordinary generosity. It might even be called magnanimity. He was very big-hearted in his love for the Indians, in his love for his work and his dedication to his work. He had very pure intentions. I think that this was an act of virtue on his part, which would merit him very high praise from historians who studied his life from this viewpoint.”

We hope that you will share this reflection with your fraternities. As always, for those who wish a copy, but do not have computer access, please write me asking for one. I'll be happy to send you one.

—APG, Editor

Franciscan International's latest Newsletter, **PAX ET BONUM**, is available online. In addition to English, it is also available in: Francais, Nederlands, Hrvatski, Deutsch, Español, Português, Italiano, and Slovensko.

This issue has a profile of Encarnación del Pozo, SFO, Minister General of the Secular Franciscan Order, as well as a brief biography, reflection and prayer of St. Elizabeth of Hungary.

<http://www.franciscansinternational.org/resources/PaxEtBonum/paxetbonum.php>

For those of you who wish a copy, but do not have computer access, please write me asking for one. I'll be happy to send you one. Don't forget to specify what language you prefer.

—APG, Editor



LIGHT & PRAYER SERVICES IN THE HOLY LAND

Mirezo, “my prayer” in Spanish, is a new website gives people across the world an opportunity to light candles and offer personal prayers at the Church of the Annunciation in Nazareth, via the Internet. www.mirezo.com

For a symbolic fee, a worshipper places a prayer request online. A priest from the Annunciation Church then lights a candle and offers a personal prayer on that worshipper's behalf. At the designated time, the worshipper can watch the live ceremony in real time. An e-mail version of the ceremony can also be saved to be shared with friends and family. Funds raised are donated to the Church as well as to local Christian communities.

The site, formally known as the Church of the Annunciation in Nazareth and all Galilee, is believed to be the site where the Blessed Virgin Mary went daily to draw water, and was ultimately the place where her immaculate pregnancy was first revealed to her by the angel Gabriel.

With the blessing of the Bishop of Nazareth and the support of local churches, this website is breaking down all practical obstacles — time, cost of travel, concerns about security — and enabling worshipers the chance to connect to one of the three holiest Churches in the world.



From Galilee to Antioch, a biblical historian living in Israel, Todd Bolen, has combined his love of the bible with photography to produce a series of photo CDs of Holy Land places.

This website features descriptions along with hundreds of photos of significant biblical sites.

There is also a blog and newsletter with a focus on history and archaeology.

<http://www.bibleplaces.com>



T. CLARE OF ASSISI: A WOMAN OF PURPOSE

CAROLYN D. TOWNES, SFO

CLARE OF ASSISI WAS BORN CHIARA DI OFFREDUCCIO IN 1193. THE THIRD OF FIVE CHILDREN, CLARE WAS BORN TO ONE OF THE NOBLEST FAMILIES IN ASSISI.

During the war, the young Clare and her family fled to Perugia, returning to Assisi in 1205 when she was about twelve years old. This was the same year in which Francis of Assisi renounced his father and received official recognition by the Church of his life as a penitent.

Clare knew of Francis before his conversion, turning her back on his wild and worldly ways. It wasn't until after his "embracing the leper," that Clare began to see something special in Francis. She, too, had embraced the leper by rejecting the social values of her class. She made the conscious decision not to marry, although it was highly expected of someone of her status. Clare decided to answer a much deeper call, following her heart, Francis, and the Lord Jesus.

On Palm Sunday of 1212, she left her family, her wealth and the world to join Francis as a fellow penitent, taking up residence at the little Church of St. Mary of the Angels – the Portiuncula.

Many other ladies followed Clare's example, including her two sisters and her widowed mother. In 1215, Clare became the abbess of the religious community of Poor Ladies, today known as the *Poor Clares*.

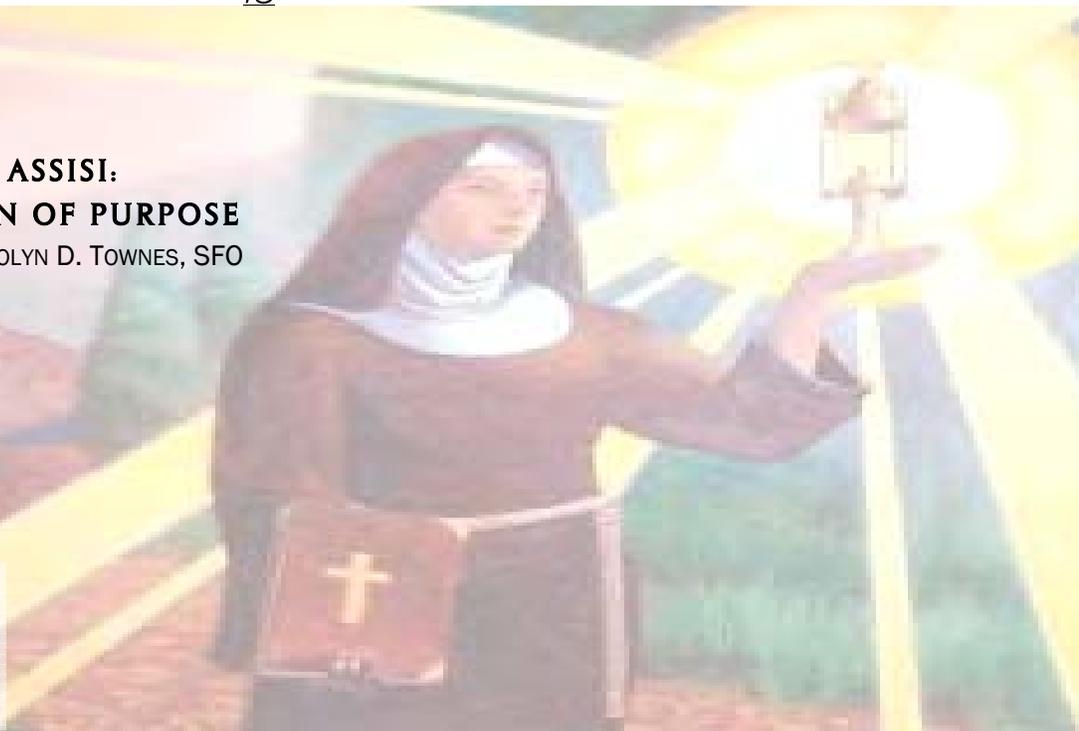
The lifestyle of Francis and Clare of radical poverty and dependency on God was spreading throughout the Church – a Church hungry for spiritual renewal. Clare was a woman ahead of her times. In medieval Italy, sole reliance on Gospel living was not an option for a woman because she then must declare publicly her consecration to God; which required cloistered living only made possible by dowries and the patronage of the wealthy. This was contrary to the Gospels and to the idea of radical poverty. But because of Clare, and those who followed her, women were allowed to be "empty vessels" for the Lord. She was a light shining in the darkness of social mores and religious oppression. Although she was hidden within the walls of her monastery, she resonated a veil of Divine Light that not only illuminated thirteenth-century Europe, but that still shines brightly today.

**"O BLESSED CLARE YOU WERE A 'LIGHT' IN YOUR DAY,
RADIATING THE JOY AND PEACE OF KNOWING JESUS."**

Although we think of the story of Clare of Assisi as a sort of beautiful fairy tale, it was very difficult for her in her time, in thirteenth century Europe. She was a counter-cultural woman, living in a man's world, and in feudal times. She is a marvelous example for women today because Clare was truly a woman of purpose – and her purpose was to live only for God. She did not give into the social mores of the day, and she overcame all the temptations that undoubtedly came before her.

What I truly admire about Clare was her tenacity and unwavering spirit to live as God's servant. Today, we are bombarded by beautiful images of wealth, slim bodies bordering on anorexia, bright, shiny gadgets and gizmos, all for the price of our souls. These temptations were before Clare in her day, too. Nobility, opulence, and wealth were highly prized and valued in those days. Even Francis longed for those things before his Christ encounter. And no one would blame them. This was the norm. And it is our norm today. But as Scripture tells us, we cannot serve both Master and wealth. This is the message Francis heard; and he chose the "better part."

Our challenge today is to live that radical life of charity,
a life of giving –
giving of our time, our gifts, and our resources.
Because it is in giving that we truly receive.





**OUR LADY OF THE ANGELS
2006-2008
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2007-2008

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must be received by:

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DECEMBER 3	WINTER 2007
MARCH 15	SPRING 2008
JUNE 15	SUMMER 2008

SEND ALL SUBMISSIONS:

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