

the Capuchin Journey

CAPUCHIN MISSION AND DEVELOPMENT OFFICE



On Mission East Africa

Haiti Update
Donor Profile
Fr. Bernard Smith



Fr. John Gallagher, OFM Cap.
Provincial Minister

My brothers and sisters in Christ, I am so glad that I have the opportunity to show you, through the *Capuchin Journey*, how the friars in the Province of St. Mary are bringing the love of Christ to those whom Jesus would have embraced if He walked among us today. Our mission to work for peace and justice with those who are often left behind has not changed since the days when St. Francis gathered his first followers.

St Francis dedicated his life to living as Christ did as he spread the Word of God. He gathered together men and women who shared his vision and he insisted that their way of life be shaped by the Gospel. During the hundreds of years that have passed since The Lord first spoke to Francis, numerous histories have been molded, nations have been created, conquered and transformed, and humankind has witnessed challenges and progressions that could not have been imagined. However, the simple mission of St. Francis, to follow Christ by embracing the Gospel, remains the same. The Capuchins, through their diversified yet targeted ministries, continue the mission of bringing God's love to others. The Capuchins continually reach out to our brothers and sisters in Christ to empower them with the insights and abilities needed to fulfill that mission.

Capuchin Youth and Family Ministries (CYFM) is one outstanding example of how the Province of St. Mary is tapping into the faith, spirits, talents and ambitions of youth. Young people who participate in retreats and service projects experience a sense of being part of a faithful community that enhances their own spiritual growth when they join a ministry of service to others.

Through initiatives in Africa, the Capuchins have been able to continue the vision of St. Francis by promoting harmony and understanding among various religious groups. By emphasizing their common goals and needs, groups in conflict recognize the importance and value of working together to discourage violence and to ameliorate poverty.

The Province of St. Mary is fortunate to have many dedicated laity who work with the friars in the name of St. Francis to serve the poor and promote justice. Many generous donors are members of the Capuchin Franciscan Leadership Council and commit their time to furthering Capuchin causes and ministries. Dan Duquette is a member of the Council and he has helped the Capuchins in Boston make their neighbors aware of the help they can offer. The Dan Duquette Sports Academy, while cultivating athletic skills in youngsters, encourages positive character development, leadership and commitment to the service of others.

Fr. Bernard Smith, who passed away after being interviewed for this issue of the *Journey*, recognized the importance of his administrative and leadership roles within the Capuchin community. He understood how essential his responsibilities were for making sure the friars and the Province had what they needed to carry out their ministries most effectively. He was always able to find joy in his service, knowing he was answering the beckoning of Christ.

Again, dear friends, please know how much we appreciate your support and prayers. We always appreciate your comments and suggestions. We want to share our ideals with you and let you know about the work you so generously help us do.

Sincerely,

A handwritten signature in blue ink that reads "Fr. John". The signature is written in a cursive, flowing style.

Fr. John Gallagher, OFM Cap

PS: We often receive letters from our readers asking for clarification of terminology used in our articles. Therefore, we have added a glossary to the Journey to define various highlighted words or phrases in each issue.

Our Goal

The goal of the Capuchin Mission Development Office is to fund the domestic and international mission of the Province of St. Mary. That mission ranges from support of our own members in the Province to assistance to other Capuchin jurisdictions. The Province of St. Mary is in the top ten Capuchin jurisdictions in the world for its generous and professional support to Capuchin foreign missions including the Damietta Initiative, Franciscans International and the Pontifical Council for Justice Peace and Migrants.

If you are interested in helping with any of these specific needs, please contact Margaret Cuccinello at (212) 564-0759 ext. 215 or mcuccinello@capuchin.org.



features



Peace In Africa: A Lifelong Commitment

On Mission: Br. Tino Arias, OFM Cap., explains the Capuchin's welcomed approach.

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Fr. John Gallagher, OFM Cap.

An interview with the Provincial Minister of the Province of St. Mary.

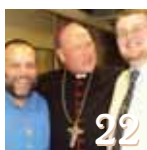
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CYFM: Capuchin Youth and Family Ministry

Nurturing faith, developing leaders, magnifying God's love in the world.

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To live a life of simplicity in service of the poor.

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the Capuchin Journey

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Let us know

The Capuchin Journey is our way of letting you know how the Province of St. Mary fulfills our mission. You, as part of our community, share this vision of service to those in need and we want you to see how we use the resources you so generously provide to us. We hope the contents of *The Capuchin Journey* will provide an understanding of the work we do and how valuable your contributions are to our success.

Please feel free to write us with your comments and suggestions.
Thank you!

Serving New York/New England
and the mission areas of
Central America, Japan, Africa,
India and the Pacific

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Province Mission

The needs of the poor and the demands of justice shape our every ministerial endeavor. We attempt to promote the equality of all people within our fraternity, in the churches dedicated to the gospel of Christ and in the larger world. Capuchin friars minister in a wide variety of settings. Service to people of a variety of cultures in North America and around the globe have allowed us to witness God at work in countless ways.

Here in the Northeast United States, the Province of St. Mary serves through any number of institutions dedicated to the service of real human needs and the proclamation of God's love. Urban, suburban and rural; poor, blue collar and middle class; Latino, Asian and English-speaking – the friars can be found living amid all of these diverse circumstances.

Capuchin Charisms:

FRATERNITY of the friars joins them in their common goals and taps into their unique talents to most efficiently operate their own community as well as the communities they serve.

MINORITY has enabled them to walk with the people they serve and be accepted as one of their own.

CONTEMPLATION requires they set aside time to reflect upon the progress and direction of their mission and to listen for God's guidance in their mission.

MINISTRY has led the Capuchins to appeal to and often allay the hunger, despair and loneliness of those among whom Christ would have walked.

JUSTICE, PEACE AND ECOLOGY are uniquely Capuchin because an essential part of the mission of St. Francis was to strive for all of God's creation to live in peace and harmony.

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Capuchin Response to Haiti Disaster

The Province of St. Mary is involved in a wide variety of ministries – around the Northeast, around the country and around the world. Each ministry is unique in both the people it serves and the work it accomplishes. But behind each ministry there is one underlying theme. Whether it is parish work in New York City, community organizing in Boston, stopping violence in Africa or anything in between, each and every ministry is designed to serve the needs of the poor and the demands of justice.

There are few places in the world with as many poor or as much injustice as Haiti. The poorest country in the Western Hemisphere, and the site of seemingly unending political corruption and social unrest, Haiti, though less than 700 miles away from the United States, can often seem a world away. In January, when the 7.0 magnitude earthquake brought the often troubled country to its knees, the world turned to help. Billions of dollars in aid, countless hours of human resources and the thoughts and prayers of people around the globe were sent to Haiti. The Province of St. Mary is doing its part in assisting the recovery and reconstruction following this tragedy.



A tent city sprawl as IDP (internally displaced people) find temporary shelter during the massive rescue and salvage efforts.

In an interview with Catholic News Service, Archbishop Timothy Dolan of New York City made a simple plea. “What our Catholic people can do is pray, and please – sacrifice for these people who need us now more than ever.” Heeding the call of the Archbishop, the Province, in collaboration with the Dioceses, has instituted second collections at our parishes in an effort to raise money for the emergency relief through Catholic Charities. The Mission and Development Office has sent out an urgent appeal to our direct mail donors, and we are partnering our resources with Catholic Relief Services, the humanitarian agency designated by Rome to coordinate the initial Catholic response.

In March of 2007, the Capuchin presence returned to Haiti. Responsible for the parish of St. Francis of Assisi in the Diocese of Les Cayes, there are five friars currently serving there and our first Haitian Capuchin priest was ordained in November. Thankfully none of our friars were harmed in the earthquake, but they have much work to do in the rebuilding effort. With the resources being made available from Rome, and the generosity of our donors, the Capuchins are doing their best to help in alleviating the pain and suffering of our Haitian brothers and sisters.



Makeshift food preparation for a family living in an IDP camp in the center of Port au Prince.

As Catholics, we believe that our mission in life should be to live Christ-like lives. He gave us the Scriptures to guide us and the 12 apostles were the first men He entrusted to spread His Word and bring His message to the masses. Priests have continued to follow the apostles and preach Christ's lessons for hundreds of years. During their homilies, they try to show how the Gospels apply to our every-day lives.

How often, during the course of your days, do you think of your actions in light of the lessons of the Gospels? Try to mold your many tasks in life into the framework Christ created for us through the Gospels.

In the course of our lives, we hear the same Scriptural readings over and over again as we attend Mass and follow the liturgical calendar. Yet, we often don't think of ways to apply those readings to our personal lives.

Try to listen more carefully to the Word of God as it is read to you from the Scriptures. Try to understand how, though written long ago, their simple messages can be practically applied to your life every day.

It is important that we understand Christ's lessons so that we can follow in His Way. Sometimes the messages in parables or other Scripture are not obvious or may seem unfair or unrealistic. The descendants of the apostles have dedicated themselves to making sure their translations and interpretations properly reflect the Words of Christ and then apply them to our times.

Try to be aware of the overall context of Gospel readings in light of the times when they were written. Often, through serious reflection and prayer, Christ's messages become more clear and sometimes very personal.

As we try to become more aware of Christ's presence in our lives, we can look back on how we have served Christ in the past. We may realize that Christ was seldom a consideration in the way we lived or we may conclude that we've wandered off course and let Christ's influence become obscured.

What have you done for Christ in the past that you don't do as often anymore? What new ways have you found to pray and revere the Word of God?

It is easier to fulfill our objectives if we clearly define them and design a strategic plan to reach them.

Have you identified your primary mission as leading a Christ-like life? Have you identified the steps you can take towards accomplishing your mission?

St. Francis a Model for the Ages



Pope Benedict XVI recognizes St. Francis as a model of inter-religious dialogue today.

In a recent statement as part of his weekly general audience, Pope Benedict XVI reaffirmed the Franciscan lifestyle, saying that St. Francis of Assisi is still a great role model, an example to follow for living simply, respecting the world around you and communication with people of all religions.

By living in a way that was fairly radical for the time – when the church was rife with superficial faith and a blasé clergy – St. Francis dedicated himself to preaching the message of the Gospel the world over.

Pope Benedict also underscored that, even given his radical lifestyle, Francis remained a true saint and member of the church, operating with and at the service of the pope. Citing the example of St. Francis' trip to Egypt to meet with the Muslim leader Sultan Malik al-Kamil at a time when there was much strife between Christianity and Islam, he held up St. Francis as a true model that should inspire relations between those faiths today.

The relevance today of the actions of a 13th century saint successfully following the path of dialogue could not be clearer. In addition to the mutual respect and understanding that comes from following St. Francis' lead, "love for other people and for all God's creatures is born from love of Christ," said Pope Benedict.

College Students Flock to Florida for Fun and Faith

FOCUS NATIONAL CONFERENCE 2010



PROVINCE NEWS

Thousands of college students from all over the country were reveling for a week in Florida. No, we're not talking about Spring Break. Orlando was the site for NC10 – the 2010 National Conference of the Fellowship of Catholic University Students (FOCUS), a national campus outreach organization.

Since their founding in 1998, FOCUS currently has 45 missionary teams on over 45 college and university campuses in 25 states – from large state universities like New York University and the University of Vermont, to such private institutions as Vanderbilt University and M.I.T., to Catholic colleges like Seton Hall and Benedictine College.

Held at the Marriott World Center Resort from December 30, 2009 until January 3, 2010, the five-day conference and gathering included a countless number of different religious communities, with the Capuchins having the largest presence by far. In fact, Capuchins from



Br. Ross Chamberland cultivating Capuchin spirituality.

several provinces collaboratively sponsored the conference and ran an information-vocation booth. Br. Ross Chamberland was there representing the Province of St. Mary to the approximately 4,000 college students in attendance from across the U.S. Also representing the Capuchins were Brothers John Holly [Province of St. Joseph], John Russo [Province of the Stigmata], and Moisés Villalta [Province of the St. Augustine], as well as [formation](#) friars from the Province of Saint Joseph including Tom Nguyen, Mitchell Frantz and Tien Xuan Dinh.

“With conferences going every day, all day long,” says Br. Ross, it required “constant engagement on the part of the friars.” NC10 featured such speakers as Curtis Martin, President and founder of FOCUS, Fr. Benedict J. Groeschel, CFR, Director of the Office for Spiritual Development of the Archdiocese of New York, Archbishop Charles Chaput, OFM, Cap., and other renowned spiritual and motivational speakers such as Dr. Ted Sri, Jeff Cavins and Stephanie Weinert. And as evidenced by the titles, the wide range of talks included many topics of particular interest to the college-age attendees: “Oprah or Jesus: Who’s Plan Will You Follow?,” “Who Do You Say That I Am?,” “Do I Really Need The Church?” and “Forgiving When You Don’t Feel Like It” are just some of the subjects covered.

It wasn't all just lectures and conferences and Masses, though. With a New Year's Eve party for the kids featuring such critically acclaimed musicians as Matt Maher and Tim Hawkins, not to mention a big band dance on the Saturday of the conference, at times it really did feel like an “alternative spring break,” to quote Br. Ross.

After the long day's events concluded, many of the Capuchin friars would get together for “fraternal gathering just for the friars...just hanging out together, doing our fraternal thing,” reminisces Br. Ross. “One of the highlights” of the conference for him, in fact.

As for the young men and women in attendance, Br. Ross felt a “great sense of participation.” And while the location and time of year certainly didn't hurt – “I don't think anybody was upset to have to go to Orlando in January,” chuckles Br. Ross – there was “a reverence like I've never seen on the part of college-age students, at least in that number.”

“This is one of the ways that young people in that age group can support each other in their faith, which is not an easy thing to do,” admits Br. Ross. “Support, camaraderie – to have fun and faith in common.”

Fr. Paul Shewiyo, parish priest of Nyasubi; Fr. Constantine Baraka Msana, assistant parish priest and coordinator of the reforestation project; Bishop Ludovick Joseph Minde, Bishop of Kahama; Br. Tino Arias; Br. Richard Kinyaruhama, guardian of Mbagala, taken at Kahama, Tanzania.



PEACE IN AFRICA:

A Lifelong Commitment

“So often, individuals and groups talk about the plight of Africans but not with Africans,” says Celestino Arias, [OFM Cap](#), when discussing The Capuchin Africa Initiative for Development (Cap-AID), the program he founded and has directed since 2007. In addition to combating HIV/AIDS, malaria and other infectious diseases, Cap-AID helps foster social and human development, and promotes sustainable, local-based projects in East Africa through a variety of programs.

Cap-AID touches many different lives in many different ways, but one thread runs through all the programs, making them uniquely Capuchin: a closeness and solidarity between the friars and the people. Br. Tino

explains: “We’re in the villages, in the slums, it’s grassroots, we start where the people are and with them build something. And at the same time it grows because it’s not just us, we partner with people.” He elaborates: “There are lots of groups helping – Rome is helping, European provinces as well, but at the core of Cap-AID is that we’re collaborating with our African brothers and sisters, not telling them what’s best. I spent close to a year just listening, watching, observing, and to make it really an African initiative – We didn’t want it to be us telling them ‘oh this is what should be done,’ and I think that has been key to the success of the projects – they’re local-based. The African Capuchins

themselves have come up with this, have developed this, they're running it. So I think it shows how, just because you're a funder doesn't mean you know what's best or should dictate things, that as Capuchins, we're brothers, so it's not just respecting our relationship as Capuchins to treat them as brothers, but it actually helps ensure their success."

The specific projects Cap-AID promotes and supports also tend to be of a scale that villagers can appreciate, because they're local, sustainable initiatives that they can perpetuate themselves. "They're relatively small," says Br. Tino, "but the effect on these children's lives are life-long, whether it's someone being protected from catching HIV/AIDS or educating a young girl or boy to give them a skill that will help support them for the rest of their lives."

One such project is the Africa Women's Education Fund (AWEF). Begun by Br. Jack Rathschmidt, OFM Cap in 2004, AWEF supports young women in Tanzania, Zimbabwe and Kenya by providing the full education costs through donations and scholarships for private secondary education. This program relies on local African Capuchin friars to find the girls that will be awarded the scholarships and monitor their progress throughout.

Other locally sustainable programs include the Tailoring Schools for Girls in Nyasubi, Kahama and Kola, Morogoro. With failed crops and few educational opportunities, it's very difficult for girls to make a living, outside of the unfortunately thriving sex-industry in the neighboring cities. More than just schooling, what's needed is a



AWEF sponsored student, Agnes, the youngest of 7 children of widowed mother from Kangundo, Kenya.

way of supporting themselves. 80% of clothes in this countryside region are still locally made – people can't afford Western-made clothes, so they depend on tailors. After the two-year course, girls graduate with a sewing machine and the ability to support themselves and their future families.



Br. Conrad with two orphans at the first Cap-AID tailoring school at Kola, Morogoro.

Br. Tino also stresses the need for cooperation and solidarity among different groups. "We naturally reach out to others of like mind, and partner with them and it multiplies the effect. It's not just top-down. There's collaboration and accountability." With so many organizations – from the United Nations to the World Health Organization – all spending millions of dollars in the region, there tends to be inefficiency, duplication and even corruption (often because of local corrupt forces), which lead to a natural mistrust of outsiders and government agencies. "That's an advantage of dealing with the Capuchins," states Br. Tino. "If you're living in a Capuchin friary in Tanzania, and you show up with a Mercedes, everybody's going to know there's something not right. Our communal lifestyle has a certain built-in accountability. Consequently, the people trust us. They see how we live, we live where they do, we live in the slums like they do, we live in the villages like they do, so a bond forms. Even Muslims in need often come to the Capuchins. Br. Tino says, "Muslims who have AIDS – they come to us because they're afraid to go to their own religious leaders, because of stigma, being ostracized, etc. The Capuchins are there to help all people."

This central value of reaching out to others, finding commonality and mutual respect is part of the essence

continued on page 10

of global peace building, of working to create a more peaceful world beyond the limits of New York and New England. The social doctrine of the church teaches us that a core element of how the Church is to be 'on mission' is to be in solidarity with one another, especially where there exists the threat of violence, poverty, and sorrow. Tolerance and intentional understanding among Christians, Muslims, and other religious groups in Africa will foster a sense of solidarity, and help everyone understand the value of working together toward creating a more peaceful world.

There are a number of other results of the Capuchin approach as can be seen in the Widows & Orphans Legal

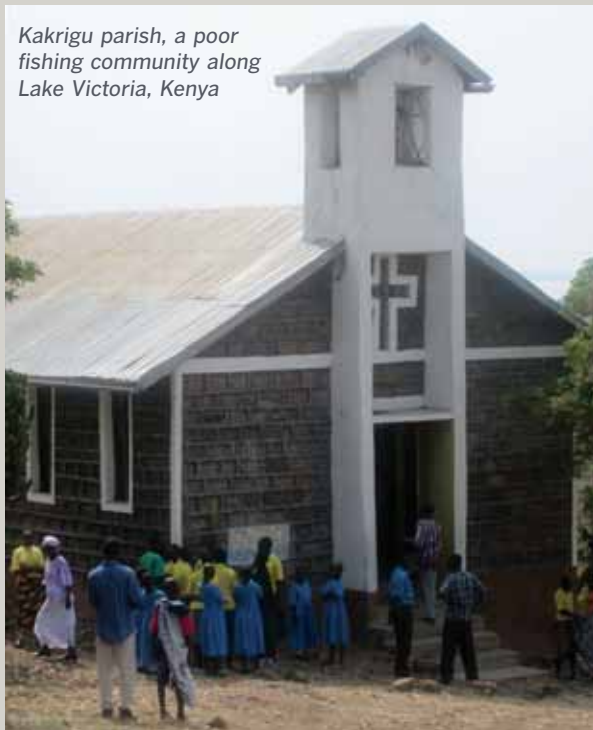
Assistance in Tanzania (WOLAT) where widows and orphans, unjustly stripped of their belongings come to the Capuchins for help. Surprisingly, even local government is taking advantage of the relationships the friars form with the people. Br. Tino explains, "let's say the government wants to do classes on HIV/AIDS, that groundwork needs to be done, to get the elders together, to come into a village to talk to local leaders, slowly build the trust, where then they can eventually benefit from larger intervention. The Capuchins do the legwork."

With so many organizations operating in the same spheres of influence, there's bound to be some overlap. This can be a good thing. Each year, Cap-AID supports

Franciscan Peacebuilding in East Africa

With over 1,200 friars in Africa, Capuchins are among the largest religious congregations on the continent, present in 27 countries, and have played a vital role in the spread of Catholicism in East Africa in particular. Here's a breakdown of just some of the Capuchin and Capuchin-related activities in the region.

Kakrigu parish, a poor fishing community along Lake Victoria, Kenya



PROVINCE OF TANZANIA

A large province over 80 years old, with two bishops, and 178 friars, most of them Tanzanian. They live in 36 residences, which include 20 parishes, a minor seminary, two postulancies, the inter-provincial [novitiate](#) and

post-novitiate (5-7 jurisdictions), a retreat center and a physio-therapy rehabilitation center for children.

VICE-PROVINCE OF KENYA

Begun just over 30 years ago by the Maltese, the Kenya jurisdiction is now a General Vice-province with 47 friars, most of whom are Kenyan. They have a health clinic, outreach programs for the disabled, a pre-school/kindergarten program, a shrine, outstations in slums, and have become one of the most active members of the Damietta Peace Initiative.

CAP-AID

A program of the Province of St. Mary, the Capuchin Africa Initiative for Development finds the Capuchin Friars of New York and New England working directly with the Capuchin Friars of Kenya and Tanzania to develop and support integrated and sustainable projects that foster social and human development; combat HIV/AIDS, malaria and other infectious diseases; and promote peace and reconciliation.

THE DAMIETTA PEACE INITIATIVE

A community-level initiative begun by the Capuchin Vice-province of South Africa as a means to reconcile fractured communities and highlight the Franciscan spirit of non-violence, peace and integrity of creation throughout the continent, it has become an extraordinary network of 12,000 Franciscans living in towns and villages in 40 countries in Africa.

FRANCISCANS INTERNATIONAL

FI is a non-governmental organization (NGO) with General Consultative status at the UN, and operates under the sponsorship of the Conference of the Franciscan Family (CFF). Its mission is to serve all Franciscans and the global community by bringing spiritual, ethical, and Franciscan values to the United Nations and other international organizations.

different Capuchin projects. Br. Tino explains: “One year, the Damietta Peace Initiative opened a new office in Nairobi, and we helped start that new office. I was with Br. Benedict [Ayodi, OFM Cap., regional director for DPI in Nairobi] for that summer, to continue to try and get support for them. When I went back to Kenya and Tanzania last year, I checked in on them.” Br. Tino was very pleased with the progress. While initially Cap-AID was helping the DPI’s Nairobi office get on solid ground, they’re now predominantly operating independently.

Another project spearheaded by Br. Tino – and one that the Province of St. Mary parish members have no doubt seen, or taken part in themselves – has been inching closer to completion after a year-and-a-half of



A volunteer lawyer for WOLAT at San Damiano Friary, TZ, helping an orphan, oldest of 5, whose home had been illegally seized by a corrupt judge when their parents died (the newspaper articles show the pots, pans, beds, etc. being put out on the street with the children).

hard work by a lot of people. He coordinated book drives at local schools, diocesan parishes, Capuchin parishes, and Capuchin-run schools throughout New York and New England. These groups have been collecting boxes and boxes of books and supplies. Since many of the donated books were in paper bags, or old boxes, Br. Tino went to the local [East New York] Knights of Columbus and got their Squires to spend a day re-boxing literally hundreds of boxes of books, now waiting to be shrink-wrapped and actually shipped – to Tanzania, Kenya and Zambia. The shipments will contain children’s books, books for the seminaries, and much-needed school supplies.

So are the Capuchins – specifically the Province of St. Mary – “on mission” in Africa? “I think so,” says Br. Tino. “I think we’ve really stepped up.” Br. Tino reflects, “I mean, this is relatively new for us. We had



The friars at Masogo, Kenya, share their artisan water well with the villagers. The woman explained that the 3 mile walk cut travel time in half for drinking and cooking water. River water is used for bathing and washing.

been at a natural crossroads, our missions had become vice provinces, and we had an unsuccessful attempt at starting a mission in Liberia, 20 years ago, which the civil war there made impossible. The sisters who had initially hosted us and served as guides to us were brutally murdered, slaughtered. So it wasn’t until about 10 years ago that we began looking at our responsibilities in Africa; since then Cap-AID is supporting various projects, and influence there is growing. Now we have Br. Benedict studying here which is the first time we’ve had an African Capuchin studying with us. He is working toward an advanced degree, in International Affairs, so he can continue promoting peace in East Africa. So, yes, I think we’re on track; we’re on mission, but that means we have to keep at it, it’s not like you do it and then it’s done. It’s a lifelong growing commitment.”



AWEF sponsored students attend Olooseos Girls HS in Kenya, which has one of the better stocked libraries.



Fr. John Gallagher

"According to the teaching of Christ our humble Lord, Christian superiors should not be like the gentile princes who aggrandize themselves with their rank. Instead let them abase themselves according to the greater burden they carry. They should also bear in mind that where the other friars must obey their superiors, the superiors have to obey all the friars."

Chap. 8, p. 20, lines 24-29, *The Capuchin Constitutions of 1536* at www.capdox.com/page5.html, translated by Paul Hanbridge, 2006

Earlier this winter I had the pleasure of sitting down with Father John Gallagher, OFM Cap, Provincial Minister of the Province of St. Mary. We talked about his role as Provincial, the role of the Province in the world today, the changing face of the Church and how the Province serves the mission of the Gospel. Fr John has been in his current ministry since 2008. Prior to his election as Provincial Minister, he had been involved in various ministries around the Province.

Fr John was ordained a Priest in 1978. For the thirty years leading up to his election as Provincial, he ministered to families in a number of parishes throughout the northeast. As a member of the vocation staff he assisted those discerning their own vocations to the Capuchin Order, and as a member of the formation team he helped those men who were new to the Province in the early stages of their Capuchin formation. The variety of his ministry for those 30 years gave him a good understanding of the Province, of its works, and of how he can best be of service from his position as Provincial Minister.

Provincial Ministers are elected every three years, according to the *Capuchin Constitutions* of 1536. For nearly 500 years that method of choosing the leadership



*Fraternity Day, November, 2009.
John with Sr. Anna Daly, provincial archivist,
at St. Pius X in Middletown CT.*

of the Province has been used. When Fr John was called upon to assume this role in 2008, he had been the Pastor of Sacred Heart Parish in Yonkers, NY. He understands the importance of his role as Provincial Minister. He describes it as a position of great trust – that his Brothers



*Fraternity Day, November, 2008.
John poses with Jubilarians at St. Pius X in Middletown CT. (l-r):
Friars Robert Phelps, Zachary Grant, Joseph Flynn, John Gallagher,
Martin Curtin, Joel Daniels, Gabriel Massaro, and Gerard Mulvey.*

would think highly enough of him to select him to this role is a blessing and brings with it great responsibility.

As Provincial Minister, Fr John is involved in each and every ministry of the Province of St. Mary. He visits the different communities, listening to the men and sharing in the joys and concerns of their work. He participates in the joyous occasions – the ordinations and the jubilee celebrations, and in the sad occasions – visiting ailing friars in the hospitals and presiding at funeral Masses. Regardless of the work he's doing, he follows a simple piece of advice adapted from the Constitutions. "Whatever work I'm involved in, I don't just do it – I do it joyfully in service of our Lord," he says.

The joy with which Fr John does his work was evident in our conversation. He talked about the happiness he finds in ministering to his brothers in the Province. He also spoke of the excitement of an increased involvement with the laity. "Reaching out to people, inviting them to

Fraternity Day, November, 2008. Celebration of the Eucharist at St. Pius X in Middletown CT. (l-r): Friars Bernard Campbell, Andrew Drew, Deacon Marvin Bearis, Gavin Reilly, John Gallagher, Zachary Grant, and Eymard McKinnon



become part of our mission, that's one of the real blessings of this ministry." Through his involvement with the [Capuchin Franciscan Leadership Council \(CFLC\)](#), he has seen the partnership with the laity grow in recent years. As he says, "we're trying to develop a corps of people who want to work with us, who believe in what we do, but it isn't a full time job for them."

As a Capuchin Franciscan, Fr John views all things through the lens of serving the poor and promoting justice. Our province has men working as teachers and



The General [Vice Province](#) of Our Lady of Hope Gathering held at Monte San Francisco in Guatemala. (front, l-r): Fray Fernando, Celestino Arias, John Gallagher; (back, l-r): [formation](#) friars Efrain and Roberto.



Alumni Gathering in New York City, October, 2008. Friars John Rathschmidt and John Gallagher.

Our Capuchin Constitutions, #156 say: 'Christ did not come to be served but to serve. To show this he washed the feet of the apostles and recommended that they do the same. Therefore the ministers, the servants of others, should not exercise authority as masters, but as brothers, giving them spirit and life by example and word.'

That's my job description."

campus ministers, preachers and social workers, chaplains in hospitals and prisons. "Whatever the work," Fr John says, "what we're doing must be done joyfully and done through the lens of serving the poor. We witness to the Gospel." Just as he did as a pastor, as part of the vocation and formation staff, Fr John witnesses to the Gospel in his current role as Provincial Minister.

"From the very beginning St. Francis called the leaders of his community 'ministers.' The minister of the whole Order was the 'general minister,' the minister of a province, the provincial minister and the minister of a local community was the 'local minister' or 'guardian.'



Custody of Japan Chapter Gathering, January, 2009. John with Capuchin Bishop Peter Baptist Ishigami (retired bishop of Naha, Japan) and newly-elected custody superior Wayne Berndt.



**CAPUCHIN
JOURNEYS
PILGRIMAGES**

2010

Holy Land – Heritage of Faith

APR 7-16

Jerusalem, Bethlehem, Nazareth, Sea of Galilee, Mt Carmel, the Western Wall

Brooklyn Churches

MAY 8

Regina Pacis, St Barbara's – Bushwick, St Cecilia's – Williamsburg, St. Stanislaus – Greenpoint and St Augustine – Park Slope, ending for a great Italian dinner at Raios' Restaurant.

Catholic New Orleans – Louisiana

JUNE 2-6

French, Spanish and Catholic.... the city of New Orleans invites you to learn its great heritage, faith, food and fun.

Southern & Central Italy

JULY 11-22

Rome, Assisi, San Giovanni Rotondo, Sorrento, & Ischia

Brown Scapular Day of Recollection

AUG 7

National Shrine of Our Lady of Mt Carmel staffed by the Carmelite Fathers in Middletown New York

Feast of St. Anthony – Boston, MA

AUG 27-29

Each year Boston's North End celebrates the great saints, Anthony Padua and Lunch of Syracuse. It's three days of fun, adventure and Italian feasts.

Song of Bernadette – France

SEPT 12-20

Paris, Lourdes, Nevers and Montmartre

Celtic Saints Ireland

OCT 4-12

Dublin, County Wicklow, Armagh, Galway, Kildare & Knock

Padre Pio Day of Recollection – PA

OCT 9

National Center & Museum of Padre Pio

The Miracle of Fatima – Portugal

NOV 1-8

Lisbon, Fatima, Ojestræ & Braga

Contact Carmine Marotta for 2010 pricing.

Carmine Marotta is the Director of our pilgrimage program. For more information on any of these pilgrimages, please call/e-mail Carmine at (212) 564-0759 ext. 268, cmarotta@capuchin.org.

Check his blog at <http://capuchinjourney.blog.com>.





Pilgrims at a Capuchin monastery in Rome.



Visiting Areopagus (Mars Hill) in Greece.

The Pilgrimage Experience in 2010

Carmine Marotta, Pilgrimage Director

The word “pilgrim” comes from the Latin “peregrinus,” meaning “foreigner” or “stranger,” and in the deepest sense, that is what all Catholics are: a people whose home is not this world, but the Heavenly Jerusalem, toward which our lives move us. But in that journey to share in St. John’s vision, we often make smaller journeys, or “pilgrimages” – that is, journeys made to sacred places for the purpose of veneration, to ask help from or thank God and His Saints, to fulfill a vow, or to make penance.

Our Hebrew forebears were commanded by God to make a pilgrimage to the Temple:

Deuteronomy 16:16-17 *Three times in a year shall all thy males appear before the Lord thy God in the place which he shall choose: in the feast of unleavened bread, in the feast of weeks, and in the feast of tabernacles. No one shall appear with his hands empty before the Lord: But every one shall offer according to what he hath, according to the blessing of the Lord his God, which he shall give him.*

They called these pilgrimages on Pesach (the Feast of Unleavened Bread, or Passover), Shavu’ot (the Feast of Weeks, or Pentecost), and Sukkot (Feast of Tabernacles, or Festival of Ingathering) “re’iyah,” and on their way they would sing their Pilgrim Songs – Psalms 119-133, known also as the “Songs of Degrees.”

We at the Mission & Development Office still mark out sacred spaces and make pilgrimages to them, like our Old Covenant ancestors, but with this difference: we are not bound to journey.

The Old Covenant is fulfilled, and we are not Muslims for whom pilgrimage (hajj) is considered a sacred duty. Instead, we go on pilgrimage in the spirit of Jesus and of the Gospels – to remember, and for the purposes of denying ourselves, taking up our crosses, and leaving behind our daily lives to follow Him:

Matthew 16:24-25 *Then Jesus said to His disciples: If any man will come after Me, let him deny himself, and take up his cross, and follow Me. For he that will save his life, shall lose it: and he that shall lose his life for My sake, shall find it.*

We might journey in a spirit of penance, fasting and giving alms along the way. We might do so joyously, in thanksgiving for blessings received, or in a spirit of supplication for blessings desired. Or we might do so simply to be blessed by being in the presence of holy relics or by walking on ground hallowed by Our Lord or the Saints. Whatever our more particular purposes, leaving behind what is comfortable to us and visiting a strange place is a way to get out of a “spiritual rut” and step outside our normal routines which can sometimes keep us distracted or focused on the wrong things – or perhaps focused too much on otherwise good things. When made with the right attitude, pilgrimage is a way to “lose” our lives for His sake.

It is our prayer that this ministry of The Capuchin Franciscans be fruitful in the coming year and may our Capuchin Journeys bring to those who attend or those who just read about our trips a closer relationship to Jesus and our faith.



Celebrating Mass in the chapel of the basilica in Sicily.



Enjoying lunch at a farm villa in central Sicily.

Dan Duquette

In today's Church, partnership between the clergy and laity is essential. Though the number of priests and religious is declining in the United States, the need for Gospel witnesses is stronger than ever. One of the ways the Capuchins in New York and New England join together with the laity is through the work of the the [Capuchin Franciscan Leadership Council \(CFLC\)](#). This group, comprised of about 20 people, brings together Friars, employees of the province, and members of the Church who have in some way come to know and embrace the mission of the Capuchins to serve the poor and promote justice.

One of our Companions is Dan Duquette. Dan came to know the Capuchins through his uncle, Father Don Bosco Duquette, [OFM Cap](#). He has fond memories of traveling with his grandmother to Garrison, NY to visit Fr. Don Bosco during his service there. Fr. Don Bosco, Dan's godfather, is currently serving St. Joe's Parish in Portland, ME. When Fr. Don Bosco approached Dan to help publicize the Capuchins' work in Boston, Dan was happy to oblige.

Dan is perhaps best known for his work in Major League Baseball. After getting his start with the Milwaukee Brewers in the early 1980's, he went on to become the General Manager of the Montreal Expos. Two years later he became the GM of his favorite childhood team, the Boston Red Sox. Often credited for putting the pieces in place for the 2004 World Series Champion Red Sox, the team's first championship since 1918, Dan had a successful career there that lasted eight seasons.

Baseball continues to be an important part of Dan's life, and serves as a way for him to give back to the

community. As Director of Baseball Operations, Dan helped to start the Israel Baseball League, a six team league founded in 2007. A documentary, "Holy Land Hardball," was recently released and follows a number of the players on their journey to playing professional baseball in Israel.



The Dan Duquette Sports Academy, located in Hinsdale, Massachusetts, teaches young people about the essentials of sports such as baseball, basketball and soccer, but the education does not stop on the field. Students who head to the Sports Academy are educated both mentally and physically. Participants are also trained in life skills with training focused on the four C's of peak performance: Composure, Confidence, Concentration

and Commitment. For Dan, the Sports Academy serves two purposes. While allowing him to stay involved with one of his true passions in life, baseball, it also provides him the opportunity to offer good role-models and leaders for children. As he says, "If kids like sports and like to learn the right way to perform and have fun, then they will love the Sports Academy." Those who are interested can visit www.duquettesports.com to learn more about Dan and the Sports Academy.

Having served on CFLC since 2007, and being one of the core members of the Boston Working Group for Major Gifts, he has truly become a friend of the Capuchins. Whether helping young people find their way at the Sports Academy, hosting Lenten reflection evenings at his home, or serving on one of our committees, Dan is doing his part to better his community and to be a true witness to the Gospel. We are grateful for his service and proud to call Dan Duquette a Capuchin Companion.

Puzzled About Charitable Giving?



Margaret A. Cuccinello

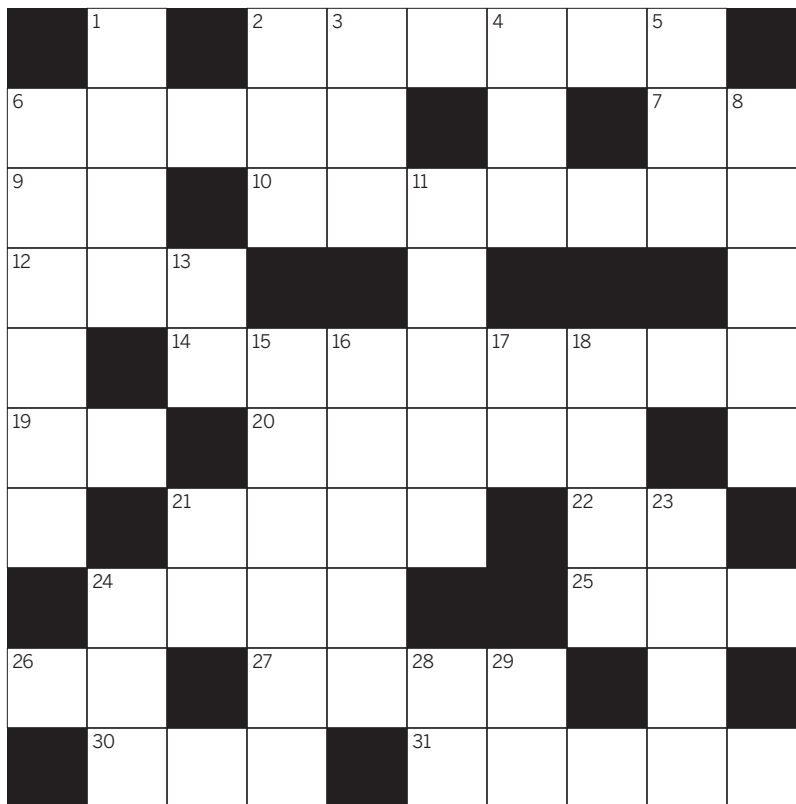
Back by Popular Demand! Here's a little crossword puzzle to help you think about charitable giving. Check your work against the answers on page 21. Pat yourself on the back if you answered all the questions correctly. If you missed a few, maybe it's time to brush up on your gift-planning knowledge. However you did, please take a moment to request our free booklet on making charitable gifts. Use the handy coupon below, or call us at (212) 564-0759 ext. 256. You can also obtain a copy from our Web site at www.capuchin.org.

ACROSS

- 2 By a bequest, a donor delays or ____ a gift
- 6 Person who makes a charitable gift
- 7 He said, "Phone home"
- 9 Half a printer's measure
- 10 One who gives candy at Halloween
- 12 Government drug group
- 14 These gifts come via wills
- 19 Denotes added distribution of letter or memo
- 20 Uneasy feeling; misgiving
- 21 "I challenge you to a ____!"
- 22 Up light switch
- 24 Hard work
- 25 To receive a gift
- 26 Either, ____
- 27 Do you have an estate ____?
- 30 Taxing authorities
- 31 Compass point

DOWN

- 1. Not at all; or in no way
- 2 Dash's companion
- 3 To do this is human
- 4 A period of time
- 5 Observe
- 6 What a donor may do at tax time
- 8 A legal document requiring trustee(s)
- 11 "All men are created ____."
- 13 First two letters
- 15 Provides supplies for battle
- 16 To quash a rebellion
- 17 Chicago's railroad
- 18 City air
- 21 Flip side of don't
- 23 Tidy
- 24 A prefix for three
- 28 Used instead of "a" before initial vowel
- 29 Proposer's worst fear



Answers to Crossword Puzzle on page 21

Our Apologies! We received numerous requests for our Will Kit after our last issue. We were out of stock for a few months but now have plenty in-house and ready to send to you. Call Jennifer Demers at 212-564-0759 ext. 256 to request yours.

BEQUEST RESPONSE FORM (Please complete and return this reply form.)

- Please send me your free Will Information Kit.
- Please contact me about a personal visit. The best time to call me is: _____
- I have provided for The Province of St. Mary of the Capuchin Order in my will
- Please send me information about the Capuchin Legacy Society.

Name: _____

Address: _____

City: _____

State: _____ Zip: _____ Phone: _____

Mail this form to: Capuchin Mission & Development Office, 210 West 31st Street, New York, NY 10001
Attn: Planned Giving Department

CYFM



Nurturing Faith, Developing Leaders, Magnifying God's Love in the World

In the early 13th century, a young man was kneeling in prayer before the San Damiano Crucifix in Assisi. Contemplating, as young men do, what would and should become of his life, God spoke to him saying, "Francis, rebuild my Church." And so it was that the Franciscan order was founded. Taking these words literally at first, Francis and his friends began rebuilding the Church in which God had spoken to him. As time passed, however, he began to realize that God had bigger plans for him than fixing up the buildings where people

went to worship. People were in need of a true witness to the values and ideals lived by Christ and transcribed in the Gospels. Francis was to be that witness, and his order was to embody those ideals.

In the eight centuries that have followed the founding of the Franciscan order the world has, in many ways, transformed. But in many ways, despite the changes offered by inventions and innovations, the world is very much the same today



St. Francis Retreat Center, Capuchin Youth & Family Ministries' home.

as it was during the time Francis and his friends were getting started. Young men and women are still contemplating which direction their lives should take. God is still alive in this world, speaking to all of us, and people are still in need of true witnesses and embodiments of His ideals.

Capuchin Youth and Family Ministries (CYFM) has been promoting those ideals for more than 35 years. Set along the banks of the Hudson River in Garrison, NY, it is an ideal place for prayer and reflection. The peace and beauty of God's creation are evident all over the property. But as present as God is in the water, in the rocks and the trees, something just as special is happening within the walls of the building itself. As a result of the personal and spiritual growth



Chris Weber prays over his prayer partner, Mike Flynn, at the closing of College Capuchin Outreach Program.

that takes place at CYFM, a sense of community, a family in faith has been formed. This community is centered around the young people that participate in the programs and experiences offered in Garrison. Retreats for 7th and 8th graders, Day by Day Agape (DDA) Retreats for high-schoolers and Outreach Programs for young people and their families are just a handful of what CYFM has to offer. As Josephine Sardo, one of the long-serving staff members says, "It is such a joy to work with young people. They're not just the future of the Church, they are the Church." Judging by the thousands of people that pass through CYFM's doors every year, the Church is strong.



St. Francis watches over and inspires all we do.

One of the programs offered is called "CCOP," or College Capuchin Outreach Program. Since 1999, students from various colleges and universities have traveled to Garrison for a week during Christmas vacation. The program incorporates prayer, reflection and service, all part of the Franciscan tradition. Each day the participants travel to their various ministries in small groups and return to their larger community to share their experiences and pray together, a rhythm of life St. Francis established for his followers. This year there were 50 participants, the largest group they've ever had. The students travel to places like Rosary Hill Home, a hospice facility for people living with end stages of cancer, and spend time

continued on page 20



Fr. Fred Nickle, OFM Cap and Br. Lake Herman, OFM Cap renew their vows during a Day by Day Agape Retreat.

with the men and women who live there. Others go to Inspire, a school in Goshen whose primary focus is on serving children with developmental disabilities. Some work in soup kitchens, others participate in Habitat for Humanity. Regardless of where or with whom the students serve, whether they're working inside or outside, with the young or the elderly, CCOP provides these young men and women with the opportunity to live their faith and serve the larger community.

While there is plenty of free time to relax, for the most part if they're not working they are praying either individually or together. But prayer can take many forms. Daily Mass is offered, and although it is not mandatory, just about everyone attends.



Lisette Pizarro (L) and Theresa Wilks (R) two College Capuchin Outreach Program participants, pose with a resident of Rosary Hill Home.

Group meditations, journaling, walking outside and appreciating the beauty of creation – these are just a few of the ways the students take time to connect with God, and with each other. Father Fred Nickle, one of the Capuchin Friars who works at CYFM discussed one of his favorite parts of the CCOP experience. One evening during the week the friars and participants gather in the chapel for



Fr. Fred Nickle, OFM Cap celebrates Eucharist with four Cap Corps Volunteers.

Eucharistic Adoration. They spend some time in quiet reflection and are then invited to offer their prayers, either silently or aloud. "You don't see people doing that as often as they used to," says Father Fred. "Sitting in the chapel with the students and having God present in a very real way in the Eucharist, it's nice."

The students participating in CCOP this winter were making somewhat of a sacrifice to be there. After all, while many of their peers were home sleeping in, watching television or just lounging around, those taking part in CCOP were doing very valuable and very difficult work. Though the majority of them are only eighteen or nineteen years old, their faith and spirituality are far more mature. Most, if not all the students had been to CYFM numerous times before the CCOP week. For some of them it was their first time in this particular program, for some it was their second or even third, but for all of them it was a time of refreshment and renewal. As they spoke about

their attraction to the program and to CYFM, they often said the same thing. "God has been so good to me; this is my chance to give a little bit back." "Coming here is like coming home and seeing everyone is like seeing family." "College COP doesn't stop here. We come here, we spend a week and we take what we've learned back to the world." Patrick Daily, a sophomore at Sacred Heart University, describes the lasting impact of CCOP. "I've never seen God like I did at CCOP 2010. I consider all of us one big family and even though the program is over I still pray for all of us."

Fraternity is the main charism of the Capuchin Franciscan way of life. By working together, living together, eating and praying together, a group of men who may have previously been strangers become a brotherhood; they become a family. The same is true for those participating in CCOP. Students from any number of towns, states, colleges and universities come together in Garrison. Many of them, at first, are strangers. But the experiences and the faith they share make them into a family, and the work doesn't stop when they go back to school. They keep living what they've learned. Nurturing faith, developing leaders, magnifying God's love in the world – that's the mission statement of CYFM. College COP is just one of the ways CYFM is accomplishing that mission.



Reflecting during CCOP.



Meghan Spratt receives the love and appreciation of a child with whom she worked during a CYFM Outreach Program.

Answer to the Puzzle on page 17:

	1	N		2	D	3	E	F	4	E	R	5	S	
6	D	O	N	O	R		R		7	E	8	T		
9	E	N		10	T	R	11	E	A	T	E	R		
12	D	E	13	A			Q						U	
	U		14	B	15	E	16	Q	17	U	18	S	T	S
19	C	C		20	Q	U	A	L	M				T	
	T		21	D	U	E	L			22	O	23	N	
		24	T	O	I	L				25	G	E	T	
26	O	R		27	P	L	28	A	29	N			A	
		30	I	R	S			31	N	O	R	T	H	



Postulancy

“...those to be received to this life, before they receive the habit, are to experience for some days in our places all those things that the friars must observe. In this way their good will may be observed and they can assume such an undertaking with greater light, maturity and deliberation.”

Capuchin Constitutions 2:17-20
as translated by
Br. Paul Hanbridge, OFM Cap.

A man wishing to profess solemn vows in the Capuchin Order follows a long and sometimes winding road known as [formation](#). The process, which can take upwards of five years, begins with a stage known as “postulancy.” During this time, a man enters into a Capuchin community, allowing him to experience some of the intricacies of life as a Friar. St. Michael Friary is the center for the postulancy program where new members of the Capuchins spend their first nine months of formation. This year there are six men living at St. Michael Friary – three friars, two [Postulants](#) and a religious brother who is transferring into the Capuchin community from another religious order.

Living in community with their fellow postulants and friars who have professed solemn vows gives these men the opportunity to truly enter into Capuchin fraternity. Their schedule is one of variety. Prayer, ministry, upkeep of the house and classes on subjects like [Catechesis](#) and Franciscan spirituality keep them busy, but seldom are two days alike. The three men in their first year of formation are, like the Capuchins themselves, very different; yet they all ultimately share one goal – to live a life of simplicity in service of the poor. To accomplish this goal, they have dedicated themselves to the province and to the Order.



[Ron O'Keefe](#)

Ron O'Keefe came to the Capuchins after working in corporate America for a number of years. Through his volunteer work at St. Clare's Friary in Yonkers, Ron came to know the Capuchins well and what he saw in their lives was very attractive to him. “There's a transparency among the Capuchins that I didn't see in other places,” he says while talking about his vocation. “The friars live a certain way and it's what people want. We live in community, in healthy relationships. We serve people at every economic level and there's always a greater need.” Ron's ministry assignment is doing pastoral care and recreation at Bishop Mugavero, a nursing care facility in Brooklyn. With nearly 300 patients, Ron has ample opportunity to serve God and the residents.

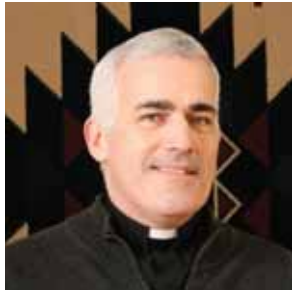


[Matt Giles](#)

Matt Giles had been studying at Stonehill College in Massachusetts while discerning his call to the Capuchins. His attraction to the order was similar to Ron's. “I had never met people like them (the Capuchins). These people cared about everyone they encountered,” Matt says. “Being a Capuchin, to me, means being present to all people

Glossary

however possible. It's an invitation to model the ideals of a true relationship." Working at St. Michael's school, Matt teaches third and fourth grade and also works in the after school program for students from fifth to eighth grade.



Michael Ramos

Michael Ramos is at a very different stage in life than Ron and Matthew. While Ron and Matt have been living their lives in the secular world for the most part, Michael has been in religious life for 26 years. Though he is a veteran to the vowed life, he is new to the Capuchins and is enjoying the introductory period in which he now finds himself. As an

already-professed religious, Michael is not considered a postulant; nevertheless, he participates in various parts of the Postulancy program and the life of the community to aid in his transition. "We get a good rounding in Franciscan Spirituality," he says about postulancy. "St. Francis wanted to follow the Gospel. For the Capuchins, our mission is to proclaim that same Gospel in various ministries to various people – by doing that, we enable people to follow Jesus while still respecting their individual situations." Michael's ministry at St. Matthias Parish in Queens allows him to do just that. His work includes bringing Communion to the homebound, working in the Parish food pantry and participating in faith sharing with the elementary school children in the Parish.

Though the words they use to describe their mission may not be the same, there are many similarities. Each of them, in some way, got to know the Capuchins and saw what life in the Order meant. And it attracted them. Maybe it was the simplicity or the transparency commonly found in friaries. Maybe it was the fraternity among the brothers, or the wide variety of ministries in which they could serve. Whatever it was, these men saw life as a Capuchin as a way to live their faith, to serve the poor and to promote justice.

Postulancy is the first step on a long road to professing solemn vows. The schedule, as they describe it, is not burdensome, but it is full. It is a time to transition from the lives they had been leading to religious life, in community. These nine months are an opportunity for the Capuchins to get to know Michael, Matt and Ron. It's also an opportunity for the three of them to get to know the Capuchins, and a time when they can get to know themselves on a much deeper level. After nine months of prayer, fraternity and ministry, if it is God's will, they will move on to the [Novitiate](#) preparation program in Victoria, Kansas.

Capuchin Constitutions: The body of fundamental principles sought to clarify, articulate and confirm the elements of Capuchin life and direction of the Fraternity. Originally written in 1536, throughout the years, the text has been reformed.

The Capuchin Franciscan Leadership Council (CFLC): A group of influential lay people and province leaders, brought together to integrate their experience, expertise and knowledge into executing the mission and operations of the province.

Catechesis: Religious instruction in the faith of people (children, young people and adults) to the fullness of Christian life.

Formation: The development of the brothers in a multi-level training period that conforms them to the Franciscan spirit and prepares them to ultimately profess perpetual vows and become a Capuchin friar.

Novitiate: The period following postulancy, of a more intense initiation and a more profound experience of the Capuchin Franciscan life of the Gospels; the friary in which friars are trained.

OFM Cap: Order of Friars Minor, Capuchin. After St Francis of Assisi (1208) was given verbal sanction to the Franciscan Rule, the Order of Friars Minor (OFM) was founded (1209). As discipleship grew and went further afield, there were many reforms of the Franciscan Order which created different Orders within. The Capuchin Order, based on a simplicity of character, dates back to 1525.

Postulant: A man who is in postulancy, which is the period of initial formation and of the choice of accepting the Capuchin life.

Provincial Minister: The elected leader by the friars every three years, the one in charge of a group of friars who form a province (territory); that province has geographical boundaries, which are set up by our leaders in Rome.

Provincial Council aka Definitory: The elected leaders voted in at the same time as the provincial minister, to assist with the planning, goals, implementation, consent and evaluation.

Provincialate: The friary and business offices of the provincial minister.

Vice Province: A part of the order established in a particular territory entrusted to some Province or directly subject to the general minister and presided over by vice-provincial as vicar of the provincial or general minister.



FRIAR IN FOCUS:

Father Bernard Smith

OFM Cap.



[Editor's Note: On March 1st, 2010, Fr. Bernie Smith passed away. The prayers of the Province are with him and with his family. He was a wonderful friar and will be truly missed.]

Fr. Bernard was the youngest of six children. His parents grew up living next door to each other in Scotland, and after they married, they migrated to the United States and settled in Kings Park, Long Island. It was 1926.

Early in the 1900's many Irish and Scottish immigrants settled in Kings Park, where they found work in a large psychiatric hospital. The hospital is closed now, but at the time, it was an important focal part of Kings Park. Many of the town residents, as well as hospital employees, proudly brought visitors to tour the beautiful grounds of the hospital as they described the rich history of the place where so many Irish and Scots were employed when they first came to America.

In addition to his parents, Fr. Bernard's siblings, and many of his aunts and uncles worked at the hospital. Although he recalls he was the only one in his immediate family who never worked there. During his 8th grade, his teacher at St. Joseph Grammar School handed out several brochures from different religious orders providing information on their way of life as well as their ministries. It was at age 13, after reading one of the pamphlets, that he wanted to enter the Capuchin prep seminary. He did so in September of 1951 and continued through that high school seminary, but also through the college and theological seminaries.

Fr. Bernard was ordained in 1964, but even before that, he was sent to Washington, DC to study for a degree in music. There he was able to further develop his skills at playing the piano and perfect his knowledge of music theory which he'd use in so many of his ministries as a Capuchin.

In 1970, Fr. Bernard was assigned to Sacred Heart Parish in Yonkers. He enjoyed working with the people of that parish and began relationships with parishioners that he still maintains and cherishes to this day. During his first three years at Sacred Heart, he was moderator of the choir, began a parish theatre group, taught religion in the high school and music at St. Joseph's Seminary and also at the Good Shepherd Sisters' convent in downtown Manhattan. For the next four years, he was administrator of the high school and spiritual director/campus minister for the students. He thoroughly enjoyed working with



With Patrick Smith, Hugh Smith, Sr. Mary Smith, Kathleen Healy, Janet Lohmann at Fr. Bernard's 25th priestly jubilee.

the students, witnessed the weddings of many of them as the years passed and is also connected with many of them today.

French Capuchins first settled in the state of Maine in the 1600's, but were called back to Europe by their superiors before they could firmly establish their roots. In 1977, the Capuchins returned to Maine where Fr. Bernard served as pastor of St. Joseph Parish in Portland and two other priest-friars served as parochial vicars. The third Capuchin priest worked directly for the Bishop, serving as diocesan Vicar for Religious. The parish priests were involved in all kinds of parish work, visiting the hospitals, working with the elderly in senior citizen homes, teaching the youngsters in the parish grade school.

In 1981, Fr. Bernard left Portland when he was elected to the [Provincial Council](#). The Provincial at the time, Fr. Don Bosco Duquette, informed Fr. Bernard that he would have to return to Sacred Heart in Yonkers to serve as pastor of the parish and Guardian of the 21 friars in the community. Still, although much of his work was administrative, Father continued to visit both the high school and the grade school principals, staff members and students as often as possible. Indeed, this was a busy and challenging time, but he brought unique skills to his ministries, and he formed friendships that would last for many years.

In 1987, when his terms were completed at Sacred Heart, Fr. Bernard asked to minister at North Shore University Hospital in Manhasset, Long Island. He wanted a reprieve from administrative responsibilities so he could serve

as a chaplain to the sick. He lived on the grounds of the hospital with one other friar. And since an altar had been built in a large closet in the friars' apartment, it was there that they offered daily Mass.

The hospital had 702 beds, but the friars were also responsible for two additional nursing homes. They visited the Catholic patients, dealt with their family members, had meetings with administrators and brought the sacraments to those who wished them. Often they were on call for 24 hours. But despite the busy schedule, Fr. Bernard found time to meet some wonderful people, some of whom he still stays in touch with.

In 1990, Fr. Bernard was elected to the Provincial Council again, and was then assigned to St. Francis Friary in Garrison, New York as the Guardian of a community of eleven friars. Several of the friars in residence worked at the Capuchin Youth ministry facility where our prep seminary had been located. Fr. Bernard helped out in neighboring parishes and Sisters Convents until 1993, when he was elected [Provincial Minister](#) of the province. Although he enjoyed working and living in Garrison, he had to move to the [Provincialate](#) in White Plains to fulfill



Fr. Bernard blessing his mother at St. Joseph Parish on his First Mass on January 12, 1964.

continued on page 26

his new obligations. Fr. Bernard is very practical in his assessment of his assignments during this time. Although he had had his share of administrative work, he also understood he had a keen and unique aptitude for it so was eager to serve where the Order needed him.

Leadership roles continued to call upon Fr. Bernard, and in 1996, he was elected Provincial leader. In addition, again, to administrative duties, his responsibilities included visiting the friars of the Province whether in or beyond its geographical boundaries. He even had the opportunity to visit India to recruit friars to minister with American and Japanese friars in Japan.

He had to visit each friar at least twice in a three year period. When he met with them, he took notes and recorded their comments, his thoughts and impressions. The friars shared their thoughts on many issues and were very open in talking about their hopes, concerns and experiences. Fr. Bernard describes this as a very humbling time and one that provided him with a wealth of priceless experiences



Fr. Michael Banks, David Couturier, Bill Wiethorn, Louis Esposito, Francis Gasparik, Bishop Peter Baptist Ishigami at Fr. Bernard's election as Provincial.

and opportunities. And since he was a [provincial](#), he also had the opportunity to meet friars from all over the world, many of whom he still keeps in touch with.

Fr. Bernard enjoyed a sabbatical from the Fall of 2002 until the spring of 2003, during which time he attended the Weston Jesuit School of Theology in Cambridge, MA and also the North American College in Rome, Italy. After the latter program, Father traveled throughout Europe staying at various friaries. Upon returning to the United States, he was asked to be Guardian of St. Lawrence Friary in Beacon, NY, which at one point, had 25 friars in the house. It was very unusual for a friar to become



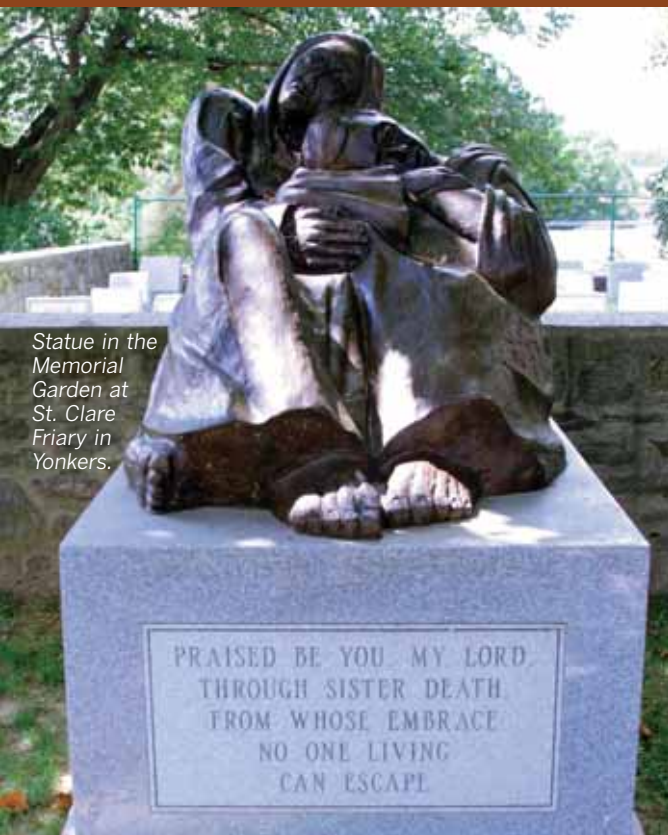
Bernard sings with Capuchin Volunteers from CYFM in Garrison taken at St. Conrad Friary, White Plains, NY.

Guardian of a friary outside his own province, but Fr. Bernard was accepted by the other friars and counts the two years he spent with them as another special and rewarding experience.

After a short time as Parochial Vicar at St. Joseph the Worker in East Patchogue, Long Island, Fr. Bernard moved to St. Michael's in Brooklyn as co-director of the [Postulant](#) Program. For two years, he taught the young men who were considering entering the Capuchin Order and on weekends he did parish work at St. Patrick's in Yorktown Heights, NY.

In 2008 when he asked to retire, Fr. Bernard also asked that he be able to live at St. Joachim Friary in Beacon, NY and that he be able to continue his involvement in Yorktown Heights. At St. Patrick's he hears confessions and continues to work with the people of the parish. He has helped the Dominican Sisters in Newburgh and at the Carmelite Cloister in Beacon. Retirement has given him the time to study, to read and to play the piano.

Fr. Bernard has loved being a Capuchin friar. Long ago he'd been impressed by the Capuchin image presented in a booklet he'd read in the 8th grade. But, he has since learned that the Capuchins are so much more. He describes the Capuchin way of life as uplifting but realistic with so much to offer to men who are looking to be part of a community to work and live in. But more important than anything, is the fact that they can serve the church, while forming deep and lasting relationships. He believes these relationships are some of the most valuable parts of his life. "People," he reflects, "have been most wonderful gifts to me."



Ultima in mortis hora...
Filiu[m] pro nobis ora;
Bonam mortem impetra;
Virgo Mater Domina.

In our last and needful hour;
come and aid us with thy power;
happy death for us obtain;
Virgin Mother dearest Queen.

CELEBRATING THE ETERNAL LIFE OF . . .

We offer our prayers for the repose of the souls of
the following family and friends of the Province of St. Mary.

(As of March 1, 2010)

William F. Harrington

December 3, 1931 – January 23, 2010

William Harrington, affectionately known as “BJ” was born in Yonkers, New York. He received a degree in accounting from Manhattan College in 1953 and his law Degree from Fordham University School of Law in 1959.



A devout and dedicated Roman Catholic, Mr. Harrington served his church and the Archdiocese of New York throughout his life. He maintained an unwavering and profoundly-felt love, respect and gratitude for the Capuchin Province of St. Mary.

He grew up in the Sacred Heart Parish in Yonkers and he credited Fr. Finian Sullivan, OFM, Cap with his help and guidance. Mr. Harrington consistently made available his time and resources to the Sacred Heart Parish and was welcomed as an Affiliate to the Province on April 8, 2000.

Fr. Jogues Constance

Capuchin friar from the Province of Saint Joseph
December 19, 2009

William McCloskey

Capuchin friar George McCloskey's uncle
January 2, 2010

Josephine Tufano

Capuchin friar Andrew Mannelta's mother
January 10, 2010

Dr. Felix Sheehan

Affiliate to the Province of St. Mary
February 22, 2010

Fr. Bernard Smith

OFM Cap.
March 1, 2010



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Capuchin Youth & Family Ministries Events:

March 18-21

Boys' Day by Day Agape Weekend

March 28

Living Stations of the Cross at CYFM

April 15-18

Girls' Day by Day Agape Weekend

May 1

Scholarship & Awards Dinner Dance

May 14-16

Day by Day Agape Leadership Training

May 23

Family Festiva & God's TYM Olympics

June 27-July 2

Capuchin Outreach Program (COP)

Contact: Tom Brinkmann,
Executive Director, CYFM
(845) 424-3609 for information

Capuchin Vocation Office:

Discernment Weekend

April 30, May 1 & 2

New York City

“Franciscan Peace-Making
in a Culture of Violence”

Contact: Br. Tim Jones, OFM Cap
Director
(212) 567-1300
brotimjones@yahoo.com

Please visit our website:
www.capuchin.org