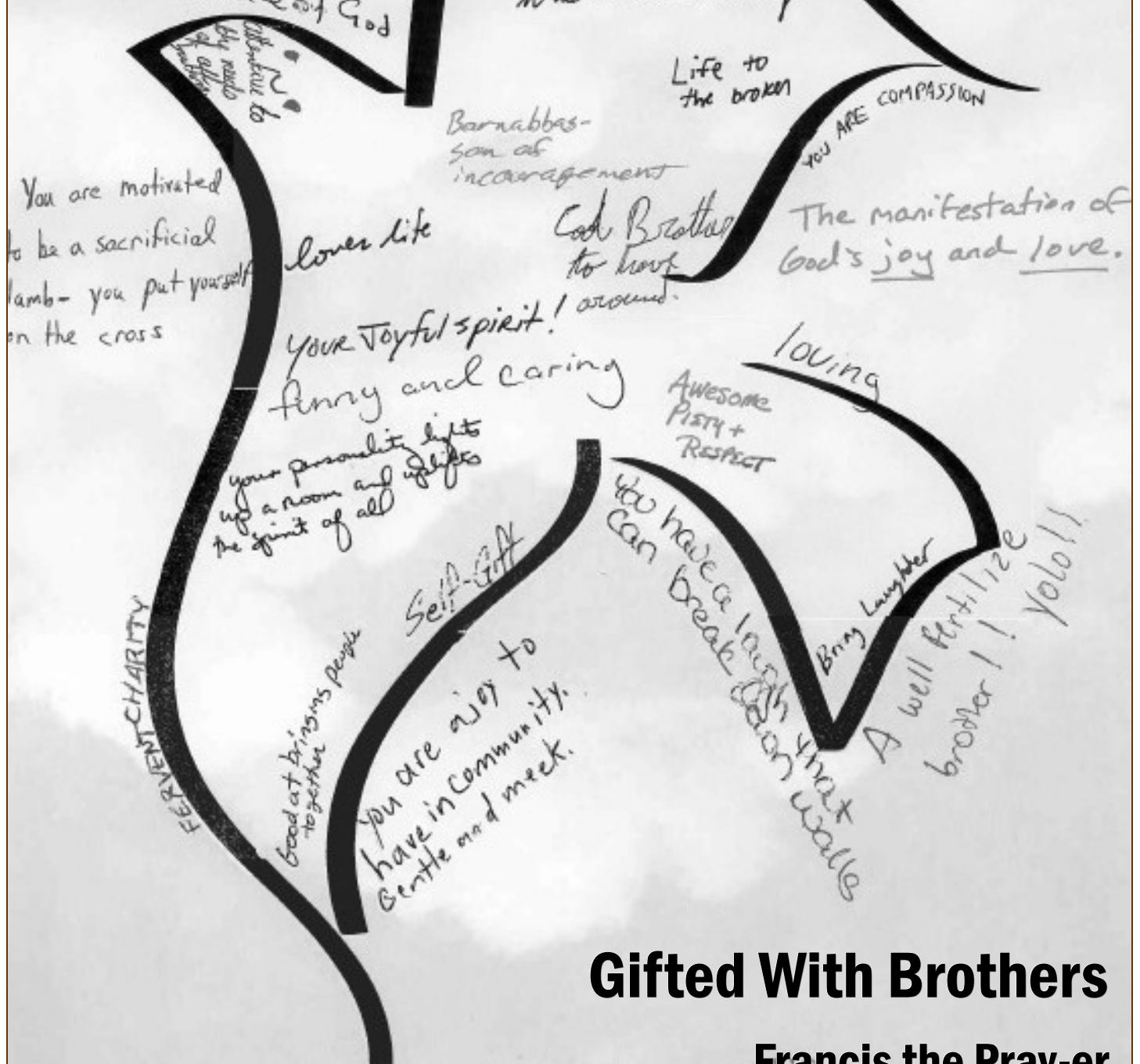


# The Caperone

Volume IV, Issue 10 June 2013

Newsletter of the North American Pacific Capuchin Conference Novitiate



## Gifted With Brothers

Francis the Pray-er  
Reflections on Pentecost and Prison



**Brother Majdi  
retouches  
an outdoor  
statue of the  
Blessed Virgin  
Mary that he  
had stripped.**



## *The Caperone*

*Founded 2009*

Newsletter of the North American Pacific

Capuchin Conference Novitiate

"My God and My All"

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### **North American Pacific Capuchin Conference Provinces**

Mary, Mother of the Good Shepherd  
(Central Canada)

Our Lady of Angels (Western America)

Our Lady of the Assumption (Australia)

Our Lady Star of the Sea

(Vice Province: Guam-Hawaii)

Saint Augustine (Pennsylvania)

Saint Conrad (Mid-America)

Saint Joseph (Detroit)

Saint Mary (New York-New England)

Stigmata of Saint Francis (New Jersey)

*Cover:* On the evening of Pentecost, the novitiate fraternity gathered in chapel to celebrate the gifts

the Holy Spirit has given to each brother.

Every brother received festive stationery covered with compliments from each of his fellow friars.

Bro. Gavin Diego's dove is pictured.

## **FROM THE EDITORS**

# **The Beauty of Parenthood**

**M**ay the peace and love of our beloved God be in your hearts. Recently, we celebrated Mother's Day, and in a few weeks we will be celebrating Father's Day. Together, both celebrations remind us of the beautiful vocation of parenthood. God has chosen and separated certain men and women to share in his creating love, for through them God continues bestowing life.

Parenthood demands a great responsibility. God did not merely create us and leave us in this world orphans, but God continues to sustain us day by day. Similarly, parenthood does not merely entail bringing children into the world; parents are called to sustain their children's lives.

Parenthood also requires of men and women a spirit of sacrifice and generosity. In order to provide for the spiritual, physical, and emotional needs of their children, many times parents have to work extra hours and even hold down more than one job. Also, parents frequently change their lifestyles and renounce their preferences for the sake of their children. The vocation of parenthood is extremely important because parents are called to build the foundational values of a people who will continue building our society.

During these celebrations, we would do well in remembering, as well, those men and women who, though they are not biological parents, have assumed the role of mother and father in the lives of many. I think especially of those men and women who have raised chil-

dren whose biological parents died suddenly or unfortunately abandoned them.

I also think of our priests and our religious (both men and women) who, fulfilling their vocation, have become our spiritual parents. These men and women, by administrating the sacraments and teaching our faith, cultivate and sustain our spiritual lives.

We novices are thankful for those who have responded positively to the vocation of parenthood. Though God is the primary source of our life and vocation, parental figures have played an essential role in the life of our order and our personal vocation. If Saint Francis' parents had not responded positively to their vocation, we would not have the Franciscan orders and the beautiful prayers Francis left us (Page 4). If our own parental figures had not responded to their vocation, we would not be reading Brother Gavin's reflection on his prison ministry (Page 6) or Bro. Jason Graves' insights on the feast of Pentecost (Page 5). We would not have the great example of our Brother Joseph (Page 7). In short, you would not be reading the particular content of this newsletter.

Our parental figures have indeed participated in God's creating love in our lives. We pray, through the intercession of our heavenly Mother and Saint Joseph, that God continues to give our parental figures the graces they need to continue being faithful to this vocation.

*Bro. Carlos Garcia-Cruz*

*May 21, 2013*

**AMDG**

## Service With Smiles



BRO. CARLOS GARCIA-CRUZ

**Moose International is a fraternal service organization with nearly 1 million men and over 400,000 women, mainly in the U.S., Canada, and Great Britain. Their members delight in gathering community. Our friends from the Moose Lodge and Chapter in Santa Maria cooked up a tri-tip barbecue at San Lorenzo on May 18. We thank them for spreading their kind of table for us!**

## FROM THE FORMATORS

# Each Brother Leaves His Mark

**H**ow many novices did you begin the year with, and how many have you lost?" This query, from both friend and friar alike, reminds me how important it is to remember the purpose of the novitiate and its goals. Plainly stated, we are not here to "keep" as many novices as we can and try not to "lose" them. Novitiate is a year of discernment, an intense experience through which the novices with the help of the team seek to discover whether the Lord is calling them to profess vows as Capuchin Franciscans. Being faithful in this task is what makes the novitiate year a success. Sometimes this involves having a novice leave during the novitiate year.

Still, it is not easy when one of the novices leaves San Lorenzo, even if it is clear that his call is not here. Either we or the brother himself may feel that this represents a failure on someone's part. But we are called to trust in God's guidance, and also try not to get in God's way! The Lord leads brothers to us here at San Lorenzo that they may learn to listen to His voice, even if that voice calls them elsewhere.

My years in formation have convinced me that no one who comes to novitiate, for how-

ever long, wastes his time or ours. I am in contact with someone who was a novice with me here in 1977. He left in 1979, but he is still a good friend and has a very Capuchin heart.

Each brother this year has been a gift, and even those who are no longer with us here at San Lorenzo have left their mark. So I not only ask God's guidance for Tal, Nick, Joseph and Majdi (see below), but I thank the Lord that they were here with us, and I hope that their time at San Lorenzo will remain a positive part of their lives, no matter where the Lord leads them. God bless!

*Bro. Bobby Barbato*

*May 31, 2013*

*Feast of the Visitation*

### POSTSCRIPT

As noted in my formation reflection, Bro. Majdi Ammari has left the novitiate program; he departed in mid-May. His prayerfulness and joy added to our fraternity in many ways. We know that he is interested in evangelization through media, and I believe he will be able to use this gift well to help the Church spread the message of Christ. We have sent him forth with our prayers, and we continue to count on his. God bless you, Brother Majdi!

## Novitiate Calendar

June 2: Most Holy Body and Blood of Christ (solemnity)

June 2-5: Oversight Committee for Interprovincial Formation meets

June 7: Sacred Heart of Jesus (feast)

June 8: Immaculate Heart of Mary (patronal feast, Province of Saint Mary)

June 12: Bro. Jason Graves (birthday)

June 13: Saint Anthony of Padua (feast); Bro. Joe Slominski (birthday)

June 15: House chapter

June 17-21: Year-end retreat, Serra Retreat Center, Malibu

June 24: Nativity of John the Baptist (solemnity)

June 29: Saints Peter and Paul (solemnity)

## 2012-13 NAPCC Novices

<b>Mary, Mother of the Good Shepherd</b>	Ryan Gebhart
Michael Mascarenhas	Christopher Johnson
Fadi Touma	Andrew McCarty
<b>Saint Conrad</b>	
<b>Our Lady of Angels</b>	Jason Moore
Jose Chavez	Marshall Schmidt
Alexander Rodriguez	
Alejandro Sanchez	
<b>Saint Joseph</b>	
<b>Our Lady Star of the Sea</b>	Fred Cabras
Gavin Diego	Jason Graves
<b>Saint Mary</b>	
Tage Danielson	John Alvarado
Reynaldo Frias-Santana	Linneker Marin
Carlos Garcia-Cruz	Will Taraza
	Anthony Zuba



## The Prayers of Saint Francis (Not the ‘Prayer of Saint Francis’)

Saint Francis never said the prayer that begins, “Lord, make me an instrument of your peace.” And he never said, “Preach the Gospel at all times; if necessary, use words.” That we attribute these expressions to him testifies to the authority we have accorded him as a prodigy of prayer.

The world still pays attention to Saint Francis. Even those who are neither spiritual nor religious recognize he is a spiritual and religious genius. As a person of prayer, whose life itself was a prayer, he continues to be a bridge between the Church and the world, and between God and humanity.

This is why we study the prayers of Saint Francis. As a saint, he presents a way of following Jesus and his Gospel that is an enduring example for us. As the founder of our movement, we Capuchins seek to understand him so as to follow Jesus the way he did. To study his prayer life and his composed prayers is to discover his way of walking with Jesus.

Over three weeks of classes, Bro. Bobby Barbato took us on a journey through the writings of Francis, and we listened to the words of prayer that actually rose from his lips. They sound like this:

*All-powerful, most holy, most high, supreme God: all good, supreme good, totally good, You Who alone are good, may we give You all praise, all glory, all thanks, all honor, all blessing, and all good. So be it! So be it! Amen.*

The Praises to Be Said at All the Hours

From his occasional letters to his Testament, the reader is impressed with Francis’ conviction of God’s goodness and humanity’s misery. All goodness comes from God alone; without God, there is nothing good in human creatures. If we are to have any hope of happiness, of life, we must give

ourselves over totally to the goodness of God, which we do through prayer. For Francis, right prayer brings the human creature back to the sacred mysteries of Christ, especially the mystery of God’s humility in the Eucharist.

Prayer brings us back to Church. Know this much about Francis: it was inconceivable for him to follow Jesus Christ without the Church. For all the Church’s faults and failures, he was convinced that Christ was known most perfectly and made most truly present through the visible sign that it was and would always be. Conversely, he exhorted the Church’s members, from the clergy to all the faithful, to turn to Jesus Christ in word and deed, acknowledging their poverty of goodness and complete dependence on the surpassing power, and intimate justice and mercy, of the God of Christ. All of this was for Francis a work of grace, the action of the Holy Spirit in the lives of souls

who desire to conform their will to God’s will. Francis’ prayers filled us with good things to reflect on concerning desire and happiness, love and the good.

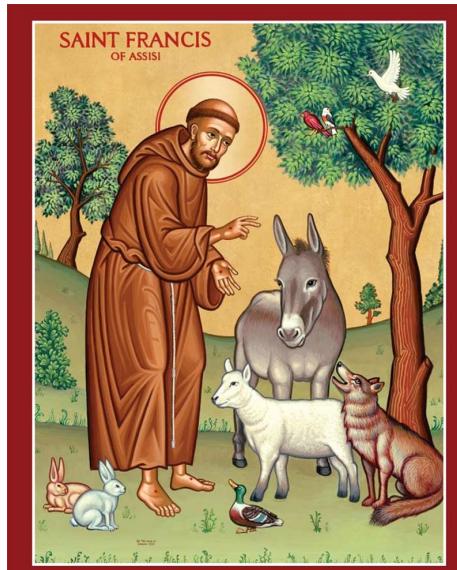
Francis was always keen to experience what Christ experienced. He was blessed with the imagination to do this. He composed an Office of the Passion as a meditation on the suffering of Jesus, not in its physical aspect but in its existential reality. Drawing on the Psalms and other Scripture texts, he recombined them into original prayers. The liturgy of the Roman Catholic Church influenced his prayers, and in turn his prayers shaped the prayer of the Church.

We examined the most well known of his works, the Canticle of the Creatures. It is a watershed in Italian literature—unlike most verse of the age, still being composed in Latin, this was composed in the Umbrian dialect. It is as definitive an expression of Francis’ mature spirituality as we have. We heard Francis’ song anew, and not only because Brother Bobby recited it in the original Umbrian! We learned how it was written in the midst of intense physical suffering. We pondered the significance of this song as an expression of joy in spite of the physical evil of sickness and the absurdity of death.

Curiously, the canticle does not invoke the name of Jesus. But the following verse makes his example transparent:

*Praised be you, my Lord, through those who give pardon for Your love, and bear infirmity and tribulation. Blessed are those who endure in peace, for by You, Most High, shall they be crowned.*

The Canticle of the Creatures (1225)



Francis shows human beings how to praise God as human beings, by suffering pain and wrongs as Christ had done—with forgiveness and patient perseverance. By doing this we glorify God as perfectly as Brother Sun and Sister Moon. And like Francis, the master prayer, we put Jesus Christ at the center of our divine worship.

## REFLECTION

# The Holy Spirit Has Not Failed Us

BY BRO. JASON D. GRAVES



I've heard it said that even if we were all identical grey blobs we would still argue over who was the grayest and the blobbiest. I find this to be a very sad commentary on our world today. We have only to turn on our television to see how our many differences serve to divide and separate us, and how those divisions sometimes even lead to violence. The story of the Tower of Babel in Genesis envisions a time when humanity was once united, everyone being able to communicate with one another to work toward a single goal. Unfortunately, that generation used their unity to elevate themselves to the level of God; thus, God confused their language and scattered them to the far corners of the earth.

Recently we celebrated Pentecost, the liturgical end of the Easter season. Jesus has been raised from the dead, and He has ascended. The apostles have been charged with the care of Christ's church on Earth, and now they wait to be "clothed with power from on high" as Jesus promised. Yet they soon learn that this gift is not given to one, or to a few, but that Jesus intends to send the Holy Spirit down upon all the people of Earth, Gentile and Jew, Greek and Roman alike. In Pentecost, Jesus undoes what was done at Babel, gathering the people once more into a united entity, the great Body of Christ. As we see, after the descent of the Holy Spirit, the differences of language and race no longer matter, and everyone can hear and understand the Word of God.

But we know that not all gifts are fully realized at the time they are

received. Our world today is far from united. Our differences drive us apart, in our homes, in our communities, and in our nations. The Holy Spirit has been active in the world for over two thousand years, and yet we are more divided than ever. So what prevents us from reaching the unity of the people of Babel? For one, the people of Babel were a united community, considering the well-being of the whole people and setting goals that everyone could support. Had their goals been more humane and humble, the Holy Spirit could have thrived there. Today, we seldom unite around any single cause, and we are more willing to consider the needs of the individual rather than the needs of the community. In this context we hamper the work of the Holy Spirit, which seeks to unite us in the one Body of Christ.

The Holy Spirit has not failed us. Rather, we have not given it free rein to work in the world. If we are to realize the true gift of the Holy Spirit, then we must change the way we think about the world and one another. Once we learn to set aside our differences and truly embrace one another as brothers and sisters in Christ, only then will we allow the Holy Spirit to transform us and to transform our world. We know that God never seeks to impose change upon us from the outside by force. The Holy Spirit invites us to change the very core of our being, and that change must be voluntary and internal. This is the same Holy Spirit that allowed poor fishermen from Galilee to become preachers to the masses, the same Holy Spirit that undid the damage of Babel, and the same Holy Spirit that seeks to unify us today. Let us pray that the work of the Holy Spirit will be done in our time.

## IN THE GARDEN

# A Match of Wits

BY BRO. ANDREW McCARTY



I am pleased to report that this season's novitiate garden is off to a wonderful and interesting start.

The last few weeks have proven to be a match of wits, with the friars pitted against various and numerous pests. We hope that the population of earwigs, so named because they were rumored to have

crawled into the ear and bored into the brain, has been nearly eradicated. A collection of homemade traps, constructed of soda cans and used kitchen grease, along with fervent prayer, have proven to be very effective.

We continue to be plagued by rabbits and ground-squirrels. The rabbits have taken a liking to our crop of thyme, and the ground-squirrels seem to enjoy burrowing through the patch of asparagus. Brother Marshall is engineering a series of traps, and we hope the population of furry pests will be abated soon.

In the next few weeks we look forward to planting cantaloupe, cilantro, lettuce, parsley, more peppers (habanero and sweet), and watermelon. Stay tuned for an update on both planting and pest control.

Here is a current inventory of the novitiate garden.

## CROP REPORT (PLANTINGS AS OF JUNE 1)

**Cucumbers:** 8 plants

**Hops:** 1 plant

**Jalapeños:** 23 plants

**Raspberries:** 13 small plants and 1 massive patch of plants

**Rhubarb:** 9 plants

**Squash:** 28 decorative squash plants

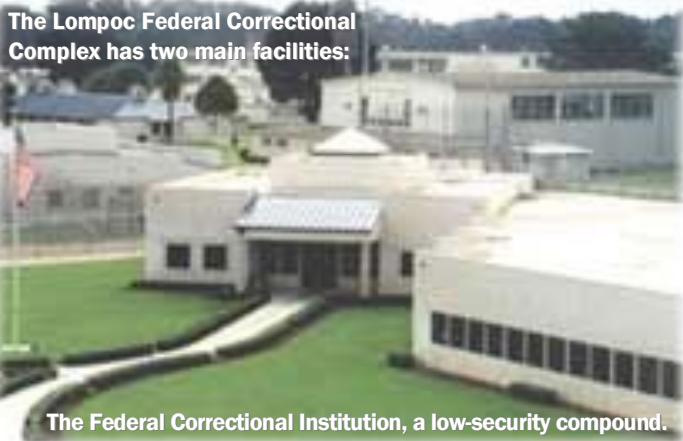
**Strawberries:** 102 plants

**Tomatoes:** 73 plants (beefsteak, cherry, Roma, and others)

**Thyme:** 13 plants

**Zucchini:** 3 plants

**Asparagus:** innumerable plants



**The Lompoc Federal Correctional Complex has two main facilities:**



**The Federal Correctional Institution, a low-security compound.**

**The U.S. Penitentiary, a medium-security compound.**

## REFLECTION

# The ‘Inprisoned’ Jesus

BY BRO. GAVIN DIEGO



**H**ave you ever been to a church where you must arrive a half hour early to clear security? Have you ever worshipped in a church surrounded by armed guards, high concrete walls, surveillance towers, and razor-sharp concertina wire? Brother Anthony and I visit a church like this in Lompoc every Friday.

We stop at the head of the parking lot of the U.S. Penitentiary and speak into the security camera and intercom. I state my name and intention of visit, and I answer that have no illegal contraband, drugs, alcohol, or weapons in the car. We make our way to the front entrance and pray the officer on duty is in a good mood. We surrender our driver's licenses to the officer, sign the visitor log for volunteers, and state our destination. We fill out forms and place our shoes and belongings in the X-ray scanner. While they scan our belongings, we pass through a metal detector. The officer wipes my habit with a swatch and runs it through a device called an ion spectrometer to detect the presence of drugs. Next, we present the top of our left or right hand to be stamped with invisible ink. After we receive our ID badges from the tower we sit and

wait for our escort, either one of the chaplains or a guard. This can take no time at all, or it could be 15 minutes. Some days the compound is on lockdown, and we can't go in at all—we have to go home.

When the guard arrives we pass through a pair of heavy mechanized doors and are escorted through the portico, foyer, and courtyard into the penitentiary itself. We enter a vestibule in between a second pair of mechanized doors. To another guard we present our stamped hands under the black light of an ultraviolet lamp to verify we have cleared the previous security checkpoint. The second mechanized door opens; our escort grabs the keys to a place they call the Religious Activities Center. He walks us down the corridor and unlocks the door. We ascend a flight of stairs, grab a stack of missalettes from an office and find our classroom at the end of a narrow corridor. It is a spare and drafty room with a high ceiling, high windows, and a few plastic chairs.

We wait another 15 to 20 minutes for the men to arrive. They cannot move from their cells until the officers say they can move. Finally, they appear, and our prayer room becomes church. After traveling dark tunnels we see the light: the beauty of Jesus in the faces of our incarcerated brothers.

At the prison we lead a faith sharing group. After greetings and announcements,

we begin with a hymn; then we read the Sunday Gospel in Spanish and English. With the Gospel fresh in our heart, we take our time in brief silent meditation to gather words to share how God allows us to be witnesses to the Gospel in our lives. Neither Brother Anthony nor I were prepared for what was coming when these men started sharing how Jesus works in their lives and in prison. We hear stories of pain and heartache and triumphs of love. I was taken aback by how these men reflect Jesus and carry their crosses beautifully. They spill their hearts willingly, sharing how Jesus works in their families. They share the struggles they have with other incarcerated brothers and the correctional officers.

On our first day at prison last November, one of the brothers told us joyously that coming to prison was the greatest gift God had given him. If it weren't for prison, he would never have found God. How amazing! Prisons are fearful places, and society stigmatizes prisoners. But in the hands of God, these dark places, too, become a saving grace, because he has sent his son Jesus to abide with his children “who dwell in darkness and the shadow of death” (Luke 1:79).

The faithful of the Lompoc federal prison have graced me. With admiration and praise, they thank me and Brother Anthony for the services we offer them (and Bro. Harold Snider, who celebrates Eucharist on Sundays). We try our very best to let them know that we are honored and grateful to be in the presence of these amazing men in whom we see Jesus really present. If we must travel through the darkest tunnels to meet this Jesus, we will.

## PROFILE

# Our Iconic Brother

In our refectory hangs a banner made of canvas and black felt. It shows in silhouette one friar bestowing a solemn blessing on another. Underneath the figures are the words of Jesus from his Farewell Discourse: "You have not chosen Me, [but] I have chosen you" (John 15:16, Douay-Rheims Bible).

The banner is an icon of San Lorenzo Seminary. So is its creator, Bro. Joseph Slominski, who has lived here since 1971.

Our brother comes from Buffalo, N.Y., and was raised in a staunch Catholic family. He was only eight years old when his mother died. He came through this experience with faith, saying, "Blessed Mother, you are my mother now." After attending high school, he enlisted in the U.S. Navy, where for twenty years he was a cook.

Brother Joe credits the origin of his vocation to his years in the Navy, where he says good religious people made him think more about God and religion. While stationed in Guam in 1963, Typhoon Karen struck and devastated the land. Brother Joe recalls being visited by Capuchin Bishop Apollinaris Baumgartner, vicar apostolic of Guam, and several Sisters of Mercy, who asked him for help in clearing the debris where a school was destroyed.

After the Navy he joined the Camaldolese monks in Big Sur, Calif. While visiting the Camaldolese, Bro. Marian Corbin met Brother Joe and encouraged him to visit San Lorenzo. He would do so to recuperate from an illness, and during his convalescence he was captivated by the natural beauty and the balance of the Capuchins' contemplative and active life.

Brother Joe arrived on Jan. 10, 1971, and he never left. He transferred to the Capuchins, and in 1977 he crafted his banner and made his solemn profession. He has resided at San Lorenzo continuously except for a period of three months from April to July 2012, when he stayed at Atterdag Village in nearby Solvang to recover from an operation to remove a malignant tumor from his spine.

Usually, Capuchin friars keep moving from place to place. How did Brother Joe come to remain at San Lorenzo all these years?

It was not by design. Bro. Columban Butler, who Brother Joe calls "guardian angel of the novices," was a trusted confessor and spiritual director who helped him obtain the materials he needed to make his banner. When he became physically infirm in 1982, Brother Joe volunteered to care for him. A visiting nurse who came by twice a week showed him what to do. He attended faithfully to Brother Columban's needs, 24 hours a day, until his death in April 1989.

Providence continued to intervene. Every time the province was about to transfer Brother Joe, other San Lorenzo friars became ill. Brother Joe would stay to care for Brother Marian as well as Bros. Isidore Kennedy, Cyprian O'Leary, Valerian O'Leary, and Alexius Paolucci. He would also visit many sick persons throughout Santa Barbara County, bringing Communion to Catholics and praying with people of other faiths, making trips two or three times a week. In between his rounds, he would maintain his other duties as cook, gardener, and maintenance man.

Brother Joe always followed through after his first sick visit, noting that he "did many funerals." "I never said no, no matter who they were or how hard it was to be with them." He says that if anyone asks him any-



**Brother Joe and his banner,  
both icons of San Lorenzo.**

BRO. CARLOS GARCIA-CRUZ

thing, he always says yes because it's saying yes to God.

He has witnessed many of San Lorenzo's transformations. The grounds were treeless when he arrived. With Brother Marion he supervised the planting of seedlings bought from the University of California-Davis. And he remembers when, in 1983, then-guardian Bro. Peter Banks received a phone call from an Alcoholics Anonymous group desperate to find a place for their retreat. At the time there were no postulants in the Our Lady of Angels province. Brother Peter welcomed the 12 retreatants, beginning a quarter-century ministry of hospitality to all comers seeking peace and prayerful solitude.

Brother Joe credits the AA retreatants for the longevity of his refectory banner. After it had been taken down one time, they asked for it to be put back up. They believed in its message, regardless of their own religious belief.

What wisdom does he have for the novices? He tells them to listen to God and to Mary. Pray. Go someplace where it is quiet and pray. Pray, not only with words, but also from the heart. Keep praying, and God will tell you what to do. God and silence and prayer: through these, says Brother Joe, he became a religious.

Brother Joe, who turns 85 on June 13, the feast of Saint Anthony of Padua, describes himself as a private person. Yet his presence can be felt deeply by all who come by here. His presence saturates San Lorenzo with joy and peace and will continue to do so long after his Blessed Mother receives him.

## Brother Cowboy, Sister Cowgirl



BRO. CARLOS GARCIA-CRUZ

**Audrey Griffin (inset) is a member of the National Cowgirl Hall of Fame and a good friend of San Lorenzo. On May 16 she showed the novices around her Santa Ynez ranch. Above, Brother Christopher does some roping and riding.**

## In Next Month's Issue

Wrapping Up, Packing Up

Final Reflections

Meet the Post-Novices

In the Garden (and Vineyard!)

Thoughts on Attending  
First Provincial Chapter

... and more....

The July-August issue of *The Caperone* will be the final issue of the 2012-13 NAPCC novitiate program. Don't miss it!

*The Caperone*

## The Queens of San Lorenzo

BY BRO. FADI TOUMA

**L**iving with 28 men has its rewards and challenges. While I have many wonderful brothers who challenge me and walk this path with me, we must not forget the animal members of the community. These creatures have brought a spirit of joy to our community.

In the last issue of *The Caperone*, you could see our two female canines in the cover picture of the novitiate community gathered in front of the chapel. Roxie, an elderly yellow Labrador retriever, has been present in the community for quite some time. Her friend Marley, a chocolate Labrador retriever, was rescued last year by Bro. Joe Slominski. The two dogs show a very playful spirit toward each other and the community. Brother Frank keeps them safe at night by putting them in a dog house and "releasing the hounds" early each morning. I have the responsibility of giving the dogs a mid-day snack (a Milk-Bone), but only if they are on their best behavior! It has been a true joy to be able to play fetch with Marley. Both dogs are extremely excited around people, especially if one has a treat for them. I think all of us would



Roxie, Marley, and Brother Fadi.

agree that the dogs add a special component to our community.

When the dogs are sleeping at night, we have two other friends who like to come and receive attention as well. Upon arriving at San Lorenzo, we found that the cats living here seemed to be nameless. While various names have been used, it seems that the most fitting and commonly used names are Barbara and Agnes (named after Santa Barbara and Santa Ines). Barbara is friendly and constantly likes to be petted while eating her supper, which Brother

Alex provides. Agnes is rarely seen but is present nevertheless. It is comical sometimes to see the hunting nature of Barbara, who likes to attack birds and snakes. Always friendly to us novices, she is our night-time companion.

Our community has embraced its Franciscan nature by loving Roxie, Marley, Barbara, and Agnes. For me, having these pets has given me a greater respect for animals. I have truly enjoyed my time with them, and I know how much the novices and I will miss them when we leave.