

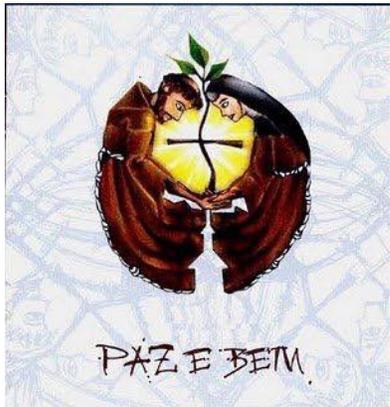
SEPTEMBER 2022



Our Lady of Sorrows

ST. CLARE SECULAR FRANCISCAN FRATERNITY, CROWLEY, TEXAS

(STCLAREOFS.COM)



“And loving one another with the charity of Christ, may the love you have in your hearts be shown outwardly in your deeds so that, compelled by such an example, the sisters may always grow in love of God and in Charity for one another.”

**~Clare of Assisi,
The Testament of Clare**



MINISTER’S MESSAGE ~ Carmine Esposito, OFS

“Our labor here is brief, but the reward is eternal. Do not be disturbed by the clamor of the world, which passes like a shadow. Do not let false delights of a deceptive world deceive you.” ~ Clare of Assisi

As I reflect on the quote from Clare, I am reminded of how easily distracted we can become by just living our daily lives.

We live at a time when news and information are available instantly through various social media. The delights and pleasures of the world are at our fingertips and can be as deceptive to us as we allow them to be. It is difficult to escape “the clamor of the world” as Clare puts it.

Yet, as Secular Franciscans, we are instructed to go from gospel to life and life to gospel.

We are not asked to isolate ourselves from the world, on the contrary, we are to live in the world and bring Christ to others.

Time in daily prayer and contemplation allow us to reduce the “noise” in our lives and remind us of what is most important.

Only then are we able to follow St. Francis and go from gospel to life and life to gospel.

We can also reduce our dependence on temporal goods and “false delights” by simplifying our lives and by being good stewards of the goods and talents we have received.

*Pax et Bonum,
Carmine*

Franciscan Focus



SEPTEMBER 2022 FOCUS - THE JOURNEYING

Looking at this upcoming profession, we will be harvesting in new members – but what exactly does that mean. The obvious of adding new members, but we are also adding in new persons and with each person – new talents and a new spirit.

Looking at a new spirit – we are or have been experiencing - is a new look into being a Franciscan through the eyes of our candidates. This new spirit brings forth new God given talents that each of us have been given and God gave us to share with each other.



A scripture passage that comes to mind regarding talents - *The Parable of the Talents* (Matthew 25:14-30) is the first one that comes to my mind, where the servant buried his talents and gained no interest/no profit.

God has given us many, many, many talents. Our responsibility is to use them for the betterment of Christ's Body – the Church. DISCOVER THEM! USE THEM! Don't bury them in the ground so no one profits. Don't hide your light (your talents) under a bushel (Matthew 5:15; Luke 11:33) – set it on a lampstand.

As members of this Franciscan family (fraternity, region, etc.), we need to share what and who we are and become what God has made us to be. I think of no better words to conclude than the scripture passage from the continuation of the above in Matthew 5:16: *Just so, your light must shine before others, that they may see your good deeds and glorify your heavenly Father.*

So, keep Terry, Deacon Terry, Clemente, Judy, Stan and Susan in your prayers on their upcoming profession on September 11th.



"In beautiful things St. Francis saw Beauty itself, and through His vestiges imprinted on creation he followed his Beloved everywhere, making from all things a ladder by which he could climb up and embrace Him who is utterly desirable." ~ Bonaventure

Franciscan Connections

NATIONAL FRATERNITY SFO
<https://secularfranciscansusa.org/>

LOS TRES CAMPAÑEROS - REGIONAL
<http://lostrescompaneros.org/>

INTERNATIONAL FRATERNITY
<http://www.ciofs.info/>

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

KEY DOCUMENTS OF THE ORDER & NATIONAL GUIDELINES
<https://secularfranciscansusa.org/guidelines-forms-other-resources/>

TAU – USA 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

COMMISSION ON FRANCISCAN INTELLECTUAL-SPIRITUAL TRADITION
<https://www.franciscantradition.org/>

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



Spiritual Assistant's Letter ~ Carol Lieser OFS

Letter to the Fraternity, September 2022

The Cross Remains a Constant for People of Faith Despite some History of Misuse

"We should glory in the cross of our Lord Jesus Christ, for he is our salvation, our life and our resurrection: through him we are saved and made free."

September 14 marks the Exultation of the Holy Cross. There is quite a history of twisting the cross away from Christ's love and making it a symbol of pain, division, hatred, racism, and turmoil. Before Christianity was permitted, it was seen as a religion for fools. Emperor Constantine following an experience in battle whereby painting a symbol of the cross on his warriors, the battle was won, he came to see Christianity as true and powerful. He issued the Edict of Milan in 313. This proclamation legalized Christianity and allowed for freedom of worship throughout the empire.

Constantine next had a large church, the Martyrium built over what was assumed to be the location of Jesus' tomb. The September date of that church's dedication came to be celebrated as the feast of the "Exaltation of the Cross." By the fifth century, the legend arose that pieces of crosses were uncovered by Constantine's mother, Helena, during excavations. Believers said a miraculous healing took place when a sick woman was touched with one piece, proof that it was a section of the actual cross of Christ.

The feast of the Exultation of the Cross has its roots in this time when the cross became an important part of Christian art and worship. The cross, once a shameful form of execution for criminals, had become a predominant symbol of Christ and Christianity. For Christians, the cross had deep meaning. They understood Christ's death on the cross to be "completed" by God's raising him from the dead three days later. This Resurrection was a sign of Christ's "victory" over sin and death and a symbol of eternal life.



From the sixth century through the early Middle Ages, artistic representations of the Crucifixion became more common. Public veneration of the cross on Good Friday became increasingly common outside of the Holy Land, and this ritual is noted to be observed in Rome since the eighth century.

During the Reformation, Protestant churches rejected the use of the crucifix. In their view, it was a human "invention," not in frequent use in the primitive church. They claimed the crucifix had become the object of idolatrous Catholic veneration and used other versions of a plain cross instead.

But even before that, the cross was used in a divisive way. During the High Middle Ages, the cross became connected with a series of religious wars waged from Christian Europe to liberate the Holy Land from the grasp of Muslim rulers. Those who chose to go, and fight wore a special garment, marked with a cross, over their daily clothes. They had "taken the cross" and came to be called "Crusaders." Of all the Crusades, only the first one



in the late 11th century really accomplished its objective. These Crusaders conquered Jerusalem in a bloody battle that did not spare women and children in the effort to rid the city of “infidels.” The Crusades also sparked waves of active hostility toward European Jews, resulting in outbreaks of violence against Jewish communities for centuries.

Later the cross was also literally taken up by activists demonstrating against social advances. For example, the Ku Klux Klan, as part of their terror campaign, would often burn plain wooden crosses at meetings or on the lawns of African Americans, Jews or Catholics.

A few decades later, Adolf Hitler’s quest for German expansionism and persecution of Jews, based on his belief in the superiority of the “Aryan race,” came to be crystallized in the sign of the swastika. Originally a religious symbol from India, it had for centuries been used in Christian iconography as one of many artistic expressions of the cross.

Through all this history, Catholics have held to their belief in the cross. The Feast of the Holy Cross focuses on the meaning of the cross as a powerful sign of divine love and salvation for early Christians. It is tragic that the cross has also been twisted into such vivid signs of hatred and intolerance.

In your next opportunity to pray before the crucifix, reflect on the history and the meaning of the Cross. How do you think of the Cross? What does the Cross mean for you? Does the cross alter the way you live and are present to others? Do you think there was a place for all this twisted use of the Cross? How might you explain this misuse of the Cross to others? Why do you suppose the Cross remains a symbol of hope and compassion to God’s people?

St. Francis before the crucifix prayed:

*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."*

Heart is very much St. Francis. Heart suggests the complexities of human love and the mystery of one’s innermost longing—with all its related joys and sorrows.

The heart of Francis was very much attuned to the full 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

burning love that “his soul melted,” according to his biographer, St. Bonaventure (1221-1274). We can only believe that, after this soul-melting event, every time Francis prayed before a crucifix, he would re-experience a similar outpouring of God’s incredible love.

This is my personal desire: to see the cross given through Christ’s suffering and His great love for me and all of us, so that I too may melt into my Savior’s love for me. I pray for such melting and that in this melting, I may bless and give thanks to God and share such love with all people.

Peace and All Good, Brothers and Sisters!

St Francis of Assisi, pray for us!

Mary, our mother, pray for us.

Blessed Exultation of the Cross.

Carol Lieser ofS

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PRAYERS FOR OUR LADY OF SORROWS

In Honor of the Sorrows of the Blessed Virgin Mary

O most holy and afflicted Virgin! Queen of Martyrs! thou who didst stand motionless beneath the Cross, witnessing the agony of thy expiring Son--through the unceasing sufferings of thy life of sorrow, and the bliss which now more than amply repays thee for thy past trials, look down with a mother's tenderness and pity on me, who kneel before thee to venerate thy dolors, and place my requests, with filial confidence, in the sanctuary of thy wounded heart; present them, I beseech thee, on my behalf, to Jesus Christ, through the merits of His own most sacred death and passion, together with thy sufferings at the foot of the cross, and through the united efficacy of both obtain the grant of my present petition. To whom shall I resort in my wants and miseries if not to thee, O Mother of Mercy, who, having so deeply drunk of the chalice of thy Son, canst compassionate the woes of those who still sigh in the land of exile? Offer for me to my Savior one drop of the Blood which flowed from His sacred veins, one of the tears which trickled from His divine eyes, one of the sighs which rent His adorable Heart. O refuge of the universe and hope of the whole world, do not reject my humble prayer, but graciously obtain the grant of my petition.

To the Mother of Sorrows

Most holy Virgin and Mother, whose soul was pierced by a sword of sorrow in the Passion of thy divine Son, and who in His glorious Resurrection wast filled with never-ending joy at His triumph; obtain for us who call upon thee, so to be partakers in the adversities of Holy Church and the sorrows of the Sovereign Pontiff, as to be found worthy to rejoice with them in the consolation for which we pray, in the charity and peace of the same Christ our Lord. Amen.

Mary Most Sorrowful

Mary most sorrowful, Mother of Christians, pray for us.

To Our Lady of Sorrows

Mary, most holy Virgin and Queen of Martyrs, accept the sincere homage of my filial affection. Into thy heart, pierced by so many swords, do thou welcome my poor soul. Receive it as the companion of thy sorrows at the foot of the Cross, on which Jesus died for the redemption of the world. With thee, O sorrowful Virgin, I will gladly suffer all the trials, contradictions, and infirmities which it shall please our Lord to send me. I offer them all to thee in memory of thy sorrows, so that every thought of my mind, and every beat of my heart may be an act of compassion and of love for thee. And do thou, sweet Mother, have pity on me, reconcile me to thy divine Son Jesus, keep me in His grace, and assist me in my last agony, so that I may be able to meet thee in heaven and sing thy glories.



EXCERPT: <https://www.learnreligions.com/prayers-for-september-542771>



PRAYER TO OUR LADY OF SORROWS

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.

~ *St Bonaventure*

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*.



The Essence of Marian Devotion

by Fr. Matthias M. Sasko F.I. | [Articles](#), [Writings](#)

Introduction

In the following letter, St. Maximilian, writing from the City of the Immaculate in Japan, answers a series of spiritual questions sent to him by br. Mateusz Spolitakiewicz from Niepokalanów in Poland.

Not being able at all times to feel, to understand, or to remember Our Lady's Maternal Mediation in his own spiritual life was troubling the brother – to the point of his speaking of "nightmarish thoughts" which he had to struggle with.

St. Maximilian's main emphasis in his reply is on the essence of the love of God being in the will, not in our emotions. The peace that Marian devotion engenders in a soul truly and unlimitedly consecrated to Her comes from its wanting to belong to Jesus through Mary – not from understanding, remembering, or feeling it.

Our Lady's role as Mediatrix is a "lofty truth." With our human minds we are not able to fully grasp it. Even less so is our imagination capable of depicting it in any satisfactory way. But despite this our limitation, it is necessary not to ever lose peace. Turmoil does not come from God, the Saint reminds us, as he often does in his writings and conferences. God knows of all the limitations we are subject to.

What is essential is wanting in all things to fulfill the Will of Our Lord; wanting to receive grace in the way in which He Himself wants us to receive it. If we desire this, then at all times and in all that we do we are going to Jesus through Mary, whether we realize it or not. If we desire this, then we belong to Immaculate at all times, and through Her at all times we belong to Jesus. We might not feel anything, we might not understand completely[1], we might not even remember this at all times – but these are all just limits of our human condition. Things do not change because of our limited understanding of them.

A humble soul will soon enough realize the truth of this on its own: "he will notice... that he strives to fulfill the Will of God ever more perfectly; to correct himself ever more of infidelities against this Holy Will. And he will notice more and more peace even amidst tempests..." He will learn and become personally convinced "that he who belongs to the Immaculate will not perish, but the more that he will be Hers, the more he will belong to Jesus..."

While on earth we must trustingly and lovingly accept our humble and limited condition of little children of Our Blessed

Mother – strive to love Her, and then let Her do the rest. Only when we attain the fulfillment of all desire in heaven will we understand completely, as St. Paul reminds us: "When I was a child, I used to talk as a child, think as a child, reason as a child ... At present we see indistinctly, as in a mirror, but then face to face. At present I know partially; then I shall know fully, as I am fully known" (1Cor 13:11-12).

Letter of St. Maximilian Kolbe to Bro. Mateusz Spolitakiewicz, October 10, 1935

J[esus] M[ary] J[oseph] F[rancis]

Nagasaki, 10 October 1935

Dear Child,

I'll answer you following the order of your letter, with a heavy delay, however, because I have a lot of work.

I read your letter not just once, but several times and I understand you thoroughly [...]



You write: "I cannot reconcile these two things in my soul, namely loving Jesus and Mary at the same time." And were you able to love your father and mother at the same time? And in addition to that your brothers and sisters as well? Surely, our aim is God, the Most Holy Trinity, but this does not impede us from loving God the Father as God the Father, God the Son as God the Son, the Most Holy Spirit as the Most Holy Spirit, Jesus as Jesus, the Mother of God as the Mother of God and one's own father, and mother, and relatives, and the Angels, and the Saints, and all men. And clearly not one after the other, but everyone at the same time. It is just that we can't think about everyone at the same time, but this does not impede truly loving everyone and at the same time.

You write: "I go before the tabernacle, I speak with Jesus, etc." and you ask: "And where is Mary? She without whom it is difficult to approach Jesus...? She who is the shortest way?" I have to add here that not only is it "difficult," but it is not possible to approach Jesus without Mary. Why? Without even mentioning the fact that it is She who gave birth and brought Jesus up for us, approaching Jesus is without a doubt a grace, and all graces come to us through Her, just as Our Lord Himself came through Her. Here perhaps you will say: Well, can I speak directly with Jesus then, when I'm not thinking of Mary? My dear, it is not a matter of feeling or thinking, but of the very fact that this is the way things are, even though this might not come into your mind at all. If you really love Our Lord, then above all you try to fulfill His Will in everything, and to receive grace in the way in which He Himself has established. Being so disposed, with all ease you can and should turn to the Most Sacred Heart of Jesus, being convinced that you will receive everything. If, however, someone were to say to himself: "I don't need any mediation, I don't need the Blessed Mother, I can honor and worship the Sacred Heart of



Letter of St. Maximilian Kolbe to Bro. Mateusz Spolitakiewicz, October 10, 1935 (Continued)

God myself and obtain what I need” – would not Our Lord rightly reject him for such unbearable pride?

You write: “She must receive something from me as well, She must be my breath, by means of Her I must live, I must consecrate myself entirely to Her, think of Her... But – but Jesus is the source of grace and Love, He invites us to Himself, He gives Himself in Holy Communion – Mary only helps in this.” My dear, clearly, the source of all good, in any order, whether natural or supernatural (that is of grace), is God the Father, who through the Son and the Holy Spirit is always working, that is the Most Holy Trinity. It is true that the only Mediator to the Father is the Incarnate Son, Jesus Christ, God and man together, through whom our homage given to the Father turns from human into divine, from finite into one of infinite value, and thus truly worthy of the majesty of the Father. It is true that we love the Father in the Son, in Jesus Christ, and to Him we must give all our love, in order that in Him and through Him all our love might be received by the Father. But it is not any less true that our acts, be they even as holy as possible, are not without blemish, and if we want to offer them to Our Lord pure and immaculate, we must direct them straight to Her who alone is Immaculate, and give them to Her as Her property, so that as Her own property She might give them to Her Son. Then they will become without blemish, immaculate. Having then received an infinite value through the Divinity of Jesus they will worthily honor God.

The response to these graces, which through the Son and the Most Holy Spirit have flowed down upon the creature, return to God by the same way, i.e. through the Holy Spirit and the Son, that is through the Immaculate Spouse of the Most Holy Spirit and through Jesus hypostatically united with the nature of the Son [2].

And in practice? My child, you can even be completely unaware of these beautiful truths, you can not understand them, you can completely not remember them, or not be able to imagine them humanly by means of your finite mind and imagination; if you want to always fulfill the will of God (that is the Will of Jesus, that is the Will of the Immaculate) then you can give yourself freely to all the devotions to which you feel drawn.

Indeed, precisely because we have given ourselves without limits to the Immaculate, despite our evils we approach the Most Sacred Heart of God with all the greater confidence.

In reality, then, we are completely and totally, and exclusively consecrated to the Immaculate with all our actions, and then in Her and through Her completely, totally and exclusively to Our

Lord; in Him lastly and through Him completely, totally and exclusively to our Father in heaven[3].

Without even thinking of this at all, not even feeling it, we can freely give ourselves to any devotion approved by the Holy Church.

The essence of the love of God, however, will always be not feeling, not memory, not thinking, understanding, imagining, but solely fulfilling in every moment of our lives the Will of God and resigning ourselves completely to this Will. All devotions then have as their aim helping us to fulfill this same Will of God.



You write further: “Just as you cannot approach the Father – or rather to do so would be to show a lack of respect – without the mediation of Jesus, in a similar way it is not fitting to approach Jesus without Mary.” – “Hence I cannot speak with Jesus heart to Heart...” You can, just do not forget about Mary[4]. “Whereas I cannot give my attention to both at the same time.” From the previous explanations you will draw the answer that you can tranquilly forget and give your attention [but] not to many at the same time, because God alone thinks of everything at the same time[5]. There will be no lack of respect either in directly and freely turning to the Father if you belong to Jesus, nor to Jesus if you belong to the Immaculate, but to do this it is not necessary to remember it – it suffices that that’s simply the way things are.

You write that you would like to “love one thing alone and be immersed in it.” Clearly, our Father in heaven is the One in whom we are to be immersed, but we will not be able to do this without the Son and the Mother, because we’re finite, and sinners.

“Nightmarish thoughts,” you write. My dear, these are lofty things and we, with our human minds, and even less so with out imagination, often are not able to arrive at understanding them, but for this reason too, it is necessary not to ever lose peace. God is a God of peace. Turmoil does not come from God...

It seems that I’ve gone through your whole letter now.

Your difficulty comes from the fact that you confuse feeling, remembering or understanding with the will. If only our will wants everything to be according to the Will of God, then by that very same fact it is so, even if we were not to understand or remember this, nor to feel it. At a given moment we can think of one thing alone, develop our feelings in one direction alone. Give yourself freely then to the devotion which at a given moment you’re drawn by, but remember that the essence of the love of God lies exclusively in fulfilling the Will of God in every moment. The more difficult this fulfillment will be, the more disgust and repugnance [we have to overcome], the greater will the manifestation of love be. But not even these

Franciscan Highlights



Letter of St. Maximilian Kolbe to Bro. Matusz Spolita-kiewicz, October 10, 1935 (continued)

difficulties belong to the essence [of love], and without them there can be an equal love. They serve only to manifest this love.

The fact that one consecrated totally and unlimitedly to the Immaculate, though he knows that he belongs to Her, even though he might not think of it, when going to visit Our Lord in the Most Blessed Sacrament, often explicitly gives the whole visit to the Immaculate just the same, be it even by means of just one [invocation] “Mary,” is another matter; he knows that in such a way he will bring to Our Lord the greatest possible pleasure, that then all the more She performs this visit in him and through him and he in Her and through Her.

Similarly, there is no better preparation for Holy Communion than that of giving the whole matter to the Immaculate (at the same time doing everything we can on our part, of course). She will prepare our hearts in the best way and we will be certain that we will procure Our Lord the height of happiness, that in such a way we will show Him the greatest love. And similarly in many other activities. I repeat though: even without at the present moment giving ourselves [to the Immaculate] we still belong to Her, because we have consecrated ourselves to Her and we have never revoked it.

One more thing. Our Lord has said that we will know a tree by its fruits [cf. Mt 7:20]. If something then causes you confusion, and all the more – as you write – if it was the cause of a cooling of fervor, then certainly it does not come from God. Hence all of this lack of peace is heavily suspect and it is necessary to always strive for fidelity in fulfilling the Will of God, even in the smallest things, and for peace. Our Lord has also said: “My peace I leave you, my peace I give you” [Jn 14:27].

If on the other hand something were to detract you from Our Lady under whatever pretense, even if for the sake of a higher devotion, take it as a suspect ploy, though it seem to be ever so holy.

In Her and through Her we certainly arrive at the Heart of Jesus, but without Her (according to the above meaning [of without Her]) everything is only a deception of Satan calculated to leading a soul to ruin. A beautiful illustration of this is the vision of St. Francis of the two ladders, the red and the white, which the brothers were climbing to heaven...[6]

May the Immaculate hold you ever closer to Her Immaculate Heart.

Br. Maximilian Ma. Kolbe



PS – Whatever might be written anywhere else, be sure[7] that he who belongs to the Immaculate will not perish, but the more that he will be Hers, the more he will belong to Jesus, and to the Father. Whether he feels this or not, or whether he is even unaware of it, is a different matter. He will notice, however, that he strives to fulfill the Will of God ever more perfectly; to correct himself more and more of his infidelities against this Holy Will. And even amidst tempests he will enjoy ever greater peace. In Her time, She will gradually reveal to him all the secrets of the Heart of Jesus. And he will become a child of Our Lord. His soul will become a spouse of Jesus, his Older Brother, under the loving care of Mary, their Mother, and of their Father in heaven. But the soul must not lunge [at this goal], but must let itself be guided humbly and in peace.

Footnotes

[1] – It is important to note and remember always that though our faith surpasses our intellects, it never contradicts them. The truths of faith, all truths of faith, are understandable, though our finite human intellects might not be able to understand them fully. We will never find in the truths of faith any contradiction, though we will find in them difficulties which a human intellect inevitably runs into when faced with divine truths.

[2] – In theology the hypostatic union means the union of two natures, the Divine and the human, in the one Divine Person of Jesus Christ. In other words, in virtue of the hypostatic union Jesus Christ is one Divine Person with two natures, the human and the Divine, hence He is true God and true man.

[3] – By belonging to the Immaculate with the will, we see illumined by a Marian light the words of St. Paul: “... all things are yours... and you are Christ’s, and Christ is God’s” (1Cor 3: 21-22); whatever devotion we embrace, because we belong to the Immaculate, it leads us to our Father in heaven by the same path – all things are ours, and we are Hers, and She is Christ’s, and Christ is God’s.

[4] – That is do not exclude Her – St. Maximilian emphasizes throughout this letter that our minds and memories are unable to attend to two different objects at the same time; what is essential is never deliberately excluding Our Lady’s mediation, even if we cannot recall it at every moment, either because we’re thinking of something else (e.g. Jesus Himself) or because we cannot understand it completely (e.g. we cannot find the theological explanation for Our Lady’s mediation in a particular situation).

[5] – St. Maximilian’s sense here is: Without anxiety or scruple give your full attention to the one object your attention can handle at a given moment – it’s impossible to try to fix your attention on two things at once, even in prayer; neither Jesus nor Mary are deliberately excluded or offended in this way.

[6] – From *The Little Flowers of Saint Francis*.

[7] – In the original, St. Maximilian underlined this word three times.

Excerpt: <https://saintmaximiliankolbe.com/the-essence-of-marian-devotion/>

Franciscan Living



What are the 4 Franciscan values?

The four Franciscan values are:

- Live Lovingly.
- Proclaim Joy and Hope.
- Be Living Instruments of Peace.
- Care for Creation.

Yet today's new world (post-pandemic or at least transitioning there) has left us confused due to one word – *an action word* – that causes us all sorts of consternation – “**Change**”.

Everything seems to be *topsy-turvy*. People who we would have thought had what we used to call “common sense” – no longer adhere to that format. Simple commandments we learned and thought they were written in stone – now are bent to the whims of popular interpretation.

So why is this happening?
What created/caused these changes?

For some, it is as simple as that evil or darkness is becoming more and more dark, and prominent. Therefore, the light must become brighter.

We listen to media and are experiencing change that this format we trusted for years has changed and uses opinion rather than facts as we have been raised to believe.

So how can we live lovingly?
Where is our joy and hope?

This is a question each of us has to answer on our own – for each of our journeys are unique and what “makes us” is unique – our lives – our experiences – our choices – our conscience.

Our conscience – so what is that anyway?
It's not the age old image of an angel and a devil on either of our shoulders.



From the USCCB: **What is conscience?**

God creates us with a capacity to know and love him, and we have a natural desire to seek the truth about him....

Conscience helps us hear the voice of God; it helps us recognize the truth about God and the truth about how we ought to live. Conscience is "a judgment of reason"[1] by which we determine whether an action is right or wrong. [1] Catechism of the Catholic Church, 2nd. ed., 1778.

So now, we have something else to think about – maybe another insight to understanding where some people are today. Maybe their decisions are coming from what they formed as a conscience throughout their lives.

In a discussion with a priest recently, we delved into the topic of sin. In our discussion, he mentioned that some people who come to confession after many years from their last confession – cannot think of any sins. I'm summarizing our conversation here, but the point is that in their lives – they did not develop their consciences.

One retreat presenter called it – *a malformed conscience*.

So how did we get there?
What happened to cause this?

From my viewpoint, I would say lack of catechetical training – from various/numerous sources.

Finger pointing can go from parents to CCD teachers to the pastors to the church – etc. etc. etc.

As Franciscans, we are called to live the Gospel, to live lovingly.

An old idiom “walk a mile in someone else's shoes” – comes into play here.

Learning to try and understand the other and accept as best we can. We are not perfect, but we should strive for understanding.

We should strive to meet everyone on the same level and treat them as such.

When all else fails – God gave us a powerful weapon – “**prayer**”.



Prayers & Praises



- **For prayers for healing, recovery and other graces needed in their lives for:**

Ray Cook, Delia Rogers, Angie Colvin, David Klein, Lunsford family, Bob Wittman, Alfonso Lopez, Judy Donohue, Doris Flynn, S. Ward, Lynnette Solomon, Angie Colvin, Naomi Tighe, Jillian & Harper, Veronica Guerra, Ninfa Guerra & her 2 sons, Carlos Oviedo, Emy Garcia, Perfecto Solis, Dayle Brewer, Sally Nolan, Mary Conger, Pam Nolan, Vicky Stafford, Jean Kelsey, Rena Roberts, Charlie and Marilyn Chase, Randy and Jan Redus, Carol Lieser, John Barry and son-in-law with Covid, Jean Cate – special intentions, Incarnate Word Sister Mary Paul, Candy Dench, Joe S.'s neighbors' two sons, our priests, deacons & seminarians, and other unnamed prayer requests.

- **For healing from cancer:** Brother Ed Arambasich, OFM, Stephen Ward, Johnny Allen, Debbie Biles, Angie Colvin, Mary Frances, Mike Laird and all those not mentioned needing prayers.

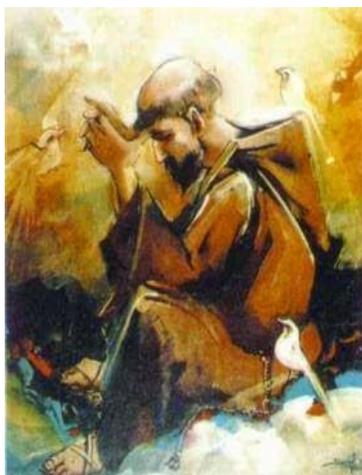
- **For repose of souls of:** Ryan Rudolph, Nelda Matthews (mother of Evelyn Leinan) Ramsie Martin, OFS, Mary (Betty) Haake (mother of Patty Lovell), Leta Sykes, Joseph Ernst (father of our National Minister Jan Parker OFS), Rose Mildred Harvey, Tony Vasquez, David Cate, John Paul Adams, Vince Staszak, OFS, Robert Solomon, Randy Miller, Sarah Solis, Tim Henson, Charles Vasquez, Jerry Cahan, Gary Barksdale, Joe Landis, our deceased Franciscan brothers and sisters, and those not mentioned on our list but in our hearts and for their families.

- For strength to those in our world, especially in the Ukraine undergoing war, crisis or persecution – to maintain through the battle.

- Prayers for the end of abortion respecting all life from conception to natural death in all our states.

- Prayers for Pope Francis, all his shepherds and all clergy.

- For our sisters and brothers in other fraternities, especially those struggling with life.



- For all families to return to church and hear God's call and have a fuller relationship with God; and for the intentions of all the present and former fraternity members and their families not mentioned.

- Praise that Deborah Pettie's daughter is cancer free !!!!

- Praise for the recognition of life as we have preached and prayers for protection to those who would be harmed over this. Saint Michael and ye heavenly host – guard them and protect them in Jesus' name we ask and pray.

- Praises to the Holy Trinity – Father – Son & Holy Spirit – for the gift of life and the daily graces we always receive.

THE HOLY FATHER'S INTENTIONS FOR SEPTEMBER 2022

Abolition of the Death Penalty

We pray that the death
penalty, which attacks
the dignity of the human
person, may be legally
abolished in every
country

Franciscan Calendar



September – Our Lady of Sorrows

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

Formation - Granbury

07. Blessed Frédéric Ozanam
08. Nativity of the Blessed Virgin Mary
09. Saint Peter Claver
10. Saint Thomas of Villanova
11. Saint Cyprian



Profession – St Francis Village Chapel - @ 2 pm

12. Most Holy Name of the Blessed Virgin Mary
13. Saint John Chrysostom
14. **Exaltation of the Holy Cross**
15. Our Lady of Sorrows
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
23. Saint Pio of Pietrelcina
24. Blessed John Henry Newman
25. Saints Louis Martin and Zélie Guerin
26. Blessed Paul VI

Granbury Cell Meeting @ 2 pm

27. Saint Vincent de Paul
28. Saint Wenceslaus
29. Saints Michael, Gabriel and Raphael
30. Saint Jerome

BIRTHDAYS: Gail McAllister Sept 12
Mike Pierson, Sept 20

PROFESSIONS: Sep 12th
Jean Cate, Mona Edwards, Patty Lovell,
Celia & Robert Whittman

FORMATION

GRANBURY GROUP

Group's next formation class will be Tuesday September 6 covering Chapter 4 of the Journey.



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