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Towards the 2027 General Chapter

The General Chapter will be held in May 2027 at the Pilgrimage Centre of Our Lady of Núi Cúi, Vietnam. It is considered the largest Catholic pilgrimage centre in the country, with a square capable of accommodating over 100,000 people, not counting the auxiliary areas of the complex.



On the day of Pentecost, the logo and theme that will accompany the next Chapter were presented:

Friars Minor on mission: following Christ and proclaiming the Gospel today, toward God’s future.

“Behold, I am with you always, to the close of the age” (Mt 28:20)



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Subtitle:

Following the Gospel of Christ, amidst technology, pluralism, and human frailty, for a prophetic Franciscan presence in our time.

The Order's website opens a new information space on the 2027 General Chapter, which will be updated from time to time with new materials and information elaborated in this time of discernment and listening.



**VISIT THIS
NEW SECTION
DEDICATED
TO THE 2027
GENERAL
CHAPTER:**

www.capitologenerale2027.ofm.org



On the 18th and 19th May, Br. Sergiusz Baldyga, Secretary of the Chapter, illustrated the work carried out to the General Definitory, discussing the next steps to be taken. Everything was then shared by Br. Sergiusz and Br. Juan Isidro Aldana Maldonado, Vice-Secretary of the Chapter, with the new Provincial Ministers and Custodes gathered in the General Curia.



General Curia Agenda



✓ On the 1st June, the Definitor General, Br. Cesare Vaiani, participated in the beginning of the Chapter of the Franciscan Province of Arantzazu, Spain. From the 2nd to 6th June, he accompanied the Minister General, Br. Massimo Fusarelli, on a visit to the Province of the Immaculate Conception of the BVM, also in Spain.

✓ Subsequently, Br. Massimo and the General Definitors Br. Konrad Cholewa and Br. Siphelile Gwanisheni will be in Africa to visit some Entities: from the 7th to 10th the Foundation of Our Lady of the Angels, in the Central African Republic; from 10 to 15 the missionary presence of the friars in Cameroon; from the 15th to 21st the "Our Lady of Africa" Foundation in Congo Brazzaville.

Government of the Order



Reflections by Br. Massimo – May 2026

“Let no brother...”



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There is a letter of St. Francis that keeps speaking to me. Written to a Minister who was struggling with a brother who had gone wrong, it contains a sentence I never tire of hearing: *let there be no brother in the world, however much he may have sinned, who, after looking into your eyes, goes away without your merciful forgiveness.*

I think back to some of the visits I have made over these years. What stays with me are not so much the great tensions, but the small everyday fractures within fraternities: divisions along the lines of groups, ethnicities, cultures, generations. Differences that often go unnamed, yet weigh heavily on living together, on working side by side, on truly understanding one another.

I have come across fraternities that have begun to do something simple and brave: to acknowledge their fractures, to call them by name, to talk them through together; sometimes with help from someone outside. That is no small thing. It is the first step toward moving through a conflict rather than enduring it. Where this happens, something shifts. The fraternity begins to breathe again.

Then there are harder situations, friars who have made mistakes, sometimes serious ones, and have

broken communion deeply. I have seen Ministers and friars walking alongside them – not to cover up, not to minimise, but to keep them from remaining trapped in their wrongdoing; opening the possibility of a path beyond the rupture.

Amongst these situations, some call for both particular care and particular firmness. When a brother has committed abuse of any kind, what civil and ecclesiastical justice requires must be carried out in full: this is the first form of truth and respect, above all toward the victims, who hold the first place in our care. Only afterwards, and never in place of this, have I seen, in some cases, a path of renewed welcome within the fraternity slowly opens. Some friars have spoken to me of a long road, walked from both sides, made of truth, accompaniment, possible reparation. I have also gathered the weariness of walking it. It becomes possible when sustained by the trust that God in his mercy is preparing a way of conversion even for these friars.

Through all of this, the letter of St. Francis remains a demanding light. It does not ask of us naivety or easy indulgence. It asks that we not be the ones to close the door. Even when – and precisely when – justice has done and continues to do its work, there remain the eyes of the minister, there remain the eyes of the brothers, in which another brother must still be able to find a possibility of a way forward.

In this Year of St. Francis, I find myself asking: how do our fraternities' live forgiveness? Do we know how to name our struggles in relationship, or do we let them settle into silences that turn into walls? Do we accompany those who have done wrong, without confusing mercy with omission? And do we hold, with the same care, the wounds of those who have suffered?

Evangelical forgiveness is not a gesture made once and for all. It is a daily grammar, laborious, fragile. It is what holds us together as a fraternity, rather than as colleagues sharing the same roof. St. Francis knew this. We too, today, need to learn it again.



Franciscan Centenaries

Conference “Francis and History: between novitas and traditio”

Rome, PUA, 25–26 May 2026



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As part of the activities celebrating the 8th centenary of the death of Saint Francis of Assisi (1226–2026), the international research conference “Francis and History: between *novitas* and *traditio*” was held in Rome, May 25–26, 2026. It was jointly promoted by the Higher School of Medieval and Franciscan Studies of the Pontifical University *Antoniana*, the Italian Historical Institute for the Middle Ages, and the Pontifical Committee for Historical Sciences.

The reflections offered during this conference suggest looking at Francis through a historical and ecclesial lens, with an eye open to both novelty and tradition. We should not place all that has existed in competition with that which is still to come but rather embrace the tension created by the two as something which can bear fruit and help us in our discernment. The Franciscan experience, born from the radical nature of the Gospel, shows that original inspiration can allow itself to be “disciplined” without being suffocated, and that traditional ways of doing things may be transformed without betraying them. For this reason, serious study of the Franciscan sources, contexts, and institutions continues to be an essential service we must offer to the Church and our own Franciscan Family.

The conference explored, from various perspectives, what evangelization looked like and the different ways it was lived out in medieval times. The transition from the monastic way of living the Gospel to the Franciscan understanding of “following in the footsteps of Jesus Christ” was discussed. In this context, the relationship between legislation and hagiography was considered in our foundational narratives. Presenters also addressed the challenges that arose from the evangelical penitential movements of the 12th and 13th centuries, and the decision of Francis and the early brothers to embrace and witness to Church teachings, upholding legitimate ecclesiastical institutions as an avenue of cultural transformation.

In this context, some of the presentations at the congress offered particularly illuminating insights into understanding continuity and discontinuity in our Franciscan history. Letizia Pellegrini showed how the later Observants - particularly the Italian branch—did not limit themselves to repeating 13th-century practices, but strategically reread



the signs of the times to adapt practices to meet the current pastoral needs and to promote reform. Between the time of Francis and Bernadine, these brothers shifted their emphasis towards the “apostolate” and preaching, without denying the values of our founder but using them as the starting point to expand our ecclesial reach and identify our mission.

Speaking from another perspective, Nicolangelo D’Acunto examined how the reverence toward the ecclesiastical hierarchy expressed in Francis’s writings manifested in his interactions with the Apostolic See (popes and cardinals), with bishops—particularly the Bishop of Assisi—and with priests. He saw a certain evolution in Francis’ and the Order of Friars Minor’s relationships with the men holding these offices. Furthermore, Pierantonio Piatti presented on medieval narratives that covered the life and death of religious founders—from monastic times to the 15th-century—and how these stories provide a privileged vantage point for understanding “discontinuity and continuity.” The memory of a founder’s “holy death,” he said, changes over time and transforms the self-understanding of a religious family.



In a greeting from Minister General, Br. Massimo Fusarelli, OFM—read by Br. Ignacio Ceja, OFM, Vicar General—gratitude was expressed to all the sponsoring institutions for patiently supporting the rigorous work that needed to be done with the sources. Holding to both novelty and tradition is a challenge we must embrace, he said. Though much was brand new in the life of Francis, he did not erase the past but rather transformed it, as we are called to take what is aging in our tradition and transform it through creative fidelity that requires study, discernment, and listening to the signs of the times.

The sessions began on May 25 in the Auditorium of the Pontifical University *Antonianum* (Viale Manzoni 1) and concluded on the morning of May 26 at the Italian Historical Institute for the Middle Ages (Piazza dell’Orologio 4).

Those who wish to read summaries of all the presentations can find them here:

: <https://www.antonianum.eu/news/francesco-e-la-storia-tra-novitas-e-traditio-convegno-internazionale-per-lviii-centenario-della-morte-di-san-francesco-dassisi/>

See all the photos on [Flickr](#)

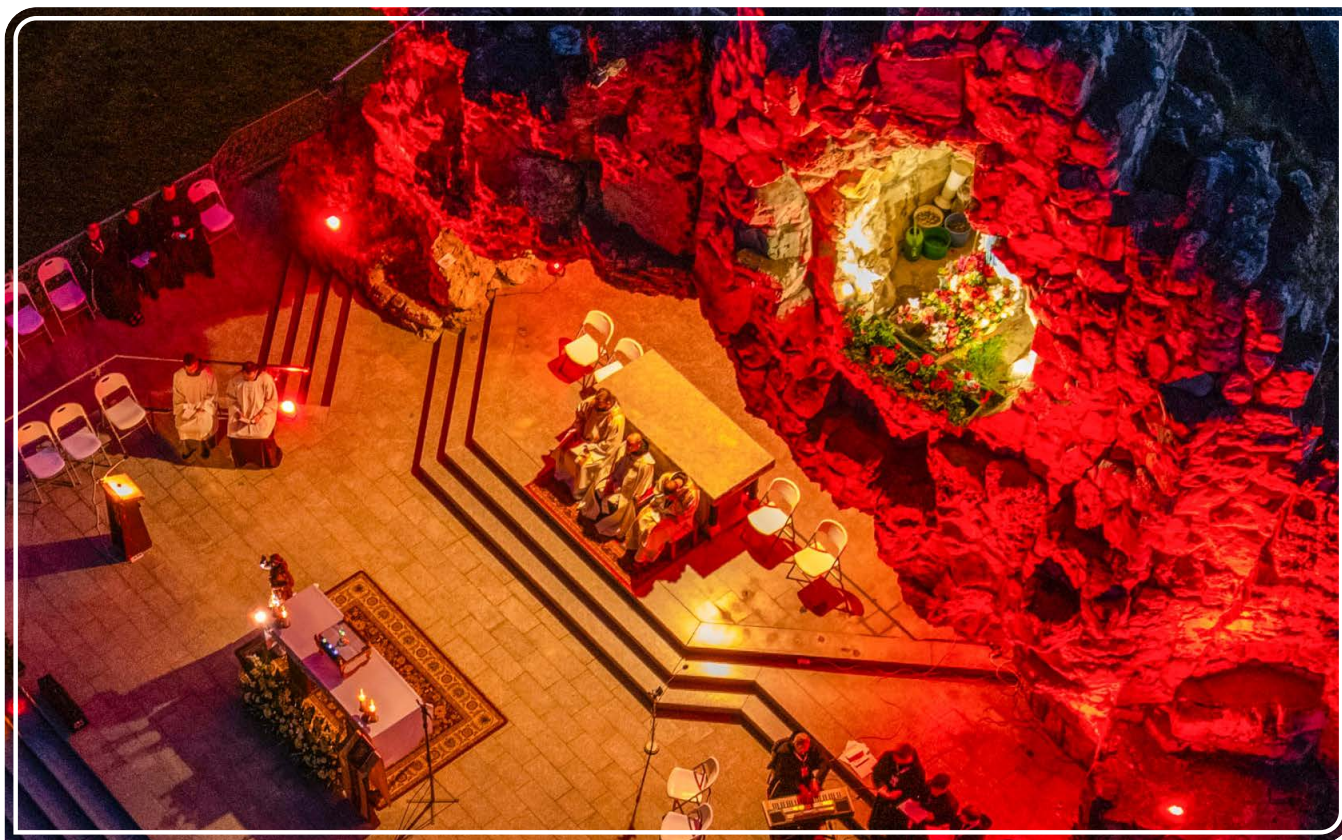


Celebrations of the Transitus of St. Francis in Poland

St. Anne's Mountain, 22–24 May 2026



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On 22–24 May 2026, the nationwide celebrations of the death (“Transitus”) of St. Francis of Assisi took place on St. Anne’s Mountain, in Poland. The jubilee, experienced by the Franciscan Family as the 800th anniversary of the “birth into heaven” of the Founder of the Order, became an occasion for prayer, encounter, and reflection on the relevance of the Franciscan charism.

The event was attended by the Franciscan Family from all over Poland, including brothers and sisters of the Secular Franciscan Order (OFS). The Ministers General of the three Franciscan Orders from Rome also marked their presence: Br. Carlos Alberto Trovarelli OFMConv of the Order of Friars Minor Conventual, Br. Roberto Genuin OFMCap of the Order of Friars Minor Capuchin, and Br. Massimo Fusarelli OFM of the Order of Friars Minor.

On the first day, the participants celebrated the solemn Transitus service, commemorating St. Francis’s passage to the house of the Father.

On the second day of the jubilee, meetings and common prayer took place. A conference was delivered by Cardinal Grzegorz Ryś, Metropolitan Archbishop of Kraków. The participants also had

the opportunity to meet the Ministers General. During the discussion panel, the Minister General Br. Massimo Fusarelli OFM called St. Francis of Assisi “a man from God’s Future.” Referring to Thomas of Celano, he presented St. Francis not as a figure confined to history, but as a man of the future – someone who comes to us directly from God and His tomorrow. Francis does not belong to



the past; he is a prophet of the new reality of God, which is constantly being born.

He added that we often fall into spiritual lethargy because we gaze with longing and nostalgia at an idealized past. Meanwhile, the Poor Man of Assisi pulls us out of this numbness. He shows that an authentic encounter with God opens us to the present and the future: through it we gain a new sensitivity that allows us to enter a deep and respectful dialogue with every creature.

He emphasized that the key to this attitude is the constant effort to become attentive to the presence of the Holy Spirit within us. Francis teaches that we can and should experience this presence in absolutely any conditions – regardless of external difficulties or limitations. When he had no cell of his own, he could make a temple of himself, cutting himself off from the noise of the world by simply covering his face with his hood or sleeve. This is a call for us to find an inner space of prayer wherever the Lord places us.

The central point of the second day was the Eucharist presided over by Cardinal Grzegorz Ryś.

In the afternoon, participants could take part in workshops including a tour of the sanctuary, VR presentations, the history of Calvary, academic lectures, and sharing groups.



A conference on St. Francis was delivered by Br. Tomasz Czajka OFMConv, a lecture on biblical archaeology was given by Br. Marian Arndt OFM, and the topic of psychology and Franciscanism was addressed by Br. Piotr Stanisławczyk OFMConv. There was also a meeting with Br. Massimo Fusarelli for the brothers participating in the pre-Chapter “Under Ten”.

In the evening, the participants watched a performance prepared by the “FDA Antoni” group from Wrocław, followed by fraternal recreation.

The jubilee concluded with the Holy Mass of Sending presided over by Bishop Andrzej Czaja.





Chapter of the Seraphic Province of St. Francis of Assisi *Friars Minor of Umbria and Sardinia (Italy)*



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The Chapter of the Seraphic Province of St. Francis of Assisi, which welcomes the friars of Umbria and Sardinia in Italy, took place in two phases in the months of April and May 2026. With the central theme of the journey and discipleship, in April the friars set off, inspired by the evangelical icon of the Visitation: “They left without delay”. The first phase of the Chapter represented an invitation to overcome the resistance, to abandon the certainties of the past to open up bravely to the newness of the present and to the challenges of evangelization in a constantly changing world.

The capitular elections determined the leadership of the province for the next triennium:

- Br. Marco Vianelli, Minister Provincial;
- Br. Georges Massinelli, Provincial Vicar;
- Br. Simone Ceccobao, Br. Andrea Dovio, Br. Dario Garioni, Br. Antonello Medda, Br. Luigi Napolitano and Br. Rosario Vaccar: Provincial Definitors.

The new Government has been entrusted with the task of accompanying the Province in the delicate process of discernment and restructuring of

presences in the territory. After the first elective phase, the friars met on May 17 at the Domus Pacis in Santa Maria degli Angeli to begin the second part of the provincial chapter. The opening of the proceedings was characterized by a clear and suggestive mandate: walking with “feet well planted on the ground” - to remain attached to the reality, history and fragilities of contemporary man - and with “the gaze turned to Heaven”, to never lose the horizon of grace and the guidance of the Spirit. This session was immediately configured as the right time to translate spiritual intuitions into concrete choices and programmatic lines.

A crucial moment of the second session was listening to voices outside the fraternity, an exercise in synodality experienced on a broad scale. After listening to the report of Bishop Giuseppe Baturi on the situation and prospects of the Church in Italy, the Provincial Chapter wanted to give space and voice to the representatives of the families of the Secular Franciscan Order (OFS) and the consecrated sisters of the Third Regular Order (TOR). This comparison highlighted the importance of a “differentiated co-responsibility” in which friars and laity actively collaborate, each according to his own charisma, for the edification of the Kingdom of God. The issues, explored in depth within



the work of the different commissions, were thus framed from a communal perspective, guided by a profound desire to safeguard the quality of fraternal life and relationships. The objective that emerged is to rethink the presence in the territory, overcoming the particularisms to open up to a shared, broader and interdependent project. Fraternity is thus a style of announcement and proximity, capable of getting close to the challenges of

the contemporary world and to the most fragile realities with the same spirit of welcome experienced in the chapter days.

Aware of their own fragilities, but strong in the joy of walking together, the chapter friars left for their respective fraternities, ready to make bloom, once again, the prophecy of common life and the fruitfulness of the mission in the steps of the Spirit.

Intermediate chapter of the Province of Saint Mary of the Angels in Poland *Krakow-Bronowice Wielkie, May 18-22, 2026*



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From May 18 to 22, 2026, the Provincial Intermediate Chapter of the Province of Saint Mary of the Angels in Poland was held in Krakow-Bronowice Wielkie. 42 friars took part in the work, together with some guests with a consultative vote. The Chapter took place under the theme: "In the Year of St. Francis, listening to the past, we discern the present, we shape the future of the Province with responsibility".

The Chapter was inaugurated in a solemn manner with the Vespers presided over by Cardinal Grzegorz Ryś, Archbishop of Krakow, who reminded the friars that Jesus Christ always remains at the center of Franciscan life and a living relationship with God, capable of leading to authentic peace and fraternity. In the following days the friars participated in the Eucharistic celebrations, other moments of common prayer and work sessions, reflecting on the pastoral challenges and the future prospects of the Province and the Church.

During the Chapter, the Provincial Definitors were elected for the new mandate, which, together with the Provincial Minister and the Vicar, constitute the government of the province. Elected

were: Br. Nikodem Gdyk OFM, Br. Alojzy Warot OFM, Br. Cyprian Mazurek OFM, Br. Serafin Broniowski OFM and Br. Lucjusz Wrotniak OFM.

A particularly significant moment of the Chapter was the celebration of the Transitus of St. Francis, experienced as part of the Jubilee for the 800th anniversary of the Easter of the Poverello of Assisi. The prayer was accompanied by a concert of the group Trinus Ensemble, which presented the oldest Franciscan songs. Very significant was the presence of the Minister General Br. Massimo Fusarelli and

the General Definitor Br. Konrad Cholewa at the Chapter's final session. Br. Massimo addressed a word of encouragement to the participants, urging the friars to live the Gospel faithfully, to build unity and to bravely face the challenges of the contemporary world in the spirit of St. Francis of Assisi.

The final document of the Chapter and the letter to the friars of the Province were also presented and approved by the capitular friars. The Chapter ended with the Eucharistic celebration presided over by the Minister General.





Animation of the Order

JPIC Course 2026

From the Cantic of the Creatures to Easter by St. Francis of Assisi



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From the 18th to 24th May 2026, the General Office of Justice, Peace and Integrity of Creation (JPIC) of the Order of Friars Minor, in collaboration with the Pontifical Università Antonianum (PUA) in Rome, held the JPIC Annual International Course. The proposal was designed in a particular way for those who are beginning the JPIC animation service in the Order and in the Franciscan Family, and was also offered to lay people and young people who wished to strengthen an evangelical commitment to justice, peace and care for their Common Home.

The Course was located in the commemorative framework of the last two centenaries celebrated by the Order: that of the Cantic of the Creatures and that of the Transit of St Francis of Assisi. From this perspective, the theme “From the Cantic of the Creatures to the Easter of St. Francis of Assisi” offered a current reading of the challenges of our time in the light of the Gospel and Franciscan spirituality.

In the letter of invitation, the Minister General recalled that these centenaries gave rise to numerous reflections that today are part of social life and mission, and invited to live the Course as an opportunity to consolidate a formative and pastoral journey that promotes a more incisive Franciscan

presence in concrete realities. Throughout the week, the programme combined theoretical contributions and practical exercises, offering criteria for analysis and tools for action around socio-environmental justice and peace. In line with the guidelines approved by the last International JPIC Council (Assisi, 2025), the formation itinerary was developed around three priorities: the search for justice for migrants and refugees, the promotion of peace in a world wounded by violence, and the commitment to put an end to the destruction of creation.

The structure of the Course was organized in four complementary moments: an updated look at the global and local challenges linked to human mobility, armed conflicts and the socio-environmental crisis; a key to philosophical, theological and Franciscan interpretation of the Easter of Jesus and the passage of St. Francis, as the foundation of an integral Christian commitment; the presentation of concrete and hopeful experiences of fraternities already working in these areas in different regions of the world; and, finally, daily spaces for participatory planning, in a synodal key, aimed at generating processes of change and advocacy from JPIC





animation. According to the programme, the first day, Monday, the 18th May, included a greeting by Prof. Giuseppe Buffon, OFM, and an introduction to the planning methodology, offered by Miguel Angel Jaimes. Migrants and refugees were also addressed, with Ilaria Scenti; current wars and conflicts, with Nicolas Paz and Pax Christi International; and the ecological crisis, with the screening of the documentary “La Carta”.

On Tuesday, the 19th of May, “Sister Death” in Philosophy was deepened, with Br. Andrea Bizzozero, OFM; on the death and Resurrection in the Old Testament, with Br. Gonzalo Collipal, OFM; and an experience of working for peace in the Holy Land was shared by Br. Carlos Eduardo Gabriel Molina Nicoli, OFM. The day concluded with a reflection on the profile of the Franciscan animator JPIC, by Br. Daniel R. Blanco, OFM.

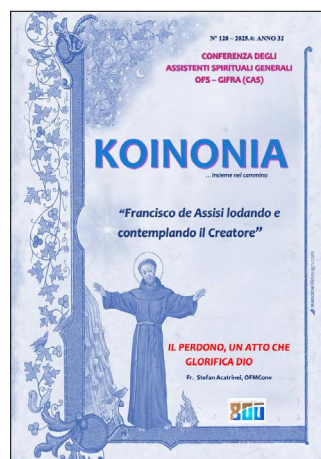
On Wednesday, the 20th May, the Passion, death, and Resurrection of Jesus were discussed by Br. Elton Viagedor, OFM, as well as a testimony of welcoming migrants and refugees, presented by Sr. Miriam Oyarzo, FMSC, and a formative space on leading change in JPIC animation, guided by Miguel Ángel Jaimes.

On Thursday, the 21st May, the theme united the Canticle of the Creatures and the Easter of St. Francis. The restitution, by Br. Cesare Vaiani, OFM, and the reflection “Praise be to you, my Lord, for our Sister Death”, offered by Br. Giuseppe Buffon, OFM. An experience on integral ecology was also shared, by Br. Antonino Clemenza, OFM, and a new module on leading change in JPIC animation, by Miguel Angel Jaimes.

On Friday, the 22nd May, JPIC was presented as an evangelizing task of the *Ratio Evangelizationis*, by Br. Francisco Gómez Vargas, OFM, and JPIC animation in Franciscan spirituality was deepened, by Br. Taucen Girsang. In the afternoon, elements on the colonial-decolonial project were offered, presented by Dr. Juan Alfredo Bianco, and a JPIC impact model, by Miguel Angel Jaimes. On Saturday, May 23, Miguel Angel Jaimes led the work on strategies for an animation project in Franciscan entities; The week ended with the evaluation and closure.

The planned activities also included a visit to Assisi, with a visit to the Portiuncola and the tomb of St. Francis, particularly significant places in the context of the centenary.

KOINONIA



The latest issue of Koinonia, the bulletin of the Conference of General Spiritual Assistants of OFS and YouFra, has been published.

[Download the issue](#)

Venerable María Ana Alberdi Echezarreta, OIC

Franciscan Conceptionist



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On May 22 Pope Leo XIV received in audience Card. Marcello Semeraro, Prefect of the Dicastery of the Causes of Saints, and authorized the publication of the decree regarding the heroic virtues of the Servant of God María Ana Alberdi Echezarreta (born Maria de la Concezione Cruz), abbess of the Franciscan Conceptionist Sisters of the “La Latina” monastery of Madrid, born in Azcoitia, diocese of San Sebastián, Spain, on May 3, 1912, and died in Madrid on November 27, 1998.

The Venerable Maria Anna Alberdi sanctified herself through the profession of religious vows as a nun of the monastery of the Franciscan Conceptionist Sisters called *La Latina* of Madrid.

Orphaned at an early age of both parents, she lived with her uncles, in an intensely Christian environment. After some formative experiences in religious communities, she joined the Franciscan Conceptionists of Madrid. The outbreak of civil war in July 1936 forced the nuns to leave the monastery to take refuge in a safer place.

The common life re-established, Sister Maria Anna was nominated mistress of novices in 1947 and was elected abbess for the first time in 1953. Much loved and esteemed by the sisters, she was always re-elected in successive chapters, animating and directing the monastery for 34 years, always confirmed with a special indult of the Holy See, with the only interruption of three years (1984-87), during which time she served as vicaress. In 1963, Mother Maria Anna was elected president of the Franciscan Conceptionist Federation of Castille, composed of about three hundred fifty sisters.

The Servant of God exercised her mission of governing with great charity toward her sisters, with wisdom and prudence in the face of necessary adjustments of the cloister life desired by the Second Vatican Council, with strength of mind and spirit of initiative for the good management of the monastery, ever willing to help materially and spiritually those who asked her for help.

She also had the great merit of being able to put to good use her rich spiritual experience

in the revision of the Constitutions of the Franciscan Conceptionist Order, proposing to her religious family the originality of the founding charism, both Franciscan and Marian. Mother Maria Anna had the joy of being able to live, in spiritual communion with all the Conceptionist monasteries of the world, the long-awaited canonization of the foundress, Saint Beatriz de Silva y Meneses, celebrated by Pope Paul VI on October 3, 1976, in the Vatican Basilica. In 1993 she celebrated 60 years of cloister life. In June 1998 she contracted her last and painful illness, accepted with full love on the cross, and on November 27 she died, surrounded by a great reputation for holiness.

The Cause of Beatification was initiated in 2007 by the Postulator General of the Order of Friars Minor, Br. Luca de Rosa, OFM.



News from the Entities



Franciscan Missions to Migrants and Migrant Missionaries in Marseille

An international fraternity in the parish of the Holy Trinity



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On the pavement of the Old Port of Marseille, France, a flagstone commemorates the arrival of the Greeks from Phocaea, in present-day Turkey, around 600 BC. These voyagers landed in the ancient inlet of the Lacydon, then inhabited by Ligurian peoples of Celtic origin.

From its very beginnings, Marseille has therefore been a city shaped by encounters between peoples, languages and cultures.

Over the centuries, the port has welcomed merchants, refugees, sailors and migrants from across the Mediterranean and beyond. During the 1980s and 1990s, Marseille's multicultural character became even more visible in public debate, alongside discussions about immigration, social inequality and secularism. Today, the city is often presented as a symbol of coexistence, while at the same time marked by tensions, social challenges and questions surrounding inclusion.

Within this plural setting, many initiatives for inter-religious dialogue also developed among Muslim, Jewish and Christian communities. Everyday encounters, neighbourhood relationships and char-

itable works have helped to build mutual respect and social peace.

It is believed that the first Friars Minor arrived in Marseille as early as the 1220s. Today, at the parish of La Sainte-Trinité (the Holy Trinity), near the Old Port, there is an international fraternity of five friars between the ages of 35 and 76. The Guardian, Br Jean-Damascène Kuma, arrived in France 7 years ago from Togo; the parish pastor, Br Joseph Pham Đình Phung, is a young missionary from Vietnam; Br Patrick Sham, who is part of the Diocesan team for service of Dialogue, comes from Mauritius. The other two members of the fraternity, Br Florent Nibel and Br Alain Paget, are French but respectively from Alsace and Burgundy.

The fraternity lives simply in a predominantly Muslim neighbourhood, sharing the life of the local people and serving in a deeply fraternal spirit. The friars also take turns preparing the meals: there is always a baguette at breakfast and rice on the table every day with spicy sauces in the side and good French cheese at the end of each meal, a simple but meaningful sign of a fraternity that welcomes different cultures without erasing them.

The friars' ministries include parish pastoral and charitable works, outreach to the Gypsy community, French-language classes for migrants, inter-religious dialogue, and care for the Franciscan Family, including the Poor Clares and the Secular Franciscans of the Regional Fraternity that also includes the island of Corsica.

The Monastery of Saint Clare likewise bears witness to this international dimension. Founded in 1254 by Blessed Beatrice of Assisi, sister of Saint Clare, the monastery today is home to fifteen sisters: four French sisters, one from India, and ten

Vietnamese sisters who arrived in several groups since 2006 through a collaboration with the monastery of Thu Duc in Vietnam.

The Vietnamese sisters speak of the challenges of learning the language and adapting to a different culture, but also of the richness of sharing life with sisters from other countries. Despite the difficulties and differences, they testify that the joy of vocation, fraternity and life in God can be lived anywhere. One young Vietnamese postulant simply says: "The greatest happiness in my life is right here. That is everything."

LIFE in the Order



Solemn professions

23rd April, Cust. Our Lady of the Seven Joys (Brazil):

Br. Edson Roberto Andrade and Br. Matiel de Oliveira Bernabé



Priestly Ordinations

18th March, Prov. Assumption of the BVM (Italy): **Br. Giuliano Santoro**



Deceased Brothers

† 22nd May: **Br. Claudio Moser**, Prov. St. Anthony of the Friars Minor (Italy)

† 19th May: **Br. Norbert (Edwin) Ellul Vincenti**, Prov. St. Paul the Apostle (Malta)

† 14th May: **Br. Alessio (Diego) Martinelli**, Prov. St. Anthony of the Friars Minor (Italy)

† 12th May: **Br. Conrado (Konrad) Lindmeier**, Prov. Immaculate Conception BVM (Brazil)

† 19th April: **Br. Anđelko Barun**, Prov. The Holy Cross (Bosnia and Herzegovina)

† 20th March: **Br. Vjekoslav Matić**, Prov. The Holy Cross (Bosnia and Herzegovina)

Information received
from the General
Secretariat



JOURNEY TO GOD



The Franciscan Renewal Centre in Scottsdale (USA) hosts on its website the “St. Bonaventure’s Journey into God Retreat”, an experience professionally filmed in November 2024 and now available online for members of the Order.

It is a digital version of the in-person retreat that the Scottsdale Centre has offered for almost 40 years, which can now also be attended remotely by visiting the website: <https://casaconnect.thecasa.org/JIG>.

Holy See



Pope Leo XIV’s encyclical “Magnifica Humanitas” published

On the custody of the human person during the time of Artificial Intelligence



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On the 25th May, *Magnifica Humanitas*, the first encyclical letter of Pope Leo XIV, on the custody of the human person in the time of Artificial Intelligence, was published. The text proposes a discernment of the change of era taking place and calls on the ecclesial and civil community to put the dignity of the person at the centre, so that technical progress does not reduce the human being to a function, given or performance.

The encyclical opens by saying that in the face of the “res novae” of our time, humanity finds itself at a crossroads between “raising a new tower of Babel” and “building the holy city”, that is, between a logic of self-sufficiency and power and a path of shared responsibility and communion. In this perspective, the Social Doctrine of the Church is presented as a living thought, capable of reading history in the light of the Gospel and of offering

principles for thinking, criteria for discernment and guidelines for acting, without replacing political and institutional competences.

At the heart of the document is the relational vision of the person: created in the image of the Trinitarian God and called to communion. From this derives a dignity that precedes any functional evaluation and that founds human rights, starting with the right to life. The encyclical thus recalls the principles of the common good, the universal destination of goods (including digital goods), subsidiarity and solidarity, orienting them towards the horizon of integral human development.

Particular attention is paid to the relationship between technology, power and the human person. Artificial Intelligence is recognised as a tool capable of real benefits, but the text warns against the technocratic paradigm and the risk of new forms of domination, inequality and control, especially when AI enters decision-making processes that affect life, reputation and access to opportunities. The difference between human intelligence and Artificial Intelligence is also reiterated, which does not know the experience of the body, joy and pain, work, love and responsibility from the inside.

The reflection then focuses on three areas that are decisive for “safeguarding the human” in the digital transformation: truth, work and freedom. In the digital ecosystem, the quality of public communication is linked to social trust and requires critical education and responsibility. Work, as an ordinary way of participation and a dimension of dignity, cannot be sacrificed to a logic in which people must adapt to the speed of machines. Finally, freedom is also a public issue, threatened by addictions and new forms of control based on the massive collection of data.

In the confrontation between the culture of power and the civilization of love, the encyclical denounces the growing welding between technology, power and violence, reaffirming that there is no algorithm capable of making war morally accept-

able. As an alternative, it relaunches a civilization of love founded on justice, fraternity and dialogue, with the gaze of the victims as the criterion of judgment and diplomacy as the ordinary way of building peace.

The presentation of the encyclical ended with the Pope’s speech, recalling how his predecessor Leo XIII, 135 years ago, wanted to observe “the situation of uprooted workers’ families and the new forms of poverty generated by rapid industrial transformation”, understanding that “the Church could not remain distant at an epic turning point that threatened human dignity”. From that observation the encyclical “Rerum Novarum” was born. Today, from observation to the contemporary world, characterized by the use of artificial intelligence, even in war, Magnifica Humanitas is born. “Artificial intelligence now demands to be disarmed, freed from the logic that transforms it into an instrument of domination, exclusion and death,” Leo XIV said, emphasising the importance of rebuilding – not only replacing, but “repairing bonds, restoring trust and awakening hope in the future.”

A final invitation to follow Mary’s example: “I invite you to turn to our Mother Mary: may she teach us to recognise the true greatness of every man and woman in loving and serving the Lord, bearing fruit in the great enterprise that we entrust today to His grace, allowing the civilization of love to mature in history and on all of you”.

The encyclical Magnifica Humanitas is available on the website of the Dicastery for Promoting Integral Human Development: <https://www.humandevelopment.va/it/magnifica-humanitas.html>, where the full text, infographics, pastoral kit and other resources can be found.

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Curia Generale dei Frati Minori
Via di S. Maria Mediatrix, 25
Roma, Italia

Director: Br. Byron A. Chamann Anléu OFM
Translators: Br. John Luke OFM; Br. Arthur Andersen OFM, Br. Rick Martignetti OFM

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Ordo Fratrum Minorum
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