

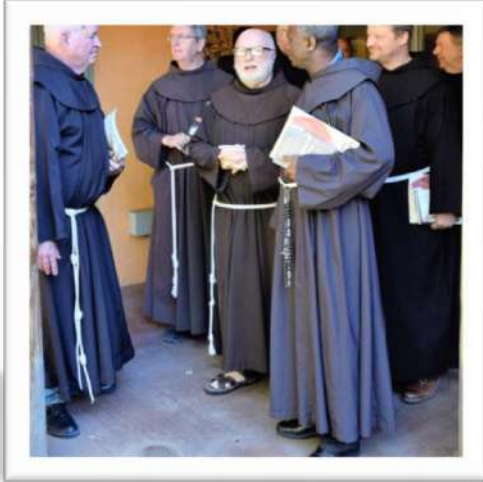
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Official Newsletter of Our Lady of Guadalupe Province, Order of Friars Minor, Albuquerque NM
Bruce Michalek, ofm ❖ Editor Pro-tem ❖ bruceofm@aol.com

Southwest Visit . . .

— Edgardo Diaz, OFM and Bruce Michalek, OFM —



On October 11, 2017, the members of the **English-speaking Conference of Provincials** and the **General Definitorium of the Franciscan Order** were given the opportunity to see first hand the different ministries of the OLG Province. The day began at the **Center for Action and Contemplation** founded by Richard Rohr, ofm. Upon their arrival, everything was ready for them to begin with contemplative prayer guided by Richard. After that, the CAC director Michael Poffenberger welcomed the Friars to the Center and introduced to them the members of the Staff. Richard Rohr gave them a talk in which the friars had the opportunity to converse with him about topics related to contemplative prayer and formation.



After the visit to the CAC, the friars were guided to Holy Family Parish Hall to encounter the **Hispanic Ministry of the OLG Province**. At the parish hall the friars were welcomed by a crowd of more than 200 people coming from the three Hispanic parishes that the Province has, namely Holy Family in Albuquerque, St. John the Baptist in Roswell, and St. Francis in Gallup. Words of welcome were read by three different people representing each of the three



communities. In the speeches, it was said how the friars had started to do Hispanic Ministry in the area, how the friars had been a gift



from God to the Hispanic peoples and how grateful they are for that gift. After the speeches there was a presentation of a Mexican folkloric dance directed by one of our Secular Franciscans. Then, a delicious lunch was served in which friars tasted different plates from the Mexican cuisine.

Michael Perry, ofm is the Minister General of the Order of Friars Minor throughout the world.

Around 12:45 P.M., the friars took a bus which drove them to **Laguna Pueblo**. When the friars arrived, the Governor of Laguna was at the door of the church, together with his two lieutenants, waiting for them. He explained to the friars how his ancestors had a prophetic dream about a person carrying a cross, and how when they saw the first Franciscans arrive, they interpreted this event as the fulfillment of that prophetic dream. They also explained the provenance of the different leadership canes they have. *The canes had come from Spain, Mexico, President Lincoln, and the State of New Mexico.* After that, the entrance procession for the



celebration of the Eucharist began. The Church choir intoned local hymns using tribal instruments. The sound of the drums, rattles, and native flutes set a solemn tone to the celebration. The native language,



Keres, was heard in the first reading, in prayers of the faithful and in the different speeches the leaders pronounced. A powerful moment occurred when **Br. Michael Perry, on behalf of the entire Franciscan Order, asked for forgiveness to the people of Laguna for past sins, mistreatment, and harm the friars had done in the past to the people.** One of the lieutenants, on behalf of the Laguna people, forgave the sins of the friars with tears in his eyes. After Mass, the entire assembly was led to the parish hall. Pastries and Indian tea were served while the Eagle dancers made their performance. The People of Laguna

were very grateful with the friars for having ritually enacted the arrival of the Franciscans to Laguna Pueblo once again.



After our visit to Laguna, the bus drove the friars to the **Sky City Cultural Center**. From there, the friars were taken to the mesa where the people of **Acoma** have their roots. There, we were told the history of the people of the land and how the Franciscans had helped them preserve their cultural heritage by teaching them how to survive in the times they had to live. A guided tour was given to the friars through the San Esteban Del Rey church. Later on, the governor joined us to welcome us and to explain to us local traditions and future projects they

“Forgive us.”

have. After some official pictures were taken, the friars were driven to the residence of Chris and Tom Simms, Acoma residents, where a delicious and generous dinner was served. *Once again, Michael Perry, on behalf of the Order of Friars Minor, asked for forgiveness to the*



People of Acoma represented in the person of the Governor, for past sins and cultural insensitivities the friars have committed in the past against the people of Acoma. The Governor, on behalf of his people, forgave the sins of the friars and asked the friars to leave those sins behind and to begin a new partnership of enriching each other with our cultural heritages. Once again, a very powerful moment was witnessed.



The brothers traveled on to **St Michael's Mission on the Navajo Reservation in Arizona** where they continued their meetings throughout the next day at the Hogan Chapel. At 9:00 a.m. the brothers gathered at St. Michaels Mission church for Eucharist presided by *Pierre Charland, ofm* the Provincial of St. Joseph Province in Eastern Canada. At 6:00 P.M. the bus drove the friars to



St. Michaels Indian School. A nice recital was given by the students. The Navajo culture was experienced through music, dance and food. Michael Perry offered a special blessing to the school which was celebrating 115 years of foundation.

The caravan of Brothers also paid a visit to *Canyon de Chelly, Our Lady of Fatima Church in Chinle AZ, and Our Lady of the Blessed Sacrament Church in Ft Defiance, AZ* and they were greeted with



warm smiles and hugs at each site. There is no doubt that these Franciscans from throughout the world were truly impressed and edified by the enthusiasm, love, and commitment of the people we are



privileged to serve in our Southwest Franciscan Missions.



“*Juntos como Hermanos*”

— *Efren Quintero, ofm and Edgardo Diaz, ofm* —

On October 16, 2017 twenty-four Friars from four different OFM USA Provinces gathered at San Juan Diego Friary in Albuquerque, NM for dinner to begin the fifth “*Juntos como Hermanos*.” Our keynote speaker was Ken Johnson-Mondragon who is a native of New Mexico and has done research and has a vast experience in the field of *Hispanic Youth and Young Adult Ministry*. Richard Rohr, ofm was also invited to share with the brothers his thoughts on the topic of “*Ministering to Millennials*.” Rocio Gonzalez and Michelle Montez of the Archdiocese of Santa Fe shared their knowledge and experience of the “Quinto Encuentro.” On October 17, after lunch, the Friars were driven to the Shrine of Chimayo and to the city of Santa Fe. Jack Clark-Robinson, ofm walked us through the history of these two beautiful places. On October 18, the gathering ended with a festive Meal at our Casa Guadalupe Provincial House in Albuquerque. At the end of our gathering it was decided that our next “JcH” gathering will be in Silver Springs, MD, October 22-15, 2018, hosted by the Holy Name Province.



At Tomasita’s Restaurant, Santa Fe, NM



A Message of Welcome to our Minister General from the Hispanic Ministry Community

Querido hermano Ministro General Michael Perry,

Queridos hermanos Ministros Provinciales miembros de la Conferencia de Habla Inglesa,

Queridos hermanos miembros del Definitorio General,

El ministerio Hispano de la Provincia Franciscana de Nuestra Señora de Guadalupe da la más cordial bienvenida a este Encuentro

con las tres comunidades hispanas de nuestra Provincia venidas de Albuquerque, Gallup y Roswell en el estado de Nuevo México. Es un honor tenerlos en nuestra casa y su visita es una bendición de Dios para nuestro ministerio.

El ministerio hispano de la Provincia Franciscana de Nuestra Señora de Guadalupe fue un regalo de Dios para los frailes. Muchos conocen la historia de cómo los frailes de la Provincia Franciscana de San Juan Bautista de

Cincinnati llegaron a estas tierras. Ellos vinieron aquí por encargo de la Madre Santa Katharine Drexell en 1898 a atender las necesidades espirituales de los Indios Navajo. Pero Dios les reservaba a los frailes una sorpresa; en el territorio al que venían también había hispanos, descendientes de los pobladores de cuando estas tierras pertenecían a México y a la Nueva España. Cuentan algunas tradiciones orales que para animar a otros frailes a venir a hacer ministerio entre los hispanos, se les decía que con saber latín podían hacer ministerio en español. Ciertamente la intención inicial de los frailes venidos de Cincinnati no era la de hacer ministerio hispano, pero el Espíritu de Dios, que se mueve como el viento en la dirección que le place, llevó a los frailes a asentarse en comunidades hispanas de este territorio.

La mano misericordiosa de Dios se ha manifestado prodigiosamente con este ministerio. Es de muchos conocida la necesidad de ministros hispano-hablantes para servir en estas comunidades. De hecho, varios frailes de esta Provincia originarios del medio oeste de este país hicieron el esfuerzo de aprender español para poder ser más efectivos en su ministerio con los hispanos. Pero viendo que la mies era mucha y los trabajadores pocos, el Padre Donnan Herbe comentaba que, la Provincia le pidió a nuestra Señora de Guadalupe que enviara trabajadores a la viña, y ella envió a sus mismos hijos de México. La Provincia ahora cuenta con diez frailes mexicanos que hacen ministerio en estas comunidades que aún siguen creciendo por la constante inmigración.

Es de todos conocido el comentario que en las parroquias donde sirven los frailes se respira un ambiente diferente que en otras

parroquias. La gente reporta que los frailes los hacen sentir parte de una sola familia, los hacen sentir que son una sola comunidad. Su amabilidad y cariño los hacen sentirse cercanos, como amigos. Su testimonio de vida los contagia a hacer también ellos el cambio en sus vidas. La humildad y el amor fraterno, como valores que rigen la vivencia del Evangelio, son la aportación que los frailes han traído a estas comunidades.

Con todo lo dicho anteriormente, solo nos queda decirle a usted hermano Ministro General y a todos ustedes frailes que le acompañan, que estamos muy agradecidos con Dios y con ustedes por permitir la presencia de estos frailes entre nosotros. El carisma Franciscano es un don para la Iglesia, y este territorio, desde su fundación en el siglo XVI, ha sido enriquecido con él. Muchas gracias por este regalo. Quiera Dios que así como ustedes han sido un don de Él para nosotros, así también nosotros seamos un don de Él para ustedes. Amén. Bienvenidos!



*Dear Brother Minister General
Michael Perry,*

*Dear Brother Provincial Ministers,
members of the English Speaking Conference,*

*Dear Brothers, Members of the
General Definitorium,*

*The Hispanic Ministry of the Province
of Our Lady of Guadalupe warmly welcomes
this Encounter with you and the three major
Hispanic communities that our province serves.
These communities are Albuquerque, Gallup
and Roswell, all in our state of New Mexico. It
is an honor to have them here and your visit is a
blessing from God for our ministry.*

The Hispanic ministry of the Province of Our Lady of Guadalupe was a gift from God to the friars. Many know the history of how the friars of the Province of St. John the Baptist of Cincinnati came to this area. They came here at the request of Holy Mother Katharine Drexell in 1898 to tend to the spiritual needs of the Navajo Indian Community. But God had a surprise in store for the friars; for there were also Hispanics in the territory to which they came; descendants of the settlers of the lands that once belonged to Mexico and to New Spain. There are several stories passed verbally through the years about how friars were encouraged to come and minister among Hispanics. They say that to encourage friars to come to minister among Hispanics, they were told that with their knowledge of Latin they could easily minister in Spanish. Certainly the initial intention of the friars coming from Cincinnati was not to undertake Hispanic ministry, but the Spirit of God, who moves like the wind in the direction that God desires, led the friars to settle in Hispanic communities in this territory.

The merciful hand of God has manifested itself enormously within this ministry. It is well known that there is a need for Spanish-speaking ministers to serve in these communities. In fact, several friars from this province, born in the Midwest of this country, made the effort to learn Spanish in order to be more effective in their ministry among Hispanics. Several years ago, seeing that the harvest was plentiful and the workers few, now-deceased Father Donnan Herbe commented that the Province asked our Lady of Guadalupe to send workers to the vineyard, and she had answered by sending her own children from

Mexico. The Province of Our Lady of Guadalupe now has ten Mexican friars who minister in these communities that are still growing because of the constant immigration taking place.

Everyone is familiar with the comments that are made in the parishes where the friars serve; that there is an atmosphere that permeates, different than in other non-friar parishes. People report that the friars make them feel part of a single family. Friars make them feel that they are one community. Their kindness and affection make them feel close, as friends. The life witness of the friars is contagious, challenging people to make changes in their lives. Humility and fraternal love, the values that govern the living out of the Gospel, are the contribution that the friars have brought to these communities.

With all that said, we can only tell you, Brother Minister General, and all the friars who accompany you, that we are very grateful to God and to you for allowing the presence of these friars among us Hispanics. The Franciscan charism is a gift to the Church, and this territory, since its foundation in the sixteenth century, has been enriched with it. Thank you very much for this gift. May it be God's will that just as you have been a gift from God to us, so we the Hispanic community can also be a gift from Him to you.

Amen and Welcome!





Mystery of History Lotario Ortega, Part III

— Brother Bernard Keele —

[Lotario Ortega grew up on or near the Navajo Reservation attending grade school during the week in Gallup, NM. His father had a 'trading post' three miles outside present day Window Rock on the road to Gallup. This is his perspective. He recalled his childhood memories one August morning from his home in Albuquerque, NM. [Part III of a series.]

“My father left Mr. Hubbell’s employment by choice. He came across a man by the name of Lyman B. Puntney. He also had worked or was working for Mr. Hubbell, and he started a trading post in a place called Cross Canyon. My father went with Mr. Puntney to Cross Canyon for a very short period, maybe a year or two, and then Mr. Puntney bought a trading post on the road that went from Gallup to Window Rock, or not Window Rock, as at that time it would be the road to St. Michael’s. It was owned by two Indian men, Ben and Charles Damon, and somehow or another they sold the trading post to Mr. Puntney. Mr.



“Cribbed Hogan: man, woman, and baby.”
c. 1910



“Hatali Naez: Navajo Medicine Man” c 1916

Puntney was from Albuquerque and I don’t think he wanted his family living way out there where there was no running water and electricity. He sold it to my dad, and my father ran it for a while up till 1930.”

“In 1930 the building burned up. We had gone to visit a family by the name of Silva who ran a coal mine. The coal mine was to furnish fuel for the school at St. Michael’s. They had a contract with the Sisters of the Blessed Sacrament to furnish coal to these people. Anyway, the Silvas were very good friends. They were the only non-Navajo people in the area besides ourselves, so we went there to visit. On one of the visits, some how or another, the place where we lived - the store and living quarters together caught fire and burned.”

“My dad then purchased from the Santa Fe Railroad a section of land for the fantastic sum of a dollar and a quarter an acre. He bought 640 acres, so he went into debt to the tune of . . . Well, I don’t know what that multiplies at, and it took him several years to pay that back. He built a store there, and he called it ‘The Divide’ because that is where the waters went west to the Pacific instead of going east to the Rio Grande. It was just the continental divide, and dad just called it ‘The Divide Store’. We never called it ‘Ortega’s’ or anything like that. Any way, he ran that all the time I was through high school and it was a very

interesting place to live, because we had no running water and we had no electricity. We did have this highway that went right in front of the place - the road from Gallup to St. Michael's and Ganado."

"I remember when I was a young boy yet, maybe in my teens, and my dad says, "We are going to have a lot of people coming." "Yeah? What's going on?" "Well," he says, "they are all going to be here. They are going to be here for three days." And sure enough, they start arriving, and I noticed that they were in two different camps. And, I said, "Well why is that?"

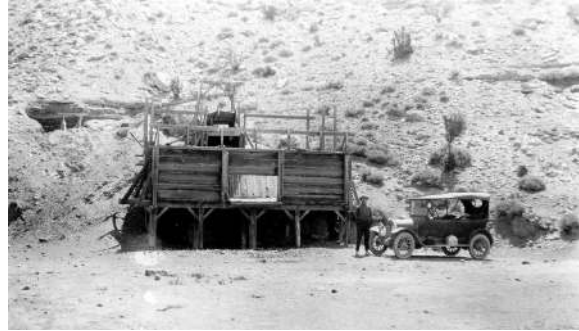
"Well," he says, "these is more like a trial. They are adjudicating some kind of problem." He never told me what kind of problem. It was none of my business. Anyway, he says, "They are going to be here." Well, we had in our little place a beautiful locust tree, one of the few shade trees you find that will grow with little water. Anyhow, my mother got out there and put blankets and sheets. And here comes *Tl'izligaiichishilly*. He was a very imposing man, and he wore a great big crown hat. And I knew him. My folks greeted him. He had coffee or something to eat. Anyway, then he went out and sat under this tree. I noticed that people came and sat on opposite sides around him. Anyway, he spoke. And he spoke for quite a while.



*Bureau of Indian Affairs
Crownpoint NM*

Then they all left. Next morning they all come back, but this time he doesn't speak. One side had a spokesman or two. They talked and then they finished. They broke for lunch and came back, and the other side spoke and talked quite a while. Then they adjourned. And Mr. *Tl'izligaiichishilly* stayed with us - one of the few people whoever stayed overnight. And the next morning he asked for his breakfast and my mother fed him. He went out and sat under the tree and they assembled. This time everybody was there. And he spoke for about half an hour. No one said a word. He spoke, then he said a few words more, and they adjourned. Everybody left and then I asked my dad, "Well, what is going on?" "Oh," he says, "he settled it." Whatever it was, never again did they have that problem. Apparently it was a dispute over who had right to a certain water, which is very important to Navajos. He apparently was the judge. Now like I said, they don't have chiefs, but they had what they call 'Naat'áanii' - 'head man' - 'top dog' - whatever you want to call it. They respected his judgement whatever it was and never had any problems after that."

"One of the things that always intrigued me after I got into the legal business was that there was this group of people practically living hand to mouth and their crying need was number one, 'Where do I get enough water today, not tomorrow, today, to sustain my family?' And I always



"Coal Mine"

thought there has got to be a way for the government, local or federal, to take care of these people and provide them with just the bare necessities of life which is water, number one. And the other was shelter. But of course, shelter was easy. They knew how to make hogans, and they knew how to make them really good. They started off early just piling up wooden posts and then plastering them up with mud inside to keep the elements out. The problem always was how to keep the rain out. Well, they progressed from that kind to the ones where you make a round beehive looking hut, and they always had to have a chimney hole to let the smoke out.”

“The last 10 or 15 years that I worked for the government, it was not with the Bureau of Indian affairs. It was with an organization called the Fish and Wildlife Service. They had to do with endangered species. One of the things that I did was that I conducted public hearings throughout the southwest and west. From Livingston, Montana to the Gulf Coast of Texas doing public hearings. My job was not to make the decision. The Secretary of the Interior made that decision. My job was



Lotario Ortega, born 1922 – Veteran, retired lawyer for the Bureau of Indian Affairs and the Fish and Wildlife Service, and son of a trader for the Navajo Reservation.”

to assemble all the pros and cons and give him my findings - very controversial ideas as one of them was the deal having to do with the Mexican wolf, the lobo. There still is controversy as some people want the wolves preserved. Other people say we should get rid of them as they are a predator. Well anyway, my job was not to reason ‘why’ or anything, but just to assemble all the evidence. It was very interesting because I would go into a forum and [there were] maybe one thousand people in there. It could be in San Diego, or could be in Phoenix, or any place.

They were well publicized and lots of people were pro and con. It was very interesting to me to be able to walk in there and calm them down and let them say their peace.”

[Thank you, Mr. Lotario Ortega, for your generosity and contribution toward making these articles possible. Here concludes the three part series entitled, Mystery of History: Lotario Ortega. Br. Bernard Keele]

Inter-Provincial Retreat Reminder

January 08-12, 2018

Holy Cross Retreat Center ❖ Las Cruces, NM

“And the Lord Gave Me Brothers” . . . Matthew Beckmann, OFM
(Province of the Holy Spirit in Australia-New Zealand)

**Registrations Must Be Received No Later Than
December 18, 2017**



Into Our Tradition

— Jack Clark-Robinson, ofm —

A monthly Reflection from Our Franciscan Heritage #16

November 2017

I take up this month just about where I left off last month in the discussion of local Chapters. We as members of Our Lady of Guadalupe Province supplement local Chapters twice a year with two or more regional meetings. Usually each regional meeting gathering consisting of about a third or more of the Province. Though these regional meetings are wonderful means for building fraternal bonds and communication, I sometimes fear that we are tempted to let them take the place of local Chapters. Putting off or downplaying local Chapters because we have regional gatherings is not a good idea. And though our regional meetings should be a time of fraternal sharing no less than local Chapters, they cannot take the place of local Chapters. These regional gatherings in Guadalupe Province, and their equivalents in other provinces, are places of discussion. Discussion, communication and the deepest sort of fraternal sharing with one another are necessary elements of our lives. But moving beyond the informed communication, the knowledge necessary to live our lives, to echo an ancient element of Franciscan philosophy, we must give primacy to the will to live our lives as we have been called to do as Franciscan friars. We must not only know, we must decide. Chapters are moments of decision. In the General Constitutions, we read: *Article 240, §1 The local Chapter, at which the Guardian or his substitute presides, constitutes the fraternal government of a House, in accordance with the General Constitutions, the Statutes and rules of procedure. §2 In Houses where there is no Discretorium the local Chapter functions as the council of the Guardian. Article 241: It is the duty of the local Chapter, particularly through dialogue, to study and promote common projects, to foster harmony and an active and responsible cooperation among all, to examine and evaluate what has been done by the fraternity or by individual friars, and to treat of matters of major importance.*

I wish to point to **nine elements from our tradition named in these two articles:**

- 1) **Fraternal governance** – especially given that he came from a culture which conceived of the universe, everything, and everyone within an hierarchical order, there was something unimaginably radical in the insistence of Francis that none of his brothers should be called prior or “first.” But we are all to be brothers and our treatment, our governing of one another, is to be fraternal. A term of office in our fraternity, whether as Minister or Guardian, is a time of service, rather than a moment of power or in the spotlight. We are to take these offices up and to lay them down with that idea in mind. But fraternal governance here extends beyond the Guardians and Ministers. Fraternal governance is about the way we all are called to deeply share in our responsibility for each other. We ARE all our brothers’ keepers. We ARE responsible for each other’s welfare. Nowhere should that be more evident than in our local communities and Chapters.
- 2) **Duty of the local Chapter** – If we are responsible for each other, responsibility begins at home. I once heard Sean Collins, former General Definitior and General Secretary of the Order say

concerning the number of men coming to join the friars, the “vocation crisis,” that, “If we think of the Order as the workforce which will build the Kingdom, there will never be enough of us. But if we realize that we are a band of brothers who are to help each other and others discover that the Reign of God is in our midst, God will always send just what we need.” We begin our exercise of the duty to help each other and others at home. We have a duty to one another to make the best possible use of our local Chapters.

3) **Dialogue** – Francis said that we can evangelize in two ways, first to quietly act as Christians among others, and second to proclaim the Gospel. In other words, “If we want to be heard, first we must listen.” Real dialogue begins by using our ears before using our tongues. When we practice that sort of dialogue at home, we prepare ourselves to carry out that sort of dialogue in the world. We begin our evangelization of the world, by evangelizing our brothers and allowing ourselves to be evangelized by them. In order to proclaim peace and good to the world, we need to practice it at home, listening, then speaking, then listening again and speaking again – dialogue.

4) **Common projects** – We are an Order. We are a Brotherhood. We are workers together. Men since the time of Cain and Abel have defined themselves by the work that they do and in so doing have faced the danger of a deadly separation because of disparate work, even when they are brothers. We need common projects to hold us together. Not that everyone in every house of the Order is doing the same thing, but that all of us in each house should have some common work, even if it is the domestic work of the house, which gives us a sense of common purpose.

5) **Harmony** – Harmony in our local Chapters, and in our lives, comes from finding a way for different voices to sound good together, with no one voice dominating nor any voice being lost, even though each voice is unique. Harmony is not about bringing everyone into complete agreement, but about finding ways to keep disagreements from overpowering the underlying melody of the Gospel in each of our lives and in the life of our communities. Friars will always echo the diversity of the societies from which we come, so finding ways to bring our voices together to achieve something greater than the sum of our individual parts is a real way to offer a Gospel example back to those societies.

6) **Active and responsible cooperation** – Again, knowing what we want to achieve through our local Chapters, whether common projects, harmony or work, must be followed up by the actions needed to achieve those goals. That takes the will to work toward those goals through active and responsible cooperation. Active and responsible cooperation does not leave room for deliberate physical, mental or emotional absence from the community, nor for a passive-aggressive presence in the community. We have to choose to be friars at every local Chapter, in every common project and in the work that we undertake either as a community or individually.

7) **Examine and evaluate** – We must examine and evaluate what is done by the fraternity and by each of us within it. No community and no one grows without honest and helpful criticism. If we are not up to challenging ourselves to become better communities and friars, we will undoubtedly fall into habits and practices that will chip away at our spiritual, fraternal and ministerial life. Our purpose as Franciscans is to proclaim the Gospel and live our lives as Friars Minor, as lesser brothers who help the world know of the presence of God. But if we do not continually examine and evaluate the ways in which we are going through the world, we risk becoming less brothers who help

the world see God and more men who by hypocrisy or inadvertence prevent others from seeing God!

8) **Work done by the fraternity or individuals** – Nothing else to be said: We are all called to work! The work may be prayer; the work may be mental; the work may be physical, or the work may be the example of truly Christian presence, but we are all called to work!

9) **Matters of importance** – What is NOT important about our lives together and our proclamation of the Gospel?

Jack's Journeys

02-04 November — “*Ite Vis*” Gathering in Chicago marking 500th anniversary of the separation of the First Order of St Francis into two obediences.

05-12 November — Workshop on US Catholic History for the Cistercian Monks in Ava MO and visit at the Interprovincial House of Prayer.

15-16 November — Provincial Council Meeting in Albuquerque.

22 November — Chapter Planning Committee Meeting in Albuquerque.

2 November 1937 – Joe Nelson
5 November 1949 – Gino Correa
7 November 1947 – Gerald Grantner
10 November 1979 – Andres Hernandez
12 November 1975 – Erasmo Romero
20 November 1930 – Diego Mazon
24 November 1937 – Hilaire Valiquette

Birthday Greetings!

Por favor . . . Your Articles and Pictures would be appreciated. Thanksgiving is just around the corner. How about some pictures of your gatherings?