



GUIDELINES FOR THE DEVELOPMENT OF THE FRANCISCAN PERSON



“Those who through God’s inspiration come to us desiring to accept this way of life are to be received kindly...They are to be initiated into the life of the fraternity. Let everything pertaining to this gospel way of life be explained to them, especially these words of the Lord: *“If you want to be perfect (Mt. 19:21), go and sell all your possessions (cf. Lk. 18:22) and give to the poor. You will have treasure in heaven. Then come, follow me.”* And *“if anyone wishes to follow me, let him deny himself, take up his cross and follow me”* (Mt 16:24). Led by God, let them begin a life of penance conscious that all of us must be continuously and totally converted.”

(Third Order Regular Rule & Life I: 4, 5, 6)

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OUTLINE: Guidelines for the Development of the Franciscan Person

I.SPIRITUAL MENTOR/MINISTER

A.GUIDANCE

Clare and Francis mentored their followers

- 1.Establish relationship
- 2.Model for others

B.EXPERIENTIAL

Francis and Clare mentored with experiential approach.

C.INCARNATIONAL

Clare's and Francis' mentoring was rooted in incarnational spirituality.

- 1.Word of God
 - a. enabled them to see
 - b. impelled them to become pilgrims
 - c. formed by it
- 2.Eucharist
- 3.Creation
 - a. attitude of reverence for all
 - b. stance of adoration
- 4.Dignity of the Person

D.FORMATION OF HEARTS

Francis and Clare instilled a consciousness of the goodness of God

- 1.Shared their own life and faith
- 2.Desired to be one with Christ



II. MODEL/EXAMPLE

A. CONVERSION

Turning to God and being conformed to Christ

1. Francis converted from self focus to Other/other focus
2. Clare converted in/by role of leadership

B. CONTEMPLATION

Praying both privately and together

1. Trinitarian (prayer of praise)
2. Christocentric (desire to imitate)

C. *MINORITAS* and POVERTY

Clinging not to power, privilege or prestige

1. position of the heart
2. humble authenticity
3. footwisher

D. FRATERNAL LIFE/*DE VITA FRATERNA*

Sharing evangelical lifestyle with all creation

1. live as sisters and brothers in Christ
2. live in full communion

E. RECONCILIATION and PEACE MAKING

Being an instrument of peace

F. MISSION

Revealing God, God's love, the reign of God

1. service among the poor
2. "preach" the gospel
3. mutuality in giving and in receiving

G. CHURCH

Being in relationship with Roman Catholic Church

1. Proclaim-er and preserver of the faith
2. Guardian of the Word of God
3. Administrator of the Sacraments
4. Table for wisdom sharing



I. Francis and Clare assisted the development of those who came to join them as SPIRITUAL MENTOR/MINISTER

“Let the brothers and sisters always be mindful that they should desire one thing alone, namely, the Spirit of God at work in them.”

R&L 32 LR 10:8 RCI 10:7

Test Cl 6, 7 L3C 14: 57, 58, 59

Conversion for a Franciscan implies growth throughout ones' lifetime.

It is a lifelong process which helps to interiorize values.

A. GUIDANCE

Clare and Francis mentored their followers as sister/brother.

1. Establish a personal and particular relationship

2C 172 LR 6:7-84 LtMin 9-12

RCI 6:2-5; 9:5-10 LAg 37 R&L 23

Formation must be somewhat individualized.

Persons come at different stages of conversion.

2. Model for others exemplifying the freedom in living out the Gospel

2C95 AC 50 LtL 3-4 ER 22:32-41

RCI 8:9-10 R&L 1

The brother/sister needs to be free in his/her relationship with God – not bound by outside expectations.



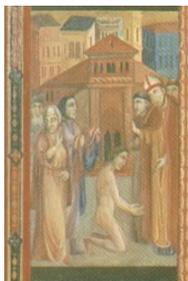
B. EXPERIENTIAL

Francis and Clare mentored using an experiential approach. Rather than explain why one ought to be about something, s/he would just do it. Once the sister/brother experienced the value, they then talked about it.

1LF I:8-10

Test Cl 61

Core values are minority, poverty, continual conversion and contemplation in which one leads by example. R&L 2



C. INCARNATIONAL

Clare's and Francis' mentoring was rooted in incarnational spirituality. Formation of the heart was core: "Make your own the mind and heart of Jesus Christ." (Phil 2:5)

ER 11: 5-6 ER 22: 9-17 LtOrd 5-7
1LtF I: 8-10 4LAg 15-17 R&L 10

For Francis and Clare the Gospel Life was rooted in the Incarnation. Francis stood in awe that God became human.

1C 84, 115

1. Word of God

Francis and Clare guided the sisters and brothers in restructuring their lives around the gospel. S/he anticipated their conversion when they joined her/him in listening to the Word of God/Gospel by which their lives were defined.

ER 1:1-5 ER 2:9-10 RCI 1:1-2 R&L 11

a. The Word would enable them to see life and people differently – with new eyes.

ER 14

The life of each one is to be patterned on the life of Christ. ScEx 4

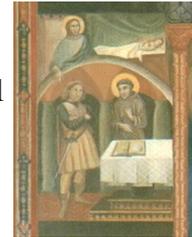
b. The Word impelled them to become pilgrims and be unafraid of new beginnings, journeying to a place where they would dwell in such a fashion as to be instruments of peace, creating a space that would welcome others.

ER 17:3 ER 21: 1-9

One is to create a dwelling place for the Spirit. The Spirit gives one the power to become like Jesus. 1LtF I: 5-7

c. The Word is to be received with openness and docility and be formed by it.

ER 22: 9-17 Adm 6 Adm 7

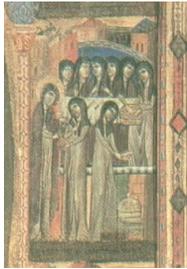


The Word Incarnate chose the way of poverty, humility and obedience.
ER 22:41 LtOrd 26-29 4LAg 19-23

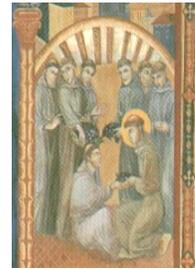
2. Eucharist

Clare and Francis participated frequently in the Body and Blood of Christ that they might become the One whom they followed.

Adm 1 LtOrd 26-33 2LtF 6-13 R&L 3:12



*Real, concrete and
actualized, Eucharist call
for a total gift of self.*



3. Creation

Francis and Clare understood creation in an interdependent relationship through, with and in the Creator.

CtC 3 1C 81 LM 9:1 R&L 10

- a. An attitude of reverence for all of life and creation
CtC 10-13
- b. A stance of adoration before God
CtC 1-2, 14

4. Dignity of the Person

Clare and Francis respected the unique integrity of every person embracing them as “brother”, “sister”.

LR 3:10, 11 MP 85
3LAg 21-23 R&L 14, 20



D. FORMATION OF HEARTS

Francis and Clare were attentive to the formation of hearts.

LtOrd 5-7 ER 11:5-6 ER 22:9-17 ER 9: 14-15

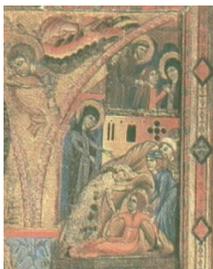
R&L 8, 11

Francis and Clare were attentive to the development of the inner person.

Clare and Francis wanted to instill in them a consciousness of God's gracious goodness in the gift of the "Spirit of the Lord," the desire to serve and build the kingdom of God and to do all this for the Christ who loved us so much as to die and rise for us.

1C35 LM 9:1 2C 172 ER 23: 1-5

1LtF I:1-19 Adm 1



*"All powerful, most holy, most high, supreme God:
all good, supreme good, totally good,
You Who alone are good,
may we give you all praise, all glory, all thanks, all
honor, all blessing, and all good.
So be it! So be it! Amen."*

OP Prayer

1. Francis and Clare shared their own life and faith with the sisters and brothers.

2LtF 4-24 ER 23 LCI 21-22

This requires a mentor or mentoring community, i.e. significant persons to engage the new members through concrete witness; someone or some group to whom the individual can say: "I want to learn from you."

2. Clare and Francis desired to be one with the poor, crucified Christ. Living for God and others was better than living for self.

Adm 17 L3C 43-44

Test 18-23 R&L 21



II. Francis and Clare assisted the development of those who came to join them as MODEL/EXAMPLE

“And we were simple and subject to all.” Test 19
ER 23:7-11 1LtF 1: 1-10

A. CONVERSION

Characteristic of Franciscan Spirituality is a turning to God and being conformed to Christ. It is an on-going lifelong, process of becoming.

Test 1-26 ER 22:1-4 ER 23: 7-11
1LAg 30 R&L 6

Conversion is a movement, not a moment. It is a constant giving of self over to the Spirit. One’s vision of life is renewed.

Conversion continually clarifies and fine tunes the vision.

1LtF 2: 19-21 2LtF 18-19

1. Francis was converted from self focus to Other/other focus.

PrCr (*I, my*) PrsG (*You, our*)

2. Clare was converted in/by role of leadership through a changed understanding.

4LAg 33 RCI IV:9



B. CONTEMPLATION

Characteristic of Franciscan Spirituality is to pray both privately and together so that their hearts would be free to consult and seek the advice of others in discerning the will of God.

LR 10:7-12 LM 12:2 R&L 25

The foundation of the spiritual life is intimacy with the Spirit of the Lord.

ER 22:27-40 1LtF 1:5-6

1. Francis' prayers were full of the praise of the Triune God, the source of divine humility in self-diffusive goodness and divine poverty in self-diffusive love. Francis encouraged others to form their personal relationship with and as the Triune God.

1LtF1:8-10 2LF 1, 3, 51-53 ER 22:27 LtOrd 1, 50-52
SalBVM 2 R&L 8, 9, 10, 11

2. Prayer focused on the example of Christ that moves the heart. "Gaze, consider, contemplate so that we may imitate."

3LAg 12-13 2LAg 20-22 4LAg 15-23

B. *MINORITAS and POVERTY**

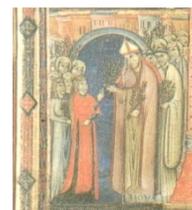
**This concept from Francis' writings is difficult to translate into English but the word minoritas has been translated as minority and/or humility.*

Characteristic of Franciscan Spirituality is an attitude of *minoritas* and poverty, which does not cling to power, privilege or prestige. Rather, one is awed being conscious of the Most High, Glorious and All Good God. It is a state of servanthood like God's greatest goodness to us, Christ.

LM 6: 1, 5 LM 7:2 2C140
ER 17:5-8 R&L 19

Though in the form of God, Jesus did not deem equality with God. Phil 2: 5-7

1. This position of the heart establishes right relationship with God and all creation as brother/sister.
R&L 31



2. Minoritas gives birth to humble authenticity.

2LtF 2:47 SalV PrsG R&L 22

Humility brings such attitudes as human pride into balance. Authenticity counteracts passivity. Adm 2, 5, 17, 19, 23

3. Poverty is a free and deliberate choice to be one with Christ the foot-washer.

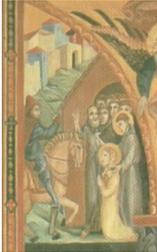
ER 6:4 AC 114 1LAg 15-30 R&L 21

D. FRATERNAL LIFE/DE VITA FRATERNA*

**This concept from Francis' writings is difficult to translate into English but the phrase "in fraternitas" has been translated as fraternity, community or the relational terms understood as "sisters and brothers in Christ".*

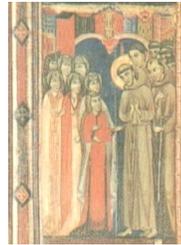
Characteristic of Franciscan Spirituality is a shared evangelical lifestyle with all creation. This gift of brother/sister becomes the space and mission of the life.

Test 56-60 R&L 7



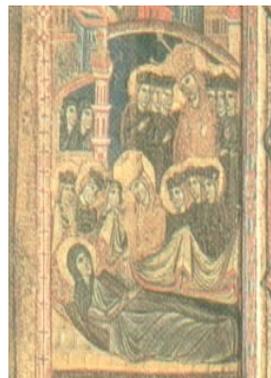
1. To live as sisters and brothers in Christ is the challenge to live in mutual relationship with others as creature open to the surprises of the Spirit.

LR 6:7-9 ER 11
ER 9:10-12 RCI 8:9
Test 18-20 R&L 23



2. Trinity is the model of dynamic relationship, flowing out and gifting one another with life-giving love and goodness. This bondedness is a full communion of diverse individuals without deprivation or domination.

2LtF 1 2LtF 51-53
ER Prologue 1, 23:1-5, 24:5
LtOrd 1, 50-52 OfP Antiphon
SalBVM 1-3 R&L 8



E. RECONCILIATION AND PEACE MAKING

Characteristic of Franciscan Spirituality is to be an instrument of peace.

LtMin Adm 13 Adm 15
RCI 9: 6-10 R&L 12, 13, 20, 30



F. MISSION

Characteristic of Franciscan Spirituality is to follow in the footsteps of Jesus Christ who came to reveal God, God's love, the reign of God.

ER 14

1. Passionate service among the poor broke open their hearts to the mystery of the passion of the suffering Christ and the suffering of the innocent.

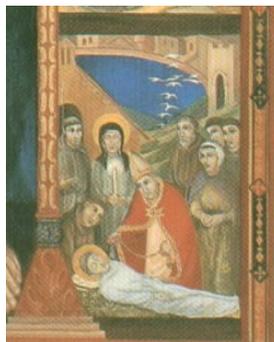
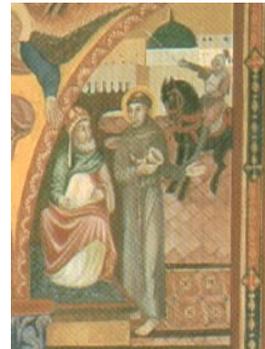
LOrd 5-9 Test 19-23 R&L 29

2. Preaching the gospel at all times and only when necessary use words.

ER 17:3 ER 17: 5-7 ER 16: 1-7 R&L 23

3. Both a giving and a receiving of the gospel, the goodness.

LR 6:7-9 R&L 21



"I have done what is mine; may Christ teach you what is yours." 2C 214

G. CHURCH



Characteristic of Franciscan Spirituality is to stay in relationship with the Roman Catholic Church. Francis and Clare were immersed in an understanding of, and life for the Church of their times. It provided an environment and climate in which to form their followers.

1. Proclaimer and preserver of the faith
1C62 LR 9 R&L 32
2. Guardian of the Word of God
1C22 2LtF 32-36 2C 163 Test 12-13
3. Administrator of the Sacraments
LtCu I:6-8 Adm 1 ER 20 R&L 5
In the Eucharist especially, Francis and Clare found food for the journey. It gave the strength to respond to the invitation to the Spirit, to be a dwelling place. The Eucharist makes present again the reconciling new life we have in the Christ.
LtOrd 26-33
4. Table for wisdom sharing of conversation and/or dissent
2LAg 15-16 R&L 3

“In that love which is God (1 Jn 4:16) all the brothers and sisters, whether they are praying or serving or working, should strive to be humble in everything. They should not, because of a good work or word God does or speaks in or through them, seek glory or rejoice or exult interiorly. Rather, in every place and circumstance, let them acknowledge that all good belongs to the most high God, Ruler of all things. Let them always give thanks to One from Whom all good proceeds.”

(Third Order Regular Rule and Life 9:31)