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VOL. 68, NO. 5
MAY 2008

THE DOVERELLO

ST. BONAVENTURE SECULAR FRANCISCANS ✠ DETROIT, MICHIGAN



Pietro Lorenzetti, "Madonna of the Sunset"
Lower Basilica of St. Francis, Assisi

From the Friars' Choir: Some planting tips for the garden of our daily lives

Plant three rows of peas:

Peas of mind
Peas of heart
Peas of soul

No garden is complete without turnips:

Turnip for meetings
Turnip for service
Turnip to help one another

Plant four rows of squash:

Squash gossip
Squash indifference
Squash grumbling
Squash selfishness

Every garden needs thyme:

Thyme for each other
Thyme for one's family
Thyme for friends

Plant four rows of lettuce:

Lettuce be faithful
Lettuce be kind
Lettuce be patient
Lettuce really love one another

Then water liberally with patience and cultivate with love.

Follow these tips
and your garden will produce abundantly.
Remember: you reap what you sow!

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

MINISTER'S LETTER

Dear brothers and sisters,

May the love of the Father, the peace of the Risen Lord and joy of the Spirit be with you!

We celebrate so many wonderful things this month; most notable are the feasts of the Ascension, Pentecost, Trinity Sunday, the Body and Blood of Christ, the Sacred Heart of Jesus and, of course, the entire month of May is dedicated to our Blessed Mother Mary. In the SFO Rule, Article IX, we are entreated “to express ardent love for her by imitating her complete self-giving and by praying earnestly and confidently.”

My parents' names were Frank and Irene (R.I.P.), but I never would have considered calling them by these names! In fact, in Polish, a child would never even say the word “you” to your parents! The proper way – the respectful form – would be to say “does mother or dad want...?” etc. Speaking about or praying to the Lord's mother, my spiritual mother, was no different to me either. It was a very long time before I could get used to the post-Vatican II way of referring to her as *Mary*, instead of our Blessed Mother. In fact, even now, my personal prayer always is *Mother Mary*.

One of my favorite prayers reflecting Franciscan “ardent love and self-giving” of Mary is the Angelus. Did you know that our EMB sewers still say the Angelus together at noon before their lunch? In the Angelus at one point the leader says “Behold the handmaid of the Lord” and the response is “Be it done unto me according to your Word” or in Latin *Fiat*.

“*Fiat*” – sometimes called “Mary's ‘yes’” — is such a simple word: “let it be done”. But what is to be done is not some abstract notion that doesn't touch our life on a very personal level. It is followed by the word “*mihi*” ... be it done **to me**. In Mary's case, at the Annunciation, she allows herself to play a part in God's unfolding plan of salvation in whatever way best suits **God's** needs, not her own. In the Angelus, Mary agrees to “conceiving by the power of the Holy Spirit.” But in Mary's *fiat* looms a future of so many unknowns to which she submits herself through her “yes.” It takes a prayerful life and certainly prayerful friends to support us to be able to live this kind of faith.

Mary's *fiat* has been my example of the kind of faith I want to live. “*Fiat mihi, Lord!*” This kind of faith takes the word *worry* out of our lives, for sure. Sometimes I forget about it. Perhaps I should have a card in my purse with this word on it! **FIAT** is our yes to God's still unfolding plan of salvation, trusting that our Lord Jesus is in control. A gift of the Father; he, the Son is risen; his Spirit dwells in us. Mary shows us from womb to tomb and from cradle to cross that we need only say *fiat* to his will...

God bless you, dear ones!

Your sister in Francis and Clare,

Janet



May 7	Marguerite Brannigan	May 19	Rosalie Liccardello
May 8	Frank Kraimer	May 21	Jo Marie Nardi
May 9	Donna Marie Johnston	May 22	Mary E. Voisin
May 10	Francis Scallion		Sophie Martin
May 16	Elizabeth Savage	May 24	Isabelle Fleming
May 17	Joseph Doeren	May 27	Robert Snyder
	Cecil McComb	May 29	Esther Kelley



Deceased Members:

Frances Fowler
Frank Rettig

Deceased Relative:

Brenda Mack, sister-in-law of Anna Tyler

Members needing prayers:

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

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
Jean Nozewski, wife of Thomas
Lawrence Poole, father of Mary
Sean Sherman, son of Sandra
Anthony Wilson, uncle of Dan Atkinson

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



Asia Franklin

9 years old

Acute lymphoblastic leukemia

Asia comes to St. Jude once a week for chemotherapy and is expected to finish her treatment in early 2009. Although Asia's family was overwhelmed with her diagnosis, they were relieved to learn that the survival rate for ALL is high. When St. Jude opened in 1962, the survival rate was 4 percent. Today, it is 94 percent. Asia's mom, Ramona, is very grateful for the hospital's generous supporters whose donations help provide her daughter's treatment and care, as well as housing, transportation and food. Not having to worry about such things has been a huge relief for the family. "We've never lost hope." For Asia, a bright-eyed girl who loves to live for today, St. Jude is helping to ensure her future.

Do You Know What You Support?

Your financial contributions support St. Bonaventure Fraternity in the following ways:

1. **St. Bonaventure Secular Franciscan Fraternity itself:**
 - office overhead, including the rent for our business, administrative, storage and EMB space, supplies, office machines [the Office is maintained entirely by volunteers!]
 - the costs of *The Poverello* [in color!]
 - the mailing of *The Poverello* to those brothers and sisters who are unable to contribute.
2. **The Secular Franciscan Order as a whole:**
 - through the Fair Share you make possible the functioning of the Divine Mercy Region, the National SFO Fraternity and the International SFO
 - allows us to aid some of the special projects of the International Secular Franciscan office in Rome for extraordinary and emergency needs that arise throughout the Order.
3. **St. Jude Children's Hospital [a child-patient is featured in *The Poverello's* prayer list].**
4. **Operation "Rice Bowl" through Catholic Relief Services.**
5. **Support two poor families in India through Secular Franciscan Ministries [World Hunger].**
6. **Provide musical accompaniment for our Fraternity's various liturgical events [Professions, Jubilees, etc.].**
7. **Make possible our Christian Service outreach and our Initial and Continuing Formation programs and projects [e.g., stipends for speakers].**
8. **Sustain the continual updating of our Fraternity's website by a professional, Mr. Charles Alexander of WSU.**
9. **Support initiatives of the Capuchins and of the Solanus Casey Center.**
10. **Supply aid to other worthy causes, especially in favor of the poor and suffering.**
11. **Allow us to advertise our Secular Franciscan Fraternity to draw new members through our brochures and through the media (e.g., Michigan Catholic advertisements).**

We highly encourage you to remember St. Bonaventure Third Order, Inc. in your will! Also, memorial contributions are accepted as a prayer remembrance for your deceased friends and relatives. Our Infirmarian, Jo Marie Nardi, sends memorial cards to you or them. Our SFO Fraternity is classified as a 501 C-3 non-profit organization, therefore, donations are fully deductible under the law. Thank you for your participation in fraternity through your financial contributions! Your SFO Council



Secular Franciscan Feasts of May

- | | |
|----------|---|
| 1 | Bl. Vivaldo of San Gimignano, SFO hermit |
| 6 | Bl. Mary Catherine Troiani, TO |
| 10 | St. Ives of Brittany, SFO |
| 13 | Bl. Gerard of Villamagna, TO |
| 16 | St. Margaret of Cortona, SFO |
| 19 | Bl. Umiliana, SFO widow |
| 24 | Dedication of the Basilica of St. Francis in Assisi |
| 28 | St. Mary Ann de Paredes, SFO |
| 30 | St. Ferdinand III, ruler of Spain, SFO |

Rule Reflections for May 2008

Article 6 (Church rebuilt in loyalty)

They have been living members of the Church by being buried and raised with Christ in baptism; they have been united more intimately with the Church by profession. Therefore, they should go forth as witnesses and instruments of her mission among all people, proclaiming Christ by their life and words.

Called like Saint Francis to rebuild the Church and inspired by his example, let them devote themselves energetically to living in full communion with the pope, bishops and priests, fostering an open and trusting dialogue of apostolic effectiveness and creativity.

Suggested Scripture: Mt 16:24-28; Lk 10:1-12, 17-24; Rm 6:3-4

For your meditation:

How does profession unite secular Franciscans more intimately with the Church?

What does it mean as a professed member of the SFO to live in full communion with the pope, bishops, and priests?

Focus for our Group reflection:

Give concrete examples of how you are effectively and creatively proclaiming Christ by your life and words.

ADDRESS TO THE JUBILARIANS

Dear Jubilarians,

May our Lord's peace and love be abundant in you!

Today, we celebrate with you in great Franciscan joy! Your example of faithfulness is a sustaining example for all of us. Though each of you is unique and therefore lives out your SFO vocation very differently, one thing remains the same, and that is, the special gift from God that you have been given — the Franciscan charism. A charism is a gift of God that really is for the whole Church! St. Francis of Assisi, our Seraphic Father, was the initial vessel in whom the Lord placed this gift. Now we celebrate the years that you have said “yes” to be vessels, bearing this gift to the world and seeking to rebuild the Church for the times in which we live.

Many people live the Gospel life; however, to live the Gospel life within the Franciscan charism is special indeed! Dear Jubilarians, you live the Gospel life bringing joy, peace and a rare simple love that reaches out beyond and over your own sufferings, trials and tribulations, being always “joyful in the Lord” (Ps 35:9), for the “joy of the Lord is your strength!” (Neh 8:10b).

My prayer for you today is that you may continue to bring love where there is hatred; hope where there is despair; joy where there is sadness; light where there is darkness; and that you will also continue that reaching beyond your own afflictions and always be “joyful in the Lord”. God bless you!

Your sister in Francis and Clare,
Janet

JUBILEE HOMILY

This is a brick. It's actually part of the monastery wall which is under repair right now. Potentially, it's more than a brick. But by itself, even though it has lots of potential, it's just a brick. For about 75 years now, this brick has been part of something bigger than itself. It didn't make itself part of a bigger plan; it was placed into the hands of a craftsman on whose skills it relied to find its place in the bigger plan. It let itself be built into something. To accomplish that goal, it required being molded into shape, cemented in place, tapped down, squished around and encapsulated in more cement. Once the wall was built, some of these bricks – the inner core – were never again seen by the human eye. Their role was to provide solid inner strength to the entire structure. No individual brick chose which brick to be placed next to, nor did any of them choose where in the structure they would be used. For that, they relied on the skills of the craftsman.

Today, after 75 years or so, some of the bricks are showing their age; they're no longer the bright red color they once were; some have cracked because of fallen trees, car accidents and weather. For the most part, though, it's not the bricks themselves that are in need of repair, but the cement that binds them together. If we don't attend to what binds them together, we risk losing the entire structure.

Look at this structure – this chapel of St. Bonaventure – which is also made of bricks. You remember when the tomb wasn't here and before the Solanus Casey Center was added. Additions have been made over time. New bricks were skillfully meshed with the old, without losing any of the beauty the structure formerly had.

St. Francis was something of a builder. His specialty was wayside chapels – spiritual houses – three of them. They were located on much-used roads where ordinary people just passing by could stop, rest, feel safe, knew they were welcome, and find peace and quiet; a place where people could discover God and find themselves. A sacred place – where Christ could come alive. These wayside chapels did not have the Eucharist reserved in them. They were sacred, not because of the Eucharistic presence, but because the stones *themselves* were built into a spiritual house that gave praise to God and afforded a chance for anyone who just happened to pass by to join in giving praise. In today's second reading we hear these words: "Like living stones, let yourselves be built into a spiritual house."

St. Francis took individual bricks and put them together into a solid structure. He not only rebuilt three wayside chapels – the Porziuncola, San Damiano and San Pietro, but he also built three other sacred structures – not defined by walls – but made of living bricks – the friars, the nuns and the seculars. Together, we form a spiritual house. We – as living stones – even those of you who have been part of the structure for 60 or 75 years or more – all of us need to continue to let ourselves be built into a spiritual house. Over the years, like the monastery wall, some of us have experienced our own fallen trees, accidents and, God knows, we've weathered a lot of storms. At times, the mortar that binds us has needed repair. Those of you who are permanently excused we don't see, but we want you to know that you do form the solid core, the inner strength, of this fraternity, and we rely on you.

The Gospel lifestyle that we have embraced calls us to continual conversion, metanoia, growth. Not just as individuals – after all, a brick is just a brick – but growing together as the Franciscan Family, as the Order, as part of the Region and as part of our own St. Bonaventure Fraternity. Our vision of who we are must continually broaden outward. There's no point in life where we can just sit back, rest on our laurels, and say: "That's it. I'm finished. You can concentrate on the others now, Lord." Every day the words of St. Peter should echo in our ears and burn in our hearts: "Like living stones, let yourselves be built into a spiritual house."

There are three things I think each of us can do:

- First, don't resist. There's nothing to be afraid of. The builder – the one in whose hands we rest – is the Lord. For that reason, today's Gospel tells us, "do not let your hearts be troubled." Do not be afraid of hard work and challenges; do not be frightened by growth and change; do not refuse to be surprised and delighted. And most of all, we cannot allow ourselves to become so jaded by the things that go wrong in life that we no longer are willing to take risks and to be moved by the Holy Spirit.

- Second, each one of us must break out of our rugged individualism. A brick is just a brick. We are called to be part of something bigger than ourselves. We have been called to allow ourselves to be part of a living structure where ordinary people just passing by can find in us new life, values and meaning in a world where life is often cheapened, values are arbitrary and meaning is elusive. We have been called to allow ourselves to be alone no more, but to be part of a living, sacred dwelling place of the Spirit.

- Third, we need to attend to the things that bind us to each other. That's where our true strength lies. We need to attend to those things that are vitally important to us: sharing with each other our lives, our hopes, our experiences, our faith. My brothers and sisters: "Like living stones, let us let ourselves be built into a spiritual house." Br. Pat McSherry, OFM Cap

A REFLECTION ON FRANCISCAN PRAYER

(Part 2)

by Br. William Hugo, Capuchin

FRANCISCAN PRAYER: GOD'S METHOD — BE SMALL

We have explored God's passionate desire as a starting point for prayer. Francis and Clare started there, and they are now revered among the church's greatest mystics. How did they do it?

To use Clare's four-fold method, they began by *gazing* at God's life. Very visible in Francis' writings is his view of God creating. Perhaps at first blush, Francis' focus seems a sentimental consideration of the various creatures. A deeper analysis uncovers Francis' piercing stare at a God who can't stand to hold everything in. So, Francis' God bursts into an enormous act of creation. Now Francis is going beyond a *gaze* to a meditation, or a *consideration*, to use Clare's terminology. As Francis begins to consider this aspect of creation, he comes to know a selfless God who has no interest in holding anything back. God is not so big that he reserves what he has to himself. This God shares everything, including his existence. Francis senses the feelings displayed on this stage; God and his creation are tight!

Also notice that Francis' consideration shows little concentration on the hierarchy of these creatures. Of course we can find those passages in his writings that ooze amazement at the human creature that is destined to be in the image and likeness of God. But instead of exploring all the different levels of creatures like Thomas Aquinas might, Francis intuitively understands that all creatures are brothers and sisters, a metaphor that focuses on creaturely equality. Like human brothers and sisters, all creatures come from the same source.

Once we can appreciate this movement in Francis' prayer, we begin to experience what has been described earlier regarding Franciscan prayer: when you gaze and meditate upon God, you also learn about yourself and others. In this case, that all creatures are brothers and sisters.

Actually, many of Francis' surviving prayers seem to reflect Clare's third stage of prayer, *contemplation*, during which the person praying basks in her relationship with God discovered during the gazing and considering stages. So, Francis left behind prayers that are nothing more than exclamatory names and adjectives for God.

If while reading this you feel even a twinge of desire to do something new or different because of this prayer experience, then you already have experienced the beginning of Clare's 4th stage of prayer, *imitation*. Being in contact with this selfless, unassuming and small God typically leads us to desire to be the same.

Francis and Clare also gazed a lot at Jesus. *A lot!* Perhaps the important word to consider in understanding this focus is *Incarnation*. This is the theological word we use to refer to the Word of God (the 2nd person in the Trinity) becoming human. Many people mistakenly think *Incarnation* refers specifically to Jesus' birth, i.e., Christmas. *Incarnation* includes Jesus' birth, but properly refers to Jesus' entire human and historical existence, in other words, from conception (Annunciation) to death. No one moment is more important than another, though some moments are more dramatic for Francis, powerfully disclosing what God is like. How does this fit into Franciscan prayer?

The Incarnation as a whole and in each of its moments becomes the event at which Francis and Clare most commonly gaze. When they move from gazing to considering, again they experience a selfless God. To be precise, they are overcome by considering that a God they imagine to be powerful, great, glorious, and able to do everything and anything in the superlative, actually takes on our human nature that seems so utterly constrained by littleness and limits. I am accustomed to describing this insight as God jumping off the tallest pedestal to live on the floor with his creatures. However, if one stays with the gazing and considering of Francis and Clare, one sees God in Jesus leaping off time after time after time, until one realizes that the eternal God is eternally leaping to the floor. Then, perhaps the best metaphor for God is someone standing on the floor next to the pedestal that we humans put there, but which God *never* climbs. He's too busy emptying himself on the floor.

The baby Jesus and the crucified Christ are but moments on this continuum of salvation. However, for Franciscans, these two moments most dramatically disclose God's selfless vulnerability, littleness, humility, poverty, and minority. This is why we see so many works of art depicting Francis with the crucified or the baby Jesus. Remember, Franciscan prayer by Clare's definition changes our lives.

TWO CHARACTERISTICS THAT MAKE FRANCISCAN PRAYER UNIQUE

The first characteristic is Clare's addition of *imitation* at the end of the standard three-part monastic method of gazing (reading), considering (meditating), and contemplating. This addition gives typical Franciscan prayer a tight connection to life. Franciscans imagine their prayer to change their lives. The second characteristic is the *object* of the gazing, in other words, what we look at. In Franciscan tradition, the prized object of gazing is the poor and humble Jesus who discloses a poor and humble God. When these two defining characteristics are put together, Franciscan prayer comes alive with dynamism. The reason is that through them we take on the life of God, or as Genesis 1:26 says, the image and likeness of God. How does this happen? Through gazing and considering the Incarnation (God becoming human), Francis and Clare learned that God's characteristics included being "poor and humble." During these first two stages of prayer, Franciscans typically see these things in God and the Incarnate Word. For a moment, they simply enjoy experiencing this in God through contemplation. But soon they are quickly imitating this selflessness in God made visible in Jesus. In doing so, they share in God's life. They take on God's mission. How do they do that? They live like God and in the process heal the break that has separated God and his creatures. Oddly, the means for doing this becomes God's end.

God's method (how he does it through humility and poverty) actually *is* the life God offers us! God's way of acting is who he is. When we imitate his way, we actualize the goal of becoming God's likeness. As it did for Francis and Clare, this prayerful experience causes us to rethink what divine life is all about. Several times I have insisted that this style of prayer doesn't *end* with blissful union in contemplation. No, it moves on to change our lives through poverty and humility. The consequences are not always pretty and romantic realities! This pattern also further explains a very early suggestion I made. It seems better in Franciscan prayer to start with God's desire because once we are in touch with God's desire for us through the Incarnation, it's pretty hard not to be emotionally touched by God's way of acting and being for us. As in all relationships, one person's behavior elicits a response from the other. Surely we are free to ignore such a profound experience, but God seems to think that in the end his love affects even the most hard hearted. Our own desire is affected by God's desire in action. So, Franciscans like to begin their prayer by reflecting on God's desire.

We have no reason to believe God thinks there is a better method. For, in the Franciscan vision of God, he keeps using the methods of poverty and humility over and over without end. This line of reflection also suggests that Franciscan prayer, spirituality, and thought is more concerned with God's heart and our hearts than any of the best "correct ideas" our little brains can think up. Perhaps God knows something we don't!

FRANCISCAN PRAYER: RECOGNIZE YOUR BROTHERS AND SISTERS IN CHRIST

A lot of people are amazed when I claim that the core of the Franciscan mission is to create sister-brotherhood as often and as radically as possible. I've already discussed this regarding Francis' prayer considering creation, which helped him to understand God's selflessness in sharing life and all created things as his sisters and brothers. Francis also used the metaphor of sister-brotherhood in another slightly different way that also flowed out of his prayer.

Francis understood all baptized Christians to be brothers and sisters because they were united to Christ in service to the same Father. In medieval Italy, the premier characteristic of a good child was obedience to the project of the parents. So, in Francis' view, Jesus was the best child imaginable. He selflessly served his selfless Father. Francis believed that through baptism Christians were united to Jesus in his service to the Father's vision. To serve the Father means one is the Father's child. If all the baptized have the same father, they must be sisters and brothers to each other and to Christ. For Francis, this reflection had a tight yet simple logic.

My point here is to note how Francis and Clare believed we learned how to be those good children by gazing at, meditating on, and contemplating the best available example: Jesus! So, whether we consider the Universal Sister-brotherhood of All Creatures or the slightly different Sister-brotherhood in Christ, the Franciscan vision flows out of both the favored methods and content of prayer. The content or object of reflection is the very life of God visible in the human Jesus.

The method includes Clare's novel addition of *imitation* to the standard three-fold monastic style of *gazing* (reading), *considering* (meditating), and *contemplating*. Prayer changes Franciscans' lives. It changes the way they experience and understand God (i.e., poor and humble). As a consequence, Franciscans come to a new experience and understanding of themselves and others. Through this, they are touched in every way possible at the deepest parts of their lives. This changes their desire and the things they seek. Desiring to imitate the Jesus with whom they have walked in prayer, they find ways of living out God's poverty and humility in the world.

THE EUCHARISTIC DISCLOSURE OF THE POOR AND HUMBLE CHRIST

We have explored how Francis and Clare glimpsed the poor and humble God in the generous act of creation and his incredible self-emptying visible in the Incarnation of Jesus, especially in his birth and death—moments of such vulnerability that Jesus' poverty and humility can scarcely be ignored. There is one more favorite Franciscan experience of the poor and humble Christ disclosing a poor and humble God: the Eucharist. Francis' reasoning may not be clear at first, but it is simply this. Francis thought bread and wine were about the most humble things in all of creation. Yet Christ becomes present to us under the appearance of these humble means. Thus, Eucharist becomes yet another experience of the poor and humble God.

Francis and Clare thought it was an incredible thing for the most high God to forgo the privileges of divinity in order to share our humble human nature. Well, if they thought that action was humility in action, you can understand how they were absolutely blown away by their belief that, through Christ, God daily becomes present to us in the humble forms of bread and wine. The important part of this for our reflection on Franciscan prayer is the way they gazed at, considered, contemplated, and imitated this humble God present in Eucharist like they did the humble God visible in the Incarnation. At its core, the uniqueness of Franciscan life and prayer is the very original way the early Franciscans understood God. That would include what God's humble life is like, how God works in the world, what God genuinely desires, and what God is willing to do to get what he wants.

Most importantly, we need to remember that these are not just neat or different *ideas*. Rather, they are experiences of God that Franciscans hope to turn into experiences for the whole world through their imitation.

• 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.

Mark Your 2008 Calendars

- May 18.....Regular 3rd Sunday Meeting**
- June 8Regular 3rd Sunday Meeting (moved due to Fathers' Day)**
- 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**

MAY 2008

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
				1 First Thursday Meeting: 1 PM	2	3
4 ASCENSION	5 Pss: Wk 3	6	7	8	9 Fr. Solanus Cell: 7:30 PM	10
11 PENTECOST	12 Pss: Wk 2	13 St. Joan of Arc: 1 PM	14	15 EMB Board: 10 AM	16	17
18 HOLY TRINITY 3 RD SUNDAY MEETING	19 Pss: Wk 3	20	21 SFO COUNCIL: 6:30 PM	22 CHRISTIAN SERVICE: Conner Kitchen 11 am – 1:00 pm	23 Bl. Lucchesio: 7:30 PM INTERFAITH MEETING: 7 PM - 9 PM	24
25 BODY & BLOOD OF CHRIST	26 Pss: Wk 4	27	28	29	30 CHRISTIAN SERVICE: Meldrum Kitchen 10:30 am-1 pm	31

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Sylvia Stanik

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Frank Kraimer

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Clara Falzone

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

Connie Musial

OTHER SFO-AFFILIATED GROUPS:

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

Maxine Piaseczny

The Poverello is published by the
St. Bonaventure Secular Franciscan Fraternity
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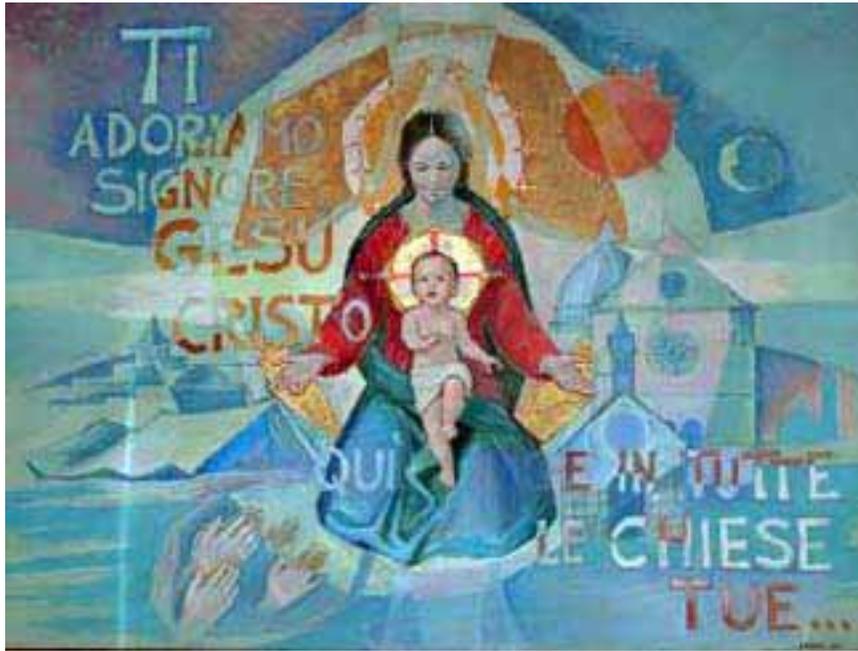
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Deadline for articles is 3:30 PM
of the 3rd Sunday of each month.



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