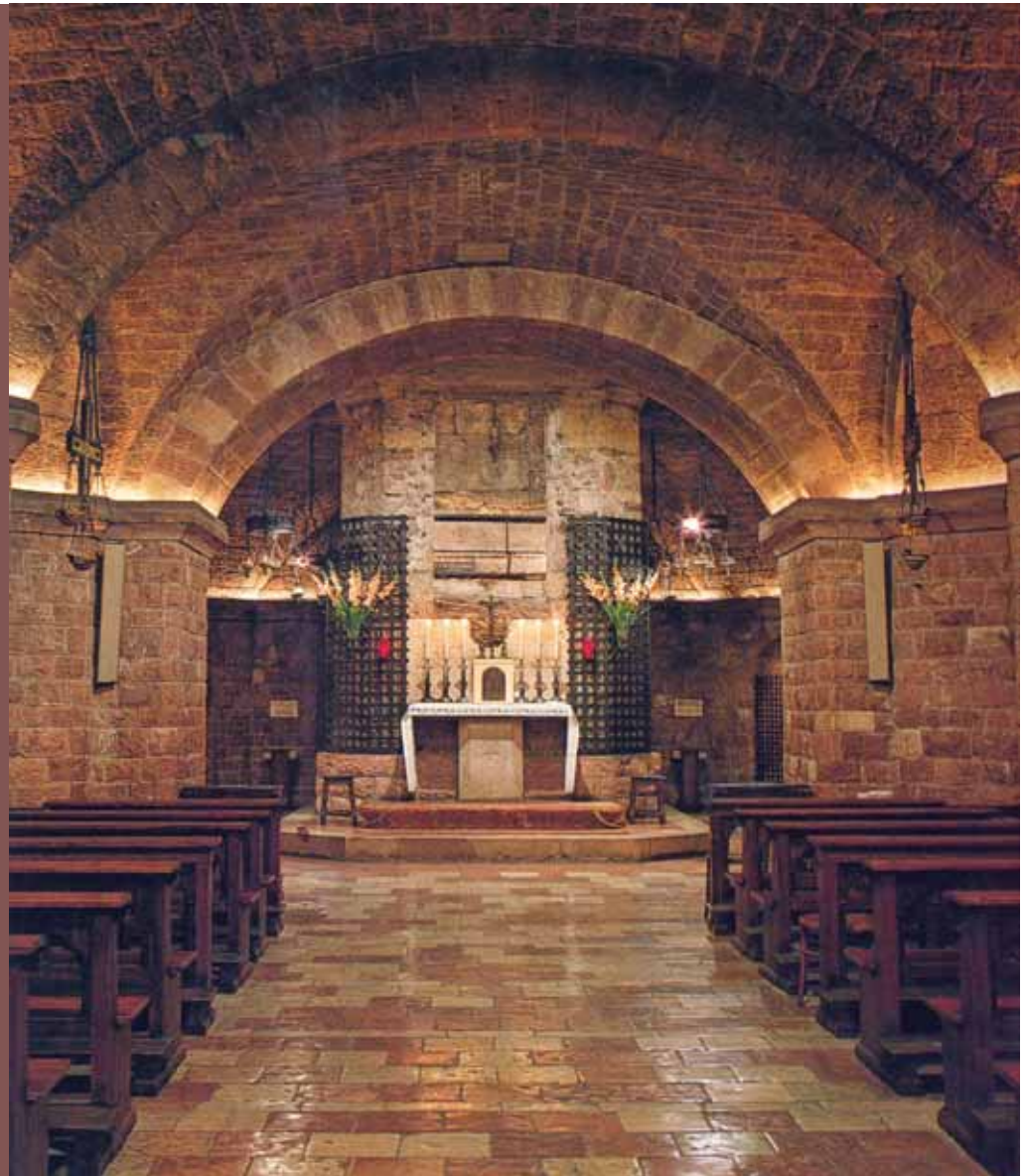


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JUNE 2008

THE DOVERELLO

ST. BONAVENTURE SECULAR FRANCISCANS ✠ DETROIT, MICHIGAN



Tomb of St. Francis, Crypt of the Basilica of St. Francis in Assisi
Near the tomb of Francis are also the resting places of some of his early companions:
Br. Rufino, Br. Angelo, Br. Masseo, Br. Leo and Br. Jacopa [Lady Jacopa dei Settesoli].

When Francis died in 1226, he was buried in the parish church of St. George in Assisi (now a chapel in the Basilica of St. Clare). Two years later, on 16 July 1228, he was canonized by Pope Gregory IX (i.e., Cardinal Hugolino) who wanted a Basilica built in Francis' honor. Land on the other end of town which had been used as a place of execution by hanging (the "Hill of Hell") was obtained for the church. At its dedication, the site became known as the "Hill of Paradise". In May 1230, the body of the saint was transferred to the new church, and in 1253, on the anniversary of the transfer, Pope Innocent IV consecrated the Church. In 1754, Pope Benedict XIV raised it to the rank of patriarchal basilica and papal chapel.

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

MINISTER'S LETTER

Dear brothers and sisters,

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

I recently purchased the book, **A Field Guide to Buying Organic**, (Luddene Perry and Dan Schultz, Bantam Books, 380 pp., 2007). The cover stated that I would be able to know "which organic foods are worth the cost?" How many times do we face other issues and want to know "Is it worth the cost?" What price do we have pay for what we get? In other words, what's in it for me?

This secular book took a very different approach to assist one in making the decision about worth. At the end of the chapters it listed four *values* and how buying organic may be worth the price for a particular food item *according to what your values are*. The four values were given a symbol. Thus, if you value your health, the medical symbol, called the caduceus, was placed in a box and various points about a food product were listed to help you decide for or against buying organic according to your health. A choice using this symbol makes you a *healthy shopper*.

The second value was ecology and protecting the environment. The environment includes the soil as well as protecting food from being genetically modified. This symbol was a picture of the global earth. Making a choice for this particular organic food makes you a *green shopper*.

The third value was a picture of what is usually used to depict the scales of justice. A choice using this symbol makes you a *socially conscious shopper*. This value includes humane treatment to both animals and human labor that goes into food production.

The last symbol was a picture of an ace of spades. This symbol was used to depict a value that lies outside the typical reasons for buying organic. For some Franciscan fun, let us call this value Joy.

For a book that was not in any way "religious", it surely seemed Franciscan! The answer then became quite clear to me. I want to be a **healthy, green, socially conscious, joyful shopper!** Let's go organic!!!

Happy Father's Day to all the Dads, Granddads and those who are like a Dad to someone. God bless you dear ones!

Peace, good, love and prayers,

Janet



June 2	Jerrold Marsh	June 20	Patricia Long
June 4	James Cotter		Joseph Portugal
	Hubert Montpetit	June 23	Dorothy Brodeur
June 5	Joseph Schultes		Theresa Haas
	Marcella Langwerowski	June 24	Sandra Sherman
June 12	Mary Morawa	June 25	Joseph Wisk
June 14	Elda Scabich	June 26	Elizabeth Barnowsky
June 15	Clair Boutain	June 29	Paul Ivan



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
- Angie, niece of Dan and Jan Atkinson
- 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

Memorials:

- Frank Middleton
- Olga LaRocca

Those serving our country:

- | | |
|---------------------|-------------------|
| 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 prayers requests, please call:

Jo Marie Nardi at 586-978-2335



Clay Trysla
1 year old
Primitive Neuroectodermal Tumor (PNET)

Kristin and Patrick describe their son as a typical Gerber® baby – healthy, happy and alert. In September 2007, they learned that Clay had an aggressive tumor on his brain. Doctors operated and removed the tumor. But follow-up care was needed. The family researched their options and found St. Jude Children’s Research Hospital. An MRI showed the tumor had grown back and was larger than before. Doctors determined Clay needed a second surgery to remove the tumor, followed by chemotherapy and radiation. Within six hours of his surgery, Clay was sitting up, smiling and eating. He began chemotherapy, radiation treatments, and physical and occupational therapy. He is home now and undergoing six months of oral chemotherapy. Kristin is thankful for the donors who help support St. Jude. She said, “I can’t thank the donors enough because St. Jude is a huge part of this miracle. If we hadn’t come here, we wouldn’t have him today.”

From the Friars' Choir



I was at the corner grocery store buying some early potatoes. I noticed a small boy, delicate of bone and feature, ragged but clean, hungrily appraising a basket of freshly picked green peas. I paid for my potatoes, but was also drawn to the display of fresh green peas. I am a push-over for creamed peas and new potatoes. Pondering the peas, I couldn't help overhearing the conversation between Mr. Miller (the store owner) and the ragged boy next to me.

"Hello, Barry, how are you today?" "H'lo, Mr. Miller. Fine, thank ya. Jus' admirin' them peas. They sure look good." "They are good, Barry. How's your Ma?" "Fine. Gittin' stronger alla' time." "Good. Anything I can help you with?" "No, sir, jus' admirin' them peas." "Would you like to take some home?" asked Mr. Miller. "No, sir. Got nuthin' to pay for 'em with." "Well, what have you to trade me for some of those peas?" "All I got's my prize marble here." "Is that right? Let me see it," said Miller. "Here 'tis; she's a dandy." "I can see that. Hmmmmm, only thing is this one is blue and I sort of go for red. Do you have a red one like this at home?" the store owner asked. "Not 'zackley, but almost." "Tell you what. Take this sack of peas home with you and next trip this way let me look at that red marble," Mr. Miller told the boy. "Sure will. Thanks, Mr. Miller."

Mrs. Miller, who had been standing nearby, came over to help me. With a smile said, "There are two other boys like him in our community, all three are in very poor circumstances. Jim just loves to bargain with them for peas, apples, tomatoes, or whatever. When they come back with their red marbles – and they always do, he decides he doesn't like red after all and he sends them home with a bag of produce for a green marble or an orange one when they come on their next trip to the store."

I left the store smiling to myself, impressed with this man. A short time later I moved to Colorado, but I never forgot the story of this man, the boys, and their bartering for marbles. Several years went by, each more quickly than the previous one. Just recently I had occasion to visit some old friends in that Idaho community and while I was there I learned that Mr. Miller had died. They were having his visitation that evening and knowing that my friends wanted to go, I agreed to accompany them. Upon arrival at the funeral home, we fell into line to meet the relatives of the deceased and to offer whatever words of comfort we could. Ahead of us in line were three young men. One was in an army uniform and the other two wore nice haircuts, dark suits and white shirts...all very professional looking. They approached Mrs. Miller, standing composed and smiling by her husband's casket. Each of the young men hugged her, kissed her on the cheek, spoke briefly with her and moved on to the casket. Her misty light blue eyes followed them as, one by one, each young man stopped briefly and placed his own warm hand over the cold pale hand in the casket. Each left the mortuary awkwardly, wiping his eyes.

Our turn came to meet Mrs. Miller. I told her who I was and reminded her of the story from those many years ago and what she had told me about her husband's bartering for marbles. With her eyes glistening, she took my hand and led me to the casket. "Those three young men who just left were the boys I told you about. They just told me how they appreciated the things Jim 'traded' them. Now, at last, when Jim could not change his mind about color or size, they came to pay their debt. We've never had a great deal of the wealth of this world," she confided, "but right now, Jim would consider himself the richest man in Idaho." With loving gentleness she lifted the lifeless fingers of her deceased husband. Resting underneath were three exquisitely shined red marbles.



We will not be remembered by our words, but by our kind deeds.

Life is not measured by the breaths we take, but by the moments that take our breath.

Today I wish you a day of ordinary miracles:

A fresh pot of coffee you didn't make yourself. An unexpected phone call from an old friend.

Green stoplights on your way to work. The fastest line at the grocery store.

A good sing-along song on the radio. Your keys found right where you left them.

ST. FRANCIS' STYLE OF PRAYER

Ilia Delio, O.S.F.

(Part 1 of a series)

Prayer is about God and our relationship to God. How we understand God's relationship to us is very important. If I use distant and remote language to speak of God, then I will imagine that God is distant and remote. If I use only male language to speak to God, I will imagine that God is male. If I use language of humility and love to pray to God, then I will believe in a God who is humble and loving. The God to whom I pray is the God who directs my life; thus my image of God, the kind of God I believe in, is crucial to the way my journey of prayer proceeds.

Is God essentially engaged with me or disengaged? Is God primarily judge or savior for me? Do I treat God as ruler or lover? Is God faithful and interested in my world?

In his book, *The Social God*, Kenneth Leech looks at various images of God that have governed Christian belief throughout history. For example, those who believe in a transcendent, spiritual God who does not get involved with the messiness of the world believe that the material world is irrelevant because only truly spiritual activities are important. Prayer to this type of God can be self-centered and present peace, stillness and tranquility as ends in themselves.

Followers of a God who is not passionate about creation and therefore never becomes angry or jealous promote a nice, safe God of love, life and joy. Because Jesus is a nice guy, the reality of the passion and the role of God in our ambiguity, messiness and sin is avoided. These types are like the flower children of the '60s who always proclaimed that everything is beautiful and "all you need is love."

On the other hand, some people may think of God as distant and authoritarian. Prayer is duty – not real communication or personal relationship. God is often in the way of everyday life because God is a harsh judge who uses the world as a courtroom. These people often live in the fear of God's judgment and possible punishment in eternal life.

There are many other images but the bottom line is: The way we experience God is the way we experience the world and all that is in the world. That is why to talk of a Franciscan journey or path of prayer means talking about a particular way of experiencing God.

Growth in prayer is the measure of our journey to God. In the monastic tradition, the idea of journey meant that the created world motivates a person to turn inward in the search for God. In order to know true reality, a monk or nun had to transcend this world and contemplate the one above.

A Different Approach

Francis of Assisi, on the other hand, attained the heights of contemplation through a penetrating vision of creation. With a basic education in reading and writing, Francis came to prayer from a popular and lay experience.

His family belonged to the rising merchant class in Assisi. His father, a cloth merchant, owned a shop in Assisi where Francis apparently worked. He was not only familiar with the daily business of buying and trading cloth, but also came into contact with many different types of people – farmers, craftsmen, artists, bakers – people who worked with their hands and valued the material things of the earth.

The idea of transcending this world to contemplate true reality would have been foreign to Francis' thinking. Rather, he regarded earthly life as possessing ideal, positive potential as God's creation. Some regard him as "the first materialist" in the best sense of the word because of the way Francis looked on the material world – not for *what* it is but for *how* it is: God's creation.

For Franciscans, the journey to God is not linear but a journey inward, toward a new relationship with God in which God takes on flesh anew in one's life. The Good News of Jesus Christ, as the Franciscans understood it, is that we do not "go to God" as if God sat in the starry heavens awaiting our arrival; rather, God has "come to us" in the Incarnation.

“The eternal God has humbly bent down,” St. Bonaventure wrote, “and lifted the dust of our nature into unity with his own person” (Sermon II on the Nativity of the Lord). We move toward God because God has first moved toward us: This is the Franciscan path of prayer.

The journey of prayer for Franciscans is the discovery of God at the center of our lives. We pray not to acquire a relationship with God as though acquiring something that did not previously exist. Rather, we pray to disclose the image of God in which we are created, the God within us, that is, the one in whom we are created and in whom lies the seed of our identity.

We pray so as to discover what we already have – “the incomparable treasure hidden in the field of the world and of the human heart” (Clare of Assisi, *Third Letter to Agnes of Prague*). We pray not to “ascend” to God but to “give birth to God” – to allow the image in which we are created to become visible. We pray to bear Christ anew. In prayer, therefore, we discover what we already have – the potential for the fullness of life, and this life is the life of Christ.

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.

*Please remember in prayer your Capuchin Brothers
as they gather in Chicago for Chapter
June 1 - 5.*

A provincial minister and councilors will be elected at this Chapter.

Rule Reflections for June 2008

Article 7 (Penance and Conversion)

United by their vocation as Brothers and Sisters of Penance and motivated by the dynamic power of the Gospel, let them conform their thoughts and deeds to those of Christ by means of that radical interior change which the Gospel itself calls conversion. Human frailty makes it necessary that this conversion be carried out daily.

On this road to renewal, the Sacrament of Reconciliation is the privileged sign of the Father’s mercy and the source of grace.

Scripture: Mt 18:1-1; Acts 9:1-9; Rm 12:1-2; Col 1:21-23; 1 Cor 10:31-33

Personal Reflection:

How important is a daily examination of conscience or review of the day and the Sacrament of Reconciliation in your life? What could you do to make them even more valuable to you?

Group Reflection:

“Conformity” is a key word in Franciscan spirituality. It means bringing ourselves – thoughts, behavior and feelings – in line with the model and example Christ gave us. It’s something only you can do for yourself. Do you really look on Jesus as the model and pattern of your own thoughts, behaviors and feelings? What is meant by “ongoing conversion”, and how do you help that process happen in yourself?

Third Order Feastdays in June



- 1..... St. Angela Merici, SFO, (Ursuline founder) *Martyrology*
Bl. John Pelingotto of Urbino, SFO (*Martyrology*)
- 3 Bl. John XXIII, pope, SFO (*Martyrology*)
- 16 Bl. Guy Vignotelli, SFO
- 17 St. Albert Chmielowski, SFO, religious
- 19 Bl. Michaelina of Pesaro, SFO, widow (*Martyrology*)
- 22..... St. Thomas More, SFO, spouse, parent, martyr
- 23..... St. Joseph Cafasso, SFO, priest
- 28..... St. Vincenza Gerosa, SFO
- 30..... Bl. Raymund Lull, SFO, martyr
Bl. Orlando, Count of Chiusi, SFO
(gave Mt. La Verna to St. Francis) (*Martyrology*)

ENERGY TIPS: ANOTHER WAY

Many people who have seen **The Story of Stuff** have asked what they can do to address the problems identified in the film. Each of us can promote sustainability and justice at multiple levels: as an individual, as a teacher or parent, a community member, a national citizen and as a global citizen. As Annie says in the film, “the good thing about such an all pervasive problem is that there are so many points of intervention.” That means that there are lots and lots of places to plug in, to get involved and to make a difference. There is no single simple thing to do, because the set of problems we’re addressing just isn’t simple. But everyone can make a difference, but the bigger your action the bigger the difference you’ll make. Here are some ideas:

10 Little and Big Things You Can Do

- 1. Power down!** A great deal of the resources we use and the waste we create is in the energy we consume. Look for opportunities in your life to significantly reduce energy use: drive less, fly less, turn off lights, buy local seasonal food (food takes energy to grow, package, store and transport), wear a sweater instead of turning up the heat, use a clothesline instead of a dryer, vacation closer to home, buy used or borrow things before buying new, recycle. All these things save energy and save you money. And, if you can switch to alternative energy by supporting a company that sells green energy to the grid or by installing solar panels on your home, bravo!
- 2. Waste less.** Per capita waste production in the U.S. just keeps growing. There are hundreds of opportunities each day to nurture a Zero Waste culture in your home, school, workplace, church, community. This takes developing new habits which soon become second nature. Use both sides of the paper, carry your own mugs and shopping bags, get printer cartridges refilled instead of replaced, compost food scraps, avoid bottled water and other over packaged products, upgrade computers rather than buying new ones, repair and mend rather than replace....the list is endless! The more we visibly engage in re-use over wasting, the more we cultivate a new cultural norm, or actually, reclaim an old one!
- 3. Talk to everyone about these issues.** At school, your neighbors, in line at the supermarket, on the bus...A student once asked Cesar Chavez how he organized. He said, “First, I talk to one person. Then I talk to another person.” “No,” said the student, “how do you organize?” Chavez answered, “First I talk to one person. Then I talk to another person.” You get the point. Talking about these issues raises awareness, builds community and can inspire others to action.

4. Make Your Voice Heard. Write letters to the editor and submit articles to local press. In the last two years, and especially with Al Gore winning the Nobel Peace Prize, the media has been forced to write about Climate Change. As individuals, we can influence the media to better represent other important issues as well. Letters to the editor are a great way to help newspaper readers make connections they might not make without your help. Also local papers are often willing to print book and film reviews, interviews and articles by community members. Let's get the issues we care about in the news.

5. DeTox your body, DeTox your home, and DeTox the Economy. Many of today's consumer products – from children's pajamas to lipstick – contain toxic chemical additives that simply aren't necessary. Research online (for example, <http://www.cosmeticsdatabase.com/>) before you buy to be sure you're not inadvertently introducing toxics into your home and body. Then tell your friends about toxics in consumer products. Together, ask the businesses why they're using toxic chemicals without any warning labels. And ask your elected officials why they are permitting this practice. The European Union has adopted strong policies that require toxics to be removed from many products. So, while our electronic gadgets and cosmetics have toxics in them, people in Europe can buy the same things toxics-free. Let's demand the same thing here. Getting the toxics out of production at the source is the best way to ensure they don't get into any home and body.

6. Unplug (the TV and internet) and Plug In (the community). The average person in the US watches TV over 4 hours a day. Four hours per day filled with messages about stuff we should buy. That is four hours a day that could be spent with family, friends and in our community. On-line activism is a good start, but spending time in face-to-face civic or community activities strengthens the community and many studies show that a stronger community is a source of social and logistical support, greater security and happiness. A strong community is also critical to having a strong, active democracy.

7. Park your car and walk...and when necessary MARCH! Car-centric land use policies and life styles lead to more greenhouse gas emissions, fossil fuel extraction, conversion of agricultural and wildlands to roads and parking lots. Driving less and walking more is good for the climate, the planet, your health and your wallet. But sometimes we don't have an option to leave the car home because of inadequate bike lanes or public transportation options. Then, we may need to march, to join with others to demand sustainable transportation options. Throughout US history, peaceful non-violent marches have played a powerful role in raising awareness about issues, mobilizing people and sending messages to decision makers.

8. Change your lightbulbs...and then, change your paradigm. Changing lightbulbs is quick and easy. Energy efficient lightbulbs use 75% less energy and last 10 times longer than conventional ones. That's a no-brainer. But changing lightbulbs is just tinkering at the margins of a fundamentally flawed system unless we also change our paradigm. A paradigm is a collection of assumptions, concepts, beliefs and values that together make up a community's way of viewing reality. Our current paradigm dictates that more stuff is better, that infinite economic growth is desirable and possible, and that pollution is the price of progress. To really turn things around, we need to nurture a different paradigm based on the values of sustainability, justice, health, and community.

9. Recycle your trash...and, recycle your elected officials. Recycling saves energy and reduces both waste and the pressure to harvest and mine new stuff. Unfortunately, many cities still don't have adequate recycling systems in place. In that case you can usually find some recycling options in the phone book to start recycling while you're pressuring your local government to support recycling city-wide. Also, many products – for example, most electronics - are designed not to be recycled or contain toxics so recycling is hazardous. In these cases, we need to lobby government to prohibit toxics in consumer products and to enact Extended Producer Responsibility (EPR) laws, as is happening in Europe. EPR is a policy which holds producers responsible for the entire lifecycle of their products, so that electronics company who use toxics in their products, have to take them back. That is a great incentive for them to get the toxics out!

10. Buy Green, Buy Fair, Buy Local, Buy Used, and most importantly, Buy Less. Shopping is not the solution to the environmental problems we currently face because the real changes we need just aren't for sale in even the

greenest shop. But, when we do shop, we should ensure our dollars support businesses that protect the environment and worker rights. Look beyond vague claims on packages like “all natural” to find hard facts. Is it organic? Is it free of super-toxic PVC plastic? When you can, buy local products from local stores, which keeps more of our hard earned money in the community. Buying used items keeps them out of the trash and avoids the upstream waste created during extraction and production. But, buying less may be the best option of all. Less pollution. Less waste. Less time working to pay for the stuff. Sometimes, less really is more.

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.

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

June 8Regular 3rd Sunday Meeting (Candidates at 12; Everyone at 1:30)

JuneNo SFO Ministry this month at the Meldrum Soup Kitchen

June 264th Thursday SFO Ministry at the Conner Soup Kitchen: 11 AM to 1 PM.

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

July 244th Thursday SFO Ministry at the Conner Soup Kitchen: 11 AM to 1 PM.

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

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

August 23Mass for SFO Deceased (10 am)

August 284th Thursday SFO Ministry at the Conner Soup Kitchen: 11 AM to 1 PM.

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

September 254th Thursday SFO Ministry at the Conner Soup Kitchen: 11 AM to 1 PM.

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

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

October 234th Thursday SFO Ministry at the Conner Soup Kitchen: 11 AM to 1 PM.

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

November 16Regular 3rd Sunday Meeting (Candidates at 12; Everyone at 1:30)

November 22Mass for SFO Deceased (10 am)

November 274th Thursday SFO Ministry at the Conner Soup Kitchen: 11 AM to 1 PM.

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

December 21Christmas Concert

December 254th Thursday SFO Ministry at the Conner Soup Kitchen: 11 AM to 1 PM.

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

JUNE 2008

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<p>1</p> <p>9TH SUNDAY ORD. TIME Pss: Wk 1</p>	<p>2</p>	<p>3</p>	<p>4</p>	<p>5</p> <p>First Thursday Meeting: 1 PM</p>	<p>6</p>	<p>7</p>
<p>8</p> <p>10TH SUNDAY ORD. TIME Pss: Wk 2</p> <p>3RD SUNDAY MEETING 12 - Candidates 1:30 - Everyone</p>	<p>9</p>	<p>10</p> <p>St. Joan of Arc: 1 PM</p>	<p>11</p>	<p>12</p>	<p>13</p> <p>St. Anthony of Padua Fr. Solanus Cell: 7:30 PM</p>	<p>14</p>
<p>15</p> <p>11TH SUNDAY ORD. TIME Pss: Wk 3</p> <p>Father's Day</p>	<p>16</p>	<p>17</p>	<p>18</p> <p>SFO COUNCIL: 6:30 PM</p>	<p>19</p> <p>EMB Board: 10 AM</p>	<p>20</p>	<p>21</p>
<p>22</p> <p>12TH SUNDAY ORD. TIME Pss: Wk 4</p>	<p>23</p>	<p>24</p>	<p>25</p>	<p>26</p> <p>CHRISTIAN SERVICE: Conner Kitchen 11 am – 1:00 pm</p>	<p>27</p> <p>Bl. Lucchesio: 7:30 PM INTERFAITH MEETING: 7 PM - 9 PM</p>	<p>28</p>
<p>29</p> <p>SS. PETER AND PAUL</p>	<p>30</p> <p>13TH WEEK ORD. TIME Pss: Wk 1</p>					

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Formation

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Clara Falzone
Caroline Florescu
Gary Johnson
Frank Kraimer
Maryann Kummer
Maxine Piaseczny

Spiritual Assistant:

Br. Patrick McSherry

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

APPOINTMENTS

Infirmarians:

Jo Marie Nardi
Sylvia Stanik

Continuing Formation:

Maryann Kummer

Christian Service:

Frank Kraimer

Ecology:

Clara Falzone

Work:

Gary Johnson

Family:

OTHER SFO-AFFILIATED GROUPS:

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

Maxine Piaseczny

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