

# Communio

That All May Be One

Newsletter of the Brothers and Sisters of St. Francis Region  
Secular Franciscan Order

Summer 2016

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## No Sour-Faced Saints: Holiness Grows in Joy

Isn't it amazing that men were willing to follow a ragtag Francis on a mission when they had so much to lose? They wouldn't have done it if Francis was only one in a long line of dour and disapproving saints.



People have always been attracted to Saints Francis and Clare because they seem to have come so close to that enigmatic command of Jesus to the first disciples to: "Be perfect."

However, neither of them became a saint through their writings, or by athletic acrobatics of self-denial. It was Teresa of Avila, a later saint, who once poked playfully at the frowning saints of Christian tradition, saying that she never wanted to become one. "O Lord, deliver us from sour-faced saints," she used to say.

Francis and Clare would have agreed. Early self-denial transformed in them into the sort of joy and freedom that characterizes those who have given up everything for good.

Jon M. Sweeney,

*Light in the Dark Ages: The Friendship of Francis and Clare of Assisi*, 63

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### The Four Pillars of Secular Franciscan Life

Spirituality



Formation



Fraternity



Apostolate





## Editor’s Journal

“Justice, Peace, and the Integrity of Creation (JPIC) ‘exists to bring about an awareness of the power of the OFS Rule to truly transform the life of the life of the Secular Franciscan thereby having a Gospel effect on the world and our society. In its broadly based goals, it looks at the whole Rule in terms of peace-making and bringing about a just society through the everyday experience of Secular Franciscans who, by right of the sacrament of Baptism, are called to create a more ‘fraternal and evangelical world’ (Guidelines for JPIC Committee),” (Patricia Brandwein-Ball, OFS, “Justice, Peace, and the Integrity of Creation,” p. 12, *FUN* manual).

How many of us have thought of *every* article of our Rule as containing something about JPIC? I have to admit that this hadn’t occurred to me until I read what Pat Brandwein-Ball, former NAFRA JPIC chairperson, wrote in this *FUN* chapter.

I was familiar with Article 14, which calls “Secular Franciscans, together with all people of good will, to build a more fraternal and evangelical world ....” Article 15 tells us to be “individually and collectively in the forefront of promoting justice ....”

But what about the other articles? If we reflect closely, I think we can see one or more of the elements of JPIC in each one. For example, Article 3 says that our current Rule “adapts the Secular Franciscan Order to the needs and expectations of the Holy Church in the conditions of changing times.”

The Leonine Rule, by Pope Leo XIII, which preceded our current Rule, makes little mention of social justice, but we all know the need for Justice, Peace, and the Integrity of Creation.

Our current Rule, approved by Pope Paul VI on June 24, 1978, comes out of Vatican II, which called all Orders to go back to the their founders’ original intentions: “It redounds to the good of the Church that institutes have their own particular characteristics and work. Therefore let their founders’ spirit and special aims they set before them as well as their sound traditions — all of which make up the patrimony of each institute — be faithfully held in honor” (*Decree on the Adaptation and Renewal of Religious Life: Perfectae Caritatis*, 2.b).

We have only to read the Prologue to our Rule to know what St. Francis’s spirit and aims were for us. Penitents had been around for centuries before Francis of Assisi became one. Some

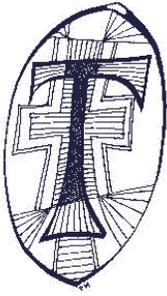
of those penitents wanted to follow Francis’s example, so he gave them the “Earlier Exhortation to the Brothers and Sisters of Penance (now our Rule’s Prologue). He tells them, and us, how to be spouses, brothers, mothers, sons (and daughters) of Jesus. JPIC is clear in Francis’s exhortation.

In this *Communio*, we have the message from DorothyAnn Rowland, OFS, our regional minister, and articles by Carolyn Townes, OFS, and Carole King, OFS, which speak eloquently of justice and mercy in this Jubilee Year of Mercy.

*Joanita M. Nellenbach, OFS, is Communio editor. She is a member of St. Francis of the Hills Fraternity in Hendersonville, N.C., and spiritual assistant to Franciscan Martyrs of Siroki Brijeg Fraternity in Blairsville, Ga.*

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## Minister's Message: Be Merciful as Your Heavenly Father is Merciful

Greetings of hope and joy in the name of our Lord, dear sisters and brothers!  
Article 4 of our Secular Franciscan Rule states:

“The rule and life of the Secular Franciscans is this: to observe the gospel of our Lord Jesus Christ by following the example of Saint Francis of Assisi, who made Christ the inspiration and the center of his life with God and people.

“Christ, the gift of the Father’s love, is the way to him, the truth into which the Holy Spirit leads us, and the life which he has come to give abundantly.

“Secular Franciscans should devote themselves especially to careful reading of the gospel, going from gospel to life and life to the gospel.”

As I reflect daily during my prayer time, I try to listen for God’s voice to assist me each day in living the Gospel and be the Franciscan he created me to be.

This year’s theme for our Annual Regional Gathering (ARG) is “Be merciful as your heavenly Father is merciful” (Lk 6:36). As you are aware, Pope Francis has declared a Jubilee Year of Mercy, which began on Dec. 8, 2015, and will continue until Nov. 20, 2016.

In Judaism and Christianity, the jubilee is a special year of remission of sins, forgiving debts, and reconciling broken relationships. It’s a year in which God’s people are asked to especially make manifest the mercy of God. Pope Francis not only speaks of God’s mercy at every opportunity, he also manifests it in his own actions.

When you hear the word “mercy,” what is the first thing you think of? Do you say it’s compassion for others, like feeding the hungry? Or do you say it’s overlooking the faults and failures of others? Mercy is both of these.

As Secular Franciscans, we are merciful when we give of ourselves as we serve others in our fraternities and in our apostolates; and also, when we recognize that we are all on this journey of life together and we overlook, forgive, and forget any and all shortcomings of every person we encounter.

By reflecting on gospel values, we begin to comprehend the place where mercy and faith meet, so we may be compassionate (merciful) and pardoning, not judgmental or condemning.

We’ll be celebrating a Chapter of Elections at our ARG this August, and brothers and sisters have accepted their nomination(s) for their possible Regional Executive Council positions. However, we are still in need of others to be nominated from the floor when the time comes at our ARG. The Holy Spirit is in charge, and he will call you personally to be a servant-leader to live your vocation.

I’ll close with a Scripture for your reflection from 1 Peter 4:8–11a: “Let your love for one another be constant, for love covers a multitude of sins. Be mutually hospitable without complaining. As generous distributors of God’s manifold grace, put your gifts at the service of one another, each in the measure he has received. The one who speaks is to deliver God’s message. The one who serves is to do it with the strength provided by God. Thus, in all of you God is to be glorified through Jesus Christ.”

May the Lord bless you and keep you!  
Your sister in Christ and St. Francis,

*DorothyAnn*

*DorothyAnn Rowland, OFS, is minister of the Brothers and Sisters of St. Francis Region and a member of Sacred Hearts of Jesus and Mary Fraternity, Hilton Head Island, S.C.*

## Justice, Peace, and the Integrity of Creation: Who Do You Say You Are?

By Carolyn D. Townes, OFS

When Jesus went into the region of Caesarea Philippi he asked his disciples, “Who do people say that the Son of Man is?” They replied, “Some say John the Baptist, others Elijah, still others Jeremiah or one of the prophets.” He said to them, “But who do you say that I am?” Simon Peter said in reply, “You are the Messiah, the Son of the living God.” (Matthew 16:13–16)

In the wake of the recent mass murders in our nation, during my prayer and quiet time this passage from the Gospel of Matthew welled up in my spirit. I often meditate on this passage as it is an excellent examination of conscious.

Instead of asking someone else the question, ask yourself, “Who do I say I am?” And if I say that I am a follower of Jesus is that reflected in the way I live my life? If I say that I am a follower of Francis of Assisi, is *that* reflected in the way I live my life? How did my actions today reflect my claim of being a follower of Christ or of St. Francis?

Jesus knew exactly who he was and wanted to know what others thought, as well. If Jesus asked you this question, how would you respond? Jesus knew his fundamental identity: Son of the living God.

Are we aware of our fundamental identities? Or, have we forgotten who we truly are? Living a nonviolent life means knowing and remembering who we are at our very core. When we remember that we are sons and daughters of the living God, then how can we be less than our merciful Father?

St. Francis would walk through the town joyfully greeting his brothers and sisters — animate and inanimate. Now, I am not saying to go out and start a conversation with a tree. However, treating the tree as a true creation of God means you are less likely to do harm to that tree. I must admit, I am not there yet; especially when it comes to palmetto bugs. If they are in my space, it is either them or me! What I am saying is we are less violent to creation when we realize that we are all created by God. When you can remember your true identity in Christ, then love becomes your norm.

Pope Francis writes in *Laudato si*: “For Christians, all the creatures of the material universe find their true meaning in the incarnate Word, for the Son of God has incorporated in his person part of the material world, planting in it a seed of definitive transformation” (LS, 235).

We are all a part of this global and greater whole, which begins with the living God and through our Lord Jesus. This is who we are, and this must be what we do. We know that life is tough and violence is rampant, but as Thomas Merton once said, if we are being peace in the world, then at least there is some peace in the world.

So, just for today, look into the mirror and ask the person staring back at you, “Who do you say you are?” I would like to guess that the answer has something to do with your being a son or daughter of the living God. And if that is your answer, then go out and be who you say you are. That means knowing who you are in Christ and living in the truth of that knowledge. I invite you



to continue to pray for peace in our world and for a remembering of who and whose we are. May the Lord give you his peace.

*Carolyn D. Townes, OFS, the Brothers and Sisters of St. Francis Region's JPIC animator, is a member of Our Lady Queen of Angels, Emerging Community, in Columbia, S.C., the National JPIC Commission; the International Commission for Justice, Peace and Integrity of Creation; and the Franciscan Action Network Commission.*

## **“Peace I give you.” Do we embrace the gift?**

By Carole King, OFS

Peace! What a precious word!

The Lord Jesus offers us peace saying, “Peace I leave with you; my peace I give to you; not as the world gives do I give to you. Let not your hearts be troubled, neither let them be afraid” (Jn 14:27).

In these turbulent times, how we need what Jesus is offering! But we, as Catholic Christians — as Franciscans — need to be very careful of which peace we are seeking. The peace Jesus offers is not worldly peace. On the contrary! In Mt 10:34 Jesus says, “Do not think that I have come to bring peace on earth; I have not come to bring peace, but a sword.”

Wait! What?

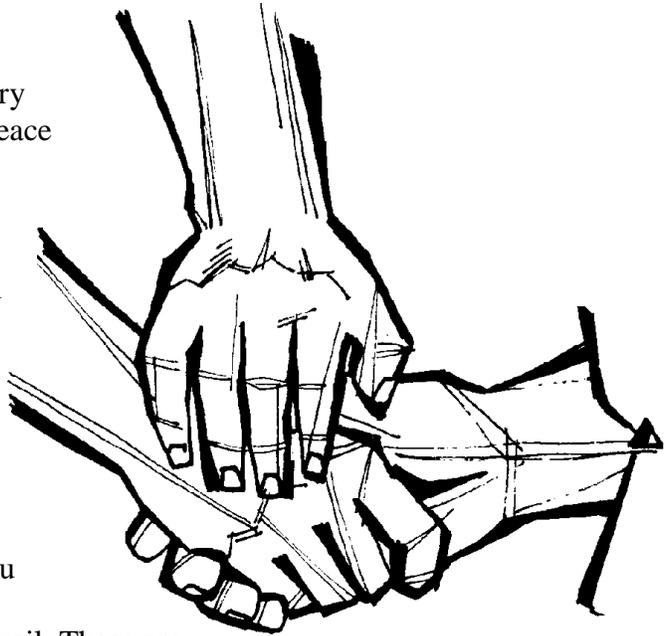
What does that even mean to us, his followers? What does that mean in this hostile world where terrorism threatens places where we once felt safe? Listen to the news, read articles, even email forwards that race around the internet! Which “side” are you on — the “right” or the “left”?

Fear, doubt, anger, confusion seem to prevail. These are weapons the evil one uses to prey upon our vulnerability. Remember, St. Paul tells us that our battle is not with “flesh and blood,” but with the evil one himself. He begins by telling us to “be strong in the Lord and in the strength of his might,” and to “Put on the whole armor of God, that you may be able to stand against the wiles of the devil” (Eph 6:10ff).

So our battle is *not* with one another! It's not with terrorists, politicians, undocumented immigrants, or any other “group” that might upset or intimidate us. The real battle is with the dark spirits of hate, fear, anger, and despair that tempt us to forget that all human persons have an intrinsic dignity that comes from God himself. That is to be respected, most especially if we claim to be disciples belonging to the Body of Christ.

Part of our vocation as Franciscans is to articulate and promote peace; not the world's peace that, tenuous at best, is never true or lasting, because its goals are short-sighted, self-centered, and temporal. By our words and deeds, we must promote Christ's peace, which lies beyond human understanding.

And that peace will never come from accusations, finger-pointing, and inciting fear. It can only come from the source of peace, the Lord Jesus himself. We are to pray and to share God's



love in our own corner of the world so we can become beacons of light for all who wander in the darkness searching for peace.

If we begin to spout the rhetoric of the world, we will become like those who live in the culture of the world, caught up in worldly battles. The Lord Jesus doesn't want us to sit passively by, watching world events, pointing fingers in anger or cowering in fear. He wants us to fight the good fight! He wants us to be armed with the Holy Spirit through the sacraments, through our community in prayer, through our solidarity as members of his Mystical Body: the Church. Jesus said, "I came to cast fire upon the earth; and would that it were already kindled!" (Lk 12:49).

Finally, St. Paul says that we must "fan into flame the gift of God" that is within us, "for God did not give us a spirit of timidity but a spirit of power and love and self-control" (2 Tim 1:6-7).

And that is exactly what Francis of Assisi did in his time. He lived faithfully what he claimed to believe. He allowed the living word of God to enter and radically change his heart; then he marched out without looking back, and changed his corner of the world by his words and deeds in imitation of Jesus Christ.

Are we ready and willing to do the same?

*Carole King, OFS, is formation director of St. Clare of Assisi Fraternity in Aiken, S.C.*

## BROTHERS AND SISTERS OF ST. FRANCIS REGION CALENDAR

### SCHEDULE OF VISITATIONS AND ELECTIONS

#### July through December 2016

* confirmed	V+ follow-up visit	(observers in parentheses)
<b>2016</b>	<b>Fraternity/Location</b>	<b>V Fraternal/Pastoral Visitors E Presider/Eccles. Witness</b>
*July 9	Fraternity of Brother Francis, Newton, NC	E Charles Meyer/Audrey Binet
*July 14	St. Clare, Asheville, NC	E Sara Nell Boggs/Dcn. Ed Radmacher (Fr. Roberto Perez, OFM Cap.)

#### **Aug. 12-14: Annual Regional Gathering, Ridgecrest, NC — Chapter of Elections**

Sept. 10	Franciscan Martyrs of Siroki Brijeg, Blairsville, GA	E /Joanita Nellenbach
Sept. 18	Spirit of Francis and Clare, Conyers, GA	E /Lori Moran
Nov. 18-19	St. Francis of the Hills, Hendersonville, NC	V
Dec. 2-3	Mother Cabrini, NFG, Anderson, SC	V

**New Candidate  
Congratulations!**

**St. Anthony of Padua Fraternity**  
Fayetteville, N.C.  
Rite of Admission: June 15  
Christine Peterson, OFS

**Congratulations  
New Councils**

**Fraternity of St. Clare**  
Winston Salem, N.C.  
May 10  
Minister: Laura Gurnee, OFS  
Vice Minister:  
Barbara Robless, OFS  
Secretary: Mary Miller, OFS  
Treasurer: Ray Fleming, OFS  
Formation Director:  
Julia Michaels, OFS  
Councilor: Richard Michaels, OFS  
Councilor: Anne Modrow, OFS  
Councilor: Janice Safrit, OSF

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**We are collecting words of  
wisdom or encouragement  
that you recall from  
Father Linus; anything from  
emails, conversations,  
talks, or homilies you  
remember him giving.  
If you have quotes or  
paraphrases that you could  
contribute, please send  
them to Cricket Aull, OFS,  
through  
[Jerryaull@gmail.com](mailto:Jerryaull@gmail.com)  
by July 12. We'll share  
them at the ARG.  
Thank you.  
Peace and all good, Cricket**

**T**

**Aug. 4–12**

**Please Pray the Novena for  
Selection of a  
New Regional Executive Council**

**Oh my dear GOD,  
we pray for the guidance of  
your Most Holy Spirit  
as we review in our minds  
the personal attributes required  
by the various Council positions.**

**Illumine for us our own strengths,  
and those of our fellow members,  
that YOU may inspire us to  
recognize who it is YOU desire  
to serve YOUR fraternity.**

**Dear Francis,  
we also ask for your guidance  
as we seek a new Council.**

**Lead us to those  
who will help us to grow in your virtues  
— humble, polite, peacemakers,  
and ardent lovers  
of our Crucified Lord.  
Help each of us to discover  
"what is ours to do."  
Not our will, Lord,  
but Thy will be done.**

**Amen.**

## Newly Professed — Congratulations!

### St. Michael the Archangel Fraternity

Spartanburg, S.C.

Feb. 27

Len Diaddario, OFS

April 9

Esther Kelly, OFS

Ivonne Lathan, OFS

Jane Morris, OFS

### Our Lady of the Blessed Sacrament Fraternity

Burlington, N.C.

April 23

Dorothy McKeown, OFS

Dorothy Smith, OFS

### Franciscan Family of Greensboro Fraternity

Greensboro, N.C.

May 1

Barbara Dawson, OFS

Beth Kristofersen, OFS

Donald Schraeder, OFS



Sara Hatcher, OFS (left); Jaime Maravia, OFS; and Sofia Grey, OFS, of Seven Dolours of the Blessed Virgin Mary Fraternity, Franklin, Tenn., made their Professions on April 30. (Photo by David Weir, OFS, vice minister)

### Padre Pio Fraternity

Raleigh, N.C.

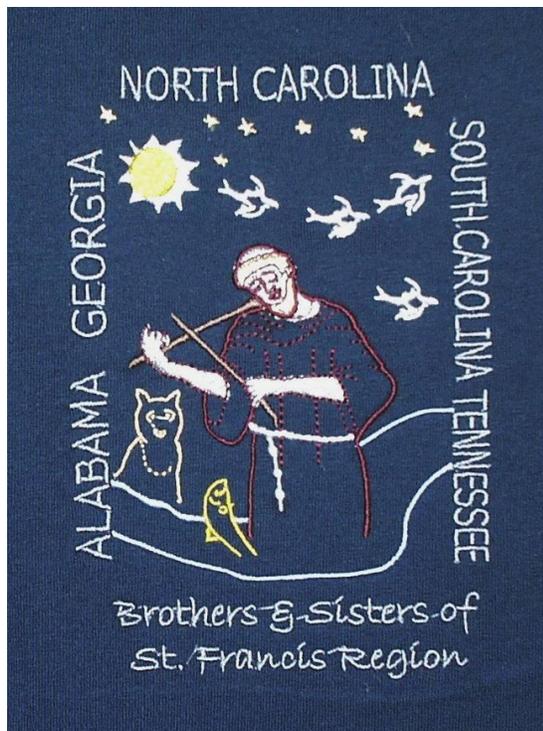
June 25

Louis Coker, OFS

Dianne Greet, OFS

Marie Roccoforte, OFS

Victoria Romero, OFS



## BSSF REGION T-SHIRTS

Available in the  
ARG Bookstore  
just inside store entrance

Short-sleeve \$20.00 each  
or 3 for \$50.00

Long-sleeve \$25.00 each

or

1 long-sleeve &  
1 short-sleeve \$40.00

Make Checks Payable to  
BSSF Region  
Place in Cash Box  
on T-shirt Table

## **St. James of the March (San Giacomo della Marca): Preacher, Penitent, Healer, Peacemaker**

Story and Photos by Bret Thoman, OFS

On pilgrimages, we often take groups to the picturesque hill town of Montepandone, in the lower area of the Marches region. Though it is quite scenic (overlooking the Adriatic Sea), we go there to pay homage to St. James of the March (1393-1476), whose incorrupt remains are kept in the Franciscan sanctuary today.

This little-known Franciscan saint was born to a poor family in Montepandone. Baptized with the name Domenico, he grew up in Montepandone and tended to sheep — a pastore (shepherd) in the fields.

Unfortunately, his father was abusive, which forced Domenico

to leave home as a child. He was taken in by an uncle, a priest, who arranged for his education in nearby Ascoli Piceno and later at the University of Perugia.

He graduated with a law degree in 1412 and worked for a few years in Tuscany as tutor of a noble family, a judge, and a notary of the municipality of Florence.

While traveling to Assisi once on business, Domenico went into the church of St. Mary of the Angels to pray. Inspired by the friars he observed there and how they followed the example St. Francis, he decided to enter the Franciscan Order. In 1416, at the age of 23, he took the religious name, James, after St. James the Greater, Apostle.

James was ordained a priest six years later, and his superiors soon discovered he possessed numerous spiritual gifts and natural talents. In time, he became known throughout all of Italy as a great preacher, penitent, peacemaker, builder, healer, and saint.

He was especially known for his severe penances: he ate very little, allowed himself only a few hours of sleep each night, and he always wore either a rough hair shirt or an iron coat of mail armed with short sharp spikes underneath his habit. Toward the end of James's life, in fact, Pope Sixtus IV forbade him to fast, saying that his good health was "in the public interest."

James took his vows literally — especially poverty. He transcribed most of the few books he owned, instead of purchasing new copies; and he always wore a threadbare habit. While traveling, he walked instead of riding a horse, pulling all his possessions behind him on a small wagon: a Bible, a breviary, several theological works, liturgical vestments, and vessels to celebrate Mass.

Tirelessly, he used his gifts to build up the kingdom of God. James used his education and legal training to write 18 books, as well as civil statutes for numerous cities. Some of his legislation remains in force to this day! He negotiated peace, and worked to reconcile numerous factions: rival families, feuding towns, Guelphs and Ghibellines. He was also appointed



**The lovely hill town of Montepandone can be seen from the friar convent that houses the remains of St. James of the March.**

inquisitor to study various heretical groups — in particular the Franciscan schismatic group, the Fraticelli, as well as the Hussites.

James was also known as an extraordinary builder. He designed basilicas, friaries, convents, libraries, cisterns, and wells. He also conceived of a lending institution called *Montes Pietatis* —



**The incorrupt body of St. James of the March reposes in a glass coffin beneath an altar in a side chapel in the convent church.**

a type of nonprofit credit agency that lent money at low interest rates, or without interest at all.

So great were his gifts, that he was called on by the pope himself to serve as papal nuncio to the Holy See. He traveled as an ambassador to many countries including Germany, Austria, Sweden, Denmark, Bohemia, Poland, Hungary, Bosnia, Dalmatia, and Slovenia — no small feat, given the difficulty of traveling and the fact that he traveled on foot.

James was also known as a healer. He countered the widespread superstitions of amulets and charms by carrying a medallion with the name of Jesus, *IHS* (*Jesus Hominum Salvator* — Jesus, the

Savior of Humanity). Merely by touching the letters to the bodies of sick people, he frequently healed them.

St. James healed many children. He even brought back one child from the dead in Brescia in 1462. St. James was fond of the young boy, Corrado, and taught him the Hail Mary. Corrado, in turn, taught the prayer to a friend of his while the boys were playing. This boy's father didn't believe in Christ or Mary. In a fit of rage, he struck Corrado and killed him. Afraid he'd be found out, he hid the body in the fireplace wall.

When Corrado's father was unable to find him after three days, he appealed to St. James. Apparently suspecting that the boy had been killed, St. James urged the father to pardon the killer, then went to the house with two other Franciscan brothers. He pointed at the fireplace wall. When the wall was broken open, Corrado emerged alive.

The pope sought to ordain James as archbishop of Milan, one of the most important dioceses of the day. Out of humility, however, James refused, preferring instead the life of a simple itinerant friar.

Within the Franciscan Order, James played an important role as a reformer. Along with Bernardine of Siena, John of Capistran, and Albert of Sarteano, James is considered one of the pillars of the Observant reform. By living strict poverty, practicing penance, and "observing" more closely the original Rule and way of life of St. Francis, they countered a growing laxity among many friars and attracted many followers.

So strong was the movement, in fact, that Pope Leo X formally separated the Observants and the Conventuals as two distinct Franciscan Orders in 1517. Later, in 1898, Pope Leo XIII merged

the Observants with other subsequent reform movements creating the Order of Friars Minor (OFM) that exists today.

James's life was not without controversy, however. In 1462, he became a subject of the local inquisition. He had preached a sermon in which he opined that Christ's blood shed during his passion was not hypostatically united to his divinity during the three days he was in the tomb.

Though such a dispute may seem to us as theological hair splitting, in that era the implications were controversial. Therefore, James was summoned to appear before the Dominican inquisitor. He refused. Eventually, after an appeal to the Holy See, silence was imposed on both the Dominican inquisitors and the Franciscans. No decision was ever reached.



**Artifacts of St. James can be viewed in the convent museum. St. James is usually represented with a chalice in his right hand, out of which a snake is escaping. This is a likely an allusion to various heretics' attempts to poison him; or, less likely, to the controversy about the Precious Blood.**

While in Naples — under obedience by the pope to offer assistance to the ailing king — James died on Nov. 28, 1476. His funeral was attended by the pope, the king of Naples, the royal court, many clergymen, and countless laypersons.

On Aug. 12, 1624, Pope Urban VIII beatified James. He was elevated to the altars of sainthood on Dec. 10, 1726, by Pope Benedict XIII.

James's body remained in the Franciscan church of Santa Maria Nova in Naples for more than five centuries. However, in 2001, after an initiative by Father Ferdinando Campana, OFM, minister provincial of the Provincia San Giacomo della Marca dei Frati

Minori (Province of St. James of the March of the Friars Minor), James's body was finally transferred to his birthplace of Montepandone. And here his body remains, exposed and incorrupt.

St. James of the March is patron saint of the Franciscan friars of the Marches region, the city of Montepandone, one of the (numerous) patrons of Naples, and of children. His feast day is celebrated on Nov. 28.

*Bret Thoman, OFS, is a member of Immaculate Conception Fraternity in Jonesboro, Ga., and director of St. Francis Pilgrimages. He and his family live in Loreto, in Italy's Marches Region.*

These (penitential) groups ... expressed on a religious level the characteristic awareness of medieval town-dwellers that they needed to band together to accomplish their objectives. These "brothers and sisters of penance" took practical actions of "effective love," ... to counteract the evils of urban life. They attacked the sources of violence in a practical way by refusing to carry weapons. They renounced greed by a commitment to live in a simple manner. They moved to assist the "outsiders" of urban society through works of charity, organizing and serving in hospices for the sick and the poor. (22–23).

Dominic V. Monti, OFM, "Franciscan Life and Urban Life: A Tense Relationship," in *Franciscans in Urban Ministry*, Ken Himes, OFM, editor

**BROTHERS AND SISTERS OF ST. FRANCIS REGION****ANNUAL REGIONAL GATHERING****LifeWay Conference Center — Ridgecrest, North Carolina****August 12 -14, 2016****Chapter of Elections****ARG Theme: "Be Merciful as Your Heavenly Father is Merciful"****FRIDAY, August 12**

- 2:00 p.m. REC Meeting + National Visitors (Johnson Spring Board Room)
- 3:00 Registration: Mountain Laurel Lobby (Channel of Peace Fraternity)
- 4:00 Choir practice for cantors and musicians (Johnson Spring, 2<sup>nd</sup> Floor, Azalea B&C)
- 4:00 Spiritual Assistant meeting, Johnson Spring Board Room
- 5:00 Liturgy of the Hours Evening Prayer (Johnson Spring 2<sup>nd</sup> Floor, Azalea B&C)
- 5:30–6:30 Dinner buffet (tickets required)
- 7:00 Welcome, Opening Prayer (Johnson Spring 2<sup>nd</sup> Floor, Azalea B&C)  
Recognition: New Councils, New Attendees, Anniversaries  
Introduction of National Visitors
- 7:30 Presentation: Quinquennial Recap
- 8:15 First Call for Nominations
- 8:30 Social: Refreshments @ Mountain Laurel, conference connector level

**SATURDAY, August 13**

- 7:15-8:15 Breakfast buffet (tickets required)
- 8:15 Liturgy of the Hours Morning Prayer (Johnson Spring 2<sup>nd</sup> Floor, Azalea B&C)
- 8:45 Second Call for Nominations
- 9:00 Presentation — Cricket Aull, OFS: Remembering Fr. Linus (Part 1)
- 10:00 Third Call for Nominations
- 10:15 Break
- 10:30 Celebration of the Eucharist, Procession to Eucharistic Chapel  
(Stigmata of St. Francis Fraternity)

- Noon-1:00 Lunch buffet (tickets required)
- 1:00-4:30 Regional Fraternity Council Meeting/Chapter of Elections  
Johnson Spring Building - 2<sup>nd</sup> Floor, Room 3 A-D (Across from  
Azalea Room)
- \*\*\* Opportunity time for those not required to attend Regional Council Mtg.
- 1:00-4:30 (continued) Presentations, (Johnson Spring 2<sup>nd</sup> Floor, Azalea B&C)  
Below listed; others to be announced
- 1:15-2:15 Cricket Aull: Remembering Fr. Linus (Part 2)
- 2:30-4:45 Spiritual Assistant Enrichment Session, Johnson Spring Board  
Room
- 4:30 Quiet Time
- 5:00 Liturgy of the Hours Evening Prayer (Johnson Spring 2<sup>nd</sup> Floor,  
Azalea B&C)
- 5:30-6:30 Dinner buffet (tickets required)
- 7:00 Introduction of Newly Elected Council
- 7:30 Memorial for Deceased Members of Region  
(St. Michael the Archangel Fraternity)
- 8:00 Social: Refreshments @ Mountain Laurel, conference connector  
level

### **SUNDAY, August 14**

- 7:15-8:15 Breakfast buffet (tickets required)  
(Time to check out)
- 8:30 Liturgy of the Hours Morning Prayer (Johnson Spring 2<sup>nd</sup> Floor,  
Azalea B&C)
- 9:00 Presentation: Carolyn Townes, OFS (Johnson Spring 2<sup>nd</sup> Floor,  
Azalea B&C)
- 10:00 Recognition of newly professed  
Renewal of Commitment (all professed)
- 10:15 Celebration of the Eucharist — Mass of Installation
- 11:30 Adjournment — Closing Prayer — Closing Comments

\*\*\*\*\* Special information tables on various ministries, pilgrimages, etc. will  
be available in the Johnson Spring 2<sup>nd</sup> Floor corridor area.

Beverages will be available during break time outside Azalea B&C

\*\*\*\*\*

FRANCISCAN BOOKS AND ARTICLES WILL BE FOR SALE  
 (St. Francis Springs Prayer Center)  
 Johnson Spring Building – 2<sup>nd</sup> Floor, Azalea Room A

\*\*\*\*\*

\* Eucharistic Adoration Chapel — open Noon Sat until 10:00 AM Sun.  
Please sign up to spend quiet time with our Lord  
 (Chapel: Mountain Laurel Building, lower level - conference room #9)

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### **REGIONAL FRATERNITY COUNCIL MEETING**

Chapter of Elections

Saturday, August 13, 2016

\*\*\*\*\* 1:00 p.m. – 4:30 p.m.

Johnson Spring Building — 2<sup>nd</sup> Floor, Room 3 A-D (Across from Azalea Room)

Every *elected* Fraternity Minister and REC is a member of the  
 Regional Fraternity Council.

Please be present or delegate this responsibility to another member.

*OPENING PRAYER*

*Ritual of the Secular Franciscan Order*

Roll Call

Approval of Minutes

Treasurer's Report

Business:

Approval of Budget for 2017

ARG 2017: August 11–13 (Ridgecrest) Br. William Short, OFM

Calendar of Visitations/Elections – Sept. 2016/July 2017

Open Forum: Please discuss items with regional minister before meeting.

Comments from Regional Minister and National Visitors

Chapter of Elections

Adjournment & Closing Prayer

\*\*\*MEMBERS OF FRATERNITIES, NEWLY FORMING GROUPS AND  
 EMERGING COMMUNITIES ARE INVITED TO  
 OBSERVE THE COUNCIL MEETING.

**Brothers and Sisters of St. Francis  
Regional Executive Council Roster**

**Minister: DorothyAnn Rowland, OFS**

**Vice Minister: Frank Massey, OFS**

**Secretary: Christine Washington, OFS**

**Treasurer: Greg Savold, OFS**

**Formation Director: Sara Nell Boggs, OFS**

**Spiritual Assistant:  
Search In Progress**

**Area Councilors**  
**Barbara Garrison, OFS**  
**Julie Lorenz, OFS**  
**Carmen Madero, OFS**  
**Charles A. Meyer Jr., OFS**

**Area 1**

**AL:** Bessemer;

**GA:** Athens, Blairsville, Conyers, Duluth, Jonesboro;

**TN:** Chattanooga, Knoxville, Nashville

**Area 2**

**GA:** Augusta, St. Simons Island;

**NC:** Asheville, Charlotte, Hendersonville, Newton;

**SC:** Aiken, Charleston, Columbia, Greenville,  
Hilton Head Island, Spartanburg

**Area 3**

**NC:** Burlington, Elizabeth City, Fayetteville, Greensboro,  
Morehead City, Raleigh, Wilmington, Winston Salem;

**SC:** Garden City

**Archivist: Sara Nell Boggs, OFS**

**Communio Editor**  
**Joanita M. Nellenbach, OFS**

**Justice, Peace, Integrity of Creation Animator**  
**Carolyn D. Townes, OFS**

**Multicultural Commission Chair**  
**Willie Guadalupe, OFS**

**Youth/Young Adult Fraternal Animator**  
**Position Available**

**Prayer Ministry (online prayer requests)**  
**Area 1: Lori Moran, OFS**  
**Area 2: Dorothy Huebner, OFS**  
**Area 3: Bob Pearson, OFS**

Fraternity prayer coordinators submit prayer requests.



“Although he was especially attuned to hearing the Word of God through reading the Scriptures, Francis knew the Scriptures to be the living Word of God, and this Word pulled him into the current of created living beings. Francis found God in the cloister of creation. His love and understanding of the Incarnation, the Word made flesh, grew by touching, tasting, and seeing the good things of creation” (12).

*Care for Creation:*

*[a franciscan spirituality of the earth],*

Ilia Delio, OSF;

Keith Douglass Warner, OFM;

Pamela Wood

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**Communio**

is published quarterly for  
 members of the  
 Brothers and Sisters of  
 St. Francis Region  
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 Secular Franciscan Order  
 in the  
 United States of America.