



Fraternity

Ordo Franciscanus Saecularis

www.immaculatasfo.org

Reflections

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Fraternity meets first Sunday of the Month, 2:00pm to 4:00pm, Saint Andrew, Ft Worth, TX 76109
Inquirer / Candidate Formation Second Saturday from 11:00pm to 12:30pm, Saint Andrew, Ft Worth 76109

Immaculata Fraternity is a local fraternity of the Three Companions Region – www.lostrescompaneros.org



IMMACULATA FRATERNITY, OFS

May, 2017

VOL XIII ISSUE V



O my Jesus, forgive us our sins, save us from the fires of hell, lead all souls to Heaven, especially those most in need of Thy mercy. Amen.

Immaculata
Fraternity OFS

3312 Dryden Road
Fort Worth, TX 76109-3798

PRAYING THE CROWN ROSARY

Taken from "A Handbook of Catholic Sacramentals"
by Ann Ball, published by Our Sunday Visitor.
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The Franciscan Crown, or the Rosary of the Seven Joys of the Blessed Virgin Mary, is an ancient sacramental treasured by the Franciscan order. Father Luke Wadding, a well-known Franciscan historian, dates the inception of this chaplet to 1422, the entrance date into the novitiate of the order of an unnamed pious young man. This young devotee of Mary had been accustomed, before his entrance, to decorate a statue of the Virgin with crowns of fresh flowers. This practice was forbidden to him in the novitiate, and fearing a lack of devotion to his Queen, he determined to leave the order.

In a vision, Our Lady appeared to him and told him, "Do not be sad and cast down, my son, because you are no longer permitted to place wreaths of flowers on my statue. I will teach you to change this pious practice into one that will be far more pleasing to me and far more meritorious to your soul. In place of the flowers that soon wither and cannot always be found, you can weave for me a crown from the flowers of your prayers that will always remain fresh."

Thereupon, Our Lady requested the young friar to say one Our Father and ten Hail Mary's in honor of seven joyous occasions in her life: (1) the Annunciation, (2) the Visitation, (3) the birth of Christ, (4) the adoration of the Magi, (5) the finding of Jesus in the Temple, (6) the resurrection of Our Lord, and (7) the Assumption of the Blessed Virgin into Heaven.

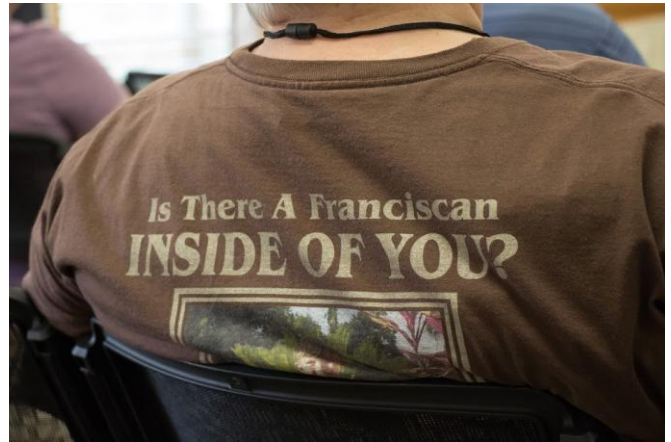
As the vision faded, the overjoyed novice began to recite the prayers as she had instructed him to do. While he was devoutly praying, the novice master passed by and saw an angel weaving a wreath of roses. After every tenth rose, he inserted a golden lily. When the wreath was finished, the angel placed it on the head of the praying novice.

The novice master demanded under holy obedience that the novice explain to him the meaning of the vision. The novice complied, and the novice master was so impressed with what he had heard that he immediately told his brother friars. The practice of reciting the Crown of the Seven Joys soon spread to the entire Order.

In later years, two Hail Mary's were added to make the total of the Hail Marys equal to seventy-two, the number of years that Our Lady is said by Franciscans to have lived on earth. A final Hail Mary and Our Father were added for the intention of the Pope. In the twentieth century, it has become customary to add a profession of faith such as the Apostles' Creed to the recitation of this crown. Additionally, since 1968 it has become customary to combine the former third and fourth mysteries and to add two other combined mysteries as the meditation for the fourth decade—the presentation of Jesus in the Temple and the purification of the Blessed Virgin.

***Come join Immaculata Fraternity as we
pray the Crown Rosary to honor Mary
at our meeting Sunday, May 7.***

Secular Franciscan The way of Life



***Immaculata Fraternity will now be
meeting the First Sunday of every
month at 2:00pm upstairs in the
Parish Hall. We welcome you to
come and join in prayer, formation
and fellowship!***

Immaculata Fraternity

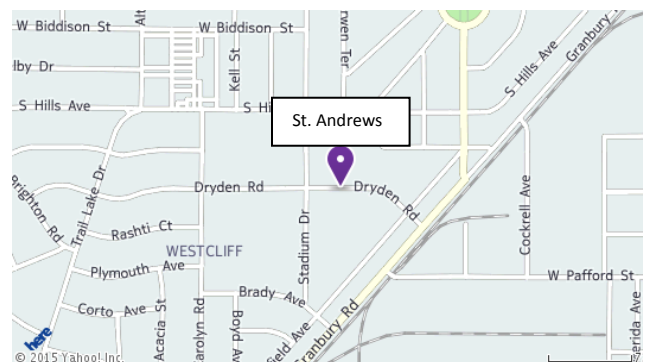
Come and see!

Every first Sunday, 2:00PM

May 7

June 4

St. Andrew Catholic Parish,
3314 Dryden Rd
Fort Worth, TX
ofs@standrewcc.org



The 100th Anniversary of Our Lady of Fatima

May 13 is the anniversary of the apparition of Our Lady to three shepherd children in the small village of Fatima in Portugal in 1917. She appeared six times to Lucia, 9, and her cousins Francisco, 8, and his sister Jacinta, 6, between May 13, 1917 and October 13, 1917.

The story of Fatima begins in 1916, when, against the backdrop of the First World War which had introduced Europe to the most horrific and powerful forms of warfare yet seen, and a year before the Communist revolution would plunge Russia and later Eastern Europe into six decades of oppression under militant atheistic governments, a resplendent figure appeared to the three children who were in the field tending the family sheep. “I am the Angel of Peace,” said the figure, who appeared to them two more times that year exhorting them to accept the sufferings that the Lord allowed them to undergo as an act of reparation for the sins which offend Him, and to pray constantly for the conversion of sinners.

Then, on the 13th day of the month of Our Lady, May 1917, an apparition of ‘a woman all in white, more brilliant than the sun’ presented itself to the three children saying “Please don’t be afraid of me, I’m not going to harm you.” Lucia asked her where she came from and she responded, “I come from Heaven.” The woman wore a white mantle edged with gold and held a rosary in her hand. The woman asked them to pray and devote themselves to the Holy Trinity and to “say the Rosary every day, to bring peace to the world and an end to the war.”

She also revealed that the children would suffer, especially from the unbelief of their friends and families, and that the two younger children, Francisco and Jacinta would be taken to Heaven very soon but Lucia would live longer in order to spread her message and devotion to the Immaculate Heart.

In the last apparition the woman revealed her name in response to Lucia’s question: “I am the Lady of the Rosary.” That same day, 70,000 people had turned out to witness the apparition, following a promise by the woman that she would show the people that the apparitions were true. They saw the sun make three circles and move around the sky in an incredible zigzag movement in a manner which left no doubt in their minds about the veracity of the apparitions. By 1930 the Bishop had approved of the apparitions and they have been approved by the Church as authentic.

The messages Our Lady imparted during the apparitions to the children concerned the violent trials that would afflict the world by means of war, starvation, and the persecution of the Church and the Holy Father in the twentieth century if the world did not make reparation for sins. She exhorted the Church to pray and offer sacrifices to God in order that peace may come upon the world, and that the trials may be averted.

Our Lady of Fatima revealed three prophetic “secrets,” the first two of which were revealed earlier and refer to the vision of hell and the souls languishing there, the request for an ardent devotion to the Immaculate Heart of Mary, the prediction of the Second World War, and finally the prediction of the immense damage that Russia would do to humanity by abandoning the Christian faith and embracing Communist totalitarianism. The third “secret” was not revealed until the year 2000, and referred to the persecutions that humanity would

CATECHISM OF THE CATHOLIC CHURCH

BLESSED VIRGIN MARY

487 What the Catholic faith believes about Mary is based on what it believes about Christ, and what it teaches about Mary illumines in turn its faith in Christ.



undergo in the last century: “The good will be martyred; the Holy Father will have much to suffer; various nations will be annihilated”. The suffering of the popes of the 20th century has been interpreted to include the assassination attempt on Pope John Paul II in 1981, which took place on May 13, the 64th anniversary of the apparitions. The Holy Father attributed his escape from certain death to the intervention of Our Lady: “... it was a mother’s hand that guided the bullet’s path and in his throes the Pope halted at the threshold of death.”

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What is the central meaning of the message of Fatima? Nothing different from what the Church has always taught: it is, as Pope Benedict the XVI, has put it, “the exhortation to prayer as the path of “salvation for souls” and, likewise, the summons to penance and conversion.”

Perhaps the most well known utterance of the apparition of Our Lady at Fatima was her confident declaration that “My Immaculate Heart will triumph”. Cardinal Ratzinger has interpreted this utterance as follows: “The Heart open to God, purified by contemplation of God, is stronger than guns and weapons of every kind. The fiat of Mary, the word of her heart, has changed the history of the world, because it brought the Saviour into the world—because, thanks to her Yes, God could become man in our world and remains so for all time. The Evil One has power in this world, as we see and experience continually; he has power because our freedom continually lets itself be led away from God. But since God himself took a human heart and has thus steered human freedom towards what is good, the freedom to choose evil no longer has the last word. From that time forth, the word that prevails is this: “In the world you will have tribulation, but take heart; I have overcome the world” (Jn 16:33). The message of Fatima invites us to trust in this promise.

The Marian Dedication of St. Francis of Assisi



The author of this essay is unknown and I have not fact checked the sources. However, the message is quite thought provoking and indeed timely in this month as we honor Our Lady!

For St. Francis the Blessed Virgin Mary was Mother, Advocate and Queen. St. Bonaventure bears witness that St. Francis honored Her as Mother, when he says: "He loved with an unspeakable affection the Mother of the Lord Jesus Christ, forasmuch as that She had made the Lord of glory our Brother, and that through Her we have obtained mercy." (Leg. Mai. IX,3) For who can make the Lord our Brother, if She not also be our Mother? And again, this Doctor of the Church recounts that even before his perfect conversion the Seraphic Father had devotion for Her as Queen, for speaking of the Portiuncula, he says: "When the man of God beheld it thus abandoned, by reason of the ardent devotion that he had toward the Sovereign Lady of the world, he took up abode there, that he might diligently labor to repair it." (Leg. Mai II,8) That there can be no doubt that Saint Francis took this Mother and Queen as Advocate too, St. Bonaventure writes in the first place, "In Her, after Christ, he put his chief trust, making Her his own patron and that of his Brethren ...," adding moreover that which verified what he said: "...and in Her honor he fasted most devoutly from the Feast of the Apostles Peter and Paul unto the Feast of the Assumption." (Leg. Mai. IX, 3) and states the matter even more clearly, where he says, "Now Francis, the servant of God, abiding at the church of the Virgin Mother of God, with continuous sighing besought Her that had conceived the Word full of grace and truth that She would deign to become his Advocate." (Leg. Mai. III,1) This devotion of the Poverello was not without great fruit, for the Seraphic Doctor writes, "...and by the merits of the Mother of Mercy, he did himself conceive and give birth unto the spirit of Gospel truth," (Leg. Mai. III, 1) recounting immediately afterwards the taking up of the Apostolic life by Francis on the Feast of Matthias in the year 1208 A.D..

Now this devotion of St. Francis was no small thing; for this reason St. Bonaventure considered it no small thing. For there is an intimate link of charity that unites the whole life of this Herald of the Great King in unity. And this link which has lain hidden in plain view can clearly be seen by the historical circumstances of St. Francis' life. It is a moral certainly therefore, on the basis of what the Seraphic Doctor says in his *Legenda Maior*, (III,1), that the Saint had the habit of attending to the Gospel readings at Mass. Is it unreasonable to suppose therefore that the Saint listened attentively also to the Gospel before his dramatic final conversion on February 24, 1208 A.D.? Certainly not, and what therefore could be more appropriate and consistent with the Saint's devotion than that Gospel which he undoubtedly heard just a month before that marvelous day.

This is the Gospel of the Second Sunday after Epiphany, in which the Blessed Virgin Mary speaks to the servants—and St. Francis considered himself a servant—"And the Mother of Jesus said to Him: They have no wine. And He said: What is this to me or to thee? My hour has not yet come. And she said to the servants: Do whatever He tells you." (John 2:3-5) It would be

remarkable if this Gospel would be understood in any other manner than that which St. John the Evangelist understood it, for he added, "*This beginning of miracles did Jesus in Cana of Galilee; and manifested His glory, and His disciples believed in him.*" (John 2:11) Indeed in the narrative of the Gospel, this beginning of miracles is the line of demarcation of discipleship. Thereafter the Apostles followed the Lord and took up the Apostolic life which He taught them.

Now like the beloved Apostle, St. Francis too "*believed in Him.*" And Like the beloved Apostle, St. Francis too had heard His word from the Cross. To the former Apostle—and to us—it was said, "*Behold thy Mother!*" (John 19:27) To the latter apostle—and to us—it was said, "Francis, Francis, go and rebuild My house which, as you see, is falling utterly in ruin." (Leg. Mai. II,1). It would not be surprising therefore, that this religious who has been long praised by the Popes as a "*thoroughly Catholic and apostolic man,*" would interpret private revelation in harmony with public. The Crucified spoke in time to St. Francis; would he not interpret it in harmony with that which the Crucified spoke in time *for* Francis? The Crucified spoke long ago; and the Apostle "*took Her into his own.*" The Crucified spoke ages later; and Francis is manifested as a devotee of the Most Glorious Virgin Mother. There is a parallel here; and it is not difficult to see.

Now it would be an extraordinary thing if, in the heart of such a Saint who was so devoted to the Mother of Christ, this Gospel of Cana would not bear fruit. That he was a man of the Gospel who strove to put literally into practice the Gospel word, all his biographers have testified. Would he not do the same with this Gospel? He has taken Her as Mother, as St. Bonaventure testifies; would he not also take this word, "*Do whatever He tells you*" as the word of his Mother? He has taken Her as his Advocate and the Advocate of his brothers, as that Minister general of old bears witness; would he not take this evangelical counsel as Her advice?

The Rule is thus the embodiment of this very intense and high-minded dedication of the Poverello to the Mother of Christ. For just as Our Lord and Master taught, "*By their deeds you shall know them,*" so by the Rule is St. Francis known. Thus by the consistency of Gospel, history and rule, certainty is had as to the heart and mind and spirit of St. Francis. This therefore is the reason for the efficacy of the Rule and of the Order. To embrace the Rule of St. Francis is to approach most closely to the will of the Immaculate Virgin, to the will of Christ, to unite oneself most immediately to the Mediation of Christ and the Mother of God, to be enabled to participate most intimately and intensely in the Mission of the Redeemer and the Corredemptrix. Hence it is that the observance of the Rule of St. Francis is The Necessary Means for the restoration of the Universal Church. For if the Church is to be restored, it must be conformed to Christ and to His Immaculate Mother; to their will and their holiness of life, to their life of perfection and to their manner of mission.

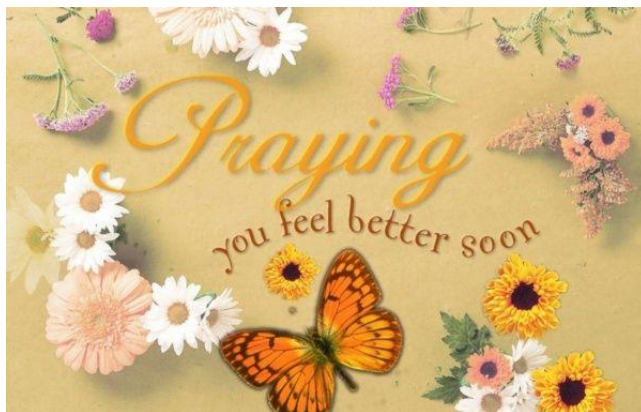
O what a beautiful and wonderful thing the Rule is! It is the will of the Immaculate, the perfect consecration to the Mother of God! The instrument of the restoration of the Church! A spiritual wonder! A supernatural mystery! An enigma of sanctity to those outside; and a portal of holiness for those within! What a stunning and altogether extraordinary son of the Immaculate Virgin, our Father Francis was! Not since the Apostles was the like seen; and in the Order hence, may his likeness be seen again and again!

May both Mother and son obtain for us the grace of faith and penance, humility and devotion, that we may attain too that Kingdom where Her Son lives and reigns and is glorified with the Father and the Holy Spirit forever and ever. Amen.

Wishes.info

“Each day is a gift from God. May today be wrapped with beautiful gifts and exciting memories for you and yours! Happy Birthday!”

Mary Dang May 6



Robert Sylvester
Joshua Molidor
Joycelyn Rose Molidor
Adele McGookin
Father Gerald Gordon, T.O.R.
Catherine Khaled, OFS

If you have someone that you would like to add to our prayer chain, please contact Mary Jo McCoy at pandmj@sbcglobal.net

Fraternity Calendar

May 3	Sts. Philip & James (Apostles)
May 4	National Day of Prayer
MAY 7	FRATERNITY MEETING
May 9	St. Catherine of Bologna
May 10	St. Ivo of Brittany, III Order
May 11	St. Antonio de Sant’Anna & St. Ignatius of Laconi Religious, I Order
May 12	St. Leopold Mandic of Herzegovina, Priest I Order
May 13	OUR LADY OF FATIMA (100th Anniversary)
May 14	St. Matthias (Apostle)
May 15	St. Isidora & Maria III Order
May 16	St. Margaret of Cortona, III Order
May 17	FEAST OF ASCENSION
May 18	St. Felix of Catalice, I Order
May 20	St. Theophilus of Corte, I Order & St. Bernadine of Siene, Priest, I Order
May 24	Dedication of the Basilica St. Francis of Assisi
May 28	St. Mariana of Jesus de Paredes, Virgin, III Order
May 30	St. Fredinad, King, III Order
May 31	St. Joan of Arc, Virgin

SAINTS FUN FACTS

by John Sheppard

St. Matthias was chosen as the twelfth apostle as a replacement for Judas. The criteria was the replacement had to have been a disciple from the beginning and baptised by John. The apostles cast lots and Matthias was chosen.



For those of you reading this addition of *Fraternity Reflections* on our webpage or through Facebook, and feel called to the Franciscan way, please contact us standrewcc.org, and we’ll be glad to direct you in the best possible way, rather it be in the Order of Secular Franciscans or in a Franciscan Religious Vocation. We’d also invite you to come to the Immaculata Fraternity meetings every first Sunday of each month between 2:00 PM and 4:00 PM, at Saint Andrew, 3314 Dryden Rd. Fort Worth, TX. *Please Note: In discerning a life with us, you must be a member of the Catholic Church in good standing and in a spirit of unity.*

We look forward to meeting you!