



VOL. 68, NO. 8  
AUGUST 2008

# THE DOVERELLO

ST. BONAVENTURE SECULAR FRANCISCANS ✠ DETROIT, MICHIGAN



**"Profession and the Sense of Belonging"**  
SFO General Chapter XII • Elective Chapter V  
Hungary, November 15-22, 2008

## 2008 SFO GENERAL CHAPTER LOGO DESCRIPTION

The logo contains a series of very important references:

- In the center, two hands are joined together holding a rose in sign of prayer, a symbol of the unity, humility and the "perfume" of our profession and belonging to the SFO, and at the same time a reminder of Saint Elizabeth, our patron saint;
- Surrounding the hands are three concentric circles which symbolize the Franciscan Family, i.e., the three Orders founded by Saint Francis of Assisi;
- Alongside the hands are six parallel horizontal lines which form a stairway that symbolizes the six priorities of the SFO (Formation, Presence in the World, Franciscan Youth, Finances, Spiritual Assistance, Communion in the Franciscan Family);
- All this, summarized in the Tau, is found in the heart of the Church which is represented by the twelve columns forming an arch over the other symbols, a reminder of its presence in the world.

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 am really struggling to be a Franciscan today! Do you ever have those days when all seems to be going wrong in your life? What else could happen now?! Well...it has been that way for me lately. [Thank God no one has died or is ill.] Really, so many things have been going wrong that I cannot even start to write about them. I keep trying to remind myself to *act* Franciscan, *think* Franciscan, and for our dear Lord's sake, *be* Franciscan, Janet.

This vocation of ours is certainly not easy. I look to Francis, Clare, Bonaventure, Angela of Merici, Luchesio and Bounadonna, Fr. Solanus and every Franciscan saint I can think of! "Lord, save me!", I pray continuously. But the one major blessing that brings me so much consolation is the fraternal relationship I have with my Franciscan brothers and sisters. We are truly blessed to have each other. Things and untoward events can bring us down, but with the prayers and moral support of each other, we really can get through it all! I am thankful to all the Council members who have been so supportive during this time of topsy turvy events in my life! I am praying to have some amount of "normalcy" restored soon.

Let's really look at each other this Third Sunday. I know I shall be seeing each of you as a special gift from God. Thank you for being brother and sister to me!

Your sister in Francis and Clare,

Janet

Please join us  
as we celebrate a  
Mass for our Deceased  
on  
August 23, 2008  
at 10 AM  
in the Friars' Chapel  
of the Monastery.

# From the Friars' Choir



“The best exercise  
for the human heart  
is to bend over  
and help someone else up.”

- Tim Russert, Catholic layman



Three years of wedded bliss.  
August 27, 2005-2008  
Claire and Gary Johnson



- August 2 ..... David Chelsea
- August 5 ..... Michael Schultz
- August 7 ..... Gina Rizzo
- August 8 ..... Kay Biniak
- August 9 ..... Anna Tyler
- August 13 ..... Janet Atkinson
- August 14 ..... Helen Moroz  
Valerie Ridley
- August 15 ..... Nona Mary Hebert
- August 16 ..... Rosemarie Kraski
- August 17 ..... Joanne Marshall
- August 19 ..... Emma Fratarcangeli  
Paul Bourgeau
- August 20 ..... Ann Marie Russette
- August 22 ..... Mary Poole
- August 24 ..... Joseph Boland
- August 25 ..... Patricia Munafo
- August 27 ..... Mary Gillen
- August 28 ..... Claire Johnson
- August 29 ..... Daniel Marotta
- August 30 ..... Marilyn Ricard
- August 31 ..... Josephine Lafata

## Interfaith Peace & Justice Group

The location for meetings of the  
Interfaith Peace & Justice Group  
has changed.

The group now meets at  
Jo Marie Nardi's home  
in Sterling Heights  
on the fourth Friday of the month.  
Call Jo Marie at 586-978-2335  
for directions if you plan on attending.



**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
- Andrew Hudson, nephew of Jan Atkinson
- Baby Owen, great nephew of Jan Atkinson
- Fred LaChance, brother of Donna Marie Johnston
- Jane I. Litch, mother of Janice

- 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 prayers requests, please call:

**Jo Marie Nardi at 586-978-2335**



**AMANDA DIXON**  
19 years old  
Anaplastic Meningioma

When Amanda was just 15 years old, she was found to suffer from anaplastic meningioma, a type of brain tumor. After the tumor was removed, she was treated with eight weeks of radiation. After treatment, Amanda was given a good prognosis and went home. Just two years later, the unthinkable happened. She was rushed to the emergency room, and for the second time, the news was not good. Within days, she was back at St. Jude and doctors confirmed the family's worst fear. The mass on her lungs was cancerous. During Amanda's second time at St. Jude, she had chemotherapy and surgery, followed by radiation to her chest. She has now completed treatment, and has no evidence of disease. Amanda graduated from high school last year and wants to study business in college. She loves photography and hopes to own her own photography business someday. Amanda is grateful for the treatment and care St. Jude provided to her twice. "It's really a special place," she said. "Everyone works so hard to make sure kids are able to play and be kids."



# Celebrating Maryann Kummer



Maryann with her Mom,  
Stephanie

Maryann was born in Detroit on March 27, 1953. She attended SS. Peter and Paul Grade School and Rosary High School. She spent her freshman year at the University of Detroit and then transferred to Marygrove College where she earned a Bachelor of Arts degree in Business Administration in 1975. Maryann is currently pursuing a Master's degree in Pastoral Ministry at Sacred Heart Major Seminary.

She began working at Marygrove College in October 1976 as secretary to the Director of Academic Advising and Faculty secretary. Over the course of the years Maryann's people skills and organizational skills have led to a variety of positions at Marygrove, among them: Administrative Assistant to the Director of Administrative Affairs, Administrative Assistant to the Vice President for Development and Director of Corporate

and Foundation Giving. In June of 1986, she was hired as secretary to the President and in 1998 became the Executive Assistant to the President. In addition, Maryann has served on the Marygrove College Alumni Association Board as Vice President in charge of Homecoming; she volunteers at Angela Hospice; and serves the St. Robert Bellarmine Parish faith community in Redford as a lector and wake service minister.

Her immediate family includes her Mom, Stephanie; brother, Michael, sister-in-law, Diane, two nieces, Colleen and Kristin, and her cousin-sister, Pattie, who lives in Ohio. Her Dad died when Maryann was a teenager. Besides her family, she is also blessed with many good friends. During her "free time" she enjoys spending time with family and friends, reading, listening to music, especially jazz and classical, going "up North" and to Chicago.

Maryann, who was professed as a Secular Franciscan in November 2001, sits on our Council and serves as coordinator of Fraternity Formation. In that capacity she spearheads the monthly Third Sunday meetings. She also is involved in our fraternity's Think Tank on Youth and Young Adults. Besides her vast creativity and spiritual depth, Maryann never hesitates to support and affirm others, constantly expresses her gratitude to people even for the smallest kindnesses, and doesn't hesitate to share her faith and faith journey with the fraternity.

We love you, Maryann! 

## Feasts of August

- 1 ..... Bl. Benvenute de Miguel Arahall, religious, martyr
- 2 ..... Dedication of the Basilica of Our Lady of the Angels at the Porziuncola
- 2 ..... Bl. Francis Thomas Serer, martyr
- 4 ..... St. Jean-Marie Vianney, SFO
- 5 ..... Bl. Francis (Cecco of Pesaro) Zanafredini, SFO
- 6 ..... Bl. Mary Frances Rubatto, religious
- 8 ..... Holy Father St. Dominic, friend of St. Francis
- 8 ..... Bl. Mary Margaret Caiani, religious
- 11 ..... St. Clare of Assisi, II Order
- 15 ..... Bl. Dominic Hurtado Soler, religious, martyr
- 16 ..... Bl. Gabriel Sanchis Mompob, religious, martyr
- 17 ..... St. Roch, SFO
- 21 ..... St. Pius X, pope, SFO
- 25 ..... St. Louis IX of France, ruler, SFO, Patron of the SFO



## 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.

August 23 ..... Mass for SFO Deceased (10 am)

August 28 ..... 4<sup>th</sup> Thursday SFO Ministry at the Conner Soup Kitchen: 11 AM to 1 PM.

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

September 25.. 4<sup>th</sup> Thursday SFO Ministry at the Conner Soup Kitchen: 11 AM to 1 PM.

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

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

October 19 ..... Regular 3<sup>rd</sup> Sunday Meeting (Candidates at 12; Everyone at 1:30)

October 23 ..... 4<sup>th</sup> Thursday SFO Ministry at the Conner Soup Kitchen: 11 AM to 1 PM.

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

November 16 .. Regular 3<sup>rd</sup> Sunday Meeting (Candidates at 12; Everyone at 1:30)

November 22 .. Mass for SFO Deceased (10 am)

November 27 .. 4<sup>th</sup> Thursday SFO Ministry at the Conner Soup Kitchen: 11 AM to 1 PM.

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

December 21 .. Christmas Concert

December 25 .. 4<sup>th</sup> Thursday SFO Ministry at the Conner Soup Kitchen: 11 AM to 1 PM.

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

## Rule Reflections for August 2008

### ARTICLE 9

The Virgin Mary, humble servant of the Lord, was open to his every word and call. She was embraced by Francis with indescribable love and declared the protectress and advocate of his family. The Secular Franciscans should express their ardent love for her by imitating her complete self-giving and by praying earnestly and confidently.

**SCRIPTURE:** Matthew 12:48-50; Luke 1:28-38, 41-45, 46-55; John 2:1-11, 19:25-27

#### QUESTIONS FOR PERSONAL REFLECTION:

1. What do I need to do to be open to God's every word and call?
2. Think of Mary's self-giving and give some concrete examples of how you can imitate her.

#### FOR GROUP DISCUSSION:

This article of our SFO Rule underscores two aspects that characterized Mary's life: self-giving [giving herself away in love] and prayer [confident reliance on God]. In a society that often embraces an attitude of "what's in for me?", how can our lives as Secular Franciscans witness to the values of service and trusting in the providence of God?

# St. Francis' Style of Prayer

(Part 3 and last in a series)

by Ilia Delio, O.S.F.

## Jesus: The Revelation of the Father

In his writings, Francis showed less of a personal relationship to Christ than to the Father — the source of all goodness and the Most High. Yet Francis realized that the Son is the Beloved of the Father; thus the deepest reason for clinging to Jesus is that he reveals the Father. Francis believed that Christ alone is the One in whom the Father takes delight because the Son satisfies the Father in everything.

Instead of relating to Jesus in a personal way, Francis often used the expression “Word of the Father” when speaking about the person of Christ. This is surprising for one who was considered a “second Christ” in the Middle Ages. Yet we have evidence of this understanding in Francis’ writings.

In the second version of his *Later Admonition and Exhortation*, for example, he states that, “Through his angel, St. Gabriel, the Most High Father in heaven announced this Word of the Father, so worthy, so holy and glorious, in the womb of the holy and glorious Virgin Mary” (4-5).

Francis saw God as communicative and expressive — perhaps like a divine cell phone! The Father’s self-expression is his word. Jesus is the word of the Father. Francis saw a connection between the divine word, which is entirely worthy, holy and glorious, and the Incarnate Word, which assumed our fragile human nature.

Francis emphasized to his followers that the word of the Father left his divine riches in order to accept the poverty of humanity. God expresses himself by giving himself away in love. The Incarnation is where the word of the Father “descends” to embrace us in love. This movement of descent, shown to us in Christ, is a daily event that we see and touch in the Eucharist:

Behold, each day he humbles himself as when he came from the royal throne into the Virgin’s womb; each day he himself comes to us, appearing humbly, each day he comes down from the bosom of the Father upon the altar in the hands of a priest.

– Admonition One

The descent of the word into humanity reminded Francis of the humility of God — not simply the humble circumstances of Jesus’ earthly beginnings and life but rather another name for God, who is, above all, love. In his *Praises of God*, Francis exclaimed, “You are love...You are humility.”

Francis called God “humility” because he perceived the love of the Father in the descent of the Son in the Incarnation. In Bonaventure’s terminology, the Father bends low in love to embrace us fragile human beings in and through the Son, the Word of God. The Word Incarnate, Jesus of Nazareth, expresses the humble love of God.

## Implications for Prayer

How does this theology of the word play out in Francis’ journey of prayer? For Francis, God loves us where we are — with our frailty, weaknesses and insecurities. This is the meaning of his encounter with the God of compassionate love as seen in the cross of San Damiano.

Francis understands that while God is incomprehensible and ineffable, he is at the same time “bent over” in love for us, in and through the Son, Jesus Christ. God is infinite in love and intimate in love, far beyond us yet intensely close to us.

By following in the footprints of Jesus Christ, we are led to the Father of incomprehensible love through the Spirit, who joins us to Christ, who in turn leads us to the Father. For Francis, Christ is the center of the Trinity and the center of our relationship to God.

For Francis, prayer is not a flight from the world toward a transcendent God; rather it centers on the mystical body of Christ and our participation in this mystery. God took on our flesh that we might discover his

eternal face in ourselves. This is the good news of Jesus Christ and of our lives in Christ. Prayer channels us into the depths of the Christ mystery where the fullness of our humanity—and our happiness—lies.

### Help From St. Clare

In her Second Letter to St. Agnes of Prague, Clare directed her toward a relationship with the God of self-giving love. Take some time to meditate on the following words of Clare and consider whether or not your relationship with God is leading you more deeply into the mystery of Christ:

“Gaze upon [him], consider [him], contemplate [him], as you desire to imitate [him]. If you suffer with him, you shall reign with him, [if you] weep [with him], you shall rejoice with him, [if you] die [with him] on the cross of tribulation, you shall possess heavenly mansions in the splendor of the saints and, in the Book of Life, your name shall be called glorious among people.”

Clare’s words prompt the following questions for reflection:

1. Who is the God to whom you pray? What is your image of God?
2. How do you envision the journey to God? Does a ladder, a spiral or another image capture your relationship to God?
3. Where do you find God? In silence? In other people? Only in liturgical prayer? Is God “up above” you, transcendent and distant to you? Or do you experience God’s intimate presence in your life?

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, DC. 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.



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 at 586-296-7966,

or the Secular Franciscan Office

at 313-579-2100, ext. 136.

Limited seating.

# PRAYER FOR THE SFO GENERAL CHAPTER

WHICH WILL TAKE PLACE  
IN HUNGARY  
FROM NOVEMBER 15 TO 22, 2008

Most High, glorious God,

we praise you for your presence and action in our world  
and for the tremendous gift of our Franciscan vocation.

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

May the Holy Spirit, the true General Minister of our Order,  
impart wisdom to all who will participate in the Chapter  
so that they may establish a direction and set priorities for the next six years  
and elect good leaders to guide and animate us.

Open our minds,  
touch our hearts  
and take us by the hand  
that we may follow the Gospel and our Rule more closely  
and collaborate with you  
in renewing the Church and redeeming the world.

Relying on the intercession of Mary, our mother,  
Saints Francis and Clare  
and of our holy patrons, Saints Elizabeth and Louis,  
we ask this through Christ our saving Lord. Amen.

**PREPARATORY DOCUMENT**  
**ADDRESSING THE THEMES OF THIS YEAR'S GENERAL CHAPTER:**  
**THE PROFESSION OF SECULAR FRANCISCANS AND THEIR SENSE OF BELONGING**

**INTRODUCTION**

What is the Secular Franciscan Order? What is its ecclesial nature? Who is a Secular Franciscan? What does he/she do? What is his/her essential identity and the nature of his/her belonging to the Church and to the Franciscan Family? How do Secular Franciscans and the Order as a whole present themselves to the world and what is their role?

People frequently ask us these important questions and not only them, but we ourselves ask these same questions. How we respond to these questions underscores who we believe we are, and determines, in large measure, what we believe we must do.

For more than 500 years of our almost 800-year existence (until 1978), history reveals how our life as the Secular Franciscan Order had become “minimalized”. This was due to the practical impossibility of Secular Franciscans to determine for themselves their own lifestyle and to assume responsibility for their own Order. If truth be told, the Order was prevented from “writing its own history,” from giving its contribution as an Order, and from assuming, as a whole, the providential role that properly belongs to it as an essential entity within the context of the Franciscan Family, to fulfill the mission entrusted to Francis of Assisi by the San Damiano Crucifix.

Today, this possibility of being self-determining is real, and its realization largely depends on ourselves. In light of the teachings of the Second Vatican Council, the Church has reflected providentially on our existence and has recognized, in a centralized, global structure, the unity and autonomy of our Order. History shows how elements such as these, already existing in embryonic form at our beginnings, are essential if we wish to fully accomplish the project entrusted by God to Francis for us, for the benefit of the Church of all time. But are we truly ready?

To what extent and in what way has our sense of belonging to an Order matured within us? What real, concrete awareness do individual Secular Franciscans have of belonging to a real Order, to an Order that, after eight centuries, finally has a unified and centralized structure?

..., [Francis] founded a true Order, that of the Tertiaries, not restricted by religious vows, as the two preceding [Orders], but similarly conformed to simplicity of customs and to a spirit of penitence. So, he was the first to conceive and happily carry out, with the help of God, what no founder of regulars [i.e., of religious Orders] had previously contrived, to have the religious life practiced by all.

– Pope Benedict XV, in his Encyclical, *Sacra Propediem*, of June 6, 1921

You are an Order: a lay Order, but [still] a real Order. “*Ordo veri nominis*” [“an Order properly speaking”], as our predecessor of holy memory, Benedict XV (*Sacra propediem*, June 6, 1921) called it. You will not, obviously, be an assembly of the perfect; but you must be a School of Christian Perfection. Without this resolute will, one cannot suitably be a part of such a chosen and glorious militia.

– Pope Pius XII, in a speech to the Tertiaries in Rome, on July 1, 1956

... You are also an “Order,” as the Pope (Pius XII) said: “A Lay Order, but [still] a real Order,” and after all, Benedict XV had already spoken of [you as an] “*Ordo veri nominis*”. This ancient term – we could say medieval – “Order” means nothing more than your intimate belonging to the large Franciscan family. The word “Order” means the participation in the discipline and actual austerity of that spirituality, while remaining in the autonomy typical of your lay and secular condition which, moreover, often entails sacrifices which are no less significant than those experienced in the religious and priestly life.

– Pope John Paul II in his address to the SFO General Chapter, on June 14, 1988

Thus, in recent times, three popes of great stature and spiritual authority have spoken of our Secular Franciscan Order! [They have affirmed: We are an Order, a Lay Order, but [still] a real Order. *Ordo veri nominis!*

It is astonishing how in the course of the centuries the Order was always spoken about as “one” even when the Secular Order did not exist as a structured, autonomous entity. From 1471 to 1978, the Order lived in a state of substantial inferiority, of division and practical subjection. In practice, there existed only local fraternities that were, for all practical purposes, appendices of the respective religious Orders [i.e., Franciscan branches] who guided them. And yet, this awareness of being one single entity and of operating in a virtually singular, unanimous form never lessened, neither in the awareness of individual Tertiaries nor in that of the Church. Even though the desire for unity and autonomy was given birth together with the lay penitential movement of Saint Francis, for those familiar with the history of the SFO it is well known how, instead, those aspirations were frustrated from the very beginning.

Today, we Secular Franciscans are truly privileged: privileged to be the protagonists in a historical, epoch-making period in which the hopes and dreams of all those who went before us is becoming a reality. It is extremely important that we realize this and, rooted in our history, responsibly assume our proper role.

The SFO is still fragile. The Order must “get it” together; it must create new structures and new, original ways of operating in order to help the Order face the challenges the world presents to us, whether internally or externally, and thus effectively play its role in the third millennium of Christian history.

The challenges are immense. We need to create a manner of being and acting that corresponds to the needs of a secular Order, composed mainly of lay people, fully involved in the world and in the ordinary activities of family, work and society. We need to implement an intimate inter-connection between ourselves and an effective coordination of all the parts of the Order without losing our ability to be, everywhere, equal and diverse at the same time, to express a common charism in diverse and complex global situations, with the ability to adapt an inexhaustible charismatic thrust that alone can allow us to weave ourselves, in a vital way, into the very fabric of our world. These challenges can be met, but they can also be lost. The results are uncertain.

## CENTRALIZED STRUCTURE

A centralized [administrative] structure was and continues to be necessary if the Order is to take its rightful place within the Franciscan Family and within the Church, and to be an effective apostolic projection of the Franciscan charism in the secular world.

The “novitas” (newness)<sup>1</sup> [of our way of life] of which Francis spoke is evidenced in our mission whose “playing field” is the entire world. This has been our mission since the very beginnings of our Order and confirmed as such by the same Roman Pontiffs.

We are a body composed of some 430,000 professed members who, together with the over 150,000 male and female Franciscan religious, must accomplish in time and in history the mission entrusted to St. Francis by the San Damiano Crucifix [“rebuild my church”].

We will be able to fully accomplish all this only by developing, living and allowing to grow within us, in every part of the world, a profound **Sense of Belonging** and a vibrant awareness of the grace of Profession that has made us Franciscan, fully realizing our Baptismal call, and which has brought us into the body of the Secular Franciscan Order and of the entire Franciscan Family.

## PROFESSION AND THE SENSE OF BELONGING

Profession and a sense of belonging are two fundamental, intertwined elements for fulfilling our mission, without which the Order does not and cannot exist. Are we really conscious of the fact that, by imparting to us the

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<sup>1</sup> Theme of the 2005 SFO General Chapter: Novelty (newness) introduced by Saint Francis in religious life and in the Church.

Franciscan character and inserting us – vitally and indissolubly – into the body of the Secular Franciscan Order, Profession has incorporated us into a new state of life as “Professed”?

Does our sense of belonging to one and the same body (i.e., the Order) extend beyond the boundaries of nation, language, social class and culture, making us a single, invincible body for the spreading of the Gospel and the restoration of the Church in Christ and the restitution of a world redeemed to God the Father?

## **THE GENERAL CHAPTER**

These two fundamental elements of our life are the themes of our next General Chapter. It is essential that all the National Fraternities reflect on these two aspects so that their spokespersons, rather than being caught in an embarrassing silence due to a lack of preparation, will instead be able to make significant contributions to the Chapter body.

## **THE INTERNATIONAL COUNCILORS**

For that reason, it is essential that the International Councilors come to the Chapter well prepared to be faithful interpreters of the experiences and reflections gathered from the discussions held in each country. Only in this way can our shared reflections at Chapter become an authentic moment of grace – a *kairos* – of holy propositions and resolutions that will strengthen and re-vitalize our Order as a whole, and not simply as committed individuals.

For this reason, we strongly urge the National Council of every National Fraternity, constituted or emerging, to organize some opportunities for shared reflections and discussion of these themes, following the outline suggested in this document.

## **FORMATION PERSONNEL**

It is the responsibility of formation personnel at all levels to examine, with all their brothers and sisters, the nature of our Profession, the concrete effects of incorporation into the Order, and the effects of belonging that this incorporation produces. The results of these discussions and efforts should be collected and sent to the respective International Councilor so that the Chapter, through your spokespersons and all the capitulars, may provide answers, stimuli, directives, projects and commitments that may allow the Order, and all of us, to grow individually and collectively, and to assume fully our proper role in the Church and in the world.

## **CONCLUSION**

We hope to receive from each and everyone of you a reply to this letter and to hear about the initiatives that each National Fraternity, constituted or emerging, is prepared to take. By way of pure example, we would like to offer the following additional springboard questions for your discussion and reflection with the understanding that you are completely free to devise any approach that best suits your needs.

1. To what degree is your being a Secular Franciscan an essential part of your life? Is your life in Fraternity only one meeting among many others?
2. What can you do to be more intimately involved in the life of the SFO?
3. By its very nature Profession is a permanent commitment. Do you live it as such?
4. In your opinion, why is the local Fraternity so important in the life of the SFO? To what extent is your Fraternity helping you to accomplish what your Profession demands of you?
5. Does the Fraternity help you to remain faithful to your Profession and give you a sense of belonging? To what extent do you yourself work to help the brothers and sisters of your Fraternity achieve these same goals?

6. Why did you want to enter the Secular Franciscan Order? What contribution do you make to the SFO by means of your Profession and your presence?
7. To what extent do you believe that the new Rule has contributed to the changes that have taken place in the way of feeling about the Order and actively being a part of it?
8. Do you believe that the sense of belonging that you experience today corresponds genuinely to what the Order truly is, to its nature and mission, or does it correspond to something else that belongs to the past or to a personal conception of the Order?

If you think that there is not a sufficient sense of belonging to the Order, what are the reasons, according to you?

1. Lack of formation?
2. Lack of communication?
3. Lack of participation and sharing?
4. Other?

**A CAPUCHIN RETREAT  
FOR THE MEN OF ST. BONAVENTURE SFO FRATERNITY  
SEPTEMBER 19-21, 2008**

A weekend retreat provides an opportunity to deepen your relationship with God and find the strength to face the challenges of Christian living with renewed hope and determination.

So, **take time to slow down** at Capuchin Retreat, a place of unequalled beauty, peace and quiet where you can actually hear God speak to your heart. It is our belief at Capuchin Retreat that God's voice is most easily heard in the silence and waiting experience of prayer. Each year thousands of individuals find their way to Capuchin Retreat to spend some time in restful silence.

Join the men of St. Bonaventure SFO Fraternity for a weekend retreat at Washington Retreat (Washington MI) beginning on Friday, September 19, 2008, with arrival at approximately 6:00 p.m. The Retreat will end on Sunday, September 21, 2008, with a noon lunch. Throughout the weekend your experience with God will call you back to him over and over again. So join us, enjoy the beautiful Retreat Center and its grounds, and see why so many come back year after year to have this wonderful experience of God!

For more information, reservations and directions, call Retreat captains Joe Driessen (313) 581-1783, Jerry Marsh (313) 884-7322 or Gene Snyders (586) 764-6963.

# AUGUST 2008

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
					<b>1</b>	<b>2</b>
<b>3</b> 18 <sup>th</sup> SUNDAY ORD. TIME Pss: Wk 2	<b>4</b>	<b>5</b>	<b>6</b>	<b>7</b> First Thursday Meeting: 1 PM	<b>8</b> Fr. Solanus Cell: 2:00 PM Heymes' Home Okemos MI with dinner	<b>9</b>
<b>10</b> 19 <sup>th</sup> SUNDAY ORD. TIME Pss: Wk 3	<b>11</b>	<b>12</b> St. Joan of Arc: 1 PM	<b>13</b>	<b>14</b> EMB Board: 10 AM	<b>15</b> ASSUMPTION OF MARY Holy Day	<b>16</b>
<b>17</b> 20 <sup>th</sup> SUNDAY ORD. TIME Pss: Wk 4 <b>3<sup>rd</sup> SUNDAY MEETING</b> 12 - Candidates 1:30 - Everyone	<b>18</b>	<b>19</b>	<b>20</b> SFO COUNCIL: 6:30 PM	<b>21</b>	<b>22</b> Bl. Luchesio: 7:30 PM Interfaith Meeting: 7 PM - 9 PM	<b>23</b> <b>MASS FOR SFO DECEASED 10 AM</b>
<b>24</b> 21 <sup>st</sup> SUNDAY ORD. TIME Pss: Wk 1	<b>25</b>	<b>26</b>	<b>27</b>	<b>28</b> <b>CHRISTIAN SERVICE:</b> Conner Kitchen 11 am – 1:00 pm	<b>29</b>	<b>30</b>
<b>31</b> 22 <sup>nd</sup> SUNDAY ORD. TIME Pss: Wk 2						

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## FAX ET PHONUM

### Minister

Janet Bodell

### Vice Minister

Ona Harris

### Treasurer

Eugene Snyders

### Secretary

Patricia Meldrum

### Formation

John Bodell

### Councillors:

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

### Spiritual Assistant:

Br. Patrick McSherry, OFM Cap.

### 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 (2<sup>nd</sup> Friday, 7:30 pm):

Faye Boland

#### St. Joan of Arc Satellite (2<sup>nd</sup> Tuesday, 1 pm):

Frank Liccardello

#### First Thursday Meeting (1 pm):

Raymond Morehead

#### Third Sunday General SFO Meeting:

Maryann Kummer

#### Bl. Luchesio Cell (4<sup>th</sup> Friday, 7:30 pm):

Connie Musial

### OTHER SFO-AFFILIATED GROUPS:

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

Jo Marie Nardi

*The Poverello* is published by the  
St. Bonaventure Secular Franciscan Fraternity  
1780 Mt. Elliott St.

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

The Porziuncola, Assisi



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