

Apostolic exhortation **Gaudete et exsultate**



of the Holy
Father Francis
on the call
to holiness
in today's world

16. This holiness to which the Lord calls you will grow through small gestures. Here is an example: a woman goes shopping, she meets a neighbour and they begin to speak, and the gossip starts. But she says in her heart: "No, I will not speak badly of anyone". This is a step forward in holiness. Later, at home, one of her children wants to talk to her

about his hopes and dreams, and even though she is tired, she sits down and listens with patience and love. That is another sacrifice that brings holiness. Later she experiences some anxiety, but recalling the love of the Virgin Mary, she takes her rosary and prays with faith. Yet another path of holiness. Later still, she goes out onto the street, encounters a poor person and stops to say a kind word to him. One more step. 24. May you come to realize what that word is, the message of Jesus that God wants to speak to the world by your life. Let yourself be transformed. Let yourself be renewed by the Spirit, so that this can happen, lest you fail in your precious mission. The Lord will bring it to fulfilment despite your mistakes and missteps, provided that you do not abandon the path of love but remain ever open to his supernatural grace, which purifies and enlightens.

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The Lenten Sermons of Br. Raniero Cantalamessa



Vatican City. Again during this past Lent Br. Raniero Cantalamessa, Preacher to the Papal Household, offered his words to the Holy Father and the members of the Roman Curia. Many bishops, cardinals, priests, religious, and officials working in the Vatican came to hear him each Friday morning in the Redemptoris Mater Chapel. The mosaics of the Chapel, illustrating the history of salvation, the work of Marko Rupnik, made for a worthy frame for the words of the Apostolic Preacher. Christian holiness was the general theme of the five sermons.

The first sermon, given on March 15, was entitled, “Do not be conformed to this world” (Romans 12:2), and treated “Christians and the world,” “The crisis of the idea of ‘fuga mundi’”, and “the form of this world is passing away.”

The second sermon was dedicated to Christian love: “Let love be genuine.” In this sermon Br. Raniero treated the sources of Christian holiness, charity as sincere love, and charity both for those outside and within the Christian community.

The third sermon was on Christian humility. “Do not think of yourselves more highly than you ought.”

This sermon speaks of “humility as sober judgment,” drawing especially on St. Paul when he says, “What do you have that you did not receive?” as well as on the writings of certain mystics like St. Teresa of Ávila and St. Angelo of Foligno. Continuing on the topic of humility, Br. Raniero spoke of Mary as the humble handmaid of the Lord. He then spoke on “humility and humiliation” with many references of The Imitation of Christ.

The fourth sermon, “Let every person be subject to the governing authorities” treated the difficult spiritual questions of obedience, concluding with the section, “An obedience always open to all” and authority as the “authoritativeness that comes from having God behind you.”

The fifth and final sermon was on Christian purity: “Let us put on the armor of light.” Beginning with the witness of St. Augustine in his Confessions, Br. Raniero spoke on the motivations for Christian purity, purity as beauty and as love of neighbor, and purity and renewal. The sermon concludes with an exhortation to be “pure of heart.”

At the end of this cycle of Lenten sermons, Br. Raniero offered his best wishes for a happy Easter to the Holy Father and everyone present.



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Br. Cantalamessa on Good Friday:

'young people can rescue human love'

By Sr Bernadete Mary Reis, fsp

One of the eyewitnesses to the death of Jesus on the cross is “the disciple whom Jesus loved.” This phrase of John’s Gospel proclaimed during the Celebration of the Lord’s passion forms the basis for Fr Cantalamessa’s homily.

The Preacher of the Pontifical household focused on the eyewitness John who wrote an account of what he witnessed. John not only saw what everyone else saw. “He also saw the meaning of what happened,” Fr Cantalamessa says. He saw the sacrificial Lamb of God, the fulfillment of the Passover, the “new temple of God from whose side (...) flowed the water of life.” John witnessed the release of the Spirit of God who as, in the beginning, “transformed the chaos in the cosmos.”



What does the cross reveal?

Fr Cantalamessa explained that John understood that Jesus on the cross was revealing God “as he really is, in his most intimate and truest reality.” Later John would express this understanding as “God is love” (1 Jn 4:10), meaning that it is an oblation love, a love that consists in self-giving.” It is only on the cross that God manifests just how far his love will go: “He loved them to the end” (Jn 13:1).

John, a model for the young

John manifested a “real falling in love.” After his encounter with Jesus “everything else suddenly took second place,” Fr Cantalamessa recounts. Since the Church is preparing for the Synod on Young People, John’s witness can provide a model for the young to realize what Pope Francis invites us to in *Evangelii gaudium*: “I invite all Christians, everywhere, at this very moment, to a renewed personal encounter with Jesus Christ” (n. 3).

A mission for the young

It is precisely up to the young “to rescue human love from the tragic drift in which it has ended up,” Fr Cantalamessa proposes. “God revealed himself on the cross as agape, the love that gives itself.” Turning to young people, Fr Cantalamessa explained how they can do this: “it is necessary to prepare yourselves to make a total gift of self to another in marriage, or to God in consecrated life, beginning by making a gift of your time, of your smile, (...) of your lives in the family, in the parish, and in volunteer work,” he says. In this way, young people will learn how to unite eros to agape, he says.

Jesus makes self-giving love possible

In conclusion, Fr Cantalamessa proclaimed that through his grace Jesus makes it possible for us to live self-giving love “to some extent, in our lives.” Today we can tap into this grace through the Church’s sacraments by which we come in contact with the water and blood that John saw flowing from Christ’s open side, and by weeping “tears of repentance and consolation” when we look on the pierced one.

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Video

Photo

Br. Raniero Cantalamessa, OFM Cap

"He who saw it has borne witness"

Good Friday, 2018,
St. Peter's Basilica

When they came to Jesus and saw that he was already dead, they did not break his legs. But one of the soldiers pierced his side with a spear, and at once there came out blood and water. He who saw it has borne witness—his testimony is true, and he knows that he tells the truth—that you also may believe. (Jn 19:33-35). No one could convince us that this solemn attestation does not correspond to historical truth, that the one who says he was there and saw it was really not there and did not see it. What is at stake, in this case, is the honesty of the author. On Calvary, at the foot of the cross, was the mother of Jesus and next to her, "the disciple whom Jesus loved." We have the testimony of an eye-witness! He "saw" not only what was happening as everyone looked on, but in the light of the Holy Spirit after Passover he also saw the meaning of what happened: in this moment the true Lamb of God was sacrificed and the meaning of the ancient Passover was fulfilled; Christ on the cross was the new temple of God from whose side, as the prophet Ezekiel predicted (47:1ff), flowed the water of life; the spirit that he gave up at the moment of death began the new creation, just as in the beginning "the Spirit of God," hovering over the waters, had transformed the chaos in the cosmos. John understood the meaning of Je-

sus' last words: "It is fulfilled" (see Jn 19:30).

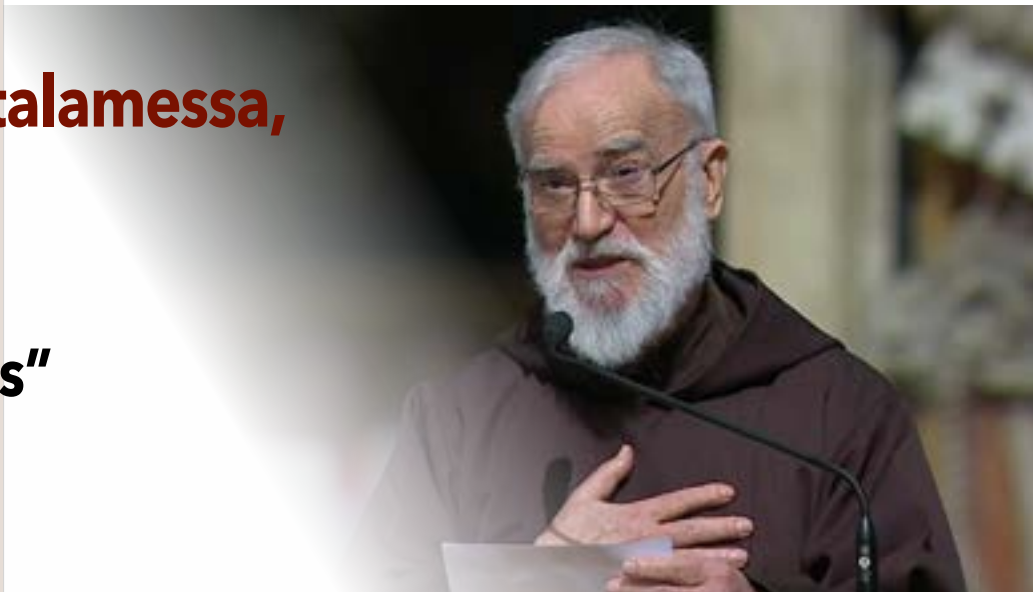
But why, we can ask ourselves, this unbounded concentration on the significance of the cross of Christ? Why is the Crucified One omnipresent in our churches, on altars, and in every place frequented by Christians? Someone has suggested, as a key to understanding the Christian mystery, that God reveals himself "sub contraria specie," under a form contrary to what he is in reality: he reveals his power in weakness, his wisdom in foolishness, his riches in poverty.

This key, however, does not apply to the cross. On the cross God reveals himself "sub propria specie," he reveals himself as he really is, in his most intimate and truest reality. "God is love," John writes (1 Jn 4:10), oblation love, a love that consists in self-giving, and only on the cross does God's infinite capacity for self-gift manifest the length to which it will go. "Having loved his own who were in the world, he loved them to the end" (Jn 13:1); "God so loved the world that he gave [meaning to death!] his only Son" (Jn 3:16); "The Son of God . . . loved me and gave himself for me" (Gal 2:20).

In this year in which the Church will hold a Synod on Young People and aims to have them as the center of

pastoral concern, the presence on Calvary of the disciple that Jesus loved holds a special message. We have every reason to believe that John joined Jesus when he was still quite young. It was a real falling in love. Everything else suddenly took second place. It was a "personal," existential encounter. Whereas at the center of Paul's thinking is the work of Jesus—his paschal mystery of death and resurrection—at the center of John's thinking is the being, the person, of Jesus. This is the source of all the "I am" statements with divine resonance that punctuate his Gospel: "I am the way, the truth, and the life"; "I am the door"; simply "I am." John was almost certainly one of John the Baptist's two disciples who, when Jesus appeared on the scene, followed him. When they asked, "Rabbi, where are you staying?" Jesus answered, "Come and see." "They came and saw where he was staying; and they stayed with him that day, for it was about the tenth hour" (see Jn 1:35-39). That hour decided the course of John's life, and he never forgot it.

It is appropriate during this year that we make an effort to discover together with young people what Christ expects from them, what they can offer the Church and society. The most important thing, however, is something else: it is to help young



people understand what Jesus has to offer them. John discovered it while staying with him: “fullness of joy” and “abundant life.” Let us do this in such a way that, in all the speeches about young people and to young people, the heartfelt invitation of the Holy Father in *Evangelii gaudium* will resonate as an undercurrent:

I invite all Christians, everywhere, at this very moment, to a renewed personal encounter with Jesus Christ, or at least an openness to letting him encounter them; I ask all of you to do this unfailingly each day. No one should think that this invitation is not meant for him or her, since no one is excluded from the joy brought by the Lord” (EG, n. 3).

To encounter Christ personally is still possible today because he is risen; he is a living person, not a personage. Everything is possible after this personal encounter; without it nothing will be stable or enduring.

Besides the example of his life, the evangelist John has also left a written message to young people. In his First Letter we read these moving words from an elder to the young people in the churches he founded:

I write to you, young men, because you are strong, and the word of God abides in you, and you have overcome the evil one. Do not love the world or the things in the world.

(1 Jn 2:14-15)

The world that we must not love and to which we should not be conformed, as we know, is not the world created and loved by God or the people in the world whom we must always go out to meet, especially the poor and those at the lowest level of society. “Blending in” with this world of suffering and marginalization is, paradoxically, the best way of “separating” ourselves from the world because it means going in the direction from which the world flees as much as it can. It means separating ourselves from the very princi-

ple that rules the world, self-centeredness.

No, the world we must not love is something else; it is the world as it has become under the dominion of Satan and sin, the “spirit of the air,” as St. Paul calls it (see Eph 2:1-2). It plays a decisive role in public opinion, and today it is literally a spirit “of the air” because it is spread itself in infinite ways electronically through airwaves. One famous exegete writes that this spirit “is so intense and powerful that no individual can escape it. It serves as a norm and is taken for granted. To act, think or speak against this spirit is regarded as non-sensical or even as wrong and criminal. It is ‘in’ this spirit that men encounter the world and affairs, which means they accept the world as this spirit presents it to them.”

This is what we call an adaptation to the spirit of the age, conformity. One great believing poet from the last century, T. S. Eliot, has written three verses that say more than whole books: “In a world of fugitives / The person taking the opposite direction / Will appear to run away.” Dear young Christians, if you will allow an old man like John to address you directly, I would exhort you: be those who take the opposite direction! Have the courage to go against the stream! The opposite direction for us is not a place but a person; it is Jesus, our friend and redeemer.

A task and a mission are particularly entrusted to you: to rescue human love from the tragic drift in which it had ended up: love that is no longer a gift of self but only the possession—often violent and tyrannical—of another. God revealed himself on the cross as agape, the love that gives itself. But agape is never dissociated from eros, from a love that welcomes, that pursues, that desires, and that finds joy in being loved in return. God not only exercises “charity” in loving us, he also desires us;

throughout the Bible he reveals himself as a loving and jealous spouse. His love is also “erotic” in the noble sense of that word. This is what Benedict XVI explained in his encyclical *Deus caritas est*:

Eros and agape—ascending love and descending love—can never be completely separated... Biblical faith does not set up a parallel universe, or one opposed to that primordial human phenomenon which is love, but rather accepts the whole man; it intervenes in his search for love in order to purify it and to reveal new dimensions of it. (nos. 7-8)

It is not a question of renouncing the joys of love, attraction, and eros but of knowing how to unite eros and agape in the desire for another, the ability to give oneself to the other, recalling what St. Paul refers to as a saying of Jesus: “It is more blessed to give than to receive” (Acts 20:35). This ability, however, does not come about in one day. It is necessary to prepare yourselves to make a total gift of self to another creature in marriage, or to God in consecrated life, beginning by making a gift of your time, of your smile, and of this period of your lives in the family, in the parish, and in volunteer work. This is what so many of you are already quietly doing.

On the cross Jesus not only gave us an example of selfgiving love carried to the extreme; he also merited the grace for us to be able to bring it to pass, to some extent, in our lives. The water and blood that flowed from his side comes to us today in the sacraments of the Church, in God’s word, and even in just looking at the Crucified One in faith. One last thing John saw prophetically at the cross: men and women of every time and place who were turning their gaze to “the one who was pieced” and who wept tears of repentance and of consolation (see Jn 19:37 and Zac 12:10). Let us join them in the liturgical actions that will follow.



A Week for the New Provincial Ministers

Frascati (Rome). The sixteenth annual meeting of the new provincial ministers and custodes with the General Minister and his Council was held in Frascati from April 8 to 15.

The friary of Frascati has been the ideal setting for such meetings. Located in a place of deep historical roots, Frascati is the ancient Tusculum of the Romans, where Cicero himself had his villa (some say the friary garden even contains some of its ruins). Situated between the greenery and fresh air of the Castelli Romani, the Capuchin friary and church of Frascati keep the illustrious memory of Cardinal Guglielmo Massaji, the great missionary of the Oromo people in Ethiopia, who spent his last nine years there and is buried in the church. The friary has depended directly on the General Curia since 1911, and in recent years has been used mostly for formation activities.

The meeting has a threefold purpose:

- To foster the best possible animation of our friars and fraternities, offering the major superiors an opportunity for a common reflection together with the General Council;
- To facilitate the relationships between the central administra-

tion of the Order and the circumscriptions, establishing direct and fraternal contact between the major superiors and the services of the General Curia;

- To foster exchange and mutual awareness between the new superiors in an open dialogue on the problems inherent in their service.

The gathering was received positively from all points of view and in its various parts by almost all of those present, who also thanked the General Minister and those who worked with him to make the meeting the best it could be.

On the second Sunday, April 15, some of the ministers and custodes traveled in pilgrimage to Assisi in order to visit the places dear to Franciscans and to pray at the tomb of our Seraphic Father.

[Photo galleries](#)

Other photo galleries

- [Frascati, friars' choir](#)
- [Frascati, the Capuchin church](#)
- [Frascati, the Capuchin friary](#)

The following ministers and custodes participated in the meeting:

- Clézio Menezes dos Santos (Province of Central Brazil);

- Eduard Rey i Puiggròs (Province of Catalonia, Spain);
 - Effie Mallia (Province of Malta);
 - Gebrewold Gebretsadik (Province of Ethiopia);
 - Gerard O'Dempsey (Province of Australia);
 - Giulio Pierani (Custody of Benin);
 - José Benigno Varela Castro (Custody of Nicaragua-Costa Rica-Panama);
 - José David Antonio Vásquez Guzmán (Custody of the Dominican Republic);
 - José Dick Ramírez Chalá (Custody of Ecuador);
 - José Luis Cereijo (Province of Rio de la Plata, Argentina);
 - Nilmar Carlos Gatto (Province of Rio Grande do Sul, Brazil);
 - Pedro Cesario Palma (Province of Paraná – Santa Catarina, Brazil);
 - Remo di Salvatore (Province of New Jersey);
 - Rodrigo Israel Romero Cariz (Province of Chile);
 - Salvador Franco Mavida (Custody of Mozambique);
 - Silvio do Socorro de Almeida Pereira (Province of Maranhão-Pará-Amapá, Brazil);
 - Hermanus Mayong (Province of Pontianak, Indonesia).
- Thanks to all the participants!

Letter of thanks giving of **Pope Francis to the General Minister**

Domus Sanctae Marthae, 27 March 2018

Dear Father Mauro,

I still have before my eyes and in my heart the encounters St. Pio held out to me during the unforgettable day I experienced at Pietrelcina and San Giovanni Rotondo. To my thanks for this priceless gift I add also my gratitude for the good wishes that you—

also in the name of the whole Franciscan family—offered to me, together with the gesture of charity that I immediately set apart for the many needy brothers and sisters who knock at my door.

To meet the poor and the abandoned is a grace-event. Therefore let us go to the poor, in order to turn our attention anew each time towards the discovery that each poor person is Jesus. As St. Ignatius of Loyola teaches, “poverty is both mother and bulwark. Poverty nurtures, mothers, generates spiritual life, a life of holiness, apostolic life. And it is a wall, it defends. How many ecclesial disasters began because of a lack of poverty.”

In a world that engenders a throwaway culture, a culture of indifference, I will not desist in wanting a Church that is poor and for the poor. This is not a liberal agenda, but something radical because it’s about a return to the roots. Going back to the origins is not a withdrawal into the past but the strength for a courageous beginning turned toward the future. The works of mercy that happen by means of countless, simple, everyday gestures, awake in us the authentic revolution of divine tenderness.

May St. Pio of Pietrelcina, who has left us his own example of an existence burning with the desire to impart the life of God to his brothers and sisters, obtain that grace for us as well, that we might be consumed by that same fire and guided by that same charity.

Invoking the intercession of the Mother of God and of St. Francis of Assisi, I bless you and your confreres from the heart, together with the hope that Easter becomes a renewed proclamation that the world is not meant to come to nothing, but rather is destined for transfiguration in God, who is the worthy end, unrivaled and true, of the human person.

Please remember me in your prayer.

Francis



Elections and appointments



Custodia Generale di Sibolga, Indonesia – elections:

CU: br. Yoseph Sinaga
1C: br. Elias Dion Tinambunan
2C: br. Krisantus Marbun
3C: br. Bonifasius Langgur
4C: br. Bonifasius Simanullang

Date: 23.02.2018

Place: Mela, Sibolga, Indonesia

President: br. Victorius Dwiardy, General Councilor



Provincia della Repubblica Ceca - elections:

MP: br. Dismas Tomaštk
VP: br. Serafín Beníček
2C: br. Radek Navrátil
3C: br. Cyril Komosný
4C: br. Romuald Jarolímek

Date: 05.04.2018

Place: Praga, Repubblica Ceca

President: br. Štefan Kožuh, Vicario Generale



Custodia Provinciale dello Zambia – elections:

CU: br. Augustine Mwape
1C: br. Lawrence Katongo
2C: br. Royd Kamangala
3C: br. Noel Brennan
4C: br. Paschal Ntambwe

Date: 07.04.2018.

Place: Kasisi Retreat Centre, Lusaka, Zambia

President: br. Adrian Curran, Provincial Minister, Irlanda



Custodia Provinciale di Prem Jyoti, Nord India – elections:

CU: br. Alex Joseph
1C: br. Raittus Thomas
2C: br. Patrick T. R
3C: br. Crispin John
4C: br. Joseph Anish

Date: 10.04.2018.

Place: Prem Jyoti Headquarters, Delhi – India

President: br. John Baptist Palliparambil Min. Prov. St. Francis, Kerala-India



Provincia di Tamil Nadu Sud, India – elections:

MP: br. Sathian Innasi
VP: br. Lawrence Soosainathan
2C: br. Edward Rayan
3C: br. Christopher Messiyas
4C: br. Maria Raj

Date: 18.04.2018

Place: Anugraha Animation Centre, Dindigul, Tamilnadu – India

President: br. Michael Baptist Fernandes, General Councilor

Elections and appointments

INFORMATION BULLETIN
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Custodia di Nirmala Matha, Nord Est India – elections:

CU: br. Mathew Kallidical
1C: br. Kuriakose Kattupara
2C: br. Biju Adakkapara
3C: br. Gwmshar Daimary
4C: br. Anil kollakunnel

Date: 18.04.2018.

Place: Regional House Guwahati, Assam

President: br. Joseph Puthenpurackal (Min. Prov. St. Joseph,
Kerala – India)



Provincia di Varsavia, Polonia – elections:

MP: br. Łukasz Woźniak
VP: br. Tomasz Wroński
2C: br. Michał Deja
3C: br. Artur Fredo
4C: br. Krzysztof Przybylski

Date: 18.04.2018

Place: Zakroczym, Polonia

President: br. Štefan Kožuh, Vicario Generale



Provincia di Slovacchia – elections:

MP: br. Norbert Pšenčík
VP: br. Fidel Marko Pagáč
2C: br. Lukáš Mikovíny
3C: br. Bonaventúra Jozef Zmatek
4C: br. Lubomír Kanka

Date: 25.04.2018

Place: Pezinok, Slovacchia

President: br. Štefan Kožuh, Vicario Generale



Provincia di Tamil Nadu Nord, India – elections:

MP: br. Mathew Arulmariamathan Joseph
VP: br. Susairaj Santhappan
2C: br. Jesuraj Arockiasamy
3C: br. Lawrence Thavamanickam
4C: br. Paul Sagayanathan

Date: 25.04.2018

Place: Amalashram, Trichy, Tamilnadu, India

President: br. Michael Baptist Fernandes, General Councilor



East African Capuchin Conference – elections:

President: br. Paul Silas Nzomo (CG Kenya)
Vice Presidente: br. Gebrewold Gebretsadik (PR Etiopia)
Consigliere: br. Felician Kavishe (CU Malawi)

Date: 09.05.2018

Place: Pretoria, Sud Africa

Presente: br. Norbert Solondrazana, General Councilor



Second annual **Capuchin** **Family Day: July 3, 2018**

Our Capuchin family is made up not only of the friars, present in more than one hundred countries, but also of our contemplative Capuchin Poor Clare sisters, by many institutes of consecrated life aggregated to our Order, and by associations and groups that share in our spiritual heritage.

Each year on July 3, the anniversary of the approval of the Capuchin reform with the bull *Religionis zelus* of Pope Clement V, we have the opportunity to rekindle our sense of connection.

This coming July 3, which will be a Tuesday, is an opportunity to GIVE THANKS, TO SHARE, and TO PLAN TOGETHER as a Capuchin family. It's a time to give thanks in prayer for the great gift of the Capuchin inspiration that has lifted up almost five centuries of movements and service in the Church. It's also a

chance to gather together, visit with one another, encourage one another to keep our fraternal bonds alive, and to give value to each other's expression of our common charism. Finally, this is a fitting moment to recount for ourselves who we are, to let each other know what we are doing, and to plan further collaboration.

The superiors general of the congregations present in Rome will participate in a celebration of Capuchin Family Day at the house of the Capuchin Sisters of the Sacred Heart, who will also be celebrating their general chapter at that time. Together with our own General Minister, after some time for listening to one another, we will celebrate the Eucharist and share a festive lunch. This year we intend to give particular attention to the topic of formation, especially the challenges and



temptations we face in this area. We are also invited to observe Capuchin Family Day at the provincial and local level, together with nearby monasteries and with brothers and sisters of aggregated institutes. In this way each of us has an opportunity to take a step forward in nourishing our spirit of family, to hold out a hand, to grow in love for our identity, and to renew our enthusiasm as we offer our service to the people of God in the Capuchin life.

*Br. Leonardo Ariel González
Delegate of the General Minister
for the Capuchin sisters of
the Second Order
and the institutes aggregated
to the Order*



200th Anniversary of the Birth of St. Conrad of Parzham



Altötting (Germany). This past April 21 was the feast of St. Conrad, but this year the day was extra special because it marked the 200th anniversary of his birth in 1818, in Parzham, Lower Bavaria. Johann Birndorfer, as he was known before entering the Order, lived his first thirty-one years in the village of Altötting, which was a place deeply marked by Christian values. In 1849, he knocked on the door of the friary of the Capuchins in Altötting, where he was received as a postulant and thus began his journey of religious life. In 1851 he began the novitiate in the friary of Laufen, where he made his first profession on October 4, 1852. Right away, the young Br. Conrad was assigned to the friary in Altötting for the delicate service of porter, in the shadow of the celebrated Marian shrine of Bavaria.

“In this way we see in outline how Br. Conrad realized one of the resolutions, the eleventh that he had formulated before his religious profession: “I wish to be always committed to having an interior devotion to the most Blessed Virgin Mary and to make an effort in imitating her virtues.”” (Br. Carlo Calloni)

In fact, it was at Altötting that Br. Conrad spent the rest of his life, looking after the friary door and knowing how to make of it, “a fitting place for his own sanctifica-

tion as well as the edification of all who came knocking ... that sampling of humanity that arrived, as if to a secure harbor, in the heart of the Capuchin friar, the porter of Providence.” (Ibid.) It was also at Altötting that Br. Conrad concluded his earthly pilgrimage on April 21, 1894. Pope Pius XI enrolled him among the canonized on May 20, 1934.

Therefore it is easy to see why the Capuchins of Bavaria wanted to celebrate this year’s feast with particular solemnity, inviting also the friars of the Provinces of Northern Europe to honor the humble porter by making the pilgrimage to Altötting. The General Minister of the Capuchin Friars, Br. Mauro Jöhri, was present and presided at the solemn Masses of Saturday evening, April 21, and Sunday, April 22, in the presence of a large number of pilgrims. On Saturday morning the bishop of Passau, Most Rev. Stefan Oster, consecrated the new altar of the church dedicated to St. Conrad, which for the occasion was reopened to the faithful after a full renovation. Finally, on Monday, April 23 the friars went in pilgrimage first of all to Parzham, where they visited the house where St. Conrad was born, and then had a chance to visit also the birthplace of Pope Benedict XVI.

[See the photo galleries](#)



Montserrat, Pilgrimage of the Capuchins, Barcelona 2018.05.



Mantle of St. Francis in Barcelona, 2018.05.



Capuchins. Evangelization of Barcelona. 2018.05.



Capuchins in Barcelona. 2018.05.

Capuchins in the streets of Barcelona

Barcelona (Spain). From May 4 to 6, 2018, about thirty friars from different European countries met in Barcelona to live a brief fraternal mission together with the confreres of the Province of Catalonia, entitled “Sant Francesc visita els carrers de Barcelona” (Saint Francis visits the streets of Barcelona). We had with us the relic of a cloak that St. Francis of Assisi had given to St. Elizabeth of Hungary, then passed to St. Louis of France and, after various vicissitudes, came to the French Capuchin friars, who now preserve it their friary in Paris.

On Friday morning, the first act of the mission was the pilgrimage to the sanctuary of Montserrat to entrust the mission to the Virgin Mary. In the afternoon we went to Piazza Catalunya, the main square of the city, where we set up a stand. Some friars were at the stand to welcome those who were curious to know about this initiative and provide information regarding the mission. Others, in pairs, went to the neighboring streets (including the Ramblas), to meet the people, especially young people, because in the eve-

ning we had organized a Franciscan vigil specifically for them, in collaboration with the diocesan youth ministry service. This “going” was not only an invitation, but also a way of evangelizing.

At 9 pm we met in the church of Sant Jaume where, in the presence of the relic, we had a moment of praise and worship along with a Eucharistic adoration. Subsequently, we went out in procession with the relic in the streets of the city center accompanied by “sister rain”, following the crucifix of S. Damiano, singing the praises of the Lord. This simple yet very significant procession aroused the curiosity of many passers-by: there were those who on seeing us made the sign of the cross, others who showed their appreciation with different gestures, and especially those who immortalized us taking a lot of photos.

We then made two particularly significant stations: The first, in the square of the church entrusted to the community of St. Egidio, where we recalled the meeting of Francis with the leper and his love for the poor and the second, at the residence of

the archbishop, where the archbishop of Barcelona, Cardinal Juan José Omella, was waiting for us. With him we remembered the gesture of Bishop Guido, who had covered Francis with his mantle after he had stripped himself in the Piazza of Assisi. After the warm welcome and blessing of the cardinal, we resumed our journey to the church of St. Anne, where everyone was able to venerate the mantle of St. Francis. The next day, Saturday, we set up our Franciscan booth near the Capuchin church of Pompeia, because in the evening, in this church, we had organized a Franciscan prayer for peace. In the afternoon, always two by two, we went around the streets of the neighborhood to meet people and evangelize. The Franciscan vigil in the church of Pompeia was animated by Fr Hayden Williams OFM Cap, who with great passion invited those present to welcome the gift of reconciliation with God, to become reconcilers around us. On Sunday morning, the Mass presided by our Vicar General, Br. Štefan Kožuh, concluded the mission.

[Read the full article on the website](#)

Evangelization in Barcelona



Capuchins in the streets of Barcelona



Procession with the Mantle of San Francesco





«Mission - a new challenge»

From 30th April to 04th May 2018, those responsible for the mission-work of several CENOC provinces had their annual meeting in Rome.

The meeting itself provided exchanges of worldwide mission experiences and enabled reflexions of the common goals. Discussions took place about developing new cooperations, on-going projects, as well as on other important issues and new challenges took place.

The meeting's sense was an exercise in ongoing formation, involving input in form of

- theological reflections on the mission of the church and the specific contribution of the Capuchin charism;
- sharing information and experiences from the various circumscriptions through their reports;
- reflection on the contemporary situation overseas and in Europe, concerning “the signs of the times”, and recognizing current challenges.

In this connection we note the changes that have taken place over the last several decades. Formerly the mission ad gentes involved “gentes” overseas; now the “gentes” are on our own shores, among us.

The meeting itself was important in fostering fraternity, cultivating an awareness

of our shared life and an appreciation of diverse gifts, and provide mutual inspiration and encouragement. By the means of animating and by sharing ideas and materials, the participants provided mutual enrichment that sought to animate the wider body of friars in their several jurisdictions. As a result of that interchange, it was said, that the friaries should open their mind and doors to get in touch with people that are living at the same place.

Br. Othmar Noggler referred to historical facts that mission was originally a political task, combined with colonization. Only later, the religiously motivated mission followed, whereby the name “mission” was renamed as a consequence of its negative connotation into the term “evangelization”. The Capuchins should be supposed to be bridge builders, able to interpret sensitively the marks of time, building and living international fraternities that are open minded to the challenges that they are faced to.

Mr. Bart Paepen (Episcopal Vicar, Antwerp), gave a presentation “what is the mission of a christian in this changing world?” He spoke about imagination at work which means living and act as a christian in an authentic and convincing way. We have to build the houses where we live and start community building. Just like that you can be an example for the others and that pilgrimage for God will become possible. We should invest in the world as it is. In other words, working in schools of the Christian imagination. To share life together in Franciscan spirituality and being authentically could be one thing that opens the eyes and hearts

of ourselves and of the “unknown other”.

Br. Hugo Mejia spoke about the importance of missions in the past, in the present and in the future. We need to think about what mission means today, starting from the history and looking to the future. We must make future plans and not be afraid of changes. He talked also about that lay people be encouraged to go as volunteers for one to three months in one of



our eligible provinces in Asia, Africa or Latin America. Already there was positive feedback from the brothers who were grateful for this help and that are also willing to have more volunteers in the future. Finally the general minister, Br. Mauro Jöhri and the general councilor Br. Pio Murat were invited to speak about the tasks and challenges regarding mission work and its related issues. They underlined the need to be connected and to build networks between the mission secretariates, animating and encouraging the brothers in finding solutions regarding common goals, financial and personal support in accordance with the order.

[See the photo galleries](#)



Logo of the 2018 General Chapter

Description of the logo: the design represents the hand of someone supporting the foot of another, ready to wash the foot. It is Christ, holding the foot of a brother.

The design is inspired by Rnb VI, 3-4 (Earlier Rule) “Let no-one be called “prior”, but let everyone be simply called lesser brothers”. Let one wash the feet of the other”. That quotation, in turn, goes back to John 13:14, where Jesus tells his disciples that they need to learn the meaning of the gesture he had just performed.

The theme of the General Chapter tells us that we must learn from Jesus: “Learn from me ... and you will find...” (Mt 11, 29), to help the brothers all over the world to reflect on the words of the Ratio Formationis: “... The heart of the Gospel is the form of life of Jesus, who chose not to spend his life for His own benefit, but by living for others. In Him we discover that life consists in the art of the



encounter. Jesus, by opening Himself to God and becoming an open door to encountering others, teaches us the Christian paradox: that to possess life, we must surrender it “(Ratio Formationis 1, 4). Therefore, formation must lead the one being formed into the heart of the Gospel: in other words, he must learn from the Master what it means to wash one another’s feet.

The design is contained in a brown circle, the colour of the habit of a Capuchin lesser brother.

The circle represents the world in which the lesser brother has his place, and in which he must learn from the Master to wash the feet of the brothers, being subject to all. Cf SV 16-17.

*Fr. Luiz Carlos Siqueira
Min. Provincial of the Province of Rio de Janeiro e Espírito Santo, Brazil.
Winner of the Competition for the Logo of the
LXXXV General Chapter OFMCAP – 2018*

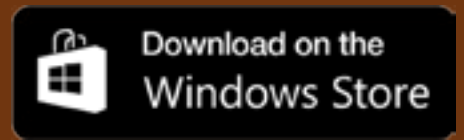


See photo gallery to view all entries



See photo gallery to view all entries





OFMCap Mobile App

What does the application do?

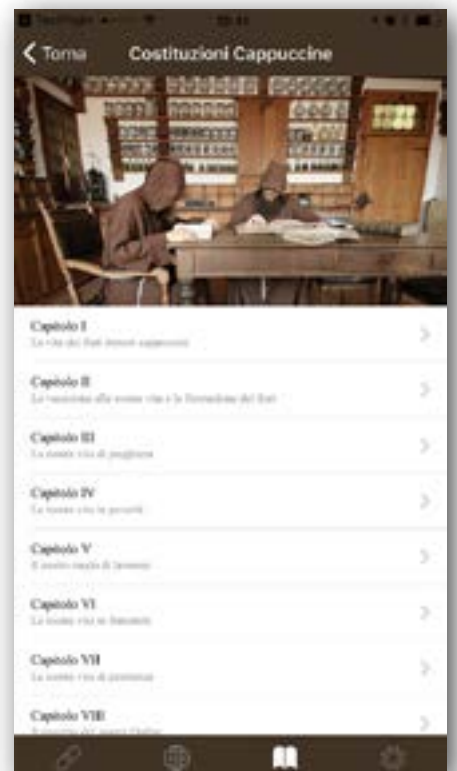
The app has two main aims. First: simple access to news items published on the website of the General Curia for mobile devices. Second: to make the library of the most important documents of the Order available on mobile devices.

Once the app is installed on your telephone, tablet, or iPad, and with internet access, you can review the latest information published on www.ofmcap.org, have direct access to our YouTube channel with all the videos, see the latest photos published on Google Plus, check the Curia Twitter @ofmcapdotorg, review the most recent BICI, etc



It is also possible to read documents without internet access (offline). The documents available will be the writings of St. Francis (Rule and Testament), the Capuchin Constitutions, the documents of the Plenary Councils of the Order, and the letters of the general ministers.

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Will the app be available in different languages?

The app will be available in all seven of the languages in which the Capuchin General Curia operates: Italian, English, Polish, Spanish, French, German, and Portuguese.



How do you download the app?

The app is free and will be available for three systems: Android, iOS, and Windows. In the respective app store ([Android - Play Store](#), [iOS - Apple Store](#), [Windows - Store](#)), enter the name of the app: OFMCap. Select the file and install the app on the mobile device.

What are the app's basic settings?

Beyond the basic settings available in every app, it is

possible to modify the size and font of the characters, select day/night reading mode, and choose among the seven avail-

able languages. It is also possible to activate or deactivate notification of when new information is published on the website www.ofmcap.org.

Although the app is mostly meant for Capuchin friars, we invite you to share it with your friends, and other Franciscans in particular. In this way we hope to build up communion at the international level and promote the Franciscan spirit. We welcome your comments and suggestions on the work of the new app, and these can be sent to the Communications Office of the General Curia at info@ofmcap.org.

Enjoy!





franciscus

548 post
5,5 mill follower



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Sentire cum Ecclesia

The Pope's prayer intentions



THE POPE VIDEO
Pope's Worldwide Prayer Network

May: That the lay faithful may fulfil their specific mission, by responding with creativity to the challenges that face the world today.



June: That social networks may work towards that inclusiveness which respects others for their differences.



@Pontifex

Tweets 1,530



Pope Francis

Followers 17.5 M

As we contemplate Christ's empty tomb, let us renew our belief that nothing is lost with Him!

Being poor of heart, reacting with meekness and humility, knowing how to mourn with others, hungering and thirsting for righteousness, seeing and acting with mercy: that is holiness.

The Word of God is a light in the darkness: it helps us face our difficulties without fear.

God covers us with His mercy, He enfolds us in Christ, so that we can become instruments of His goodness.

Are you called to the consecrated life? Be holy by living out your commitment with joy.

Saints are distinguished by a spirit of prayer and a need for communion with God. There is no holiness without prayer.