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THE DOVERELLO

ST. BONAVENTURE SECULAR FRANCISCANS ✕ DETROIT, MICHIGAN



Giotto, Approval of the Rule of 1209 by Pope Innocent III, Upper Basilica of St. Francis, Assisi

Congratulations, Jubilarians!

60 years (1948):

Mary Voisin
Elizabeth Greenia
Patricia White
Francis Scallion
Ralph Barnowsky

50 years (1958):

Irene Mecha
Dolores Peckham
Margaret D'Hulster

40 years (1968):

Thomas Petsuch

30 years (1978):

Mary Saber
Cecil McComb

25 years (1983):

Genevieve Ochenkowski
Mary Lou Catino
Lorna Brock

20 years (1988):

Barbara Pardington
Josephine Lafata
Claire Boutain
Peter Aluzzo
Margaret Aluzzo
Clara Falzone

10 years (1998):

Stephen Haycox
Mary Ruth Minnich

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MINISTER'S LETTER

Dear brothers and sisters,

May the peace of the Risen Lord and all good be with you!

I always like to share with you articles or books that have had a profound effect on me, thinking that perhaps this will serve somehow as a gift of love to you, i.e., brighten your day a bit. I have been thinking about the March 17, 2008 issue of *America* [yes, it is a *Jesuit* magazine!] in which Rabbi Daniel Polish writes about *God's Awesome Silence* and it brought to mind something we read in Celano's *Second Life of St. Francis* (see Marion Habig [ed.], *St. Francis of Assisi: Omnibus of Sources*. Franciscan Press, Quincy, 1991, pp. 465-66).

The rabbi begins his article by noting how revered the psalms are both to Jews and Christians. He tells how many of the psalms "express a profound sense of God's nearness and concern ... Yet many others express the precisely opposite perspective: a gnawing sense of God's distance or even absence" (p. 27). He also mentions Bl. Teresa of Calcutta who wrote about the "silence and emptiness [being] so great to her confessor" (p. 28).

Those who have not tried to live the spiritual life in prayer often interpret the human cry of silence and emptiness, even the feelings we may have of darkness and the seeming absence of God as a sign of a lack of faith, or worse, as a total disbelief of the one expressing these experiences. To explain the *silence of God* phenomenon Rabbi Polish gives the story of a disciple of the Jewish mystic, Kotzker Rov, who came to him:

"Rabbi," he complained, "I keep brooding and brooding, and don't seem able to stop." "What are you brooding about?" asked the rabbi. "I keep brooding about whether there really is a judgment and a Judge." "What does it matter to you?" "Rabbi! If there is no judgment and no Judge, then what do all the words of the Torah mean!" "What does it matter to you?" "Rabbi! What does it matter to me? What does the rabbi think? What else could matter to me?" "Well, if it matters to you as much as all that," said the rabbi of Kotzk, "then you are a good Jew after all..." (p. 30).

So, in other words, if even the *silence, emptiness, darkness, and seeming absence of God* in your prayer life matter, then you are a person of faith! Rabbi Polish states that this is the "spirit in which each of us can deal with our own encounter with God's silence" (p. 30). The rabbi had a final word on what to do in such a state. However, what came to my mind was what would the Franciscan response be to such a spiritual state of the soul? I poured through some of my sources and found such an example where Francis speaks of *spiritual joy [and] the evil of dejection*.

The saint, therefore made it a point to keep himself in joy of heart and to preserve the unction of the Spirit and the *oil of gladness*. He avoided with the greatest care the miserable illness of dejection, so that if he felt it creeping over his mind even a little, he would have recourse very quickly to prayer. For he would say: "If the servant of God, as may happen is disturbed in any way, he should rise immediately to pray and he should remain in the presence of the heavenly Father until he *restores unto him the joy of salvation*. For if he *remains stupefied* in sadness, the Babylonian stuff will increase, so that, unless it be at length driven out by tears, it will generate an abiding rust in the heart" (see *Omnibus*, p. 465-66).

Thus, spiritual joy is **our** spiritual heritage, this is our **Franciscan charism**. What a gift we have been given in our SFO vocation. Congratulations to our Jubilarians this month. You said "yes"; you have remained "faithful"; we **celebrate this joy** with you!!! God bless you, dear ones.

Love,
Janet

April Mass for the Jubilarians

We will celebrate the anniversaries of Profession of our Jubilarians with a Eucharist and the Renewal of Profession at our April Third Sunday Meeting on April 20th, beginning at 1:30 PM. A social will follow. Please bring finger food.

New Inquiry Class This Month

If you know anyone who would make a good Secular Franciscan, invite them to the new Inquiry Class which will be held on April 20th at 12 Noon in the second floor conference room of the Solanus Casey Center.

Rule Reflections for April 2008

Article 5: “Secular Franciscans, therefore, should seek to encounter the living and active person of Christ in their brothers and sisters, in Sacred Scripture, in Church, and in liturgical activity. The faith of Saint Francis, who often said, ‘I see nothing bodily of the Most High Son of God in this world except his most holy Body and Blood,’ should be the inspiration and pattern of their Eucharistic life.”

Scripture: Mt. 25:35-40; 26:26-28; Jn 1:1-5, 9-18; 6:52-59; Acts 1:8; 1 Cor 11:17-32.

Focus for our shared Reflection:

The Rule speaks of a number of ways in which Christ is present to us and in which we encounter Christ in our daily lives. **Right now in your life, where and when is Christ most “real” to you?**



In memory of 6-year-old
Bryce Norwood
On February 14, 2008,
he lost his battle
with cancer.

Prior to his fight with cancer, Bryce was like any other little boy. He loved to fish, play baseball and ride his four-wheeler. Painting was one of his favorite hobbies, and he loved to eat pizza and drink orange soda.

But just days before starting pre-school, Bryce began experiencing severe stomach pains. Scans revealed a tumor in Bryce’s left kidney. At St. Jude, Bryce underwent surgery that removed his kidney along with 13 lymph nodes. He received radiation and chemotherapy in the months following the operation.

Unfortunately, the cancer returned in June 2007. Bryce began a new treatment plan, but the cancer proved to be a formidable foe.

Bryce left an indelible mark on the hearts of everyone he met. “He’s touched so many lives,” said his father, Dean. “His journey has been remarkable.”

Dean and his wife, Alicia, are hopeful that Bryce’s story will continue to inspire others to support St. Jude so that the hospital can continue its search for a cure for Wilms tumor and the many other cancers that strike children. They hope that one day no family will experience the loss they have endured.



Deceased Member:

Dorothy Leff

Deceased Family Members:

Peter Alongi, father of Josie Lafata
Dominic and Nino Daleo,
 infant grandsons of Josie and Les Lafata
Don McKinnon, nephew of Donna Marie Johnston
Leona Mecha, sister-in-law of Irene
Denise Minnick, daughter-in-law of Mary Ruth

Members needing prayers:

Wilhelmina Adkins
Kay Balas
Gertrude Beattie
Anthony Brodeur
Fred Dinverno
Joe Doeren
Marie Fontanive
Natalie Grabowski
Virginia Hale
James Heymes
Donna Marie Johnston
Les and Josie Lafata
Janice Litch
Rose Longo
Beverly and Louis Joseph
Joseph Marra
Sophie Martin
Dorothy Matargas
Maria McNally
Genevieve Ochenkowski
Rosemary Paparella, Regional Vice Minister
Dolores and Bob Peckham
Theresa Pfaendtner
Maxine Piaseczny
Frank Rettig

Mary Saber
Helen Wardowski
Joseph Wisk

Relatives needing prayers:

Angel Bettin, niece of Jan Atkinson
Dawn Bodell, daughter of John and Janet Bodell
Marcella Carter, mother of Ona Harris
Angelina and Joey Daleo,
 daughter-in-law & son of Josie and Les Lafata
Christina Daleo, daughter of Josie and Les Lafata
Rose Dreissen, wife of Joseph
Barbara Erzbischoff, mother of Julia E-Donahue
Beverly Falzone, mother of Clara
Stefan Florescu, husband of Caroline
Bob Fontanive, husband of Marie
Fred LaChance, brother of Donna Marie Johnston
Marilyn Nichols, daughter of Anthony Brodeur
Jean Nozewski, wife of Thomas
Donna Mitchell, niece of Jan Atkinson
Lawrence Poole, father of Mary

Those serving our country:

Andrew Arcznski
Christopher Beattie
Francisco Biber
Thomas Chmielarczyk
Thomas Greenia
John Kristensen
John Marra III
Joseph Marra, Jr.

MEMORIALS

Leona Mecha
the Deceased Members of the following Families:
Agrusa, Ala, Ficarra, Galasso, Lobaito, Nardi,
Vallelunga and Zito Families.

Pray for all who asked for our prayers.

To add or change prayers requests, please contact:
Jo Marie Nardi

From the Friars' Choir

Success isn't permanent;
failure isn't fatal.

– source unknown



Mark Your 2008 Calendars

April 20Mass and Renewal of Profession of SFO Jubilarians
April 26Mass for SFO Deceased (10 am)
May 18.....Regular 3rd Sunday Meeting
June 8Regular 3rd Sunday Meeting
July 20.....Annual Picnic
August 17Regular 3rd Sunday Meeting
August 23Mass for SFO Deceased (10 am)
September 21Day of Reflection (11 AM) Bring a bag lunch; no Mass
October 19.....Regular 3rd Sunday Meeting
November 16.....Mass and Profession
November 22.....Mass for SFO Deceased (10 am)
December 21Christmas Concert



April 6	Helen VanDusen	April 16	Theresa Pfaendtner
	Margaret Aluzzo	April 17	Elizabeth Greenia
April 8	Evelyn Bishop		Patricia White
	Kay Balas	April 25	Rose Ossowski
April 9	Elnora Allen	April 30	Loretta Chmielarczyk
April 10	Bridget Schultz		Dolores Samulski

Farewell Party for Br. Steve Kropp, OFM Cap

As some of you may know, Br. Steve Kropp will be leaving Detroit at the end of May to take up a new assignment as pastor of a cluster of parishes located in the towns of Mount Calvary, St. Joseph and St. Cloud, Wisconsin. Over the past few years, Br. Steve has helped us with the Transitus, Masses for the SFO Deceased and 3rd Sunday presentations, and much more. The St. Bonaventure Sunday Faith Community is coordinating this farewell party.



- When:** Saturday, May 17, 2008
- Where:** Lakeland Manor Banquet Hall
26211 Harper Avenue
St. Clair Shores, MI 48081
(586) 773-2211
- Time:** 4:30 pm until 8:30 pm
- Cost:** \$45.00 per person includes: Family-style Dinner and Gift; Cash bar available.

Please complete the form below for processing **NO LATER** than May 7, 2008, in order to receive tickets for the event. Tickets will also be available after the 9 AM Sunday Mass at St. Bonaventure Monastery through May 11, 2008.

.....

Number of tickets requested @ \$45.00 each (adults): _____ \$15.00 (children): _____

Total Amount Enclosed: _____

Gift Only Donation: _____

Name(s): _____

Address: _____

City/Stat/Zip Code: _____

Area code and Phone number: _____

For more information, contact the SFO Office at (313) 579-2100, ext. 136

Environmental Tips for Disposing of Unused Medications



1. See if a pharmacy will take back unused medications.
2. Do not flush medications down the drain or toilet.
3. If you are unable to return medication:
 - A. Keep drugs in their original container and with their original lid;
 - B. Scratch out the name and information with indelible marker, or cover with tape;
 - C. Prepare drugs for disposal:
 1. For solids – like pills and capsules –: add water and detergent to dissolve them slightly; then seal the container with duct tape or opaque tape.
 2. For liquid medications: add salt, flour, charcoal, or a non-toxic spice to make it pungent, then seal with duct tape or opaque tape to prevent leaks.
 3. For blister packages containing pills: wrap several times in duct tape or opaque tape.
 4. For unused vials, ampules, or IV bags: wrap item with tape to prevent leakage, then place the item in an opaque plastic container (like a yogurt or margarine tub, with a lid).

Double bag the contained drugs in a sealable plastic bag, or place them in a container that has a lid. Avoid putting the contained drugs into any material or food that might attract wildlife or pets to it, should the bags tear.

For more information on how to dispose of medications, go to:
<http://www.deq.state.mi.us/documents/deq-ess-cau-rxbrochure.pdf>

Clara Falzone, SFO
(source: [deq.state.mi.us](http://www.deq.state.mi.us))



A REFLECTION ON FRANCISCAN PRAYER

(Part 1)

by Br. William Hugo, Capuchin

THE PATTERN OF FRANCISCAN PRAYER

The assumption that this pattern comes from Francis of Assisi is only half true. Certainly his experience, recorded in numerous medieval legends, tells the *story* of Francis' prayer in action. But, oddly, his writings do not systematize his pattern of prayer. Instead, it is Clare of Assisi, Francis' partner in defining the Franciscan way of life, who gives us the four-part Franciscan approach to prayer in her second letter to Agnes of Prague: to gaze, to consider, to contemplate, and to imitate (20-21). Francis and Clare sought a gospel way of life that would be different from that of monks. Yet, in fact, Clare's prayer method included three steps that characterized monastic prayer before the Franciscan period, though she used her own distinctive words. *To gaze* was akin to the monastic *reading* of Christ's life from a gospel or a different scripture to get the story. Clare did not assume everyone got the story by reading. Thus, some would *gaze* at a picture to get the story. Clare's term *to consider* was much like the monastic meaning of *meditation*, i.e., imagining that one is on the scene of the scripture with all its smells, sounds, sights, tastes, feelings and movements. This second step was the work of imagination. Clare's idea of *contemplation* even used the word of many monastic methods. It was the prayer of silently and wordlessly being with God with all the intimacies of mutual presence after having shared the biblical experience through meditation.

However, Franciscan prayer stands out as different when Clare lists her fourth component as *imitation*. Monks typically did not include anything like imitation in their definitions of prayer. By highlighting the imitation of Christ who is our partner in prayer, Franciscans clearly announce that a changed life is part of prayer, and not its consequence. Prayer's goal does not end in union with God during prayer, but a transformation of one's life, which is part of prayer. Thus, Franciscan prayer and life become closely intertwined.

Fashioning your own prayer according to this fourfold pattern, spending 5-10 minutes on each step, can be a great way to deepen your prayer. A good way to begin an appreciation of the Franciscan style of prayer is to ask how your own prayer changes the rest of your life.

WHEN YOU DISCOVER GOD, YOU DISCOVER OTHERS AND YOURSELF

Like all communication, prayer is not a one-way street. In prayer, we are not the only ones talking; God also talks. Both God and we both speak and listen. In Franciscan prayer, there is also a third group sitting on the stage of prayer: the rest of creation. Creation also listens and talks. This is because we are sisters and brothers with all creation; all have our origin in the same Father-Creator. Since prayer is such a family affair, when we learn about God in prayerful conversation, we also learn about our sister and brother creatures. And when we learn about God, our brothers, and our sisters, we can't help but learn about ourselves. Consider these examples.

- When we learn that God created us out of his intense desire, we learn that we did not earn our existence.
- If God creates all creatures out of equal desire, then no creature is more important than another.
- Since God created all creatures, we are in relationship with all creatures through our common source.
- The respect God shows to me is the same respect he shows all creatures. So, I have cause to respect other creatures as I myself hope to be respected.
- If the God who creates me is humble, how can I possibly think of myself as haughty?

Since conversation with God will ultimately lead us to examine ourselves, prayer requires honesty and humility. The story of Francis unexpectedly meeting a leper forcefully illustrates this. Francis was understandably petrified of lepers. But their existence bothered him. Most of us ask "Why me?" when confronted by difficulty. When Francis saw a leper, he asked "Why them?" As Francis' deepening prayer was leading him to realize that the leper and he came from

the same creator, Francis could no longer tolerate their separation. When Francis learned about God in prayer, he learned about the leper. When he learned about the leper, he learned about himself. So, in this story, Francis would finally embrace the leper. They were brothers and sisters. They were the same. His prayer had changed his life!

GOD'S INSATIABLE DESIRE

Many people approach me with the question, "What should I do to pray?" The question might suggest that they think prayer starts with them. Instead, I imagine Francis and Clare of Assisi starting with God, and, in particular, with God's desire. Since it is obvious that we can desire all kinds of things that lead us away from God, it is important to examine our desire. But when we start by considering God's desire, I find that questions about our desire fall into place. When Francis and Clare gaze at God, they see *big desire*. First, God expresses so much desire that the result is creation. God wants to share himself by creating others. But then, for reasons we might describe as sin or limitation, creation becomes separated from God, and God absolutely hates that!

Ever since the breach between God and creatures, God has desired to heal it, and every moment of God's existence is filled with God's work to accomplish this. Now that's desire! Perhaps you are wondering why I refer to *God's desire* rather than *God's will*. I'm fairly convinced that, when most people hear *God's will*, they begin to wonder what concrete things God wants them to do. This often seems to be about what's in God's head. Francis and Clare seem to focus less on what God wants done and more on *whom* God wants. God wants his creation back. This spiritual intuition is more concerned with God's heart than his head. It's full of passion that seems akin to sexual passion. Well, it should, and that is why I prefer to talk of God's *desire* over his *will*.

The relationship of two people in love is never simply about scant looks back and forth. That is more akin to infatuation. A love relationship begins when people interact on a personal level, and the responses of one grow out of the actions of the other. Our relationship with God is similar. It's about passion for a person, and it begins with God's behavior of creating us and then a host of other actions to which we get to respond. Our choices become clearer once we've experienced God's desire.

How did Francis and Clare increasingly understand God as they experience his desire. How does God express it? What is God like? What is he willing to do to be successful in passionate pursuit of us? But be prepared. The answers you discover are likely to change your life! (*to be continued...*)

- Br. Bill Hugo is a vocation director for the Capuchins and teaches Franciscan spirituality/history. He authored *Studying the Life of Francis of Assisi: A Beginner's Workbook*, Franciscan Press, 1996. This article appeared as an 8-part series in *Vocation Update*, published by the Vocation Office of the Capuchin Province of St. Joseph. It is reprinted here with permission of the author. Further reproduction in any form requires the author's permission.

Secular Franciscan Feasts of April

- 2 **Bl. Elisabeth Vendramini, SFO, religious**
- 6 **St. Crescentia Höss, III Order, religious**
- 16 **St. Bernadette Soubirous, Corderbearer of St. Francis**
- 17 **St. Benedict Joseph Labre, Corderbearer of St. Francis**
- 25 **Bl. Pedro Betancur, SFO, religious**
- 27 **St. Zita of Lucca, SFO**
- 28 **Bl. Lucchesio Modestini and Buonadonna, SFO**



APRIL 2008

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
		1	2 ✠ Death of Pope John Paul II (2005)	3 First Thursday Meeting: 1 PM	4	5
6 EASTER III Pss: Wk 3	7	8 St. Joan of Arc: 1 PM	9	10	11 Fr. Solanus Cell: 7:30 PM	12 Feast of Mary, Mother of the Good Shepherd, Patron of Capuchin Missions
13 EASTER IV Pss: Wk 4 World Day of Prayer for Vocations	14	15	16 SFO COUNCIL: 6:30 PM	17 EMB Board: 10 AM	18	19 Anniversary of Election of Pope Benedict XVI (2005)
20 EASTER V Pss: Wk 1 3 RD SUNDAY MEETING	21	22	23	24 CHRISTIAN SERVICE: Conner Kitchen 11 am – 1:00 pm	25 Bl. Lucchesio: 7:30 PM INTERFAITH MEETING: 7 PM - 9 PM CH. SERVICE: Meldrum Kitch. 10:30 am - 1 pm	26
27 EASTER VI Pss: Wk 2	28 Feastday of Bb. Lucchesio & Buonadonna of Poggibonsi, 1st Secular Franciscans	29	30			

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Sylvia Stanik

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Frank Kraimer

Ecology:

Clara Falzone

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Gary Johnson

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Peace and Justice:

Jo Marie Nardi

Maxine Piaseczny

Eucharistic Mission Band (EMB):

Caroline Florescu

MEETING CONTACTS

(for Locations and Times of Meetings)

Fr. Solanus Cell (2nd Friday, 7:30 pm):

Faye Boland

St. Joan of Arc Satellite (2nd Tuesday, 1 pm):

Frank Liccardello

First Thursday Meeting (1 pm):

Raymond Morehead

Third Sunday General SFO Meeting:

Maryann Kummer

Bl. Lucchesio Cell (4th Friday, 7:30 pm):

Connie Musial

OTHER SFO-AFFILIATED GROUPS:

Interfaith Justice & Peace Group (4th Friday, 7-9 PM):

Maxine Piaseczny

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