



Minister: Bill Roché 678-740-6560
Vice Minister: Carol Bart
Secretary: Jeanne Sachs
Treasurer: Pat Gagnon
Directors of Formation: Janet & Roy Eidem
Spiritual Assistant: Deacon Bob Kronyak
Publishing Editor: Bill Roché dbroche@marcocable.com

To all my brothers and sisters in the St. Clare Fraternity,
May God fill you with His peace, His love, His joy and His grace!

What a wonderful experience it was for us to attend the Regional Conference at San Pedro last month. I rode up to Winter Park with Bob Kowalski and Pat Gagnon and we picked up Ed Duff at the airport. It was nice to have four members of our Fraternity in attendance. Despite our long trip, Bob, with me tagging along, also picked up at the airport our national guests: our Regional Minister Tom Bello, Brother Bob Brady and Carolyn Townes. What a privilege it was for Bob and I to get to know them better.

The Conference was a joy-filled and spirit-filled weekend. We had two wonderful talks from Fr. Kevin, Br. Bob and Tom Bello. Carolyn gave a wonderful presentation and we ended the weekend with a wonderful homily at Sunday's Eucharistic Celebration. Everyone, who can attend, should not miss out on these Regional Franciscan opportunities. It really is too bad that two of the Fraternities in our Southwest area were not in attendance.

Since so many of our members will be out of town during the months of June and July, the Council decided to cancel our regular monthly meetings during those two months. Our candidates will, however, have their regular formation sessions. In August, our annual St. Clare Celebration takes the place of our monthly meeting. Therefore, our next monthly meeting will be on September 27th. The next issue of the Clarion will be sent out mid-September.

Please continue to pray for all of our sick members, especially Bob Pekar. Pray that God will bless all of our Franciscan brothers and sisters, and that we will see a great increase of vocations to our Order across all ages.

Your brother and servant in Christ,
Bill Roché, OFS, Minister, St. Clare Fraternity

Come and Join with the St. Clare Fraternity for our Annual Celebration in honor of St. Clare of Assisi on Sat., August 8th in the Parish Hall of St. William's Church. It will be a time for prayer and reflection, for two inspiring talks plus Mass with Fr. Anthony Aarons, for joyful fellowship, and for a great meal. Feel free to invite your spouse. We do ask that each Fraternity that plans on attending will notify us as soon as possible, but no later than the end of July, to let us know the number planning to attend. The best way to respond is to my email address: dbroche@marcocable.com. By phone I can be reached at 678-740-6560, except from July 12th to 24th, when I will be on vacation. We will be supplying the continental breakfast, the beverages and the main entrees. Those attending may bring a side dish, a salad, a dessert, etc.



The Clarion Newsletter of St. Clare Fraternity, OFS

Meeting every 4th Sunday @ 12:30 PM

St. William's Ministry Center

Naples, Florida

June 13th Issue #135

Franciscan Saints & Feasts

June 15 – Sept 27

Upcoming Birthdays

June 19th – Pat Gagnon
July 12th – Ed Duff (His 80th)
July 26th – Bob Pekar
July 27th – Pepsi Lachowyn
August 18th – Rosalie Graveline
August 26th – Deacon. Bob Kronyak

Anniversary of Profession

July 2nd – Roy Eidem (His 54th)

Franciscan Saints & Feasts we celebrate during this period-

June 30th – Blessed Raymond Lull, Martyr, 3rd Order
July 13th – Blessed Angeline of Marsciano, Religious, 3rd Order
July 15th – Bonaventure, Bishop and Doctor, 1st Order
July 16th – Feast of Our Lady of Mount Carmel
August 2nd – Feast of Our Lady of the Angels of Portiuncula
August 6th – Feast of the Transfiguration of the Lord
August 8th – Holy Father Dominic, Founder of Dominicans
August 11th – Clare of Assisi, Virgin, 2nd Order
August 14th, Bl. Maximilian Kolbe, Priest & Martyr, 1st Order
August 15th – Feast of the Assumption of the Blessed Virgin Mary
August 22nd – Feast of the Queenship of the Blessed Virgin Mary
August 25th – Louis IX, King, Patron of the Third Order
September 4th – Rose of Viterbo, Virgin, 3rd Order
September 8th – Feast of the Nativity of the Blessed Virgin Mary
September 12th -The Most Holy Name of the Blessed Virgin Mary
September 14th – Feast of the Exaltation of the Holy Cross
September 15th – Feast of Our Lady of Sorrows
September 17th – Stigmata of Our Holy Father Francis
September 23rd – Finding of the Body of St. Clare of Assisi
September 26th – Elzear of Sabran & B. Delphina, Husband & Wife, 3rd Order

Reminders

Sat., Aug. 8th – Our Annual Celebration honoring St. Clare
Sun., Sept. 27th – Our Council and Fraternity Meeting
Sat., Oct. 3rd – Celebration of Transitus (time & place??)
Sun. Oct. 4th – Feast of St. Francis – outreach in parishes

Does Romero's beatification signal where Francis is leading the church? (an article from the National Catholic Reporter)

The beatification of martyred Archbishop Oscar Romero on May 23 will acknowledge what has been celebrated throughout Latin America since his assassination at the altar on March 24, 1980, in El Salvador. Romero gave his life as a good shepherd for his flock in a time of persecution. He modeled what a bishop looks like in a church committed to justice for the poor. Romero's death and the baptism of blood endured by the people of El Salvador during its 12-year civil war (1980-92) inevitably have larger implications for the universal Church, and for us in North America.

Pope Francis' determination to advance Romero's cause for sainthood recognizes this witness. It also reveals the influence Romero is having on Francis' own goal as pope -- to move the global church closer to the kind of church that emerged in El Salvador under Romero, whose story is a road map to such a church, a church faithful to the reforms of the Second Vatican Council, fully engaged in the modern world and its economic and social struggles; a pastoral church reaching out to the suffering and neglected people at the margins of society; a more vocal and prophetic church challenging global systems that oppress and exploit the poor; and an evangelizing church that practices what it preaches and lives what it prays.

For Romero, the Incarnation meant that the life, death and resurrection of Jesus are a present reality, the engine of history, active in each generation of the church. As the Good Shepherd lays down his life for his flock, so Romero chose to die with his beloved people rather than flee to safety or compromise the Gospel to accommodate the forces attacking the church.

Pope Francis has insisted that real solidarity with the poor in their struggle to participate in shaping the future for the entire human family is essential to the church's mission of evangelization. Such a church will not happen without good leaders. Romero modeled Pope Francis' image of the pastor "who smells like the sheep," immersing himself in the lives of workers, students and families, especially children and the elderly. Wherever he went, they surrounded and embraced him. As personal attacks from the highest levels of power increased, even emanating from the Vatican, Romero found solace and strength in the people. He discovered in them what John Henry Newman had called the "third magisterium" -- the experience of the laity -- which forms the *sensus fidelium* on which church doctrine is ultimately grounded. Pope Francis knows from his own experience in Argentina that this is where bishops encounter the church of the poor and receive their credentials as servant leaders.

An uncomfortable but inescapable history lesson awaits North American Catholics who want to know about this newest saint and martyr. Romero's beatification will attract global attention to El Salvador and to the questions, "Who was Oscar Romero, who killed him, and why?" Responsibility for crimes committed in El Salvador continues to elude full adjudication. Yet it is hard to deny that among the many factors that created political and economic instability in the region was the long history of U.S. involvement, including the overthrow of governments not in step with our national interests, and the support of corrupt, repressive governments that served our Cold War agendas.

Within this framework, the United States funded the war in El Salvador that killed over 75,000 people, most of them civilians. Salvadoran soldiers trained and advised by the U.S. military, using U.S. weapons, planes and helicopters, massacred thousands of defenseless people in El Mozote and the Sumpul River. Elite troops who murdered six Jesuit priests, their housekeeper and her

daughter on the campus of the University in San Salvador in 1989 had just returned from training at the U.S. School of the Americas.

The road to sainthood for Romero is a call for us to be aware of the role our country is playing in the world. Romero's message of peace and reconciliation, justice and mercy is meant for us. Even more, Romero now points the way forward in the direction that Pope Francis has said he wants to lead the entire church. What role American Catholics and our elected government play going forward will depend on whether we experience a profound transformation of mind and heart. Can we question economic systems we benefit from that are built on the backs of the global poor? Our own survival is at stake in an increasingly unstable world. The cost of change is our conversion to greater solidarity with our brothers and sisters around the world. A different world is possible and necessary. It will take a committed global church to alter the direction of history toward a more just, sustainable future. Romero and the people of El Salvador gave their lives for such a church, and Pope Francis seems determined to invite all of us to be part of it.

Blessed Oscar Romero and the Martyrs of El Salvador, pray for us.

From John Paul 2's Apostolic Letter: On the Centenary of the death of St. Philip Neri, 10/7/94. (St. Philip Neri teaches that) "a productive and sure program of formation for joy is nourished by and rests upon **assiduous prayer, frequent Communion, rediscovery and use of the Sacrament of Reconciliation, daily and familiar contact with the word of God**, the fruitful exercise of **fraternal charity and service**; and then **devotion to Our Lady**, the model and true cause of our joy."

Prayer from St. Theresa of Avila

"Let nothing disturb you; let nothing frighten you. All things are passing. God never changes. Patience obtains all things. Nothing is wanting to Him who possesses God. God alone suffices."

Agenda for the 16th Annual Inter-Fraternity Celebration of St. Clare of Assisi on Saturday, August 8th at St. William's Parish

- 8:45 a.m. Registration & Continental Breakfast
- 9:15 a.m. Welcome, Office of Readings, Feast of St. Clare
- 9:45 a.m. Fr. Aarons -- "Letters of St. Clare to Agnes, Part 1"
- 10:30 a.m. Break and Sale of Raffle Tickets
- 11:15 a.m. Fr. Aarons -- "Letters of St. Clare to Agnes, Part 2"
- 12:00 p.m. Crown Rosary & Franciscan Pray of Commitment
- 12:00 p.m. Mass in the Church, Fr. Aarons as Celebrant
- 1:15 p.m. Our Festive Pot-Luck Fellowship Meal
- 2:30 p.m. Break and Raffle Ticket Drawings
- 2:45 p.m. A few words from Marie Thomas or her delegate
- 3:00 p.m. Closing comments, announcements and Blessing

Selection from Richard Rohr's Meditation on 5/24/15

In Franciscan (and true Christian) mysticism, there is finally no distinction between sacred and profane. The whole universe and all events are sacred (doorways to the divine) for those who know how to see. In other words, everything that happens is potentially sacred if you allow it to be. *Our job as humans is to make admiration of reality and adoration of God fully conscious and intentional. Then everything is a prayer and an act of adoration.* As the French friar Eloi Leclerc beautifully paraphrased Francis, "If we but knew how to adore, we could travel through the world with the tranquility of the great rivers. But only if we know how to adore." Once we can accept that God is in all situations, and that God can and will use even bad situations for good, then everything and everywhere becomes an occasion for good and an encounter with God. God's plan is so perfect that even sin, tragedy, and painful deaths are used to bring us to divine union, just as the cross was

meant to reveal. *God wisely makes the problem itself part of the solution.* It is all a matter of learning how to see rightly, fully, and therefore truthfully.

Adapted from “Eager to Love: The Alternative Way of Francis of Assisi”, pp 161, 163-166. Taken from CAC morning meditation on May 25th, entitled “The Holiness of God”

There is no other teacher who takes the vision of Francis and Clare to the level of a total theology and philosophy, a fully symmetrical worldview, as well as Bonaventure of Bagnoregio, Italy (c. 1221-1274). As Paul did for Jesus, so Bonaventure did for Francis. Bonaventure's vision is positive, mystic, cosmic, intimately relational, and largely concerned with cleaning the lens of our perception and our intention. With this awareness, we can see that God is *with us* in everything we experience in life and can be found *in and through* everything, even and often most especially our limits and our suffering (because in those states we long for meaning and purpose so desperately).

Bonaventure was profoundly Trinitarian in that his framework for reality was love itself--always and forever flowing, overflowing, and filling all things in one exclusively positive direction. He called the Trinitarian God a "fountain fullness" of love. Reality is always in process, and fully participatory; it is love itself, and not a mere Platonic world, an abstract idea, or a static, impersonal principle. God as Trinitarian Flow is the blueprint and pattern for all relationships and thus all of creation, which we now know from atoms, to circulatory systems, to ecosystems, and galaxies is exactly the case.

Bonaventure's "vision logic," as Ken Wilber would call it, and the lovely symmetry of his theology, can be summarized in what Bonaventure named the three great truths, phrased simply here:

Emanation--We come forth from God bearing the divine image; our very DNA is found in God.

Exemplarism--Everything, the entire chain or nest of being, is an example and illustration of the one God Mystery in space and time, by reason of its "origin, magnitude, multitude, beauty, plentitude, activity, and order."

Consummation--We return to the Source from which we came; the Omega is the same as the Alpha, and this is God's supreme and final victory.

The Franciscan Calling

Francis did not wish for himself or his followers to be priests, to take higher places on the Church's hierarchical ladder of education, prestige and power. Francis was apparently ordained a deacon, but only under pressure, because he never talks about it. The mark of a true Franciscan heart is devotion to the Gospel, regardless of title, group or official status. These hallmarks of the Secular Franciscan Order (from the "Up to Now" Manual) can be claimed and practiced by anyone:

- ***Simplicity***: "There is no pretense in Franciscan Spirituality. We who live by the Rule of St. Francis strive to be the genuine article, that is, people who do not care much for fame or wealth – people who live in simplicity."
- ***Poverty***: "Love of Gospel poverty develops confidence in the Father and creates internal freedom."
- ***Humility***: "The truth of what and who we really are in the eyes of God; freedom from pride and arrogance."
- ***A genuine sense of minority***: "The recognition that we are servants, not superior to anyone."
- ***A complete and active abandonment to God***: "Trusting in God's unconditional love."
- ***Conversion***: "Daily we begin again the process of changing to be more like Jesus."

- ***Transformation***: "What God does for us, when we are open and willing."
- ***Peacemaking***: We, like Francis, are messengers of peace

Ronald Rolheiser on Prayer

We need to pray regularly. Contraries cannot co-exist in us so if we sustain genuine prayer in our lives eventually sincerity will weed out insincerity, selflessness will weed out selfishness, and grace will weed out sin. If we sustain genuine prayer we will never, long-term, fall into moral rationalization. If we sustain genuine prayer in our lives we will never grow so blind to our own sin that we will begin to have morally exempt areas in our lives. Being faithful to prayer will ensure that we will never, long-range, live double lives because what prayer brings into our lives, a genuine presence of God, will not peacefully co-exist with selfishness, sin, rationalization, self-delusion, and hypocrisy. Simply put, at some point in our lives, we will either stop praying or stop our bad behavior. We won't be able to live with both. Our biggest danger then is to stop praying.

Quotes from Pope Francis message for the World Day of Prayer on May 26th, 2015:

"Hearing and following the voice of Christ the Good Shepherd, means letting ourselves be attracted and guided by Him, in consecration to Him; it means allowing the Holy Spirit to draw us into the missionary dynamism, awakening within us the desire, the joy and the courage to offer our own lives in service of the Kingdom of God."

"Those who have embraced a vocation of special dedication to the Gospel (are called to) a constantly renewed attitude of conversion and transformation, an incessant moving forward, a passage from death to life like that celebrated in every liturgy."

"The Christian vocation is first and foremost a call to love, a love which attracts us and draws us out of ourselves, de-centering us and triggering an ongoing exodus out of the closed inward looking self towards its liberation through self-giving, and thus towards authentic self-discovery and indeed the discovery of God."

"Responding to God's call, then, means allowing him to help us leave ourselves and our false security behind, and to strike out on the path which leads to Jesus Christ, the origin and destiny of our life and our happiness."

Empowered to Call God "Abba" - from Henri Nouwen's "Bread for the Journey"

Calling God "Abba, Father" is different from giving God a familiar name. Calling God "Abba" is entering into the same intimate, fearless, trusting, and empowering relationship with God that Jesus had. That relationship is called Spirit, and that Spirit is given to us by Jesus and enables us to cry out with him, "Abba, Father."

Calling God "Abba, Father" (see Roman 8:15; Galatians 4:6) is a cry of the heart, a prayer welling up from our innermost beings. It has nothing to do with naming God but everything to do with claiming God as the source of who we are. This claim does not come from any sudden insight or acquired conviction; it is the claim that the Spirit of Jesus makes in communion with our spirits. It is the claim of love.

Words of wisdom from G.K. Chesterton

"A characteristic of the great saints is their power of levity. Angels can fly because they can take themselves

lightly." "Solemnity flows out of men naturally; but laughter is a leap. It is easy to be heavy; hard to be light. Satan fell by the force of gravity."

May God bless all of you throughout this Summer.

Playing nurse all night, working all day, families are heroic



Pope gestures as he leaves Peter's Square at the Vatican June 10.
[Vatican City](#)

The hidden heroes of this world are those family members who still go to work and get the job done after staying up all night tending to a sick loved one, Pope Francis said. In fact, the family "has always been the closest 'hospital.' And still today in many parts of the world, a (real) hospital is a privilege for a few, and it's often far away," he said at his weekly general audience in St. Peter's Square June 10. As part of a series of talks about the family and problems they face, the pope looked at illness -- a sign of the human frailty that spans from infancy to old age "when those aches and pains start coming," he said. Often it is more difficult to see a loved one suffer than to deal with one's own ailments, he said, because "it is love that makes us feel" the suffering and anxiousness of others even more. In fact, "how many times do we see at work -- we've all seen it -- a man or a woman whose face looks tired, they act tired" and when asked what's wrong, they explain how they got little sleep after tending to a loved one who was ill, he said, straying from his prepared text. But despite all that, they go on with their day, the pope said. "These things are heroic. This is the heroism of families; this is the hidden heroism that is done when someone is sick ... and is done with tenderness and courage," he said to applause.

The Gospel is filled with accounts of Jesus encountering and healing the sick, he said. "He presents himself publicly as someone who fights against illness and who has come to heal humankind from every ill -- illness of the spirit and illness of the body," the pope said. "It's truly moving," he said, to see how so

many people would bring those who were ailing to Jesus. "If I think about today's big cities, I have to wonder, where are the doors where the sick, hoping to be healed, can be brought?" like the doorway in the Gospel according to Mark where a whole town would gather waiting for Jesus. "Jesus never denied them care. He never walked by them, he never turned his face away," and he

never wasted time, the pope said. He even put healing before the law, when he healed the man with the withered hand on the Sabbath. "The doctors of the law reproached Jesus because he healed on a Saturday. He did good on Saturday. But Jesus' love was to give health, to do good, and this always takes first place," he said. Jesus gave his disciples the power to heal the sick and be near them. However, they got caught up in a blame game when they wondered whose fault it was that a man was born blind -- was it caused by the man's sin or his parents? But Jesus corrected them, saying neither had sinned and he cured the man.

"Here is God's glory! Here is the church's task! Help the sick and not get lost in gossip. Always help, console, alleviate, be close to the sick," the pope said. Jesus also healed those who did not belong to the people of Israel, like the pagan Canaanite whose child was possessed. Jesus tested her by saying he was only sent to tend to the lost sheep of Israel and asked whether it was right for him to take food from the children and throw it to the dogs. But "we all know that mothers fight for their children," the pope said, and the woman fought for her child, telling Jesus to "at least look at me as a dog," and let some scraps fall from the table. This proved the woman was of great faith, and her daughter was healed.

The pope asked people to teach their children to be empathetic and caring toward people who are ill or suffering so they aren't "numb" and insensitive to their plight, but know how to approach them and experience human limitations. He urged people and parishes to pray for people who are ill and their families, and to offer concrete assistance and care. "This Christian closeness, from family to family, is a real treasure for the parish, a treasure of wisdom that helps families in difficult moments and helps people understand the Kingdom of God better than lots of speeches. They are caresses from God."

THE EUCHARIST AS WASHING EACH OTHER'S FEET – RONALD ROLHEISER

This is everywhere evident in the Gospels, though John's Gospel puts it the most clearly. Where the other gospels have Jesus speaking the words of institution at the last supper ("This is my body. This is my blood. Do this in memory of me.") John has Jesus washing the disciples feet. But, for John, this gesture replaces the words of institution. It specifies what the Eucharist is in fact meant to do, namely, to lead us out of church and into the humble service of others.

The Eucharist is a call to move from worship to service, to take the nourishment, the embrace, the kiss, we have just received from God and the community and translate it immediately and directly into loving service of others. To take the Eucharist seriously is to begin to wash the feet of others, especially the feet of the poor.

The Eucharist is both an invitation, which invites us, and a grace, which empowers us to service. And what it invites us to do is to replace distrust with hospitality, pride with humility, and self-interest with self-effacement so as to reverse the world's order of things – wherein the rich get served by the poor and where the first priority is always to keep one's pride intact and one's self-interest protected.

The Eucharist invites us to step down from pride, away from self-interest, to turn the mantel of privilege into the apron of service, so as to help reverse the world's order of things wherein pride, status, and self-interest are forever the straws that stir the drink.