

Be A Franciscan

A publication of the vocation ministry of Holy Name Province

Cardinal McCarrick Ordains Two Friars



From left: Fr. Cidouane Joseph, Cardinal Theodore McCarrick and Fr. Erick Lopez

May 21 was a day of celebration for Holy Name Province as friars from throughout the Eastern Coast gathered at Holy Name of Jesus Church on Manhattan's Upper West Side for the ordination of Cidouane Joseph, OFM, and Erick Lopez, OFM.

For both men, this joyful event was "an opportunity to extend Christ's love, compassion and healing to the people whom

we have been called to serve."

Cardinal Theodore McCarrick, archbishop emeritus of Washington, D.C., presided at the 11 a.m. Mass. He was assisted by Provincial Minister Fr. John O'Connor, OFM, Provincial Vicar Fr. Dominic Monti, OFM, and Fr. Thomas Conway, OFM, director of post-novitiate formation.

Family and friends of the newly-ordained priests participated in the celebration. They were joined by parishioners of St. Patrick-St. Anthony Church in Hartford, Conn., and St. Camillus in Silver Spring, Md., where both men have served.

According to vocation director Fr. Brian Smail, OFM, the occasion "reflected the rich cultural traditions of both friars being ordained. The scripture readings and music were in French, French Creole, and Spanish, and Cardinal McCarrick directed his remarks in Erick and Cid's native languages." He added: "I think it is a wonderful representation of the internationality of the Franciscan Order, as well as the cultural diversity of the friars of Holy Name Province."

Meet Our Newly-Ordained Priests

Fr. Cidouane Joseph, OFM

Cid, 44, was born and raised in Haiti. After earning a bachelor's degree in theology from the Grand Seminaire Notre Dame, he came to the United States in 2002. Cid came to know the friars through his work with the Haitian community at Holy Name of Jesus Church in Manhattan. He said, "I was able to see firsthand what the friars were, the way they ministered to the people, and how they were brothers to one another."

Cid received a master's degree in pastoral studies from the Washington Theological Union in Washington, D.C., in 2009, and has completed a hospital chaplain residency year at Georgetown University Hospital. He will return to Holy Name of Jesus Church as parochial vicar and hopes to continue his work in hospital chaplaincy. Reflecting on his new role, Cid said, "I look forward to being a priest. It is satisfying because when you give, you also receive."

Fr. Erick Lopez, OFM

A native of Cuba, Erick holds a bachelor's degree in radiochemistry from the Instituto de Ciencias Nucleares de Ciudad de la Habana. He converted to Catholicism at age 21, when he and his family got to know the Daughters of Charity of St. Vincent de Paul in Colombia. After moving to the United States in 1999 and settling in Hialeah, Fla., Erick became acquainted with several friars involved in Holy Name Province's Ministry of the Word.

Erick, 38, earned a master's degree in divinity this spring from Washington Theological Union and will serve as parochial vicar at St. Camillus Church in Silver Spring, Md. Regarding his upcoming assignment, he said, "I have been involved in parish ministry and liked it very much. I want to be present to people as the people in my life have been present to me." He may also join the Ministry of the Word team.

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The Journey of the Heart into Wisdom

Feast of St. Bonaventure — Doctor of the Church — celebrated July 15

By Br. F. Edward Coughlin, OFM

In the person of St. Bonaventure, the Franciscan spiritual tradition has been blessed with a gifted guide toward understanding what it means to live in the presence of God day after day. Each of his works, whether categorized as theology, asceticism, spirituality or mysticism, invites the reader to make the spiritual journey into the wisdom that comes through true experience as envisioned by this great Franciscan saint. Bonaventure is a Doctor of the Church, a title given to individuals who are recognized by the church as having been of major importance, particularly regarding their contribution to theology or doctrine.

Despite the diversity of his works, the variety of forms they take and the different audiences to which they were first addressed — friars, sisters, laity — St. Bonaventure urged everyone to believe, understand, contemplate and become enflamed with the love of the triune God.

Bonaventure's works are steeped in the richness of the Christian tradition. Later generations of scholars and spiritual pilgrims would subsequently find in him a significant theologian of the past to be a partner in conversation; a partner whose efforts may help shed light on our present situation.

When he entered the Franciscan Order in Paris sometime between 1238 and 1243, Bonaventure was quickly recognized as one of the most intellectually outstanding followers of St. Francis of Assisi. He went on to play a significant role in the early development of the Franciscan theological tradition.

Bonaventure was also an outstanding teacher and preacher. Following in the footsteps of some of the Franciscan Order's earliest masters, he began lectur-



Fulda (Germany) School of Painting, 18th century, St. Bonaventure, 1765, Oil on panel, Collection of the Franciscans of the Holy Name Province

ing on the Bible in 1248, and later on other major theological works. As regent master at the Franciscan house in Paris, he was charged with the threefold responsibility of *reading* Sacred Scripture, *disputing* theological questions, and *preaching* before the university body. His formal teaching career abruptly ended in 1257, when he was elected the seventh General Minister of the Order.



Br. Ed is interim director of the Franciscan Institute and vice president of Franciscan Mission at St. Bonaventure University in Allegany, N.Y. He is also a member of Holy Name's Provincial Council.

Excerpted from E. Coughlin, *Introduction, Works of St. Bonaventure X: Writings on the Spiritual Life* (Franciscan Institute Publications, 2006).

As a creative pastoral leader, Bonaventure put the depths of his own faith experience and the theology of the schools in the service of the pastoral needs of the rapidly growing Franciscan movement. For example, as General Minister, he played a significant role in the organization and subsequent chapter approval of the *Constitutions of Narbonne* (1260). According to Fr. Dominic Monti, OFM, Provincial Vicar of Holy Name Province, these constitutions and his *Major Life of St. Francis* (1263) would shape the "ideals and life of the brotherhood for generations to come."

In his other writings, Bonaventure addressed critics who questioned openly the Order's Mendicant-Franciscan identity and even its existence. He involved himself in some of the most significant theological-philosophical questions of his time with clarity and theological insight.

Bonaventure's creative pastoral leadership is perhaps most evident in his works of spiritual, ascetical and mystical theology. He seemed eager to take advantage of different opportunities to instruct and encourage people to open themselves to God's grace-filled presence in their lives, to know through experience God's wisdom, and to strive to live in the love that is God as best they could. Many of these texts were afforded normative status as classics toward which successive generations of Franciscans and others turned in search of wisdom and understanding.

Friar Reflections on St. Bonaventure

“ St. Bonaventure worked tirelessly to restore the Order to the original fervor of St. Francis and is often referred to as the second founder. His joining together of the simplicity and joy of Francis with the depth of knowledge and spirituality of his own writings became his legacy to the Franciscan Order. ”

— Fr. Mathias Doyle, OFM, former president of St. Bonaventure University, Allegany, N.Y., resides at St. Bernardine of Siena Friary, Loudonville, N.Y.

“ In his many writings, we are reminded very clearly that the love of God is always at the center of everything we do. For Bonaventure, God does everything out of love. He saw evidence of that love everywhere. This approach becomes the unique vision of a Franciscan way of living. ”

— Fr. Richard Husted, OFM, served as pastor of St. Bonaventure Church, Allegany, N.Y., from September 2002 to July 2011. This summer, he moves to Pompton Lakes, N.J.

What Does it Mean to Say that God is Calling Me?

By Fr. Warren Sazama, SJ

We often hear it said that we all have a vocation — but what is a vocation anyway? I’ve thought a lot about this question since I’ve been vocation director. It’s not a “thing” inside of us. Nor is it a “thing” outside of us that we search to find as on a treasure hunt. Sure, it means “God’s call” to us, but that’s merely a translation of the Latin root *vocare*, “to call.”

In trying to understand what a vocation truly is or what we’re actually doing when we search to discover our vocation in life, it might be helpful to look at two extreme positions. As my novice director used to tell us, the truth is often somewhere in the middle.

Extreme Measures

One extreme position is that God has a blueprint for each of us. To discover our vocation in life is to figure out and follow that blueprint. If we deviate from God’s plan for us, we deviate from God’s will,

and outer experiences. Listening to God’s call is an interactive process — a dialog — between God and us.

If we look at the major, archetypal calls in scripture, we see this pattern borne out. Whether it is Abraham, Moses, Samuel, Jeremiah, Mary, Jesus or Peter, they all somehow hear God’s voice, often in the interior of their hearts and sometimes through external experiences. Regardless of how they hear God’s voice, each of these models from scripture eventually responds generously and openly. After a time, their calls seem obvious and



tion in life, what this means is that God speaks to each of us in a personal way and has a preference for us. If we listen and respond, we grow to possess a sense of clarity about what our vocation in life is.

It’s a truly wonderful, joyful experience to grow aware in this way. At the same time, it’s important to remember that one’s initial intuition about a vocation rarely is accompanied by much peace and clarity. Usually it is accompanied by doubt and confusion — perhaps even anxiety. Staying faithful to the conversation with God in time brings a growing sense of clarity about what’s right for you — what will bring you peace and joy.

If you’re presently discerning your calling and are experiencing uncertainty, trust that God is speaking to you and that, if you try to listen and respond, you’ll find your way.

Enjoy the journey. May God bless your every step!

God is engaged in a lifelong dialog with us. Our role in the dialog is to pay attention, listen and try to respond.

and we’re lost. The other extreme is that God’s call to all of us is the same — to be united with God and to use our gifts in service of our neighbor. The particulars of how we do this are up to us.

A middle view comes out of my Jesuit, Ignatian tradition, which sees God as actively and personally involved in each of our lives. God speaks to us directly in our hearts, minds and souls, through our thoughts and feelings, and through our inner movements and desires. However, not all of our inner thoughts, movements and desires come from God. Therefore we have to discern which are from God and which are not. God is engaged in a lifelong dialog with us. Our role in the dialog is to pay attention, listen and try to respond.

In this Ignatian view, we discover what God is calling us to by paying attention to what gives us the most life, energy and joy. Where do your interests lie, and how will you order your life to pursue these interests?

God Speaks Through Experiences

So a vocation is literally “God’s call,” a call that we hear by listening to God’s voice within us as God speaks through our inner

literally define who they are. But this is not the case initially.

At first each one responds with confusion and doubt. But as they try to listen attentively and respond generously and openly, they eventually discover what God is calling them to. And the more deeply they respond over time, the clearer their sense of having been called becomes. They develop a genuine, profound sense of vocation.

So when we say that we all have a voca-



Fr. Sazama serves as president of Marquette University High School in Milwaukee, Wis. He entered the Jesuits in 1964 and was ordained in 1977. He was a long-time teacher at Marquette High before assuming the position of president.

Excerpted from “What Does it Mean to Say that God is Calling Me?” (TrueQuest Communications, 2003). Reprinted with permission from VocationNetwork.org.

Reflection Questions

1. What is God’s call for my life? How is God speaking to me? Am I listening?
2. What gives me the most life, energy and joy? Where is my passion?
3. How am I responding to God’s call? Am I staying faithful to my ongoing conversation with God?

Confessions of a First Year Student at Holy Name College



By Br. Michael Reyes, OFM

In the middle of my bulletin board, above the pile of class schedules, liturgical and ministry assignments, and many other items, is the icon *St. Francis, Jongleur de Dieu*. Created by Br. Robert Lentz, OFM, on the occasion of his solemn profession last summer, it depicts Francis as the joyful *jongleur* or juggler for God's people and the heavenly court. The golden balls may represent many things — faith, hope and charity, the three vows religious take, or the three branches of the Franciscan family. As an artist, I process thoughts and express myself with images. So, when Fr. Brian Smail, OFM, approached me to write a reflection about my first year as a simply professed friar, I chose *St. Francis, Jongleur de Dieu* as the image that best captures my experience.

During my stay at Holy Name College, the Province's house of studies in Silver Spring, Md., I have learned how to be a

jongleur — to juggle and balance not just three golden balls, but maybe five, six, and sometimes more. The balls represent the many facets of my life such as prayer/spiritual life, community, religious life, academics, family, ministry and personal needs. Each ball is essential and valuable. A juggler's constant attention and focus are needed to keep all the balls afloat and in motion.

There were moments when it felt like the balls were getting heavier or my arms were getting weaker. This happened when a midterm examination fell on the same day as an important ministry event or when I had to put aside working on an icon of Christ to finish a Church history paper.

During these times, the friar community at



Br. Michael Reyes, OFM, (above) was born in San Pablo, Laguna, in the Philippines. After moving to the United States, he worked as a programmer/analyst in New York City. Michael got to know the friars at St. Francis of Assisi Church in Manhattan, and joined the Order in 2008. He recently completed his first year of graduate studies at Washington Theological Union.

St. Francis, Jongleur de Dieu, Br. Robert Lentz, OFM, © 2010. Courtesy of Trinity Stores, www.trinitystores.com.

Holy Name College was a blessing to me. Their encouragement and support enabled me to overcome the challenges that I encountered. Simple yet warm gestures — such as proofreading and critiquing a course paper, making me a pepperoni and cheese omelet at six in the morning, sending encouraging text messages during examination week, and asking how my day was the moment I stepped inside the friary — made a difference. The friars reassured me that I am not alone in this journey. As an extra pair of hands, they helped me find balance and comfort in juggling the responsibilities and priorities of being a friar in formation.

I am a “novice juggler,” a “friar in training,” who has grown since I entered the Order three years ago. Yet, I am aware of how much more I have to learn and grow. The formation program is filled with situations that are outside my comfort zone and challenge many of my self-defined capacities. However, embracing these experiences with an open mind, heart and soul has allowed me to see the many graces they have brought to my Franciscan journey. These graces nourish my growth and maturity. They sustain and will continue to sustain my capacity to embody the spirit of *Jongleur de Dieu*.

Br. Dwayne Fernandes, OFM

Date of Birth: Feb. 6, 1969

Hometown: Mumbai, India

Hobbies: Jazz piano, dancing, culinary arts

Graduate Education: Master of divinity from Newman Theological College, Edmonton, Alberta

Recent Experience: Over the past 10 months, I have been ministering to the community of St. Francis of Assisi in Raleigh, N.C. My spirituality stems from growing and journeying with God's people. It not only provides a sense of solidarity, but also a vision of priesthood that fully endorses partnership in ministry.

Answering the Call: I worked in the areas of hospitality and marketing before entering religious life. Following four years as a seminarian in the Diocese of Bombay, I joined the Franciscans of Christ the King Province in western Canada in 2005. After spending my novitiate year at St.

Paul's Church in Wilmington, Del., I transferred to Holy Name Province because I felt it afforded me the freedom to be, create and serve. I find my joyous call and happiness in loving God and my neighbor. Being there for the “other” is paramount to me. It is where my understanding and love for the Trinity and all of creation abounds.



Read more of Dwayne's vocation story online at blog.BeAFranciscan.org.

HNP's Commitment to Ministry with Young Adults

By Katie Sullivan

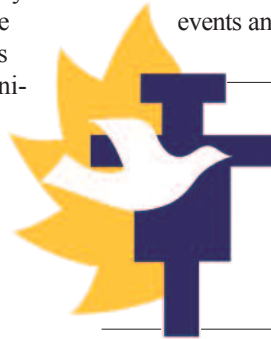
Two distinct hallmarks of Holy Name Province are the commitments to people who are poor and marginalized and to young adult ministry. Lived in many ways throughout the Province, one particular expression of these commitments is the Franciscan Volunteer Ministry.

FVM evolved from the desire of seniors of Siena College, located in Loudonville, N.Y., to do post-graduate service in a Franciscan setting. A ministry of Holy Name Province, it is a yearlong, full-time, faith-based volunteer program officially incorporated in 1989. The mission statement expresses the formation of the laity through collaboration with the friars and commitment to the core values of intentional community, direct ministry and expressed prayer.

To be an Franciscan Volunteer Minister is a calling. Those who serve are seeking a way to explore and grow in their relationship with God. One result of answering that call, for one or a possible second year, is that volunteers gain clarity of their lives' vocations. Our alumni have gone on to pursue a variety of careers, and some have entered religious life.

Anthony of Padua Church in Camden, N.J., our volunteers assist with everything from music ministry to religious education, from youth group to the community garden. They also help out at the school and spend time with the family of Francis House, which is a day program for people affected by HIV/AIDS.

Our volunteers also serve alongside the team who operate the daily soup kitchen at St. Francis Inn in Philadelphia, Pa. They prepare, cook and serve 10 meals a week for guests who range from newborns to seniors, growing in relationships and learning what other needs exist. Other activities include coordinating children's events and hosting volunteers from a variety of organizations.



Those who serve with the Franciscan Volunteer Ministry are seeking a way to explore and grow in their relationship with God.



FVM Chris McNabb greets guests at the St. Francis Inn 2010 Christmas party in Philadelphia.

The FVM experience is a time of giving one's self, but the fruits received in terms of personal and faith growth are immeasurable. Serving with people whom society often neglects or belittles highlights the reality that we are all loved by God and that we are one family.

Sharing in the friars' lives of community, service and faith is truly a privilege. It shows that we are not solely individuals, but rather part of a family that is committed to walking together in this journey of life. In our 22 year history, about 170 alumni have worked and prayed with more than 80 friars.

FVM currently works with the friars at three sites. At St.

Finally, FVMs are actively involved in St. Paul's and St. Joseph's Churches in Wilmington, Del. There they teach English as a new language to immigrants, serve at the women's prison, and share in the celebration of Mass with the migrant community who work at the local race track.

One ministry that all FVMs hold in common is living as intentional communities. They live in the neighborhoods where they serve with the friars. They share their faith life with each other, praying at least once a week and participating in four retreats throughout the year. To celebrate joy — a special dimension of Franciscan charism — FVMs have one fun event each week. And, each week, they gather with the local Franciscan community to pray and share a meal.

Because of the friars of Holy Name Province, FVM is a beautiful opportunity and gift. It is a year of great challenges and joys, and of love lived in service.

A native of Washington, D.C., Katie Sullivan is the executive director of the Franciscan Volunteer Ministry. Before her 13 years as staff of FVM, she served as a Franciscan Volunteer Minister for two years. She claims "Cam-adel-ington" as her home base because of her connections with all three FVM sites.



Several of our friars joined the Order after spending time as Franciscan Volunteer Ministers. This experience proved helpful to them in their discernment to our way of life. For further information on volunteer opportunities, contact:

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Be A Franciscan is published quarterly by the Franciscan Vocation Ministry of Holy Name Province in conjunction with the Province's Communications Office.

Comments are welcome.



Franciscan Vocation Ministry HOLY NAME PROVINCE

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The **Franciscan Vocation Ministry** promotes vocations to the Franciscan way of life and the ministries of **Holy Name Province**. We offer:

- Information on our Order, the admissions process and the initial formation program
- Consultation and assistance with discernment to religious life
- Come and See weekends, discernment retreats and other events
- This newsletter highlighting vocation activities

For further information, please contact:

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Save the Date

We welcome you to join us for the following joyous celebrations of our friar life.

- June 30: Jubilees of Profession Celebration**
St. Francis of Assisi Church, New York
A commemoration of our brother friars who are observing 25 and 50 years as professed Franciscans
- Aug. 27: Solemn Profession of Vows**
St. Francis of Assisi Church, New York
A liturgical celebration of our brothers making their final commitment to our Franciscan fraternity

**Wish you knew
what is going on with
the friars more than
quarterly?**

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