

# Up to Now

Newsletter of the St. Margaret of Cortona Region of the Secular Franciscan Order

Covering the District of Columbia, Maryland, Delaware, Virginia,  
and portions of West Virginia and Pennsylvania



Fr. Philippos Philippos, OFM/Cap

Volume 18 Issue 1

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

August 2014

## The Times (and dates and locations) they are a changin'

It's been a busy summer for your Regional Executive Council, as we continue to implement the recommendations from our national visitation last December.

Our visitors, Elaine Hedtke, OFS, national vice minister, and Fr. Matthias Wesnofske, OFM Cap., national spiritual assistant, were very complimentary towards our region, but they made several suggestions and recommendations. One of the most significant was the recommendation that our regional chapter for fraternity ministers grow from an all-day Saturday event, to a weekend event. The majority of the 30 Secular Franciscan regions in the United States have weekend regional chapters. Meeting over an entire weekend will provide our 34 fraternity ministers with the time needed to pray, participate in ongoing formation, bond as a regional fraternity, and complete the necessary business of the region.

Such a change required juggling the schedule so those who plan, prepare and assist at regional events have the time to do the job necessary for a successful gathering.

As a result, the regional calendar has changed in several respects:

- This year's **regional chapter** will be the final one-day annual meeting of all the ministers. It will take place on **Saturday, November 8, from 10:00 a.m. until 4:00 p.m.**, at St. Joseph's Church, 750 Peachtree Street, in Herndon, Va. More information will be sent to each fraternity minister as the agenda is finalized. **The 2015 regional chapter will take place over a weekend, with Friday evening arrival and departure on Sunday morning after Mass. More information will be available early next year.**
- Our **annual regional retreat** has moved to the spring. It will be **March 20-22, 2015, at PriestField**. This year's retreat will be a Chapter of Mats. Speakers from all the Franciscan obediences will be present to share with us as one Franciscan Family. Registration information will

be available in the November edition of *Up To Now*.

- Our **elections for the next Regional Executive Council** will be on **April 25, 2015**, at the Franciscan Monastery in Washington, D.C. Only fraternity ministers, vice ministers, or delegates approved by the local fraternity council will be eligible to vote, but any professed member of the region is eligible to run for office. More information will be available in the November edition of *Up To Now*. **Please open your heart to the urgings of the Holy Spirit and consider offering yourself as a servant leader for our region.**



### In This Issue . . .

Regional Minister's Message.....	2
Regional Formation Director's Message .....	3
What Are We Doing? GreenFaith Certification Program....	4
Mark Your Calendar.....	4
Franciscan Youth and Young Adults.....	5
Poverty Awareness Trip to Bolivia.....	6
Around the Region .....	7
Saint Margaret of Cortona Virginia Gathering.....	8
Franciscan Saints and Blesseds.....	9
Featured Feast.....	10
The Story of the Transitus of St. Francis .....	11
Brother Jacoba's Cookies.....	16

## Regional Minister's Message



### A NEED FOR ASSISTANCE

Last month, I was fortunate to attend my first "Summer Seminar" at St. Francis University in Loretto, Pa. I serve on NAFRA's Spiritual Assistance Development Task Force, and spiritual assistance was the topic this year. In the pleasant foothills of the Alleghenies, I joined

Secular Franciscans from around the country to learn about and discuss the importance of "suitable and well-prepared" spiritual assistants for our fraternities.

Our Rule is quite clear about the importance and necessity of spiritual assistance. Going back even to our first Rule, *Memoriale Propositi*, in 1221:

"...let them have one religious, instructed in the word of God, who would admonish and encourage them to penance, perseverance and the performance of works of mercy."

And forward to our current Rule:

"26. As a concrete sign of communion and co-responsibility, the councils on various levels, in keeping with the constitutions, shall ask for suitable and well-prepared religious for spiritual assistance. They should make this request to the superiors of the four religious Franciscan families, to whom the Secular Fraternity has been united for centuries."

I'm sure everyone is aware that there is, throughout our country, a shortage of vocations to the consecrated and religious life. The four Franciscan religious families (OFM; OFM Capuchin; OFM Conventual; Third Order Regular) are stretched to provide friars for all the works and ministries entrusted to them.

Many Secular Franciscan fraternities throughout the country, including many in our own region, do not have a spiritual assistant. At any given time, there are 12 - 15 fraternities in the St. Margaret of Cortona region without a spiritual assistant. This absence is not only contrary to our Rule, but creates a void of Franciscan direction and spiritual nourishment. I am not reluctant to say that we are

approaching a crisis.

At the same time, we are blessed in our region to have FOUR suitable and well prepared regional spiritual assistants: Br. Kip Ledger, OFM, Cap. (St. Augustine Province); Fr. Kevin Treston, OFM (Holy Land Province); Dcn. Tom Bello, OFS (delegate for Holy Name Province, OFM); and Anne Mulqueen, OFS (delegate for St. Anthony of Padua Province, OFM Conv.). This holy quartet is working diligently to provide pastoral visitations to all our fraternities, and to assist in finding qualified individuals who can serve as fraternity spiritual assistants.

But what is most exciting is that our region, like many regions around the country, now has a lay spiritual assistance training program. Brothers and sisters in our area who are called to the ministry of spiritual assistance can participate in this two-year program. It is our hope that we can begin to address the chronic need of spiritual assistants with our own "suitable and well-prepared" lay spiritual assistants. My own fraternity, St. Anthony of Nagasaki, has a lay spiritual assistant, and we are blessed that someone who reflects the charism, the tradition, and the constitutional and statutory requirements is present at our fraternity meetings.

Please pray for all our spiritual assistants -- the priests, brothers, sisters, and lay people - who serve our Order, and say a special prayer for our lay spiritual assistant trainees as they prepare to join this important ministry.

Patrick Martin  
Regional Minister

Water is a valuable resource that requires conservation. Reduce your usage and your water bill by installing a low-flow shower head and aerators on all water faucets. Always look for EPA Water Sense labels. You will save approximately 35 gallons of water during a 10 minute shower and this saves your hot water tank from heating more water. (Kitchen faucets made after 1994 have low-flow aerators.) Use Water Wisely!

## ***Regional Formation Director's Message***

My dear Franciscan Sisters and Brothers, Hello! As I rejoin my school faculty colleagues at the end of this month, I wonder, "Where did the summertime go?!"

The formation team and youth/young adult sub-committee met on August 2, the feast of the Portiuncula, once again under the "hostess-ship" of our advisor, Ann Corro. Here are the ongoing FYA efforts we talked about:

Jeanie McLees continues with her campus ministries efforts. At Old Dominion University, she is working with Mike Coleman, who is their campus ministries coordinator and is also a candidate with her fraternity. She hopes to get the young adults together after evening and Sunday Masses to discuss topics on Franciscanism. Plans are also being made for ecological and social justice programs to be carried out in a manner similar to what is being done at Wesleyan College. Of course, she will also be resuming the social justice programs at Wesleyan College with their campus young adult Christian group. Here, the young adults meet with different ministers and priests when they can be available. They will continue their on-going involvement with the Feed the Hungry Soup Bowl Night, SPCA campaign, as well as working for the homeless. She will also be resuming the young Christian ministry at her school. This group holds discussions and projects on the Gospel life led by the high school students themselves. She is one of the group mediators. At Old Dominion University, members of her fraternity, Sacred Heart of Virginia Beach, participate with her.

Harry Ford continues his collaboration with Hood College in Frederick, Md., and hopes to start up a Franciscan Earth Corps group on campus. Rhett Engelking of the Franciscan Action Network is also assisting there. As it is nearly Fall, we hope to get under way with the returning students. Harry also is working with St. John's and Katherine Drexel Colleges in Frederick. He is promoting Catholic campus ministries at these locations, as neither has campus ministries efforts at this time.

Thanks go to Harry also for his coordinating efforts because we now are all invited to come and bring any young adult (18 – roughly 35) who has the potential for discerning the call to be a Franciscan to "An Invitation to a Franciscan Feast." This evening event is to be held on Thursday, October 16, 2014, starting at 6:30 p.m. at the Shrine of St. Anthony in Ellicott City. The purpose of the event is twofold: 1) To put the Franciscan family out there to the young adults to introduce them to the various service and volunteer opportunities in ecology and social justice that we provide; 2) To hopefully establish

a core group of young adults who are willing to become servant leaders and planners for future Franciscan events. The idea here is to have these core groups organize into a YouFra fraternity. We hope to make it an evening filled with several interactive presentations and question and answer sessions involving such efforts as the Franciscan Earth Corps, the Franciscan Mission Service, the Franciscan Volunteer Ministry and the Franciscan Action Network, as well as the Secular Franciscans. Representatives of each of these organizations will be available for these presentations and discussions. The evening program will be informally structured with breakout sessions, and pizza and drinks will be served. A \$5 donation will be asked of all participants. We are striving for a minimum goal of 25 young people for the core group of leaders and planners. This is the first of hopefully many efforts in formal region-wide outreach to young people. Please keep its success in your deepest contemplative prayer. All OFS members are invited to participate and assist.

As further efforts with the young adults come forward, I will certainly keep you in the loop. As you always do, keep the efforts of the youth/young adult subcommittee and the calling of the young people into our Order in your deepest devotions and prayers.

And now for yet another formation effort: plans are currently underway for the Sixth Annual Inquirers' and Candidates' Day of Recollection at the Shrine. It is to be held a little later in the month, on April 18, 2015, (Saturday) as Easter next year is on April 5. The theme will complement the theme of our Chapter of Mats (The Franciscan Family) and our formation team will develop a day which will help our candidates and inquirers see how our Order fits into this great family.

The regional formation team and youth/young adult sub-committee once again offering to come and visit your fraternity to talk about any topic of formation, the FUN manual, or how to organize or sponsor a YouFra fraternity or Franciscan Earth Corps. If you know of any young adults of ages 18 to roughly 35 years who are thinking of or inquiring about a Franciscan way of life, or at least have the potential for it and is interested in being invited, why not bring them to your fraternity's gathering and have us give them and your fraternity members a presentation. It will be only one of many of our continuing efforts at involving our young people in the workings of our Franciscan family.

The third in a series of articles I am writing on the Franciscan Youth and Young Adults can be found on page 5. I welcome any questions or comments.

*Mike Huether, Regional Formation Director*

## What Are We Doing?

### GREEN CERTIFICATION PROGRAM

Four members, John and Margy Carlson, Mary Lou Coffman, and Rob Goraieb, of St. Francis of Assisi Fraternity in Triangle, Va., spent two years working on the “green team” at St. Francis of Assisi Parish to complete the GreenFaith environmental certification program. The parish is the only house of worship in Virginia to have received this prestigious recognition.

When St. Francis of Assisi Parish and School began the GreenFaith program, they audited their facilities and programs using templates GreenFaith provides and created an action plan.

They “greened” their facilities, saving energy and water, and established non-toxic cleaning and maintenance practices. They increased recycling, had energy-efficient windows installed in the parish school, and offered healthy, sustainable food and canning workshops. They even made use of composting bins, planted gardens, and became a National Wildlife Federation® Certified Wildlife Habitat™ site, among many other actions.

They advocated for access to safe water and sanitation for developing countries and participated in legislative advocacy, including a campaign to address environmental concerns on the George Washington National Forest.

They created newsletters and eco-reflections and distributed numerous resources to the community on an assortment

of environmental topics, including waste and composting; Pope Francis on the culture of waste; a Franciscan approach to ecology; the importance of local and organic eating; green cleaning tips; researching safe cosmetics, and many others.

They published timely church bulletin and school newsletter eco-tips on such topics as water conservation, energy-efficient washing machines, unplugging from technology, using reusable grocery bags, “phantom” power usage, simplifying one’s life, cleaning out dryer lint, keeping cool in the summer by preparing no-cook meals, addressing one’s carbon and water footprint, and fixing water leaks promptly.

The parish incorporated Catholic social teaching on the environment into Masses and other parish celebrations, hosted interfaith events, and provided education, classes and activities for children, teens and adults, in addition to launching an annual St. Francis Earth Day, participating in two fair trade global bazaars, as well as taking class field trips to a local landfill.

As a result, the parish and school experienced the renewed conviction and satisfaction that comes from a deep commitment to caring for creation.

Founded in 1992, GreenFaith ([www.greenfaith.org](http://www.greenfaith.org)) inspires, educates and mobilizes people of diverse religious backgrounds for environmental leadership. For more information on the GreenFaith Certification Program, contact Stacey Kennealy at [skennealy@greenfaith.org](mailto:skennealy@greenfaith.org) or 732.565.7740, ext. 303.



## Mark Your Calendar

**October 3 — Transitus of Our Seraphic Father Francis.** Celebration at the Franciscan Monastery of the Holy Land in Washington, D.C. Seculars are asked to bring finger food for reception following. Notification of local celebrations will be sent as they become known.



**November 8, 2014 — Regional Chapter.** St. Joseph’s Church, 750 Peachtree Street, Herndon, Va. The minister of each fraternity is required to attend or to send a delegate.

**March 20-22, 2015 — Chapter of Mats.** PriestField Retreat Center, PriestField, W.Va.

**April 18, 2015 — Sixth Annual Day of Reflection for Inquirers, Candidates and Newly Professed.** St. Anthony Shrine, Ellicott City, Md.



**April 25, 2015 — Regional Council Elections.** Franciscan Monastery, Washington, D.C.

## Franciscan Youth and Young Adults

*This is the third in a series of articles on Franciscan Youth and Young Adults. We continue with the excerpt from “A Vision of Franciscan Youth in the United States” in the spring issue of Tau USA, by Riobart (Rob) Breen, OFS, Chairman of the National Franciscan Youth/Young Adult Commission:*

Our focus on working with young adults is also strategic for several other reasons:

- It is during the times of transition out of adolescence (late adolescence and young adulthood) that young people are taking stock of their spiritual lives and identities, and choosing to live Gospel lives...or not. Developmentally, as they enter the adult world and take on adult responsibilities, it is a very appropriate time for young people to be approached informally in intergenerational friendship by mature adult Secular Franciscans, and for these young people to be invited to try out Christian community and spiritual formation through a Franciscan YouFra fraternity experience.
- Young adults are generally in increasing need of Christian support and mentoring, since this age loses most of its formal social and institutional supports that were provided earlier in their lives by healthy Christian adults in their nuclear families, parishes, schools, and youth clubs. Catholic parishes are generally very ineffective in reaching out to this young adult population; most have not assumed responsibility for young adult ministry, and so the need is great. This is both a ministerial need and opportunity consistent with our call and Secular Franciscan Rule.
- According to research, young adults today have a strong desire for, and are in strong need of, authentic spiritual formation. As a generation who are being raised without the Catholic institutions that formed all earlier generations of Catholics, contemporary Catholic young adults simply do not have the healthy Christian models, relationships, support, and quality formation that they are longing for.
- Young adults today are looking not so much for simply an intellectual experience of faith, but rather an active and integrated applied experience of their faith. They want to experience Christian faith, and they want to live and serve the Gospel in relevant ways for the 21st century. Franciscan Spirituality, which integrates both

contemplative spirituality and active apostolic service, is amazingly appropriate for today’s young people, with the Franciscan focus on joy-filled incarnational theology, community, simple and sustainable living, ecospirituality and care for creation, service to marginalized people, engagement in social justice advocacy, and commitment to authentic Gospel lives of transformation.

To rebuild YouFra in the United States, Secular Franciscans will need to embrace a “New Story” in order to effectively carry that story to the next generation of young people. The New Story is simply the renewed Franciscan charism and ecospirituality for today, focused on reaching out to young people whose hearts are already burning with the desire to know and love God by loving creation and their neighbors. As Secular Franciscans, we need only to help young people to connect the dots and walk with them as they do so. Facilitating this New Story is the task at hand for the Secular Franciscan Order in the United States.



What can we do right now? Make sure every region has a qualified Franciscan Youth Chair appointed to serve the needs of the region. If a fraternity has qualified people with a gift for working with youth, appoint that person as a fraternity chair. Any local or regional chairs should contact me and be added to our e-network. If a region has an emerging or active YouFra group already, contact me with the names of their servant leaders. Have the young people participate in future Lenten H2O Projects or any other national activities as mobilizing events for the young people in our Order.

Our national commission has been called the “Franciscan Youth and Young Adult (FYA) Commission,” which is consistent with the United States practice of separating out young adults (ages 18 to 30+) from youth (ages 13 to 17, or middle school and high school students.) In much of the rest of the world, the term “youth” is inclusive of both groups. Worldwide, “YouFra” (Franciscan Youth) is also usually inclusive of youth and young adults.

*Starting with the next article, we will begin to look at excerpts from the “Draft Strategic Plan for Franciscan Youth in the United States,” which was announced as recently sent out by the National Youth Commission. We will start with the long- and short-term goals of the National Youth Commission itself.*

—Mike Huether, Regional Formation Director

## Poverty Awareness Trip To Bolivia Challenges Perceptions

After sending and supporting long-term lay missionaries in Bolivia for about 20 years, we were excited to host a 10-day mission and global awareness trip to help more North Americans grow in their understanding of Franciscanism, social justice, and mission.

Regional Councilor and St. Anthony of Nagasaki fraternity member Laura Hansen-Rainey, OFS, was among the five people who participated in the May trip. For her, the experience gave her good insight into life that is simpler and runs counter to the lifestyle of the U.S., especially the often power-driven and flashy lifestyle around the DC beltway.

“I was constantly reminded that we live in a very first-world society, and I’m starting to think it’s not the real world,” Laura said, “It’s a very cushioned and gifted life, and I’m considering how I should be doing things differently to be more equal with the rest of the world.”

Activities like a food sovereignty tour and market basket survey helped the group examine political, ecological and historical factors surrounding poverty and hunger. These experiences, combined with the reading list and pre-trip webinars, offered context for the true purpose of the trip: encountering and learning from people who deal with these issues every day.

The group met all FMS’ lay missionaries serving in Bolivia and visited a few of their ministry sites. Joining missionary Hady Mendez at Manos Con Libertad, the group learned about the life skills workshops that equip women with tools to enrich their families’ lives. They chatted with the women over empanadas and admired the crafts they make and sell.

At the parish garden in Santa Vera Cruz, the group got to dig in and help plant beans after learning about the garden from missionary Annemarie Barrett and her partners. They also participated in the parish’s festival to commemorate the beginning of the agricultural season, an example of Bolivian culture and a blending of Catholicism and Andean spirituality.

Up in the mountains of Coroico, the group visited a nature preserve and learned about the production of coffee and coca (including the political context surrounding its use in cocaine). More importantly, they spent time at Unidad Academica Campesina-Carmen Pampa, a Franciscan-founded Catholic college educating and empowering rural and often impoverished students in studies such as agriculture and nursing.



FMS lay missionary Jeff Sved talks about the Bolivian prison system. Due to riots, the group was unable to visit the prison as hoped.

In getting to know the students through serving them meals and touring their garden, Laura was touched how, much like the women at Manos Con Libertad, the youth were excited about the new skills they were gaining to support their families.

“Most American college kids I know and remember were eager to get a job and make money. But these students are focused on how they will help their families’ lives,” Laura said. “They are from a ‘think about others’ culture instead of a ‘thinking about yourself’ culture. And that definitely stayed with me.”

Connecting with the missionaries, FMS staff, fellow travelers and people of Bolivia taught Laura a lot about being Franciscan. Laura says she “absolutely” recommends the trip to her fellow Secular Franciscans.

“It was one of the best experiences that I had had in many, many years,” she said. “It was a true honor to be a part of it and experience another culture in a way I never could do at home.”

If you or your fraternity is interested in making a trip to Bolivia, please contact Program Manager Natalie Helfrick at [Natalie@franciscanmissionservice.org](mailto:Natalie@franciscanmissionservice.org) or 202-832-1762. More information is also on our website: [www.franciscanmissionservice.org](http://www.franciscanmissionservice.org).

By Kim Smolik, Executive Director  
Franciscan Mission Service

## Around the Region



Melanie Bninski, OFS and John Clem, OFS

### NEWLY PROFESSED

Melanie Bninski, OFS, Mt. LaVerna Fraternity, Charlottesville, Va.

John Clem, OFS, Mt. LaVerna Fraternity, Charlottesville, Va.

### CONGRATULATIONS TO OUR NEWLY ELECTED

#### St. Conrad Fraternity, Hanover, Pa.

Minister: Jeffrey K. Topper, OFS

Vice-Minister: Kathleen Clagg, OFS

Treasurer: Patricia Bilz, OFS

Secretary: Sharon J. Hare, OFS

Formation Director: Judith E. Topper, OFS

Spiritual Assistant: Sister Cecilia Reilly, OSF



Newly elected council, St. Conrad Hanover fraternity: Mary Simmons, election president; Minister Jeff Topper, Vice-Minister Kathy Clagg, Secretary Sharon Hare, Treasurer Patricia Bilz, Formation Director Judith Topper, Spiritual Assistant Sr. Cecilia Reilly, ofs.

#### St. Padre Pio Fraternity, Forest Hill, Md.

Minister: Donna Willard, OFS

Vice-Minister: Mary Simmons, OFS

Treasurer: Joan Jackson, OFS

Secretary: Bonnie Ng, OFS

Formation Director: Joy LaCour, OFS



Newly elected council, St. Padre Pio Fraternity: Joan Jackson, Treasurer; Mary Simmons, Vice-Minister; Joy LaCour, Formation Director; Bonnie Ng, Secretary; Donna Willard, Minister

### LOSSES IN THE FAMILY



Rita Braddock, died June 8, 2014; she was 96. Rita was professed in 1999 and was an active member of the Mt. St. Sepulchre Fraternity until the last few years.



Wilma Bormann Harrington, June 24, 1925 - May 5, 2014, St. Thomas More Fraternity, Arlington, Va. Mrs. Harrington was a devoted Catholic who generously served the Cathedral of St. Thomas More in Arlington, VA for decades. Having retired from a long-held position at the Maryland and Virginia Milk Producers Association, Inc., she achieved the cherished goal of earning a B.A. in Theology from Trinity Washington University in May, 1996, at the age of 70. She was a Secular Franciscan for 25 years, active in pro-life cause, mother of five children, founding member of the National Museum of Women in the Arts.



Fr. Stephen Sabbagh, OFM, died August 6, 2014. Fr. Stephen was was Spiritual Assistant for the Mt. St. Sepulchre fraternity for many years until 1997. He was also Spiritual Assistant for several other fraternities, and was well known within the St. Margaret of Cortona Region. Fr. Stephen was born in 1931 in Brooklyn, NY, of Syrian parents, entered the Order in 1954, obtained his M.A. at Catholic University, and was ordained a priest in 1959. In the past few years his health deteriorated and he moved to Carroll Manor Nursing Home, where passed away in his sleep on August 6.



## ***First Saint Margaret of Cortona Virginia Gathering*** **SATURDAY, AUGUST 9TH IN CHARLOTTESVILLE, VIRGINIA CHURCH OF THE INCARNATION**

Thanks to all those who attended the first Saint Margaret of Cortona Virginia Gathering Saturday, August 9th, 2014 at Church of the Incarnation in Charlottesville, Virginia. Mount LaVerna Fraternity was honored to host the first Virginia Gathering of Secular Franciscan Fraternities on August 9, 2014. It was a great meeting of Secular Franciscans from across the Commonwealth of Virginia. Fr. Gregory Kandt, pastor at Church of the Incarnation, was the keynote speaker who gave a great talk about finding the message of Christ in ordinary life. Fr. Gregory also led us in Mass on the Feasts of St. Edith Stein & Blessed Franz Jägerstätter, OFS, and the martyrs of the atomic bomb of Nagasaki which Fr. Gregory calls the Holy Day of Martyrs of WWII. We had a tasty breakfast & lunch catered by Breadworks (a bakery/deli that provides work support for the disabled) and plenty of time for fellowship to share stories about the good ministry work in our communities. There was a talk about encouraging youth and young adults to become involved in the Franciscan way of life through fraternities sponsoring YouFra and Franciscan Earth Corp. Mount LaVerna would be honored to continue to host this annual meeting and many felt it was a good central place for the Virginia fraternities to meet.



*Fr. Gregory Kandt, pastor, Church of the Incarnation, delivers keynote speech on finding Christ in ordinary life.*



*Attendees at first annual Virginia area gathering.*

PHOTOS AND ARTICLE BY JOHN CLEM, OFS,  
MT. LAVERNA FRATERNITY



## Franciscan Saints, Blesseds and Feasts

(click on the name to go to a Web link)

### AUGUST

- 17 [St. Roch](#), III Ord.
- 18 [Bls. John-Louis Loir, Protase Bourdon and Sebastian François](#), priests, martyrs of Rochefort, I Ord.  
(On this day the Conventuals celebrate Bls. Louis-Armand Adam and Nicholas Savouret, priests, martyrs of Rochefort, I Ord.)
- 19 [St. Louis of Toulouse](#), bishop, I Ord.
- 21 [St. Pius X](#), pope, III Ord.
- 23 [Bl. Bernard of Offida](#), religious, I Ord.
- 25 [St. Louis IX](#), king, Patron of the Third Order
- 27 [The Seven Joys of Our Lady](#)  
(OFM Conv. on 8/26)

### SEPTEMBER

- 1 [St. Beatrice of Silva](#), virgin, II Ord., founder
- 2 [Bls. Apollinaris of Posat, John Francis Burté, Severin Girault](#), priests, and companions, martyrs, I and III Ord.
- 3 [Bl. Claudio Granzotto](#), religious, I Ord.
- 4 [St. Rose of Viterbo](#), virgin, III Ord.
- 17 [Stigmata of our Holy Father Francis](#)
- 18 [St. Joseph of Cupertino](#), priest, I Ord.
- 19 [St. Francis Mary of Camporossa](#), religious, I Ord.
- 22 [St. Ignatius of Santhia](#), priest, I Ord.
- 23 [St. Padre Pio of Pietrelcina](#), priest, I Ord.
- 24 [St. Pacifico of San Severino](#), priest, I Ord.
- 25 [Finding of the Body of St. Clare](#)
- 26 [Bl. Aurelio of Vinalesa, priest, and companions, martyrs of Valencia](#) [Ambrose of Benaguacil, Pedro of Benisa, Joachim of Albocácer, Modesto of Albocácer, Germaine of Cargagente, Bonaventure of Puzol, Santiago of Rafelbunol, Henry of Almazora, Fidel of Puzol, Berard Lugar Nuevo de Fenollet, Pacifico of Valencia], I Ord.
- [St. Elzear of Sabran](#) and [Bl. Delphina of Glandenes](#), husband and wife, III Ord.
- 28 [Bl. Innocent of Berzo](#), priest, I Ord.

### OCTOBER

- 3 [St. John of Dukla](#), priest, I Ord.
- 4 [Our Holy Father Francis, deacon](#), Founder of the Three Orders
- 5 [St. Anna Schäffer](#), OFS (canonized Oct. 12, 2012)

- 6 [St. Mary Frances of the Five Wounds](#), virgin, III Ord.
- 10 [St. Daniel](#), priest, and companions, martyrs [Angelus, Samuel, Donulus, Leo, Hugolinus and Nicholas], I Ord.
- [Bl. Mother Mary Angela Truszkowska](#), III Ord.
- 11 [St. John XXIII](#), pope, III Ord.
- 12 [St. Seraphin of Montegrano](#), religious, I Ord.
- 13 [Bl. Honorat Kozminski](#), priest, I Ord., founder
- 16 [Servant of God James of the Rosary](#)
- 20 [Bl. James of Strepar](#), bishop, I Ord.
- [Bl. Contardo Ferrini](#), III Ord.
- 21 [Bl. Josephine Leroux](#), virgin, martyr, II Ord.
- 22 [St. Peter of Alcantara](#), priest, I Ord.  
(Outside the U.S., he is celebrated on October 19)
- [St. John Paul II](#) – on Roman Calendar
- 23 [St. John of Capestrano](#), priest, I Ord.
- 25 [St. Antonio de Santa Ana](#) (Frei Galvao)
- 26 [Bl. Maria Jesus Ferragut, virgin, and companions, martyrs of Valencia](#) [Maria Veronica Masiá, Maria Felicity Masiá Ferragut, Isabel Claduch Rovira, Milagros Ortells Gimeno], II Ord.
- [Bl. Bonaventure of Potenza](#), priest, I Ord.
- 31 [Bl. Angelo of Acri](#), priest, I Ord.

### NOVEMBER

- 3 [Bl. Teresa Manganiello \(OFS\)](#), Italy  
(precise date of feast day not declared)
- 4 [St. Charles Borromeo](#), bishop, III Ord.
- [Blessed Helen of Arcella](#), virgin, II Ord.
- 6 Bl. Alfonso Lopez, priest, and companions, martyrs [Pedro Rivera, Modesto Vegas, Dionisio Vicente, priests; Francisco Remon, Miguel Remon], religious, I Ord.
- 7 [St. Didacus of Alcalá](#), religious, I Ord.
- 8 [Bl. John Duns Scotus](#), priest, I Ord.
- 13 [St. Frances Xavier Cabrini](#), virgin, III Ord., founder
- 14 [St. Nicholas Tavelic](#), priest, and companions, martyrs, I Ord.
- 17 [St. Elizabeth of Hungary](#), Patron of the Secular Franciscan Order.



Bl. John  
Duns Scotus

## Featured Feast — Saint Rose of Viterbo [c. 1233-1251]

**PATRON OF PEOPLE IN EXILE; PEOPLE REJECTED BY RELIGIOUS ORDERS; FRANCISCAN YOUTH**

St Rose was not yet 10 years old when the Blessed Mother of God instructed her to join the Third Order of St. Francis. Shortly after, our Lord appeared to her on the Cross, wearing the crown of thorns on His head and bleeding profusely from all His wounds.

St Rose, aghast at the sight, called out: “O my Lord, who has reduced Thee to this state?”

Our Lord replied, “My love, my deep love for men has done this.”

“But,” asked Rose, “who has so pierced and torn Thee?”

“The sins of men have done it,” was our Lord’s answer. “Sin, sin!” cried the saint, and she scourged herself to make atonement for the sins of the world.

By divine inspiration, Rose then took a cross in her hand and went up and down the streets and public squares of her city telling people of the terrible tortures our Lord suffered and of the heinousness of sin. Every now and then she would emerge from her solitude to entreat the people to do penance.

The town of Viterbo, which belonged to the Papal States, had revolted against the authority of the pope. Disregard for religion and moral degradation were the order of the day. But the sermons of this little missionary had marvelous results. The people came in crowds to hear her. The stone on which she stood was seen to rise in the air, and she was sustained there by a miracle while burning words issued from her lips. The greater part of the citizenry had already resolved to do penance and to return to the legitimate papal allegiance when Saint Rose of Viterbo and her parents were repelled by the civil authorities.

The result was that she now had a wider field of activity. At Soriano and later at Vitorchiano, her preaching had the same blessed results. In the latter place, a sorceress had done much harm among the inhabitants. Fearing that after her departure this woman would undo the good effected there, Rose was desirous of her conversion. Her initial efforts failed. Then our saint had an immense pile of wood prepared in the public square; fire was set to it, and Rose stepped into the fire and mounted to the top of the pile. She remained untouched for three hours in the midst of the flames, singing the praises of God. The sorceress now cast herself at Rose’s feet and was sincerely converted.

Meanwhile the rightful authority of the pope had been re-established at Viterbo, and Rose could return. She was now 15 years old and anxious to enter the convent of the Poor Clares. As she had no dowry, she could not be admitted.

“Well,” said Rose, “you will not receive

me while I am alive, but you will receive me after I am dead.” She and several companions repaired to a secluded dwelling, where they intended to live as a community. The ecclesiastical authorities, however, did not approve of the plan, and Rose returned home. She died 2 years later, filled with the joyous desire of being united with her God.



Two and a half years after her death she appeared three times to Pope Alexander IV, who was in Viterbo at the time, and told him to have her body removed to the convent of the Poor Clares. When this was done, her body was found incorrupt; and it has remained in that condition to this day. Miracles are constantly occurring at her tomb. Pope Callistus III canonized her in 1457.

Although her skin is dark, the body of the saint is still flexible and the internal organs in good condition. In 1921 the heart was removed to be placed in a reliquary for a procession, and it was found to be unblemished and perfectly intact at that time.

Her feastday is September 4.

Website Roman Catholic Saints  
From *The Franciscan Book Of Saints*,  
ed. by Marion Habig, OFM  
[http://www.roman-catholic-saints.com/  
saint-rose-of-viterbo.html](http://www.roman-catholic-saints.com/saint-rose-of-viterbo.html)

### *Christ Has No Body*

*Christ has no body but yours,  
No hands, no feet on earth but yours,  
Yours are the eyes with which he looks  
Compassion on this world,  
Yours are the feet with which he walks to do good,  
Yours are the hands, with which he blesses all the  
world.*

*Yours are the hands, yours are the feet,  
Yours are the eyes, you are his body.  
Christ has no body now but yours,  
No hands, no feet on earth but yours,  
Yours are the eyes with which he looks compassion  
on this world.*

*Christ has no body now on earth but yours.*

*Teresa of Avila (1515–1582)*



## ***The Story of the Transitus of St. Francis***

*All text taken from FA:ED; Compiled by Kip Ledger, OFM Cap.*

### **1 Celano**

88 For in the one thousandth, two hundredth, and twenty-sixth year of the Incarnation of the Lord, in the fourteenth year of the indiction, on the fourth day before the Nones of October, a Sunday, our most blessed father Francis departed from the prison of the flesh and soared to the dwellings of the heavenly spirits. This happened in the city of Assisi where he was born at Saint Mary of the Portiuncula where he first planted the Order of Lesser Brothers, twenty years after he embraced Christ completely following the life and footsteps of the Apostles, bringing to perfect completion what he had begun. In that city, with hymns and praises, his holy and sacred body was laid to rest and honorably enclosed. There it glitters with many miracles to the glory of the Almighty. Amen.

### **Assisi Compilation**

99 When blessed Francis lay gravely ill in the palace of the bishop of Assisi; in the days after he returned from Bagnara, the people of Assisi, fearing that the saint would die during the night without them knowing about it, and that the brothers would secretly take his body away and place it in another city, placed a vigilant guard each night around the palace's walls.

### **1 Celano**

108 When he saw his final day drawing near, as shown to him two years earlier by divine revelation, he called to him the brothers he chose. He blessed each one as it was given to him from above, just as Jacob of old, the patriarch, blessed his sons. He was like another Moses about to ascend the mountain that the Lord had shown him, when imparting blessings on the children of Israel.

When brother Elias sat down on his left side with the other brothers around him, the blessed father crossed his arms and placed his right hand on Elias' head. He had lost the sight and use of his bodily eyes, so he asked: "Over whom am I holding my right hand?" "Over brother Elias," they replied. "And this is what I wish to do," he said, "I bless you, my son, in all and through all, and just as the most High has increased my brothers and sons in your hands, so too, upon you and in you, I bless them all. May the king of all bless you in heaven and on earth. I bless you as I can, and more than I can, and what I cannot do may the One who can do all things do in you. May God remember your work and labors, and may a place be reserved for you among the rewards of the just. May you receive every blessing you desire and may your every worthy request be fulfilled."

"Good-bye, all my sons. Live in the fear of God and remain in Him always, for a great test will come upon you and tribulation is drawing near! Happy are those who will persevere in what they have begun: many will be separated from them by the scandals that are to come. But now I am hurrying to the Lord and I am confident that I am going to my God whom I have served in my spirit."

He was staying then in the palace of the bishop of Assisi, and he asked the brothers to carry him quickly to the place of Saint Mary of the Portiuncula. For he wanted to give back his soul to God in that place where, as noted above, he first came to know perfectly the way of truth.

### **Assisi Compilation**

5 While he was staying in that palace, blessed Francis, realizing that he was getting sicker by the day, had himself carried on a litter to the church of Saint Mary of the Portiuncula, since he could not ride horseback because of his severe illness. When those who were carrying him passed by the hospital along the road, he asked them to place the litter on the ground. Since he could hardly see because of the serious and prolonged eye-disease, he had the litter turned so that he would face the city of Assisi. Raising himself slightly on the litter, he blessed the city of Assisi. "Lord," he said, "just as I believe that at an earlier time this city was the abode of wicked and evil men, with a bad reputation throughout all this region; so now I realize that, because of Your abundant mercy and in Your own time, You have shown an abundance of mercies to it. Now it has become the abode of those who acknowledge You, give glory to Your name, offer the fragrance of good life, doctrine, and good reputation to the whole Christian people. I ask you, therefore, Lord Jesus Christ, Father of mercies, not to consider our ingratitude. May it always be mindful of the abundant mercies which You have shown to it, that it always be an abode for those who acknowledge You, and glorify Your name blessed and glorious throughout the ages. Amen." After saying these things, he was carried to Saint Mary of the Portiuncula.

### **2 Celano**

214-b As he was wasted by that grave illness which ended all his sufferings, he had himself placed naked on the naked ground, so that in that final hour, when the Enemy could still rage, he might wrestle naked with the naked. The fearless man awaited triumph and, with hands joined, held the crown of justice. Placed on the ground and stripped of his sackcloth garment, he lifted up his face to heaven as usual, and, totally intent upon that glory, he covered the wound on his right side with his left hand, so no one would see it. Then he said

to his brothers: "I have done what is mine; may Christ teach you what is yours!" 215 Seeing this, his sons wept streams of tears, drawing sighs from deep within, overwhelmed by sorrow and compassion. Meanwhile, as their sobs somewhat subsided, his guardian, who by divine inspiration better understood the saint's wish, quickly got up, took the tunic, underwear and sackcloth hood, and said to the father: "I command you under holy obedience to acknowledge that I am lending you this tunic, underwear and hood. And so that you know that they in no way belong to you, I take away all your authority to give them to anyone." The saint rejoiced, and his heart leaped for joy seeing that he had kept faith until the end with Lady Poverty. For he had done all of this out of zeal for poverty, not wanting to have at the end even a habit of his own, but one borrowed from another. He had been wearing a sackcloth cap on his head to cover the scars he had received in the treatment of his eyes; what was really needed for this was a smooth cap of the softest and most expensive wool.

## **2 Celano**

216 After this the saint raised his hands to heaven and glorified his Christ; free now from all things, he was going to him free.

## **2 Celano**

217 As the brothers shed bitter tears and wept inconsolably, the holy father had bread brought to him. He blessed and broke it, and gave each of them a piece to eat.

## **Assisi Compilation**

13 During the week in which blessed Francis died, Lady Clare was seriously ill. She was the first plant of the Order of Sisters, the abbess of the Poor Sisters of the monastery of San Damiano in Assisi, who emulated Saint Francis in observing always the poverty of the Son of God. She feared that she would die before blessed Francis. She wept in bitterness of spirit and could not be comforted, because she would not be able before her death to see her only father after God, that is, blessed Francis, her comforter both internally and externally, and her first founder in God's grace.

She sent word of this to blessed Francis through one of the brothers. Blessed Francis heard this and moved to piety, since he loved her and her sisters with fatherly affection because of their holy manner of living, and especially because, a few years after he began to have brothers, she was converted to the Lord through his advice, working with the Lord. Her conversion not only greatly edified the religion of the brothers, but also the entire Church of God. Blessed Francis considered what she desired, that is, to see him, could not be done then since they were both seriously ill. To console her, he wrote his blessing in a letter and absolved her from any

failings, if she had any, regarding his commands or wishes or the commands and wishes of the Son of God. Moreover, so that she would put aside all her grief and be consoled in the Lord, he, or rather the Spirit of God speaking through him, spoke to the brother she has sent. "Go and take this letter to Lady Clare, and tell her to put aside all her grief and sorrow over not being able to see me now. Let her be assured that before her death, both she and her sisters will see me and will receive the greatest consolation from me."

## **Assisi Compilation**

7 Although racked with sickness, blessed Francis praised God with great fervor of spirit and joy of body and soul, and told him: "If I am to die soon, call Brother Angelo and Brother Leo that they may sing to me about Sister Death."

Those brothers came to him and, with many tears, sang the Canticle of Brother Sun and the other creatures of the Lord, which the Saint himself had composed in his illness for the praise of the Lord and the consolation of his own soul and that of others. Before the last stanza he added one about Sister Death:

Praised be You, my Lord, through our Sister Bodily  
Death, from whom no one living can escape.

Woe to those who die in mortal sin.

Blessed are those whom death will find in your most  
holy will, for the second death shall do them no  
harm.

## **1 Celano**

109 After he had rested a few days in that place he so longed for, knowing the time of his death was close at hand, he called to him two brothers, his special sons, and told them to sing The Praises of the Lord with a loud voice and joyful spirit, rejoicing at his approaching death, or rather at the life that was so near. He himself, as best he could, broke into that psalm of David: "With a loud voice I cried to the Lord; with a loud voice I beseeched the Lord."

## **1 Celano**

110 Then he ordered the book of the Gospels to be brought in. He asked that the Gospel according to John be read to him, starting with the passage that begins: Six days before the Passover, Jesus, knowing that the hour had come for him to pass from this world to the Father. This was the very gospel his minister had planned to read, even before he was told to do so; that was the passage that met his eye as he first opened the book, although he had the complete Bible from which to read the gospel. Then he told them to cover him with sackcloth and to sprinkle him with ashes, as he was

soon to become dust and ashes.

### **Assisi Compilation**

8 One day blessed Francis called his companions to himself: “You know how faithful and devoted Lady Jacoba dei Settisoli was and is to our region. Therefore I believe she would consider it a big favor and consolation if you notified her about my condition, Above all tell her to send you some cloth for a tunic of religious cloth the color of ashes, like the cloth made by Cistercian Monks in the region beyond the Alps. Have her also send me some of that confection which she often made for me when I was in the city. This confection made of almonds, sugar or honey, and other things, the Romans call “Mostacciolo.”

That spiritual woman was a holy widow, devoted to God. She belonged to one of the more noble and wealthy families of the entire City. Through the merits and words of blessed Francis she had obtained such grace from God that she seemed like another Magdalene, always full of tears and devotion for love of God.

After the letter was written, as dictated by the holy father, while one brother was looking for another one to deliver the letter, there was a knock at the door. When one of the brothers opened the gate, he saw Lady Jacoba who had hurried from the City to visit blessed Francis. With great joy the brother immediately went to tell blessed Francis that Lady Jacoba had come to visit him with her son and many other people. “What shall we do, Father,” he said, “Shall we allow her to enter and come in here?” He said this because blessed Francis a long time ago had ordered that in that place no women should enter that cloister out of respect and devotion for that place. Blessed Francis answered him: “This command need not be observed in the case of this lady whose faith and devotion made her come here from so far away.” And in this way, she came in to see blessed Francis, crying many tears in his presence.

It was amazing: she brought with her shroud-cloth, that is, gray-colored cloth, for a tunic, and all the other things that were written in the letter. This made the brothers greatly marvel at the holiness of blessed Francis. “While I was praying,” Lady Jacoba told the brothers, “a voice within me said ‘Go, visit your father, blessed Francis, without delay, and hurry, because if you delay long you will not find him alive. Moreover, take such and such cloth for his tunic, as well as the ingredients for making that particular confection. Take with you also a great quantity of wax and incense.’” Blessed Francis did not have incense written in the letter, but the Lord Himself willed to inspire that lady as a reward and consolation for her soul. In this way we would more easily recognize

the great holiness of that saint, that poor man, whom the heavenly Father wished to honor so greatly in the days he was dying. He inspired the Kings to travel with gifts to honor the child, His beloved Son, in the days of His birth and His poverty. So too He willed to inspire this noble lady in a far-away region to travel with gifts to honor and venerate the glorious and holy body of His servant the saint, who loved and followed the poverty of His beloved Son with so much fervor and love in life and in death.

### **Assisi Compilation**

12 One day that lady made that confection the holy father wanted to eat. He ate only a little of it, however, since he was near death, and daily his body was becoming weaker on account of his illness.

The day Lady Jacoba prepared that confection for blessed Francis, the father remembered Bernard. “Brother Bernard likes this confection,” he said to his companions. Calling one of his companions, he told him: “Go, tell Brother Bernard to come to me immediately.” The brother went at once and brought him to blessed Francis. Sitting next to the bed where blessed Francis was lying, Brother Bernard said: “Father! I beg you, bless me and show me your love. I believe that, if you show me your love with fatherly affection, God Himself and the other brothers of the religion will love me more.”

Blessed Francis was not able to see him, since many days earlier he had lost his sight. Extending his right hand, he placed it on the head of Brother Giles, the third of the first brothers, who at that moment was sitting next to Brother Bernard. He thought he was placing it on the head of Brother Bernard. Feeling the head of Brother Giles, like a person going blind, he immediately recognized him by the Holy Spirit, and said, “This is not the head of my Brother Bernard.”

LADY JACOB A also had many candles made which would burn around his holy body after his death. From the cloth she had brought for his tunic, the brothers made him the tunic in which he was buried. He himself ordered the brothers to sew pieces of sackcloth on the outside of it as a sign and example of most holy humility and poverty. It happened, as it pleased God, that during the same week that Lady Jacoba arrived, blessed Francis passed to the Lord.

### **L3C**

68-b One of his followers, renowned for his sanctity, saw his soul like a star as big as the moon with the brilliance of the sun, rising up above the great waters, and borne up to heaven by a brilliant cloud.

### **2 Celano**

218 At that time the minister of the brothers of Terra di Lavoro

was Brother Augustine. He was in his last hour, and had already for some time lost his speech when, in the hearing of those who were standing by, he suddenly cried out and said: "Wait for me, father, wait! Look, I'm coming with you!" The amazed brothers asked him to whom he was speaking, and he responded boldly: "Don't you see our father Francis going to heaven?" And immediately his holy soul, released from the flesh, followed his most holy father.

## **2 Celano**

219 At the very same hour that evening the glorious father appeared to another brother of praiseworthy life, who was at that moment absorbed in prayer. He appeared to him clothed in a purple dalmatic and followed by an innumerable crowd of people. Several separated themselves from the crowd and said to that brother: "Is this not Christ, brother?" And he replied: "It is he." Others asked him again, saying: "Isn't this Saint Francis?" And the brother likewise replied that it was he. For it really seemed to that brother, and to the whole crowd, as if Christ and Saint Francis were one person. And this will not seem at all like a rash statement to those who rightly understand it, for whoever clings to God, becomes one spirit with Him, and that God will be all in all.

## **2 Celano**

220 At that time the bishop of Assisi had been at the church of Saint Michael because of a pilgrimage. He was returning from there, and was lodging at Benevento, when the blessed father Francis appeared to him in a vision on the night of his passing, and said to him: "See, my father, I am leaving the world and going to Christ!" When he rose in the morning, the bishop told his companions what he had seen, and summoning a notary, had the day and hour of the passing noted. He was very saddened about this, and flowing with tears he regretted having lost such an outstanding father. And so he returned to his own country and told it all in order, giving unending thanks to the Lord because of his gifts.

## **Assisi Compilation**

14 Saturday evening before nightfall, after vespers, when blessed Francis passed to the Lord, many birds called larks flew low above the roof of the house where blessed Francis lay, wheeling in a circle and singing.

## **1 Celano**

112 At Francis's death, a whole crowd of people praising God came together and said: "You, our Lord and God, be praised and blessed, for you have given us unworthy ones so precious a remnant! Praise and glory to you, O ineffable Trinity!"

The whole city of Assisi rushed down as a group and the entire region hurried to see the wonderful works of God which

the Lord of majesty gloriously displayed in his holy servant. Each person burst into a song of joy at the urging of a joyful heart, and all of them had their desire fulfilled and blessed the almighty Savior. Still his sons were mourning, bereft of so great a father, and showed the deep feeling of their hearts in groaning and tears.

Then incredible joy lightened their grief! A new miracle turned their minds to amazement. Their mourning turned into song, their weeping to jubilation. For they had never heard or read in Scripture about what their eyes could see: they could not have been persuaded to believe it if it were not demonstrated by such clear evidence. In fact, there appeared in him the form of the cross and passion of the spotless lamb who washed away the sins of the world. It seemed he had just been taken down from the cross, his hands and feet pierced by nails and his right side wounded by a lance.

They looked at his skin which was black before but now shining white in its beauty, promising the rewards of the blessed resurrection. They saw his face like the face of an angel, as if he were not dead, but alive. All his limbs had become as soft and moveable as in childhood innocence. His muscles were not taut, as they usually are in the dead, his skin was not hard, his limbs were not rigid but could be easily moved back and forth.

113 All the people saw him glowing with remarkable beauty and his flesh became even whiter than before. It was even more wonderful for them to see in the middle of his hands and feet not just the holes of the nails, but the nails themselves formed by his own flesh, retaining the dark color of iron, and his right side red with blood. These signs of martyrdom did not provoke horror, but added great beauty and grace, like little black stones in a white pavement. His brothers and sons hurried to him and, weeping together, kissed the hands, the feet, and the right side of their dear father who had left them. The wound in his side made them remember the One who poured out blood and water from His own side and reconciled the world to the Father.

People considered it a great gift to be allowed to kiss or even to see the sacred marks of Jesus Christ which Saint Francis bore in his own body.

## **1 Celano**

116 His brothers and sons had assembled with the whole multitude of people from the neighboring cities, rejoicing to take part in such solemn rites. They spent that entire night of the holy father's death in the praises of God. The sweet sound of jubilation and the brightness of the lights made it seem that angels were keeping vigil.

When day was breaking, the multitude of the city of Assisi gathered with all the clergy. They lifted his sacred body from the place where he had died and carried it with great honor to the city, singing hymns and praises with trumpets blaring. They all took branches of olive and other trees and solemnly followed the funeral procession, bringing even more candles as they sang songs of praise in loud voices.

With the sons carrying their father and the flock following the shepherd who was hastening to the Shepherd of them all, he arrived at the place where he first planted the religion and the Order of the consecrated virgins and Poor Ladies. They laid him out in the church of San Damiano, home to those daughters he gained for the Lord. The small window was opened, the one used by these servants of Christ at the appointed time to receive the sacrament of the Lord's body. The coffin was also opened: in it lay hidden the treasure of supercelestial powers; in it he who had carried many was now carried by a few.

The Lady Clare! Clearly a woman of true brilliance and holiness, the first mother of all the others, the first plant of that holy Order: she comes with her daughters to see the father who would never again speak to them or return to them, as he was quickly going away.

117 They looked upon him, groaning and weeping with great anguish of heart. "Father, O father, what shall we do?" they began to cry out. "Why are you abandoning us poor women? We are forsaken! To whom are you entrusting us? Why didn't you send us ahead of you in joy to the place you are going, instead of leaving us behind in sorrow? What would you have us do, enclosed in this cell, without your usual visits? All consolation ebbs away along with you, just as no solace remains for us who are buried to the world! Who will comfort us in so great a poverty, poverty

of merit as much as of goods?

"O father of the poor! O lover of poverty! Who will help us in temptation? You, who experienced so many temptations! You, who were such a careful judge of temptations! Who will comfort us in the midst of distress? You, who were so often our help in times of distress! What bitter separation, what painful absence!

"O death, dreadful death! You are killing thousands of his sons and daughters by taking away their father! Our poor efforts bore fruit through him, and you rush to tear him far from us, beyond recall!" The virgins' modesty overcame their tears. To grieve too much over him was unbecoming, for at his passing a host of angels rushed to greet him, and the citi-

zens of heaven and members of God's household rejoiced. Thus, torn between sorrow and joy, they kissed his most splendid hands that glittered with rare jewels and shining pearls. Once he was taken away, the door that never again will suffer such pain, was closed on them. O how great was the grief of all at the misery of these women! How full was their mourning and the devotion of their outcry! Above all how great was the wailing of his grieving sons! The sadness of each was shared by all, since no one could keep from crying when even the angels of peace wept bitterly.



118 Finally all reached the city and with great joy and gladness laid the most holy body in a sacred place about to become even more sacred. In the past he had brightened that place wonderfully with instruction by his holy preaching. There he now enlightens the world with a multitude of new miracles glorifying the Most High God Almighty. Thanks be to God. Amen.

## ***Mostaccioli***

**(ALMOND COOKIES, WITH CINNAMON, GROUND CLOVES, LEMON AND ORANGE ZEST)**

Originated from: Guglionesi, Molise, Italy

Occasion: Christmas holidays

Contributed by: Mrs. Yolanda DiTullio

### **INGREDIENTS**

**For dough (makes about 150 cookies)**

- 8 large eggs
- 16 oz (2 cups) roasted almonds, ground
- 12 oz (1 1/2 cups) sugar
- 1 1/2 cups honey
- 8 oz (1 cup) espresso coffee
- 1/2 teaspoon ground cloves
- 1/2 cup cocoa powder
- 1 teaspoon vanilla
- 1/4 cup bitter-sweet grated chocolate
- 4 teaspoons baking ammonia (1 tsp. baking powder and 1 tsp. baking soda is a close per tsp. equivalent to 1 tsp. baking ammonia)
- 1 teaspoon cinnamon
- 1 tablespoon Magic baking powder
- Finely grated zest of 1 orange
- Finely grated zest of 1 lemon
- Flour as much as needed (5 to 6 cups)

### **For frosting**

about 2 pounds bitter sweet chocolate

### **DIRECTIONS**

1. Preheat oven to 350 F degrees.
2. Roast whole almonds (with peel). Grind.
3. Make espresso coffee in coffee machine. Reserve 1 cup of liquid.
4. Grate a block of bitter-sweet chocolate and measure 1/4 cup. Put aside.
5. Using an electric beater, beat eggs. Add espresso coffee and honey.
6. Add vanilla and the rest of the flavorings.
7. Slowly add flour -- using the electric beater at the beginning. When the dough gets thick, use a wooden spoon. The resulting dough will be dark in color, and should have the

consistency of a cavatteli dough.

8. Take a lump of dough -- the size of a baseball -- and on a floured wooden board flatten the dough out using the palm of your hand.

9. Cut a diamond-shaped cookie from the flattened out dough [Diamond measures about 4 inches at longest point, 3 inches at widest point].

10. Place the diamond-shaped mostaccioli cookie on a baking sheet that has been lined with parchment paper.

11. Continue cutting out the cookies until the baking sheet is full, making sure there is ample space between the cookies (N.B. The dough should make over 12 dozen cookies so one will be baking one batch of cookies, and processing the next batch....).

### **NOTES**

The cookies shown in this entry were made by Mrs. Yolanda DiTullio who learned how to do the recipe from her friend who was born in the town of Guglionesi (near Termoli, Molise). Apparently, when her friend was growing up in Guglionesi (ca. 1940s) mostaccioli were made for the Christmas festivities. In other parts of Molise they were generally made for wedding celebrations... Photo: Mary Melfi.

From

[http://www.italyrevisited.org/recipe/Cookies\\_with\\_Nuts/988](http://www.italyrevisited.org/recipe/Cookies_with_Nuts/988)

Note: I think 150 cookies might be excessive except if being made for a large group. If I ever try this (it sounds like a lot of work), I think I'll probably halve the recipe. MLC

