



THE PADRE PIO FRATERNITY

SECULAR FRANCISCAN ORDER

THE BROTHER AND SISTERS OF ST. FRANCIS REGION



I love you this much!



Photos by Louis Coker, ofs

January 22nd We Welcomed 13 New Orientees

Jeanne Casciere, Charlie Felix, Joan Monti, Mike Oeser, Deacon Phil and Anna Rzewnicki, Alexandra Rommel, David Shick, Sharon Theil, Ronda Watts, and Gladys and Ben Whitehouse attended our first session of orientation and it appears they will be with us next month. It was a pleasure to see how the orientees all fit in easily participating at both orientation and ongoing formation. The pictures above and below show them mingling at the gathering for ongoing formation which concerned the *OFS Rule, Article 6* - *They have been made living members of the Church by being buried and raised with Christ in baptism; they have been united more intimately with the Church by profession. Therefore, they should go forth as witnesses and instruments of her mission among all people, proclaiming Christ by their life and words. Called like Saint Francis to rebuild the Church and inspired by his example, let them devote themselves energetically to living in full communion with the pope, bishops, and priests, fostering an open and trusting dialog of apostolic effectiveness and creativity.*



Fellowship Time



February 18th
Valentine Brunch
@ the Oeser's
@ 11am

**PADRE PIO
PICNIC
POTLUCK:
SATURDAY
MAY 6, 2017**

See page 2



**If I do not have
love,
I am nothing!**

1 Corinthians 13

"If I speak in the tongues of men or of angels, but do not have love, I am only a resounding gong or a clanging cymbal. **2** If

I have the gift of prophecy and can fathom all mysteries and all knowledge, and if I have a faith

that can move mountains, but do

not have love, I am nothing. **3** If I give all I possess to the poor and give over my body to hardship that

I may boast, but do not have love, I am nothing. ..."

February Devotion 2017

February is the month dedicated to **the Holy Family**. Though the start of the Lenten season changes within the calendar year, a fair-sized portion of February gives us a space of time between the Christmas celebrations and the increased focus on Jesus's public life and ministry, which occurs in Lent. It is a **transition from the feast of Christmas to the fasting of Lent**. Therefore traditionally February has become a time to recall the Holy Family; within the Holy Family is where Jesus spent the time between his birth and embarking on his public journey.

The Pope's Prayer Intention for February

Starting in 2017 the Pope will present only one prepared prayer intention per month, rather than the two presented before this year. He plans, however, to add a second prayer intention each month related to current events or urgent needs, like disaster relief. The urgent prayer request will help mobilize prayer and action related to the urgent situation. The Apostleship of Prayer will publish these urgent prayer intentions on this website as soon as we receive them from the Vatican.

February Intention~ *Comfort for the Afflicted.*

Let us pray: That all those who are afflicted, especially the poor, refugees, and marginalized, may find welcome and comfort in our communities.

Saints for February

2. Presentation of the Lord
- 2 Bl. Maria Angela Astorch, Virgin
- 2 Bl. Rafael Chylinski devoted his life to prayer, and he cared for the poor and the sick, often serving water to the dying. He worked on saving souls, and was an exorcist.
3. St Blasé Pascal - blessing of throats
4. Joseph of Leonissa, priest, I Order
6. Peter Baptist, Paul Miki and companions, martyrs, I and III Orders -- Memorial
7. Colette, virgin, II Order
9. Bl. Mother Maria Theresa Bonzel
10. Conrad of Piacenza, hermit, III Order
11. Our Lady of Lourdes
28. Shrove Tuesday (Eve of Ash Wednesday)

Padre Pio's Councils

"If you can speak to the Lord, do so; praise Him. If you are unable to speak due to your clumsiness, don't worry. In the ways of the Lord, stop in your room, like the courtiers, and pay Him homage. He, who will see this, will be pleased with your patience, will favor your silence, and on another occasion you will be consoled." (Letters III p 991)

Padre Pio Moments

Father Onorato who assisted Padre Pio in old age states, "The padre always took an insufficient amount of food; nothing in the morning; at lunch a mouthful of spaghetti or a little bit of vegetable, and in the evening a half of peach in syrup. He even slept less. Padre Pio confided, 'the amount of sleep you have in one night is what I have in a year.'"

HAPPY FEBRUARY BIRTHDAYS

(see page 5)

Joan Monti

2- Feb,

Michael Hancock, ofs

11-Feb

Sister Joan Kimble, OSC Prayer Partner

19 - Feb.

Kathy Ann Horvat, OSC

30-Feb.

Laurie Wilburn, ofs

28-Feb



Padre Pio Picnic Potluck:

Saturday, May 6, 2017 from 11:30-1:30
at Fred G. Bond Metro Park, 801 High House Rd, Cary (across from St. Michael the Archangel Catholic Church) in the Beuhler shelter (across from the boat ramp). Please bring a dish to share. For more info, contact Suzie Nelson, ofs

Spiritual Assistant: Vacant

Lay Minister:
W. Stanley Driscoll, ofs

Vice Minister:
Frank Peluso, ofs

Formation Director:
Sharon Winzeler, ofs

Council Members

Appointed Treasurer
Louis Coker, ofs

Secretary:
Maureen Copan, ofs

Councilor:
Suzanne Nelson, ofs

**BSSF Region
Minister:**
DorothyAnn Rowland,
ofs

Area 3 Councilors :
Bob Pearson, ofs
Carolyn Peruzzi, ofs

NEXT GATHERING
FEBRUARY 26, 2017



Reflections of Lent Past

(First day of Lent March 1st)



As some of you may recall, I was raised an Episcopalian and my mother was Catholic. On Sundays, Mother would go to Mass with our next-door neighbor and my twin brother and I would go to church with my Dad. Despite the “split” household, both of my parents were active in our religious instructions and upbringing. I can clearly remember kneeling beside my bed at night, reciting our bedtime prayers with my parents standing in the doorway prompting us as needed.

During Lent we were required to keep a Mite Box, a piece of cardboard that folded up into a box with a slot to receive coins. What few coins we had, we would deposit in the box in the hopes that it would be full by Easter Sunday. Even at a young age, we were encouraged to give up two things for Lent: One physical, such as chocolate, candy or deserts. The second was something spiritual, such as doing good works for others. At Easter, a special children’s service would be held where we would bring our Mite Boxes and a small bouquet of flowers. We would then place the flowers in a wire framed cross, calling it the Flowering of the Cross. The cross would become completely covered with flowers and would be placed in front of the Church for all to see. The contents of the Mite Boxes were used for the less fortunate and those in need.

As a grown adult with more years on me than I like to acknowledge, I fondly remember my religious instructions and practices. Even today during Lent, in lieu of Mite Boxes, I send donations to the Poor Clares in Travelers Rest, SC and a Cistercian Convent in Prairie du Sac, Wisconsin. I also make a conscious effort to complete works of mercy and goodness for individuals whose needs are greater than mine. Lent calls us to turn away from sin and be faithful to the Gospel.

Few saints have done this more intentionally than St. Francis of Assisi. He lived the teachings of Jesus, often quite literally, from the time of his conversion until his death. In doing so, he inspired people of his own time as well as millions from his day to our own, to do likewise. Just as Lent is the liturgical season of Christ preparing to offer himself up for us, we need to emulate this selfless sacrifice for others. May it forever remind us of our Lord and his gift of eternal life.

Prayer: Father, all-powerful God, your eternal Word took flesh on our earth when the Virgin Mary placed her life at the service of your plan. Lift our minds in watchful hope to hear the voice, which announces his glory, and open our minds to receive the Spirit who prepares us for his coming. We ask this through Christ our Lord. Amen.

by Louis Coker, ofs

Apostolates

For CPO or Library
E-mail Maureen Copan, ofs

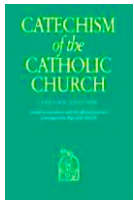
For Hospitality E-mail
Marie Roccoforte, ofs

**For JPIC & Oak City
Outreach, E-mail Ellen
Ferrone, ofs**
(Oak City 2/25/17)

For Prayer Requests
E-mail Laurie Wilburn, ofs

For the Scrapbook
E-mail Laurie Wilburn, ofs
For Sunshine
Call Marge Zombek, ofs

For the Newsletter
E-mail Frank Peluso, ofs



I BELIEVE FROM THE CATECHISM OF THE CATHOLIC CHURCH



185 Whoever says "I believe" says "I pledge myself to what we believe." Communion in faith needs a common language of faith, normative for all and uniting all in the same confession of faith.

186 From the beginning, the apostolic Church expressed and handed on her faith in brief formula normative for all.¹ But already very early on, the Church also wanted to gather the essential elements of her faith into organic and articulated summaries, intended especially for candidates for Baptism:

This synthesis of faith was not made to accord with human opinions, but rather what was of the greatest importance was gathered from all the Scriptures, to present the one teaching of the faith in its entirety. And just as the mustard seed contains a great number of branches in a tiny grain, so too this summary of faith encompassed in a few words the whole knowledge of the true religion contained in the Old and the New Testaments.²

187 Such syntheses are called "professions of faith" since they summarize the faith that Christians profess. They are called "creeds" on account of what is usually their first word in Latin: *credo* ("I believe"). They are also called "symbols of faith".

188 The Greek word *symbolon* meant half of a broken object, for example, a seal presented as a token of recognition. The broken parts were placed together to verify the bearer's identity. The symbol of faith, then, is a sign of recognition and communion between believers. *Symbolon* also means a gathering, collection or summary. A symbol of faith is a summary of the principal truths of the faith and therefore serves as the first and fundamental point of reference for catechesis.

189 The first "profession of faith" is made during Baptism. The symbol of faith is first and foremost the baptismal creed. Since Baptism is given "in the name of the Father and of the Son and of the Holy Spirit",³ the truths of faith professed during Baptism are articulated in terms of their reference to the three persons of the Holy Trinity.

190 And so the Creed is divided into three parts: "the first part speaks of the first divine Person and the wonderful work of creation; the next speaks of the second divine Person and the mystery of his redemption of men; the final part speaks of the third divine Person, the origin and source of our sanctification."⁴ These are "the three chapters of our [baptismal] seal".

191 "These three parts are distinct although connected with one another. According to a comparison often used by the Fathers, we call them articles. Indeed, just as in our bodily members there are certain articulations which distinguish and separate them, so too in this profession of faith, the name articles has justly and rightly been given to the truths we must believe particularly and distinctly."⁶ In accordance with an ancient tradition, already attested to by St. Ambrose, it is also customary to reckon the articles of the Creed as twelve, thus symbolizing the fullness of the apostolic faith by the number of the apostles.⁷

192 Through the centuries many professions or symbols of faith have been articulated in response to the needs of the different eras: the creeds of the different apostolic and ancient Churches,⁸ e.g., the *Quicumque*, also called the *Athanasian Creed*;⁹ the professions of faith of certain Councils, such as Toledo, Lateran, Lyons, Trent;¹⁰ or the symbols of certain popes, e.g., the *Fides Damasi* ¹¹ or the *Credo of the People of God* of Paul VI.¹²

93 None of the creeds from the different stages in the Church's life can be considered superseded or irrelevant. They help us today to attain and deepen the faith of all times by means of the different summaries made of it. Among all the creeds, two occupy a special place in the Church's life:

194 The Apostles' Creed is so called because it is rightly considered to be a faithful summary of the apostles' faith. It is the ancient baptismal symbol of the Church of Rome. Its great authority arises from this fact: it is "the Creed of the Roman Church, the See of Peter the first of the apostles, to which he brought the common faith".¹³

195 The Niceno-Constantinopolitan or Nicene Creed draws its great authority from the fact that it stems from the first two ecumenical Councils (in 325 and 381). It remains common to all the great Churches of both East and West to this day.

196 Our presentation of the faith will follow the Apostles' Creed, which constitutes, as it were, "the oldest Roman catechism". The presentation will be completed however by constant references to the Nicene Creed, which is often more explicit and more detailed.

197 As on the day of our Baptism, when our whole life was entrusted to the "standard of teaching",¹⁴ **let us embrace the Creed of our life-giving faith.** To say the Credo with faith is to enter into communion with God, Father, Son and Holy Spirit, and also with the whole Church which transmits the faith to us and in whose midst we believe

Getting to Know Us Better

Michael Hancock, ofs was born in Tulsa, Oklahoma on February 11th. He and his wife Gail came here from Castle Rock, Colorado in 2007. They have one son and one daughter who gave them six grandchildren. They attend St. Andrews the Apostle Catholic Church in Apex, NC. He is a convert and came here after our Come and See because of the work of the Holy Spirit in his life. St. Francis had a memorable conversion experience which included conflict with his father and renunciation of worldly possessions. Michael shared “This conversion is a powerful story for me because it represents how God can take a selfish rich kid and allow him to do amazing things. There may be hope for people like me after all.”

In each newsletter this year, one of the Poor Clare Sisters at the Monastery of St. Clare in Travelers Rest, SC will be featured. This is a link on the poorclaresc.com website where you can find the sketches from each of the sisters. You also may want to help them out with donation and continue to pray for them. This month, **Sister Joan Kimble, OSC**. “Prayer Partner“ is featured. Sister Joan was born on February 19th and raised in the Boston area, and she attended Catholic schools from first grade through high school. Her goal in life was to be a teacher. During her first year of college, after a day of classes, she would ride the bus home. It just happened that there was a bus stop in front of the Monastery of St. Clare and she got into the habit of making a visit to the outside Chapel. In those days the sisters chanted the Liturgy of the Hours, and 3:00 pm was when they had Vespers. It was also a time of strict enclosure for the nuns so she never saw anyone. The Gregorian Chant sung in Latin was awesome to her. Over the course of several months, Sister Joan began to realize that God was calling her to share in this life of praise. She celebrated her Golden Jubilee in 2001.

Laurie Ann Wilburn, ofs was born on February 28th in Corpus Christie, Texas. She has been married to her husband, Bill, for 36 years. Before coming to North Carolina she had been living in many places since her father was in the Navy (now retired) and her husband was in the Air Force (now retired). She and Bill have one daughter, Erin and a son, Bill. They have 3 grandsons, Skylar, Phoenix, and William. Laurie attends St. Elizabeth Ann Seton in Fayetteville but Laurie works for St. Anthony’s parish in Southern Pines where she works as a receptionist and takes care of the sacramental records among a variety of other things. Her hobbies include running (in good weather) and crochets often for the homeless and poor (see the pictures below). She came to the Padre Pio Fraternity when she heard about it. Laurie says she has “always been a Franciscan at heart.” Her mother is now an orientee for another fraternity. Her saint at extraction is St. Catherine of Genoa whose husband converted and she prays that her husband will do the same. She and her mother went to Italy including Assisi last April and liked it very much; she hopes to go back and stay in



Laurie and her husband, Bill.



Laurie’s Handwork for the Poor



Laurie and Michael Hancock
At Our Annual Retreat.



We meet at The Catholic Community of St. Francis of Assisi in Raleigh.
However, we are not affiliated with the Parish Community
and appreciate that we were invited to gather there.



The Place of Christ and the Trinity in Franciscan Thought

The three themes that characterize Francis's approach to Christ are his focus on the figure of Christ, his sense of God as the loving Father and the notion of the image of God being reflected in the mirror of creation. The spirituality of Francis is centered upon the humanity of Christ and leads Francis through his life. For Francis, the person of Christ is the means by which God "comes to us in a humble form" (Francis of Assisi, 1982, p. 26). The imitation of Christ captures Francis's spirituality and his experience of the humanity of God. For Francis, the humanity of Christ is a central point of his spirituality. In the first Admonition the mystery of Christ is pivotal as Francis reflects on John 14:6 in which Jesus proclaims "I am the way, the truth and the life." Francis pertains that God has humbled himself in the mystery of the Eucharist and in the Incarnation. The Eucharist is an expression of how God "comes down from the bosom of the Father (cf. Jn 1:18) upon the altar in the hands of the priest" (Francis of Assisi, pp. 26-27). Francis states in 'The Admonitions 1':

"Therefore all those who saw the Lord Jesus according to (His) humanity and did not see and believe according to the Spirit and the Godhead that He is the true Son of God were condemned" (Francis of Assisi, pp. 26-27).

Bonaventure extensively develops the role and function of Christ as the one who reveals the Father. Christ in the understanding of Bonaventure's Cosmic Christology is at the centre of the universe. The significance of the Incarnation for Bonaventure is that the Word becomes the visible center of history and the cosmos in the form of the incarnate Word. Therefore, the humanity and history of Christ is vital as the structure of all reality is embodied in the ministry of Jesus. Furthermore, Christ is the ladder that God placed in human history to overcome sin: "... Truth, assuming human nature in Christ, had become a ladder, restoring the first ladder that had been broken in Adam" (Bonaventure). The Passion is the ultimate sign of divine love for humanity. The humanity of Christ through the Incarnation and Crucifixion enables the journey of the human soul into God. This journey is achieved by conforming the personal life of human beings to the history of Jesus, which is the mystery of the eternal Word.

In addition, Bonaventure develops Francis's understanding of God as the ultimate source of goodness. The goodness of God was mystically experienced by Francis, and His goodness is represented in all of Creation. The distinctiveness of the Franciscan Christology and Trinitarian theology enables the theological understanding of creation as an expression of God's love and goodness. Bonaventure identifies God as the ultimate goodness in a similar nature to the theology of Pseudo-Dionysius who regards the self-diffusive highest good as that which gives rise to being. Luke 18:19 enforces the goodness of God: "No one is good but God alone." Bonaventure's description of God as the highest source of goodness is earlier addressed by Francis who contends in 'The Parchment Given to Brother Leo' that "you are Three and One, Lord God of gods; (cf Ps 135:2). You are good, all good, the highest good" (Francis of Assisi, 1982, p. 100). In 'The Journey into God', Bonaventure writes:

"Therefore, Christ our Teacher...attributed to God principally and exclusively the name of goodness... No one is good but God alone...Dionysius, following Christ, says that *the Good* is God's primary name" (Bonaventure, p. 95.)

For the entire article go to:

<https://molliemagill.wordpress.com/the-place-of-christ-and-the-trinity-in-franciscan-thought/>

"The mystery of the Most Holy Trinity is the central mystery of the Christian faith and of Christian life. God alone can make it known to us by revealing himself as Father, Son and Holy Spirit."

~ Catechism of the Catholic Church, 261

"In things of beauty, he (Francis) contemplated the One who is supremely beautiful, and, led by the footprints he found in creatures, he followed the Beloved everywhere"

— St. Bonaventure

