

O.F.M.I. PILLARS OF FAITHFULNESS

(Taken from the Statutes of the Franciscan Friars of Mary Immaculate Art. 217 § 1-5)

1: JESUS CHRIST, THE KING - Brothers, be faithful servants of the Most Holy Eucharist, of His Body and Precious Blood shed for us on the Cross, mystically made present in the Holy Sacrifice of Calvary, renewed in every Holy Mass, exposed for us as a Prisoner of Love in our tabernacles and monstrances, alive in all our breasts and souls... JESUS CHRIST OUR LORD AND KING.

- **You will then safeguard against liturgical abuse.**
- **You will reverently assist at or say the Holy Mass.**
- **You will see to it that Our Lord's Sacred Action is surrounded by all due reverence, adoration, ceremony, and a clean decorated environment.**
- **You will adore the Lord exposed on our altars as often as you can.**

2: MOTHER MARY IMMACULATE- Brothers, be faithful servants of the Most Immaculate Heart of Mary, most pure and holy, most effective and indispensable instrument of grace at the Crib in Her virginity, of constancy and courage, at the Cross; of means of holiness and evangelization with the Crown of glory, Her undeniable legacy. Serve Her well, my Brothers; be Her manly, loving, faithful, ever-constant sons.

- **You will then always maintain in community a lively devotion to the Mother of God daily.**
- **You will promote the rosary, scapular, and Her prophetic messages (personally and as a community) of all approved apparitions.**
- **You will see to it that all have a personal and private devotion as well, fostering a true personal intimacy.**

3: HOLY MOTHER CHURCH AND HER VICAR- Brothers, be faithful sons of Holy Mother Church and loyal to the Successor of St. Peter, Vicar on earth of that Church. Embrace Her for She is the Bride of Christ who is human and divine; She is Christ in His suffering, She is Christ Crucified; She is Christ risen from the dead. At Her helm Christ placed Peter as visible head; beyond his office there is no greater link between God and man nor more illustrious bridge as Supreme Pontiff, save Christ Himself the Eternal High Priest, the spiritual Head of His Church. Christ's pledge to His Church is eternal, "and the gates of hell shall not prevail against it." (Mt. 16:18) Christ also promised that He would be with us "even unto the very consummation of the world." (Mt. 28:20)

- You will then always display absolute submission to all teachings of the Holy Roman Catholic Church.
- You will always display absolute submission to Her authority over Her laws, customs and discipline.
- You will all maintain a personal loyalty to the person of the Roman Pontiff, Pope of Rome, visible head of the Church, infallible teacher for the whole Church.

4: ST. FRANCIS: CRIB, CROSS, CROWN - Brothers, be faithful sons of the POVERELLO who by the inspiration of the Lord was the instrument of the Holy Spirit to found the "Brothers of Penance" as we were once called. Through the Gospel he was an ever-faithful and constant son of Holy Mother Church in which he served Christ and Mary. Imitate his love of penance, sacrifice, and humiliation (the Cross); joy, gentleness and innocence (the Crib); his peace in suffering, his stigmata and his holiness of life (the Crown). Be willing to

follow his example in your imitation of Christ's suffering by penance and mortification. Do not lose your resolve or hope in the life of penance, the life of the Cross, for this is THE ONLY WAY TO THE PATH OF GLORY where you will wear the everlasting Crown of eternal life with God.

5: ST. MAXIMILIAN KOLBE MARTYR OF CHARITY - Finally, dear Brothers, be faithful to the memory, example, life, teachings, and love of Mary of St. Maximilian Kolbe, Martyr of Charity, Founder of the Militia of the Immaculate whose lofty teaching on Holy Mother Mary has comforted us and inspired us on our earthly pilgrim journey as we fight the good fight, run the race, carrying our cross. Let us embrace sacrifice, fidelity, holiness of life, and the cross as he did.

- You will, Brothers, always revere the examples of St. Francis and St. Maximilian and try to follow them.
- You will keep a lively devotion to both St. Francis and St. Maximilian.
- You will preserve the many Franciscan and Kolbean ideals as embodied by the observance of many Catholic, Franciscan, and Kolbean customs and traditions.
- You will always practice the humility, littleness, humanity, and joy of the Franciscan family.

Introduction

The Private Association of the Franciscan Friars of Mary Immaculate is a Third Order Community following the Rule of 1223 of St. Francis of Assisi as closely as can possibly be done in modern-day America.

Our Community is comprised of both ordained and non-ordained members - those who would like to live the unique calling of a non-ordained brother and those who have a calling to the priesthood or are already a priest of God. In the lifestyle of our community no distinction is made on the basis of ordination, although the obvious allowances must be made for priest-members to carry out their priestly functions. Our emphasis is first and foremost on one's vocation to the religious, Franciscan, Kolbean way of life.

The Four Spiritual Pillars That Support our Community

1. Absolute adherence and loyalty to Holy Mother Church and the Pope
2. Absolute loyalty to Christ the King by living and promoting devotion to the Most Holy Eucharist
3. Absolute loyalty and consecration to the Immaculate Heart of Mary; promoting and living her prophetic message of Fatima and practicing a manly devotion to her;
4. Living a life of penance for our sins and the sins of our time.

We subscribe to all the Church's teachings in both doctrine and morals and profess absolute loyalty and obedience to Holy Mother Church and submission to her visible head on earth - His Holiness, Pope Benedict XVI.

Our community would not tolerate dissent in any form (explicit or implicit) from any of the extraordinary or ordinary magisterial teachings of the Catholic Church. Likewise, we would have the same intolerance toward any dissent from the Church's teaching on moral issues, especially in areas under attack today such as the sinfulness of homosexual lifestyle and activities, and the immorality of the "pro-choice" mentality.

Any young man who has an evident difficulty with his sexual identity-as expressed, for example, in any unmanly mannerisms, or who would have difficulty living chastely in an all-male community, should not pursue a vocation to our community; he would not be happy with the strict policy and observance of our community's moral code.

Our Formation Program

Aug. 8 Arrival of Candidates

Sept. 8 Candidates are officially received and enrolled in the Miraculous Medal

May 13 Reception of Postulants

Aug. 14 Investiture of Novices

Aug. 15 Profession Day

- First Vows
- Renewal of vows (2 years)
- Final Profession (3rd year)

After first profession of the vows of Poverty, Chastity and Obedience, candidates for the priesthood who have completed their college will undertake a four year study of theology at a major seminary of the Superior's choosing.

Our patron, St. Maximilian Kolbe, inspires us with his unique Mariology and apostolic mission, which is to bring all souls to the Sacred Heart of Christ through the Immaculate Heart of Mary, Christ's most pure, efficient, and holy instrument of evangelization - especially those most estranged from the Church. This mission takes form in our preaching apostolate, summer camps for youth and in conducting a Seraphic School of Formation for boys to instill the values of St. Maximilian Kolbe's Mariology.

Discipline

There are certain things which we abstain from to help our lives conform to Christ in our primary apostolate of personal sanctification.

- We do not smoke
- We do not consume alcoholic beverages regularly
- We do not watch television (a wholesome movie can be watched on Saturday night outside of Lent)
- We do not listen to rock music (Classical music or Jazz can be listened to, with permission, on feast days)

We observe periods of silence each day - usually preceding and following all religious exercises. A strict silence is observed from after Night Prayers until breakfast the following morning (*Magnum Silentium*).

We fast each week on Friday as well as the day before a feast day. During Advent and Lent we fast (the two minor meals, put together, cannot be equal to the main meal) every day except for Sunday. We completely abstain from meat on Wednesdays, Fridays and Saturdays with partial abstinence (meat only for the main meal) on Mondays, Tuesdays and Thursdays.

We wear our habits at all times - except when engaged in sports or doing physical work.

We are a community of men - not of angels, so we laugh a lot, reverently poke fun at each other, have common recreation on Sundays and feast days, play cards (especially UNO) or chess, and engage in other forms of family fun. We may be abstemious, but we are not puritans in the Mennonite tradition.

Our daily schedule (horarium)

6:00 a.m. Rising

6:30 a.m. Angelus, Fatima Prayers, Offices of Matins and Lauds

7:30 a.m.	Conventual (Community) Mass
8:30 a.m.	Breakfast
9:00 a.m.	Classes or physical work
11:40 a.m.	Minor Hours of Office, Angelus, Particular Examen (Fridays: Disciplina, Cross Prayers, Silence)
12:00 p.m.	Exposition, lunch
1:00 p.m.	Classes or work
5:00 p.m.	Vespers
5:30 p.m.	Supper
6:30 p.m.	Free time
9:00 p.m.	Holy Hour, Compline, Rosary and procession.

Liturgy

We celebrate the Novus Ordo English Mass with great solemnity and reverence - adhering to the rubrics - on Monday Tuesday and Thursday. The Novus Ordo Latin Mass is celebrated with all due liturgical options legitimately available for solemnization on Sundays and solemnities. We also celebrate the Traditional Latin Mass on Wednesday and Friday or when and where permissible.

The Divine Office (Liturgy of the Hours) is chanted in English at all major and minor hours. The *Benedictus* and *Magnificat* are chanted in Latin on Fridays, Sundays and solemnities.

Culture

Besides preserving the viable and legitimate liturgical traditions of the Catholic Church and of religious life, we also observe many ancient Franciscan customs and practices which Vatican II did not eliminate, but illuminated. We do not ask whether a structure is new or old to decide its acceptability; rather, we ask whether or not it is valuable.

In honor of St. Maximilian Kolbe, we preserve many traditional customs, songs, prayers, and practices in the Polish language which St. Maximilian himself used. No one is expected to master the Polish language, but it is necessary for Candidates to study the language in order that a person have a basic ability to pronounce certain prayers in Polish .

The study of Latin is also necessary so that the Liturgy may be more understood and appreciated.

Conclusion

Despite the renunciations and penitential observances of our community, we like to foster a fraternity with authentic cheerfulness and joy. We strive to be:

- Liturgically correct without exaggerated formalism
- Observant and penitential without being morbid or impersonal
- Loyal to Holy Mother Church without being snobbish or condescending
- Doctrinally orthodox without condemnatory uncharitableness
- Struggling to be holy without self-righteousness
- Struggling to convert our humanity without pretending to be a community of angels.

All this describes what we would like our community ideally to be.

If you are looking for that perfect community or that perfect monastery plopped from the sky by the angels who carried the House of Loretto to its place, this is not that community. You will have to relentlessly continue your search for that perfect community elsewhere. But if you are a normal, healthy, well-balanced man with a cheerful readiness to render to God a generous self-immolation by consecration through the vows of poverty, chastity, and obedience; if you are ready to endure with a real joy, and definitely with a sense of humor, times of trial and temptation; then you may be the man we are looking for.

ST. MAXIMILIAN KOLBE SERAPHICUM

PRIMARY PRINCIPLES AND PHILOSOPHY:

St. Maximilian Kolbe Seraphicum is not just a school for intellectual information but for spiritual formation. This formation deals with the whole human person, who is a baptized Catholic Christian, and tries to present the Franciscan, Kolbean, and Marian ideals for the purpose of Christian perfection in this time and culture of the United States and Canada. In the words of Pope Pius XI, "Since education consists essentially in preparing man for what he must be and for what he must do here below, in order to attain the sublime end for which he was created, it is clear that there can be no true education which is not wholly directed to man's last end... there can be no ideally perfect education which is not Christian education". Christian Education of Youth

The first duty of all Christians is to live the life of grace to which each one is called by Baptism. One must continually and daily convert oneself to Christ. The most effective way to do this is through the means provided by the Holy Trinity. This consists of living a life of total consecration to the Immaculate Virgin Mother of Jesus Christ. The next vocation of all Christians is to share the Catholic Faith they have received from God; we must know, love, and serve Him in this life in an active evangelism directed toward those who are enemies of Christ's Church. Your son will grow closer to Christ through the Franciscan ideals of minority and fraternity. These are symbolized by the Crib, the Cross, and the Crown of the mysteries of the Incarnation, Redemption, and Final Victory of Christ.

Through the Mariology of St. Maximilian Kolbe, his ideals, his teachings on the consecration to the Immaculata, and his missionary zeal for souls, your son will not only be taught the truths of the Catholic Faith in order to save his soul, but will be encouraged to reach out for the souls of others.

Through the Marian ideal, your son will learn how the obedience, chastity, and poverty of Mary in the Plan of God will assist him in whatever vocation in life he will pursue. (Our school is not a minor seminary; no pressure is brought upon our young men whatever to dedicate themselves exclusively to God as a member of our community. If your son clearly indicates that he is attracted to a religious or priestly vocation, we certainly will not discourage his aspirations.)

REQUIREMENTS AND QUALIFICATIONS TO ENTER SERAPHICUM:

St. Maximilian Kolbe Seraphicum is to assist parents in the Christian formation of their sons. As our Holy Father Pope John Paul II has stated, "parents must be acknowledged as the first and foremost educators of their children. Their role is so decisive that scarcely anything can compensate for their failure in it...". *Familiaris Consortio*

Normal, healthy young men are welcome to enter our program. There should be no health problems which would require continually available medical personnel; we do not have this resource.

Young men entering our program must have the desire to grow closer to Christ through Mary Immaculate and to give themselves entirely to Her, into Her hands, in order to be instruments of evangelization for souls. This requirement is what sets off our program from a secular educational program. We include a high school curriculum in order that young men at the same time enjoy a solid and thoroughly Catholic training, formation, and education. However, we are not just in the business of educating, but of molding the character of young men in the Franciscan, Kolbean, and Marian ideals.

It will be required for perspective students of the Seraphicum to either enroll in one of our camp programs prior to the beginning of the school year, or to arrange for a visit of at least a week during the school year prior to admission. This enables the school to judge whether or not the program of St. Maximilian Kolbe Seraphicum will be beneficial to your son. Arrangements are to be made with each individual perspective student.

PROCEDURE AND DOCUMENTATION FOR ENTRANCE:

The following documents are required by our school:

1. Book fee paid to Franciscan Friars of Mary Immaculate.
2. Application to St. Maximilian Kolbe Seraphicum.
3. Certified copy of birth certificate.
4. Certified copy of Baptismal record/certificate.
5. Insurance information.
6. Priest's recommendation: parents are to ask any thoroughly orthodox Catholic priest (one united with the Holy Father), who is acquainted with the young man, to recommend him.
7. Transcripts of credit from previous high school programs.
8. Copies of transcripts/report cards from grade school last attended.

FEES:

Since the Franciscan Friars of Mary Immaculate wish to live a strict rule of poverty, we have tried to keep costs to a minimum. A suggested donation of \$300/month for room, board, and utilities is highly recommended in order to insure the continuance of our program. Whatever cannot be given monetarily we would accept in some form of service.

THE J.M.I. PROGRAM

The main purpose of the J.M.I. program is to enrich the spiritual lives of the youth of today to inspire them to lead Christian lives by striving to perfect themselves in the virtues and to win souls for Christ through the IMMACULATE. The program culminates in the consecration of their lives to Mary Immaculate; thereby, each child enters Her service as a “Knight or Handmaiden of the Immaculate.”

Our program is unique in application, locality, and techniques. It is called the J.M.I. (*Juvenes Mariae Immaculatae*) or “Youth for Mary Immaculate.” Its basic aims and goals are exactly that of the world-wide movement of the Militia.

The Franciscan Friars of Mary Immaculate are in close contact with Fr. James McCurry, O.F.M. Conv., the National Director of M.I. U.S.A. in Granby, MA. We are applicants for the M.I.-III classification, under which an entire religious community exists for the purpose of continuing the work of St. Maximilian Kolbe through the Militia of the Immaculate.

PRAY-WORK-STUDY-PLAY

It is a balanced program of activities in which everyone will be involved. This is the secret to getting students interested in their studies during summer vacation. The classes are informative, practical and interesting as well as covering a variety of topics and teachers.

They will be required to be at daily Mass in casual dress, participate, be reverent and stay awake during the homily attend the Holy Hour each evening. Prayer cannot be taught but only "caught." They may learn recited prayer, but only good example, encouragement, and the inspiration of the Friars around them will show them the true joy of prayer.

Our emphasis is not academic excellence but a simple understanding and an ability to defend and explain one's Catholic faith. They will have some free time at night to study and prepare for class, but large amounts of homework will NOT be given. In the classes the teachers will try to stimulate lively discussion. They will also conduct panel discussions and quiz games so that students can find out what they know and share it with others.

Mens Sane in Corpore Sana, "a healthy mind in a healthy body." Youth especially need physical exercise to help them maintain a balanced life. Our Friars will organize sports activities in which all youngsters are expected to be involved. If for some reason your son is unable to participate in our athletic program, please let us know. Camp is not equipped to service the seriously handicapped. We regret this, but the camp simply does not have the facilities.

BOY'S PROGRAM:

PAGE (Beginner): They are given a course in basic Catholic dogma to better understand their faith and thereby be motivated to strive for self-sanctification.

HERALD (Junior): They are given a course in advanced Catholic dogma so that they may attain an advanced and sturdy foundation in their faith and then be well grounded for higher learning.

SQUIRE (Intermediate): They are given a course in sacraments and a basic course in Catholic apologetics which prepares them to defend their faith against the many attacks it receives in today's world.

KNIGHT (Young Adult): Their educational program, called “Toward Catholic Restoration,” applies the truths of the Catholic faith in morality to contemporary problems, such as abortion, contraception, the New Age movement, modern music and fashions, etc.

AMBASSADOR (Adult): They learn an advanced apologetics in order to take on the challenge in the work place, at college, or at the supermarket. Moreover, they assist in teaching the lower levels to gain experience in

catechetical instruction.

GIRL'S PROGRAM:

TERESIANS (Beginner): They are given a course in basic Catholic dogma so that they may better understand their faith and thereby be motivated to strive for self-sanctification.

ELIZABETHANS (Junior): They are given a course in advanced Catholic dogma so that they may attain an advanced and sturdy foundation in their faith and then be well grounded for higher learning.

CLARINES (Intermediate): They are given a course in sacraments and a basic course in Catholic apologetics which prepares them to defend their faith against the many attacks it receives in today's world.

CABRINIS (Young Adult): Their educational program, called "Toward Catholic Restoration," applies the truths of the Catholic faith in morality to contemporary problems, such as abortion, contraception, the New Age movement, modern music and fashions, etc.

MARIANS (Adult): They learn an advanced apologetics in order to take on the challenge in the work place, at college, or at the supermarket. Moreover, they assist in teaching the lower levels to gain experience in catechetical instruction.

The History of the J.M.I.

ST. MAXIMILIAN KOLBE - This holy and renowned Franciscan was born in 1897 in Poland and died in Auschwitz Concentration Camp in 1942. Put in a poorly ventilated cellblock, he was starved and then injected with poison in place of another prisoner whose life he saved by volunteering for this painful and excruciating death.

His life, however, and not merely his death, is our focus of attention. For St. Maximilian lived a life of heroic virtue and tireless apostolic activity in evangelizing enemies of the Church, fallen-away Catholics and Christians, freemasons, heretics, and especially lost youth. In 1917, while still a student in Rome, he founded the Militia Immaculatae or the Militia of the Immaculate. He founded *Niepokolanow* - the City of the Immaculate - near Warsaw, trusting in Divine Providence alone. This "Marytown" (the largest Marytown in the world at the time) would be the nucleus of his evangelization techniques. His aim was to bring the Catholic faith to the whole world for CHRIST through the IMMACULATE, or the Immaculate Virgin Mary, God's most perfect and efficient instrument. His efforts bore so much fruit that almost immediately after the Nazi's victory over and occupation of Poland, they arrested St. Maximilian and many of his brothers. His activities did not cease even while imprisoned at Auschwitz. His courage, patience, love, forgiveness, and Christian joy was a light which penetrated the desperate pall of the inhuman darkness at Auschwitz. Whence derived his strength despite his physical infirmities which he suffered since his youth? His devotion and love for the Mother of God, his companion during his earthly pilgrimage to God.

MILITIA IMMACULATAE

At Fatima Our Lady prophesied: "...and in the end, my Immaculate Heart will triumph." The Sacred Heart of Jesus and the Immaculate Heart of Mary are welded together in a love which translates into obedience to God's plan. Jesus' obedience led Him to the gibbet of the cross and Mary stood by Him in her obedience to the plan of God. Where Mary triumphs, there Jesus is better served and glorified. To further the glory of Christ, St. Maximilian understood that only a total and unconditional consecration to Mary, the Woman of Genesis, who is to crush the head of the serpent and despoil Satan's plan to subject the whole world to the slavery of sin. His plan is to foment rebellion by sowing seeds of discontent, revolution, pride, disobedience and division. Everyone living in sin, heresy and schism supports Satan's reign, whether conscious of it or not. But the KNIGHT OF THE IMMACULATA wins victories for God's Kingdom. The Militia wages war in a frontal attack against God's enemies by using Marian devotion and arming themselves with her weapons - the Rosary and Scapular - as the most effective means. Every Christian should be awakened to Mary's efficaciousness in

combating Satan's kingdom. But the most enthusiastic and idealistic people are our youth, and so in a special way the youth are an object of this evangelization. With conversion of their hearts, the energy they use to enthusiastically further the cause of Satan in a pagan world can be redirected and used for the sake of God.

A HISTORICAL OUTLINE OF THE FRANCISCAN FRIARS OF MARY IMMACULATE

January 15, 1984 Formal spiritual communal foundation. Fr. David W. Przedwiecki, O.F.M. (at that time working at St. Hyacinth Parish in Detroit's inner city), and five others began to live communal life at the House of Loreto, Indian Village area of Detroit's East Side not far from St. Hyacinth.

February 1, 1984 First two men invested in the Third Order garb of our confraternity.

February 19, 1984 Fr. David's Provincial and Vice Provincial of Assumption Province in Pulaski, Wisconsin, visited the community at his invitation and he was verbally torn to pieces for assembling this group, training them in Franciscan spirituality and having them live like a religious community (having the same structures as same) with discipline and traditional style. Fr. David's Pastor, Fr. Skalski of St. Hyacinth, agreed with the Provincial and they wanted him to stop this experiment but Fr. David pointed out their right according to Canon Law to form Third Order members. His superiors' "request" was withdrawn and he continued to keep his Provincial, Fr. William Gulas O.F.M., informed and he was resigned to allowing Fr. David to search for God's will in this matter.

April 1, 1984 The Tertiaries departed for their journey out West to meet with and visit Bishop Jerome Hastrich of Gallup, New Mexico. They discussed the possibilities of coming into his diocese. The bishop, however, sensed that the community would grow too fast for his poor mission diocese and suggested that they find another diocese that would be more fit to sustain them.

July 17, 1984 The House of Loreto served an eviction notice so they had to move. Mama Anctil of Taylor, Michigan invited them to stay in her newly remodeled garage.

August, 1984 During the two visits that Fr. David made to Cardinal Szoka, the archbishop of Detroit, the cardinal screamed that he was being disobedient but Fr. David politely asked him in what way was he being disobedient but His Eminence found no words to answer. He asked the Cardinal to put into writing what it was he was doing contrary to Ecclesiastical law but no such letter was sent to Fr. David or the O.F.M.I. He was however forbidden by Bishop Schoener, Auxiliary of Detroit, to say private Mass in Mrs. Anctil's chapel. Fr. David then celebrated Mass in the parking lot with a beautiful bed of flowers as a background, religious statues looking on and the cathedral of God's sky forming the rafters of this chapel. Several dozen people attended the private Mass and for nearly two weeks there was not a drop of rain.

August 15, 1984 The community moved to a convent in New Reigel, Ohio. Fr. David wrote to and received from his Provincial, Fr. Gulas, permission to reside there privately as Director General of the new community with the stipulation that he inform the local Bishop, Bishop James Hoffman of the Toledo, Ohio Diocese of his presence there.

August 20, 1984 Fr. David calls on Bishop James Hoffman and informed him that they are staying at the convent. The first thing the bishop said was "I want you out of my diocese". Furthermore, Fr. David was not to perform any sacraments in the diocese, nor preach, nor say public Mass, nor in any way function as a priest while in his Diocese. In effect he had no faculties and no reasons were given. Fr. David assured the Bishop that he would comply. The friary was named St. Maximilian Kolbe Friary.

November 13, 1984 Bishop Hoffman sent a letter to Fr. Gulas requesting that Fr. David be removed from his diocese. He was told by Bishop Hoffman on August 20, 1984 that he had only one month to leave the diocese and Fr. David appealed to him for an extension. However, the bishop requested that the Provincial remove him

as soon as possible. Fr. Gulas assigned him to his mother's house in Milwaukee without assignment to facilitate further contact with his brothers.

December 24, 1984 O.F.M.I.'s first Christmas was celebrated - Polish style. It was during this time that Bishop Hoffman directed that the Blessed Sacrament be removed from St. Maximilian Kolbe Friary. On his visitations, Fr. David would celebrate Mass and would then leave an uncleaned ciborium in the tabernacle - something to which the bishop gave no objection. The brothers were not to command the brothers to leave; instead he assured them of their right to stay since they were private "American" citizens, etc.

January, 1985 Fr. David has meetings in Rome with Cardinal Hamer, then prefect of the Congregation of Religious and Secular Institutes. He returned jubilant that the Cardinal had verbally confirmed everything Fr. David was doing.

All this time Fr. David had been searching for a bishop. Trips were made by Fr. David and the brothers to many distant cities: Stockton, California; Reno, Nevada and Ogdensburg, New York. Nearly 79 bishops were contacted between January 1984 and January 1987. Most of these trips were enjoyable experiences for the brothers because they got to see the country but every one ended in disappointment.

March 1, 1985 The O.F.M.I. Constitutions are written.

January, 1986 Fr. David and the brothers visited Magdalen College (then in Bedford, New Hampshire), in order for Fr. David to interview for a possible position as chaplain. His provincial, Fr. Gulas, had asked Fr. David to get some kind of an assignment. When Fr. David returned from his interview he wrote to his provincial and casually mentioned the position being opened. Three days after receiving Father's letter, his provincial strongly suggested that he accept the position.

August 1986 - Spring 1987 Bishop Gendron of Manchester, N.H., although positively disposed to Fr. David still did not want to adopt the group of Franciscans as such, and even at one point, forbade them to wear their garb in public. All the members complied faithfully with the bishop's wishes.

May 7, 1987 Bishop John Michael Sherlock of the London Diocese in Ontario, Canada invited the community officially into his diocese; giving permission to open up a novitiate house of studies, and what would eventually become the official motherhouse.

The bishop gave five acres of land on which there was an old church. It had been abandoned for eleven years, boarded up, partially vandalized, had no plumbing whatsoever, an antiquated and inoperable heating system, and no furnishings except for pews and a few chipped statues.

June 1987 - October 1989 The community advanced and grew at a phenomenal rate. The Novitiate classes of 1987, 1988 and 1989 had six, five and five members, respectively.

The transformation of the dilapidated church was miraculous. New windows were put in, the vandalized St. Peter's window was re-leaded, the foundation repaired, a new roof, new inside walls, plastering, painting, new septic system, plumbing introduced and electrical work. Artifacts thrown out of other churches were gladly received by the friars to beautify their chapel and the inside of the church was divided to allow for the choir loft to be changed in to a dormitory for novices, classroom and bedrooms.

There were many hardships to be endured: heat was not put into the church until November of 1987 which was very, very cold; the toilets were not operable until December of that year; no running water; first kitchen the vestibule; first building, a trailer transformed into more rooms for candidate and professed.

January 7, 1988 There was a formal visitation by Bishop Sherlock and his diocesan advisers. The bishop celebrated Holy Hour, had dinner, and announced to entire community that he would begin formal canonical proceedings. He was greatly impressed with the transformation of what at first was just a lonely abandoned church.

March 25, 1988 Groundbreaking ceremony for the new St. Maximilian Kolbe Friary to be built directly in back of the church.

People came from far and wide to attend the *Novus Ordo* Latin Mass. Our modest chapel was packed each Sunday and Holy day. The popularity amongst the people was the communities' undoing.

July 1 - 30, 1988 The first J.M.I. (*Juvenes Mariæ Immaculatæ*) formation program for youth in Lucan, Ontario.

February 6, 1989 Meeting with Bishop Reilly of Norwich, Connecticut in which he gave his formal approval of establishing a house of studies within Holy Apostles Seminary.

June - July 1989 First J.M.I. camp at Camp Vista, Wisconsin

Sept. 4, 1989 Draft document composed by canon lawyer of diocese:

- The communities' name was to be changed, they could not wear habits on seminary property and their Constitutions were to be discarded
- Ordained members of the community would be treated like ordinary parish priests, i.e. not taking into consideration their vows or membership in our association. Fr. David would have no voice in any of their assignments since they would be incardinated in the diocese but assigned to parishes, e.g. not live community life.

Oct. 3, 1989 Dismissal from diocese on the pretext of refusal to sign document. Fr. David did not refuse to sign but only wanted the diocese to reconsider 16 of the 19 articles. Canonically the community could have a member of the association incardinated elsewhere and still remain a member of our association whose foundation was in another diocese - something the diocese denied.

November 22, 1989 Bishop Reilly of Norwich, Connecticut, gave them permission to set up a house of studies in his diocese near Holy Apostles Seminary.

December 15, 1989 The property was put in the name of the 3rd Order member who purchased it for the O.F.M.I. in Cromwell as a House of Studies.

August of 1990 Moved to Hartford at St. Justin's Parish in a former convent.

May 22, 1990 With the strains of *Salve Regina* and other Marian hymns, the brothers locked the church doors of St. Peter's in Canada for the last time, gave the keys to tearful neighbors and friends and bade everyone farewell.

July 23, 1990 Fr. John Hardon conducted a retreat for the O.F.M.I.

August 14, 1990 Br. Joseph Christensen was invested into the O.F.M.I. at St. Justin's Church, Hartford, Connecticut.

September 8, 1990 Bishop Reilly blessed and dedicated St. Maximilian Kolbe Friary in Cromwell, Connecticut.

November 1, 1990 Archbishop John F. Whealon of Hartford formally blessed St. Joseph's friary

November 13 & 17 Fr. David met with Cardinal Mayer of *Ecclesia Dei* and he promised to help establish the community in the Diocese of Norwich, Ct.

November 22, 1990 Audience and concelebrated Mass with John Paul II (Br. Michael and Br. Stephen with Fr. David).

May 6, 1991 Bishop Reilly addressed a letter to the community informing them that the brothers who had spent four years in the seminary will not be ordained for another four years.

May 21, 1991 Meeting with Bishop Reilly. Fr. David had no problem with the community waiting 10 years for canonical erection but the ordinations were another problem. He wanted them to get them ordained by another bishop who would incardinate and allow them to still remain in association with O.F.M.I. and Bishop Reilly agreed that this is possible.

August 15, 1991 Brother Joseph Christensen made his first vows.

September 1991 The Saint Maximilian Kolbe Seraphicum High School program was started with only three students.

October 1991 The pastor of St. Justin's increased the rent in July of 1991 by \$500 so the O.F.M.I. had to leave. Twenty-six people squeezed into the house in Cromwell.

February 7, 1992 Meeting with Archbishop Zayek to approve of the plan for the friars to teach at Our Lady of Lebanon in Flint, Michigan.

July 16, 1992 The papers were signed for Our Lady of Mount Carmel Friary in Mount Morris, Michigan.

August 14, 1992 Brother Daniel Eli entered the Novitiate.

September 9, 1992 St. Maximilian Kolbe Seraphicum opened for its second year at Our Lady of Mount Carmel Friary.

Oct. 5 - Nov. 5, 1993 Seminar and retreat in Africa for the Missionaries of Charity (Order of Mother Teresa of Calcutta). Fr. David instructs 34 junior professed sisters in doctrine and morals of Catholic theology in Abidjan, Ivory Coast.

December 13, 1993 Bishop Povish of Lansing, Michigan, visited Our Lady of Mt. Carmel Friary for dinner and holy hour.

July 18 - 20, 1994 Bishop Jerome Hastrich, retired Bishop of Gallup, New Mexico, led the annual O.F.M.I. retreat.

August 15, 1994 Br. Joseph Christensen took his final vows at Our Lady of Mt. Carmel Friary and at the same time becoming the Vicar General of the community. Br. Daniel renewed his vows.

December 13, 1994 Bishop Povish visits the Our Lady of Mount Carmel Friary for dinner, Holy Hour and recreation.

March 5, 1995 Daily exposition of The Blessed Sacrament was inaugurated at Our Lady of Mt. Carmel Friary, from noon to 9 p.m. daily.

March 21, 1995 The friars appeared before Bishop Povish's Presbyterial Council, to answer questions regarding the community. The council decides not to have the community established.

Fr. Paul Reczek, Provincial Superior for Assumption Province, has Fr. David immediately reassigned to St. Anthony Friary in Ben Avon, Pennsylvania.

February 1996 Fr. David and several members of the community met with Bishop James Sullivan of the Diocese of Fargo, North Dakota. The Bishop was enthusiastic about having the community enter the diocese.

March 25, 1996 Bishop Sullivan formally accepted the community into the Diocese of Fargo with the intent of establishing the community, maintaining the operation of the Seraphicum and ordaining the friars who were ready to be priests.

August 14, 1996 St. Francis Friary is opened in Pisek, North Dakota. The Seraphicum moved there from Our Lady of Mount Carmel Friary in Michigan.

August 15, 1996 The Candidature ceremony at St. Mary's Cathedral in Fargo, North Dakota, was officiated by

Bishop Sullivan.

The O.F.M.I. was officially established as a Public Association in the Diocese of Fargo. Lise Lirette and Jessica Wilson were received as aspirants into the Franciscan Sisters of Mary Immaculate.

October 31, 1996 Brother Daniel became the first O.F.M.I. member ordained as a lector within the community.

December 7, 1996 The ministries of lector and acolyte were conferred by Bishop Sullivan upon Bro. Joseph Christensen.

April 18, 1997 Bishop Sullivan celebrated Mass at St. Francis Friary in Pisek, North Dakota.

Brother Daniel graduated from Holy Apostles College & Seminary with a Master of Arts in Divinity.

May 31, 1997 Fr. Joseph Christensen was among the first ordained to the priesthood in the O.F.M.I. community.

August 10, 1997 Postulants Lise Lirette and Jessica Wilson became novices and took the religious names Sister Marie Josée and Sister Mary Veronica, respectively.

October 23, 1997 Bishop Sullivan blessed the friary and Seraphicum.

September 8, 1997 St. Joseph the Worker Friary was opened in Aneta, North Dakota. The St. Maximilian Kolbe Seraphicum moved in from Pisek.

November 23, 1997 Bishop Sullivan visits Seraphicum boarding high school in Aneta, North Dakota.

November 25 - December 5, 1997 The O.F.M.I. priests left for Fatima pilgrimage. They said Latin Mass at the Cova da Iria, the spot where Our Lady appeared to the children in 1917. They also concelebrated Mass at Garabandal, Spain, Avila, Lourdes, the Basilica of St. Catherine in Sienna, the catacombs of Saint Calixtus, St. Peter's Tomb and the Vatican.

September 1998 - February 2001 The community had been heavily persecuted by the various committees in the Diocese of Fargo. Among the many demands made they wanted the communities' seminarians withdrawn from the seminary run by the Fraternity of St. Peter, they didn't like the O.F.M.I. Sisters, that the Seraphicum (high school) be closed, and that "excess funds" be handed over to the diocese.

August 11, 1999 Sister Josée Lirette and Sister Veronica Wilson took their first vows at St. John's parish in Pisek, North Dakota.

May 3, 1999 Bishop Sullivan visited the school, celebrated the baccalaureate Mass and officiated at the graduation exercises.

January 3, 2001 The friars attended Fr. John Hardon's funeral in Detroit. He was a dear friend, theological adviser and the spiritual director of the order.

January 19, 2001 Fr. Luczak, the Provincial Superior for the Assumption Province, states that since Fr. David's vision of the Franciscan ideal no longer exists in the Franciscan Order, it would be a more desirable arrangement if Fr. David were to be incardinated by the diocese and then be able to become a member of the OFMI.

March 2001, The property in Mount Morris, Michigan as well as all assets were put under the guardianship of City of Mary, Mount Morris inc., a non-profit tax exempt corporation.

March 13, 2001 Fr. David was told by Fr. Reiske (the bishop's secretary, chairman of the committee and Vice-Chancellor), in the presence of the bishop, that he is to have nothing to do with the O.F.M.I. but he is welcomed to remain in the diocese.

March 16, 2001 Fr. David was removed as General Moderator of the community - effective June 1 - and Fr. Reiske put in his place (despite all his other roles in the diocese).

May 1, 2001 Bishop Sullivan presided over the seventh annual baccalaureate Mass and commencement exercises of the SMKS.

May 10, 2001 Because Fr. David appealed to Rome, the Diocese of Fargo requested that he be removed from the Diocese of Fargo. Fr. Luczak Sent an Obedience forbidding Fr. David to have anything to do with the O.F.M.I. - commanding him to report to Pulaski, Wisconsin, by June 2nd.

May 2001 Saint Joseph the Worker Friary and St. Maximilian Kolbe Seraphicum in Aneta was closed.

June 2001 Bishop Samuel Aquila was appointed coadjutor to the Diocese of Fargo with the right to succession.

June 2, 2001 Fr. David returned to the motherhouse of the Assumption Province and given the choice either to leave the OFM's or stay and conform to their ways. He was told that nowhere in the whole of the First Order, including the Capuchins and Conventuals, was the "semi-monastic" life, which he had envisioned, in existence.

June 29, 2001 Fr. David completed the formal petition to depart from the OFM's.

September 2001 Bishop Samuel Aquila appointed as the Bishop of Fargo.

October 10, 2001 Fr. David received his rescript from Rome at 11:00am. He made his first private vows in the O.F.M.I. at 11:30am.

October 12, 2001 Fr. David and the remaining friars meet with Bishop Doran of Rockford, Illinois. He showed great interest in having our whole community transfer to his diocese. After contacting Bishop Aquila we received a letter from one of his committees informing us that we were not accepted into the Diocese of Rockford.

November 1, 2001 Fr. Joseph and Br. Daniel Eli transfer their vows to the Private Association of the O.F.M.I.

November 23 - 30, 2001 Fr. David was given temporary faculties by Bishop John Western and gave a retreat to the Missionaries of Charity in San Francisco.

December 10, 2001 Fr. David and Fr. Joseph meet with Bishop Mengeling and were not welcomed to be established in the Diocese of Lansing - However they are not told to leave.

January 2002 Fr. Joseph closed St. Maximilian Kolbe Friary in Cromwell, Connecticut.

April 3-15, 2002 Fr. David went to Rome with the remaining friars for advice from the various Congregations.

May 22, 2002 Bishop Aquila commanded that Fr. Joseph return to Fargo or face suspension of faculties but Fr. Joseph appealed the decision.

June 6, 2003 Bishop Aquila verbally lifted the command he issued to Fr. Joseph and stated that he was going to Rome to sort everything out.

June 7, 2002 Fr. David had his first meeting with Bishop Aquila.

July 1, 2002 Groundbreaking ceremony for the new chapel at the City of Mary.

Someone sent a flier to Bishop Mengeling, Bishop of the Diocese of Lansing. He sent a scathing and threatening letter to Fr. Joseph and Fr. David, giving them until August 30th, 2002 to respond.

July 3, 2002 Bishop Mengeling sent a letter to the priests in the Diocese of Lansing in which he stated:

- That Fr. David and Fr. Joseph had no faculties to minister publicly.
- He aired Fr. David's personal business to the public.

- He said that Fr. Joseph "... has refused this mandate of his bishop, Samuel Aquila".
- He said that Fr. Joseph had been suspended.

August 7, 2002 The friars met with Bishop Aquila. The results of the meeting were as follows:

- The O.F.M.I Public Association was to be dissolved by Bishop Aquila and the friars who wished to depart could do so (as has been already established by Rome the previous May). Those who wished to stay with the Diocese could form a totally new association under the bishop, become diocesan priests and seminarians or join another religious community.
- The O.F.M.I. members could leave in order to look for another bishop to adopt them while retaining their statutes, insignia, habit, logo, customs and traditions.
- Fr. Joseph was given a year-long leave of absence from the diocese with faculties in order to find a bishop.

August 15th, 2002 Before they responded to Bishop Mengeling's letter, he sent a letter to all of the parishes of the Diocese of Lansing that in turn reproduced them and published them in all of their bulletins. The letter claimed that both of priests were "not in good standing", that they were violating his prohibition of celebrating public Mass and sacraments at the City of Mary, and that they were not reconciled with the Church.

August 21, 2002 Bishop Aquila issued a decree stating the following:

- Serious difficulties arose in the relationship between the O.F.M.I. and the Diocese of Fargo.
- "In view of these difficulties and yet other tensions that developed involving individual members of the Association, the Apostolate of the Franciscan Friars of Mary Immaculate has not flourished within the Diocese of Fargo in the six years since its establishment."
- "...substantive issues which have disrupted the good order of the Association."
- "...I hereby dispense the members of the Franciscan Friars of Mary Immaculate from their private vows of Poverty, Chastity and Obedience."
- "...no longer authorized to wear the religious habit..."

Bishop Aquila dissolved the O.F.M.I. as a Public Association of the Diocese of Fargo. Four of the brothers took off their habits and dropped their religions names. Fr. David and Br. Daniel Eli continued on as normal under the "*de facto*" community of the Private association of the Franciscan Friars of Mary Immaculate (private vows cannot be forcibly dispensed because they are made between God and the individual). They still wore the garb particular to the association albeit not technically a religious habit as it is not registered as such canonically in Rome as belonging to a canonically erected order. The bishop informed them: "The community therefore no longer exists. I will send public notification of the suppression to all of the Bishops of the United States".

September 3, 2002 Bishop Mengeling sent another letter to the parishes entitled Updated Pastoral Message to the Faithful of the Greater Flint Area.

- He corrected his statement that Fr. Joseph was, in fact, not suspended but was on leave of absence. However, he incorrectly gave the date of Fr. Joseph's leave of absence as being August 21, when Bishop Aquila verbally informed him on August 7 - the same day as Bishop Mengeling's letter. He avoided any apology for this very grave mistake in his letter of August 15. He also avoided, by using the August 21 date for Fr. Joseph's leave of absence, any semblance of error in his letter to both Fr. Joseph and Fr. David on August 7.
- He continued to deny Fr. Joseph residency in the area of the Diocese of Lansing, as well as priestly faculties.

- He discussed the business of Fr. David's rescript in the public forum, denying him residency in the diocese.
- He accused them of wearing the religious habit.
- He insisted that they had been dispensed forcibly from private vows.
- He says the O.F.M.I. have never been established as a private association by any bishop [According to Canon Law (CC 299) by virtue of natural law, the Christian faithful have a right to form (private) associations without the approval of a bishop]. He contradicted himself in the same paragraph saying: "...they can make a private agreement to associate with one another..."

September 6, 2002 Bishop Mengeling sent another letter to Fr. David saying: "reliable information has come to me that you have not been observing the conditions mandated in the indult of departure." He warns that this constitutes "grave disobedience", and a "grave offense against ecclesiastical unity and discipline". However he gives no specifics, refers to no incidents in particular, nor gives any proof.

December 8, 2002 Sister Josée Lirette and Sister Veronica Wilson make their solemn vows and become the first Brides of Christ in the O.F.M.I. community.

January 2, 2003 Bishop Aquila orded Fr. Joseph to return to the Diocese of Fargo. He was made assistant pastor at St. Joseph's in Devil's Lake, ND.

August 14, 2003 Br. Athanasius Pelletier was invested with the garb of the O.F.M.I.

August 14, 2004 Br. Athanasius makes simple vows.

August 15, 2005 Br. Athanasius renews his vows.