

ST. MICHAEL THE ARCHANGEL
FRATERNITY



SECULAR FRANCISCAN ORDER
TAMPA, FL.



NEWSLETTER SUMMER 2017

From the Minister

Dear Brothers and Sisters,

“I believe the Mission of the St. Michael the Archangel Fraternity is to assist the members in their spiritual development. To help all of us grow spiritually in our own way, to present the beauty and mystery of our Faith, and to revel together in the charism of our father Francis! This is what I see as my job, my duty, as your Minister.” That’s from my first *From the Minister*. As your Minister, I feel directed by the Spirit to write about how our Faith, our Church, is currently under attack.

In a way, that ‘s a pretty obvious statement. The Faith has always been under attack! That’s the history of our Church, the struggle of the Word in a secular world. A lot of us grew up in a Golden Age of Catholicism, with Bishop Sheen, Danny Thomas and Going My Way. But even then, in the rest of the world, Christianity was under violent and brutal attack. And in America and the West, the World was also waging war against what our parents believed, but in much more subtle ways.

We’re living now with the consequences of those attacks: contraception is the norm, 60 million babies have been aborted, porn is rampant, homosexual marriage is legal, and our aged and infirm are under attack for being “inconvenient.” The loss of our Catholic traditions, through attack from within, has lost us almost half of our priests, half our students in Catholic grade schools and two thirds of our Catholic marriages. And now even the Catechism of the Catholic Church is under attack, from without and within, as being “rigid,” “fundamentalist” and “simplistic.”

In the 13th century, Francis led a rejuvenation of Christianity. In the midst of many penitent reformers, he stood out because of his unwavering commitment to the Church, shown by his dedication to the Pope. There was no catechism in Francis’ day: in 1565 the Council of Trent issued the first one, in response to the Protestant Reformation. the Catechism of the Catholic Church is the definitive statement of our Faith. As stated in the Apostolic Constitution *Fidei Depositum*, the Catechism is the "sure and authentic reference text for teaching Catholic doctrine." As Franciscans, we are called to the same mission as Francis: to rebuild our Church. To do this in harmony with our holy Faith, we must rededicate ourselves to the Catechism of the Church. This is our profession.

God bless you!

dave

Celebrations

Anniversaries

Fr. Jim Angert (May 15, 1971)!

Ann Conway (June 7, 1979)
Jean Waters (May 13, 2000)
Dorothy Smith (April 28, 2012)

Rosa Talbert (June 7, 1979)
Mary Skok (April 28, 2012)
Dave Koehler (June 4, 2016)

Annual Regional Gathering!

The Annual Regional Fraternity Meeting was held at the San Pedro Retreat Center in Winter Park, Florida on April 28 to 30. It was the 25th anniversary of the establishment of the Five Franciscan Martyrs Region.



Fr. Chris Panagoplos, TOR, Ecclesial Witness to the Region Executive Council election, greets the Fraternity Ministers on the first evening.



Fr. Tom Murphy, OFM, and Pam Nagle, OFS, signing their book *Praying the Psalms*.





NAFRA

NATIONAL FRATERNITY OF THE SECULAR FRANCISCAN ORDER

When Things Are Out of Order

by Jan Parker, OFS National Minister
(condensed from the Spring edition of *TAU-USA*)

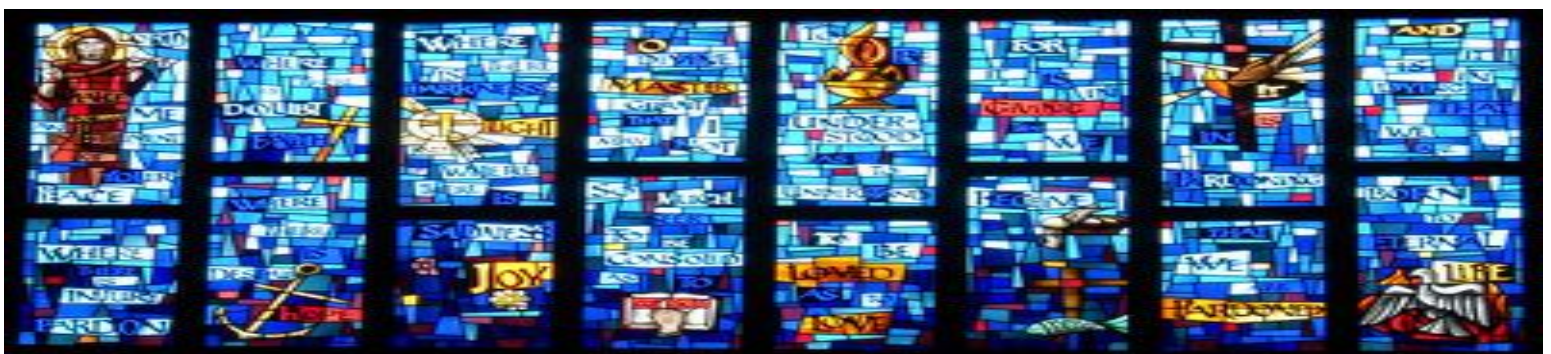
Dear Brothers and Sisters, there are wonderful joys in fraternity life, but there are certainly times of struggle and questioning as well. Life is not always easy, and Franciscan life is no exception.

Fr. Lester Bach is fond of the saying, “When you find yourself in a hole, the first thing to do is stop digging!” Experience has taught me that when I am stressed and struggling to find an answer, I need to stop – just stop, let go and give it to God. In God’s presence I see that it is not so much the situation that is causing stress, but rather fear, anxiety and worry. These are vices that blur our vision and block our ability to access a situation honestly. In his admonition, St. Francis names other vices: ignorance, anger, disturbance and greed – and also names the *virtues* that are, for each vice, a remedy.

Whether we are frozen by fear, distracted by anger, or hampered by greed, we simply need to seek the corresponding virtue. If you are fearful, seek charity; if angry, seek patience; if anxious and restless, seek quiet and meditation, and so on. Though all these great virtues are to be desired, we need only focus on one, for St. Francis assures us that “whoever possesses one [virtue], and does not offend the others, possesses all.” When you open up to the Holy Spirit, and ask to be filled with even just one holy virtue, it seems that *all that is of God* flows into your heart as well. Virtue brings purity of heart and clarity of vision. A virtuous reality! Once we are at peace, we are in a much better place to discern what God wants us to do.

Discernment helps us know what to do when faced with a serious question or a difficult situation. The fruit of discernment is clear direction from the Holy Spirit. In all my Franciscan life I have found no better guide to discernment one by our sister Anne Mulqueen. You will find it in *For Up to Now* (the FUN Manual). I highly recommend it.

In the end, a decision is made. If vices have been put to flight, if virtue has given guidance, and if you have faithfully followed a process of discernment, be at peace. Follow through on the decision you have reached and let God take it from there. The Holy Spirit will complete any work that you think is unfinished. It’s not our Order. It’s God’s. It’s only through Him and in Him that all things come to order!



Five Franciscan Martyrs Region

New Area Families!

On June 26, James Grant, OFS and Sheila Solomon, OFS sent out a letter to all the Fraternities in the St. Petersburg and Venice Dioceses. In it they introduced themselves as our new Regional Counsellors, and also explained that on June 8 the Region Executive Council divided the Region into 3 areas: Central, North-South and West (ours). These areas are called "Families" and there will be frequent Family meetings with fraternity Ministers "to pray, socialize, and share information."

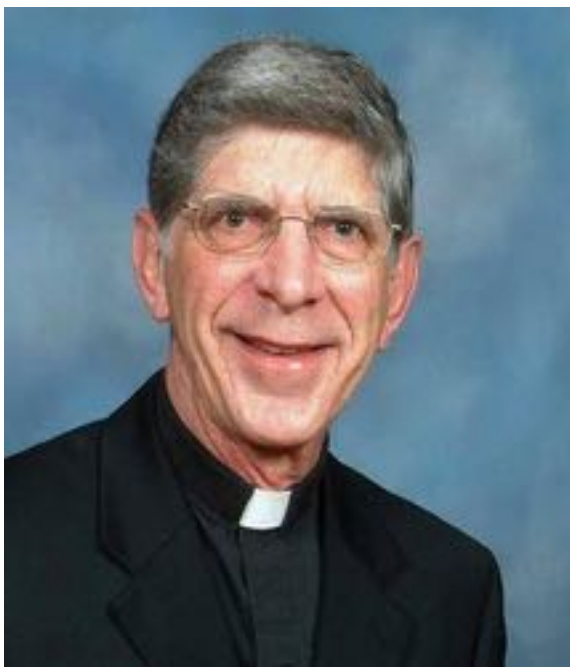


Provided with the letter was an aggressive agenda for the first West Family meeting, which met on July 15 at St. Thomas More Church in Sarasota. With less than a week's notice, only two fraternities were absent. St. Thomas More was chosen as the name for our new Family. Election and Visitation forms, guidelines and questionnaires were handed out, as well as proposed schedules. A number of other topics were discussed, including socializing as a Family for special ceremonies such as Professions, Christmas celebrations and the Transitus.

Also, the Family's fraternities were invited to participate in St. Clare Fraternity's celebration of St. Clare's feastday, on August 11 at the San Damiano Convent at Fort Meyers Beach.

There will be a Franciscan Regional Retreat at San Pedro in October, as well a Region Executive Council meeting. These meetings will be followed by another St. Thomas More Family Meeting, before the end of the year. Along with the Portiuncula Fraternity in Bradenton, our St. Michael the Archangel Fraternity volunteered to host the next Family Meeting.

Family Focus on Fr Jim



James Joseph Angert was born in Hastings, PA in 1944. His father worked hard in the Lanark Coal Mine as a blacksmith and his mother worked harder raising their 14 children! Fr. Jim was #6.

He was walking home from a High School dance one summer eve, reciting the Our Father, when he was struck by the words "Thy Kingdom Come" and overwhelmed with the Lord's peace and joy. God told him to go out and tell others of His love, and how even if they are poor, when they have His love they have everything! So he entered the Seminary at St Francis University in Loretto PA and was ordained in 1971. He first served at St Agnes in Pittsburg, then back to St. Francis for 7 years. He was with Franciscan University in Steubenville OH for 9 years (3 in Austria!), and had two stints with St. Joseph's in Herdon VA, for 22 years, before coming to St Pat's.

Fr Jim enjoys skiing, walks, the Steelers and lots of McCafe' coffee!

"We are called to go into the world and be disciples. We are called to EVANGELIZE. We must live and share the love of the Lord!"

Discipleship

YOU Be Jesus!

by Tom Washburn

(condensed from his #FriarFriday column with US Franciscans, May 26, 2017)

A mother was preparing pancakes for her young sons, David and Billy. The boys began to argue over who would get the first pancake.

Their mother saw the opportunity for a moral lesson. "If Jesus were sitting here, He would say 'Let my brother have the first pancake, I can wait.' David turned to his brother and said, "Billy, you be Jesus!"

As Jesus returns to the Father, He says to us, "You will receive power when the Holy Spirit comes upon you, and you will be my witnesses ...to the ends of the earth." He says I will send the Holy Spirit so that you will have what you need to be My presence in the world until I return. Jesus brought to us the most incredible gifts ever: He brought us the Gospel; He brought us the Sacraments; He brought us the Church. And then, He left them in our hands to be the ones who proclaim those Holy Words; share those Divine Gifts; and welcome the world to take part in this mystery as one great community of believers. He commissions us to reach out to the margins, to love the unlovable, to be beacons of forgiveness and compassion, to share the same love with the same joy that Jesus himself did.

We must all pick up the call that He has given us to preach the Good News to the ends of the earth. We're being called to bear witness to the Gospel and to make disciples of all nations. Our mission, should we choose to accept it, is to be Jesus in a world crying out desperately for Him.

Our mission is to be the presence of His kindness, compassion, joy, and love to a world that is too often dominated by vengeance, malice, war, greed, and materialism. To all of that, we are commissioned: You be Jesus! To the division that divides us, we are challenged: You be Jesus. To the polarization that keeps us from being sisters and brothers to each other, we are called: You be Jesus. To the lack of peace and compassion and mercy in our world, we are charged: You be Jesus! Because if not you; if not me; then who will be Jesus in our world?

Jesus reminds us that He will send His Spirit to empower us; that with the help of the Holy Spirit, we, in fact, be His presence in our world now. We need only to open ourselves to the grace of the Word, to the power of the Sacraments, and to the influence of the Holy Spirit. If we do these things, my brothers and sisters, Jesus promises us that mountains will be moved by our faith.

Christ ... has passed beyond our sight, not to abandon us, but to be our hope. Christ is the beginning, the head of the Church; where He has gone, we hope to follow.

"Now, YOU be Jesus."



QUEENSHIP OF MARY

Mary, Queen of the Universe

(condensed from various internet sources)

The title "Mary, Queen of the Universe" is taken from Section 59 of *Lumen Gentium*, the Dogmatic Constitution on the Catholic Church issued in 1964 by the Second Vatican Council. It states:

"Finally, the Immaculate Virgin, preserved free from all guilt of original sin, on the completion of her earthly sojourn, was taken up body and soul into heavenly glory, and exalted by the Lord as Queen of the universe, that she might be the more fully conformed to her Son, the Lord of lords and the conqueror of sin and death."

To understand her queenship, we have to understand who the Queen was in the Davidic Kingdom of the Old Testament. The King had many wives, none of whom could be called Queen. That honor was reserved for the mother of the King. We see this in the role Bathsheba played with respect to King Solomon. When Bathsheba went to King Solomon to speak to him for Adonijah, the king stood up to meet her, bowed to her and had a throne brought for her, so she could sit at his right hand (1 Kings 2:19). So if Jesus is King of this new Kingdom, then Mary is, by Davidic tradition, His Queen.

Pope Pius XII explained the theology for her title of Queen in a message to Fatima of May 13, 1946: "He, the Son of God, reflects on His heavenly Mother the glory, the majesty and the dominion of His kingship, for, having been associated to the King of Martyrs in the ... work of human Redemption as Mother and cooperator, she remains forever associated to Him, with a practically unlimited power, in the distribution of the graces which flow from the Redemption. Jesus is King throughout all eternity by nature and by right of conquest: through Him, with Him, and subordinate to Him, Mary is Queen by grace, by divine relationship, by right of conquest, and by singular choice [of the Father]."

Basilica of the National Shrine of Mary, Queen of the Universe



The Shrine is a Roman Catholic Basilica in Orlando, Florida at 8300 Vineland Avenue. It services the large number of Catholic tourists who visit the attractions in the Orlando area.

In 2009, it was designated as the 63rd minor basilica in the United States. Since it is not a parish, only the Sacraments of Reconciliation and Holy Eucharist during Mass are celebrated.

The Shrine consists of the main church (with 2,000 seats), the Blessed Sacrament Chapel (with perpetual adoration), the Rosary Garden, the Mother and Child Outdoor Chapel, the Shrine Museum and a gift shop.



Mary Our Mother

Solemnity of the Assumption *August 15*



Catholic dogma teaches that Mary, "having completed the course of her earthly life, was assumed body and soul into heavenly glory." The Church interprets Chapter 12 of the Book of Revelation as referring to it, and Pope Pius XII declared it in 1950 in his apostolic constitution *Munificentissimus Deus*.

Mary's assumption was a divine gift to her as the Mother of God. As a shining example to the human race, God's gift of the Assumption is also offered to the whole human race.

In the light of the Assumption, it's easy to pray her Magnificat (Luke 1:46–55) with new meaning. In her glory she proclaims the greatness of the Lord and finds joy in her Savior. God has done marvels to her and she leads others to recognize God's holiness. She is the lowly handmaid that has been raised to the heights!

Nativity of the Blessed Virgin Mary *September 8*

The Church has celebrated Mary's birth since at least the sixth century. A September birth was chosen because the Eastern Church begins its Church year with September. The September 8 date helped determine the date for the feast of the Immaculate Conception on December 8.

Mary's parents, Anna and Joachim, are infertile but they pray to God for a child. They receive the promise of a child that will advance God's plan of salvation for the world. Such an event, like many biblical counterparts, stresses the special presence of God in Mary's life from the beginning.

Saint Augustine connects Mary's birth with Jesus' saving work. He writes that the earth rejoices and shines forth in the light of her birth. "She is the flower of the field from whom bloomed the precious Lily of the Valley."



If Jesus is the perfect expression of God's love, Mary is the foreshadowing of that love. If Jesus has brought the fullness of salvation, Mary is its dawning.

Reflection

Building a Bridge to the LGBTQ Community

(Condensed from an article by LifeSite News from July 17, 2017)

Vatican spokesman Fr. Thomas Rosica has penned a strongly worded defense of Fr. James Martin's new book *Building a Bridge*. Fr. Rosica, a Basilian priest and CEO of the Canadian-based Salt and Light Media, wrote July 15 that he was filled with "bewilderment" and "astounded" after reading critical comments of Fr. Martin's book. "To use clerical status, episcopal authority, or other forms of leadership to dismiss, disparage or slam the efforts of those who simply want to reach those on the peripheries is not befitting of shepherds, pastors or servants of the Lord. It has nothing to do with the Gospel! It is not who we are!" he wrote.

This month, Philadelphia Archbishop Charles Chaput criticized Fr. Martin for failing to be clear about the sinfulness of homosexual acts. He said while Fr. Martin is correct in stating the Church must have "respect, compassion and sensitivity in dealing with persons with same-sex attraction," this does not give him license to ignore Biblical teaching. "What the text regrettably lacks is an engagement with the substance of what divides faithful Christians from those who see no sin in active same-sex relationships," the Archbishop wrote.

Fr. Martin urges Catholics who identify as gay to begin "conversations" with their bishops to slowly move the Church in the direction of normalizing homosexuality. "I'm just inviting people to take the first steps, and for many LGBT people those conversations can't even happen, because they don't feel like they are even welcome to step foot in a church," he said in a July 6 interview. But Archbishop Chaput wrote that Jesus "didn't come to affirm us in our sins and destructive behaviors, whatever they might be, but to redeem us."

The Church teaches that God created us male and female, and gave us in marriage to increase and multiply. Sexual acts can only morally take place in marriage and must be open to human life. The Church teaches homosexual acts are therefore "acts of grave depravity" and are "intrinsically disordered" because "they are contrary to natural law."

In his column, Fr. Rosica criticized those who use social media to defend Catholic sexual ethics, calling their writings the "dark, dysfunctional side of the Catholic blogosphere." He also criticized the teaching that calls the homosexual inclination intrinsically disordered, saying "such vocabulary does not invite people into dialogue nor does it build bridges. Reality is more important than lofty theological or philosophical ideas."

In the foreword to *Why I Don't Call Myself Gay*, Cardinal Robert Sarah wrote that there are "things in the Catechism about homosexuality that some members of the clergy choose not to quote, including the clear warning: under no circumstances can [homosexual acts] be approved. The respect and sensitivity to which the Catechism rightly calls us does not give us permission to deprive men and women who experience same-sex attraction the fullness of the Gospel. To omit the hard sayings of Christ and his Church is not charity."

