

**SFO Constitutions – Articles 10 & 11**

*Article 10: Rule Article 10* Christ, poor and crucified", victor over death and risen, the greatest manifestation of the love of God for humanity, is the "book" in which the brothers and sisters, in imitation of Francis, learn the purpose and the way of living, loving, and suffering. They discover in Him the value of contradictions for the sake of justice and the meaning of the difficulties and the crosses of daily life. With Him they can accept the will of the Father even under the most difficult circumstances and live the Franciscan spirit of peace, rejecting every doctrine contrary to human dignity.

*Article 11:* Mindful that the Holy Spirit is the source of their vocation and the animator of fraternal life and mission, secular Franciscans should seek to imitate the faithfulness of Francis to His inspiration. They should listen to the exhortation of the Saint to desire above all things "the Spirit of God at work within them."

**Dogmatic Constitution on the Church (*Lumen Gentium*) – Paragraph 42**

42. "God is love, and he who abides in love, abides in God and God in Him".(227) But, God pours out his love into our hearts through the Holy Spirit, Who has been given to us;(228) thus the first and most necessary gift is love, by which we love God above all things and our neighbor because of God. Indeed, in order that love, as good seed may grow and bring forth fruit in the soul, each one of the faithful must willingly hear the Word of God and accept His Will, and must complete what God has begun by their own actions with the help of God's grace. These actions consist in the use of the sacraments and in a special way the Eucharist, frequent participation in the sacred action of the Liturgy, application of oneself to prayer, self-abnegation, lively fraternal service and the constant exercise of all the virtues. For charity, as the bond of perfection and the fullness of the law,(229) rules over all the means of attaining holiness and gives life to these same means.(12\*) It is charity which guides us to our final end. It is the love of God and the love of one's neighbor which points out the true disciple of Christ. Since Jesus, the Son of God, manifested His charity by laying down His life for us, so too no one has greater love than he who lays down his life for

Christ and His brothers.(230) From the earliest times, then, some Christians have been called upon—and some will always be called upon—to give the supreme testimony of this love to all men, but especially to persecutors. The Church, then, considers martyrdom as an exceptional gift and as the fullest proof of love. By martyrdom a disciple is transformed into an image of his Master by freely accepting death for the salvation of the world—as well as his conformity to Christ in the shedding of his blood. Though few are presented such an opportunity, nevertheless all must be prepared to confess Christ before men. They must be prepared to make this profession of faith even in the midst of persecutions, which will never be lacking to the Church, in following the way of the cross.

Likewise, the holiness of the Church is fostered in a special way by the observance of the counsels proposed in the Gospel by Our Lord to His disciples.(13\*) An eminent position among these is held by virginity or the celibate state.(231) This is a precious gift of divine grace given by the Father to certain souls,(232) whereby they may devote themselves to God alone the more easily, due to an undivided heart. (14\*) This perfect continency, out of desire for the kingdom of heaven, has always been held in particular honor in the Church. The reason for this was and is that perfect continency for the love of God is an incentive to charity, and is certainly a particular source of spiritual fecundity in the world.

The Church continually keeps before it the warning of the Apostle which moved the faithful to charity, exhorting them to experience personally what Christ Jesus had known within Himself. This was the same Christ Jesus, who "emptied Himself, taking the nature of a slave . . . becoming obedient to death", (233) and because of us "being rich, he became poor".(234) Because the disciples must always offer an imitation of and a testimony to the charity and humility of Christ, Mother Church rejoices at finding within her bosom men and women who very closely follow their Saviour who debased Himself to our comprehension. There are some who, in their freedom as sons of God, renounce their own wills and take upon themselves the state of poverty. Still further, some become subject of their own accord to another man, in the matter of perfection for love of God. This is beyond the measure of the commandments, but is done in order to become more fully like the obedient Christ.(15\*)

Therefore, all the faithful of Christ are invited to strive for the holiness and perfection of their own proper state.

Indeed they have an obligation to so strive. Let all then have care that they guide aright their own deepest sentiments of soul. Let neither the use of the things of this world nor attachment to riches, which is against the spirit of evangelical poverty, hinder them in their quest for perfect love. Let them heed the admonition of the Apostle to those who use this world; let them not come to terms with this world; for this world, as we see it, is passing away. (235) (16\*)

**Francis of Assisi - The Saint** – Admonition 1 – pp. 128-129

A medieval admonition was more than a warning or a calling to mind; it had more of a religious sense in which a biblical passage or image was presented and, in light of it, a practical application was made. Thus these twenty-eight teachings of Francis offer insights into his biblical thought and the ways in which he translated them into the ordinary experiences of daily life. Although some of these pieces offer clues as to their composition or deliverance, they are difficult to date. The five manuscript collections of the thirteenth century contain only one consistent document: the following twenty eight pieces of admonitions. This attests to their importance in the early Franciscan tradition and to their place as Francis' "Canticle of Minority."

The Lord Jesus says to his disciples: *I am the way, the truth and the life; no one comes to the Father except through me. If you knew me, you would also know my Father; and from now on, you do know him and have seen him. Philip says to him: Lord, show us the Father and it will be enough for us. Jesus says to him: Have I been with you for so long a time and you have not known me? Philip, whoever sees me sees my Father as well.*

The Father dwells in *inaccessible light*, and God is *spirit*, and *no one has ever seen God*. Therefore He cannot be seen except in the Spirit because *it is the Spirit that gives life; the flesh has nothing to offer*. But because He is equal to the Father, the

Son is not seen by anyone other than the Father or other than the Holy Spirit.

All those who saw the Lord Jesus according to the humanity, therefore, and did not see and believe according to the Spirit and the Divinity that He is the true Son of God were condemned. Now in the same way, all those who see the sacrament sanctified by the words of the Lord upon the altar at the hands of the priest in the form of bread and wine, and who do not see and believe according to the Spirit and the Divinity that it is truly the Body and Blood of our Lord Jesus Christ, are condemned. [This] is affirmed by the Most High Himself Who says: *This is my Body and the Blood of my new covenant [which will be shed for many] and Whoever eats my flesh and drinks my blood has eternal life*. It is the Spirit of the Lord, therefore, That lives in Its faithful, That receives the Body and Blood of the Lord. All others who do not share in this same Spirit and presume to receive Him eat and drink judgment on themselves. Therefore: children, *how long will you be hard of heart? Why do you not know the truth and believe in the Son of God? Behold each day He humbles Himself as when He came from the royal throne into the Virgin's womb; each day He Himself comes to us, appearing humbly; each day He comes down from the bosom of the Father upon the altar in the hands of a priest. As He revealed Himself to the holy apostles in true flesh, so He reveals Himself to us now in sacred bread.*

And as they saw only His flesh by an insight of their flesh, yet believed that He was God as they contemplated Him with their spiritual eyes, let us, as we see bread and wine with our bodily eyes, see and firmly believe that they are His most holy Body and Blood living and true. And in this way the Lord is always with His faithful, as He Himself says: *Behold I am with you until the end of the age.*

**Scripture Reflection    Philipians 2:1-11**

<sup>1</sup>If there is any encouragement in Christ, any solace in love, any participation in the Spirit, any compassion and mercy,

<sup>2</sup>complete my joy by being of the same mind, with the same love, united in heart, thinking one thing.

<sup>3</sup>Do nothing out of selfishness or out of vainglory; rather, humbly regard others as more important than yourselves,

<sup>4</sup>each looking out not for his own interests, but [also] everyone for those of others.

<sup>5</sup>Have among yourselves the same attitude that is also yours in Christ Jesus,

<sup>6</sup>Who, though he was in the form of God, did not regard equality with God something to be grasped.

<sup>7</sup>Rather, he emptied himself, taking the form of a slave, coming in human likeness; and found human in appearance,

<sup>8</sup>he humbled himself, becoming obedient to death, even death on a cross.

<sup>9</sup>Because of this, God greatly exalted him and bestowed on him the name\* that is above every name,

<sup>10</sup>that at the name of Jesus every knee should bend, of those in heaven and on earth and under the earth,

<sup>11</sup>and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.