



THE ST. ANTHONY COMPANION

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From Friar to Bishop and always Franciscan



Bishop Gregory Hartmayer, a Franciscan Friar Conventual who serves in the Diocese of Savannah, Georgia, demonstrates the hospitality of Jesus as he washes and kisses the feet of parishioners at Holy Thursday Mass.

When examining the early life and vocation of Bishop Gregory Hartmayer, OFM Conv., a Bishop of the Diocese of Savannah, Georgia, it follows the pattern of many young men called to serve with the Franciscan Friars Conventual.

Over the last 10 years, however, Bishop Hartmayer, thanks to an appointment from Pope Benedict XVI, has taken an extended vocational journey few Friars make.

Here is his story.

Bishop Hartmayer grew up in the Buffalo suburb of Tonawanda, New York, during the late 1950's and early 1960's, in a loving family. He lived in a nice home and had plenty of friends. The families in his

community were mostly Catholic who sent their children to the local Catholic school. Bishop Hartmayer matriculated to the local Catholic high school – Cardinal O'Hara – where he was introduced to the Franciscan Friars, whose brotherhood and life of simple service eventually inspired him to answer his own vocational call.

"Growing up during those decades was like being brought up in Pleasantville," said Bishop Hartmayer. "Most of the people on our street had young families so there were always lots of children willing to play kick the can, hide and seek, flag football and many other games that we just made up. We were the

generation that got home from school and our mothers were home and we were told, 'change your clothes and play outside until dinner.' Those were good times."

The Friars at Cardinal O'Hara made an immediate impression on Bishop Hartmayer.

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Mark Sherman (left), a former student of Bishop Hartmayer at Archbishop Curley High School, greeted him and Fr. Martin Kobos, OFM Conv., founder of the Companions of St. Anthony, at a 2016 Mass at the Shrine of St. Anthony in Ellicott City, MD, to commemorate the 75th anniversary of the death of St. Maximilian Kolbe.

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“There were fourteen friars teaching in the school,” he recalled. “They were the class moderators, student counsel moderators and spiritual directors of the typical clubs you would find in high schools. They also were present at our athletic events and school ‘record hops’ and proms.

“They seemed to me to be brothers to one another. They were happy living their common way of life. They lived together, they prayed and ate their evening meal together. They got to know us because they made the effort to do so.”

It was in the summer months, however, away from school where Bishop Hartmayer got his first real glimpse of Franciscan life.

“At the end of the school year, the friars would rent a large coach and take us to their college semi-

nary in Granby, Massachusetts for five days to spend with the friar seminarians. We prayed, ate, worked, swam and played volleyball with them. I hated to leave at the end of the week. Many of us would exchange addresses with the friars and we would share letters throughout the year. At the end of the next school year, many of us would make the trip again.”

By the end of his junior year of high school, Bishop Hartmayer began to seriously think about entering the Franciscan seminary. He and four of his classmates left for the Franciscan Novitiate in Ellicott City, Maryland, in August of 1969 and the journey was underway.

“There were 24 of us who experienced our Novitiate year together. We were invested in the Franciscan habit in August, 1969; 50 years ago. During that year, we read about the life of St. Francis, we learned how

to pray the Liturgy of Hours, the rosary and other devotions. We really concentrated on our personal life with Christ and our fraternal life with one another.”

At the end of that year, they made their temporary vows of Poverty, Chastity and Obedience for a period of three years. They then went onto the college-seminary in Granby where they all majored in Philosophy in preparation for the study of Theology, preparing them for ordination to the priesthood.

“During those ten years of seminary training and a teaching year at Archbishop Curley High School (in Baltimore, Maryland), I fell in love with St. Francis of Assisi and the Franciscan Friars and our Province, which extended from Maine to Alabama, and deepened my relationship with Jesus.”

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Bishop Hartmayer was ordained a priest on May 5, 1979, at the Cathedral of the Immaculate Conception in Albany, New York and his next 30 years mirrored that of many of the Friars with whom he served.

His initial assignment was back at Archbishop Curley, to serve as a guidance counselor and Religious Studies teacher. He remained at Curley for nine years; the last three as principal. He then returned to his alma mater, Cardinal O'Hara, as principal. Then, on to another stint as a principal, at St. Francis High School in Hamburg, New York, where he served for five years.

In 1994, after so many years serving in high schools, Bishop Hartmayer was granted a three-month sabbatical which he spent at the Vatican II Institute in Menlo Park, California. At its conclusion, he briefly returned to the high school setting, as he was assigned to John Carroll High School in Fort Pierce, Florida, but the second phase of his religious career was just ahead.

In July of 1995, Bishop Hartmayer was assigned as pastor at St. Philip Benizi Parish in Jonesboro, Georgia, which is in the Archdiocese of Atlanta. He served there for 15 years and, at the end of his term, he was assigned as pastor to St. John Vianney in Lithia Springs, Georgia. He was not there long, however, when he was called, literally, to a different order of service.

"On July 5, 2011, I was called by the Apostolic Nuncio in Washington, DC, notifying me that Pope Benedict XVI had assigned me as the Bishop of the Diocese of Savannah, Georgia. I was ordained a bishop on October 18, 2011."

Bishop Hartmayer's ordination as a Bishop has placed him in a very unique position within his Franciscan order.

"Once I was ordained a bishop, my vow of Obedience is directly to the Pope. My vow of Poverty is suspended because I am a Corporation Sole and, by my office as bishop, I own everything in the name of the diocese. My vow of Chastity remains unchanged. I am still a Conventual Franciscan Friar; however, I have no voting rights at the Provincial Chapter. Upon retirement, I can remain in the diocese or return to a friary within my province. I have had the honor of ordaining some of the friars as priests. I feel very welcome in any of our Franciscan Friaries throughout the world."

According to Bishop Hartmayer, his life as a Franciscan impacts how he administers his role as a church leader. Instead of blindly wielding the power of his posi-



Bishop Gregory Hartmayer, OFM Conv. of the Diocese of Savannah offers Mass at the Shrine of St. Anthony in Ellicott City, Maryland.

tion, he applies the principals of community service common in Franciscan ministries.

"My formation as a friar certainly has had an impact on how I live and minister as a bishop," he said. "It is easier for me to see my priests in the diocese as brothers. I regularly make decisions in consultation with my senior staff and the Council of Priests because I am so used to making decisions as a community in religious life."

Bishop Hartmayer points to his parents and the priests he encountered during his childhood for influencing his life. As an adult, his seminary formators affected his spiritual life. As an older priest and bishop, other priests and bishops influence him and his ministry.

"At this time in my life, I am strongly influenced by Pope Francis and his writings and his way of life. He provides a profound yet reasonable way to understand the gospel and discipleship. I have a deep admiration and respect for the Holy Father."

In reflection, Bishop Hartmayer stated, "My years ministering in our high schools has had a tremendous impact on my life. The young men that I taught and who attend the schools when I was principal provided me with endless opportunities to experience the human condition. Those years enabled me to accompany countless young men through some of the difficult challenges in their lives. I loved those kids and I felt gratitude and respect from them; if not at the time, years later. I am happy to say that I still am in touch with

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Mass Intentions: Offerings of love and healing

By Fr. Jude Winkler, OFM Conv.

When we look through our weekly parish bulletins, we come across the Mass schedule along with a listing of the various Mass intentions. We might also hear those Mass intentions mentioned at the beginning of the Mass or at the Prayer of the Faithful. What is the meaning of Mass intentions? Why make an offering to have someone remembered or mentioned in the prayers of those attending that Mass?

The Offerings made at the Mass

The idea of making an offering during the Mass goes back to the New Testament. St. Paul, for example, speaks about the offerings that he hoped people would make to help the poor in the city of Jerusalem. He recommends that, instead of making one big offering when he arrived, they make smaller offerings each Sunday so that the impact of their giving would not be so burdensome. Furthermore, we know that people would bring offerings of food and other necessities each Sunday for the upkeep of the leaders of the community (who because they were serving the community, could not always provide for their own needs) and for the poor. These offerings tended to be material offerings rather than offerings of money.

It was only centuries later that people began to make regular monetary offerings each Sunday at Mass. This was due to the changing economies of the countries in which the people lived.

Instead of trading and bartering, the people now had coins with which they could buy the necessities of life.

This offering was an act of charity, a form of a prayer in which they expressed their love of God and neighbor. The source of that love was the love shown by Jesus to all of us on the cross. He loved us so much that he died for us, and we want to share that same love with those who most needed it.

Mass Intentions

Slowly, the faithful came to consider their act of love, their offerings made at Mass, as something that could be offered up for the intention of someone who needed our prayers. There were actually two levels of love in this. There was the love which Jesus showed by dying on the cross for us and there was also the love that the person making the offering was expressing by participating in the Mass (by being there and making the offering).

At Mass, Jesus fills the hunger of our hearts. It is as if our hearts are like vessels that are filled to overflowing with the love of God. Every time we participate in the Mass, more love is poured into that vessel. But at the same

time, we, being broken and fragile creatures, can only take in so much of that love at a time. As we convert our hearts to the Lord, the vessel gets larger and we are more able to live in God's love.

When we offer a Mass for someone (living or dead), we are asking Jesus and the community to pray for that person. We are asking them to pour more love into that person's heart. The ability of the person to receive love always depends on that person's openness to the love of God, and that is why we do not pray for them once and for all. We continue to pray for that person so that he or she might accept more of God's love.

“When we offer a Mass for someone (living or dead), we are asking Jesus and the community to pray for that person.”

The money (stipend) that we give as an offering for the Mass is a physical expression of our prayer. It symbolizes our lifting that person up to the Lord. When we make an offering for the Mass, it is always good to try to be present for the Mass when it is celebrated, but that is not always possible (especially if we make an offering that will be sent to the missions). In that case, we entrust

our beloved to the prayers of those participating in the Mass and we pray at a distance (much as we do when we light a candle for someone's intention).

Church canon law speaks beautifully of Mass offerings: "The Christian faithful who make an offering so that the Mass may be applied for their intention contribute to the good of the Church and by their offering take part in the concern of the Church for the support of its ministers and works." (CIC # 946)

The money given for the Mass stipend is most often used for the upkeep of the priest celebrating the Mass. While in the Western world, the intention is a small assistance, in the mission lands, the Mass stipends can constitute a large share in the physical needs of the missionaries. The amount given for the Mass intention depends upon local custom. Normally, the parish will give an indication of what the customary offering is in a given diocese. However, if one cannot afford that amount, almost all parishes will take whatever one can give. It is very important to remember that one is not buying a Mass. The stipend is a love offering that symbolizes one's love for the person for whom the Mass is offered. Furthermore, this doesn't mean that we can't pray for others at that Mass. The love of God is so great that it can extend to everyone who needs it.

For the Dead and for the Living

How does offering a Mass change the reality for the person for whom we offer it?

If I am offering the Mass for someone who is alive (for a birthday, an anniversary, a special need), then the Mass is an expression of my love joined to God's love (as expressed in the sacrifice of the cross) and that love visits the person for whom I am praying. Remember that love always changes reality!

If the person is deceased, my offering of the Mass is a way of loving that person even beyond the grave. When we reach the gates of Paradise, God will want us to come into heaven to be with him forever. The one difficulty is that throughout our lives, by our sinfulness, we have wounded ourselves and deepened our selfishness and brokenness. Our sins were forgiven on the cross, something we celebrate in the Sacrament of Reconciliation, but the brokenness still needs to be healed. Some is healed through our life of conversion before our death, but whatever else needs to be healed before we can fully embrace the love of God for all eternity needs to be healed at our judg-



Fr. Tim Kulbicki, OFM Conv. offers prayers for the intentions of the Companions of St. Anthony during Mass at the tomb of Saint Pope John XXIII in St. Peter's Basilica at the Vatican in Rome.

ment (we call this purification Purgatory). The love I express by offering a Mass for a deceased person helps heal whatever has not yet been healed. We are in effect, cheer-leading that person into heaven, urging that person on to finish the race.

The Good Thief

The bottom line is that when we offer a Mass for someone we love, we are repeating the words of the Good Thief, "Lord, remember me when you come into your kingdom!" We are saying that entreaty for the one we love so that Jesus might respond to him or her, "Today, you will be with me in Paradise!"

***The Companions of St. Anthony accept
Mass Intentions which are celebrated by
our Friars in the United States and
in missions around the world.***

Suggested Mass offering is \$15.00.

Specific dates cannot be honored.

***Please send your prayer intentions and
offering to the Companions of St. Anthony
12290 Folly Quarter Road, Ellicott City, MD
21042. Attention: Mass Intentions***

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some of my students who are now grandparents. We text and email each other and speak on the phone. Those students will always have a special place in my heart.

“As a priest and as a bishop, I have had the opportunity to travel to places that I would have never dreamed of visiting. I have been in the presence of four popes and have met and spoken to two of them personally. I have walked through the Holy Land twice and saw what Jesus saw. I met mayors, senators, congress people and, most recently, said Mass in Jimmy Carter’s church with he and his wife present and later had dinner with him.”

He continued.

“But more importantly, I have met men and women who are unknown to the public but who have an intimate relationship with God and serve their brothers and sisters in Christ who are in need. They do not think twice before helping someone who is hurting, ill or dying. I have met countless people, some whose names I do not remember, but I remember what I saw them do because of their faith.”

Bishop Hartmayer does not know what lies ahead in his vocational journey as a Friar and servant of the church, but he does know how he will respond.

“I will serve in any way that I am asked,” he said. “I have no aspirations except to be more holy and more generous. All I have ever wanted to be was a Franciscan priest. I will spend the rest of my days striving to be a good one.”

Bishop Hartmayer also had a special message for the Companions of St. Anthony and their role in supporting Friars, just like himself, in their service of God.

“As a Mendicant Order, the Franciscan Friars beg others for what they need to do God’s work. For the last 800 years the Friars have relied on the generosity of the faithful to provide for their education and formation. As friars, we are called to live the Gospel and the values and example of St. Francis of Assisi. We are called to live simply and to take care of what we have been given. We are called to take care of our earth and all of God’s creation.

“St. Francis had a deep love for the crucified Christ and the command to ‘rebuild my Church.’ Like Pope Francis, we are to live a contemplative life of prayer and a life of service. We pray for our benefactors who help us and work with us in making the Gospel a living experience. God has blessed us with generous people who make it possible for us to live a simple life and bring the Mercy of God to others.”



Bishop Hartmayer stays in touch with many of the young men he mentored as a teaching friar, officiating their weddings, baptising their children and grandchildren and serving other spiritual needs. (Pictured above, Bishop Hartmayer with Archbishop Curley graduate Christopher Furst and his wife Ann, after he officiated their wedding in 1979.)



Bishop Hartmayer cites his parents and the priests he encountered as a young man as influencing his vocation. Here, he is pictured with his mother Sally, and a niece, on Mothers' Day 2014.

Chaplain's Circle and Fr. Ignatius

In the pre-dawn hours on D-Day, June 6, 1944, Conventual Franciscan Friar Father Ignatius Maternowski parachuted behind enemy lines into the Normandy region of German-occupied France, as a member of the 82nd Airborne Division of the US Army. During the massive air landing there was great carnage and casualties were mounting..

Immediately, Father Ignatius began ministering to the wounded paratroopers and glider victims. Realizing that dead and wounded soldiers were overflowing the house that served as the makeshift American infirmary, Father Ignatius negotiated with his German counterpart to recognize their infirmary as a non-combatant medical facility protected under the Geneva Convention.

After his meeting with the German medic, Father Ignatius headed back to the infirmary, unarmed, helmet hanging from his belt, and Red Cross armband on his sleeve. As he walked through the no man's land to the American side, he was shot in the back by an enemy's bullet — becoming the only US chaplain killed on D-Day. He was only 32 years of age, in the 5th year of his Franciscan priesthood.

"Dear Companion, the Friars invite you to join our efforts to honor the memory of Father Ignatius Maternowski, as well as your loved ones who have served, or are serving, in the armed forces. You are especially invited to honor those men and women who made the ultimate sacrifice - laying down their lives for our country, our families, our friends, and the blessings of our freedom."

To honor their memory, a stunning stained-glass window has been designed featuring the likeness of Father Ignatius by renowned artist, Joseph K. Beyer of Beyer Studio in Philadelphia, Pennsylvania. The cost to design, paint, select and cut glass, as well as ship and install the commemorative stained-glass window is over \$30,000. And, we need the help of our Companions to help honor Father Ignatius and those heroes most dear to you. Can we count on your support?

Call to mind your loved ones who you wish to honor through this unique stained-glass memorial opportunity—and make a generous gift today. Send us the names of your loved ones who have already served, or are serving now, and they will be remembered at the Friars' special Mass of Honor in Normandy, France, on June 6, 2020 as we inaugurate this historic stained-glass memorial to Fr. Ignatius, the heroes of D-Day, and all our servicemen and women.



Watercolor rendering of Father Ignatius Maternowski stained glass window by artist Joseph K. Beyer to be installed in Normandy, France.

Helping the Friars help others

During an especially trying time in her life, Maryland resident Jean Hartman turned to the Friars at the Shrine of St. Anthony in Ellicott City for help, and the Friars responded as they have done for ages.

The pastoral care for her concerns helped strengthen Jean in her struggles and, in gratitude for their role of guidance and healing, Jean and her husband, Kevin, have decided to remember the Friars in their will.

"We love the Shrine," said Jean. "It's a place where I can connect with God and focus on my relationship with Him. The friars are giving – they pray for you, they welcome you as you are. They are inclusive. The focus is on giving to us. They do not judge. They take the time to listen. The friars lives are about service. They can't do this without our support. I would absolutely encourage others to remember the Friars in their estate plans."

If you wish to continue supporting the ministries of the Franciscan Friars through a remembrance in your



Kevin and Jean Hartman

will, our legal title is: Franciscan Friars—Our Lady of the Angels Province, Inc., Companions of St. Anthony, 12290 Folly Quarter Road, Ellicott City, MD 21042.

For more information on remembering the Franciscans in your will, or any other questions regarding bequests or other gifts to the Companions of St. Anthony, please call or write to Joseph Hamilton at info@companionsofstanthony.org.

Little Portion Farm Update

Thank you for the success of Year One!

After a few years of careful planning, Little Portion Farm harvested its first crops in 2019. The Friars thank all of our Companions who have contributed to this effort through your prayers, volunteer labor, and financial support!

Cultivating $\frac{1}{4}$ acre of land in its first year, the Farm produced 3,136 pounds of fresh food. Little Portion Farm donates 100% of its organically-grown produce to its partner,



the Franciscan Center of Baltimore, a social services organization whose hot meal program served 182,331 meals in 2018.

Referring to "Laudato Si: On Care for Our Common Home," Pope Francis' 2015 encyclical on the environment, Father Michael Lasky, OFM Conv., Director of Little Portion Farm, said: "It's all about relationships. We hear the cry of the earth and the cry of the poor, and then we respond in partnership with others to help restore creation and to feed the hungry as God intends for us to do."

With your continued support, in 2020, Little Portion Farm will continue to expand its land under cultivation, and increase its capacity to serve fresh food to those in need.



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410-531-9200

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