



APRIL 2021

ST CLARE FRATERNITY

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MINISTER'S MESSAGE (PART 1)

Brothers and Sisters, as we continue our journey during Lent culminating with Easter and our proclamation "HE IS RISEN", I thought it appropriate to once again, as I shared last April, reflect on the following article from Jack Wintz, OFM which appeared in St. Anthony Messenger and published by Franciscan Media.



St. Francis: Inspired by the Cross

~ Jack Wintz, OFM

Francis of Assisi's "Prayer Before the Crucifix" does not start with "Woe is me" or some dark misery of the heart. Rather, it focuses on the glory and sublime beauty of God.

"Most High, glorious God": Just by saying the words in a spirit of praise, my heart grows lighter. I feel as though I'm swept up into the glorious presence of God! The prayer starts—as all prayer does well to start—with words of adoration.

Adoration has a way of lifting me out of my self-absorption and anxiety. Adoration itself helps enlighten the darkness of my heart.

I'm pleased that Francis uses the word *heart* rather than *mind* when he prays: "Enlighten the darkness of my heart." The word *mind* takes me too much into my head. And that is not the real Saint Francis. *Heart* is very much Saint Francis. *Heart* suggests the complexities of human love and the mystery of one's innermost yearning—with all its related joys and sorrows.

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 – First Saturday of the Month – Starting at 10 am in St Francis Village Dining Room
Formation Meetings – First Tuesday of the Month – Starting at 6:30 pm at St Frances Cabrini Parish

MINISTER'S MESSAGE (PART 2)

~ A Vision of Christ's Burning Love

Francis, of course, had a heart very much attuned to the mystery of God's overflowing love. Once, while praying in a solitary place, Francis had a vision of Christ looking at him from the cross with such intense and burning love that "his soul melted," according to his biographer, Saint Bonaventure (1221-1274). One can only believe that, after this soul-melting event, every time Francis prayed before a crucifix, he experienced a similar outpouring of God's incredible love.

And when Francis asks in his prayer, "Give me right faith," this right faith would somehow entail—or encapsulate—this same heart-transforming vision of God's overflowing love, a love whereby God holds nothing back from us! That's the kind of right faith that Francis—as well as you and I—requests in this prayer. And does not this right faith, which is the glorious core of God's self-revelation, enlighten the darkness of our hearts?

Next, we pray with Francis for the "sure hope" that flows from "right faith." And where is there a better place to find this sure hope than in the resurrection of Jesus? The disciples literally witnessed sure hope when the risen Christ appeared to them on that first Easter Sunday. I think especially of the Apostle Thomas in this regard. The risen Jesus so illumined this apostle's doubt-darkened heart that Thomas, in adoration, proclaimed without hesitation: "My Lord and my God!" (see John 20:28).

This enables Francis to respond to God's love with the same kind of total generosity. Francis further asks Christ to "fill me with understanding and knowledge that I may fulfill your command." This "command" is really God's glorious plan that all God's children persevere in the love of Christ and someday rise with Christ into God's loving embrace.

The San Damiano Cross

Franciscan documents of the 13th century indicate that the crucifix before which Saint Francis prayed this prayer was none other than the famous crucifix in the little chapel of San Damiano, near Assisi. This beloved crucifix, familiar to followers of Saint Francis worldwide, is known as the San Damiano Cross.

The body of Christ, as painted on this cross, is not bloody or twisted in anguish. Rather, his body is quite luminous, as if he were already risen, radiating the fullness of God. Instead of a crown of thorns, this image of Christ has a glorious halo. And his body with outstretched arms appears to be ascending to heaven. In short, the image clearly suggests the risen Jesus.



If, indeed, this was the image of Christ upon which Saint Francis was gazing as this prayer arose in his heart, it makes perfectly good sense that Francis would address Jesus as

*"Most High, glorious God!"
O glorious God of overflowing love,
enlighten the darkness of my heart!
Francis' Prayer Before the Crucifix
Most High, glorious God,
enlighten the darkness of my heart;
Give me right faith, sure hope, and perfect charity.
Fill me with understanding and knowledge,
that I may fulfill your command.*

Happy Easter! – Pax et Bonum,
Carmine

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/wp-content/uploads/2017/07/RULE.pdf>

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 GUIDELINES

<https://secularfranciscansusa.org/guidelines-forms-other-resources/>

TAU – USA (NATIONAL NEWSLETTER)

<https://secularfranciscansusa.org/tau-usa-newsletter/>

RITUAL OF THE SECULAR

FRANCISCAN ORDER

http://secularfranciscansusa.org/wp-content/uploads/Ritual_of_the_Secular_Franciscan_Order.pdf

THE FRANCISCAN ARCHIVE

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



THE SOUNDS OF HOLY WEEK – *Friar William DeBiase, OFM*

Simple sounds have a voice of their own, no need for words. Sounds penetrating the silence tell their own story. Sometimes a happy story, a child laughing; it may be a sad story, weeping. Hope may come into a heart engulfed in the darkness of despair by a wordless sound. All of these find flesh in the sounds of Holy Week. We listen in the silence to these sounds. The mystery unfolds in the depth of that silence.

The “Hosannas” of Palm Sunday have changed into the “Crucify him!” of Good Friday. The sounds of jubilation at welcoming the King have been silenced. How quickly sounds change, an autumn sky.

The whip whistling through the air and hitting the bare flesh.

Fresh stripes, more blood, it is our pain that makes the sound travel, no longer from the whipping post to ear, now the sound is a blanket capturing all in the pain of who they are.



Holy Week speaks to us about silent sounds. The sounds that travel mysteriously between hearts – between hearts so finely attuned to each other that words would only be a barrier. He looks at his mother through the blood of the thorned brow. She gazes at her son through tearful eyes. They speak to one another in the silent sound which only silence can hear. The sound of their shared silence makes them one.

Another sound, weeping women.

Through his own pain He hears their pain. Their sound opens the door to forgetting his own pain. Maybe this is the mystery of looking at others brings a freedom which we could never expect or even hope for.

The thud of the hammer, hammering, hammering the nails.

Each thud is another nail being hammered into her heart. She becomes deaf to the sound as the pain increases. The sounds of the nails have forged a union between her son and herself that goes beyond time.

It is finished.”

The worded sound coming from the depth of who he is. His task is finished. He has done what the father had willed for him, Only the sound of his mother and some other women weeping break the holy silence.

It will soon be Sunday morning. Women have come to the tomb to prepare his body. They are startled. The sound of running feet. A new sound fills the air. A sound which will never stop.

A sound which fills the universe: ***The Lord is Risen!***

This week's #FriarFriday reflection is by Friar William DeBiase, OFM. A missionary to Japan for 28 years and to the Holy Land for two years, Br. William now lives at [St. Francis Inn](#), a soup kitchen in the Kensington neighborhood of Philadelphia, Pa., and works part-time as a chaplain at a local hospital. (March 25, 2016)

<https://usfranciscans.org/2016/03/25/friarfriday-sounds-holy-week/>

#Friar Friday is a weekly Franciscan reflection from usfranciscans.org



Jesus, the Passion, and the Garden of Gethsemane – *Franciscan Media*

We speak of one section of the Gospels, that which narrates Jesus's life from the Last Supper until his death and burial, as chronicling his "passion." On Good Friday, the lector begins the Gospel reading with the words: "The Passion of Our Lord Jesus Christ According to John."

Why do we call Jesus's suffering just before his death his passion?

Generally, this is not properly understood. We tend to think that passion here refers to intense sufferings, as in "passionate suffering." This is not wrong, but it misses a key point. Passion comes from the Latin *passio* meaning passiveness, non-activity, absorbing something more than actively doing anything.

The "passion" of Jesus refers to that time in his life where his meaning for us is not defined by what he was doing but rather by what was being done to him. What is being said here?

The public life and ministry of Jesus can be divided into two distinct parts: Scholars estimate that Jesus spent about three years preaching and teaching before being put to death. For most of that time—in fact, for all of it except the last day—he was very much the doer: in command, the active one, teaching, healing, performing miracles, giving counsel, eating with sinners, debating with church authorities, and generally, by activities of every sort, inviting his contemporaries into the life of God. And he was busy. He is described at times as being so pressured by people that he didn't even have time to eat. For almost all of his public life Jesus was actively doing something.

However, from the moment he walks out of the Last Supper room and begins to pray in Gethsemane, all that activity stops. He is no longer the one who is doing things for others, but the one who is having things done to him. In the garden, they arrest him, bind his hands, lead him to the high priest, then take him to Pilate. He is beaten, humiliated, stripped of his clothes, and eventually nailed to a cross where he dies. This constitutes his "passion," that time in his life and ministry where he ceases to be the doer and becomes the one who has things done to him.

What is so remarkable about this is that our faith teaches us that we are saved more through Jesus's passion (his death and suffering) than through all of his activity of preaching and doing miracles. How does this work?

[The above is an excerpt from Franciscan Media – for the rest of the article – please go to the following link:](https://www.franciscanmedia.org/jesus-the-passion-and-the-garden-of-gethsemane/)

<https://www.franciscanmedia.org/jesus-the-passion-and-the-garden-of-gethsemane/>

Ronald Rolheiser, a Roman Catholic priest with the Missionary Oblates of Mary Immaculate, is an internationally renowned speaker and spiritual writer. His award-winning weekly column, "In Exile," is carried by more than 70 newspapers. He is the author of seven books, including the The Passion and the Cross (Franciscan Media) ISBN: 9781616368128.



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MONTH OF THE HOLY SPIRIT

The month of April (Overview - Calendar) is dedicated to the Holy Spirit. To believe in the Holy Spirit is to profess that the Holy Spirit is one of the persons of the Holy Trinity, consubstantial with the Father and the Son: "with the Father and the Son he is worshipped and glorified." (Catechism of the Catholic Church)

The Holy Spirit is the Person of Love in the life of God. He is also like a breath, an aspiration of infinite Love, from which we draw the breath of life.

On the day of Pentecost the Divine Spirit communicated such an abundance of life to the whole Church that to symbolize it "there came a sound from heaven, as of a violent wind coming, and it filled the whole house where they (the Apostles) were sitting."

But it is also for us that the Holy Spirit has come, for the group in the Cenacle represented the whole Church. The Holy Spirit came to remain with the Church forever. This is the promise of Jesus Himself. He dwells in the Church permanently and unfailingly, performing in it without ceasing His action of life-giving and sanctification. He establishes the Church infallibly in the truth. It is He Who makes the Church blossom forth with a marvelous supernatural fruitfulness, for He brings to life and full fruition in Virgins, Martyrs, and Confessors those heroic virtues which are one of the marks of true sanctity.

(The Mysteries of the Rosary, Dom Columba Marmion, O.S.B.)

EXCERPTS FROM https://www.catholicculture.org/culture/liturgicalyear/overviews/months/04_1.cfm



Gifts of the Holy Spirit

Wisdom
Understanding
Counsel
Fortitude
Knowledge
Piety
Fear of the Lord

Prayer to the Holy Spirit

Breathe in me, O Holy Spirit,
that my thoughts may all be holy.
Act in me, O Holy Spirit, that my work, too, may be holy.
Draw my heart, O Holy Spirit, that I love but what is holy.
Strengthen me, O Holy Spirit, to defend all that is holy.
Guard me, then, O Holy Spirit, that I always may be holy.

Amen.

(St. Augustine)

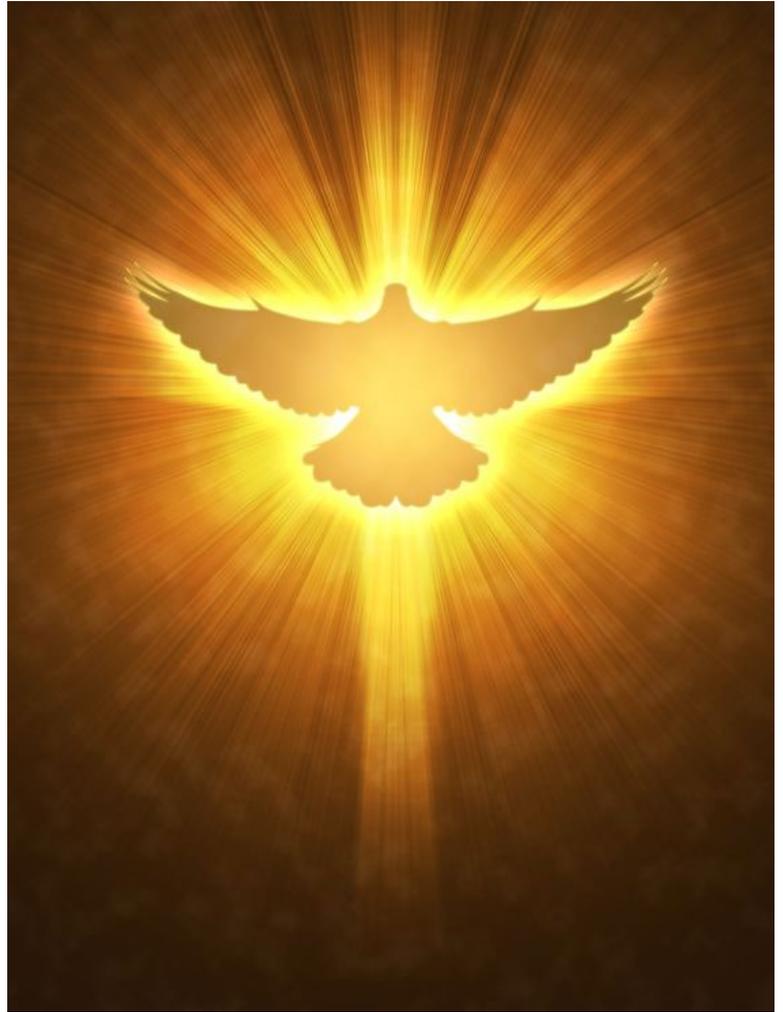
Fruits of the Holy Spirit

Charity Generosity
Joy Gentleness
Peace Faithfulness
Patience Modesty
Kindness Self-Control
Goodness Chastity

The Proper Name of the Holy Spirit

"Holy Spirit" is the proper name of the one whom we adore and glorify with the Father and the Son. The Church has received this name from the Lord and professes it in the Baptism of her new children.

The term "Spirit" translates the Hebrew word *ruah*, which in its primary sense, means breath, air, wind. Jesus indeed uses the sensory image of the wind to suggest to Nicodemus the transcendent newness of him who is personally God's breath, the divine Spirit. On the other hand, "Spirit" and "Holy" are divine attributes common to the three divine persons. By joining the two terms, Scripture, liturgy, and theological language designate the inexpressible person of the Holy Spirit, without any possible equivocation with other uses of the terms "spirit" and "holy."



Titles of the Holy Spirit

When he proclaims and promises the coming of the Holy Spirit, Jesus calls him the "Paraclete," literally, "he who is called to one's side," *ad-vocatus*. "Paraclete" is commonly translated by "consoler," and Jesus is the first consoler. The Lord also called the Holy Spirit "the Spirit of truth."

Besides the proper name of "Holy Spirit," which is most frequently used in the Acts of the Apostles and in the Epistles, we also find in St. Paul the titles: the Spirit of the promise, the Spirit of adoption, the Spirit of Christ, the Spirit of the Lord, and the Spirit of God — and, in St. Peter, the Spirit of glory.

Excerpted from the Catechism of the Catholic Church

EXCERPTS FROM https://www.catholicculture.org/culture/liturgicalyear/overviews/months/04_1.cfm



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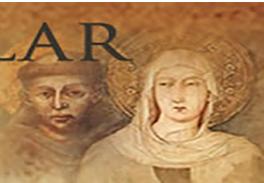
**WELCOME TO OUR NEW CANDIDATES
RITE OF ADMISSION
MARCH 14, 2021**



Pictured Terry Adams, Clemente DeLaCruz, Judy Donohue, Susan and Stan Urbanek (Not pictured Deacon Terry Howard)



***The Lord bless you and keep you.
May his face shine upon you and be gracious to you.
May he look upon you with kindness and give you his peace.
May the Lord bless you***



MEMORY LANE

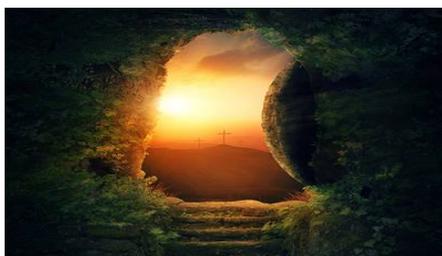
A Look Back at Candidate Admissions over the Last Four Years (Can you name the year?)



PRAYERS FOR THE MONTH

Please remember in your prayers Bob & Karen Frank’s daughter and granddaughter. Request for prayers for a friend of Jackie who has prostate cancer.

Please also remember all of our prayer request from prior month and keep our fraternity members in your prayers; for all those that are sick; for all those 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.



“Keep a clear eye toward life’s end. Do not forget your purpose and destiny as God’s creature. What you are in his sight is what you are and nothing more. Remember that when you leave this earth, you can take nothing that you have received...but only what you have given; a full heart enriched by honest service, love, sacrifice, and courage.”

~ St. Francis of Assisi



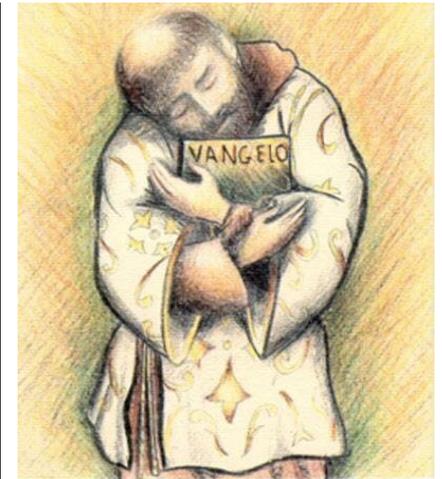
The Holy Father's Intentions for the Month of April 2021

Fundamental Rights

We pray for those who risk their lives while fighting for fundamental rights under dictatorships, authoritarian regimes and even in democracies in crisis.

Franciscan Calendar – April – Month of the Holy Spirit

01. Saint Hugh of Grenoble
02. Saint Francis of Paola
03. Saint Benedict the African
04. **Easter Sunday**
Saint Isidore of Seville
05. Saint Vincent Ferrer
06. Saint Crescentia Hoess
Formation Meeting – Granbury
07. Saint John Baptist de la Salle
08. Saint Julie Billiart
09. Saint Casilda
10. Saint Magdalen of Canossa
Formation Meeting – SFV
11. **Divine Mercy Sunday**
OFS Profession – 2 pm St Francis Village Chapel
Saint Stanislaus
12. Saint Teresa of Los Andes
13. Saint Martin I
14. Blessed Peter Gonzalez
15. Blessed Caesar de Bus
16. Saint Bernadette Soubirous
17. **Candidate Discernment Retreat**
Session 1 Friday evening; Sessions 2-4 Saturday (Zoom)
Saint Benedict Joseph Labre
18. Blessed James Oldo
19. Saint Gianna Beretta Molla
20. Saint Conrad of Parham
21. Saint Anselm
22. Saint Adalbert of Prague
23. Saint George
24. Saint Fidelis of Sigmaringen
25. Saint Mark
26. Saint Pedro de San José Betancur
27. Saint Louis Grignion de Montfort
28. Saint Peter Chanel
29. Saint Catherine of Siena
30. Saint Pius V



Some Formation meetings are in person following the diocese guidelines – others may still be meeting through Zoom. Check with your Formation facilitator for more information.

CANDIDATES II

Franciscan Journey book - Chapter 30 and Discernment Retreat. Please have read Saying Yes by the Retreat.

CANDIDATES III

Franciscan Journey book - Chapter 19.

