

Regular Meeting: Sun., Jul.10th - South Rm., St. Helen's Christian Living Ctr., 2 pm.

Council meeting: Sat., Jul. 16th - Hibiscus Café in Vero Beach at 9 am.

Agenda and Schedule for meeting:

1:30 pm - Initial Formation sessions before the meeting.

2:00 - Meeting called to order. Opening Prayer, Reports, Old/New Business.

2:25 - Ongoing Formation: Fred will speak on "Obedience" and how this theological virtue applies to everyday life of Franciscans.

2:50 - Refreshments

3:05 - Reading from the Life of St. Francis by St. Bonaventure (Marguerite Rysdyke, SFO)

3:30 - Liturgy of the Hours

4:00 - Closing Prayer and Dismissal

Refreshment Committee for May: Andrea Cardoza and Jim Catrambone- Snacks

Caroline DiGennaro- Soda and/or fruit drinks

Remember in your prayers: -Marcella Richard (she is under Hospice care at this writing), Jack Solloway, Jerry Carey, Ed O'Donnell's niece and all those for whom we have been asked to pray. Also please continue to remember Marie Louis-Jacques; we have not heard from her for a very long time. Please pray for safe travel of Helen and Gene Caldarone and all people who are vacationing.

From the Vice-Minister's Desk: Helen is on vacation, so it befalls on me to say a few words. When you search on the Internet for "Catholic obedience" you get a long list of criticisms of the Catholic Church. In fact, there's a great deal of misinformation on the Internet, so be careful what you take as "fact." When I use the Internet for research at times, I am very careful to get answers from bona-fide Catholic resources. More often than not, I get my answers from the Catechism of the Catholic Church, and other authoritative sources. In the month of July, where we celebrate the feast days of two great Franciscan Doctors of the Church, St. Bonaventure (July 15), and St. Lawrence of Brindisi (July 21), let us pray for all our misguided brothers and sisters that they may find what true obedience is all about.

Please remember our commitment to the Neighborhood Apostolate. Even if you can bring only one bag of canned goods (Widows' Mite), it would be great. In the summer people are hungry, too.

Franciscan Saints - July

- 1 Bl. Junipero Serra, priest of I Order.
- 4 St. Elizabeth of Portugal, III Order.
- 8 Bl. Gregory Grassi, bishop, & companions, martyrs of I and III O.
- 9 St. Nicholas Pieck, priest, & companions, martyrs of I Order.
- 10 St. Veronica Giuliani, virgin of II Order. (Feast II & III O. Nuns)
- 12 St. John Jones and St. John Wall, priests & martyrs (I Order)
- 13 Bl. Angeline of Marciano, religious of the III Order.
- 14 St. Francis Solano, priest of I Order
- 15 St. Bonaventure, bishop and doctor of I Order.
- 21 St. Lawrence of Brindisi, priest and doctor of I Order.
- 23 Bl. Cunegundes, religious of II Order.
- 23 St. Bridget of Sweden
- 24 Bl. Louise of Savoy
- 24 Bl. Modestino of Jesus and Mary, religious of I Order.
- 25 Bl. Antonio Lucci
- 27 Bl. Mary Magdalene of Martinengo, virgin of II Order.
- 28 Bl. Mary Teresa Kowalska, martyr of Nazi persecution, Poland.

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The following article (excerpted) from "Franciscan Archive" deals with Vows in the Order of Friars Minor. We're giving you an opportunity to read it here because what we, as Secular Franciscans commit ourselves to, has its basis in the Evangelical Counsels. In this month's fraternity meeting, we will discuss obedience and how it applies to all Franciscans, but especially to Secular Franciscans who do not make Vows.

What is unique about Franciscan Vows of Obedience, Poverty, and Chastity?

All religious men and women live some form of the vows of obedience, poverty, and chastity. But what distinguishes Franciscans from other religious is the manner and extent of the sacrifice offered by these sacred vows.

In obedience a Franciscan not only promises to obey his legitimate superiors in the Order in everything that is explicitly contained in the Rule and Norms of the community, but also obliges himself to do whatsoever the superior might command him so long as it is something good and licit. By this vow, the Franciscan religious obtains a childlike purity of heart which makes him pleasing to God and offers God the greatest of all sacrifices, that of his entire free will.

In poverty a Franciscan not only renounces the ownership of all possessions, giving them to the poor, and promises to live a communal life with his fellow religious, but he entrusts his life to God's providence and accepts only the use of necessary things. As such Franciscans traditionally own no property, either personally nor as a community, nor do they own or use money or financial instruments or investments. They rely entirely upon the charity of the faithful in everything, accepting the use of things and consumables in exchange for their manual labor.

In chastity a Franciscan not only renounces the goods of marriage, but also promises to avoid all familiarity with women, as well as every interior and exterior act which is against virginal purity. By this vow the Franciscan religious, while on earth, takes on the angelic life of purity which is the life of all the saints in Heaven.

Finally, by promising to observe the Gospel Life of the Apostles, the Franciscan religious promises to observe a unique and very perfect form of Marian Consecration, living as he does each day, to strive to ever more perfectly observe the words of Our Lady at Cana, *doing whatsoever Our Lord says in the Gospel and through His Vicar on earth*, the Roman Pontiff.

The Rule of the Secular Franciscan Order deals with the three theological virtues in this way:

10. United themselves to the redemptive obedience of Jesus, who placed his will into the Father's hands, let them faithfully fulfill the duties proper to their various circumstances of life. Let them also follow the poor and crucified Christ, witness to him even in difficulties and persecutions. *(Obedience)*

11. Trusting in the Father, Christ chose for himself and his mother a poor and humble life, even though he valued created things attentively and lovingly. Let the Secular Franciscans seek a proper spirit of detachment from temporal goods by simplifying their own material needs. Let them be mindful that according to the gospel they are stewards of the goods received for the benefit of God's children. *(Poverty)*

Thus, in the spirit of the Beatitudes, and as pilgrims and strangers on their way to the home of the Father, they should strive to purify their hearts from every tendency and yearning for possession and power. *(Poverty)*

12. Witnessing to the good yet to come and obliged to acquire purity of heart because of the vocation they have embraced, they should set themselves free to love God and their brothers and sisters. *(Chastity)*

We'll review Obedience at our July meeting.