

The Clarion



St. Clare Fraternity

St. Edmond Church
Rehoboth Beach, DE
MAY 2020

“FOLLOW JESUS BY WALKING IN THE STEPS OF FRANCIS OF ASSISI, AND IMITATE HIS JOYFUL LOVE”

MINISTER: Andy Zampini 302-354-6777
VICE MINISTER: Carolyn Protin 302-424-2441
INFIRMARIAN: Nicole Meringolo 302-541-4599

MINISTER'S MESSAGE

Dear Sisters and Brothers,
There is a song by Monk and Neagle entitled “The Twenty-first Time” which describes how we sometimes treat others. One verse of this song is:

*She may be a stranger tryin' to get through the day
but what if it's Jesus and I walk away?
I say I'm the body and drink of the wine
but I pretend not to see her for the twenty-first time*

During this time of the pandemic, we are more isolated from others and we can be tempted to forget about the least of our sisters and brothers. There are many who, under normal circumstances, are challenged every day to have access to the very basic necessities of life. Can you imagine how they are faring in this worldwide pandemic?

So maybe in the time we are spending at home, we can think of ways to help those most in need. For example, there are many local organizations like Immanuel Shelter, St. Vincent DePaul Society, Catholic Charities and Delaware Food Bank that help those in need in our community. And there are organizations such as Catholic Relief Services that provide assistance throughout the world. Take time to contact them to find out how you might be able to help even when we are confined to our homes.

And of course, let's continue to reach out to our sisters and brothers in Fraternity. Please continue to let our Infirmarian Nicole know if you have any specific things you need or if you are able to assist a Fraternity member who is in need.

I love this song “Twenty-first Time” because it challenges us to be more diligent in recognizing God in every person each and every time, all the time!

Peace and Good!
Andy

Reminders

During this time of ‘social distancing’, if at all possible please remember to contribute to the Common Fund. Kindly send your donation to:

Kevin Mumford, ofs
100 Ivywood Knob
Rehoboth Beach, DE 19971



Our Summer Gatherings

June, July, August and September
will be held at
St. John the Apostle Church
506 Seabury Avenue
Milford, DE 19963

May is usually Baby Shower Month! Hopefully we will gather in June and collect the needed items that are on the attached list for the Kent County Pregnancy Help Center. (Thank you, Kate!) More information in next month's Clarion.

Pray the Rosary!



OUR FRATERNITY GATHERINGS IN 2020

*June 11
*July 9
*August 13
*September 10
October 8
November 12
December 10

*During the months of June, July, August & September, we gather at St. John the Apostle Church in Milford.

MAY PROFESSION ANNIVERSARIES

Dianne Douglas Barbacano 05/09/1979
Pat DuBois 05/16/2004
Florence Bianco 05/21/1989

MAY BIRTHDAYS

Loretta Hanley 5/8
Carolyn Protin 5/13
Celine Mallonee 5/20
Bonnie Coté 5/21
Janice McCarthy 5/24
Dick McCarthy 5/31

Please continue to pray for our sisters and brothers who are ill and for the special intentions of:

Florence Bianco, ofs
Lucy Deiacio, ofs
Linda Sciallo, ofs
Janice and Dick McCarthy, ofs
Bonnie Coté, ofs
Rhona Prescott, ofs
Nicole Meringolo, ofs
Ron & Bev Stoner, ofs
Mimi Farrell, ofs
Carolyn Protin, ofs
Judy Bennett, ofs

We remember our departed relatives and friends, and especially:

John and Mary Lou Zell, ofs
Deacon Buddy Bianco, ofs
Deacon Bob Leonzio
Barbara Petrisko, ofs
Bill Farrell, ofs
Bill Walker, ofs
Dee Matthews, ofs



Thank you, Frank Rega, ofs, for these words based on the Life of St. Francis by Fortini.

His joy never left Francis, not even when he was exhorting his listeners to repentance or when he wept over the passion of Jesus. He no longer had his troubadour's lute, but it was not necessary for his new songs of love. "At times, as we saw with our own eyes," Thomas of Celano writes, "he would pick up a stick from the ground and putting it over his left arm, would draw across it, as across a violin, a little bow bent by means of a string, and going through the motions of playing, he would sing in French about his Lord."

Artists who depict the saint from Assisi sunk in meditation over grinning skulls or bent to gaze sadly at the earth that encloses the dead, do not understand this part of Francis' spirit. He was heaven-drunk. His life was a hymn of joy, a flight into the sun. Nor did he allow his friars to wear peevish and sad faces in public, saying, "It is not becoming for a servant of God to show himself sad or upset before men, but always he should show himself honorable. Examine your offenses in your room and weep and groan before your God. When you return to your brothers, put off your sorrow and conform yourself to the rest."

The new knights were to always be joyous in the Lord. He put this principle in the rule: "They should let it be seen that they are happy in God, cheerful and courteous, as is expected of them, and be careful not to appear gloomy or depressed like hypocrites." The Chapters held by the friars were always enlivened, as Giordano of Giano wrote, by a *fraterna jocunditas*, "brotherly cheerfulness."

We thank our Spiritual Assistant, Br. Rigo OFM Cap, for the following thoughts

Spiritual Not Religious?

In today's world, there seems to be a growing indication that there is a disconnect between the terms "spirituality" and "religion" such that the identification of an individual as both religious and spiritual is often considered a contradiction. Although both terms, spirituality and religion, in previous centuries were often treated together and seen as strongly connected, most contemporaries and especially in the secular milieu think that the two terms are at loggerheads. A closer look at both terms and their essence would suggest that there is more of an indisputable connection between spirituality and religion..

A common phrase I hear from those faced with the issue of spirituality and religion is this: "I am spiritual not religious." In an attempt to enlighten myself on their reasoning vis-à-vis the disconnect between spirituality and religion, I often notice a dichotomy that favors spirituality over religion. Some say religion makes you a slave and a prisoner while spirituality makes you free. Others say religion tends to be superficial and often dwells in beliefs whereas spirituality is more practical. Some still say religion is inferior to spirituality in that the latter evolved from the former. With these points, the conclusion folks often arrived at is that spirituality leads to a better life whereas religion leads to regression.

According to the Websters dictionary, the term *spirituality* pertains to the spirit or the soul, while *religion* "relates to that which is acknowledged as ultimate reality." When we look at most world religions today, we observe a series of well-organized institutions comprised of rules and regulations centered on a deity or a Supreme Being. These rules and regulations often entail moral guidelines alongside the consequences for those who disobey them. In this light, persons who see religion as an enslavement, a prison or a form of regression would conclude that participation in any religious group of this sort will be a limitation to personal freedom. Participation in a religious group is seen as an obligation to give reverence and cult to a particular deity. Thus, the abandonment of religion seems to be the ideal option for the attainment of their freedom. The excuse and assumption often made is that both religion and spirituality serve the same purpose which is a life where one participates in the existence of a divine being understood to be the Creator.

Further assumptions note that religion only resides in the belief and idea of a divine being, while spirituality actually participates in the existence of such a being. As such, the latter is to be preferred over the former. In my opinion, this is emphatically the reason for the disconnect between spirituality and religion. If both spirituality and religion have a common goal, that is, participation in the existence of a supreme being, it will be logical for one to rely on a practice that concretely meets the goal meanwhile the other embodies the theoretical aspects of what is being practiced.

The theoretical nature of religion and the practical nature of spirituality, however, do not come across at least for me as a disconnect. Instead, they are like the two wings of a butterfly necessary for its stability while it flies. Spirituality and Religion complement each other. Given the spiritual and the religious person seek to participate in the existence of a supreme being, the spiritual person who sees no need for religion attempts to participate in the existence of a being they know nothing about. It is through knowledge derived from religion that the spiritual individual can give proper worship to the divine being they seek to worship. On the other hand, the religious person cannot say they need not be spiritual for if they do, their participation in the religious life will be pointless.

In Acts 8:26-40 we read about Philip's encounter with the Ethiopian Eunuch. Although the Ethiopian had believed what he read from Isaiah, he had no way of giving proper worship to who or what he believed. He needed guidance and understanding of what he believed. His immediate belief pointed to a spiritual life. Nevertheless, the religious aspect which comprised the understanding of what he now believed was lacking. Through Philip's explanation, he was ready to truly worship.

Therefore, an individual can truly be spiritual only within a religious institution, and can be truly religious if they live a spiritual life. For example, the Franciscan Family is an institution of a religious nature. Nevertheless, it would be impossible for one to say they were a Franciscan without living out the spiritual life of this institution. It would be possible for one to live in a manner that corresponds to the Franciscan way of life; such a life, however, would differ from the Franciscan Spirituality since life as a Franciscan is an integral part of the group founded by Saint Francis of Assisi, A life that incorporates the Rule and the Constitution of the Order. On the other hand, one is a true Franciscan when they live the spirituality of the institution. The two are not mutually exclusive. To live the Franciscan Spirituality one would need to be a Franciscan and a true Franciscan is one who lives the spirituality.

Br. Rigobel Azanwi OFM Cap

Pregnancy Help Center of Kent County, Inc.

Pregnancy Help Center of Kent County, Inc.
1991 South State Street
Dover, DE 19901
302-698-9311

Needs for the Pregnancy Help Center of Kent County, Inc.

- Gently used maternity clothing, all sizes

Gently used baby/toddler furniture:

- Pack n Play
- Strollers
- High Chairs
- Baby “bucket type” infant car seat
- Child car seats, check expiration date
- Baby play mats
- Bouncy seats
- Bassinets
- Walkers
- Cribs, must meet current standards
- Baby bath tubs
- Toddler beds

New or gently used:

- Shirts
- Pants
- Shoes
- Jackets
- Pajamas

Gift Cards

New or gently used baby items:

- Receiving blankets
- Baby bath towels with hood
- Diaper bags
- Sleepers gowns
- Outfits
- T-shirts
- Jackets
- Snow suits
- Socks, girls especially
- Baby bottles, we really need these!
- Diapers, Newborn
- WIPES, urgent need
- Bibs infant to toddler
- Formula
- Baby food
- Baby toiletries, baby wash, shampoos, lotions

- Grocery
- Walmart
- Target