

the Capuchin Journey

ISSUE 1 • 2018

Bishop and Brother Wayne Berndt of Okinawa



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 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 to 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 INTEGRITY OF CREATION 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.



CAPUCHIN FRANCISCANS
PROVINCE OF ST. MARY



From Our Provincial

When I joined the Capuchins in 1999, our collaborative formation program kept us moving. I spent a year in Brooklyn, N.Y.; a year in Mt. Calvary, Wis.; a year in Toronto, Ont.; and four years in Boston. My mother would often quip: "Join the Capuchins, see the world!" I did not realize how right she was. In my present post as provincial minister, I am traveling a lot farther than Canada. In January and February, I had the great pleasure to visit our friars stationed in Japan and on the island of Guam. The experience was amazing in so many ways.

First of all, simply to visit with our friars there was a joy. I was able to spend time with every one of our missionaries in both places. We refer to these mission territories as custodies, and each one was holding a chapter meeting attended by every friar. On Okinawa, I had the absolute pleasure of hearing stories told by our two longest-serving missionaries, Fr. Peter von Essen and Fr. LaSalle Parsons. Father Peter is 88 years old and has been serving in Japan for 51 years (and he still jogs many times a week!). Father LaSalle is also 88 and has lived on Okinawa for 50 years, where he presently ministers at the Catholic Cultural Center on the island. Furthermore, we have Fr. Patrick Sullivan ministering to the Spanish-speaking community on Okinawa, when he is not running half-marathons!

As you will read in this edition of *The Capuchin Journey*, I was also blessed to attend the episcopal ordination of our brother Wayne Berndt. Bishop Wayne has served in Japan since 1981 and is absolutely the right choice to lead the Diocese of Naha. How proud

we are of our brother!

Friars from the Province of St. Mary have been ministering in this part of the world since before World War II, and we desire to continue our work there as long as possible. However, a number of years ago we realized that we cannot do it alone. We invited the Capuchins from the Holy Trinity Province in Karnataka, India, to partner with us, and what a collaboration it has been! Over the years our sister province has sent newly ordained priests to study Japanese and dedicate themselves to this mission. I was amazed by these brothers, especially by their mastery of the language. Presently, eight brothers from Holy Trinity Province work on Okinawa and on the mainland of Japan. They bring a wonderful energy and an undeniable love of the Lord to their parishes and to our fraternities. We are so grateful for them. (And you should hear them sing karaoke!)

I hope you enjoy this edition of *The Capuchin Journey*. May you be inspired by our Capuchin missionaries as I have been. Indeed, it is good to be reminded that we are all missionaries of the Gospel. As Jesus commissioned his apostles, so he commissions us: "Go . . . and make disciples of all nations" (Matthew 28:19).

May God bless you and your loved ones throughout this Easter season and beyond.

Pax et Bonum,

Fr. Michael J. Greco, OFM Cap.

Fr. Michael J. Greco, O.F.M. Cap.
Provincial Minister

the Capuchin Journey

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of the Capuchin Order



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The Capuchin Journey is our way of letting you know how the Province of St. Mary fulfills its mission. You, as part of our community, share this vision of service to those in need. Through this publication, 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 convey a sense of the work we do and how valuable your contributions are to this work.

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Cover: Bishop Wayne Berndt receives bouquet from young girl at his Mass of installation (photo: Diocese of Naha).

Opposite: Fr. Eric Forbes, Fr. Patrick Castro, and Fr. Joseph English, council of Custody of Guam/Hawaii, with Fr. Michael Greco, Provincial Minister.

Around the Province

College Students Find Christ in Hudson Valley

What better way to begin the New Year than to deepen our relationship with Jesus, build community and Catholic identity, and realize our place and purpose in the kingdom of God?

That is what students from 13 colleges did when they gathered at Capuchin Youth & Family Ministries in Garrison, N.Y., Jan. 7-11, for a week of prayer, community and service.

They participated in the College Capuchin Outreach Program, now in its third decade. **Fr. Marvin Bearis**, **Fr. Erik Lenhart**, and **Fr. Fred Nickle** conducted the 2018 program with the aid of Cap Corps volunteers Andrew Pugliese and Krista Sudyk.

Students spent their week in daily Mass and morning prayer, communal meals, Eucharistic Adoration, presentations on vocations and service, and a spirited talent show.

For their community service, students fanned out over the Hudson Valley to a nursing facility, a Habitat for Humanity project, a soup kitchen, a drop-in center and thrift store, and a school for children with developmental disabilities.

“Wingate Nursing Home is always excited to welcome us back each year. They call us ‘young and fresh faces,’ ” said Father Fred. Joining him at Wingate was Rose Ousey from Elizabethtown College. “This was my first time at a CYFM event,” Ousey said. “I was amazed at the loving community that formed so quickly. It was awesome to serve the elderly during the day and then worship, discuss and laugh with my peers in the evening.”

After working at their ministry sites during the day, students returned to Garrison for prayer, supper, and theological reflection discussion groups. The groups provided a space for students to share how they found Christ in their ministry. After the closing Mass and personal sharing, students felt spiritually enthused for the semester to come.

“College COP allowed me to refocus my heart before returning to college for the spring semester,” said Bailey Zimmitti, a sophomore at Providence College. “The retreat’s theme of patient endurance and hopeful love reminded me to fix my eyes on God during both chaos

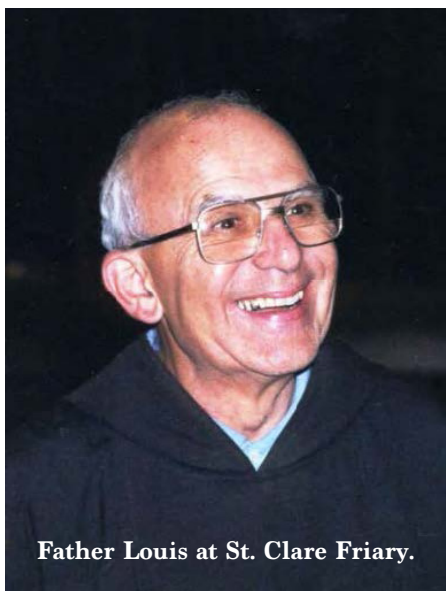


and peace, both trial and triumph. The friars and lay staff at CYFM prepared a beautiful blend of prayer, service, and fellowship that made College COP a great blessing.”

Capuchin Youth & Family Ministries leads retreats and service weeks year-round in the Hudson Valley with teenagers, college students, and families.

Fr. Erik Lenhart

Top: College Capuchin Outreach Program participants in a Habitat for Humanity warehouse. Bottom: Rosemary Adrat and Rose Ousey pose with Fr. Fred Nickle at Wingate Nursing Home.



Father Louis at St. Clare Friary.

When he smiled, the whole world smiled with him. And throughout his long life, his smile spoke for him when he could not use words.

Fr. Louis Chiusano, missionary to the Japanese for 57 years, died on Feb. 16 at the age of 86.

When he returned permanently to the United States in 2015 for health reasons, he could no longer speak Japanese, and his remaining English skills were limited. But through his smile and little shuffle dance, he radiated enthusiasm for the simple beauties of life. Despite leaving behind a lifetime of good works with the people of God in Japan, he took immediately to life at Saint Clare Friary in Yonkers. “Miraculously, that man walked in as if he had lived with us all of his life,” **Fr. Senan Taylor** proclaimed in his homily at Father Louis’ funeral on Feb. 20. Father Louis was a contemplative, with Christ as the center, and because of this he was able to feel instantly at home in New York after a lifetime abroad.

Born in Brooklyn on Nov. 13, 1931, Michael Chiusano attended public and Catholic schools until entering Glenclyffe High School, the Capuchin minor seminary, in Garrison, N.Y., in 1945. He was high school valedictorian, and his

Fr. Louis Chiusano, RIP

address—a statement of gratitude to everyone who mentored him—was an expression of his already mature spirituality, said **Fr. Michael Greco**, provincial minister. He received the religious name Louis when he entered the novitiate on Aug. 31, 1949 at St. Felix Friary, Huntington, Ind. He was ordained to the priesthood on June 22, 1957 at Sacred Heart Church, Yonkers, and arrived at Okinawa, Japan, on Sept. 16, 1958.

Father Senan praised Father Louis for having the courage to leave the comfort of the familiar to preach the Gospel to a people he did not know. It was only 13 years since the end of World War II, and Japan was a defeated enemy. How would he be received? He could not speak any Japanese when he arrived. He had been educated by Capuchins for 12 years, from high school to philosophy and theology.

Now he had to start all over again, like a child learning how to speak and how to write.

At first he spoke Japanese like a child. But Father Senan said he immersed himself in the language and culture: “He didn’t blend in. He melted in.” And Father Louis went on to be a pastor, student chaplain, director of novices, and superior of the Custody of Japan. He ministered more than once in Awase, Futenma, Ishigaki, Oroku, and Yonabaru.

Although a stroke had robbed him of the Japanese language skills he had worked so hard to acquire, “there was something inside of him that the stroke couldn’t touch,” said Father Senan. Not being able to use words did not get in the way of Father Louis’ ability to share the power of Jesus, the healer who had touched him deep inside and opened him.

“He didn’t blend in. He melted in,” said Fr. Senan Taylor of Father Louis and his immersion in Japanese language and culture.





Friars See Way to Peace in Interreligious Dialogue

From the beginning of his religious movement, St. Francis of Assisi gave instructions to his brothers on how to live peaceably among Muslims and people of different faiths (*Earlier Rule*, Chapter XVI).

Today, Capuchins all over the world are continuing Francis' legacy by learning how to promote religious harmony and understanding through dialogue with peoples of other faiths.

Friars met with Muslims and delegates from other Franciscan communities in Beirut, Lebanon, Oct. 18-21. At the conference, participants

drafted a peace statement and recommended ongoing opportunities for interreligious dialogue among the Franciscan family.

Attendees gained knowledge and skills as they heard Franciscans, Muslims, and laypersons share their experience from the grass roots to the international level of dialogue. Topics included how to witness to Christian faith in multicultural and Muslim-majority societies; Muslim perspectives on interreligious dialogue; religious fundamentalism; and Franciscan methods of dialogue.

Capuchins at the workshop proposed a commission for interreligious dialogue at the General Curia of the Order. (They

were inspired by the Conventual Franciscans, who maintain such an office in Assisi.) They also proposed an international inter-Franciscan commission to coordinate interreligious dialogue among the Franciscan family. Friars would like to replicate and expand grassroots programs like the Damietta Peace Initiative, which has brought harmony to Kenya, Nigeria, and other nations in Africa.

Forty-two Capuchins attended the workshop. In all, 66 persons represented 22 countries. The Province of St. Mary contributed \$10,000 for the organizing of the conference, said **Bro. Celestino Arias**, director of the provincial mission office.

Custodies Hold Chapters

The Province of St. Mary continues to support the Capuchin presence in the Pacific with its missions in Guam, Hawaii, and Japan. These mission territories are known as custodies. Like provinces, custodies are governed by a council of friars elected at a plenary gathering known as chapter.

The Custody of Japan held its chapter Jan 29.-Feb. 2 in Yonabaru, Okinawa, with the presence of all 14 Capuchins of Japan, numbering 8 friars from Holy Trinity Province, Karnataka, India; 4 friars from the Province of St. Mary; and 2 Japanese friars. **Fr. Michael Greco**, our provincial minister, and **Fr. Joseph Dolphy Pais**, provincial minister of Holy Trinity Province, also attended. **Fr. Denis Baptist Fernandes** was elected custos (custodial minister); **Fr. Maxim D'Souza** was elected first councilor; and **Fr. Johnson D'Souza** was elected second councilor.

The Custody of Star of the Sea (Guam/Hawaii) held its chapter in Agaña Heights, Guam, Feb. 5-9. **Fr. Patrick**

Castro was re-elected custos; **Fr. Eric Forbes** was elected first councilor; and **Fr. Joseph English** was elected second councilor.

Fr. Maxim D'Souza, Fr. Denis Baptist Fernandes, and Fr. Johnson D'Souza.



Friars of Note

WCBS News Radio 880 interviewed **Fr. Matt Janeczko** on Feb. 5 in its “Stories From Main Street” feature on Sacred Heart High School, Yonkers. The school is improving its facilities and expanding its curriculum, and past graduates are building up an alumni association.

Go to the interview at <http://newyork.cbslocal.com/2018/02/05/stories-from-main-street-sacred-heart-high-yonkers/>.

Fr. Marvin Bearis will accompany 18 college students on a FOCUS Missions trip to Peru from March 30 to April 8. Father Marvin and students from all over the United States will renew their faith at the altitude of 14,000 feet: they will travel up the Andes Mountains, build relationships with the Peruvian people, and lead youth catechesis. Father Marvin returned to the continental United States in December after two years of ministry in Guam as pastor of Our Lady of the Blessed Sacrament Parish in Agaña Heights. Currently, he serves the Province as the director of vocation ministry while also actively engaging in youth ministry.



Fr. Matt Janeczko.



Fr. Marvin Bearis.



Fr. Arlen Harris.

Two years ago, **Fr. Arlen Harris** served as one of Pope Francis’ Missionaries of Mercy. His original commission was for the duration of the Jubilee Year of Mercy. Last year, that commission became a lifetime appointment. Father Arlen will be in Rome from April 7 to April 11 for a series of meetings and celebrations with the pope and other officials, who will listen to his experiences and offer him encouragement in his service. In embracing this role, Father Arlen aims to “welcome people during their most difficult moments into an encounter with the Lord’s peace, forgiveness and reconciliation.”

The Province of St. Mary is revamping its website! Look for our new look later this spring at www.capuchin.org. Follow the friars on Facebook: facebook.com/StMaryOFM.Cap

Province Welcomes Donor Relations Officer



Pat Moore.

The Development Office is pleased to announce the addition of Patrick (Pat) Moore to the Province of St. Mary and the Development team as donor relations officer.

Pat joins us after 40 years in the sales and insurance business, most recently as partner of Antalek and Moore, an insurance and risk-management agency. In his role as partner, he focused on helping local businesses and residents of Beacon, N.Y. and beyond meet their insurance needs.

Pat enjoys a long held relationship with the Province of St. Mary where he has chaired the Capuchin Franciscan Leadership Council for the past seven years. He first got involved with the Province in 1997 when his daughter attended a CYFM program. His son and second daughter likewise grew up attending DDAs and Capuchin Outreach Programs and are part of the CYFM family. Pat has joined the Capuchin Appalachian Mission to Kentucky 15 times over the years. He was made an affiliate of the Province in 2014 and has played a role in supporting the friars and leadership at provincial chapter meetings.

“The friars and their ministries inspire me daily,” Pat said. “They are very collaborative, humble and talented men who recognize that they need the generosity of donors to have successful ministries.”

Pat is excited to take on an official role in the Province of St. Mary and share stories of the important and life-saving work done every day by friars in parishes and other locations and ministries.

Please join us in celebrating Pat in his new role and wishing him much success in his efforts. Pat can be reached at 212-564-0759 ext. 215 and by e-mail at pmoore@capuchin.org.



MARIO GUERRERO

A MEDICAL MISSION TO NICARAGUA

THE CAPUCHIN LIFE OF A NURSE PRACTITIONER

by Br. Mario Guerrero

Serving the poor is what we are all about as Capuchins. Yes, we do this as friars. It is our way of life. Of course, each friar serves the poor in a different way. I am a nurse practitioner in New York City.

Sometimes, God leads friars to serve abroad. It can be for a few days or for many years. For one week in February, I joined other nurse practitioners on a medical mission to Amatitán, Nicaragua. Amatitán is a village 50 miles northwest of the capital, Managua. The country is poor, the region we visited is very poor, and then in Amatitán there are the poorest of the poor.

My medical team went with Project Nicaragua, which sends high school students from the Huntington area of Long Island, N.Y., to Amatitán to build houses. The program also provides micro-loans and scholarships. Founded in 1999, the program was affiliated with Our Lady Queen of Martyrs Parish in Centerport, N.Y. For the last two years, Centerport United Methodist Church has sponsored the program under the direction of a laywoman, Geraldine Parrinello.

This was my second trip to Nicaragua. In 2015, I went with two pediatric practitioners, Kammy McLoughlin, doctor of nursing practice, and her brother, Dr. Kelly McLoughlin, who organized the medical team. (I met Kammy McLoughlin through Stony Brook School of Medicine, where I studied to be a certified adult nurse practitioner.) This year the medical team consisted of adult and pediatric nurse practitioners, nurse practitioner students, and a doctor. There were two nurses from Amatitán who helped in filling out forms, taking general health information for each patient, and taking vital signs. We were known as Team Awesome!

The accommodations were very simple. There were “cots under the stars” or cots in the Casa Comunal, bucket showers, and latrines. Meals

were excellent: fruit, eggs, cake, and coffee for breakfast; delicious rice and beans for lunch and dinner. The care and love expressed in each meal by the women who cooked for us were quite noticeable. They were very happy to cook and keep us well-fed.

Each day started before 7 a.m. Breakfast was served at 7:30 a.m. The clinic, which was run at the church, started at 9 a.m. The number of patients varied each day.

The village was divided by zones, and the villagers were assigned a day to go to the clinic according to their zone. People would travel or, more likely, walk to the clinic. Their medical issues were, up to a point, different from the medical issues we encounter in the United States as nurse practitioners. They do not seek medical attention when needed, they do not take medications as prescribed, and they do not follow up with visits to specialists like the gastroenterologist, gynecologist, ophthalmologist or pulmonologist. It is not that they do not want to see a health care professional; who would want to be sick? The biggest problem is that they do not have the means to travel to a doctor or the money to pay for medical care. Another thing they lack is wellness education.

All their medical needs could not be addressed in one visit, in one week, by one practitioner. No, that would not happen. What did happen during that visit is that practitioners provided education, medications, and treatments (such as an albuterol nebulizer for asthma). They helped them understand the need to follow up with local practitioners, and gave them support to do so. For example, the practitioners set up appointments and gave the women money for mammograms, gynecologist visits, and transportation to Leon or Managua to see specialists. In the past, surgeries have been scheduled and funded by several donors who support the mission.

There was a mother who brought

her child to Casa Comunal one night. She wanted us to see how well he was doing. He had strabismus in one of his eyes. This is a misalignment that causes crossed eyes. A surgery was arranged with help from the U.S., and his eye was completely healed. His vision was restored. We may not see how a person’s health progresses over one week, but miracles like this one have been seen every year the medical mission has been here. This is what makes the mission a success.

It is difficult to think that people from Amatitán, people like us, do not have their basic needs met. It seems that everything is against them, but they manage the best they can to survive. It makes you wonder why they are poor, why they cannot afford a visit to a medical professional, why they cannot obtain medications. On the other hand, something that it seems they have, and more than enough, is happiness. Perhaps that is what helps them do what they can to survive.

At night, there was time for reflection. This is usually a difficult part for most people. Sharing how the day went, what you learned, how you felt, and how those events got you closer to God is not something people do all the time. But it happened. I could see and feel changes within me and for the people of the mission. The idea had been planted: help the poor; work for and with the poor.

I have seen difficult situations during my work as a registered nurse that touched my heart. But I think Amatitán’s people have touched my heart, and the hearts of Team Awesome, so deeply that it makes us want to go back, time after time.

Being a friar and a nurse practitioner are wonderful gifts. I am thankful I can use them. I am grateful to God for allowing me to do this work. Without God’s help I would be neither a brother nor a healer. I am thankful to my Capuchin brothers; I am thankful for being part of the medical mission; and I am thankful to our benefactors who made my trip possible.

“Team Awesome,” the group of nurse practitioners Br. Mario Guerrero (in center rear) accompanied in Amatitán, Nicaragua.



DIOCESE OF NAHA



BISHOP AND BROTHER CAPUCHIN WAYNE BERNDT, SERVANT OF THE PEOPLE OF OKINAWA

He is a friar, a priest, and a missionary. Now he is a bishop.

Pope Francis appointed Fr. Wayne Berndt bishop of the Diocese of Naha on Dec. 9. He succeeds another Franciscan, Conventual Fr. Berard Toshio Oshikawa. He was installed on Feb. 12, becoming the first foreign diocesan bishop in Japan since 1941.

The Province serves the Ryukyu Islands, the southernmost islands of Japan, near Taiwan. The Naha diocese covers the prefecture of Okinawa. In the diocese there are an estimated 6,200 Catholics across 13

parishes. In addition to the Capuchin friars of the Custody of Japan who minister in Naha, there are eight diocesan priests and four permanent deacons.

A native of Fitchburg, Mass., Bishop Wayne was born on May 15, 1954, and joined the Order in 1975. He made his perpetual profession of vows on June 28, 1980, and was ordained to the priesthood in Yonkers, N.Y., in May 1983.

Bishop Wayne brings three and a half decades of pastoral experience to the episcopacy. He first arrived in Japan in 1981 and studied the

Japanese language for two years in Tokyo. After ordination, he served as parochial vicar in Miyako, 1983-1984; parochial vicar in Koza/Futenma/Awase, 1984-1986; pastor of Futenma, 1986-1997; and professor at the University of the Ryukyus, 1986-1998. Beginning in 2000, he ministered in the Diocese of Saitama as pastor of Kumagaya (through 2002); pastor of Higashi Matsuyama, 2002-2005; and pastor of Omiya and migrant ministry, 2005-2010. From 2001 to 2005, he also served in the ministry of the Saitama diocesan center for migrants; many Catholics

Wayne Berndt, consecrated as bishop of the Diocese of Naha, Okinawa on Dec. 9, has ministered in Japan for 37 years.



in Japan are foreign-born.

He returned to the Naha diocese as pastor of Oruku, 2010-2014, following as pastor of Yonabaru until he was ordained bishop.

Bishop Wayne also brings years of administrative experience to his post. In addition to being a pastor, he has been a religious superior, twice serving his Capuchin brothers in Japan as vice provincial minister—today the office is called *custos*—from 1994 to 2000 and from 2009 to 2014.

Bishop Wayne is the first foreign bishop since another Capuchin, Felix Ley (d. 1972), an American missionary and apostolic administrator of Ryukyu. Bishop Felix was preceded by a Capuchin of our Province, Apollinaris Baumgartner (d. 1970). After World War II, Okinawa was under U.S. rule. (Most of the U.S. military bases in Japan are located in the prefecture.) The local Catholic community was separated from Japan and entrusted to the Apostolic Vicariate of Guam as the Apostolic Administration of Ryukyu Islands. The territory was promoted as the Diocese of Naha in 1972, a few months after Bishop Felix died. The first bishop of the new diocese was our Capuchin brother Peter Baptist Tadamaro Ishigami (d. 2014). Like them, Bishop Wayne walks in the footsteps of the poor and humble Christ as a servant of all.

This article was compiled with reports from the Holy See Press Office and UCA News.



Putting on New Clothes, Putting on Christ

Shortly after the announcement of his appointment, Bishop-elect Wayne Berndt wrote an open letter to the Province and Fr. Michael Greco, provincial minister. Here is the letter.

December 11, 2017
Okinawa, Japan

Dear Br. Michael and Brothers,

May the Lord give you His peace! Thank you for the many letters, calls and best wishes offered to me on the occasion of my being selected to be the new bishop of Naha Diocese. To say that I am surprised by my appointment would be an understatement.

You were probably just as surprised as I was by my appointment. Since I am not Japanese and a missionary, I did not think that I would be a candidate for the Japanese episcopacy. Now when they take a picture of the Japanese Bishops' Conference and I am there with all the Japanese Bishops, people are going to think that it must be a Christmas picture because there is Santa Claus standing in the middle of the group!

Since it is the Christmas season, I am Santa Claus at various kindergartens in Okinawa. The children believe with all their heart that this old man with a white beard makes toys for all the boys and girls all over the world. He gives the toys out regardless of nationality, income, color of one's skin; it does not matter to him whether one is a refugee, migrant or a local. He gives freely and to everyone. The children want to believe that such a person exists. He does in fact exist, in each of us, if we chose to be him for each other. But when in costume I also know that it is me underneath the red suit and that despite what I look like, I am not as tolerant, open, loving or universal in my attitudes as this mythical old man.

Now I will be putting on new clothes. I will have a miter, staff and ring, etc. Some will be fooled into thinking that these things will make me a bishop. But underneath I will always know that I am just a Capuchin brother, with many faults and limitations and that no matter what I wear it is still me, Wayne, a sinner in need of conversion and God's mercy. But like our mythical old man in the red suit, there is a bishop in each of us if we carefully find him and help him to grow. A bishop is a servant. He loves his people. He speaks out for the injustices that they suffer, he shares his table with the poor, and he washes the feet of those who

continued on Page 13



Fr. Wayne Berndt offering Mass for Br. Martin de Porres Schmitt at the hospital. He slept on a mat on the floor beside Brother Marty's bed every night during his hospitalization.

A Deep and Personal Love

by Fr. Patrick Sullivan

Like everyone here on Okinawa, I was delighted when Wayne was chosen and then ordained as the bishop of this diocese. This is not only because of his mastery of the difficult Japanese language and his many years of superb pastoral activity in Japan, but even more because I came to know him as a true brother in the spirit of Saint Francis.

When I came to Japan in 2005 (at the age of 60!), it was to serve the very small Spanish-speaking Catholic population here, and to try to learn enough Japanese at least to help out a bit in the Japanese ministry, and I found Wayne always to be most helpful and considerate to me. But I was also impressed by his genuine love and concern for all the Capuchins, especially to the sick friars.

When Br. Martin de Porres Schmitt was at the age of 90 (and with more than 50 years of humble service in Japan), he had to go to the hospital with multiple health problems. It was Wayne, especially, who would use his Japanese language proficiency to understand fully what the doctors were saying and then explain it all clearly to Marty. But with only one third of 1 percent of Okinawans being Catholic, the doctors could not quite figure out what a Capuchin was, or why this man who was not a family member of "Mr. Schmitt" should have a say in deciding what medical procedures to authorize. The

hospital practice here is to encourage a family member to sleep in an elderly patient's room each night to help with the care. Wayne readily offered, and as no Japanese fold-out cot would fit Wayne's big frame, he slept contentedly on a mat on the floor beside Marty's bed each night. He helped him when he needed anything and explained to the nurses what he wanted. He would wake up early and go to his parish for Mass, while the nurses had him on speed dial to consult as needed. When the medical staff saw this big "non-relative" behaving with such dedication and tenderness toward Marty, they decided that Wayne was family and could act legally as such.

While Wayne was the Capuchin superior of the custody, when the great earthquake, tsunami, and nuclear meltdown ravaged the north of Japan, he worked the phones for hours, trying to contact each of the Indian Capuchins ministering near that area. He was close to tears of joy when finally he was assured that all were safe.

Saint Francis wrote in his Rule: "If a mother loves and cares for her son according to the flesh, how much more diligently must someone love and care for his brother according to the Spirit!" (*Rule of the Friars Minor* VI:8). Wayne brings to his new ministry as bishop to all the people here the deep and personal love he has shown toward all the friars.

教皇 ウェイ ン・バー ント神父 を任命

Kanji from a newspaper headline in Japan: "Pope Appoints Fr. Wayne Berndt."

Putting on New Clothes, Putting on Christ

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are tired and heavy burdened with the living water of new life offered by Christ. Pray for me that I will not just be putting on different clothes, but rather that I will be putting on Christ; that I will grow in the Lord and as a lesser brother, that I will be a real bishop, servant for the people of Okinawa.

Our people in Okinawa have suffered for too long with insufficient housing, educational institutions, and welfare organizations. Many have to choose between educational fees or food. Our people lack a real role in determining how the land, water and air space of their island is used. We are often at the mercy of international events and the competition for power and position among the large countries of the world. We are just a small set of islands in a very strategic area of the world.

But underneath I will always know that I am just a Capuchin brother, with many faults and limitations and that no matter what I wear it is still me, Wayne, a sinner in need of conversion and God's mercy.

Okinawa is not the name of a war, it is not the name of a military base; it is the name of a people, it is the name of families and descendants of a unique and irreplaceable culture. It is the name of a culture and people who are under tremendous pressure because of a long history of discrimination and prejudice against them in Japan. Our people only want the same respect and to be treated in the same way as other free people around the world.

So please pray for me that I will serve my people with all my heart and soul. Pray that I will not be just putting on a new costume but that I will be a true servant of Christ among the wonderful people of Okinawa Prefecture.

Know that no matter what role I have to fulfill in the Church, for however long I

have to fulfill it, it is still just me, your Capuchin brother Wayne.

Have a very Blessed Christmas and a wonderful New Year, and once again, please pray for me. God bless.

Your brother,
Wayne

New Bishops in Nicaragua, Too

It is common for Capuchin missionaries to become bishops in the fields where they work. Bishop Wayne Berndt is just one example. Last Nov. 30, Pope Francis appointed two Capuchin missionaries in Nicaragua as bishops in newly created dioceses. He elevated the Apostolic Vicariate of Bluefields in the South Region of Nicaragua to a diocese and appointed as bishop Paul Schmitz, 73, who for years was the apostolic vicar.

Bishop Paul was ordained to the priesthood in 1970, the same year as his Capuchin brothers Charles Chaput and Sean O'Malley, who would go on to become the archbishops of Philadelphia and Boston, respectively.

Pope Francis also approved the creation of a new diocese of Siuna in the North Region of Nicaragua. He appointed as bishop David Albin Zywiec, 70, who was auxiliary apostolic vicar of Bluefields.

The Capuchins of the United States have had a mission presence in Nicaragua for decades.



Bishop Paul Schmitz and Bishop David Zywiec, Capuchin missionaries of Nicaragua.

The Province of St. Mary sent a number of friars to minister across the broad rural territory of Bluefields. Capuchins have translated the Bible into the language of the Miskito people, set up ecclesial base communities to reach peoples dispersed throughout the countryside, and advocated for their human rights during times of government repression.

Bishop Paul and Bishop David petitioned Pope Francis to divide the Vicariate of Bluefields into dioceses because of the increasing population. There are 700,000 Catholics between the two new dioceses.



'HE IS RISEN AS HE SAID! ALLELUIA!'

THE JOY OF
EASTER SPEAKS
TO THE HURTS
WE CARRY

*by Br. Richard
Therrien*

"Why do you seek the living one among the dead? He is not here, but he has been raised."

Luke 24:5-6

In the garden of Eden salvation was promised. During the Annunciation at the angelic salutation "Hail Mary," salvation began. The result of Mary's "Let it be done to me according to your word" was that the history of the human race was shifted radically into a new direction. The Resurrection of Christ radically shifted it further.

Christ's rising from the dead was unique to human history. It never happened before, nor has it happened since to anyone else. The Gospels

tell us Jesus raised at least three individuals from the dead: the son of the widow of Nain, the daughter of the synagogue official Jairus, and Lazarus. However, they all died again. Christ lives never to die again.

Let us briefly look at the accounts of the Gospels and what they say about the Resurrection. All three of the synoptic Gospels mention the empty tomb, as well as Mary Magdalene and other women going to the tomb in order to anoint the body. However, only Matthew mentions the request that the tomb be guarded (Matthew 27:62-66). In Mark the women find an angel, a boy (a "young man") in a

white robe, and Luke describes two men dressed in "dazzling garments." The women run away to tell the Apostles, delivering the message from the angel that Jesus will meet them in Galilee.

Luke is the only Gospel with the story of the two disciples on the road to Emmaus (Luke 24:13-35). They encountered Jesus and "he was made known to them in the breaking of the bread" (Verse 35). This statement would indicate they knew him before. In addition, in Luke Jesus appears to the Apostles in the upper room (Luke 24:36-49) when he foretells the coming of the Holy Spirit at

Above: Carl Heinrich Bloch (1834-1890), "The Resurrection," oil on copper, 1873.

Pentecost. Furthermore, he describes the Ascension (Luke 24:50-53).

In John's Gospel he writes of Mary Magdalene encountering Jesus in the garden, where she mistakes him for the gardener. He is somehow changed, and when he calls her "Mary" she recognizes him (John 20:11-18). Then she goes and tells the Apostles the tomb is empty and that Jesus is risen and she has seen him. Peter and John run to the tomb, and John lets Peter enter first. (Primacy of Peter?) They notice that the cloth used to cover the face of Jesus was folded or rolled and placed in a different spot, separate from the shroud. It was customary when you got up from table simply to leave your napkin on the table as is. However, if you were going to return to the table, then you folded the napkin, and that let everyone know: "I will be coming back." When Jesus visits the Apostles, he commissions them to preach about the Kingdom of God and breathes on them to receive the Holy Spirit. "Whose sins you shall forgive are forgiven them, and whose sins you retain are retained" (John 20:20-23). Finally, Jesus comes back to see Thomas, showing him his wounds, and Thomas makes his beautiful act of faith: "My God and my all!"

The news on the streets of Jerusalem that first Easter must have shocked the population who just a few days before had witnessed Jesus' death on the cross. It would take the disciples a long time to grasp what it all meant. In Mark 16:8 it reads that the women were "seized with trembling and bewilderment" and said nothing at first. But then after fear comes joy, followed by telling others (Matthew 28:8). As Saint Paul would write around the year 56,



Giovanni Girolamo Savoldo (c. 1480-after 1548), "Mary Magdalene at the Sepulchre," oil on canvas, c. 1530s.

"Death is swallowed up in victory" (1 Corinthians 15:54).

The joy of Easter speaks to the hurts we carry. No matter what loss we experience or what burdens we bear, Easter tells us they will not last forever. He will right what is wrong in our lives. We will become conquerors (cf. Romans 8:37). The one who has conquered death has now made it our servant of joy.

We ask the risen Jesus, who turned death into life, to change hatred into love, vengeance into forgiveness, war into peace.

Pope Francis, "Urbi et Orbi" Message, Easter Sunday, March 31, 2013

Marshall Segal writes that there are seven victories on Easter Sunday:

- God has defeated death for you.
- God has purchased all promised for you.
- God will judge every sin committed by you or against you.
- God will restore everything wrong or broken in front of you.
- Your bondage to sin is great, but can

really set you free.

God will not only rescue you, but people all over the world.

No evil can disrupt God's good plans for you.

Though many had lived and died before him, Jesus was the firstborn from the dead (Colossians 1:18). If there is a first, then God means for more to follow him. The promise seems too good to be true until we see God raise Jesus from the dead. Suddenly, what seems impossible is guaranteed by God. If you are alive with Christ, then there is now no condemnation for you (Romans 8:1). No sin against you will be overlooked or excused by God. The last 12 months is

evidence that this world is broken and breaking. Yet, this Easter is a sign of hope in Jesus, and the world will be rid of sin, its causes, and its consequences. We do not deserve salvation and could never do it on our own. But he is risen, so we have hope. Hope is not in the grave. His death reconciles us not only to God, but also to every human being. It is offered to everyone everywhere. By rising on Easter, God promised to work all things out.

The early Christians hoped and prayed to see the Second Coming of Christ. They prayed, "Come, Lord Jesus! Come!" We are an Easter people. Let that be our prayer as well, for "He has risen from the dead as he said! Alleluia!"

Faith in the risen Christ sustains our hope and keeps alive our communion with brothers and sisters who are resting in the peace of Christ. United with them in an exchange of spiritual gifts, in the celebration of the Eucharist and in our prayers, let us commend all the deceased to the merciful God.

Capuchin Constitutions (Chapter III: 51.2)

Capuchin Giving Societies

The Capuchin Franciscan Friars of the Province of St. Mary devote their lives to serving the poor, the tired, the vulnerable—those most in need, following in the footsteps of St. Francis of Assisi.

To do this work, our friars depend on the compassionate support of people like you, who join in their efforts to serve those most in need by contributing to the Province of St. Mary. In so doing, you become part of our Capuchin community, an ally in our efforts to care for all of God's children, wherever they are and whatever their situation.

While gifts of all sizes are gratefully received and carefully expended, we at the Province of St. Mary extend a special thank-you to the members of the Capuchin Giving Societies listed below. God bless every one of you for your contributions to the tireless work of our Capuchin Franciscan Friars.



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New York, NY 10001
Phone: 212-564-9070

St. Conrad Friary & Provinciate

30 Gedney Park Drive
White Plains, NY 10605
Phone: 914-761-3008

Capuchin Development Office

110 Shonnard Place
Yonkers, NY 10703
Phone: 212-564-0759

Sacred Heart Friary & Parish

110 Shonnard Place
Yonkers, NY 10703
Phone: 914-375-8230

St. Clare Friary

110 Shonnard Place
Yonkers, NY 10703
Phone: 914-423-2392

Massachusetts

St. Francis of Assisi Friary

46 Brookside Avenue
Jamaica Plain, MA 02130
Phone: 617-522-6469

San Lorenzo Friary

15 Montebello Road
Jamaica Plain, MA 02130
Phone: 617-983-1919

Connecticut

Blessed Solanus Casey Residence

123 Nancy Street
Bridgeport, CT 06604
Phone: 203-371-7707

St. Pius X Friary & Parish

310 Westfield Street
Middletown, CT 06457
Phone: 860-347-4441

New Hampshire

Capuchin Vocation Office

383 Beech Street
Manchester, NH 03103
Phone: 603-623-8809

St. Anne-St. Augustin Friary & Parish

383 Beech Street
Manchester, NH 03103
Phone: 603-623-8809

Maine

St. Gregory Residence

24 North Raymond Road
Gray, ME 04039
Phone: 207-657-7075

Vermont

St. Peter Friary & Parish

134 Convent Avenue
Rutland, VT 05701
Phone: 802-775-1994

California

San Lorenzo Friary

1802 Sky Drive; PO Box 247
Santa Ynez, CA 93460
Phone: 805-688-5630

Florida

St. John XXIII Friary

7171 128th Street North
Seminole, FL 33776
Phone: 727-397-0011

Custody of the Star of the Sea

St. Fidelis Friary

135 Chalan Kapuchino
Agaña Heights, Guam 96910
Phone: 671-472-6339

Custody of Japan

St. Francis Friary & Parish

1 Aza Oroku
Naha City, Okinawa
Japan 901-0152
Phone: 011-81-98-857-3795


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Capuchin Mission & Development Office

The goal of the Capuchin Development Office is to fund the domestic and international mission of the Province of St. Mary. That mission ranges from support for our own Provincial members ministering here in the United States, to providing assistance to Capuchins serving worldwide. The Province of St. Mary is a leader in generating support for the works of justice and mercy undertaken by Capuchin friars across the globe.

If you are interested in supporting our mission, please contact Pat Moore at (212) 564-0759 ext. 215 or pmoore@capuchin.org or visit our website at www.capuchin.org.

