

VOL. 68, NO. 7
JULY 2008

THE DOVERELLO

ST. BONAVENTURE SECULAR FRANCISCANS ✦ DETROIT, MICHIGAN



Assisi is an ancient Roman city (*Assisium*). It came under Roman rule in the year 295 BC. In 88 BC, it became a Roman municipality with all the rights and privileges afforded by Rome. One of the more obvious vestiges of its Roman past is the Temple of Minerva [the Roman goddess of wisdom and peace] which was the focal point of Assisi's Forum in ancient days and remains the focus of the main town square today. Its six splendid Corinthian columns and the entire façade are still intact after nearly 2025 years. Interestingly, the seal of the city bears the image of Minerva. The city magistrate certified as authentic the stone coffin of St. Francis and therefore the image of Minerva from his signet ring appears on the coffin. In 1539, Pope Paul III ordered the Temple of Minerva to be completely restored and dedicated to the Virgin Mary, "the queen of true wisdom". Standing on the foundation of the ancient temple, the church became known as "Santa Maria sopra Minerva" — St. Mary's on top of Minerva." Over time the pastoral care of the church has passed through various hands. In 1918, it was entrusted to the friars of the Third Order Regular of St. Francis, who still lovingly and faithfully watch over it today.

Visit our website: <http://www.sfstbonaventure-detroit.org>

MINISTER'S LETTER

Dear brothers and sisters,

May our Lord's peace and all good be with you!

Sleepy-eyed but eagerly I drove to the monastery chapel this morning through a blanket of gray, cool fog. As I entered the city on Fort Street, the fog was lifting but still made a low cloud covering much of the buildings ahead of me with a mist still dampening my windows enough for the windshield wipers to turn on. I always think of the fog as being like our faith. Even though many spiritual things are hidden from us, like the fog hiding the building tops from me today, still we believe in the mystery of it and know that someday the fog that is our faith will lift and we shall see that glory which is God!

What a wonderful gift from God is our faith and what many devices in the world are attempts to snatch that gift away from us! Mass media in the form of various recent television programs are really devised to draw people away from their faith by giving reasons to doubt certain Church teachings. One such TV special was called "The Gospel of Judas". It is one of the so-called Gnostic gospels not recognized by the Church.

Another method used to snatch your gift of faith away is various books that make the current best seller lists. A few years ago, two such books included one about St. Paul and another entitled, *The DaVinci Code*. Both badly distorted dogmatic Church teaching attempting to *shake one's faith*. Jesus' words come to my mind – our Savior, our blessed Brother – before he died said, "**All of you will have your faith shaken**" [Mk14:27].

I am not one who advises censorship because I believe that we should inform ourselves of all ideas and opinions to be able to answer issues with Gospel truths. This answering requires study and prayer (contemplation). Louis Bouyer, in his book entitled, *Gregory of Nazianzus (The Christian Mystery: From Pagan Myth to Christian Mysticism)* (trans. by Illtyd Trethowan. Petersham, Massachusetts: St. Bede's Publications, 1989) tells us that in mystical contemplation (prayer), "on our part there must be faith as the response of self-abandonment to the divine gift, freeing us for this love and so surpassing hope...[and] a knowledge which cannot be had save by letting oneself be drawn after him [Jesus] in his *transitus* across the world" [p. 175]. I see this as referring to the Divine Presence, Jesus, the Holy Spirit in the Father with us now so that no modern media ploy can snatch away our faith by presenting these current examples of heresy.

Then Jesus said to his apostles, "But after I have been raised up, I shall go before you" (Mk 14:28). We are living in those post-Resurrection times now! Jesus **is** with each of us who believe in him. Are you *listening* to him when you pray the Scriptures daily? **LISTEN**.

Origen, an early Church father, stated "Christ [is] the high priest...who guides us to ineffable and mystical contemplation" [p. 177]. What is it that we hear then in this type of mystical contemplation? We hear *presence*; we hear *love*; we hear *courage*. This spiritual hearing then brings us full circle to *faith* and faith brings us to distinguish *truth* from all falsehood.

Pope John Paul II said, "There is a need to be humble so that divine grace may operate in us, transform our lives and bring out fruits of goodness. [Then] the Apostolic Tradition of the Church as a *living reality* and not merely as a relic of the past becomes a conscious part of your vision of faith" (see *Fear Not: Thoughts on Living in Today's World*, ed. by Alexandria Hatcher. New York: Barnes & Noble, 1999, pp. 4-5). The Holy Father's hope was to replace people's fear with faith. So, take care, dear ones! Jesus warned us that there would be those who would try to snatch away our precious gift of faith. But he also has shown us his undying love and graces us with his *presence*. Pray, pray, pray that the deceit in this world will not leave you in the darkness of disbelief. Jesus is the Light. Follow in his joyful shadow of love. See you at the picnic! I hope to bring a visitor.

Your sister in Francis and Clare,
Janet



**Our annual picnic will be held on Sunday,
July 20 at 1:30 p.m.
Invite your family - Bring a dish to pass - Have a great time.
Any questions? Call Maryann Kummer.**

The newly-elected Capuchin Provincial Minister and his Council



**Br. John Celichowski
Provincial Minister**



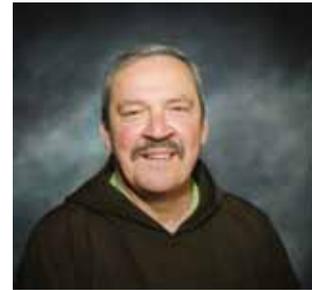
**Br. Bob Smith
Vicar Provincial**



**Br. Mark Joseph Costello
Councilor**



**Br. Mark Carrico
Councilor**



**Br. Frank Voris
Councilor**

Thank you all for your prayers during our Chapter!



Deceased Relatives:

✠ Kathrina Polemitis (sister of Frank B. Kraimer)

Members needing prayers:

- | | |
|----------------------|-------------------------------|
| Wilhelmina Adkins | Rose Longo |
| Peter Aluzzo | Beverly & Louis Joseph |
| Dan Atkinson | Joseph Marra |
| Kay Balas | Sophie Martin |
| Gertrude Beattie | Dorothy Matargas |
| Evelyn Bishop | Maria McNally |
| Anthony Brodeur | Ray Morehead |
| Fred Dinverno | Genevieve Ochenkowski |
| Joe Doeren | Dolores & Bob Peckham |
| Wesley Faust | Theresa Pfaendtner |
| Marie Fontanive | Maxine Piaseczny |
| Natalie Grabowski | Joseph Pierce |
| Virginia Hale | Mary Saber |
| James Heymes | Joanne Schumacher (for a job) |
| Donna Marie Johnston | Helen Wardowski |
| Les and Josie Lafata | Joseph Wisk |
| Janice Litch | |

Relatives needing prayers:

- Angel Bettin and Donna Mitchell,
daughters of Caroline Hojna
Dawn Bodell and daughter, Maddie Kate,
family of John and Janet Bodell
Marcella Carter, mother of Ona Harris
Angelina and Joey Daleo,
daughter-in-law & son of Josie and Les Lafata
Starr Dehn, niece of Mary Poole
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
Ted Hojna, husband of Caroline
Fred LaChance, brother of Donna Marie Johnston

- Elda Martinello, mother of Gina Rizzo
Marilyn Nichols, daughter of Anthony Brodeur
Jenna Nicholm, niece of Dan and Jan Atkinson
Jean Nozewski, wife of Thomas
Lawrence Poole, father of Mary
Sean Sherman, son of Sandra
Anthony Wilson, uncle of Dan Atkinson

Those serving in the Armed Forces:

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

Pray for all who asked for our prayers.

To add or change prayer requests, please call:

Jo Marie Nardi at 586-978-2335

Abigail Perez

5 years old

Acute myeloid leukemia



In 2007, the family learned Abigail suffered from acute myeloid leukemia. Doctors gave her a 50% chance of survival. Her parents wanted a research hospital to provide cutting-edge treatment for their daughter. Their search led them to St. Jude Children’s Research Hospital. The local doctor provided the referral, and St. Jude took care of travel arrangements.

The battle against cancer affects the entire family. One day, Marcelle broke down on the elevator, and it was a St. Jude maintenance man who provided words of comfort. “We do miracles here, so you just dry up those tears.” “No other hospital in the world compares,” said Marcelle. “Everyone from Dr. Ribeiro to the maintenance staff is on a mission.” St. Jude is the only pediatric cancer research center where families never pay for treatment not covered by insurance, and families without insurance are never asked to pay. “Insurance doesn’t matter here,” said Marcelle. It’s a good thing too. Abigail’s treatment costs a minimum of \$20,000 per month. “I really believe the costs could have bankrupted us,” said Marcelle, “but what choice did we have? Thank God there is St. Jude where parents do not have to choose between the life of their child and the huge financial burdens of skyrocketing healthcare costs.” Abigail now tests negative for leukemic cells. She’s done with chemotherapy and returns to the hospital every 4 months for follow-up.



Celebrating



Gertrude Beattie

Gert was born in Wyandotte, Michigan, where she attended St. Patrick's Grade School and High School. She married C. Dole Beattie at St. Patrick's on July 20, 1937. The couple were married for 56 ½ years and were blessed with four children, one of whom, Patricia, died at age 12. After the death of their beloved daughter, Gert went to work for an eye doctor in Ohio, and when the family moved to Taylor, Michigan, Gert found a job with an ophthalmologist. Later, Gert worked as a receptionist for *Weight Watchers* until retiring in 1987.

Gert, who will turn 94 on November 26th, is the proud grandmother of eight, and great-grandmother of 16. Her grandson, Christopher, has been on our *Poverello* prayer list for a while now, since he is serving in the U.S. military

in Iraq and will be returning there soon. While Chris is away, his wife, Jessica, and their five-month-old twins, Matthew and Zachary, will be moving to Texas to live with Jessica's parents.

Gert was professed as a Secular Franciscan in November of 2002. She is proud to be a Secular Franciscan and loves being a member of our Fraternity. Gert is a gracious and kind lady who exemplifies the Franciscan way of life in her peaceful, joyful spirit. She has a strong, vibrant faith in God, very much appreciates the kindnesses of relatives and friends, and exhibits unconditional love for all. Gert's favorite pastimes include spending time with family and friends, praying (especially the Rosary), and knitting afghans for her family. Gert was instrumental in organizing a weekly Rosary group and arranging for a monthly Mass to be celebrated at her apartment complex.

A few months ago, Gert experienced some health problems and temporarily went to live with her son. She's back at home now, but still not strong enough to come to our 3rd Sunday meeting yet. She misses everyone and is looking forward to returning to the meetings. She enjoys our meetings because they have a lot of substance to them and have helped her to grow spiritually. Gert said that even though she is unable to attend the meetings, she still feels very connected to the fraternity through phone calls, notes, and reading *The Poverello*.

We love you, Gert!



- July 1 Dan Atkinson
- July 6 Sophia Cisneros
- July 7 Wilhelmina Adkins, William Haas & Ona Harris
- July 9 Joyce Kaminski
- July 11 Dora Sue Jay
- July 12 Michael Samulski & Rose Gold
- July 15 John Gillen
- July 16 Louis Joseph
- July 21 Maxine Piasieczny
- July 22 Beverly Sapien
- July 24 Barbara Pardington
- July 30 Genevieve Ochenkowski & Peter Aluzzo
- July 31 Anniversary of the death of Fr. Solanus

Feasts of July



- 1 Bl. Ignatius Falzon
- 4 St. Elizabeth of Portugal
- 8 .. St. Thomas Shen Jihe (SFO), Gregory Grassi & Companions
- 9 Bl. Mary Petkovi
- 13 Bl. Angelina of Marsciano
- 15 **St. Bonaventure, OFM**
Patron of our Fraternity
- 16 ... Canonization of St. Francis (1228)
- 23 St. Bridget of Sweden
- 27 Bl. Novellone of Faenza
- 31 **Ven. Solanus Casey, OFM Cap (†1957)**

Mark Your 2008 Calendars

PLEASE NOTE: The dates of our Secular Franciscan Ministry at the Soup Kitchens are now posted below to give everyone advance notice in order to plan ahead.

July 20 Annual Picnic (Candidates at 12; Everyone at 1:30)

July 24 4th Thursday SFO Ministry at the Conner Soup Kitchen: 11 AM to 1 PM.

July 29 SFO Ministry at the Meldrum Soup Kitchen: 10:30 AM - 1 PM.

Aug. 17 Regular 3rd Sunday Meeting (Candidates at 12; Everyone at 1:30)

Aug. 23 Mass for SFO Deceased (10 am)

Aug. 28 4th Thursday SFO Ministry at the Conner Soup Kitchen: 11 AM to 1 PM.

Sept. 21 Day of Reflection (11 AM) Bring a bag lunch; no Mass

Sept. 25 4th Thursday SFO Ministry at the Conner Soup Kitchen: 11 AM to 1 PM.

Sept. 26 SFO Ministry at the Meldrum Soup Kitchen: 10:30 AM - 1 PM.

Oct. 5 Second Annual Solanus Casey Concert (4:00 PM).

Oct. 19 Regular 3rd Sunday Meeting (Candidates at 12; Everyone at 1:30)

Oct. 23 4th Thursday SFO Ministry at the Conner Soup Kitchen: 11 AM to 1 PM.

Oct. 31 SFO Ministry at the Meldrum Soup Kitchen: 10:30 AM - 1 PM.

Nov. 16 Regular 3rd Sunday Meeting (No Mass; Candidates at 12; Everyone at 1:30)

Nov. 22 Mass for SFO Deceased (10 am)

Nov. 27 4th Thursday SFO Ministry at the Conner Soup Kitchen: 11 AM to 1 PM.

Nov. 28 SFO Ministry at the Meldrum Soup Kitchen: 10:30 AM - 1 PM.

Dec. 21 Christmas Concert

Dec. 25 4th Thursday SFO Ministry at the Conner Soup Kitchen: 11 AM to 1 PM.

Dec. 26 SFO Ministry at the Meldrum Soup Kitchen: 10:30 AM - 1 PM.

Rule Reflections for July 2008

Article 8: As Jesus was the true worshipper of the Father, so let prayer and contemplation be the soul of all that they are and do. Let them participate in the sacramental life of the Church, above all the Eucharist. Let them join in liturgical prayer in one of the forms proposed by the church, reliving the mysteries of the life of Christ.

Scripture: Matthew 6:5-18; Luke 6:12 and 11:1-13; John 1:14, 18.

Meditations:

- What various forms of prayer do you use and why?
- In what ways do you relive the mysteries of the life of Christ?
- Francis centered his whole being on the Eucharist in three ways; his faith, his visit to churches, and his respect for priests. In what ways do you share the vision of Francis?



Remembering Father Solanus
– A Simple Man –
The Second Annual Concert

October 5, 2008

4:00 PM

St. Bonaventure Monastery Chapel

Detroit, MI 48207

Tickets are \$15.00

For Ticket information call:

Patricia Meldrum or

Secular Franciscan Office at 313-579-2100, ext. 136

Limited seating



From the Friars' Choir

Don't be so open-minded
your brains fall out.

St. Francis' Style of Prayer

(Part 2 of a series)

by Ilia Delio, O.S.F.

THE MONASTIC APPROACH

According to the Rule of St. Benedict, the most influential of medieval monastic Rules, a monk must flee the world to seek God because the world poses obstacles in the search for God. The monastic life is a renunciation of one's will, the place to do spiritual combat for Christ so that one may strive for the Kingdom of Heaven.

Monks sought to live the "life of the angels" through the *Opus Dei*, the work of continuous prayer that anticipated life in the heavenly Jerusalem. For Benedict, "nothing is to be preferred to the work of God" (Rule, 43.3).

Monastic life has a strong eschatological [end of time] dimension, a desire for heaven and union with God. The monk strives for the Jerusalem above, the place where, far from the world and from sin, one draws close to God, the angels and the saints who surround him. Here below, a monk's life anticipates the life of heaven where the angels already enjoy the vision of God.

Anyone who reads the Benedictine Rule might surmise that Benedict had little interest in contemplation as part of monastic life. Rather, the goal of this life was simply to seek God. Even though at the end of his Rule (Ch. 73), Benedict indicates that monks who had a special gift of grace could strive for contemplation, that is not the goal of their life.

While Benedict spoke little of contemplation, his biographer, Gregory the Great, held that the contemplative life is the heavenly life, which cannot be lived perfectly "in this world." Rather, contemplation is given to monks so that by purity of heart they may anticipate the incorruption of heaven. Gregory claimed that the contemplative life is superior to and better than the active life and thus should be preferred to the active when possible.

For monastic spiritual writers in general, contemplation could only be attained in the monastery because it anticipated union with God in heaven. To strive for such union required listening in silence and solitude, being alone in the presence of the transcendent One. The busy marketplace of the world, with its sinful practices, hindered the search for union with God.

It is no wonder that, up to the 13th Century and the rise of the Franciscans, contemplation for the ordinary Christian was unthinkable. Few were believed to have the grace of this lofty pursuit. With the rise of Franciscan evangelical life, a new path to salvation emerged in the quest for God.

THE FRANCISCAN PATH

The Franciscan path "to God" is an inversion of monastic values. Rather than fleeing the world to find God, God is to be found in the world. The idea that "the world is our cloister" finds its root in Francis of Assisi.

Disillusioned as a valiant knight after being wounded in battle, Francis had a profound experience of God in the broken-down church of San Damiano, which he visited one day. Face-to-face with the wounded and glorified Christ on the cross, Francis met the God of compassionate love, a God "bent over" in love in the wounds of the crucified Christ.

Bonaventure describes this encounter in his *Major Legend* (1.6) where he writes: "While he [Francis] was praying and all of his fervor was totally absorbed in God, Christ Jesus appeared to him as fastened to a cross."

Bonaventure indicates that there was no exchange of words. Rather, "his [Francis'] soul melted at the sight, and the memory of Christ's passion was impressed on the innermost recesses of his heart."

This encounter with the other, crucified God changed Francis in the very core of his being. As Bonaventure states: "From then on he clothed himself with a spirit of poverty, a sense of humility, an eagerness for intimate piety." The expression of God's self-giving love in the cross impressed Francis in such a way that he began to change. This event marked the beginning of Francis' spiritual journey.

The God whom Francis discovered in the cross of Jesus Christ was, as we already pointed out, a God “who delights to be with the simple and those rejected by the world” (Thomas of Celano, *First Life*, 12.31). Impressed by the love of the Crucified, Francis could no longer remain alone in his search for God. Rather, he had to find God in relation to the fragile *creatureliness* of others: his neighbor, his brother and sister and, yes, even the tiny creatures of nature.

The necessity of the other for Francis thrust him into radical poverty whereby everything that hindered his relation to the other was stripped away. Seeing God in the wounds of the Crucified drew Francis to a new level of compassion and to sharing his goods, indeed, his very self with others.

Bonaventure writes that “to poor beggars he wished to give not only his possessions but his very self, sometimes taking off his clothes...ripping them in pieces to give to them” (1.6). The encounter with Christ as other, therefore, gave Francis a new openness and freedom. Embraced by the compassionate love of God, Francis was liberated within and went out to embrace others in love.

According to Bonaventure, Francis discovered his own identity through encountering the crucified Christ, that is, he discovered his own woundedness in the image of the crucified man. This self-knowledge enabled him to go out to the poor and sick.

Describing Francis as the truly humble person, Bonaventure writes: “As Christ’s disciple he strove to regard himself as worthless in his own eyes and those of others. He used to make this statement frequently: ‘What a person is before God, that he is and no more’”(6.1).

Naming the truth about himself before God freed Francis to make the journey to the other person and back again. Only in relation to the other did his weaknesses become strengths, for it was in naming his weaknesses that Francis matured in authentic human love.

Because of the mystery of Christ and the embrace of God’s compassionate love in the wounded Christ, Francis grew spiritually as a person, finding his true self to be a relational self. The deeper he grew in relationship with Christ, the deeper he grew in relationship with others.

As Francis deepened his relationship with Christ, the other became less for Francis an object and more a brother or sister. Community [fraternity] became the concrete expression of the Christ mystery for Francis. The deeper he entered into the mystery of Christ in his own life, the more he recognized Christ in the world around him, in his brothers, the lepers, in the sick and in the tiny creatures of creation.

“In all the poor,” Bonaventure wrote, “Francis saw before him a portrait of Christ” (8.5). Even animals represented Christ to him. Seeing the birth of a lamb, for example, Francis exclaimed, “Alas, brother lamb, innocent animal, always displaying Christ to people!” (8.6).

Bonaventure highlights the idea that the one who dwells in Christ dwells in the other, because the fullness of who we are in Christ can only be found in the other. The difference of the other, therefore, was not an obstacle for Francis in his search for God but rather a *celebration* of God. For he found his own identity in God and he found God in the fragile, wounded flesh of his brothers and sisters.

It is prayer, according to Bonaventure, that impelled Francis to see the world with new vision, a contemplative vision that penetrated the depths of reality. The world became Francis’ cloister because he found it to be permeated with the goodness of God.

Ilia Delio, O.S.F., is an associate professor of ecclesiastical history and is the director of Franciscan Studies at the Washington Theological Union in Washington, D.C. She is the author of *Crucified Love: Bonaventure’s Mysticism of the Crucified Christ* (Franciscan Press) and *Simply Bonaventure: An Introduction to His Life, Thought, and Writings* (New City Press). This article is excerpted from her book, *Franciscan Prayer*, from St. Anthony Messenger Press.

JULY 2008

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
		1	2	3 First Thursday Meeting: 1 PM	4	5
6 14 th SUNDAY ORD. TIME Pss: Wk 2	7	8 St. Joan of Arc: 1 PM	9	10	11 Fr. Solanus Cell: 7:30 PM	12
13 15 th SUNDAY ORD. TIME Pss: Wk 3	14	15	16 SFO COUNCIL: 6:30 PM	17 EMB Board: 10 AM	18	19
20 16 th SUNDAY ORD. TIME Pss: Wk 4 FRATERNITY PICNIC 12- Candidates 1:30 - Everyone	21	22	23	24 CHRISTIAN SERVICE: Conner Kitchen 11 am - 1:00 pm	25 Bl. Luchesio: 7:30 PM Interfaith Meeting: 7 PM - 9 PM	26
27 17 th SUNDAY ORD. TIME Pss: Wk 1	28	29 CHRISTIAN SERVICE: Meldrum Kitchen 10:30 am - 1 pm	30	31		

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Patricia Meldrum

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John Bodell

Councillors:

Clara Falzone

Caroline Florescu

Gary Johnson

Frank B. Kraimer

Maryann Kummer

Maxine Piaseczny

Spiritual Assistant:

Br. Patrick McSherry

APPOINTMENTS

Infirmarians:

Jo Marie Nardi

Sylvia Stanik

Continuing Formation:

Maryann Kummer

Christian Service:

Frank B. Kraimer

Ecology:

Clara Falzone

Work:

Gary Johnson

Family:

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. Luchesio 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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editor: Br. Pat McSherry, OFM Cap.

Deadline for articles is 3:30 PM
of the 3rd Sunday of each month.

Come to the Picnic!



July 20 at 1:30 PM

St. Bonaventure
Secular Franciscan Fraternity
1780 Mt. Elliott St.
Detroit, Michigan 48207

