



Fraternity Reflections



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Fraternity meets first Sunday of the Month, 2:00pm to 4:00pm, Good Shepherd, 1000 Tinker Rd., Colleyville, Texas 76034
Inquirer/Candidate Formation Second Saturday of the month, 11:00am to 12:30pm, Good Shepherd, Colleyville, TX

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



*Blessed are you who believed that
what was spoken to you by the
Lord would be fulfilled.*

FRATERNITY NEWS

Summer Movie



At our Sunday, July 1 Meeting...

Immaculata Fraternity came together for an afternoon matinee showing of the movie Maximilian. It was great preparation for August and the feast day of Saint Maximilian Kolbe which will be celebrated on Tuesday, August 14.

After the movie we discussed the life of St. Maximilian and how even in the bleakness of the concentration camp, he continued his duties as a priest to the best of his abilities, celebrating Mass and ministering to the needs of his fellow prisoners. With armed guards all around them and no means of escape, their lives seemed hopeless but even in that darkness, God gave them light through Saint Maximilian. While the Nazis tried to dehumanize them by "casting lots" on who would die next, Saint Maximilian showed them how precious their lives were by giving up his own.

"To provide for those who mourn in Zion, to give them a garland for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness, that they may be called trees of righteousness, the planting of the Lord, that he may be glorified." Isaiah 61:3

Where has God planted you? Is he calling you to be His light?

Come and see!

Secular Franciscan The way of Life



Immaculata Fraternity meets the [First Sunday](#) of every month at 2:00pm in the Saint Francis/Saint Clare room at Good Shepherd in Colleyville. We welcome you to come and join us for prayer, formation and fellowship!

Immaculata Fraternity

Come and see!

Every first Sunday, 2:00PM

August 5
Sept 2
Oct. 7

Good Shepherd Catholic Community
1000 Tinker Rd.
Colleyville, TX 76034



Amazing Parallels Between Mary and the Ark of the Covenant

The Bible draws many parallels between the ark of the (old) covenant and Mary, the “ark of the new covenant”

By: By Dave Armstrong – Posted 2/13/18 at 6:20 PM
National Catholic Register (Blog)

The Church fathers loved to delve into Holy Scripture and find deep meanings and parallels; or types and shadows. One of the titles they gave to the Blessed Virgin Mary was *New Eve* or *Second Eve* because the first Eve said “no” to God and brought about original sin and the fall of mankind.

Mary the “second” Eve (being immaculate and without sin from the time of her conception and thus analogous to Eve as regards sinlessness), said “yes” to God at the Annunciation and in so doing, played a key role in bringing about our redemption, as the Mother of God the Son, our Lord Jesus Christ.

Another fascinating analogy along these lines is the notion of Mary as the ark of the new covenant. The original ark was a marvelous gold-lined wooden box that was the holiest item in Judaism. It contained the tablets of the Ten Commandments, and God made His presence especially manifest over the ark, above what was called the “mercy seat” (Ex 25:22): between two carved golden cherubim (angels). This was an early parallel to the eucharistic Real Presence.

The Church Fathers drew from the following biblical passages in developing this belief:

Luke 1:35 (RSV) And the angel said to her, “The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore the child to be born will be called holy, the Son of God.”

The Greek word for *overshadow* is *episkiasei*, which describes a bright, glorious cloud. It is used with reference to the cloud of transfiguration of Jesus (Mt 17:5; Mk 9:7; Lk 9:34) and also has a connection to the *shekinah* glory of God (Ex 24:15-16; 40:34-38; 1 Ki 8:10).

Mary is, therefore, in effect, the new temple and holy of holies, where God was present in a special fashion. Scripture draws many parallels between Mary, the “ark of the new covenant” and the ark of the (old) covenant:

Mary, Ark of the Covenant

2676 This twofold movement of prayer to Mary has found a privileged expression in the *Ave Maria*: *Hail Mary... Full of grace, the Lord is with thee*: These two phrases of the angel’s greeting shed light on one another. Mary is full of grace because the Lord is with her... Mary, in whom the Lord himself has just made his dwelling, is the daughter of Zion in person, the ark of the covenant, the place where the glory of the Lord dwells. She is “the dwelling of God . . . with men.”³²

Exodus 40:34-35 Then the cloud covered the tent of meeting, and the glory of the LORD filled the tabernacle. And Moses was not able to enter the tent of meeting, because the cloud abode upon it, and the glory of the LORD filled the tabernacle.

The Greek Septuagint translation uses the same word, *episkiasei*, in this passage.

1 Kings 8:6-11 Then the priests brought the ark of the covenant of the LORD to its place, in the inner sanctuary of the house, in the most holy place, underneath the wings of the cherubim. For the cherubim spread out their wings over the place of the ark, so that the cherubim made a covering above the ark and its poles. And the poles were so long that the ends of the poles were seen from the holy place before the inner sanctuary; but they could not be seen from outside; and they are

(continued on next page)



(Amazing Parallels Between Mary and the Ark of the Covenant --- continued)

there to this day. There was nothing in the ark except the two tables of stone which Moses put there at Horeb, where the LORD made a covenant with the people of Israel, when they came out of the land of Egypt. And when the priests came out of the holy place, a cloud filled the house of the LORD, so that the priests could not stand to minister because of the cloud; for the glory of the LORD filled the house of the LORD.

More direct parallels occur as well:

2 Samuel 6:9 And David was afraid of the LORD that day; and he said, "How can the ark of the LORD come to me?"

Luke 1:43 And why is this granted me, that the mother of my Lord should come to me?

2 Samuel 6:15 So David and all the house of Israel brought up the ark of the LORD with shouting, and with the sound of the horn.

Luke 1:42 and she exclaimed with a loud cry, "Blessed are you among women, and blessed is the fruit of your womb!"

2 Samuel 6:14, 16 And David danced before the LORD with all his might; and David was girded with a linen ephod. . . . King David leaping and dancing before the LORD . . . (cf. 1 Chr 15:29)

Luke 1:44 For behold, when the voice of your greeting came to my ears, the babe in my womb leaped for joy.

2 Samuel 6:10-11 So David was not willing to take the ark of the LORD into the city of David; but David took it aside to the house of O'bed-e'dom the Gittite. And the ark of the LORD remained in the house of O'bed-e'dom the Gittite three months . . .

Luke 1:39, 56 In those days Mary arose and went with haste into the hill country, to a city of Judah, . . . And Mary remained with her about three months, and returned to her home.

The temple and tabernacle were holy, and this was especially the case with the holy of holies, where the ark was kept. The presence of God always imparted holiness (Dt 7:6; 26:19; Jer 2:3). The furnishings of the tabernacle could not be touched by anyone, save a few priests, on pain of death (Num 1:51-53; 2:17; 4:15).

The high priest entered the holy of holies only once a year, on the Day of Atonement (Num 29:8). A rope was tied to his leg in case he perished from improper behavior (Lev 16:2, 13), so that he could be safely pulled out. Uzziah merely reached out (quite innocently!) to steady the ark of the covenant when it was toppling over, and was struck dead (2 Sam 6:2-7). Others died when they simply looked inside of it (1 Sam 6:19; cf. Ex 33:20).

Thus, by analogy, it was fitting and proper for Mary the ark of the new covenant, *Theotokos* ("bearer of God"), who had the sublime honor of carrying God incarnate in her womb, to be exceptionally (perfectly) holy.



Love Beyond Measure Gives us Hope for Our Journeys

By: Carol Lieser

August, 2018

Secular Franciscan Brothers and Sisters,

The primary focus of our Christian life is love and the hope that such love inspires. As we mark liturgical time, the month of August is rich with many treasures that reflect this point. The Transfiguration of the Lord and The Assumption of the Blessed Virgin Mary, both occur in August. We also celebrate the feasts of saints such as St Teresa of Benedicta of the Cross, St. Maximilian Kolbe, St Monica, St Augustine, St. Pius X, and St. Clare of Assisi. The unique gifts of each of these are united in their deep expression of love for God and eternal hope in His promises.

Have you ever thought about the many modes for teaching us about love and hope that Scripture and the teaching of our Church provide to us? Consider the Feast of the Transfiguration of the Lord, for example. We are privileged to see that Moses and Elias recognized and adored Jesus, although many Judeans rejected the Messiah. God for the second time (the first being at His baptism) claims Christ as His beloved Son. In this concrete manifestation, Christ strengthened the faith of these three apostles Peter, James and John and prepared them for the terrible struggle of which they would be witnesses in Gethsemane. Christ allowed them to have a foretaste of glory and heavenly delight, which comes through life's struggles and He provided them with hope of eternal rest in Heaven. Likewise, The Solemnity of the Assumption of Mary into Heaven provides very much the same reflection of love and hope to us. This day reminds us of an infallible teaching of the Catholic Church, which recognizes that Mary was preserved free from all original sin and was taken up body and soul into Heaven to be exulted by Our Lord as the Queen of Heaven. Such reward for her total surrender to God and Her love of His Son provides Hope to us that like her model, we, too will receive heavenly reward at the end of our own life. We have Her intercession to support us toward this end.

The many Saints mentioned above were guided by the primary principle of love: love for God and love for Christ, which were reflected in love as a service to others. Such love prompts our hope at all times and in all things. St. Claire of Assisi is quoted as saying: "Love him totally who gave himself totally for your love. His beauty the sun and moon admire, and of his gifts there is no limit in abundance, preciousness and magnitude."

Our own rule further strengthens our reception from the Father and our provision of love and hope to the world. Review the Franciscan Rule Chapter 2 #14, where we are called to bear witness to the world of the love of Christ. Note in Chapter 2, #16 we are asked to strive to bring joy and hope to others. How can we do otherwise? Christ died that we might have love; and abundantly; Christ teaches us to love one another, as He loves us; our love is what attracts others to the Gospel life. Are we faithful to this call?

St. Francis of Assisi, pray for us!
Most Blessed Virgin Mary, pray for us!

Carol Lieser OFS



Pope Francis'

MONTHLY PRAYER INTENTIONS

AUGUST

Universal – The Treasure of Families

That any far-reaching decisions of economists and politicians may protect the family as one of the treasures of humanity

~

We also pray for Franciscan sister, Gaye Boyer, OFS, and for her two deceased sons, Michael (age 43) and Gregory (age 45); the health and safety of all our spouses, children, families, friends, Fraternity members, colleagues and those in need of prayer around the world.

O Mother of Sorrows, accept this consecration. Strengthen our hopeful hearts, that as partakers of Christ's sufferings, we may also share in his comfort now and for evermore.

Amen



Franciscan Quote of the Day

Hail, O Lady,
Holy Queen,
Mary, holy Mother of God,
Who are the Virgin made Church,
Chosen by the most Holy Father in heaven whom
he consecrated with His most holy beloved Son
and with whom there was and is all fullness of grace
and every good.

Hail His Palace!
Hail His Tabernacle!
Hail His Dwelling!
Hail His Robe!
Hail His Servant!
Hail His Mother!

A Salutation of the Blessed Virgin Mary Francis of Assisi – The Saint – Vol I page 163

Fraternity Happenings

Down the Road!

Aug. 5 Fraternity Meeting

Sept. 2 Fraternity Meeting

Oct. 7 Fraternity Meeting

Nov. 3 San Angelo Portion Retreat

August Feast Days

1. St. Alphonse de Liguori, Bishop
2. Our Lady of the Angels of the Portiuncula
4. St. Dominic, Priest, Cordbearer, d. 1221
6. Transfiguration of Our Lord Jesus Christ
8. St. Jean-Marie Vianney, Priest, Third Order Secular, d. 1859
10. St. Beatrice de Silva, a "Poor Clare" sister, d. 1492
12. St. Clare of Assisi, Virgin, Foundress of the Poor Clares,
14. St. Maximilien-Marie Kolbe, Priest, martyr 1941
15. Feast of the Assumption of Our Lady
17. St. Roch of Montpellier, Franciscan Order Secular, d. 1327
18. Blessed Martyrs of Pontons de Rochefort, d. 1794
19. St. Jean Eudes, Priest, d. 1680
20. St. Louis of Anjou, Bishop of Toulouse, d. 1297
21. St. Jeanne-Francoise de Chantal, Franciscan Secular, d. 1610
22. Feast of the Immaculate Heart of Mary
24. St. Emilie de Vialar, Third-Order Regular, d. 1856
25. St. Louis IX, King of France, Patron of Seculars
27. St. Joseph Calasanz, Priest, Cordbearer, d. 1648
28. St. Junipero Serra, Priest, religious of the Franciscan 1st Order, d. 1784

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 at: secularfranciscans@gsc.net 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 *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!

NOVENA TO ST. CLARE



St. Clare was born around 1193-1194 and grew up in an aristocratic, well-respected family in Assisi, Italy. Her father was a knight, and her mother was of noble lineage. Her family home was adjacent to the Cathedral of San Rufino.

When Clare was only a teenager, she heard Francesco Bernardone (St. Francis) preach in the piazza of the cathedral. She was immediately moved by his vision of Gospel life. For his part, Francis had heard about Clare and wanted to meet her. Over a period of more than a year, she and a companion met with Francis to learn more about his manner of living the Gospel. She joined Francis on Palm Sunday night in March of 1212 and with him founded a community of women intent on following in the footsteps of the poor crucified Christ through a life shaped by poverty, contemplation and community. Their mission was to rebuild the Church through the witness of their way of living the Gospel in Community.

Clare is not as well-known as some other medieval women, but she is the first woman to have a Rule for a religious community approved by the Church. She directed the "Poor Ladies" (the name by which her community was known in medieval times) from its beginnings until her death in 1253.

Clare was a woman in love with Christ, and she wanted all people to know the joy of union with him. She did not emphasize poverty for the sake of poverty, but poverty as a way to union with the Lord. She wanted nothing to hold her back from embracing Christ, her Beloved One. Clare advised other women about following Christ, and one of those women was Agnes of Prague, to whom she wrote:

"May you go forward securely, joyfully, and swiftly, on the path of prudent happiness, not believing anything that would dissuade you for this resolution or that would place a stumbling block for you on the way, so that you may offer your vows to the Most High in the pursuit of that perfection to which the Spirit of the Lord has called you."

- Second Letter to Agnes of Prague 13-14 (2LAg 13-14)

Clare allowed herself to be transformed by the love of Christ she experienced in her life. Soon others joined her, and together they shaped a life of prayer, poverty, penance and community that enabled them to embrace the poor Christ in love. It was a life in which they found freedom and peace in Christ.

In honor of St. Clare, we invite you to pray an online novena, August 2 – 10, culminating on her feast day, August 11.

Sr. Vickie Griner, OSC, leads the prayers recorded at the [Franciscan Monastery of St. Clare](#) in Cincinnati, Ohio.

Each day you will receive in your email inbox, the prayers for that day in both written and follow-along video formats.

Sign-up today!

<https://www.stanthony.org/novena-to-st-clare-of-assis/>