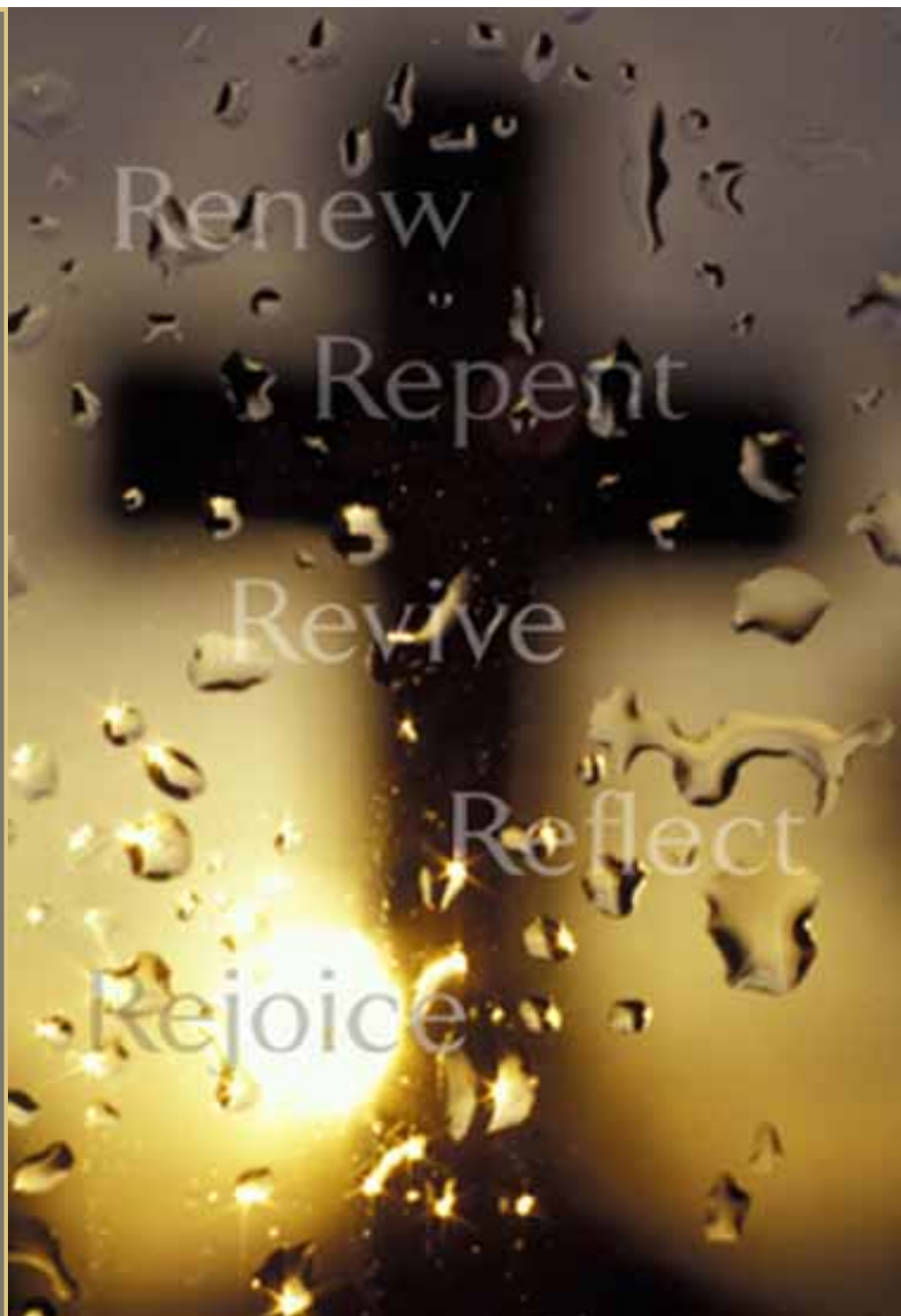




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THE DOVERELLO

ST. BONAVENTURE SECULAR FRANCISCANS ✕ DETROIT, MICHIGAN



**There is no such thing
as a one-size-fits-all, generic Lent.
To be effective,
Lent must always be customized
to fit your needs.**

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MINISTER'S LETTER



Dear brothers and sisters,

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

This month we begin Lent. Are you ready to go to Jerusalem with the Master? The apostles were all set to follow their Master, Jesus. According to *their* interpretation of the Messianic prophecies, they expected him to establish a great kingdom on earth. Jesus cured the sick, healed lepers, cast out demons. They could already picture him cloaked in golden robes and themselves exalted highly, too, for being his faithful followers. But “Jesus made clear in carefully chosen words that he must go to Jerusalem, that he would suffer many things at the hands of the high priests and the masters of the Law, that he would be killed, and that after three days he would rise again” (Hippolyte Keller, OFM Cap. *No Greater Life: The Story of Jesus of Nazareth* [translated by Kathryn Sullivan]. New York: Catholic Book Publishing, 1954.) Thus, Jesus’ kingdom was not to be in this world; Jesus’ kingdom was of the spiritual world. What a shock to those who loved him!

Peter could not believe this. “Far be it from [you], O Master; this will never happen to [you]’ ... Jesus said, ‘Get behind me, Satan; you are a scandal to me’” (pp. 112, 113). Peter and the other apostles had a difficult time seeing the *spiritual aspect* of the life they were living with Jesus, the words he was teaching them, and the example he was showing them, especially the examples of *prayer* with daily ministry and love for *everyone*.

In living the Secular Franciscan way of life, we pray, we do good deeds, we come to fraternity as brothers and sisters, and we attend to family, work, ecology, peace and justice. Are we really cognizant that in each of our actions there is not only a temporal but also a *spiritual* aspect? The temporal and the spiritual cannot be separated. A good or a bad action affects the human spirit as well as the bodily human person — they are one.

I do not pretend to know everything about the spiritual aspect of our lives; however, I think I became most *cognizant* of the spiritual aspect after studying Spiritual Care and giving Spiritual Care for eight years to the sick and dying. There is an interconnectedness — each of us with each other and with God. This is what makes our relationships holy. We have been given three very spiritual gifts from God: faith, hope and love. Jesus told us that the greatest of these is LOVE. When, with his grace, we are able to act and reach out with love to an other, we are filled with and acting in his Spirit. When through weakness we choose something other than love, it is not his Spirit with which we act. We must get back to his Spirit through prayer and reconciliation!

This Lent let us each become more cognizant of the spiritual aspect of our life acting in unison with our temporal actions. Let us choose to love; choose to act in his Spirit. Let us pray, fast and give alms to strengthen our own spirit, seeking God’s mercy in the Sacrament of Reconciliation when, in our weakness, we choose to act otherwise.

So, are you ready, dear ones, to go to Jerusalem with our Master, Jesus? It means you will suffer and die to this life; but rise to eternal life in his kingdom! Let’s go...

Peace, good, love and prayers,

Janet

I would like to thank everyone for their prayers on behalf of my sister, Nancy MacDonald. She wasn’t expected to live. By God’s grace, she’s doing well and expected to be coming home on January 23rd.

Faye Boland

FINDING IDENTITY AS A SECULAR FRANCISCAN

by Edward M. Zablocki, SFO

The operative phrase which keeps me focused as a Secular Franciscan is “conversion.” I have come to understand that conversion represents the alpha and omega of my life as a Secular. Recent works by Raffaele Pazzelli, TOR, and Robert Stewart, OFM, have made it clear to me that conversion means today what “penance” meant at the time of Francis. So I feel connected in a very real way with the Seraphic Father’s first lay followers, the Brothers and Sisters of Penance. Article 7 of the Rule now takes on special meaning:

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.”

Conversion is also my future. I now understand my vocation as a Secular Franciscan as a call to on-going conversion in all aspects of my life. The new General Constitutions confirm this understanding: “Secular Franciscans... propose to live in a spirit of continual conversion” (Art. 13). It is a daily struggle: being converted to a more Christ-centered prayer life, to a more gospel-oriented lifestyle, to a more Francis-inspired apostolate by faithfulness in living out the Rule as a way of life. It is a daily struggle: being personally converted affectively, intellectually, morally, socio-politically, and religiously (to image conversion as suggested by Bernard Lonergan, SJ). But Article 7 does go on to say that “human frailty makes it necessary that this conversion be carried out daily.”

Since I’ve come to this understanding of the Rule, I’ve shared with others my concern about its implications. “We ought to tell people what they are getting into if they take the Rule seriously,” I would say, “This is powerful stuff.” It reminds me of a section in Nikos Kazantzakis’ *Saint Francis*:

“Never enough,” Francis shouted. “It is not enough, Brother Leo. That is what God has shouted at me during these three days and nights – ‘Never enough.’ A poor man is made of clay and protests, ‘I cannot take any more,’ and God replies, ‘You can.’ And the man sighs, ‘I am going to burst.’ God replies, ‘Burst!’” (p. 119).

Of all the areas of my life in need of conversion, the most important for me personally at this time is conver-

sion to a “**secular spirituality**.” I believe it holds the key to helping us fully live out the Secular Franciscan way of life intended by the Rule. It is the key to living the kind of committed Christian life which the Church is imploring us to embrace as post-Vatican II lay Catholics.

What is a **secular** spirituality? It is the appreciation and incarnation of the reality that lay Catholics fulfill both their vocation and their mission (apostolate) in and through their participation in the world.

The vocation of the layperson is the same as that of other members of the Body of Christ – a call to grow in holiness, to become “fully mature with the fullness of Christ” (Eph 4:13). The Dogmatic Constitution on the Church in the Modern World states that “All in the Church, whether they belong to the hierarchy or are cared for by it, are called to holiness” (n. 36). Pope John Paul II in his post-Synodal Apostolic Exhortation, *Christifideles Laici: on the Vocation and Mission of the Lay Faithful in the Church and in the World*, says that the “world [is] the place and the means for the lay faithful to fulfill their Christian vocation” (n. 36).

Where do I grow in holiness? In the world! By what means do I grow in holiness? Through participation in the world!

But we cannot speak about the secular orientation of the laity’s vocation without also speaking about the laity’s mission (i.e., apostolate); the laity’s vocation and mission are inseparably intertwined. As the Decree on the Apostolate of the Laity states: “In fact, the Christian vocation is, of its nature, a vocation to the apostolate as well” (Apostolicum Actuositatem, 2). And both lead to deepening engagement with the world:

The vocation of the lay faithful to holiness implies that life according to the Spirit expresses itself in a particular way in their involvement in temporal affairs and in their participation in earthly activities.... At the same time, the vocation to holiness is intimately connected to mission and to the responsibility entrusted to the lay faithful in the Church and in the world.... Confident and steadfast through the power of God’s grace, these [lay people] are the humble yet great builders of the Kingdom of God in history.... ‘Upon all the lay faithful, then, rests the exalted duty of working to assure that each day the divine plan of salvation is

further extended to every person, of every era, in every part of the earth” (Christifideles Laici, n. 17).

The Decree on the Apostolate of the Laity stresses that lay people “ought to take on themselves as their distinctive task this renewal of the temporal order” (Apostolicum Actuositatem, n. 7).

Efforts to develop a new Rule for Secular Franciscans attempted, from the beginning, to be faithful to the secular spirituality enunciated by the Second Vatican Council (the first ground-breaking efforts in the history of the Church formally to address the question of the distinctive spirituality of persons in the lay state). In his book, “De illis qui faciunt penitentiam: The Rule of the Secular Franciscan Order: Origins, Development, Interpretation,” by Fr. Robert M. Stewart, OFM, provides the fascinating account of the 12-year process resulting in the 1978 Rule. What is striking about this process is the expressed desire from the then-Third Order members the world over to give the new Rule a secular orientation.

But explicit references to the secular vocation and mission are notably absent from the 1978 Rule. (While, a secular spirituality is captured, to a degree, in the 1990 General Constitutions, Secular Franciscans are still becoming acquainted with this new document.) As a consequence, there is resistance to embracing aspects of the 1978 Rule which are grounded in a secular spirituality, for example, the apostolates. On one hand, we have the apostolic ideal as described by Fr. John Vaughan, OFM, while he was serving as General Minister:

What a contrast between your previous Third Order spirituality and the modern Church’s expectations of you as Secular Franciscans! You are now expected to find God in modern culture, politics and economics, and to delight in his presence there. You have been thrust into the front line as leaders in public life and transformers of secular culture (Letter to Holy Name SFO Province on the occasion of its 1986 Congress with the theme “Secular Franciscans: Evangelizers of the Culture”).

But on the other hand, we are at times confronted with a reality which differs from this ideal, as conveyed by Fr. Carl Schaefer, OFM, spiritual assistant to the International SFO:

I find that it is difficult to guide many Secular Franciscans into an active apostolic way of life. They want prayer, even active participation in the liturgy; they want the spiritual assistance of the friars. But to

convince them that living the Gospel necessarily involves being sent out to the world, and to form them to be publicly apostolic has been my most difficult task (Letter to SFO Holy Name Province on the occasion of their 1986 Congress with the theme “Secular Franciscans: Evangelizers of the Culture”).

We are called by the Church to find a spirituality in a place where, in our hearts, we doubt that God can be found. If we knew and believed what the Church teaches – that we can meet the living God in places like politics, then we might more readily accept and carry out the Church’s intended mission for us: to be salt, light and leaven for the world.

What would St. Francis do under these circumstances? He found God immanent in everything. Perhaps he would compose a Canticle of the Culture, helping us to see the good and godly in Brother Boeing and Sister IBM, Brother Republican and Sister Democrat, Brother Michael and Sister Madonna. It’s enough to make one want to burst. But wouldn’t it be wonderful (and eminently Franciscan) to start finding God in every aspect of our lives in the world and to stop being spiritual schizophrenics.

Secular Franciscans must grow in an understanding of the secular spirituality articulated in the documents of Vatican II and intended but implicit in the SFO Rule. We need to be converted to the vision of the Church which has been telling us that we will grow in holiness by participating in that discordant, untidy, unpredictable place we call the “world”; that it is a primary school of holiness and arena for evangelical action. Certainly we know this already to an extent. We find the Lord active in our family life which is certainly a big part of our world. Seculars also find God’s immanent presence deeply imprinted in nature. And we care for society’s victims in countless ways, coming through this service to a deeper understanding of Christ’s presence in the poor.

Once we more fully understand and learn to accept our proper vocation and mission – callings which are intensified and focused for us as Franciscans, Seculars can become leaders among the laity and for the Church in the world, “taking an active, conscientious and responsible, part in the mission of the Church in this great moment in history” (Christifidelis Laici, n. 2). We will come to en flesh the ideal described by Secular Franciscan Fr. John Bertoluceri:

You and I as disciples have a very special mission to be men and women of influence. God wants us to

exert influence not only in our churches but also in our society and in our government; in the marketplace and the schools; in our place of employment and recreation; in medicine and law and other important professions. Wherever we happen to be as disciples of the Lord, we are to have influence.

We are not supposed to be men and women who are letting history happen to us. We are supposed to be happening to history. God wants to equip us and lead us forth in mighty ways that will actually make history happen.... We are to be aggressive, outgoing,

and assertive in desiring to change things in accord with the principles we have learned in the Word of God (The Disciplines of a Disciple, 120).

So burst!

Note: This article is reprinted from a special issue of *The Cord: A Franciscan Spiritual Review*, published to commemorate the 15th anniversary of the approval of the new SFO Rule by Pope Paul VI in 1978. The text can be found online at: <http://www.wtu.edu/Franciscan/pages/publications/cord/cord7.txt>. Copyright © 1993, *The Cord*. Reprinted here for personal use only. All commercial use is prohibited.

Rule Reflections for February 2008

ARTICLE 3

The present SFO Rule approved by Pope Paul VI (which succeeded *Memoriale Propositi* (1221) and the versions of the Rule approved by Popes Nicholas IV and Leo XIII), adapts the Secular Franciscan Order to the needs and expectations of the Holy Church in the conditions of changing times. Its interpretation belongs to the Holy See, and its application will be made by the General Constitutions and particular Statutes.

Scripture:

Matthew 16:16-19

Luke 9:57-62

Acts of the Apostles 13:1-3, 15:1-2, 6-8, 22-28

1 Timothy 4:6-9

Thoughts for Reflection:

1. What are the Catholic Church's expectations of Secular Franciscans today?
2. What is changing (or has changed) in our world?
3. What is important about our SFO Constitutions and Statutes?

Prayer for the General Chapter of the Secular Franciscan Order

NOVEMBER 15 - 22, 2008 IN HUNGARY

Most High, glorious God,
we praise you for your presence in the world
and for the tremendous gift
of our Franciscan vocation.

We ask that you inspire every brother and sister
of the Secular Franciscan Order as we prepare
for the upcoming General Chapter in Hungary.

Grant the necessary wisdom
to our brothers and sisters
who will take part in the Chapter
to develop the priorities for the Order
for the next six years
and to elect those whom you want
to lead and animate us.

Guide and direct us
so that we may follow the Gospel
and our Rule more closely
and be co-workers with you
in the rebuilding of the Church and the World.

We ask this through Christ our Lord
and through the intercession
of the Blessed Virgin Mary,
St. Francis and St. Clare,
and our holy patrons,
St. Elizabeth, St. Louis and St. Bonaventure.
Amen.



Fred LaChance (Donna Marie Johnston, brother)
Don McKinnon (Donna M. Johnston, nephew)
Jean Nozewski (Thomas, wife)
Nancy MacDonald (Faye Boland, sister)
Donna Mitchell (Jan Atkinson, niece)

Those serving our country:

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

Deceased Members:

Angelina Biondo
Elizabeth Goddeeris
Irma Barlage

Members needing prayers:

Wilhelmina Adkins
Kay Balas
Fred Dinverno
Marie Fontanive
Virginia Hale
James Heymes
Gary Johnson
Donna Marie Johnston
Joseph Marra
Sophie Martin
Dorothy Mataragas
Maria McNally
Ray Morehead
Genevieve Ochenkowski
Dolores and Bob Peckham
Theresa Pfaendtner
Maxine Piaseczny
Mary Saber
Helen Wardowski
Joseph Wisk

Family members needing prayers:

Mary Ann Avery (Lorraine Korte, niece)
Angel Bettin (Jan Atkinson, niece)
Marirose Carullo (Natalie Grabowski, daughter)
Barbara Erzbischoff (Julia E.-Donahue, mother)
Rose Driessen (Joseph, wife)
Marcella Carter (Ona Harris, mother)
Claudia Carter (Ona Harris, sister)
Beverly Falzone (Clara, mother)
Stefan Florescu (Caroline, husband)
Bob Fontanive (Marie, husband)

NOTE: Recently, the Council approved a revised editorial policy/practice with regard to the prayer list which appears in our monthly *Poverello*. This was necessitated by the fact that the list was becoming too long. It was decided that the following would be included: (1) members, (2) immediate family members [listing also the SFO member and how the person is related to him/her], (3) relatives who, for all intents and purposes, are like surrogate children to those members who do not have children of their own, and lastly, (4) our current and former spiritual assistants. We are keenly aware that many other people need, trust in, and request the prayers of our members. Even though we cannot list them all by name in the *Poverello*, we ask that you become accustomed to adding to your prayer the intention: **“...and for all who have asked for our prayers.”** The name of the SFO member to whom an individual is related is included for those of you who may wish to write a note to the member, etc.



Jaylynn Vincent
2 years old
Retinoblastoma
(a type of eye cancer)

Doctors at St. Jude made the diagnosis of advanced retinoblastoma in both her eyes, and Jaylynn began 10 rounds of chemotherapy. She continues to undergo frequent examinations so doctors can evaluate her progress, and she receives occupational therapy. Jaylynn returns to St. Jude every 40 days for checkups. Although Jaylynn is legally blind, her mother Kimberly says nothing slows her down. An active 2-year-old, Jaylynn likes to sing and dance. Her favorite game is patty-cake.

HOW TO MAKE A GOOD LENT

by Br. Pat McSherry, OFM Cap

The word “Lent” comes from the Old English word “lencten” which means Springtime – the season during which things come to life, first deep within, and then eventually make their way into the visible world. Lent, in this sense, is a period of growth and new life.

The **goal** of Lent is to experience the flourishing [i.e., the flowering, the bursting into bloom] of the Easter Mysteries within us. From the earliest times, the Lenten orations have imaged this season as a journey (process) which **begins with** an aggressive confrontation against evil. The Lenten priority is: confront your sin; root it out; change your way(s) [*metanoia* means “a change of direction”]. Once headed in the right direction, what we discover is a journey into virtue. Both for confronting our sin and for growing in virtue, the spiritual wisdom passed down to us through the ages speaks about special “armor” or Lenten **tools** – prayer, penance and almsgiving. All this is to say that making a “good Lent” is rooted in having an authentic spirituality. Spirituality is about that “inner life”. It’s not a question of being elitist – it’s a question of being truly human – composed of body **and** spirit. People often find having a spiritual director or companion very helpful in this journey.

It seems to me that the key to making a “good Lent” lies in my ability to assess my needs boldly and honestly, and then to take actions that are appropriate to and in proportion to my needs. Living organisms grow and life changes. For that reason, I have to take time regularly for serious introspection to assess my life and progress, my journey and the direction of my life, including those areas of personal growth that are still on my “to do” list. Welcome to the inner world of self-discovery!

WHY LENT LACKS LUSTER

There are some common attitudes that are guaranteed not to deliver. They include:

1. Lent as mere discipline

Q. “What are you doing for Lent?”

A. “I’m giving up sweets. I always do.”

Q. “Forever?”

A. “Oh, no, just for Lent; and Sundays don’t count, and holy days, and of course, St. Paddy’s Day.”

Sound familiar? This type of approach has nothing at all to do with spiritual wellness — not because it’s about dieting, but because it has no real long-term goal, not even fitness as a lifestyle. Self-control and discipline can be very useful tools to growth, but Lent has a specific goal which extends beyond these 40 days.

2. Lent as an illusion

Lent is about **being** good, not just **looking** good. While externals can help us on our journey, we have to be careful lest they become nothing more than “smoke ’n mirrors” – a “con game” we play to convince ourselves or others that we are good, just by appearance. But, as we all know, looks can be deceiving. Don’t be afraid to assess your interpersonal skills as a way of discerning your needs. As my Grandmother used to say: “A bitter person doesn’t need to give up sweets for Lent!”

3. Lent as avoidance

I can do many things for Lent, but if they don’t connect to how I need to grow, those practices will only enable me to **avoid** Lent. Once I know my needs, I have to take corrective action, designed for long-term change, that is both appropriate to and commensurate with my needs.

Find a Lenten practice that directly addresses your needs and repeat it until you form a new pattern of behaving which will carry over into your life long-term.

WHAT ABOUT US GOOD PEOPLE?

Sometimes people don’t take Lent seriously because they’re already good people. This is an unfortunate result of linking Lent exclusively to sin. Uprooting sin from our lives is clearly our number one priority, but the journey doesn’t end there – it’s just a beginning! Before us lies the cultivation of virtue which is also a process. Lent is our Springtime – a time for cleaning house and pruning vines, a time for planting seeds and allowing for new growth, a time for taking risks and putting forth new shoots, a time for taking in the Son [*sic*], a time for rejoicing in new life. What is it that **you** need at this point in your life:

Renew • Repent • Revive • Reflect • Rejoice

Choose all that apply, and find appropriate ways for that to become a reality. Have a **good** great Lent!

From the Friars' Choir

“When patterns are broken,
new worlds emerge.”

– Tuli Kupferburg



- February 1..... Stephen Haycox
- February 3..... Josephine Perry
Mary Ann Montpetit
- February 13 Sylvester Lafata
- February 18..... Clara Kowalski
- February 19..... Rocco Cesaro
- February 20 Mabel Michaels
- February 21 Raymond Morehead
Claudia Damian
- February 23..... Mary LaBudie
- February 24 Virginia Hale
- February 28 Teresa Westbrook-Lienert

Mark Your 2008 Calendars

- Feb. 17 Regular 3rd Sunday Meeting
- Feb. 23 Mass for SFO Deceased (10 am)
- Mar. 9 Day of Reflection
- Apr. 20 Mass and Renewal of Profession
of SFO Jubilarians
- Apr. 26 Mass for SFO Deceased (10 am)
- May 18 Regular 3rd Sunday Meeting
- June 8 Regular 3rd Sunday Meeting
- July 20 Annual Picnic
- Aug. 17 Regular 3rd Sunday Meeting
- Aug. 23 Mass for SFO Deceased (10 am)
- Sept. 21 Day of Reflection
- Oct. 19 Regular 3rd Sunday Meeting
- Nov. 16 Mass and Profession
- Nov. 22 Mass for SFO Deceased (10 am)
- Dec. 21 Christmas Concert



Third Order Feasts of February

- 1 St. Veridiana of Castelfiorentino, SFO
- 6 Ash Wednesday (Day of Fast and Abstinence)
Ss. Peter Baptist and Com.,
1st Order and SFO martyrs (not observed this year)
- 10 **World Marriage Day**
- 11 **World Day of the Sick**; Our Lady of Lourdes
- 19 Bl. Conrad Confalonieri of Piacenza, SFO
- 22 St. Margaret of Cortona, SFO (date of death)

FEBRUARY 2008

| Sunday | Monday | Tuesday | Wednesday | Thursday | Friday | Saturday |
|--|---|---------------------------------------|--|---|---|---|
| | | | | | 1 | 2 Presentation of the Lord "Candlemas" |
| 3 ORD. TIME SUNDAY 4 Pss. Wk. IV | 4 | 5 | 6 ASH WEDNESDAY Day of Fast & Abstinence | 7 First Thursday Meeting: 1 PM | 8 Abstinence Fr. Solanus Cell: 7:30 PM | 9 |
| 10 LENT I Pss: Wk I WORLD MARRIAGE DAY | 11 WORLD DAY OF THE SICK | 12 St. Joan of Arc: 1 PM | 13 | 14 VALENTINE'S DAY  | 15 Abstinence Interfaith Meeting: 7 PM | 16 |
| 17 LENT II Pss. Wk. II 3 RD SUNDAY MEETING | 18 | 19 | 20 SFO COUNCIL: 6:30 PM | 21 St. Alfred's: 7 PM EMB Board: 10 AM | 22 Abstinence Bl. Luchesio: 7:30 PM | 23 MASS FOR SFO DECEASED 10:00 AM |
| 24 LENT III Pss. Wk. III | 25 CHRISTIAN SERVICE: Meldrum Kitchen 10:30 am - 1 pm | 26 | 27 | 28 CHRISTIAN SERVICE: Conner Kitchen 11 am - 1:00 pm | 29 Abstinence | |

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Patricia Meldrum

Formation

John Bodell

Councillors:

Clara Falzone

Caroline Florescu

Gary Johnson

Frank Kraimer

Maryann Kummer

Maxine Piaseczny

Spiritual Assistant:

Br. Patrick McSherry

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

St. Alfred Cell (3rd Thursday, 7:00 pm):

Gertrude Beatty

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

Janice E. Litch

APPOINTMENTS

Infirmarians:

Jo Marie Nardi

Sylvia Stanik

Continuing Formation:

Maryann Kummer

Christian Service:

Frank Kraimer

Ecology:

Clara Falzone

Work:

Gary Johnson

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of the 3rd Sunday of each month.



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