

the Capuchin Journey

ISSUE 2 · 2018

A photograph of a man and a woman standing side-by-side in front of a stone wall. The man on the left is wearing a white clerical robe with a gold and black collar and a gold stole. The woman on the right is wearing a green graduation gown with a yellow sash that features a crest. Both individuals are smiling at the camera.

**Evangelization
Through
Education**

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.



From Our Provincial

In the ordination rite of deacons, a beautiful moment occurs when the bishop hands the book of the Gospels to the newly ordained and instructs him:

*Believe what you read. Teach what you believe.
Practice what you teach.*

This phrase highlights the deacon's particular role as proclaimer of the Gospel. But the wisdom of the instruction is universal for any baptized Christian. Through the nature of our baptism, we are mandated to the work of evangelization, and in that moment the work is explained perfectly. Evangelization consists of belief, teaching, and practice.

If one is to share the Gospel of Jesus Christ, then one must be personally convinced of its truth. If one's heart has any doubt in the life-transforming power of the Resurrection, then one cannot be a viable witness. Far more common in our church is the situation where a person *does* believe and desires to teach the faith, particularly to one's children, but he or she does not practice. How many religious education directors lament that parents will drop their children off for Sunday Mass and religious education, but not come into the church themselves. It is difficult to imagine that evangelization is happening in the children's lives if their first and best teachers, their parents, are not practicing the faith.

As Capuchin friars, we are acutely aware that evangelization happens anytime, anywhere. Certainly, those of us who are ordained evangelize when we celebrate the sacred Mass and preach the Word—a tremendous honor, never to be taken for granted. Nevertheless, if that was the only place that we are prepared to share the Gospel, then opportunities would be missed. As priests and brothers, we do our best to preach with our lives and to teach the faith with our words.

I find myself envious of our brothers who work in the field of education. To teach the faith in an organized and structured way is a fantastic opportunity for evangelization, and our brothers do it so well. I think of two of our most accomplished authors and scholars: Fr. Regis Armstrong at Catholic University and Fr. David Couturier at St. Bonaventure University—two friars highly successful in both the classroom and in print.

We also celebrate those brothers working on college campuses as first-year chaplains: Fr. Tom Franks at Manhattan College and Fr. Gerard Mulvey at Iona College. These are men who are preaching with their lives every moment they spend with the students.

Then there are the schools of our Capuchin parishes, Good Shepherd and Sacred Heart. And who can name all the friars, lay and clerical, who have taught, coached, and mentored children and young adults over the generations? The honor roll runs long.

Working in education is a wonderful conduit for evangelization. We are honored to dedicate this issue of *The Capuchin Journey* to our distinctive connection with education.

At the final blessing of the diaconal ordination, the bishop prays: "May He, who has entrusted you with preaching the Gospel of Christ, help you, as you live according to his word, to be its sincere and fervent witnesses." Let us ask such a blessing for each of us as we evangelize the world with Christ's love.

May the Lord bless you and keep you.

Pax et Bonum,

Fr. Michael J. Greco, OFM Cap.

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



CAPUCHIN FRANCISCANS
PROVINCE OF ST. MARY



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: Fr. Matt Janeczko and Danielle Muscente, graduate, Class of 2018, Sacred Heart High School, Yonkers, N.Y. (photo: Joe Muscente).

Opposite: Fr. Jack Rathschmidt, a veteran educator, taught Br. Victor Russak and Br. Joseph Anderson about the Capuchin *Constitutions* in their novitiate.

Around the Province



Deacon John Koelle distributes Eucharist at his ordination Mass on April 14.

Brother Ordained to Order of Deacon

The friars rejoiced this Eastertide when **Br. John Koelle** was ordained to the order of deacon. He was ordained on April 14 at Immaculate Conception Church in Lowell, Mass. **Cardinal Sean P. O'Malley**, archbishop of Boston, presided at the ordination Mass.

Deacon John, originally from Astoria, N.Y., met the Capuchins through Church of St. John the Baptist, New York City. He was invested with the Capuchin habit in 2005 and made his perpetual profession of vows in 2009. At first a lay brother, he felt the calling

to priesthood after he made his solemn vows. He has been in studies for several years at St. John Seminary, Brighton, Mass., in the Boston archdiocese. He was ordained alongside 13 diocesan seminarians.

Deacon John will reside this summer at Saint Joseph Friary, New Paltz, N.Y., through mid-August. He will begin his one-year transitional diaconate program this fall at St. Anne-St. Brendan Parish, Dorchester, Mass. He hopes to be ordained to the priesthood in June 2019.

Coming Soon to Your Town: Capuchin 'Conversations'

Move over, TED Talks. Here come the Capuchins!

Begun in May and continuing monthly, "A Conversation With the Capuchins" brings together friars and donors for small gatherings. One of the friars gives a 15-minute talk on his ministry. The goal is to foster a stronger sense of affiliation with our donors and the Province.

"Our province has a strong diversity of ministries, and we feel donors will be interested to learn more about what we do. Through these stories, we hope to create goodwill and donor motivation," said Pat Moore, donor relations officer for the Office of Development. "The 'Conversation' program is a 'non-ask' event. We won't solicit; rather, we want to inform. Our goal is to have one 'Conversation' event every month."

The program kicked off on May 12 at St. Conrad Friary, White Plains, N.Y. **Fr. Ramon Frias**, the guardian of the fraternity, hosted the event, joined by **Br. Celestino Arias**, **Fr. Joe Flynn**, and **Fr. Michael Greco**, provincial minister. **Br. Timothy Aller** gave the talk, titled "Recovering Souls: The Capuchin Tradition of Ministering to Those Most in Need." His story emphasized the importance of Capuchin fraternal life to successful ministry. The friars concluded the event with evening prayer in their chapel with invited guests.

As of press time, additional events were planned for June 18 in the Hudson Valley and July 1

Fr. Marvin Bearis with students in Pamplona, Peru.



Working With The Saints in Peru

Fr. Marvin Bearis accompanied 18 students and missionary leaders affiliated with the Fellowship of Catholic University Students in Peru from March 30 to April 8. He writes:

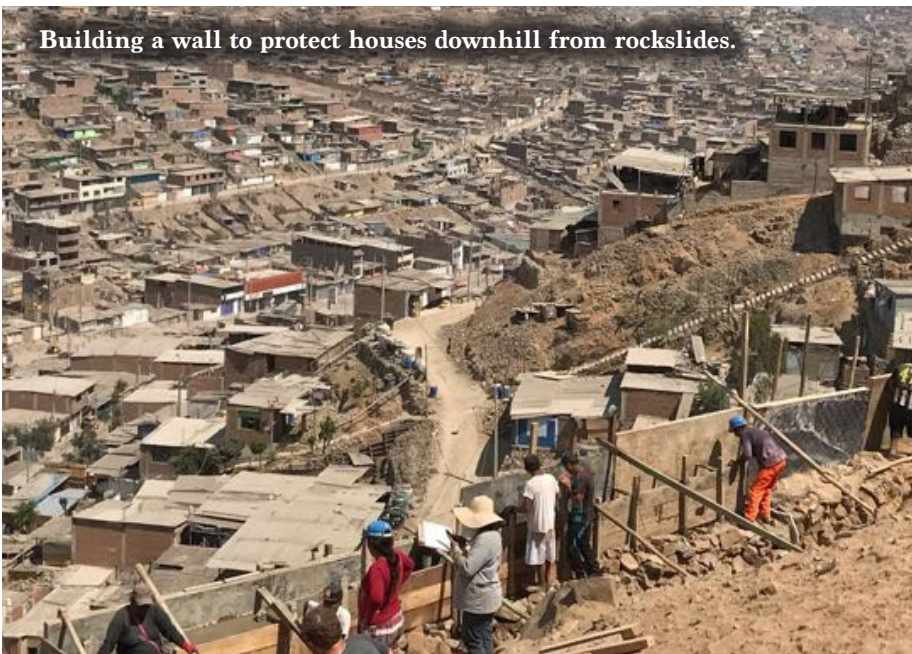
“I had the privilege to serve as chaplain to students and missionary leaders from four Louisiana colleges. These students sacrificed their spring break for a week of exciting ministry. My duties were to celebrate daily Mass, provide confessions and spiritual direction, expose the Blessed Sacrament, and participate fully in mission activities.

“Our day started with Mass at 7 a.m. and breakfast afterward. We left around 8:30 a.m. for an hour-long drive to the city of Pamplona. We did manual labor until 3:30 p.m. When we got home, we had a Holy Hour at 5 p.m., then dinner at 6. Our evenings always ended with a talk and sharing of our closest moments with God.

“Manual labor was our main mission. We reinforced a cement wall being built to prevent rockslides from damaging houses downhill. For five days, we climbed the mountainside, up steep steps; made cement mixture; and relayed buckets to workers who filled in the wall. It was amazing to see how many townspeople helped with this project. Our neighbors prepared the tastiest lunches for us to feast on. Although the sun was hot and the work was laborious, we had tons of fun and laughter.

“One of the most exciting parts of our mission was our pilgrimage through Lima. I celebrated Mass at a church located on the grounds where St. Rose of Lima lived. We prayed in front of her tomb and that of St. Martin de Porres. The students and I enjoyed every moment walking through the areas where these beautiful and humble saints walked and ministered.”

Building a wall to protect houses downhill from rockslides.



in Middletown, Conn., at St. Pius X Friary. Brother Tim will reprise his talk at both events. For information about upcoming Conversations near your neighborhood, contact Pat Moore at 212-564-0759, ext. 215, or pmoore@capuchin.org.

Br. Timothy Aller, right, gave the first talk in the ‘Conversation With the Capuchins’ series.



Youth to Put 'CLASP' On Faith at Arts Camp

This summer, Capuchin Youth & Family Ministries is debuting a theater camp to better evangelize a diverse church, while continuing what it has done for decades.

The Capuchin Literature and Arts Summer Program launches the week of July 29-Aug. 3 for youth ages 14-18. CLASP will offer participants a study of Catholic literature and involve them in the production of a new musical about Blessed Solanus Casey. The camp culminates with a performance of *Solanus: Blessed in America* on Aug. 3.

"Solanus is an example we need," said **Fr. Erik Lenhart**, chaplain. "So many people are anxious, depressed, lonely, and unhappy. He encountered tons of disappointments in his life, but he overcame them through gratitude."

Talented theater professionals are directing CLASP. We seek students with a gift for set design, audio and lighting, and so much more! But no previous experience in the performing arts is necessary to join the camp.

"We will reach out to young Catholics with the message that the Church is interested in them and their love of theater and arts," said CYFM Executive Director Tom Brinkmann.

In other news, CYFM kicked off its summer calendar with its annual Family Festiva and God's TYM (Total Youth Ministry) Olympics on June 3.

This year, 85 people joined in a day including Mass, a barbecue, arts, crafts, and games for the whole family. Teens came together from youth groups around the Archdiocese of New York to compete in the games. Events ranged from tug-of-war to a giant game of Cap-o-gram—our spin on Bananagrams.

CYFM's community gathered on May 4 to honor its outstanding members at the Annual Dinner Dance.

Br. Lake Herman and the O'Neill Family of St. Pius X Parish, Middletown, Conn., were among those honored. They received the Franciscan Award for their efforts to further St. Francis' charisms of loving generosity and service.

Among the graduating seniors honored were two from Capuchin parishes:

PRAYBILL

ST. GENESIUS GYMNASIUM

Jenny Hawkins, St. Pius; and Sam Musso, St. Joseph, New Paltz, N.Y. Both received Christian Service Scholarships.

In April, CYFM rolled out the Fourth Day retreat, a follow-up to the DDA retreat, with the theme of *metanoia*.

"The most important part of this retreat was realizing we're never done transforming, changing, and growing in our faith," said retreatant Becca Choney.

Retreatants on this multi-generational experience had an initial encounter with Jesus through DDA. The Fourth Day challenged them to take that next step, to break down walls between them and the Lord, and to build God's kingdom.

Andrew Pugliese



Friars of Note

Fr. David Couturier, executive director of the Franciscan Institute at St. Bonaventure University, gave the keynote presentation at an inter-Franciscan conference on migration in New York on May 19. In his talk, "Migration, Childhood and Trump's Metaphors of Disenchantment: A Franciscan Critical Discourse Analysis," he proposed that the life of Saint Francis of Assisi counters the destructive myths that paint all migrants as dangerous, diseased, and criminal. Saint Francis offers an all-inclusive vision of fraternity that we may use to construct myths that affirm the dignity, goodness, and beauty of migrants. The conference, known as Franciscan Common Ground, is organized annually by the Migrant Center at the Church of St. Francis of Assisi in midtown Manhattan.

Fr. Denis Fernandes was installed as pastor of St. Francis Parish, Oroku (Naha), Okinawa, on April 8 by his Capuchin brother, Bishop Wayne Berndt. Father Denis is also custodial minister of the Custody of Japan.

Fr. Michael Greco, provincial minister, was honored on May 17



Bishop Wayne Berndt installs Fr. Denis Fernandes as pastor.

by Neighbors Together, a Brooklyn soup kitchen. Founded 35 years ago, Neighbors Together fights hunger and poverty in Bedford-Stuyvesant, Brownsville, and Ocean Hill. Its community café has served over 80,000 meals this year. Through community organizing, it advocates for safe, stable housing, a living wage, and protection of emergency food programs. As a postulant in 1999, Father Michael volunteered for 20 hours a week at the soup kitchen. From 2008 to 2014, he served on the board of directors as chair of its development committee.

As postulant formation director, he sent many postulants into ministry there.

Fr. Arlen Harris has joined the postulancy formation team, effective July 1. He will work in collaboration with the postulancy formation program of the Capuchin Province of St. Joseph and reside at St. Conrad Friary in Milwaukee, Wisc. He was formerly Catholic chaplain at New York-Presbyterian Allen Hospital in New York City.

Fr. Thomas Houle celebrated a Mass of thanksgiving commemorating his 40th anniversary of ordination to the priesthood, and his 50th anniversary of religious life as a Capuchin, at St. Peter's Church, Rutland, Vt., on May 27.

Good Shepherd Memorializes Sept. 11 First Responders

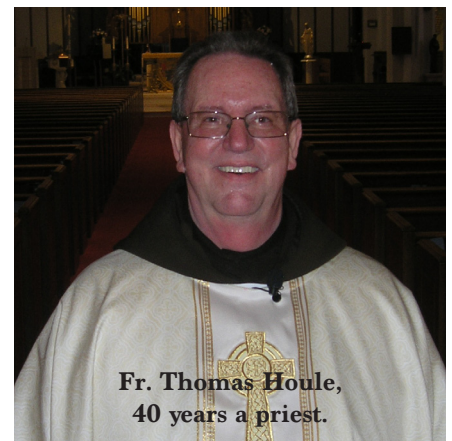
A landmark of Church of the Good Shepherd, New York City, is its Sept. 11 memorial garden. The courtyard features a steel cross recovered from the debris of Ground Zero and memorial stones for the 22 residents of Inwood who died in the World Trade Center: firefighters, police officers, and employees.

Sadly, they were not the last victims of the terror attacks. Since that day in 2001, hundreds of first responders have died of complications from diseases contracted after exposure

to hazardous materials at Ground Zero.

Now, Good Shepherd honors these first responders with a new garden on the north side of the church. The garden was dedicated on June 2 in a ceremony with public officials and family and friends of the fallen.

Good Shepherd is offering the opportunity to memorialize loved ones with engraved bricks. You can purchase a brick to commemorate family births, baptisms, weddings, graduations, and other events. All proceeds will benefit Good Shepherd. To order a brick, go to <http://www.brickmarkersusa.com/donors/cgs.html>.



Fr. Thomas Houle, 40 years a priest.

EVANGELIZATION

THROUGH EDUCATION





With Vision and Devotion, Friars Draw Near to Young People and Draw Out the Presence of Christ

Saint Paul wrote the early Church, “Do not conform yourselves to this age but be transformed by the renewal of your mind, that you may discern what is the will of God, what is good and pleasing and perfect” (Romans 12:2). Throughout its history, the Church has educated children and young adults to bring about the renewal of mind that makes discipleship possible.

Thus the Capuchins today engage in a variety of ministries related to education. They are teachers and scholars. They are also administrators and chaplains. They are present to learners of all ages, from grade school to college. In these ministries they see education as more than the means to mastering a subject or acquiring job skills. It is the means to the kind of transformation that St. Paul desired.

“Education, Catholic education, is the lighting and heating business,” said Fr. Matt Janeczko, pastor of Sacred Heart Parish and president of Sacred Heart High School. “We do not only impart light and knowledge, but also heat, teaching students to the point where they’re going to take the knowledge they have and put it to the service of their brothers and sisters in Christ.

“Anybody can teach English. But to learn about the beauty of the written word so that then they can use it to teach other young children how to read—that’s what a Catholic school does. It inflames the hearts of those that are in the school—in love for their neighbor and love for God. That’s what evangelization is.”

The Province of St. Mary has been involved in education from its earliest days. Parochial schools were founded at St. Michael, Brooklyn; Our Lady Queen of Angels, Our Lady of Sorrows, and St. John the Baptist, New York City; and Sacred Heart, Yonkers. To foster vocations to Capuchin life, the

Province established a minor seminary or *seraphicate* in Yonkers, which later transferred to Garrison, N.Y., and became Glenclyffe High School. The provincial custody of Guam/Hawaii has also established and supported Catholic schools.

At present, Sacred Heart maintains its own high school, and Good Shepherd in New York City maintains its own grade school. Capuchin Youth & Family Ministries evangelizes high school and college students through its many retreats and service projects. But the majority of the friars' evangelization opportunities have come through working at external ministries.

The Capuchin Difference

What do friars bring to education? The friars model a way of being in the world. It is rooted in the fraternity practiced by St. Francis of Assisi. It is rooted in the friars' closeness to the poor and their life of contemplation and service. This way of being opens the Capuchins to seeing the wisdom of God at work in everything and everyone.

This way of being colors the way friars relate to students and teachers. It brings the freshness of the Gospel into the classroom and onto the campus. It shows young people another way of looking at life. It shows them that another world is possible.

Two friars, Fr. Thomas Franks and Fr. Gerard Mulvey, finished their first year as chaplains at Manhattan College and Iona College, respectively. Both of them previously spent many years in parochial ministries, in the company of devout churchgoers who skew toward the middle aged and seniors. Whereas the church is the center of parish life, the chapel is not the center of campus life.

"Coming from a parish environment where

celebrating Mass is your primary encounter with people contrasts with being on a campus where celebrating Mass is a part of my daily and weekly life, but the opportunities to connect and encounter people are much more spread out and diverse," Father Tom said.

"This was kind of a whole new setting," said Father Gerard. "It's challenging because students are in a whole different world of technology. You walk around campus, and when you try to say hello to people, they're usually looking at their cell phones, texting. But when you do get to meet them, it's good. They're interested, they want to talk. They're engaging.

"That first encounter you have with people, a smile or saying good morning—you never know when that will make the difference for them."

For Father Tom, the biggest challenge he encountered was the "nones," or religiously unaffiliated on campus. Many of them believe in

God and have spiritual practices, but they are not bound to any particular tradition or religious institution. Of them, he says they "have either had a bad experience, or for whatever background issues or experiences just are not interested in faith. Trying to make faith and the life of the Church relevant to them again is a challenge."

Like Father Gerard, he believes it is important to be present and wait patiently for opportunities. "The first thing is being around so that they recognize that I'm not just there to celebrate Mass or hear confession. Being around in the activities and campus life that they are engaged in, having fun at, and are excited about in their ordinary lives. So I'll attend sporting events, student events. I'll try to spend even just a couple hours a day being in the cafeteria. If I sit at a

"We have to create opportunities for students to meet God. In a world that's noisy, chaotic—to create spaces."

Fr. Matt Janeczko





Fr. David Couturier of St. Bonaventure University relishes teaching the Franciscan worldview of abundant goodness, justice, beauty, and care for creation to freshmen.

table, I can be approachable, even if it's just to engage with their curiosity of seeing me in my habit. We'll start a conversation and then find something that we can talk a bit more about."

Father Matt says one challenge in bringing the Word of God to youth at Sacred Heart is "to create a situation where students have enough space to listen. Especially in the role that I have now, I think it's even *more* important to create [those] opportunities. We redid the chapel, we started having Mass once a week there. We started an RCIA program. We have to create opportunities for students to meet God, right? In a world that's noisy, chaotic—to create spaces. So now we have students that are coming to Mass once a week in the chapel now before school. That's incredible. That's an incredible opportunity."

A Message of Goodness

Today's generation of students was born after Sept. 11, 2001. These young people have lived their whole lives in an age of terrorism. They are "digital natives," immersed in a world mediated by Facebook, Instagram, Twitter, and YouTube.

"The anxiety issues that we face are off the charts, are incredible," said Father Matt. "'Am I going to get shot when I go to school?' 'Is someone going to break into my phone and steal pictures of me?' 'Is someone

going to take their truck and drive into my Starbucks window?' I guess the question is, How do we deal with them? With great difficulty and with great compassion. Because the beauty of a Catholic school is that we can look at each student as a human being. That they're not a number. And trying, creating a relationship. I can't make your anxiety go away, but I can share in your anxiety and walk with you. I think that's really important."

At St. Bonaventure University, Fr. David Couturier, director of the Franciscan Institute, believes in the power of the Franciscan message to counteract worldviews that increase fear, anxiety, and violence. He teaches "The Way of Francis and Clare," a required introductory course.

"Teaching college freshmen is amazingly wonderful," he said. "Every student who comes to St. Bonaventure learns what are the essential Franciscan values and Franciscan worldview as the foundation for what they're going to do here over four years. The Franciscan worldview starts with notions like abundant goodness and justice and beauty, and care of creation. We get to teach them that particular worldview. This is important in a society that sometimes can be quite negative.

"Students don't have to necessarily end up being religious or 'believers,' " he continues, "but they'll

An Honor Roll: Capuchins in Education Ministry

We have interviewed just a few of our brothers who evangelize through education. There are many more friars, both lay and clerical, who have worked as teachers, chaplains, and administrators in both religious and secular institutions. In addition, numerous friars have served the Province internally: as Capuchin Youth & Family Ministries chaplains; or as formation ministers, directing the training of postulants, novices, and post-novices. We are grateful to all of them.

The following partial list recognizes the varied service of our brothers of the Province of St. Mary.

Br. Joseph Anderson

Mount Ida College, Newton, Mass., chaplain

Fr. Michael Banks

St. Agnes Boys High School, Manhattan, guidance counselor

Fr. Marvin Bearis

Damian Memorial School, Honolulu, Hawaii, chaplain and teacher

Br. Pius Blandino

Our Lady Queen of Angels School, Manhattan, elementary school teacher

Fr. Brendan Buckley

Dartmouth College, Hanover, N.H., chaplain and director

Fr. Bernard Campbell

Crotched Mountain School, Greenfield, N.H., teacher of deaf and disabled

Br. Brian Champoux

Bishop Baumgartner Memorial School, Sinajana, Guam, teacher



Fr. Richard Crawley, chaplain for five years at St. Thomas More School, Oakdale, Conn.

understand why we think the way that we do and why we teach the way that we teach. And why we develop community on this campus the way that we do. And honestly? They kind of like it!”

Father Tom sees hope beyond the real worries his students carry because “there is a great life and joy to be found in young people.” Even among the students who aren’t actively involved in programming and worship at Manhattan College, he says “they seem to have this longing that’s part of our human nature to know and to love God. So [we’re] trying to find a way to do this that speaks to their hearts, that gives them the fulfillment that can be found in the Lord.”

One of those ways is through the fusion of worship and action. At Manhattan College’s department of Campus Ministry and Social Action, where Father Tom works, the chaplains look at the interplay between spirituality and justice.

“I try to show students how that

flows out of our Catholic faith and how it informs the way we interact with one another and the world,” he says. “The department runs international and domestic service programs over breaks. We carry out programs locally in the Bronx. I think there’s a heightened awareness of issues of social inequality and justice. Bringing the Franciscan spirit to that work has helped to augment students’ experiences.”

Getting It

Fr. Michael Ramos worked for 25 years in Catholic schools as a teacher and administrator with the Edmund Rice Christian Brothers before becoming a Capuchin. He sees religious education as a vital form of youth ministry in an age when busy parents cannot give attention to children’s faith and morals.

“My generation went to Mass because our parents told us we had to go to Mass, and I don’t think that works anymore,” he said. “So I think we really have to look for



, celebrated his final Mass on May 13.

the opportunities to provide these personal encounters with Christ for young people. Religious education programs are trying to convey concepts, which is fine, but you really have to dig deeper into this personal relationship with Jesus Christ.”

Fr. Joseph Flynn has devoted 50 years to ministry in Catholic high schools and colleges as teacher and chaplain. He says one challenge today is to show young people “the importance of participating in liturgy and also in the prayer life of the community.” As chaplain at the College of New Rochelle, he puts ample effort into preparation of the Sunday liturgy, which he calls “the staging area for evangelization.” He works with the student ministers to draw their peers into worship, where Christ is found preeminently.

Father Michael recently participated in a weeklong Life Teen retreat for middle school students in Georgia with Fr. Marvin Bearis. He recounts how the students responded

to worship and devotion: “One of the little guys said to me, ‘Oh, Father, thank you for everything!’ I don’t even know what I did. One of the Salesian sisters said, ‘Look at these students that are here. Daily, in Mass, in adoration.’”

“I don’t know how to describe it . . . to see when they *get it*. I think it was Friday night we had this adoration service. Father Marvin went in and among the young people with the monstrance and . . . they got it. They knew Jesus and it was just powerful; it was a privilege to be there and see that for them.”

Father Michael praises Capuchin Youth & Family Ministries for providing the affective experience of a relationship with Christ. He also praises the laypeople, many of them young adults themselves, who assist priests and religious in spiritual formation. “We can’t forget the people who are engaged in this ministry with young people. I think they look to us, as priests, to assist them in that ministry. Not leave

Fr. Theodosius Corley
Sacred Heart High School, Yonkers, N.Y.,
teacher

Fr. Richard Crawley
Bowdoin College, Brunswick, Me.,
chaplain
University of Southern Maine, Portland,
Me., chaplain
College of St. Joseph, Rutland, Vt.,
chaplain
Saint Thomas More School, Oakdale,
Conn., chaplain and religion/philosophy
teacher

Fr. Andre Eduvala
Mercy Heights Kindergarten, Tamuning,
Guam, teacher

Fr. Thomas Faiola
Notre Dame College, Manchester, N.H.,
adjunct faculty
Lawrence Public Schools, Lawrence,
Mass., high school psychologist
Weston Jesuit School of Theology,
Cambridge, Mass., adjunct faculty
Framingham Public Schools,
Framingham, Mass., high school
psychologist
Iona College, New Rochelle, N.Y., faculty

Fr. Eric Forbes
Father Dueñas Memorial School,
Mangilao, Guam, teacher

Fr. Joseph Flynn
Sacred Heart High School, Yonkers, N.Y.,
teacher and coach
St. Michael High School, Brooklyn,
chaplain
Maryknoll School of Theology, Ossining,
N.Y., professor
Manhattanville College, Purchase,
N.Y., chaplain and director of campus
ministry
College of New Rochelle, chaplain

Fr. James Gavin
Father Dueñas Memorial School,
Mangilao, Guam, teacher
Mount Carmel School, Agat, Guam,
teacher

Fr. Patrick Glavin
Mary Immaculate Friary, Garrison, N.Y.,
lecturer and formator

Br. Carlos Hernandez

U.S. Military Academy, West Point, N.Y., chaplain, Most Holy Trinity Catholic Chapel

Fr. Rafael Iannone

Glenclyffe High School, Garrison, N.Y., teacher
Long Lane School for Girls, Middletown, Conn., teacher

Br. Timothy Jones

Saint Agnes Boys High School, Manhattan, religion teacher and guidance counselor
All Hallows High School, Bronx, religion teacher and guidance counselor
SUNY New Paltz, campus minister

Fr. Knute Kenlon

Father Dueñas Memorial School, Mangilao, Guam, principal

Fr. Paulo Kosaka

St. Elizabeth School, Aiea, Hawaii, teacher

Fr. Erik Lenhart

Cathedral High School, Boston, teacher
Holy Apostles College and Seminary, Cromwell, Conn., adjunct professor

Fr. George Maddock

Father Dueñas Memorial School, Mangilao, Guam, teacher, seminary rector, principal

Fr. Michael Marigliano

St. Francis Friary and Mary Immaculate Friary, Garrison, N.Y., formator

Fr. John McHugh

Saint Anselm College, faculty (adjunct instructor, later assistant professor)
Dartmouth College, Hanover, N.H., chaplain and director
Saint Joseph's College, Standish, Me., chaplain

John Mellitt

Scared Heart High School, Yonkers, N.Y., teacher

them hanging, as it were, with the young people.”

Learning From Young People

Father David finds it rewarding to be a minister among young people who are deeply committed to one another and who want to build a better world.

“I’m not so much worried about young people right now,” he says. “We haven’t understood young people well enough that we can have the kind of dialogue we need to have. . . Millennials say they don’t feel as if they’ve left the Church but that the Church has left them. So, they have certain kinds of questions: unique questions, new questions that they want to speak to the Church with, but they don’t think that they can. They have unique experiences. And one of their frustrations is that the

Boomers who have been in control of the church, of the parishes for 40 or 50 years now, still only want to hear from young people if they sound like Boomers, and that frustrates millennials to no end.

“Millennials do not think and they do not speak like Boomers. The kinds of questions that they’re asking, the kinds of things they worry about, the kinds of issues that they feel are settled, for themselves—the Church may not like that they have settled those questions—but they are settled. And young people don’t often feel as if the Church wants to hear from them. Or hear in the way that they speak.”

The Capuchins try to hear them. “I’ve had my own experience with my age group and cohort, but I have to be open to recognize the newness of experiences and the additional



Fr. Andre Eduvala leads the children of Mercy Heights Kindergarten, Tamuning, Guam, on a field trip to a naval base, May 17.

talents that students substantially younger than myself bring to the Church,” Father Tom says. “It’s a critical age group not only because of the fear of diminishing numbers for the Church. They have a vitality of gifts they can bring to us to enliven who we are and what we’re about.”

Father Joseph echoes his fellow chaplains. “You begin to trust the people that you meet and say that somehow you don’t have to save them—they’ll save themselves. God intervenes in time so you don’t. You’re not pushing anything. You just are present. You take [students] for what they are.”

Father David asks the faithful to support and pray for our Catholic colleges and universities: “We can be the last opportunity to reach and evangelize a generation of young people. The pull of a secular

society is very strong. The power of consumerism is very strong. And we have the opportunity to give young people the exciting message of Christianity, Catholicism, and Franciscanism, and we’re doing it. I think more people in the Church should understand and support the great work that’s being done.”

“I’m always very positive and very hopeful about it. I think we have to be,” said Father Gerard. “And I think it’s always those one-on-one interactions that we have with people, whether you have a student in the college, or someone in the parish—that’s where you really can lay the foundation for doing things that can be bigger or better. I think [Capuchins] come off as being open to people and warm and welcoming, and I’ve found that to be a big attraction.”



Fr. Jack Rathschmidt

Maryknoll School of Theology, Ossining, N.Y., professor
College of New Rochelle, chaplain and adjunct professor

Fr. Gavin Reilly

Ladyclyffe College, Garrison, N.Y., faculty
St. Anselm College, Manchester, N.H., faculty

Fr. John Baptist Riordan

Fashion Institute of Technology, Manhattan, chaplain

Br. John Shento

Our Lady of Sorrows School, Manhattan, teacher and principal
St. Michael School, Brooklyn, teacher

Fr. Senan Taylor

Sacred Heart High School, Yonkers, N.Y., teacher

Br. Richard Therrien

Sacred Heart Grade School, Yonkers, N.Y., teacher
Sacred Heart High School, Yonkers, teacher, dept. chair, campus minister
Mount St. Michael Academy, Bronx, teacher
Archbishop Stepinac High School, White Plains, N.Y., department chair

Fr. Raynold Thibodeau

Bishop Baumgartner Junior High School, teacher
Dartmouth College, Hanover, N.H., chaplain
SUNY New Paltz, chaplain

Fr. John Tokaz

Saint Joseph’s College, Standish, Me., chaplain

Fr. Matthias Wesnofske

Archdiocese of New York, deaf apostolate in two schools as teacher and catechist
Cleary School for the Deaf, Lake Ronkonkoma, N.Y., teacher

Br. Joseph Yakimovich

Our Lady Queen of Angels School, teacher and assistant principal

Building Trust

Fr. Matt Janeczko,
President, Sacred
Heart High School



Father Matt joined Sacred Heart Parish in 2014. For three years he taught theology and was the campus minister. He was appointed pastor in 2017 and assumed the administrative role of president.

What is the difference between a school president and principal?

Best practices are that there is a president and a principal in a Catholic high school. So I took on the title of president and the assistant principal was made the principal, so everybody knew what was going on. You could say that I'm the CEO, while the principal is the COO. She deals with the day to day: scheduling, faculty, operations, students. I, on the other hand, raise money, worry about the plant, and I set the vision for the school.

What have you learned from those you counsel and lead?

I am reminded of how important Catholic education is, how vital it is. If the Church loses health care ministry and education ministry, we're going to enter another dark age, a period of the dark ages. I think that I've also learned, or it's confirmed my intuition, that Catholic education will promote and grow vocations to the priesthood, to religious life, to strong families. It's a seedbed for vocations. I've also learned about myself how we really are called to be lifelong learners. That's not a joke, it's not just a pleasant phrase that people use.

How do you bring out the Gospel in your everyday encounters?

Learning student's names. Asking them how they're doing. Ask them where they're from. You see a student who's down. You see a student wearing earrings. Do you say, "Hey, take your earrings out!" or "Hey! Freshman! Joe? No . . . Bob. Okay. Well then, hey, what's with the earrings? What school do you come from? Oh, I know somebody who went there." Moral authority in a school comes from building of trust, *not* from just having a title. That's one of the things that the Church is learning, that Pope Francis has taught us or is trying to teach us. If you want the title, that's fine, but what are you doing for the students on the ground? And that's how you earn respect.

What is the most rewarding part of your ministry?

When a kid is the first one in his family to go to college. Amazing! When we did RCIA this year, I got to confirm five of my students. That was awesome, too.

There's a line from Irenaeus of Lyons: "The glory of God is a human being fully alive." And the *moment* as administrator or as a teacher when the student *gets it* and they have this look in their eye. They're actually living out the fullness of what it means to be a rational creature in the image and likeness of God. When they get it. That's the best moment, when you see the eyes light up and they go, "I understand now." There's nothing better than that. There's nothing. That's why you keep coming back.

St. Francis Answers the Big Questions

**Fr. David Couturier,
Director, Franciscan
Institute, St. Bonaventure
University, Olean, N.Y.**

Father David blends psychology, theology and organizational development into his approach to Franciscan studies. He teaches a course on St. Francis and St. Clare to the entire freshman class. The Franciscan Institute promotes research into Franciscan history, spirituality, and theology and publishes books and journals.

Describe the greatest ministerial challenge you face.

A lot of the students, more than ever before, are coming to college with no experience of God, whatsoever, [or] with no awareness of their experiences with God. They are not just “un-churched,” but they are the first generation of students/young people who are being brought up without God at all. Even the ancient Romans and the ancient Greeks believed in gods. And it’s not their fault. They’ve had no training, no formation, haven’t consistently gone to church or had any religious education or anything like that. So, we begin with the big questions that people ask themselves, whether you’re religious or not. “Why is there evil?” “Why is there good?” “What happens when you die?” “Why is there suffering?” “Why bother?” “Why be good?” That’s how I start

my courses. I’ll then show them how contemporary atheist philosophers answer the questions. Which is, basically, they don’t know the answer of why, but . . . good luck.

Those are very big questions. Do students get overwhelmed?

What I’ve found is no. They’ve asked themselves these questions. “What do I do when people hurt me?” “Should I bother loving anybody?” “Is life only about making money?” You’re going to have to ask those questions sometime. What we get to do is say, Okay, let’s be fair. Here’s what contemporary philosophers have to say, then I’ll hit them with the Dr. Phil answers. How are those working out for us all? Is that making us all that happy? Then, I’ll hit them with how our Jewish brothers and sisters would answer the question. Here’s how Jesus answered the question. And now here’s how Francis of Assisi answers the question. Francis also had to face that crisis of life. It can’t be all about money. And he questioned his father and the war machine of his time and all that. When I get to present Francis as struggling to find an answer, they know what that’s like. And they kind of identify with it. So the Franciscans are like a hero to them.

What have you learned from those you teach?

There’s so much that I’ve learned! What I’ve learned is that what we always taught is real healing for people. People are looking for hope, people are looking for love, people are looking for reasons to be good. And I have just been amazed at how the Franciscan message today is so helpful and answers so many questions for people. It doesn’t surprise me that Pope Francis is as popular as he is because he’s basically channeling this Franciscan message and the ability to bring that to young people today. One of the things that strikes me about a lot of young people—and I do a lot of research on millennials—they’re searching, they’re really searching for *real* answers. They’ve been disappointed by institutions. Congress is not doing much to help them. A lot of institutions that they’ve relied on have broken down, and so they want some answers, and they want something that’s a little more solid to bank on. So we get the opportunity, not just to teach it but to live it. To live it as a campus community. And they’re not gonna just let you get away with nice words. You just can’t *sound* smart. It has to be real.



ARIS OVALLE

Good Shepherd School students teach robotics to Fr. Robert Abbatiello. He was the pastor of Good Shepherd Parish for nine years.

S.O.S. (Save Our School)

by Fr. Robert Abbatiello

Good Shepherd School was and continues to be an important fixture in northern Manhattan.

It was built by a thriving parish made up, largely, of Irish and Italian immigrants and first-generation families. These families came to Inwood, whose farms and suburban estates gave way to beautiful parks and rapid neighborhood development. The cornerstone was laid in 1923, and the school opened in 1925. Within several years, it was too small for the growing parish. By 1941, a third floor was added to the building, and in 1962 a new annex was opened.

Like many other parish elementary schools, Good Shepherd blossomed, expanded, and flourished. Many years later, in the same manner as other parish elementary schools, Good Shepherd found itself in the midst of changing demographics, decreasing student enrollment, higher tuition rates, and an uncertain future.

In November 2010, while serving as pastor of Good Shepherd Parish, I received a telephone call from the Archdiocese of New York. I was told that Good Shepherd School was slated to be closed. The archdiocese planned to reduce the number of elementary schools and reorganize the remaining schools into regional schools.

I am a graduate of Sacred Heart Elementary School and Sacred Heart High School in Yonkers, N.Y. Both schools belong to a parish staffed by Capuchin friars. I know first-hand the benefits of a Catholic education. I received a strong grounding in faith and morals and excellent academic instruction. In addition, I firmly believe that the seed of my vocation to the Capuchins and to the priesthood was sown

and nurtured by the parish at the Sacred Heart schools.

How could I not try my best, with the help of many wonderful, generous alumni, parishioners, and friends of Good Shepherd School, to make sure that the school did not close?

I made one of the most difficult decisions of my priestly ministry, but one that I do not regret to this day! After developing a comprehensive strategic plan that was accepted by the archdiocese, Good Shepherd School remains open today, enjoying both stability and sustainability as a parish school!

Our Catholic schools evangelize in ways that go beyond the required religion classes. The students celebrate the sacraments and participate in various prayer services. They get hands-on experiences of the liturgical seasons, enacting a living Nativity during Advent and living Stations of the Cross during Lent. They interact with committed, faithful adults. They offer spiritual guidance to students in the classroom, on the playground, and in the chapel, with the compassion and care that is the hallmark of Catholic education.

It is a privilege to see students give witness to their faith by their actions. Through the school, they discover ways of living the corporal and spiritual works of mercy. They participate in food and clothing drives for the poor and the homeless. They offer community service in the parish or the community. They also build up the congregation. They come forward to serve Mass or sing in a choir. They invite peers to come to church and to youth group.

The Good News is more than curriculum. It goes beyond what one reads in a textbook. The Gospel message is shared, nurtured, and passed on to our students. This is what made Good Shepherd School, and makes all Catholic schools, worth saving.

A Supportive Presence

Fr. Thomas Franks, Chaplain, Manhattan College, Riverdale, N.Y.

BEN ASEN/MANHATTAN COLLEGE



undergraduate students in religious studies.

Describe some highlights of your first year.

In the middle of the year, the basketball team invited me with them to Northern Ireland, where they played in the first NCAA tournament there. Before the games, the players spent a day in service in an integrated school (Catholic and Protestant). The players lit up and had a great time teaching the students there about basketball and talking about their experience. The kids at the school, in turn, helped the basketball players understand the history and reality of what it meant to be at an integrated school in Belfast. You could really see how everyone appreciated how important those moments were and those relationships could be.

I wasn't expecting it, but celebrating the Commencement exercise was deeply rewarding, seeing students who had completed their degrees and were heading on to their next steps. Even amidst whatever struggles or challenges they may have faced, whatever had been going on, they had reached this goal and they were confident, mature, and profound individuals going out to take the next step in their lives.

What is your future at Manhattan College?

I'll be back when classes begin in August. Something I've started to work on is a peer-ministry program. In the coming year I want to develop a corps of active students throughout the grades to inaugurate this peer-ministry program within residential life and for the commuter students.

Father Tom joined Manhattan College as chaplain in August 2017. He works with the Campus Ministry and Social Action office to provide direction, guidance, and pastoral care for the liturgical, sacramental, and spiritual life of the campus community.

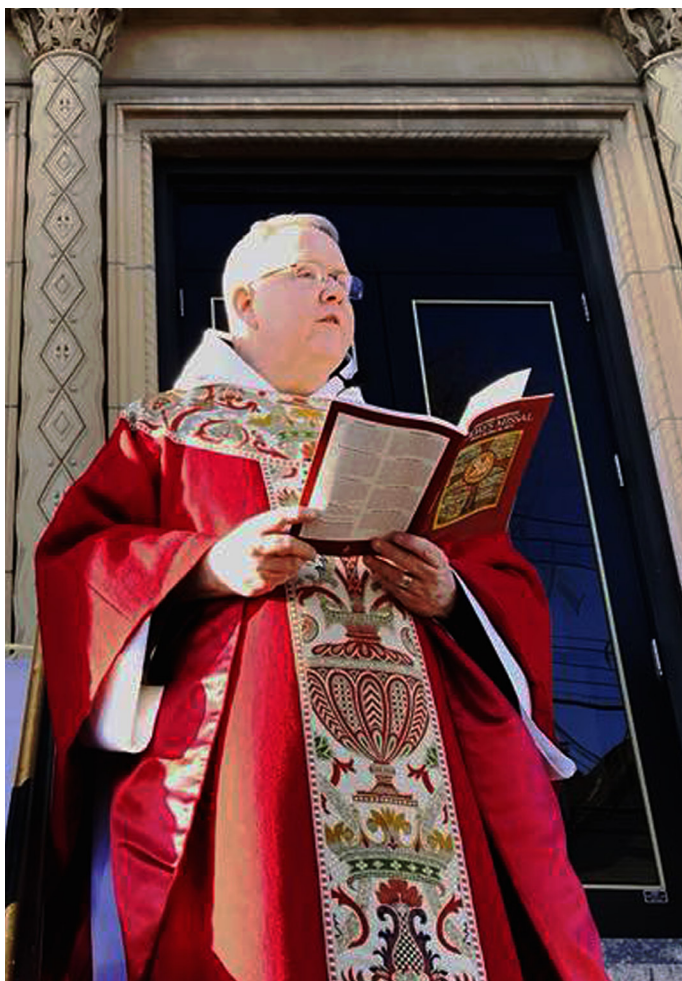
What does evangelism mean in a college setting?

The critical part for evangelization on a college campus is opening up to encounter. It's being available and present to the students in their first years and staying around so they continue to know who I am, whether it's at Mass or a special ceremony or service that we're offering in Campus Ministry—even in the cafeteria or at a sports game. In every instance or

situation it's important that they feel comfortable to talk about their faith or to talk about what's going on in their lives.

How do you bring out the Gospel of Jesus Christ in your encounters?

Certainly preaching and proclaiming the Good News, but then also by trying to offer and to be a supportive presence. Someone that the students know is there for them and is following that Gospel example in the tradition of St. Francis. I bring out the Gospel by being joyful around them, giving them a sense of the goodness of God. In the day to day, this past year I taught a course on ethics and spirituality in the School of Continuing and Professional studies, and next fall I will teach



Flexibility in Ministry

**Fr. Gerard Mulvey, Chaplain,
Iona College, New Rochelle, N.Y.**

Some of them volunteer at a center for people just getting out of incarceration. One young man who I supervise, he was working with St. Bernard Project, which is helping rebuild homes that were destroyed by Hurricane Sandy. I visited one of the sites, and it was very impressive to see what they're doing. We also have mission trips both locally and nationally. We have groups that go off to Peru, India, Ireland. There are people going off to Zambia. We also have local ones that go off to work in Chicago, Boston, Washington, Brownsville, Texas. I'm leading one to Rochester, N.Y., where we'll be working with the ministries of the Sisters of St. Joseph. This will be my first mission trip.

I had the baccalaureate Mass, and it was my first time doing it, so I was kind of nervous, with close to or over 1,000 people there. The whole thing was new to me. The feedback I got from the administration and from the students was, "This is wonderful, thank you for this wonderful Mass."

What have you learned from those you counsel and lead?

I've learned I can be very flexible. That's one thing other staff members have said to me: "You're really very flexible with stuff." And I responded that you have to be a lot of the time in ministry. For example, things come up at the last minute. Texas was hit very hard by Hurricane Harvey last fall. We have several students from Texas. So the college president asked if we could do a prayer service. We had less than two days to put everything together. But we were able to put something very nice together. [One of the students from Texas] told me that he wasn't able to get in touch with his family until that morning, a few days after the disaster, but that the prayer service really helped him find strength.

Father Gerard joined Iona's Office of Mission and Ministry in August 2017. He presides at Sunday evening liturgy at Holy Family Church and at daily liturgies in the Blessed Edmund Rice Chapel. He coordinates the RCIA program with Iona's liturgy committee and serves as spiritual adviser to the retreat team.

How did you get involved in education ministry?

It just started last year after provincial chapter. I was talking to Father Michael, the provincial minister. We talked about the possibility of me doing campus ministry, and he mentioned Iona College—would I want to look into it? And I expressed an interest in campus ministry. And he knew the director of the Office of Mission and Ministry at Iona. I met with him to interview, the interview went well, and next thing, I was hired.

Describe some highlights of your first year.

In the RCIA program, we confirmed three students this year in the Easter season. I also work on the Kairos retreat, which is a three-day retreat once every semester.

We also do a lot of mission projects and service projects. So the student ministers do the weekly varied service projects, maybe visiting the local nursing homes.

To Encounter Christ and Be Formed

Fr. Michael Ramos, Veteran Educator

Education was part of Father Michael's vocation long before he became a Capuchin.

He taught at Cardinal Spellman High School in the Bronx for four years, then entered the Edmund Rice Christian Brothers in 1983. He held several teaching assignments with the brothers. Then he became principal of Blessed Sacrament-St. Gabriel High School in New Rochelle, N.Y., for six years. Later he was associate superintendent in the Diocese of Metuchen, N.J., supervising 18 schools. For a year he was principal at Sacred Heart Elementary School, Manhattan, before serving six years as associate superintendent of schools in the Archdiocese of New York. During this time he mentored new principals while he earned his doctorate in educational leadership, administration, and policy at Seton Hall University.

Then he heard the call to priesthood. The Christian Brothers are a congregation of lay brothers, so he turned to the Capuchins to fulfill his vocation. As a friar he has continued to practice his profession, teaching at parochial schools in Brooklyn and Boston. Recently, he completed a year as chaplain at Sacred Heart University, Bridgeport, Conn.

Name one of the greatest challenges you met as an educator. Things at Sacred Heart University



Fr. Michael Ramos, right, with Br. Francisco Serrano, Fr. Marvin Bearis, and two Salesian sisters at Life Teen retreat in Georgia.

were challenging because a majority of the students were not Catholic. I have one story, which I think is kind of emblematic of the situation. On campus I wore my habit every day, and I would just walk around the halls occasionally, just saying hello. Most of the students were looking at their phones, so they didn't even see me. One day, a student said to me, "Great costume, dude." So I said, well, "It's not a costume; it's a way of life." He said, "What does that mean?" So I told him that I'm a Franciscan friar. And he said, "What does that mean?" So I went on to explain to him that it's a community of men who try to emulate St. Francis in our ministry. Then a day or two later I saw him again and he apologized for his original comments, so that's a bit of progress, I guess.

What does evangelism mean in an education ministry?

I think it's always about inviting people into an encounter with Jesus Christ. There's a saying from Peter Maurin, the co-founder of the Catholic Worker movement, where he said, "Society should be structured so it is easy for people to be good." And I think that's really the ministry

of education, to provide the structures and services that invite young people into this encounter with Christ.

What ignites that spark of interest in a relationship with God?

I think it is to be surrounded by adults who are men and women of prayer. It is quite remarkable to me, these college students who give up five to ten weeks of their summer to work with young people. That has a great impact on middle school students, to see college students who are serious about their faith. So I think it's knowing that people have an active and alive relationship with Jesus Christ. That forms them.

What makes your ministry distinctly Capuchin?

I think for Francis it was always about personal contact. So it's important to find those moments of one-to-one interaction with young people. It happens occasionally, but I don't think preaching necessarily makes a lasting impact. I guess it could, but I think you really have to talk to young people one-to-one. And be willing to participate in their activities and to listen to them. Not to be preaching down to them, but to really listen to them.

Keeper of Our Spiritual Tradition

Fr. Regis Armstrong, Professor, Catholic University of America

Father Regis successfully defended his doctoral dissertation on the spiritual theology of St. Bonaventure in the *Major Legend of Saint Francis* at Fordham University in 1978. For the last 40 years he has brought his mastery of the Franciscan intellectual tradition to classrooms around the world.

This spring, Father Regis finished his 16th year at The Catholic University of America as professor in the School of Theology and Religious Studies. He is a specialist in historical theology and spirituality. He has introduced a generation of undergraduate and graduate students to St. Francis and St. Clare of Assisi and also taught many other courses on Christian spirituality.

Father Regis has made definitive English translations of primary sources from the early Franciscan movement widely available. With Conventual Franciscan Fr. Wayne Hellmann and Franciscan Fr. William Short, he edited *Francis of Assisi: Early Documents*, a three-volume series that has become the standard resource for Franciscan studies in the English-speaking world. He also edited a companion volume of early documents on Clare.

In addition, Father Regis is the author of several books, numerous journal articles, and many entries in encyclopedias and reference books. He has served as associate editor of *The Cord* and editor-in-chief of *Greyfriars Review*,

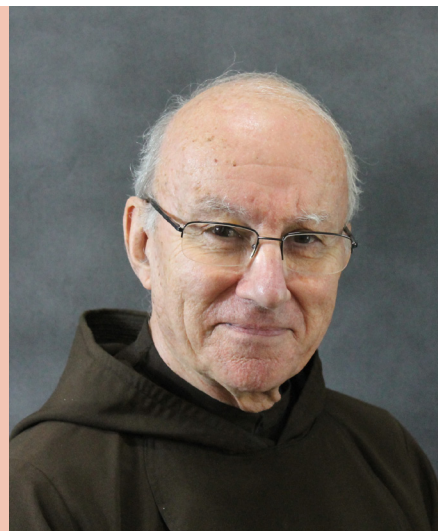
two Franciscan journals.

A Capuchin friar since 1956 and a priest since 1967, Father Regis has also been involved in the education of the friars. He served as director of formation from 1970 to 1974 and as provincial council member from 1993 to 1999. In service to the global

Capuchin Order, he translated the 1982 and 2012 revisions of the Capuchin *Constitutions*.

Prior to Catholic University, Father Regis was professor at the Franciscan Institute, St. Bonaventure University, Olean, N.Y., from 1989 to 1998. Before that he served as vice rector at the Pontifical University *Antonianum* in Rome from 1982 to 1988. He served ten years as governor at Franciscan International Study Centre in Canterbury, England. He is a co-founder of the Franciscan Institute of Asia, where he was a visiting professor.

Father Regis, whose academic vocation took off with his dissertation on Bonaventure, is now working on a translation of another major work by this saint and doctor of the church, *The Itinerary of the Mind Into God*.



Enroll in the *Capuchin Mission Association*

An enrollment in the Capuchin Mission Association is an offering given in faith in honor of a loved one to support the Capuchin Friars caring for the poor around the world. In gratitude, the 12,000 Capuchin Friars throughout the world remember in prayer those who generously sacrifice to help spread the Word to the People of God in mission lands.



Capuchin Mission Association Members share in:

- Monthly Novenas in devotion of St. Padre Pio and St. Anthony
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- The blessings of helping do God's work through the Capuchins' missions.

To enroll in the Capuchin Mission Association, call the Office of Mission and Development at (212) 564-0759 Ext. 259

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Beacon, NY 12508
Phone: 845-838-0000

St. Michael Friary & Parish

282 Warwick Street
Brooklyn, NY 11207
Phone: 718-827-6990

St. Joseph the Worker Friary & Parish

510 Narragansett Avenue
East Patchogue, NY 11772
Phone: 631-286-7921

Capuchin Youth & Family Ministries

781 Route 9D; PO Box 192
Garrison, NY 10524
Phone: 845-424-3609

St. Fidelis Friary

7790 County Road 153
Interlaken, NY 14847
Phone: 607-532-4423

St. Joseph Friary & Parish

34 South Chestnut Street
New Paltz, NY 12561
Phone: 845-255-5635

St. John the Baptist Residence

213 West 30th Street
New York, NY 10001
Phone: 212-564-9070

Holy Cross Residence & Parish

329 West 42nd Street
New York, NY 10036
Phone: 212-246-4732

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. Conrad Friary & Provincialate

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White Plains, NY 10605
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Sacred Heart Friary & Parish

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Phone: 914-375-8230

St. Clare Friary

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

Massachusetts

San Lorenzo Friary

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

St. Francis of Assisi Friary

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

Connecticut

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

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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
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Phone: 727-397-0011

Custody of the Star of the Sea

St. Fidelis Friary

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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



St. Conrad Friary



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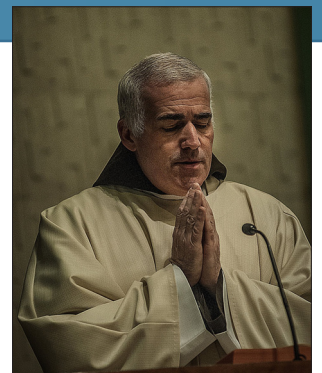
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If you are interested in supporting our mission, please contact Pat Moore at (212) 564-0759 ext. 215 or pmoore@capuchin.org or visit our website at www.capuchin.org.