

MARY, QUEEN OF ANGELS FRATERNITY

SECULAR FRANCISCAN ORDER—USA ✦ ALTOONA, PENNSYLVANIA

✦ AUGUST 2021 NEWSLETTER ✦

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Live a Life Worthy of Your Call



11 August



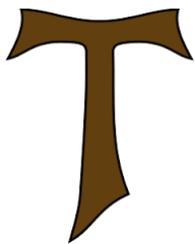
02 August

If you suffer with Him, you shall reign with Him,
if you weep with Him, you shall rejoice with Him;
if you die with Him on the cross of tribulation,
you shall possess heavenly mansions in the splendor of the Saints and,
in the Book of Life, your name shall be called glorious among humankind.
(Second Letter of St Clare to Agnes)

INFIRM and HOMEBOUND “The brothers and sisters, progressing in age, should learn to accept illness and increasing difficulties and to give a deeper sense to their life” (GC 27). In your charity, please remember in prayer, and in personal visits, our homebound members: **at Home:** Janet Azeles, Camilla Palazzi, Cheryl Hengst; **at Garvey Manor:** Fr Adrian, Fr Terrence; **at St Stephen’s Living Center:** Mary Rita Stoltz; **at Graystone Manor:** Shirley Dougherty; **at St Bernardine Monastery:** Friars Eugene, Robert, Anthony, Giles, Seraphin, Patrick and Steven. Please inform our Infirmarian, **Mike**, of any member who is infirm and/or homebound so that a visit can be arranged and/or a card be sent, bringing them our prayers and fraternal wishes.



CHAPTER OF ELECTIONS



The Fraternity and the Fraternity Council have met in-person the months of June and July. Professed members who remain active are expected to attend and share fraternity with each other. Sadly, only a few take their profession to the Secular Franciscan Order seriously. The courtesy of a phone call to indicate one’s absence is always welcome.

Eighteen months of physical and social isolation or being restricted to one’s home has caused havoc to the human spirit. “Stay at home” has become an indelible stamp on our minds. The result—we don’t feel like doing much of anything. Why get dressed up for Mass when it can be watched on television in pajamas on the couch. The need to strengthen our bonds with each other is the work of each member. “A sense of community will make them joyful and ready to place themselves on an equal basis with all people...” (Rule 15).

The date for the Chapter of Elections is set for 3 October 2021, the regularly scheduled time for the gathering of the fraternity. New leadership positions will be taken from among the members. The slate of nominees are:

- For Minister: Guido Santella, OFS
- For Vice Minister: Dave Balestino, OFS
- For Secretary: Kathi Sallers, OFS
- For Treasurer: Debbie Santella, OFS
- For Formation Director: Mike Laratonda, OFS
- For Councilor: Carol Peo, OFS



Nominees will be taken from the floor. “Perpetually professed of the fraternity have active voice, that is, can elect, and passive voice, that is, can be elected. The presence of more than half of the number of those having the right to vote is required for the valid celebration of the elective chapter” (GC 77: 1,4). Votation by law must be in person. Let us draw close to each other. So much vitality of fraternal life hangs in a balance.

LOOKING FOR THAT SPECIAL GIFT

Should you be looking for a religious gift, books, cards, or a gift for any occasion, visit The Friar’s Nook across from St Bernardine Monastery, Route 36 South, 4 miles from Hollidaysburg. **Now open Monday through Saturday, 10 AM to 4 PM.**



SOCIAL THOUGHT OF POPE FRANCIS

The Catholic Church pursues a mission that includes many dimensions. As “Mother and Teacher” (“*Mater et Magistra*,” Pope St John XXIII), and for well over a hundred years, popes have addressed **deep concerns about injustice and disorder in modern society**. A large body of encyclicals and documents known as CST—Catholic Social Teaching—was developed to express **the values and principles of the Gospel that should influence human relations and govern public life and the economy**.



Such topics address the protection of human dignity, the rights of workers, family life, respect for the natural environment, solidarity, service to “the least and poorest among us,” and the duty to promote peace and reconciliation.

On each of these topics Pope Francis has not only embraced the existing teachings of previous popes and church councils, but significantly advanced them—updating the message and putting his own name on the tradition of social justice advocacy he inherited.

Catholic Social Teaching (CST) is the place where the Church turns its face most deliberately to the wider world—the **Church’s theology where the Catholic lay faithful receive moral guidance as they encounter complex worldly realities** such as politics and the economy. This guidance is communicated by the Church’s Magisterium, papal encyclicals, pronouncements and documents of the Bishops, Biblical references, and the decrees and constitutions of the Second Vatican Council, especially “The Pastoral Constitution of the Church in the Modern World” which is addressed to the laity and their role in society.

After his election in 2013 as the 266th Successor of St Peter, we have seen Pope Francis’ motivation to publicize and address social problems and great injustices, **providing effective leadership in how Catholics throughout the world pursue a commitment to social justice**. The Holy Father is rooted in social thought. You recall

- four months after his election he traveled on short notice to the Mediterranean island of Lampedusa, a stopover point for desperate refugees fleeing to Europe from Africa, to mourn the thousands of victims of shipwrecks near that “island of tears.” He called attention to the deepening crisis of migration worldwide, and appealed for more humane public policies regarding immigrants in all lands;
- on a tone more joyful was his trip later that same month to Rio de Janeiro to celebrate World Youth Day where he inspired young people to renew their faith and take up the duty of service to humankind, incorporating conscious and sacrificial efforts to pursue social justice into their way of life; and
- his speech to the United States Congress, reminding the legislators of the picture of Moses, the Law Giver, overlooking the chamber, but more especially of four great Americans they should emulate: Abraham Lincoln and his love for the law; Martin Luther King, Jr and his dream of desegregation and end of racism; Dorothy Day for her social justice advocacy of the poor; and Thomas Merton for his theology of love and his writings of peace and justice.

His key obligations are before us: “**practice social responsibility**” and “**living a life of charity**.” Father Christopher will have more on this CST topic in the next newsletter.

800th ANNIVERSARY of MEMORIALE PROPOSITI—1221-2021
Ancient and Fundamental Rule of Franciscan Penitents

by Father Lino Temperini, T.O.R.

Preceding Years

Francis of Assisi and his followers represent an event of great resonance for the Church and society in the 13th century. Born in **1182**, after his youthful adventures, dominated by ambitions of glory and wealth, and after seven years of discernment following the war against Perugia, on 16 April **1208** he finally knew his evangelical vocation. Having listened to the Gospel during Mass at the Portiuncula, Francis was filled with a divine light and exclaimed with enthusiasm: “This I want, this is what I seek, this is what I desire with all my heart” (1C22). In the Spring of **1209** Pope Innocent III authorizes these “men of Assisi” to preach penance and peace everywhere (1C33). In **1211** the Franciscan Penitents (Third Order) began. **1212** Clare begins the contemplative Order of the Poor Clares. **1215**, the IV Lateran Council prohibited the foundation of new religious Orders to better guarantee orthodoxy and curb heretical deviations.

The Franciscan Penitents or Third Order

As for terminology, it is equally correct to speak of “Franciscan Penitents” and “Third Order Franciscans” or “Tertiaries.” Keep in mind during the **13th century**, the first century of its existence, the Franciscan Third Order was united, and included two orientations—Secular and Regular—governed by the same ecclesial norms and animated by the same spirituality. By the end of the century, the distinction as to lifestyle and socio-charitable activities will become accentuated. By **1323**, the two orientations will constitute two distinct Orders: the Third Order *Secular* (OFS), and the Third Order *Regular* (friars, nuns and sisters of the TOR).

The Franciscan Third Order *originated* from the witness and itinerant preaching of St Francis **after 1208**. Men and women, young people and adults, want to live the Gospel with greater commitment, live the Poverello of Assisi. This ecclesial and prophetic innovation takes place alongside the new society that is being established in this period of human history. To follow Christ more closely; to love God as a friend; to love one’s neighbor as oneself, especially the most marginalized; and to love every creature—is the mirror of divine perfection.

Seeing so much enthusiasm and asking the Lord for inspiration, in **1211**, Francis decides to found the Third Order in order to call everyone to salvation. The Franciscan Penitents grow rapidly and spread just as did the Franciscan First Order. In **1215**, Francis offers the penitent brothers and sisters a plan of spiritual life in the *First Letter to the Faithful, Chapter 1*—“Those who do penance.” Because of an increase of numbers of penitents, there was an urgent need to organize this spontaneous movement and to order it with a canonical rule, according to the norms of the IV Lateran Council in 1215.

On **20 May 1221** Francis and Cardinal Ugolino (Cardinal Protector of the Franciscans (friars, nuns, tertiaries), the future Pope Gregory IX, propose a synthesis of ecclesial norms for the penitential life in the ***Memoriale Propositi***, a juridical and highly spiritual document.

In **1289**, the first Franciscan Pope Nicholas IV, will confirm the document as the official rule of the Franciscan Penitents, declaring that while it was given by St Francis and therefore it is untouchable, it could be updated. [More on this in the September newsletter].

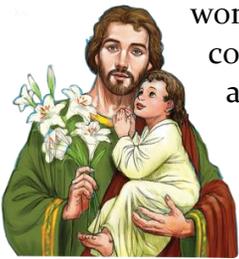
REVISED CALENDAR

01 August: NO Fraternity Gathering (*Summer break*)
24 August: Fraternity Council Meeting
05 September: Labor Day Weekend
12 September: Fraternity Gathering



THE YEAR OF SAINT JOSEPH—Pope Francis' Meditation

St Joseph found happiness not only in mere self-sacrifice, but also in self-gift. In him, we do not see frustration, only trust. His patient silence was the prelude to expressions of trust. Our world today needs fathers, not tyrants who domineer others as a means of compensating for their own needs. St Joseph's gift of self, rejects those who confuse authority with authoritarianism, service with servility, discussion with oppression, charity with a welfare mentality, power with destruction.

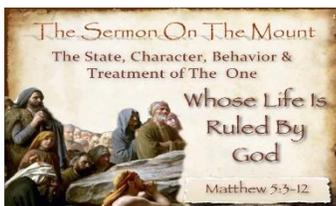


Every true vocation is born of the gift of oneself, the fruit of mature sacrifice. The priesthood and consecrated life likewise require this kind of maturity. Whatever our vocation, whether to marriage, celibacy or virginity, our gift of self will not come to fulfillment if it stops as sacrifice. Were that the case, instead of becoming a sign of the beauty and joy of love, the gift of self would risk being an expression of unhappiness, sadness and frustration.

St Joseph,
model of patience † pillar of families † hope of the sick † patron of the dying,
pray for us

COMMITMENT

If we only knew
the desire of the heart of St Francis
to give a human face to the Gospel
for the people of our day.



Would we then walk more boldly?
Study more earnestly?
Live more vigorously?
Animated by a Rule
that calls us to a world dying in a drought of love?
What will we leave to our world?

What will be our gift as we commit ourselves to this Secular Franciscan Rule?

*Think it through. Realize how precious is the gift of your commitment.
Every day begin with praise and ending with thanks, with a middle that is Gospel lifestyle.*

SAINTS and BLESSEDS of the FRANCISCAN FAMILY in August 2021

- 02 **St Mary of the Angels of the Portiuncula** *Fraternity Feast Day*
04 St John Vianney, Secular Franciscan, 1859
05 Bl Frederick Janssoone, 1st Order friar, 1916
06 **The Transfiguration of the Lord**
07 Bls Agathangelus & Cassian, 1st Order Martyrs of Ethiopia, 1638
08 **St Dominic de Guzman, Founder of Order of Preachers**, 1221
09 Bl Maria Francesca Rubatto, Third Order religious, 1904
11 **St Clare of Assisi, Foundress 2nd Order of Poor Clares**
12 Bl Innocent XI, Secular Franciscan Pope, 1689
13 Bl Novellone of Faenza, Secular Franciscan, 1280
13 Bl Mark Cristofori of Aviano, 1st Order friar, 1699
14 St Maximilian Kolbe, 1st Order Martyr of Auschwitz, 1941
15 **The Assumption of the Blessed Virgin Mary**
16 St Roch of Montpellier, Secular Franciscan, 1327
16 Bl Francis Cichi of Pesaro, Secular Franciscan, 1350
18 Bls John Louis Loir & Companions, 1st Order Martyrs of France, 1794
19 St Louis of Toulouse, 1st Order Bishop, 1297
21 St Pius X, Secular Franciscan Pope, 1914
23 Bl Bernard of Offida, 1st Order friar, 1694
25 **St Louis IX, Secular Franciscan King of France**, *OFS/TOR Patron, 1270*
25 Bl Maria del Transito Cabanillas, Third Order religious, 1885
29 Bl John of Perouse, 1st Order friar, 1231

OUR SERVANT-KING

The French people of the 18th century and the Secular Franciscan Order both revere St Louis IX as a person of heroic virtue. He was an avid lover of justice, and renowned for his charity. Beggars were fed from his table; he ate their leavings, washed their feet, ministered to the wants of lepers, and daily fed hundreds of the poor.



St Louis was a patron of architecture. The Sainte Chappelle was constructed in his reign as a reliquary for the Crown of Thorns. It was under his patronage that the “College de la Sorbonne” was founded, named after Robert of Sorbonne, which became the seat of the theological faculty of Paris, the most illustrious seat of learning in the medieval period. St Bonaventure and St Thomas Aquinas both studied and taught theology in Paris.

F Y I In 1971, Pope St Paul VI convened the Synod of Bishops from around the world, by scrutinizing “*the signs of the times*,” and issued a document “*Justice in the World*,” reminding **the Catholic faithful’s mission to further justice in the world, and to be ready for engagement with the political events of the day**. Secular Franciscan Rule 15 impels us. Important for the following article on Critical Race Theory.

CRITICAL RACE THEORY (CRT)---Christopher Rufo, Georgetown University

At the recent meeting of the Fraternity Council a fact sheet was presented on the topic: "Critical Race Theory." A lively discussion took place since different views of this theory are projected by 24/7 news outlets. A 14 July letter to the editor appeared in the Altoona Mirror. Both the fact sheet and the letter to the editor claim one significant element of **CRT: its claim that racism exists in systems and structures, as opposed to consisting merely of private acts of bigotry committed by individuals.** We are now exposed to another topic that might become explosive because of mis-information. Be certain you are quoting the truth.

CRT has become **the default ideology in our public institutions.** It has been injected into government agencies, public school systems, teacher training programs, and corporate human resources departments in the form of diversity training programs, human resource modules, public policy frameworks, and school curricula.

Be aware of these euphemisms deployed by its supporters to describe critical race theory, including "**equity, "social justice," "diversity and inclusion," and "culturally responsive teaching."** Critical race theorists are masters of language construction. Neo-Marxism is a hard sell so, *equity*, for example, sounds non-threatening, and is easily confused with the American principle of *equality*. To them, equality represents "mere nondiscrimination" and provides "camouflage" for white supremacy, patriarchy, and oppression.

CRT practice in federal government:

- the Department of Homeland Security was telling white employees they were committing "micro-inequities" and had been "socialized into oppressor roles;"
- the Treasury Department held a training session telling staff members that "virtually all white people contribute to racism" and that they must convert "everyone in the federal government" to the ideology of "anti-racism;"
- the Sandia National Laboratories, which designs America's nuclear arsenal, sent white male executives to a three-day re-education camp, where they were told that "white male culture" was analogous to the "KKK," "white supremacists," and "mass killings."

CRT practice in education:

- in California, an elementary school forced first-graders to deconstruct their racial and sexual identities, and rank themselves to their "power and privilege:"
- in Missouri, a middle school forced teachers to locate themselves on an "oppression matrix," based on the idea that straight, white, English-speaking, Christian males are members of the oppressor class and must atone for their privilege and "covert white supremacy."

Critical race theorists must be confronted with and forced to speak to the facts. For a successful strategy, three parts: governmental action, grassroots mobilization, and an appeal to principle. Above all, we must have courage. Courage to stand and speak the truth; to withstand epithets; to face the mob; to shrug off the scorn of the elites. We must overcome fear that prevents us from speaking out. Courage begets courage. Truth and justice are the principles we cherish.