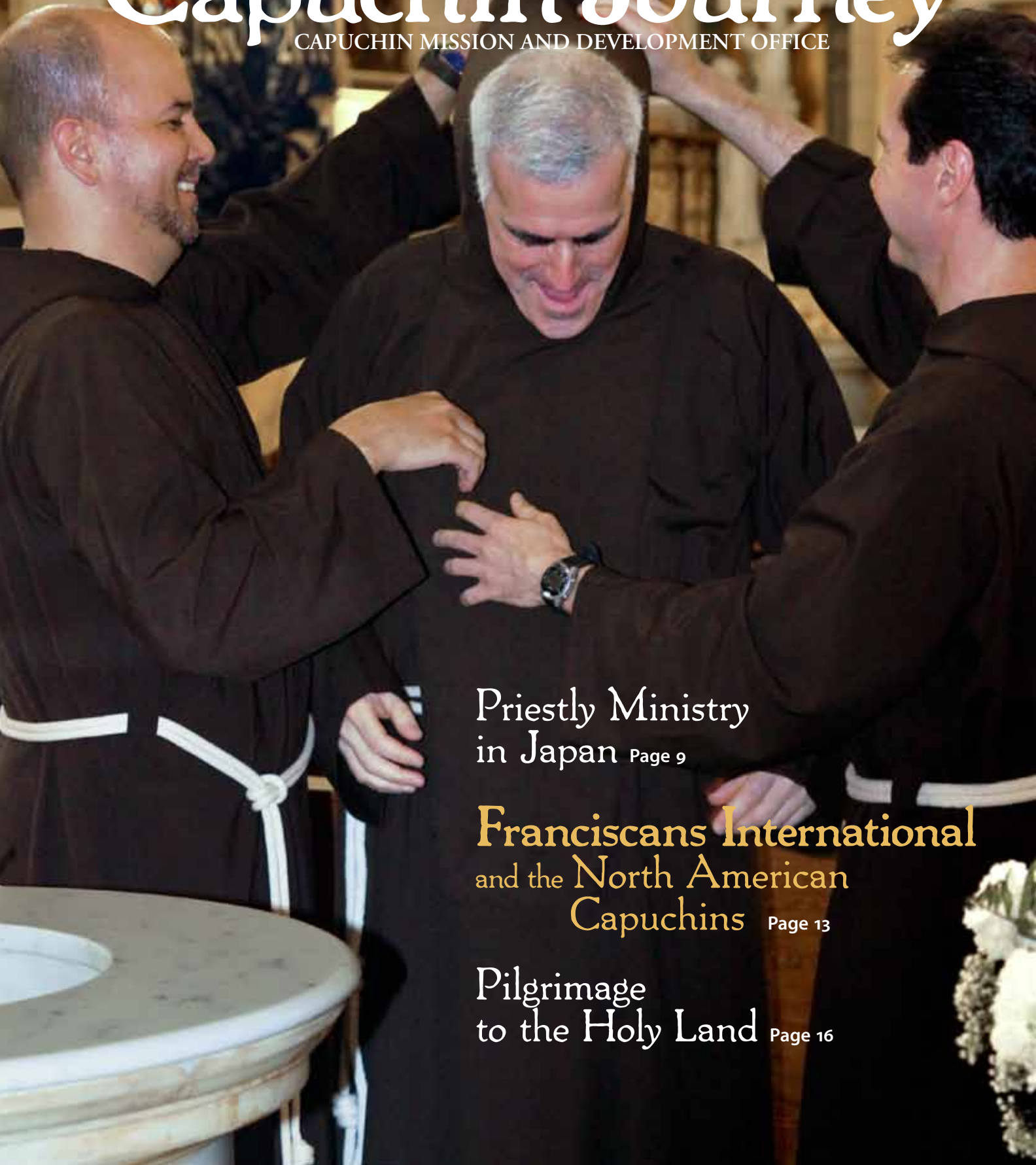


SUMMER 2010

# the Capuchin Journey

CAPUCHIN MISSION AND DEVELOPMENT OFFICE



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and the North American  
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Fr. John Gallagher, OFM Cap.  
Provincial Minister

Through our formation programs, the Province of St. Mary is building a talented pool of men who can serve in a variety of ministries.



## 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](mailto:mcuccinello@capuchin.org).

Dear Friends,

Peace and all good things! The mission of the Capuchin Franciscans is the same today as it was nearly 500 years ago at our founding. We seek to imitate St. Francis of Assisi in living the Gospel message and promoting justice where it is hard to find. In an effort to accomplish these goals, we do two things. First, we educate and form our friars to be authentic witnesses of the gospel message of Christ. Second, we collaborate with individuals and organizations who share our gospel values.

Through our formation programs, the Province of St. Mary is building a talented pool of men who can serve in a variety of ministries. We are training parish priests, social workers, nurses, lawyers and more. This summer we will celebrate the graduation of two of our brothers. These young friars are the future of our Order and our Church. In this issue we hear from a number of men in the Province about the work they are doing, and have done. Matthew Janeczko, one of our novices, shares with us what he thinks it means to be a Capuchin. Wayne Berndt, a missionary in Japan for 35 years, reflects on what the priesthood means in today's Church in the Far East.

As an integral part of the Church today, we Capuchins have a responsibility not only to work with the local Church, but also to promote the systemic change that will address injustices. Therefore, we also share our resources with organizations like Franciscans International (FI), a non-governmental organization with General Consultative status at the United Nations. This means that FI can raise issues and express opinions directly to the governing body of the United Nations.

Another organization we collaborate with is Catholic Relief Services (CRS). As the official overseas relief agency of the United States Conference of Catholic Bishops, CRS became our eyes and ears on the ground in Haiti. Through the generosity of people like you who participated in our urgent appeal, we were able to send more than \$22,000 to Haiti for earthquake relief.

As our younger brothers and sisters in the faith begin to enjoy their reward of summer vacation, I ask you to keep in mind our beautiful facility in Garrison, NY. Capuchin Youth & Family Ministries, which has now been open for more than 35 years, has a number of retreats and programs during the summer. While the summertime is an important time for a student's mind and body to rest, it is also an ideal time for spiritual growth to take place for the entire family. CYFM provides the atmosphere that makes such growth very possible.

We continue to do the Lord's work, here in New York and New England, and around the world. Please know how much we appreciate your generosity and prayers. You make it possible for us to continue to do God's work and for that we are very grateful. As always, we appreciate your suggestions and feedback. May your summer be one of relaxation, quality time with family and good friends, and a renewed sense of Christ's everlasting love.

Sincerely, in Christ's peace,

Fr. John Gallagher, OFM Cap.

Provincial Minister

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Summer 2010

VOLUME 8, ISSUE 2  
© 2010 Capuchin Mission  
Association & Development Office

Magazine of the  
Capuchin Franciscans  
of the Province of St. Mary

Editor in Chief  
Tim Olmstead

Publisher  
Fr. John Gallagher, OFM Cap.

Design/Art Direction  
Peter Taylor  
Taylor Graphics

Photography  
John Shento, OFM Cap.  
Donna Smith Kresel

Copy Editor  
Margaret Cuccinello

Circulation Director  
Margaret Cuccinello

Capuchin Communications Office  
John Shento, OFM Cap.  
Donna Smith Kresel  
White Plains, New York 10605

[www.capuchin.org](http://www.capuchin.org)

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

210 West 31st Street  
New York, NY 10001  
212-564-0759



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**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 this magazine will provide an understanding of the work we do and how valuable your contributions are to our ministries. Please feel free to write to us with your comments and suggestions.

**On the Cover:** Michael Ramos being invested in the Habit of Probation on May 2, 2010. Assisting him are the co-directors of the postulancy program, Fr. Michael Greco, OFM Cap., and Br. Tino Arias, OFM Cap.

# 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.

# Province Directory

## New York

**St. Joachim Friary**  
61 Leonard Street  
Beacon, NY 12508  
Phone: 845-838-0000

**St. Lawrence Friary**  
180 Sargent Avenue  
Beacon, NY 12508-3992  
Phone: 845-831-0394

**St. Michael Friary**  
225 Jerome Street  
Brooklyn, NY 11207  
Phone: 718-827-6090

**St. Joseph The Worker Friary & Parish**  
510 Narragansett Avenue  
East Patchogue, NY 11772-5132  
Phone: 631-286-7921

**Capuchin Youth & Family Ministry**  
781 Route 9D  
PO Box 192  
Garrison, NY 10524  
Phone: 845-424-3609

**St. Fidelis Friary**  
7790 County Road 153  
Interlaken, NY 14847-9648  
Phone: 607-532-4423

**Capuchin Vocation Office**  
34 South Chestnut Street  
New Paltz, NY 12561-1914  
Phone: 845-255-5680

**St. Joseph Friary & Parish**  
34 South Chestnut Street  
New Paltz, NY 12561-1914  
Phone: 845-255-4892

**Capuchin Mission Association & Development Office**  
210 West 31st Street  
New York, NY 10001-2876  
Phone: 212-564-0759

**Good Shepherd Friary & Parish**  
608 Isham Street  
New York, NY 10034  
Phone: 212-567-1300

**Our Lady of Sorrows Friary & Parish**  
213 Stanton Street  
New York, NY 10002  
Phone: 212-475-2321

**St. John Friary & Parish**  
210 West 31st Street  
New York, NY 10001-2876  
Phone: 212-564-9070

**St. Conrad Friary**  
30 Gedney Park Drive  
White Plains, NY 10605-3599  
Phone: 914-761-3008

**Sacred Heart Friary & Parish**  
110 Shonnard Place  
Yonkers, NY 10703-2228  
Phone: 914-963-1357

**St. Clare Friary**  
110 Shonnard Place  
Yonkers, NY 10703  
Phone: 914-423-2392

## Massachusetts

**San Lorenzo Friary**  
15 Montebello Road  
Jamaica Plain, MA 02130-2352  
Phone: 617-983-1919

**St. Francis of Assisi Friary**  
46 Brookside Avenue  
Jamaica Plain, MA 02130-2370  
Phone: 617-522-6469

## Connecticut

**St. Pius X Friary & Parish**  
310 Westfield Street  
Middletown, CT 06457-2047  
Phone: 860-347-4441

## New Hampshire



**St. Anne – St. Augustin Friary & Parish**  
383 Beech Street  
Manchester, NH 03103-7290  
Phone: 603-623-8809

## Maine

**St. Joseph Friary & Parish**  
673 Stevens Avenue  
Portland, ME 04103  
Phone: 207-797-7026

## Vermont



**St. Peter Friary & Parish**  
134 Convent Avenue  
Rutland, VT 05701  
Phone: 802-775-1994

## Star of the Sea Vice Province

**St. Fidelis Friary**  
135 Chalan Kapuchino  
Agana Heights, Guam 96910  
Phone: 671-472-6339

## Custody of Japan

**St. Francis Friary & Parish**  
1 Aza Oroku  
Naha City, Okinawa  
Japan 901-0152  
Phone: 011-81-48-521-1098

**Saitama Capuchin Residence**  
2-115 Suehiro  
Kumagaya City, Saitama  
Japan 360-0031  
Phone: 011-81-48-521-1098

## Central America

General Vice Province of Nuestra Senora de la Esperanza

**Franciscanos Capuchinos Friary & Parish**  
San Jose  
Honduras, Central America  
Phone: 011-504-653-3353

**Curia Viceprovincial Friary & Parish**  
Fraternidad El Calvario  
Chiquimula, Guatemala  
Central America  
Phone: 011-502-942-0467

# What It Means to Be a Capuchin

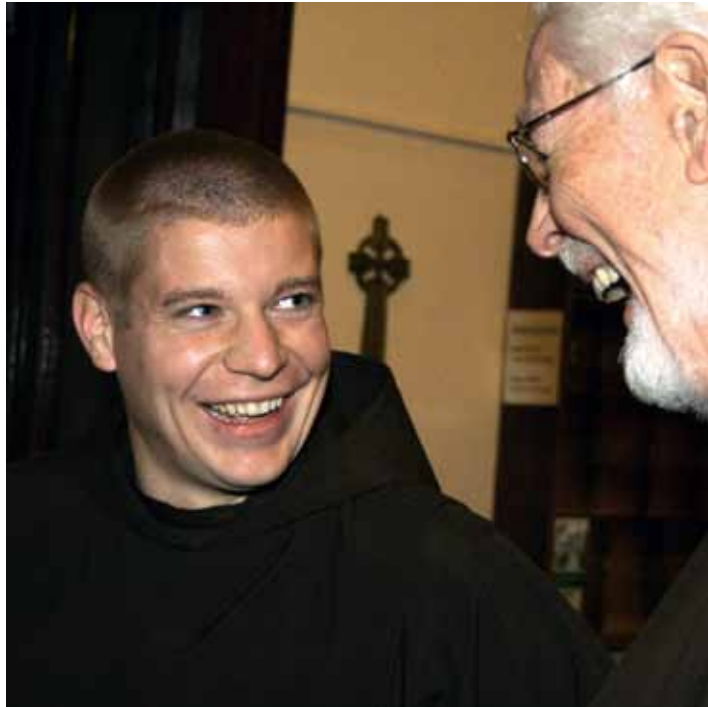
"More than words, more than a formula; it is an experience of the heart."

by Matt Janeczko, OFM Cap

Some time ago, my spiritual director asked me to make a short presentation to the assembly of the parish at which he is pastor. He wanted me to describe what it meant to be a novice with the Capuchins. What follows was my attempt to explain in just a short time both the beauty of the Capuchin vocation and the ways in which the men who came before me have lived out their own vocations in the Capuchin order.

Francis devoted his life to chasing after Christ and so do we. As Capuchins, we attempt daily to "observe the Holy Gospel of our Lord Jesus Christ by living in obedience, without anything of our own, in chastity." But being a Capuchin is more than words, more than a formula or a set of regulations; it is an experience of the heart. As I sat attempting to pull these words together, I thought of what it actually meant to be a Capuchin. That was tough enough. More problematically, how could I explain it in just a few short paragraphs to you all?

Capuchins were the hermits who came down from the mountains of the Italian countryside to take care of plague victims in the 1520s.



Novice Matt Janeczko sharing a happy moment with Fr. Zachary Grant, OFM Cap.

A Capuchin is St. Felix of Cantalice walking through the streets of Rome begging bread for the poor thanking each contributor with the words, "Deo Gratias," that is, "Thanks be to God."

A Capuchin is Fr. Matt who marched through the riots in Milwaukee in the 60s, befriending all in a city where there were no friendships and then when asked about it today, responding, "Oh, I worked in the city."

A Capuchin is Br. Jim, heading to the missions in Mexico after the age most Americans retire and though speaking no Spanish before, during, or after his eighteen years there, being beloved by all, both young and old.

A Capuchin is Br. Tim, an undersized

kid from New Jersey who's spent his entire life working in inner-city New York, teaching, listening and assisting, all the while in places where you never go after dark and attempt to avoid during the day.

A Capuchin is Fr. Christopher, ninety-three years old and still receiving visitors of all types who seek his counsel with a smile and a wise word.

A Capuchin is Br. James making his final vows just a few short months ago and chomping at the bit to head to the bush of Papua New Guinea and spend a lifetime in service.

A Capuchin is Fr. Zachary moving to a forgotten section of Boston and learning Portuguese at the age of seventy to minister to the Cape Verdean community.

Capuchins are all these men before you in brown robes, men who heard God's voice in their hearts and decided to follow it.

A Capuchin, you see, is a person engaged in a "daring adventure of love." Indeed, just as Francis wrote, [t]he Lord gave me some brothers, no one showed me what I had to do, but the Most High Himself revealed to me that I should live according to the pattern of the Holy Gospel. "

Those are the Capuchins and I'm proud to be one. ☐

# Not Being Afraid to Say **Yes** to the **Priesthood**

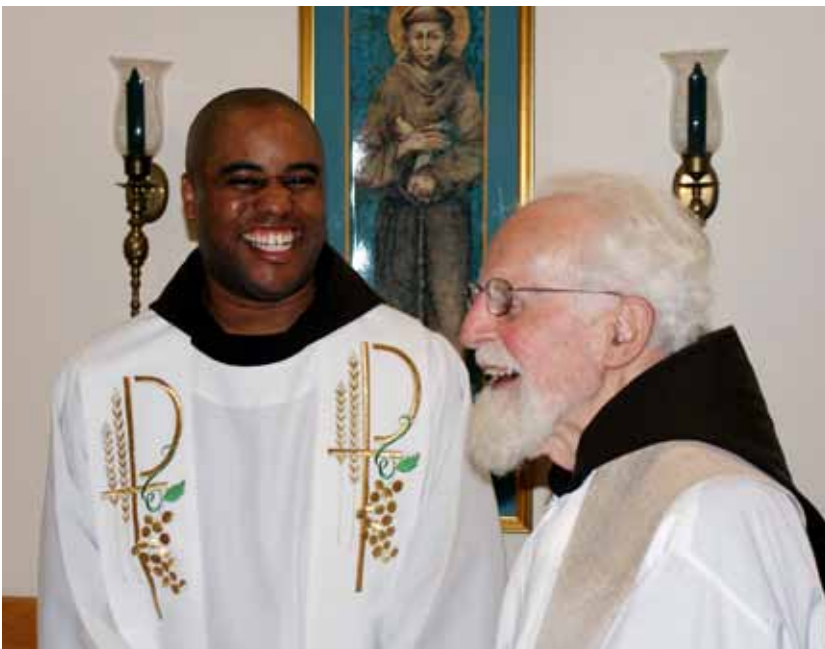
**T**hose men and women who entered religious life and the priesthood during the pontificate of John Paul II (1978–2005) are said to be part of the “John Paul II (JPII) Generation.” That is a way of saying that the Holy Father, in a particular way, influenced the way we view our faith, the Church and especially our vocations. I

took my first steps into religious life as a postulant with the Capuchin Friars at St. Michael’s Friary in East New York in August, 2000, but I would not have done so were it not for the Pope’s help.

I was baptized in 1976 at St. Ignatius parish, Crown Heights, and grew up in the neighboring parish of St. Francis of Assisi. I even had the opportunity to work for *The Tablet* as a reporter for a short time before entering religious life. I am hoping that my affiliation with the diocese might be enough to get me in the door. I entered religious life during the last few years of Pope John Paul II’s pontificate. I made my perpetual profession of solemn vows as a Capuchin Friar on September 10, 2005, and was ordained a priest on June 7, 2008, by Cardinal Seán P. O’Malley, O.F.M. Cap., Archbishop of Boston, at the Church of the Sacred Heart in Yonkers. It was John Paul II’s advice not to be afraid to follow Jesus that got me to that point.

I heard the story of the wedding at Cana (John 2:1–11) when I was in the third grade at St. Francis of Assisi School and my life has not been the same since. I remember feeling like I wanted to do something like Jesus and Mary did to help other people, but I did not immediately link that desire with the idea of entering religious life or becoming a priest. Despite the great witness of the Marist priests, who served at St. Francis of Assisi, I was not sure that I wanted to

Arlen Harris has been a Capuchin since 2000, was ordained a priest in 2008 and currently resides at Good Shepherd Fraternity in New York City.



Fr. Arlen and Fr. Barnabas Keck, OFM Cap.

by Arlen Harris, O.F.M. Cap.

be a priest. Yet, the seed of a vocation was still germinating and it sprouted many years later in a way I did not expect: at my cousin's First Communion as I sat in St. Teresa of Avila parish on Sterling Plaza in Crown Heights.

As part of his homily, Fr. Philip Pizzo, the pastor at the time, encouraged the children not to be afraid to hear the voice of Jesus in their lives calling them to a vocation in the Church. There was a message in there for me too. Up until that point, I was still uncertain about a vocation to religious life and the priesthood. I was working as a reporter with *The Tablet* then, though I had been discerning with the Capuchin Franciscans as well and even had begun to apply for entrance into the Order. Without knowing it, not only did Fr. Pizzo's homily dismantle the lingering doubts that I had, but it reminded me of John Paul II's admonition to not be afraid to love and follow Jesus.

Later that year, in August of 2000, I decided to take Fr. Pizzo's—and the Pope's—advice and see what the Lord had in store for me. Almost ten years after that experience, and nearly twenty five years after hearing the story of the wedding at Cana, here I am, a Capuchin Franciscan priest assigned to the Church of the Good Shepherd parish in Manhattan helping people like Jesus and Mary did.

The vocation as a religious order priest is not easy. There are some days and experiences that are quite challenging. And yet, paradoxically, I would not want to be anything else. I owe that in part to John Paul II, to his fidelity, example and joy in his own vocation. ☑



Fr. David Couturier, OFM Cap., gives Fr. Arlen his priestly blessing.



# Capuchin Youth & Family Ministry

Rebuilding our world, one youth at a time

Each year Capuchin Youth & Family Ministries touches the lives of thousands of young people and their families who in turn touch the lives of their family members and friends. Their faith is nurtured here and they act on this faith in the world through service to God's people. The Church, which Jesus mandated St. Francis to rebuild, is being rebuilt, one young person at a time.

Sitting on 30 acres along the banks of the majestic Hudson River, CYFM encompasses two buildings, St. Francis Retreat House and St. Clare Hall. The retreat house accommodates 72 overnight guests and features a chapel, meeting rooms, and dining facilities. St. Clare Hall provides additional meeting space, administrative offices, and a gymnasium which serves as a venue for retreat Masses, indoor recreation, games, dances and other events. The spacious grounds feature trails, open fields, and picnic tables, providing a peaceful place for outdoor reflection and prayer, as well as space for organized games, relaxation, and special events.



**CYFM** is a Gospel community of people who have been touched by the retreats and programs that we offer. Many parishes look to us to support the youth and family ministry within their parish.

**CYFM provides:**

- Retreats
- Day by Day Agape
- Saints for Youth
- 7th and 8th grade overnights
- Leadership Training for Teenagers and Youth Ministers
- Outreach Programs
- Family Retreats
- Women's Faith Sharing and Retreats



Keeping watch over the grounds of CYFM, the statue of St. Francis is adorned with balloons in celebration of Family Festiva, an annual gathering for families in the Hudson Valley area.



Br. Lake Herman, OFM Cap., chatting before Mass with Cap Corps Volunteers Mary Kate Lowe and Katie-Sue Scullin.

Brian Niemiec (CCV), Anonthy Iraola (CCV), Mary Kate Lowe (CCV), James Peterson, OFM Cap., Tom Brinkmann, director of CYFM, Katie-Sue Scullin (CCV), and Christine Butler, teenage participant at CYFM.



The CYFM offices welcome visitors on a bright summer day.



(Above left) Br. Lake Herman, OFM Cap., celebrating another successful College Outreach Program with participants.

(Left) Br. Lake Herman, OFM Cap., being entertained at a friend-raiser for CYFM; (middle) Joan Ferroni, CYFM Advisory Council Board Member and Tom Brinkmann; (right) Pat Moore, longtime supporter and Tom Brinkmann, Director of CYFM

# Catholic Bishop Killed in Turkey

**ATHENS, Greece** (June 3) — A Catholic bishop has been stabbed to death in Turkey and his driver arrested for the murder. The killing occurred on the eve of Pope Benedict XVI's first visit to the nearby island of Cyprus, which is divided between ethnic Greeks and Turks.

Luigi Padovese, 63, the Pontiff's apostolic vicar in Anatolia, was attacked at his summer home near the Mediterranean port of Iskenderun. "The initial investigation shows that the incident is not politically motivated," local governor Mehmet Celalettin Lekesiz told The Associated Press. "We have learned that the suspect had psychological problems and was receiving treatment."

The murder marked the latest in a series of Christian killings in a country where Christians make up less than 1 percent of the population of 70 million, which is overwhelmingly Muslim. Padovese is said to have been in sight of a grisly attack in 2006, when an Italian missionary who served in Turkey for 10 years was shot at point-blank range by a fanatic outraged at Islamic cartoons published in Europe.

At the time, Pope Benedict praised the slain priest for his work "in service of those marginalized and in need" in Turkey. He expressed his hope that "his bloodshed may be a seed of hope for the building of authentic fraternity among people."

Another priest was stabbed in Turkey in 2007, and three Christians working for a Christian publishing house were killed in the same year. Today's slaying casts a pall on the pontiff's trip to Cyprus, the war-divided island 75 miles off the Turkish coastal site of today's killing. Padovese had planned to attend.

Vatican spokesman Federico Lombardi said earlier this week that Benedict would steer clear of politics and decades of ethnic animosity in Cyprus, sticking instead to an agenda of "peace as the key to his trip." Cyprus is Europe's last bastion of ethnic partition. The island has been split since 1974, when Turkish troops invaded and occupied the island's north after a coup by supporters of a union with Greece.

A 180-mile buffer zone fortified by United Nations troops splits the arid island, keeping the ethnic Greeks to the south and the Turks to the north.

The papal trip, Lombardi said, was designed around Cyprus' location as a bridge to the Middle East. Benedict will meet with leaders from Catholic churches in the region with the aim of pooling proposals for a major meeting of Middle Eastern prelates at the Vatican in October. The killing may make it more difficult for the Pope to ignore ethnic and religious tensions percolating in the region.

Information from The Associated Press was used in this article.

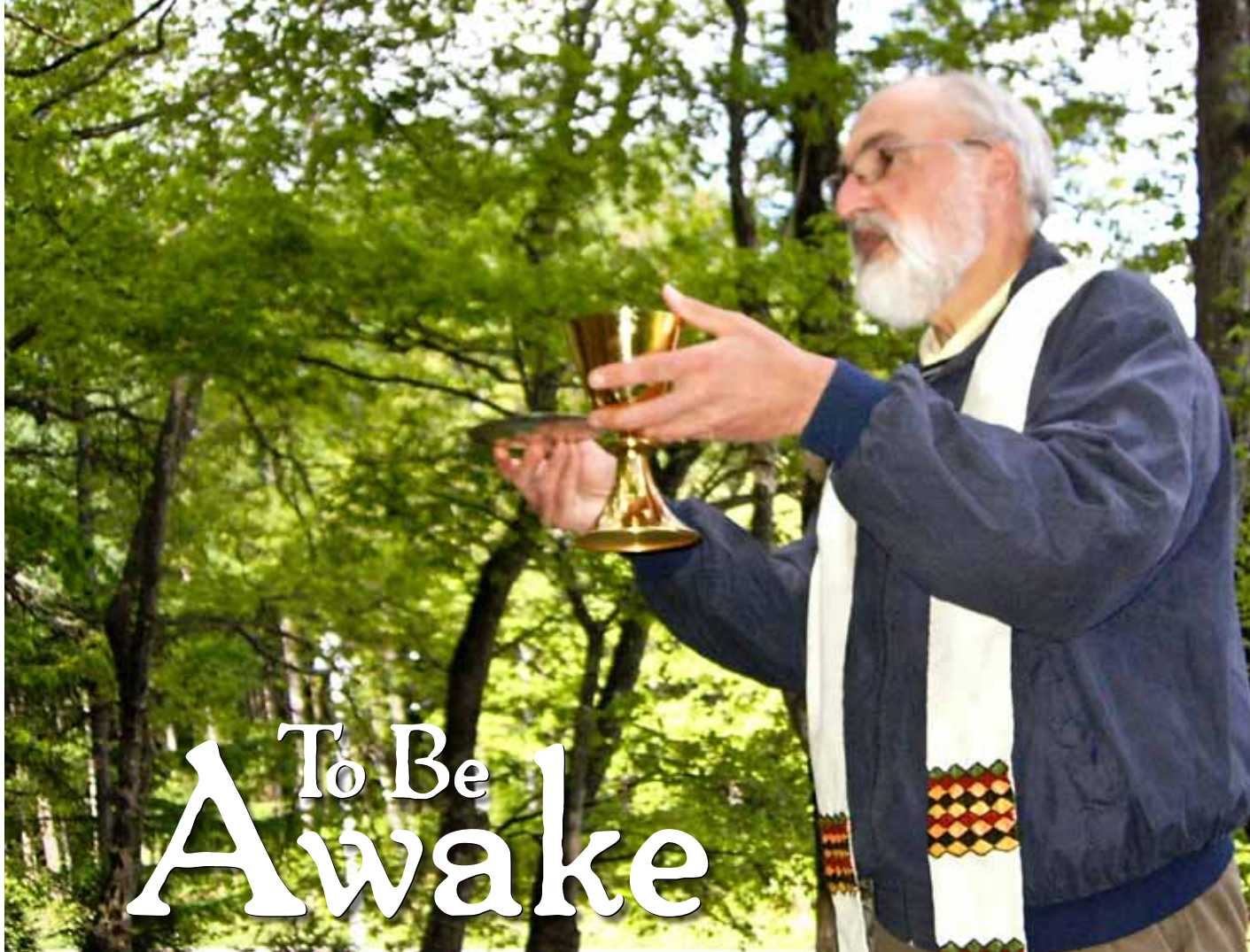


*Bishop Luigi Padovese*

**ISKENDERUN, Turkey** — Monsignor Luigi Padovese, Vicar Apostolic of Anatolia since August 11, 2004 was murdered in his residence at Iskenderun.

He was born in Milan on March 31, 1947. He joined the Capuchin Order on October 3, 1964. Ordained priest on June 16, 1973, he was Professor of Patristics at the Pontifical Antonianum University, and for sixteen years he directed the Spirituality Institute at the same University. He also held chairs at the Pontifical Gregorian University and at the Pontifical Alphonsian Academy. He later spent 10 years as Visitor of the Oriental College in Rome on behalf of the Congregation for Oriental Churches, and as Consultor to the Congregation for the Causes of Saints. In 2006 Bishop Padovese concelebrated with Cardinal Camillo Ruini at the funeral of Fr. Andrea Santoro, who was murdered at Trebisonda.

The Order feels particularly close to our brothers in Turkey and to the entire Christian community in that country, and shares their sadness and horror at what has happened. May we all find support and consolation in the certainty that the Lord will reward our brother for his untiring dedication to his Church and for all that he has done for the Capuchin Order. May he rest in peace.



# To Be Awake

## Thirty years in Japan: A personal perspective

*by Br. Wayne Berndt, OFM Cap*

I first met Nguyen three months ago. He came to Saitama City (just north of Tokyo) to share his story of escape by boat from Vietnam some twenty-five years ago. The memory still lives in him of the fear, the horror and tragedy that his family experienced during their escape from Vietnam, their two years in the squalid refugee camps in Indonesia, and the suffering and eventual redemption that they experienced when they came for permanent settlement in Japan. I had always opposed the Vietnam War as a young man but now as an older man I was touching the “open wound” that this young man still carries thirty-five or so years after the war ended. He is now a seminarian and he wants to dedicate his life to Christ. When he spoke to me, his words entered my heart, along with the terror, the fear, and the grace of redemption he experienced after resettlement, and I had a brief

experience of “awareness.” I was aware for a moment that I was “touching” the horror of war. I took this awareness to prayer and offered it up with the bread and wine at Mass. The ability to touch the joys and sorrows of humanity, and to bring these “gifts” to God on behalf of oneself and the community, this is one of the graces of priesthood. “Rejoice with those who rejoice; mourn with those who mourn” (Rom. 12:15).

In Asia a distinction is often made between the “self” meaning “me” and the “Self” meaning “I”. The “self” is often wrapped up in contradictions and distinctions and gets lost in ambition and an array of emotions that are mostly related to “me.” If the “I” stands back from this “self,” it becomes possible to see “me” in action making plans, being mainly concerned with praise or blame, and generally worrying about my own success or failure. In Asia it is often said that this

Fr. Wayne Berndt, OFM Cap., offers up the bread and wine at an outdoor Mass for peace

“self” is still asleep and lacks awareness of reality. The “Self” on the other hand, is the “I” that has the possibility of awareness. Each unique and irreplaceable “I” is linked to every other living being through the gift of life bestowed upon us by the Creator. When this “I” awakens to the universal “Self,” the interconnectedness of all life can be perceived. In the words of St. Paul, “it is not I who live but Christ who lives in me” (Gal. 2:20).

I think that a priest is a person who suffers like all of humanity with his “self,” but he can also help to create conditions whereby he himself and the people that he serves can become awakened and aware of their universal “Self” through Jesus Christ. The priest seeks to awaken to the Gospel by washing the feet of the poor. The struggles for peace and justice are this same movement done on a global level—the movement from being asleep to becoming awake to interconnectedness. I seek to know that when one part of the Christ’s body suffers, the whole body hurts, and when one part of the body is honored, the whole body rejoices (I Cor. 12:26). Seeing created life slowly struggling to awake to Christ is what the priest celebrates at Mass and for which he gives thanks and praise to God

through the “voice” of the Holy Spirit that prays within the community with groans that cannot be expressed in words (Rom. 8:26-27).

I have lived in Japan for the past 30 years as a missionary. I came here to share the Gospel; however, I must say that despite my good intentions, it is I who heard the Gospel preached to me in Japan. Japan has taught me tolerance and a respect for life that I did not experience in my own country. Western Christianity has placed a great emphasis on sin, judgment, justice, and the need for salvation. Oriental Christianity has placed more emphasis on life, peace, original blessing, and the wonders of creation. Our country has been at war over and over again and is even now at war. The Gospel demands a different approach, an approach that fosters life and celebrates interconnectedness. In Asia the Gospel demands nonviolence, forgiveness, awareness and peace. The Japanese expect that we will preach the God of love, and the love of God, not by what we say, but by how we live.

However, despite this rich spiritual culture, there is also an inhumane, anti-Gospel element in Japan. The industrial belt of Japan that stretches from Saitama, through Tokyo, Yokohama, and down to Nagoya is an endless stretch of



Fr. Wayne entertaining one of the youngest members of his flock



Fr. John Gallagher, OFM Cap., Provincial Minister; Bishop Peter Baptist Ishigami, OFM Cap.; and Fr. Wayne Berndt, OFM Cap.



Some of the local students gather at the friary in Futenma, Okinawa, to discuss Scripture.

sweat shops and factories that employ migrants to keep the Japanese economy running at peak performance. The human cost of this system is staggering. Human trafficking, low wages, no health benefits for foreign workers, part-time disposable contracts, drugs and violence, all keep the wheels of this industrial system well oiled with human blood and tears. The system appears to affect only the migrant workers, but that is not the case. It is destroying the very soul of the Japanese people whose spiritual heritage

of interconnectedness is negated by this unrestrained capitalism. Things are not as they first appear, and we must be awake to see them.

It is in this environment that I try to live the Gospel of Life. I try to be awake to my prophetic as well as my pastoral ministry; I try to be awake to hear the cry of the poor; and I try to be awake to the love of God and the interconnectedness of all of created life. This struggle to awaken is how I try to serve the People of God as a priest in Japan. ☒

Fr. Berndt (rear center) is pictured with the Capuchin community in Japan.



# Postulancy

Moving onward in the journey

**I**n our last issue we profiled Ron O’Keefe, Matt Giles, and Michael Ramos, the three men living at St. Michael’s Friary in Brooklyn, NY. While Ron and Matt were in postulancy, the first step of formation for the Capuchins, Michael was undergoing an introductory period while transferring from another religious order. On May 2, Michael was invested in the Habit of Probation and has already begun philosophy studies in Boston. Meanwhile, Ron and Matt received their blessings to move on to the Novitiate Preparation Program in Victoria, Kansas. Ron, Matt and Michael shared their reflections on their first year with the Capuchins.



Michael Ramos



Ron O’Keefe



Matt Giles



Michael, Matt, and Ron are joined by (left to right) Br. Tino Arias, OFM Cap., co-director of the Postulancy program; Fr. John Gallagher, OFM Cap., Provincial Minister; Fr. Michael Greco, OFM Cap., co-director of the Postulancy program.

**Michael Ramos:** “The time that I spent at St. Michael’s reanimated my desire to deepen my relationship with God through prayer, ministry, study and fraternity. My prayer life has deepened and I have grown through my experiences in parish ministry. All aspects of my ministry at St. Matthias were challenging while offering me opportunities to be of service to the people of God. The greatest area of personal growth for me was bringing the Eucharist to people who were terminally ill. Two of them died during my time at St. Matthias and this was a new experience for me. I was privileged to witness the final journey of Christians making their way to God. For this and for so many other grace-filled moments during my time at St. Michael’s and ministering at St. Matthias, I am deeply grateful.”

**Matt Giles:** “The end of postulancy is almost surreal. We’ve done so much, seen so many things, gotten to know so many people, and have really had the opportunity to ‘embrace the leper’ of our time, which has been a profound experience. I am excited to take the habit of a novice and continue my Capuchin journey with a renewed sense of hope and a deep love and respect for the poor and marginalized who Christ calls us to serve.”

**Ron O’Keefe:** “Postulancy has been a great time for a deeper relationship and understanding of what being a Capuchin Friar is all about. While I am sad to see this period of time end, I am joyful about the next steps in this process of discernment and moving further into relationship with the Province and those that we serve.”

# Franciscans International AND THE Capuchins of North America

A collaboration for justice at the United Nations

by David B. Couturier, OFM. Cap.

**T**wenty-five years ago, I was asked to attend a meeting of Franciscans in Brooklyn to discuss ways that Franciscans in North America could collaborate on issues of justice and peace. I had recently completed a thesis in psychology on the capacity to promote justice and was eager to step from theory to the practice of justice from a decidedly Franciscan position. That day I heard for the first time the dream of a handful of Franciscans who wanted to bring the peaceful and compassionate vision of St. Francis and St. Clare to the work of the United Nations (UN). They were in the process of developing a non-governmental organization (Franciscans International) with General Consultative Status at the UN that would connect Franciscans and the world's decision makers in a common effort to promote peace, to eradicate poverty and to promote the care of creation. Over the last two decades, Capuchins in North America have been involved in the work of FI to effect positive change for justice.

Capuchins have played a critical role in the establishment of Franciscans International (FI) as a respected, collaborative and international community of Franciscans, providing formational and advocacy work at the highest levels of world diplomacy. North American Capuchins were at the table when the Constitutions for FI were written and when FI was given its official worldwide stamp of approval and sponsorship by the Ministers General of the *Conference of the Franciscan Family*. North American Capuchins have played a key role in the leadership of FI, at several critical points in its development.

Building FI has truly been an inter-

national effort of Franciscan brothers and sisters around the world. No one community has dominated or can take credit for the ministry that has developed. Franciscan communities around the world, in ways large and small, have listened carefully to the social encyclicals of both Pope John Paul II and Benedict XVI and contributed their best efforts to this common effort. For their part, North American Capuchins, I believe, provided four key ingredients to the effectiveness and work of FI over the years.

## The Voice of the Poor

Franciscans have always sided with the poor and, from the beginning, served them in creative, religiously dramatic and unexpected ways. When lepers were shunned and banished from the towns of Europe, Franciscans created community with them in the hovels far from the city squares. But, Franciscans didn't stop at direct

FI works closely with Franciscans at the grassroots.





## Franciscans International

relies on your support to continue its work. We can all do our share each month. Please visit the website and check out

**5 for Francis.**

[www.franciscansinternational.org/5forfrancis](http://www.franciscansinternational.org/5forfrancis)

FI Advocacy Officer, Br. Elias Mallon, SA, shares his world renowned expertise on peace building.

## Franciscans International

pastoral service and hand to mouth ministries. They also forced medieval society to rethink its assumptions about power and they set about writing creative new rules about the circulation of money, price determination, contracts, and market forces.<sup>1</sup>

Franciscans International is a late twentieth century extension of this same creative impulse toward the needs of the poor. While working with Franciscans at the grassroots roots who serve the poor and vulnerable, FI, through its General Consultative Status with the United Nations, has given them a new voice and an international platform to cry for justice and advocate for peace. For the past twenty years, FI and Franciscans have invited the poor and vulnerable with whom we work to speak directly to the world's economic and political leaders. North American Capuchins have stressed the legitimacy and even the necessity of this new global embrace of the poor as a work of Christian solidarity and justice. To this end, Capuchins have funded several of FI's key educational initiatives, including its first series of international newsletters, translated into multiple languages. These early newsletters provided Franciscans around the world with stories and images of the way that Franciscans could contribute at the international level and give credence to the unique way that Franciscans were building a

common international voice to protect the poor, advance peace and care for creation.

### A Collaborative Effort of Justice and Peace

Since the time of St. Francis himself, FI is the first shared ministry of the global Franciscan Family for justice and peace. We serve the poor and protect the earth in a united effort that crosses political, national, linguistic and cultural boundaries. We speak of justice to world diplomats as one family of Franciscans, men and women, lay and cleric, Protestant and Catholic, for the first time in our evangelical history.

North American Capuchins helped to assure that FI did not turn into an "activist" organization without deep theological roots. They knew that a religious organization with ties to the United Nations would have easily been marginalized as a faux-liberal fad, if it were not grounded in a secure and solid theology. North American Capuchins helped to build a bridge between our Franciscan scholars and our Franciscan pastoral ministers.

The FI International Board of Directors includes members from all orders and continents including the Treasurer, Fr. John Celichowski, OFM Cap who is an active ambassador for FI in North America, especially in colleges and schools.

### Education, Advocacy and the Cry of the Poor in Africa

Franciscans International has held a number of in-country seminars and trainings, particularly in Asia-Pacific and Africa that included a focus on Formation, Leadership and Empowerment. The objective of this work is to lay a strong and sustainable foundation for ownership of advocacy at the local level. In some cases, these efforts proved to be a major shift in the pastoral activities for some Franciscans who have adopted a human rights-based approach to their local actions.

As a result of a direct challenge from African Capuchins to the delegates of 2000 General Chapter that Capuchins





Sr. Denise Boyle, FMDM, FI Executive Director, makes a formal statement during a UN Human Rights Council Session.

had not yet heard “the cry of the poor in Africa,” North American Capuchins were resolved to change their ministry with regard to mission activity.

In April, 2004, Capuchins in North America convened a “Seminar on Africa” and invited Franciscans International and brothers from Africa to teach Capuchins the real situation of the poor in Africa. This unique seminar led North American Capuchins to fund and be a part of a series of local African efforts for peace-making, eradication of poverty and the care of creation, under the auspices and training modules of FI. Through this collaboration with FI, North American Capuchins deepened their understanding of mission-work in the twenty-first century. North American Capuchins began to understand their new role as advocates and support for Africans building their own local capacity to respond pastorally and theologically to the cries of the poor among them.

That insight continues to bear fruit today, as Capuchins in the New York–New England Province, for example, begin a new formation initiative for their seminarians and lay friars in formation. The Province will be sending some

of its young American Capuchins to Africa to learn from African Capuchins what mission in the twenty-first century must be like. A new generation of African pastoral theologians will guide and supervise this new effort. The roots of this program are found in the relationship that has been effectively built between North American Capuchins and Franciscans International.

### A Fraternal Economy

Running an international operation that connects Franciscans across hundreds of countries, cultures and languages to voice their concerns at the UN doesn’t come cheaply. North American Capuchins have a long history of generously giving each year to FI. Their support is vital to FI’s existence and work in peacemaking and reconciliation. In fact each of us can support FI by subscribing to ‘5 for Francis’—a fun and simple way to “Give 5” dollars each month and to ‘Ask 5’ friends and family to do the same. Imagine what we can collectively achieve as we each ‘Give 5 & Ask 5’. In the words of St. Francis, “Start by doing what is necessary, then do what is possible and suddenly you are doing the impossible.”

North American fraternities also help with printing, mailings, awareness raising events, and include articles about the work of FI in their publications and on their websites. It is all fundamental to continuing the work of FI with the global Franciscan Family for the rights of the poor.

### Conclusion

As he lay dying, Francis told his brothers, “I have done what was mine to do, may Christ now teach you what you are to do.” Francis enjoined his brothers and sisters to trust the Spirit of the Lord and to be creative in meeting the needs of the poor in every age. Franciscans International remains a critical and inspired adaptation of the Franciscan commitment to the most vulnerable in the world today. It continues to be a place where the poor can find their voice, establish their dignity and recover their rights. It is a holy operation of the Lord! Please support the work of FI with a monthly donation and be ambassadors for our shared Franciscan ministry to help the vulnerable, the forgotten and our wounded earth. ☮



David B. Couturier, OFM. Cap., is director of planning for the Archdiocese of Boston and research analyst for economic issues for the Franciscan Action Network in Washington, DC. He was the first President of Franciscans International and a longtime member of its Board of Directors.

# Egeria Pilgrimage

Journey to the Holy Land

by Fr. Thomas Franks, OFM Cap.



DISSEMINARION.ORG

## EGERIA

But the custom here is that of all the priests who take their seats, as many as are willing, preach, and after them all the bishop preaches, and these sermons are always on the Lord's Day, in order that the people may always be instructed in the Scriptures and in the love of God. The delivery of these sermons greatly delays the dismissal from the church, so that the dismissal does [not] take place before the fourth or perhaps the fifth hour.

—excerpt: *Egeria's Travels*, "Jerusalem"

"The great themes that arise are those of hope and gratitude: hope in the miracles that marked the places [Egeria] visited, and gratitude to God."

One of the most historically significant documents of the early church is titled *Egeria's Travels*, a personal travel chronicle of a fourth century Spanish woman named Egeria. In her travels she takes a three year long pilgrimage to the Holy Land and writes back to her sisters at home about the effect the journey has on her faith. As she goes to the various places made holy by Christ and the saints, the great themes that arise are those of hope and gratitude: hope in the miracles that marked the places she visited, and gratitude to God and to the people of the region who shared their time and talents, gathering in worship and reflection.

Our Capuchin Journeys Pilgrimage to the Holy Land this past Easter Week in many ways drew parallels with Egeria's writings. First and foremost, we saw this as a place of many intersections—the crossing of cultures and the joining of faiths. Exploring the history of Jerusalem, we explored the archeological site of the ancient City of David, walking deep into Hezekiah's Tunnel to arrive at the Pools of Siloam, the place where Jesus healed the man who was blind (John 9). On another day we had the opportunity to experience more of the region with a trip to Masada, the mountaintop site where a small Jewish community made a final faith-filled stand against the Roman occupation.

These reviews of faith and history in Judaism were connected to our own Christian history and faith, highlighted by our visits to the Holy Sepulchre and Bethlehem. Perhaps the most profound moment of finding crossroads occurred as we traveled to the Jordan River, to celebrate Mass at the point in the river where John baptized Jesus. There, flanked by Israeli guards on one side and Jordanian guards literally an arm's length away, we felt the tension and struggle that has marked the history of this land. More importantly, though, we were filled with the hope that the Spirit may allow reconciliation and peace to fill the hearts of all God's people.

Secondly, as much as Egeria was impressed and awed by the places she visited, it was the people she encountered that made a still deeper connection in her spirit. From the moment of our arrival in Tel Aviv to our departure ten days later, the pilgrims and the people we met carried a spirit of joy and enthusiasm. Our guide, Amnon, and driver, Adnan, not only shared their knowledge of the land but also generously allowed us to enter into their lives and see the great faith that underlies their hospitality.

Our moments of prayer were mirrored by moments of relaxation: in evening socials, in time taken to review the many pictures, in an excursion to relax in the waters of the Dead Sea, and even in the brief stops along the way to share in coffee or a roadside falafel. This connection of lives even tapped into the very sites we visited, when a couple within our pilgrimage renewed their wedding vows at Cana, the site of Jesus' first miracle in public ministry.

Along with *Egeria's Travels*, another thing that marks my own reflection on returning home from this Holy Land pilgrimage is the phrase often proclaimed by the Jewish people: "Next year in Jerusalem." For Judaism, these words are repeated at the end of every Passover Seder and remind those gathered of their Temple, the heart of their faith. For Christianity, these words connect our traditions and remind us of our journeys to the Heavenly Jerusalem. For the pilgrims on this trip, I think these words will remind us that we all left a part of ourselves behind in the

Holy Land and took some of it back with us to family and friends.

May we, like Egeria, look back upon this time with hope and gratitude. May we meet again, next year in Jerusalem. ☒



**Above:** Fr. Tom Franks, OFM Cap., takes a ride on a camel at Mount Zion.

**Below:** Fr. Tom with a fellow Capuchin who was traveling from Poland



Pilgrims gather on the shore of the Sea of Galilee at the site of the primacy of St. Peter.

# Egeria Pilgrimage



**Above left:** The Basilica of the Mount of the Beatitudes

**Above:** A visit to the Wailing Wall

**Left:** Fr. Tom celebrates Mass with the pilgrims on the Sea of Galilee

**For information**  
on any of our pilgrimages,  
please contact our

# Upcoming Pilgrimages

## Central and Southern Italy

July 11–22

Rome, Pietrelcina, San Giovanni Rotondo, Monte San Angelo, Ischia & Sorrento

*A pilgrimage vacation to the heart and soul of Italy. Summer festivities abound during this time of year. We will experience the true flavor of the Italian summers, from the eternal city of Rome, to picturesque hilltop villages. Our journey ends on the Bay of Naples in the shadow of Mt Vesuvius.*

## Brown Scapular Day of Recollection

August 7 (Middletown, NY)

*Visit the National Shrine of Our Lady of Mt Carmel staffed by the Carmelite Fathers in Middletown, NY*

## Feast of St Anthony

August 27–29 (Boston, MA)

*A bus pilgrimage leaving from the Big Apple to the North End of Boston for the yearly feast of St. Anthony. Travel to Boston to meet some of our friars in formation and explore the North End, rich in our National history, and enjoy the sights, sounds and smells of the "Feast of Feasts."*

## Song of Bernadette

September 12–20 (France)

Paris, Lourdes, Nevers and Montmartre

*A pilgrimage to Lourdes always leaves a pilgrim feeling renewed and refreshed. We will also visit Paris, the City of Lights, rich in both beauty and history.*

## Padre Pio Day of Recollection

October 9 (Barto, PA)

*The National Center of Padre Pio in Barto, Pennsylvania.*

Pilgrimage Director,  
Carmine Marotta at  
212-564-0759 ext. 268



## Canonization Pilgrimage of Blessed Andre of Montréal

October 15–18

*A bus pilgrimage to Montréal in celebration of the Canonization of the Apostle of St Joseph. Visiting this wonderful European style city with its many churches, museums and bohemian neighborhoods, we will be staying near the Shrine of St. Joseph's Oratory and join with the whole city as Blessed Brother Andre is proclaimed a Saint.*



## Celtic Saints of Ireland

October 22–30

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

*We will journey to the Emerald Isle where the rolling hills and rich Catholic history wash over visitors. Join us as we visit the sites of St. Patrick in Dublin and as we enjoy day trips around this beautiful country.*

## The Miracle of Fatima

November 1–8 (Portugal)

Lisbon, Fatima, Ojestræ & Braga

*In the footsteps of Pope Benedict XVI, we go to the City of Mary to visit and pray at the sites of this famous Marian Shrine. We*

*will also enjoy the City of Lisbon, the home of St. Anthony of Padua. This is sure to be a pilgrimage of great faith and joy.*



## Advent in Rome

December 5–12 (Italy)

Rome & Assisi

*Begin the Advent Season in prayer with the Holy Father at the Spanish Steps for the feast of the Immaculate Conception. Enjoy everything this great city has to offer as it readies itself for the Feast of Christmas. We will also make a day trip to Assisi to visit and pray at the sites of this Medieval City made famous by Saints Francis and Clare.*

# The Upper Room

Young adults explore their faith and put it into action in New York City.

The name, “The Upper Room,” is taken from the gospel accounts which recall Jesus’ celebration of the Last Supper with his disciples.

The Upper Room program typically gathers around twenty young adults once a month. Here, some of the participants celebrate a Passover Seder at Good Shepherd Parish in Upper Manhattan.

**A**s a result of more than a dozen one-on-one interviews with young adults at Good Shepherd Parish, a new initiative was launched; it is called “The Upper Room.” The first meeting was well-received and enthusiastically endorsed by all who attended. Its aims are: to gather young adults (in their 20s & 30s) for spiritual development, faith sharing, making new friends based on a relationship with the parish, enjoy peer support and offer service to the community. It is open to men and women, single and married. There is no formal commitment required or expected.

The name, “The Upper Room,” is taken from the gospel accounts which recall Jesus’ celebration of the Last Supper with his disciples. It was in the context of that meal in the upper room that he gave us the great gift of the Eucharist and the example of service by washing the disciples’ feet. It was to the Upper Room that the fear-ridden disciples went in search of safety and fraternal company after Jesus was crucified. It was in the Upper Room that the Holy Spirit came upon the disciples and empowered them to go out to proclaim the Good News.

Presently, “The Upper Room” draws between 15 and 22 young adults, once a month. There are 40 people on the participant roster. The meetings are held in the upstairs chapel of the parish convent (thus another reason for the name). The

meetings begin at 7:30 am with prayer and are followed by the presentation of a theme and/or a discussion. Refreshments are served in the dining room following the prayer and presentation and are provided by those who attend. Although there is no pressure to remain after the presentation, a number of participants have been known to stay as late as 11:30 P.M.

The group is comprised of teachers, health care workers, insurance representatives, salespeople, attorneys, actors, grad students, and others. Unlike the more commonly known “Theology on Tap,” the Upper Room meets in the parish facility as opposed to different pubs and is geared primarily toward young adults who have *already made a commitment to the parish and to the church*. Guests have never been turned away.

In addition to the regular meetings we have had thus far, members of The Upper Room planned and ran a Three Kings Party for more than 130 children from the parish; they assisted at our parish Thanksgiving Dinner for Senior Citizens, and painted the convent dining room to make it a more welcoming place for visitors and renters. More than a dozen members gathered for a special prayer service for the victims of the earthquakes in Haiti, and others participated in a fundraiser for the same cause. For more information on the Upper Room, you can visit the parish’s website at [www.goodshepherdnyc.org](http://www.goodshepherdnyc.org) ☐



# Gift Annuity Quiz

# Q. A.



Margaret A. Cuccinello

The **Charitable Gift Annuity** is the most popular life-income gift instrument among donors not only at The Province of St. Mary, but also throughout the country. How much do you know about this gift device? Here is a little true/false quiz to test your knowledge.

## QUESTIONS

- T F**
- 1. The payments provided by gift annuities change each year, depending on the economy.
  - 2. The donor who establishes a gift annuity is always called the "annuitant."
  - 3. As a rule, rates paid on gift annuities are lower than those paid on commercial annuities.
  - 4. Only qualified nonprofit organizations can offer gift annuities.
  - 5. Normally, a portion of the payments received from gift annuities is tax-free.
  - 6. Payment rates for gift annuities decrease with age.
  - 7. The maximum number of annuitants is two.
  - 8. Payments from charitable gift annuities can be deferred for years.
  - 9. Donors receive an income tax charitable deduction for the entire amount contributed for a gift annuity.
  - 10. Gift annuities tend to be rather risky for donors.

### How did you do with the quiz?

Would you like to know more? You can learn more about gift annuities by reading our free brochure or by visiting our website at [www.capuchin.org](http://www.capuchin.org). To request a brochure or gift annuity proposal, please call or write to Jennifer Demers, our Development Assistant for Gift Planning. Use the handy response form below or call us toll-free at 866-363-5917.

## ANSWERS

- 1. **False.** One of the compelling things about gift annuities is the steady payment amount. Year in and year out the amount is the same.
- 2. **False.** The "annuitant" is the person or persons receiving income from the annuity. A donor may establish a gift annuity for another person (annuitant), such as a spouse or parent.
- 3. **True.** Since part of the contribution to establish a gift annuity is actually a gift to the organization, the annuity amount is smaller than it would be if the entire amount were used to purchase an annuity.
- 4. **True.** Gift annuities are only available from charitable and educational institutions that have been qualified by the IRS—and often by state government—to issue them.
- 5. **True.** The percentage of payments that is tax-free varies depending on the type of asset used to obtain the annuity and the life expectancy of the annuitant(s).
- 6. **False.** The opposite is true. The older the annuitant, the higher the rate is likely to be.
- 7. **True.** Congress has stipulated that a maximum of two persons can receive payments from a gift annuity.
- 8. **True.** These arrangements are called "deferred payment gift annuities" and are popular among younger donors who want to combine charitable giving with a retirement supplement plan. They defer income until later and, in the meantime, the rate of payment increases due to the compounding value of the delay.
- 9. **False.** The two-part name, "gift" and "annuity," point to the fact that only part of the contribution amount is a charitable gift; the other part is an investment in an annuity contract. Only the gift part produces an income tax charitable deduction.
- 10. **False.** Gift annuities are quite safe because they are tied to the assets of the charity, not an income portfolio. The organization issuing the annuity must make the annuity payments no matter what happens to the economy.

Please complete and return this reply form.

- Please send me your free Gift Annuity Brochure.**
- Please contact me about a personal visit. The best time to call me is: \_\_\_\_\_ .

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