

ST MARY OF THE ANGELS FRATERNITY
ORDER OF THE SECULAR FRANCISCAN
THE ANGELUS * JULY 11, 2021




July MONTH OF THE
MOST PRECIOUS
BLOOD OF
OUR LORD

Spirit



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Secretary: Portia - Treasurer: Carmencita Fiesta
Counselors: Lilian Soriano, Mary Badjo & Irma Jean-Baptiste
The Angelus: Susan Jamison



Our July Meeting will be held in our normal meeting room at St. Jude's. Social half-hour starts at 12:30.

Please read Chapter 15 in "Live Like Francis". Tom will lead us in a discussion of that Chapter and the Christian Prayer. We will be discussing and voting upon moving the Fraternity from St. Jude's to Our Lady of Grace.

ANNOUNCEMENTS!

Welcome to our newly professed members, Michaela Sylla, John DiBenedetto and Michael Oliver.

Happy Birthday to Tap Nguyen on July 2!

Pray for the needs and intentions of our fraternity members.

Mass for the living and deceased members of St. Mary of the Angels Fraternity will be Saturday, July 3 at 8:30 a.m. at the Shrine of St. Jude.

St. Stephen's Food Pantry at St. Jude's.

The needs are continuing for non-perishable food items for the needy in our neighborhood.

See www.facebook.com/St.Stephenfoodpantry for details. Cash and check donations as well as gift cards to grocery stores are gladly accepted.

Blessings, Genie

This is the seventh of my next several articles on the relevancy of the Franciscan charism in today's times. I again acknowledge my reference used here: "The Franciscan Charism in the Third Millenium" by Anselm Romb, OFM Conv.

Franciscanism cannot be understood as a historical movement as in Christianity in the first century. Francis was like a child in his time and culture, but he wanted his friar followers to be signs and have values for all times to come. He viewed his Order as given to the world for its salvation. He was mindful of God's plan for humanity as meant to be a love story and not a legal contract. It was not to be based on fear, but transformation into Christ, and not just for a select or elite group, but for all who accept the Gospel message regardless of their status. Francis was not trying to create a "safe environment" where he would restrict his friars to, knowing that Jesus at the Last Supper, told his Father not to remove his disciples from this world. He left his followers free to go and be guided by the voice of the Holy Spirit: He and his companions were engaged in an enterprise of revival of Christianity. Just as St. Maximilian Kolbe said that "hate destroys, love alone creates", so St. Francis would say "love is inventive—for others."

Ever since his conversion, St. Francis continually refined his self-concept and understanding of Jesus. On one of his birthdays toward the time of his death, he turned to his brothers and asked, "When will we begin to serve the Lord? Up to now we have done nothing." He was always wary of documents and forbade his friars to obtain written permissions from Church authorities. He preferred Gospel maxims over written rules and guidelines. Francis regarded laws as irrelevant if one loved enough: laws left "unwritten" went much further in fulfilling them. In going beyond poverty—keep from being steadfast in whatever is not of eternal value, for it is of no use. In going beyond chastity—love all others but God most of all. In going beyond obedience—go the route of submission for the sake of Him who was obedient unto death. In other words, to be Franciscan means embracing as way of life and attitude of a Person, not a set of legal documents.

In order to see the “true” St. Francis, legends need to be focused on and judged: separated from history, if possible. All the stories as we know do contain some truth. St. Francis did not permit his First Order friars to enter the monasteries of women and to have questionable contacts with women. He did, however, request that Lady Giacomina Settesoli be present at his death bed, frequently visiting her in Rome. She is interred in the same chapel opposite the bones of the Founder in Assisi. Even though he called it the marrow of the Gospel and the key to eternal life, Francis resisted writing the Rule. He was, nevertheless, more concerned with his friars following an inner disposition than an outer conformity to a directive.

This is evident if we do a careful reading of the Rule of 1223. The Lord announced many of his important spiritual directives with the preface, “Amen, amen I say to you,”. Francis at least a few times in his rule prefaces a piece of his counsel (as he refers to and not a regulation) with, “I admonish and exhort the brothers,” as referring to preaching and public conduct. As an example in chapter 10 of the Rule, he states, “I admonish and exhort the friars to avoid all pride, empty glory, envy, avarice, worry, and anxiety over the world, and detraction, and murmuring.”

Even as Franciscans, some Christians tend to place their holiness in the letter of the law and not in their hearts. Perhaps they mistook St. Paul’s statement that Christian law is written on the fleshy tablets of the heart! They concentrate on every syllable of the breviary, the consecratory words of the Mass, and sacramental rites in stead of dwelling on the true spirit of the way. The asceticism here is not an assumption of mortification, but a careful recording of sins and temptations. With discipleship like this, we fail unless we show that holiness is possible and that the Gospel is meant to be livable as did our Founder.

Next month, we talk more of the characteristics of his society, his developing charism.

Mike

LETS REALLY CELEBRATE THESE AMAZING JULY FEAST DAYS!

St. ELIZABETH OF PORTUGAL — JULY 8

At a very early age her father betrothed her to Denis, King of Portugal. The first years of her married life were happy ones, her husband loved her, and God blessed the marriage with two sons. While Elizabeth fulfilled her duties as wife and mother, she contrived to find time to devote herself with holy zeal to practices of piety and charity. But ere long she was visited with a severe trial.



Her husband gave himself up to a dissolute life, becoming a scandal to the court and to the country at large, and a great grief to his devout wife. Elizabeth, however, was pained more by the fact that he was offending God than by his unfaithfulness to her. She kept her grief entirely to herself, complaining to no one but to God Himself in persevering prayer. The king never heard her make an unkind remark. Through forbearance and tender love she endeavored to bring him back to the path of duty and virtue. She increased her penitential practices and her works of charity. She visited the hospitals and public asylums, where she nursed the most disgusting patients.

ST. VERONICA GIULIANI— JULY 9

Co-operating with the grace of God, her soul gradually went through a refining process by which she became an object of admiration in later years.

When Saint Veronica came of age, her father believed she should marry, and so he desired her to take part in the social activities of the young people. But she had been made aware of another call, and she pleaded so earnestly with her father that, after much resistance, he finally permitted her to choose her own state in life.

At the age of 17, then, the Saint Veronica Giuliani entered the convent of the Capuchin nuns at Citta di Castello in Umbria, where the primitive rule of St Clare was observed. Imbued with sincere humility she considered herself the lowliest member of the community. At the same time she greatly edified all by her obedience and love of poverty and mortification. Sometimes she was favored with interior conversations and revelations. She resolved that she would reveal all such matters to her superiors and her confessor; she had neglected to do that when she was still in the world, and as a result she had often been misled by the father of lies.



Minister's Message:

Greetings! We are back to our old meeting room and it feels great! What a time the world has had weathering the covid storm. So many people passed and so many others suffered but our daily prayer group continued to pray every day for these people. I am grateful for their devotion and am very happy when my schedule permits me to join them.

We have a very important decision to make at this meeting. Do we move the Fraternity to Our Lady of Grace or stay at St. Judes? We have a number of fraternity members at both parishes and the decision will not be made without some frank and honest discussion and exchange of viewpoints. In the end, the decision will be made by majority vote. Please vote your heart but please pray.

On another subject, my son John sent me a text encouraging me to begin intermittent fasting which is a meal skipping fast rather than a bread and water fast. And then John began to quote St. Francis to me! He said that according to St. Francis of Assisi fasting will help keep "the whole body subject to the law of the Spirit; and although we may be able to do but little, the enemy nevertheless stands more in awe of those whom he knows can fast. "

Fasting is a subject I have avoided for some years. Early on as a Franciscan, I was able to fast quite easily. But for over twenty years now, its has been a losing battle for me. I give up sweets during Lent but that is about it and I am not always successful even then. Yet the truth is that fasting is an integral part of Franciscan life, at least for many Franciscans, and certainly for St. Francis and those who lived in his time. I feel like God is asking me to try. Possibly intermittent fasting is a type of fast I can adopt. I thought I would mention it in case you were interested in trying it too.

Timing is everything! This week as I began some beginner intermittent fasting, serious issues arose on various fronts. I am heartened to know that my prayers for help with these issues are aided by my meager fasting efforts.

GOD BLESS YOU! Susan