

Saint Clare Fraternity

OUR LADY OF SORROWS

September 15th

The Clarion



SEPTEMBER 2018

MINISTER'S MESSAGE

The rule and life of the Secular Franciscans is this: to observe the gospel of our Lord Jesus Christ by following the example of Saint Francis of Assisi, who made Christ the inspiration and the center of his life with God and people.

Christ, the gift of the Father's love, is the way to him, the truth into which the Holy Spirit leads us, and the life which he has come to give abundantly.

Secular Franciscans should devote themselves especially to careful reading of the gospel, going from gospel to life and life to gospel.

(The Rule of the Secular Franciscan Order, Article 4)

As I reflect on this article of the Rule, I am reminded of the daily commitment to keep Jesus as the center of my life by regularly reading and reflecting on Scripture and other sources of inspiration. It is so easy to become distracted by daily activities that consume my waking hours.

I enjoy giving my time and talent to various causes, but even volunteering can become all-consuming if I do not make the time for the most important activity of the day; PRAYER and REFLECTION.

Pax et Bonum,
Carmine

ST CLARE FRATERNITY

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LET YOUR BEAUTY BE
NOT JUST THE OUTWARD
ADORNMENT OF BRAIDING THE HAIR,
AND OF WEARING JEWELS OF GOLD,
OR OF PUTTING ON FINE CLOTHING;
BUT IN THE HIDDEN PERSON
OF THE HEART,
IN THE INCORRUPTIBLE
ADORNMENT OF A GENTLE
AND QUIET SPIRIT,
WHICH IS IN THE SIGHT OF
GOD VERY PRECIOUS.

1 PETER 3:3-4

NEXT FRATERNITY MEETING
SEPTEMBER 9 @ 2 PM IN THE CHAPEL
PLEASE FEEL FREE TO BRING A SNACK
IF YOU ARE NOT ABLE
COME ANYWAY AS THERE IS
ALWAYS PLENTY



Regular Meetings - Second Sunday of the Month
Starting at 2 pm in the St Francis Village Chapel

Please feel free to bring a snack – if you are not able – come anyway as there is always plenty.

Council Meetings – Second Sunday of the Month – Starting at 12:30 pm in the St Francis Village TV Room
Formation Meetings – Second & Third Saturdays of the Month – Starting at 10 am in St Francis Village Dining Room



MONTH OF THE SEVEN SORROWS OF MARY



The month of September is dedicated to the Seven Sorrows of Mary. Devotion to the sorrows of the Virgin Mary dates from the twelfth century, when it made its appearance in monastic circles under the influence of St. Anselm and St. Bernard. The Cistercians and then the Servites undertook to propagate it. It became widespread in the fourteenth and especially the fifteenth centuries, particularly in the Rhineland and Flanders, where Confraternities of the Sorrowful Mother sprang up. It was in this context that the first liturgical formularies in her honor were composed. A provincial council of Mainz in 1423 made use of these in establishing a "Feast of the Sorrows of Mary" in reparation for Hussite profanations of her images.

In 1494 the feast appeared in Bruges, where the Precious Blood of Christ was venerated; later on it made its way into France. It did not, however, become widespread in France before Benedict XIII included it in the Roman Calendar in 1727 and assigned it to the Friday before Palm Sunday. Some Churches had previously celebrated this feast during the Easter season. Others, however, celebrated the Joys of the Blessed Virgin during the Easter season, as is still done today at Braga. In some places it was entitled "Recollection of the Feasts and Joys of the Blessed Virgin Mary." Excerpted from *The Church at Prayer*, Vol. IV A.G. Martimort.

Fr. Faber on the Seven Sorrows

God vouchsafed to select the very things about Him which are most incommunicable, and in a most mysteriously real way communicate them to her. See how He had already mixed her up with the eternal designs of creation, making her almost a partial cause and partial model of it. Our Lady's co-operation in the redemption of the world gives us a fresh view of her magnificence. Neither the Immaculate Conception nor the Assumption will give us a higher idea of Mary's exaltation than the title of co-redemptress. Her sorrows were not necessary for the redemption of the world, but in the counsels of God they were inseparable from it. They belong to the integrity of the divine plan. Are not Mary's mysteries Jesus' mysteries, and His mysteries hers? The truth appears to be that all the mysteries of Jesus and Mary were in God's design as one mystery. Jesus Himself was Mary's sorrow, seven times repeated, aggravated sevenfold. During the hours of the Passion, the offering of Jesus and the offering of Mary were tied in one. They kept pace together; they were made of the same materials; they were perfumed with kindred fragrance; they were lighted with the same fire; they were offered with kindred dispositions. The two things were one simultaneous oblation, interwoven each moment through the thickly crowded mysteries of that dread time, unto the eternal Father, out of two sinless hearts, that were the hearts of Son and Mother, for the sins of a guilty world which fell on them contrary to their merits, but according to their own free will.

— Fr. Frederick Faber, *The Foot of the Cross*.

EXCERPTS FROM https://www.catholicculture.org/culture/liturgicalyear/overviews/months/09_1.cfm



The Holy Father's Intentions for the Month of September 2018

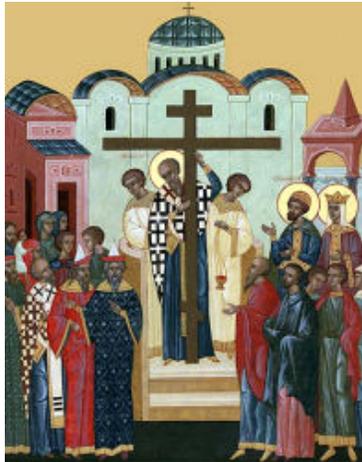
Young People in Africa: That young people in Africa may have access to education and work in their own countries.

Exaltation of the Holy Cross (September 14th)

The Feast of the Exaltation of the Cross on September 14 was celebrated originally solely to honor the anniversary of the discovery of the Holy Cross by St. Helena and the dedication of the basilicas consecrated at Jerusalem on September 14, 335, on the very site of the Holy Sepulchre and of Calvary. Later on, the commemoration of the recovery of the Holy Cross from the Persians split this into two feasts: May 3 was the Finding of the Cross, remembered St. Helena's work, and September 14 was the recovery of the cross from the Persians in 629. The Roman calendar has since been reformed to combine both commemorations on September 14.

Triumph of the Cross

This day is also called the Exaltation of the Cross, Elevation of the Cross, Holy Cross Day, Holy Rood Day, or Roodmas. The liturgy of the Cross is a triumphant liturgy. When Moses lifted up the bronze serpent over the people, it was a foreshadowing of the salvation through Jesus when He was lifted up on the Cross. Our Mother Church sings of the triumph of the Cross, the instrument of our redemption. To follow Christ we must take up His cross, follow Him and become obedient until death, even if it means death on the cross. We identify with Christ on the Cross and become co-redeemers, sharing in His cross.



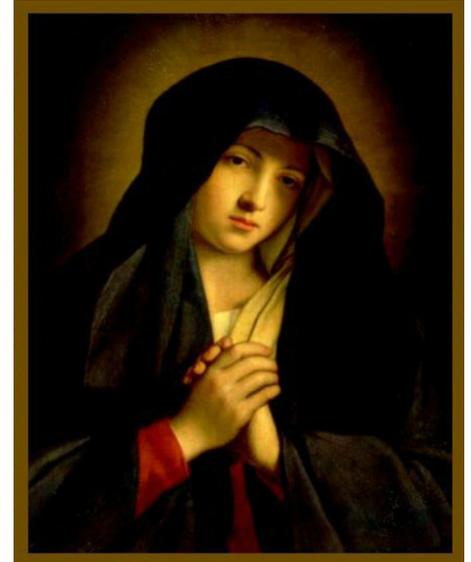
We made the Sign of the Cross before prayer which helps to fix our minds and hearts to God. After prayer we make the Sign of the Cross to keep close to God. During trials and temptations our strength and protection is the Sign of the Cross. At Baptism we are sealed with the Sign of the Cross, signifying the fullness of redemption and that we belong to Christ. Let us look to the cross frequently, and realize that when we make the Sign of the Cross we give our entire self to God — mind, soul, heart, body, will, thoughts.

*O cross, you are the glorious sign of victory.
Through your power may we share in the triumph of Christ Jesus.*

Symbol: The cross of triumph is usually pictured as a globe with the cross on top, symbolic of the triumph of our Savior over the sin of the world, and world conquest of His Gospel through the means of a grace (cross and orb).

Excerpt:

<https://www.catholicculture.org/culture/liturgicalyear/calendar/day.cfm?date=2018-09-14>



PRAYER TO OUR LADY OF SORROWS ~ St Bonaventure

O most holy Virgin, Mother of our Lord Jesus Christ, by the overwhelming grief you experienced when you witnessed the martyrdom, the crucifixion, and the death of your divine Son, look upon me with eyes of compassion, and awaken in my heart a tender commiseration for those sufferings, as well as a sincere detestation of my sins, in order that, being disengaged from all undue affection for the passing joys of this earth, I may sigh after the eternal Jerusalem, and that henceforward all my thoughts and all my actions may be directed towards this one most desirable object: Honor, glory, and love to our divine Lord Jesus, and to the holy and immaculate Mother of God. Amen.



FOCUS FOR THE MONTH – THE HARVEST

Since man is both a spiritual and physical being, the Church provides for the needs of man in his everyday life. The Church's liturgy and feasts in many areas reflect the four seasons of the year (spring, summer, fall and winter). The months of August, September, October and November are part of the harvest season, and as Christians we recall God's constant protection over his people and give thanksgiving for the year's harvest.

The September Ember Days were particularly focused on the end of the harvest season and thanksgiving to God for the season. Ember Days were three days (Wednesday, Friday and Saturday) set aside by the Church for prayer, fasting and almsgiving at the beginning of each of the four seasons of the year. The ember days fell after December 13, the feast of St. Lucy (winter), after the First Sunday of Lent (spring), after Pentecost Sunday (summer), and after September 14, the feast of the Exaltation of the Holy Cross (fall). These weeks were known as the *quattor tempora*, the "four seasons."

Since the late 5th century, the Ember Days were also the preferred dates for ordination of priests. So during these times the Church had a threefold focus: (1) sanctifying each new season by turning to God through prayer, fasting and almsgiving; (2) giving thanks to God for the various harvests of each season; and (3) praying for the newly ordained and for future vocations to the priesthood and religious life.

Since the reorganization of the Roman calendar in 1969 after the Second Vatican Council, Ember Days are still retained in principle, but how and when they are to be observed is at the discretion of each country's Episcopal Conference. There is no longer set Mass readings for the Ember Days in the Ordinary Rite.

Another harvest feast is September 29, the Feast of the Archangels Michael, Gabriel and Raphael. Before the revision of the calendar, this used to be only the feast of St. Michael. In many countries this day was referred to as "Michaelmas" and is celebrated with traditional foods and customs.

- By Jennifer Gregory Miller, 2003.

Explanation of Ember Days – Three days set apart for fasting, abstinence, and prayer during each of the four seasons of the year. They were the Wednesday, Friday and Saturday after St. Lucy (or Lucia, d. 304)(December 13), the First Sunday of Lent, Pentecost, and the feast of the Holy Cross (September 14). Since the revision of the Roman calendar in 1969, Ember Days are to be observed at the discretion of the National Conference of Bishops. Moreover, their observance may be extended beyond three days and even repeated during the year. Possibly occasioned by the agricultural feasts of ancient Rome, they cannot be observed by Christians for the sanctification of the different seasons of the year, and for obtaining God's blessing on the clergy to be ordained during the Ember-tides (Etym. Anglo-Saxon oemerge ashes.) – Modern Catholic Dictionary by John A. Hardon, SJ Doubleday 1980.

Excerpt <https://www.catholicculture.org/culture/liturgicalyear/overviews/months/09.cfm>

Franciscan Connections

NATIONAL FRATERNITY SFO

<https://secularfranciscansusa.org/>

LOS TRES CAMPAÑEROS REGIONAL

<http://lostrescompaneros.org/>

INTERNATIONAL FRATERNITY

<http://www.ciofs.org/>

FRANCISCAN RULE

<https://secularfranciscansusa.org/the-rule-of-the-secular-franciscan-order/>

GENERAL CONSTITUTIONS

<https://secularfranciscansusa.org/the-general-constitutions-of-the-secular-franciscan-order-2000/>

NAFRA STATUTES

https://secularfranciscansusa.org/wp-content/uploads/2017/12/OFS_National_Statutes_FINAL_07_24_13_OFS_withSignatures.pdf

NAFRA JUSTICE, PEACE &

INTEGRITY OF CREATION (JPIC)

<https://secularfranciscansusa.org/jpic/>

TAU – USA (SPRING 2018)

https://secularfranciscansusa.org/wp-content/uploads/Tau_USA_094_spr_18.pdf

VOX FRANCISCANA (WINTER 2017/18)

http://www.ciofs.org/portal/images/Circ_PD_F/VoxFranciscana/EN-Vox-Franciscana-Winter-2017-2018.pdf

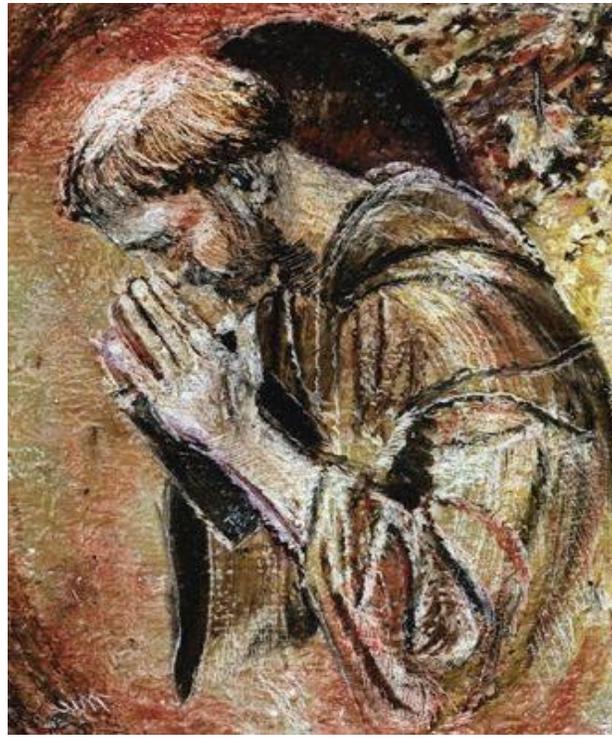
THE FRANCISCAN ARCHIVE

<https://franciscan-archive.org/index2.html>



PRAYERS FOR THE MONTH

Please remember all of our fraternity members in your prayers; for all those that are sick; for all those that are in need; for all those that are traveling for a safe journey there and back; for all those that may be conversing with Sister Death; for all those that are dealing with crisis and suffering in their lives; for all of the intentions we hold deep within our hearts; for all our loved ones and for all the souls in purgatory; for our communities; country and our world – may we add these to our prayers throughout the month.



“Go forth my soul, go forth without fear; for thou hast a good guide for thy journey. Go forth, for He who created thee hath sanctified thee, and protects thee always, and loveth thee with a love tender as that of a mother for her son. Blessed be Thou, Lord, for creating me!”

- St Clare of Assisi



The Admonitions of St. Francis

Chapter XVIII. On compassion for one's neighbor

Blessed (is) the man, who supports his neighbor during his frailty to the extent that he would want to be supported by him, if he falls into an exactly similar situation. • Blessed (is) the servant who renders all his goods to the Lord God, ³⁶ because he who has retained anything for himself "conceals" within himself "the money of his Lord" God (Mt 25: 18) and "what" he thought he "had, shall be born away from" him (Lk 8: 18).

Chapter XIII. On patience

"Blessed (are) the peacemakers, since they shall be called sons of God" (Mt 5: 9). The servant of God cannot know how much patience and humility he has in himself, while he is satisfied. • However when the time has come, that those who ought to satisfy him, do the contrary to him, as much patience and humility (is) there, that much he has and not more.

Translated from the Critical Latin Edition, edited by Fr. Kajetan Esser, O.F.M.



Franciscan Calendar – September – Seven Sorrows of Mary

01. Saint Giles
02. Blessed John Francis Burté and Companions
03. Saint Gregory the Great
04. Saint Rose of Viterbo
05. Saint Teresa of Calcutta
06. Blessed Claudio Granzotto
07. Blessed Frédéric Ozanam
08. Nativity of the Blessed Virgin Mary

Formation Meeting – Dining Room @ 10 am

09. Saint Peter Claver

Council Meeting – TV Room @ 12:30 pm

Fraternity Meeting – Chapel @ 2 pm

10. Saint Thomas of Villanova
11. Saint Cyprian
12. Most Holy Name of the Blessed Virgin Mary
13. Saint John Chrysostom
14. Exaltation of the Holy Cross
15. Our Lady of Sorrows

Formation Meeting – Dining Room @ 10 am

16. Saint Cornelius
17. Saint Robert Bellarmine
18. Saint Joseph of Cupertino
19. Saint Januarius
20. Saints Andrew Kim Taegon,
Paul Chong Hasang, and Companions
21. Saint Matthew
22. Saint Lorenzo Ruiz and Companions
24. Blessed John Henry Newman
25. Saints Louis Martin and Zélie Guerin
26. Blessed Paul VI
27. Saint Vincent de Paul
28. Saint Wenceslaus
29. Saints Michael, Gabriel and Raphael
30. Saint Jerome



CANDIDATES (GRP #2)

The Candidates next formation class will be Sat Sept. 8, at 10 AM in the dining room. We will be reviewing chapter in the Franciscan Journey book - Chapter 15 – Gospel, Conversion & Reconciliation - page 164.

CANDIDATES (GRP #1)

The Candidates next formation class will be Sat Sept. 15, at 10 AM in the dining room. We will be reviewing chapter in the Franciscan Journey book - Chapter 29 – Servant Leadership – page 310.



SAVE THE DATE

OCT 3RD – TRANSITUS

**NOV 3RD – RETREAT WITH
FR. LESTER BACH, OFM CAP**

ORDER FRANCISCAN SECULAR
ST. CLARE'S FRATERNITY

