

# **THE GRACE OF OUR ORIGINS**

**VIII CENTENARY OF THE FOUNDATION OF  
THE ORDER OF FRIARS MINOR**

2004

# Presentation by the Minister General

To the Friars Minor,  
the Poor Clare Sisters,  
the other Contemplative Franciscan Sisters  
and all those whom this letter reaches:  
“greetings and holy peace in the Lord” (2*LtCus* 1).

## The grace of our origins

We Friars Minor, about to fulfil 800 years since the foundation of our Order through the approval of the *Rule of Life* by Innocent III, are preparing to celebrate “*The Grace of Our Origins*”.

According to historians, 1209 was the year in which Francis received approval of his “life project”, immediately called the “Proto-Rule”, from “the Lord Pope”. He himself recounts to us in his *Testament*: “And after the Lord gave me some brothers, no one showed me what I had to do, but the Most High Himself revealed to me that I should live according to the pattern of the Holy Gospel. And I had this written down simply and in a few words and the Lord Pope confirmed it for me” (*Test* 14-15).

This early “form of life” continued to broaden out according to the needs of the Fraternity and was the basis of the *Rule* of 1221 and, later, of the *Rule* of 1223, confirmed by Honorius III; the texts of these, after many years, continue to be essential reference points for understanding Francis and ourselves..

## Let us launch out

The celebration of the VIII Centenary of the foundation of our Fraternity gives us an opportunity of grace to *remember the past with gratitude, live the present with enthusiasm and to open up with confidence to the future* (cf. *NMI* 1b). This is the way to celebrate the *Grace of Our Origins*. And so, at the beginning of this third millennium, we Franciscans wish to re-affirm our steadfast will to remain faithful to our charism by “living the Gospel in the Church according to the form observed and proposed by St. Francis” (*CCGG* 1, §1), re-creating it, however, in the light of the challenges of present-day Franciscan life.

We Friars Minor, joyfully accepting the invitation of the “lord Pope”, John Paul II, wish first of all, through the celebration of the 800 years since the foundation of our Order, to *open up in gratitude* to the “Most High, all-powerful, good Lord” (*Cant* 19), to the “Father of mercies” (*TestC* 2), for the “wonders” God has done through the Friars who preceded us, especially through Brother Francis, and for the “wonders” which the Lord, “Almighty God, Merciful Saviour” (*PrG* 6), continues to do in and through the Friars and Sisters who walk determinedly along the paths of virtue (cf. *LtErm* 3). However, because we do not wish to, or cannot, “be satisfied with praising the works of our predecessors”, since it would be “a great shame for us that the saints have accomplished great things and we want only to receive glory and honour by recounting them” (*Adm* 6), we should sincerely desire “to be inspired by them in order to carry out the part that corresponds to us in our own historical period” (*LgP* 3) and “recognise the urgency of returning to the essentials of our experience of faith and of our Franciscan spirituality in order to nourish, from

within, our fragmented and unequal world, which is hungry for meaning, with the liberating offer of the Gospel, just as Francis and Clare of Assisi did in their time” (*LgP* 2).

During the celebration of this great Franciscan jubilee, in contemplating the history of our Order, we Friars Minor joyfully recognise that we have “a glorious history to remember and to recount”, but, convinced as we are of the power and the currency of our “form of life” since it is essentially a form of gospel life inspired in Francis by the Almighty, we take up the challenge to continue to construct a great history with determination. To do this we sincerely wish to turn our eyes to the future, towards what we feel the Spirit is moving us in order to continue doing great things through us (cf. *VC* 110). In this way we wish to live *the grace of our origins* “not only as a *remembrance of the past*, but also as a *prophecy of the future*” (*NMI* 3).

Called as we have been to “to follow more closely the Gospel and the footprints of Our Lord Jesus Christ” (*CCGG* 5, §2), we wish to live this jubilee with an *attitude of conversion*. We therefore wish to make a memorial of our “resolution” (cf. *2LtA* 11), so that, “with swift pace and light step” (*2LtA* 12), we can, even in the midst of inevitable frailties, “walk more securely in the way of the commands of the Lord” (*2LtA* 15). Therefore, when we are preparing ourselves with joy and renewed optimism to celebrate *the grace of our origins*, we should be very strongly aware of the call “not to domesticate the prophetic words of the Gospel in order to adapt them to a comfortable style of life” (*LgP* 2) and feel the “urgency to be born again” (*LgP* 2).

Called to explore “new ways to apply the Gospel in history” (*VC* 84), we wish to live this jubilee with an *attitude of discernment* in order not to become installed or to repeat ourselves, but rather to be beacons generating hope in the dark night which our wounded and often crucified world is going through. We should, therefore, dispose ourselves to listen to the voice of the Lord in the events of history and to discover His presence in our midst, convinced that in this way we will strengthen our steps along the path towards the future and our adherence to the Gospel (cf. *NMI* 6). Reading the signs of the times and interpreting them properly will permit us to be “readable signs of life for a world that is thirsty for “new heavens and new earth” (*Is* 65, 17; *Ap* 21, 1)” (*LgP* 7)

Called anew “to propose courageously the enterprising initiative, creativity and holiness of” St. Francis and “to develop a dynamic fidelity in response to the signs of the times emerging in today’s world” (*VC* 37), we wish to *return to the essentials* of our “form of life” by re-reading it and re-incarnating it in the cultural reality of today; we wish to be faithful to our charism and, at the same time, to take into account the demands of the present moment and to anticipate the future.

### **What must we do, Brothers?**

Dear Brothers, when we are preparing to celebrate *the grace of our origins*, it is necessary to ask ourselves: “What must we do, Brothers?” (*Acts* 2, 37). I must confess that this is a question I often ask myself. Seeing the reality of the world-wide Fraternity, I feel that the Spirit is asking us to focus, concentrate and decentralise.

*Focusing ourselves* on what should be everything for us “The good, all good, highest good” (*PrG* 4). For that reason, “having the heart turned to the Lord” (*IRule* 22, 19) must be the priority of priorities of every Friar Minor. To overcome “every impediment” and to leave aside “every worry and anxiety” in order to “serve, love, honour and adore the Lord God, with a clean heart and a pure mind (*IR* 22, 26), is the great challenge to every Friar Minor, to every follower of Jesus.

*Concentrating on the essentials* in order to avoid fragmentation and dispersion. It is important to concentrate on the *Priorities* which place us as a “fraternity in mission” which lives the essential values of our charism. The *Priorities* are not peripheral options, but the consequence and requirements of a radically gospel life as St. Francis proposed to us and which, as such, are not optional values but the pillars of our fidelity to the Gospel. The *Priorities* are the key for reading them in order to live our identity as Friars Minor and to understand the expectations of the world..

*Decentralising ourselves* in order to go out to the world, our cloister, and, in it, to give witness and to proclaim that God alone is almighty (*LtO* 9), aware that we are not called to live for ourselves, but for others, that our fraternities are not for themselves, but to make the Kingdom of God known. Having clarified our belonging to the Lord –focusing- and our identity as Friars Minor –concentrating-, it is then time to go out to the whole world to proclaim the Gospel to all creatures so that all may know the grace and love that God the Father revealed and offered in Christ Jesus (cf. *CCGG* 83, §3). This is our mission and our reason for being: to make the Kingdom of God known (cf. *Priorities* 2003-2009, 4).

Focusing, concentrating, decentralising: three essential movements for a real *re-foundation* of our life and mission, the ultimate objective of this VIII Centenary. Focusing, concentrating, decentralising: three inseparable movements. Focusing, concentrating, decentralising: three movements which question our life and mission and call on us to return to the essentials of our charism, without forgetting the calls that come to us from history.

On the basis of this deep conviction, I ask all the Brothers to enter into this process, without haste to see results, for, as the proverb says, “no seed ever sees its own flower”, and also without delays which would have the unavoidable result of paralysing the process, if we want a future for our “forma vitae”, remembering what the Talmud says: “You are not obliged to complete your work, but you are not free not to begin it”. This is the responsibility of *all*, without exception; we have to take it on, with courage and creativity, feeling that we are “watchmen of the morning” (cf. *Is* 21, 11-12) and working to build a future full of hope with our eyes always turned to the Lord who continues to assure us: “Know that I am with you always; yes, to the end of time” (*Mt* 28, 20).

### **The project of “The Grace of Our Origins”**

The project “*The grace of our origins*”, drawn up and approved by the General Definitory on the 8<sup>th</sup> of November 2004, and previously presented to the Presidents of the Conferences for a first approval and then enriched through suggestions which arrived from the different Entities of the Order, wishes to mark the journey of the entire Order of Friars Minor from 2006, the anniversary of the conversion of St.

Francis, to 2009, the year in which we will remember the VIII Centenary of the approval of the “Proto-Rule”.

The project “*The grace of our origins*” wishes to help all the Friars to give a creative and suitable response to the challenges which come to us from the Church and the present-day world. I ask you all, especially the Ministers and Custodes, to accept it sympathetically and to put it into practice with faith and determination.

The project “*The grace of our origins*” provides a process in three stages: 2006, focused on discernment; 2007, focused on the project of life; and 2008-2009, focused on the celebration of the gift of vocation. Each stage will be presented later on through an aid of work and of deepening awareness. A very special moment will be the celebration of the extraordinary General Chapter, which we will celebrate, with the help of God, at St. Mary of the Angels, the Porziuncola (Assisi), from the 15<sup>th</sup> September to the 1<sup>st</sup> October 2006. We entrust this project of “*The Grace of Our Origins*” to St. Mary of the Angels in order to have abundant fruits. May St. Francis, our father and brother, accompany us in this process.

### **Final request**

Dear Brothers and Sisters, I, your humble servant, in profound communion with the General Definitory, request and wholeheartedly beseech you, in the charity which is God (cf. *IJn* 4, 16) and with the desire to kiss your feet, to feel obliged to accept and put into practice these proposals, born in reflection and prayer, in order to be able to celebrate better *the grace of our origins* (cf. *2LtF* 87). “And may the Father and the Son and the Holy Spirit bless all those men and women who receive them with kindness... Amen” (*2LtF* 88).

Rome, 8th December 2004,  
*the solemnity of the Immaculate Conception,*  
*Queen of the Order of Friars Minor.*

Br. José Rodríguez Carballo, ofm

*Minister General*

# The Project

The Order of Friars Minor is coming close to fulfilling 800 years since its foundation.

Everything began with the gospel conversion of St. Francis, placed under the sign of the gratuitous divine initiative:

*“The Lord gave me, Brother Francis, thus to begin doing penance in this way: for when I was in sin, it seemed too bitter for me to see lepers. And the Lord Himself led me among them and I showed mercy to them. And when I left them, what had seemed bitter to me was turned into sweetness of soul and body. And afterwards I delayed a little and left the world” (Testament 1-4).*

This happened at an undetermined time, but could be put at about twenty years before the writing of the Testament, perhaps in 1205. The power of an intuition which is born and developed, between lights and shadows, forward drives and backward steps, is already contained in every origin. There we can already read the whole grace of the future.

After the encounter with the leper, the Lord led Francis to San Damiano, where the Crucifix addressed him with the words “Francis, go rebuild My house; as you see, it is all being destroyed” (2Cel 10). It was, however, at the Porziuncola that he understood his vocation better (cf 1Cel 22) and received the gift of brothers (cf Test 14) with whom he set out on the first itinerant missions. The Poverello had the *forma vitae* written, “in few and simple words” “according to the Holy Gospel”, which the Most High Himself had revealed to him and which was then presented to the “Lord Pope”, who “confirmed” it (Test 14-15). “The fraternity, gathered around Brother Francis, obtained pontifical recognition of their proposal of life in 1209” (Test 14-15).

The celebration could become a *kairos* for the entire Fraternity of the Order and for the Franciscan Family, a real and proper moment of grace to encourage the “re-foundation” of the Order itself, in view of new initiatives, of a new life, in the sense of:

- a propitious occasion to return to the essentials of our human, Christian and Franciscan vocational experience, beginning again from our charismatic values;
- a providential time to nourish, by means of the liberating offer of the Gospel, “our divided, unequal and hungry-for-meaning world, as Francis and Clare of Assisi did in their time” (LgP 2) by promoting reconciliation, justice and peace;
- an “intense time” on the “path of growth in the gospel life and in the discipleship of Jesus Christ” (cf. OF 38), in creative fidelity (VC 37).

Through the grace of the Incarnation we recognise history as a theological place the mystery of the time in which we celebrate the event of Christ the Saviour. Therefore, celebrating the origins of our Fraternity becomes an opportunity for our life to be liberated and converted. We are called to be *pilgrims and strangers in this world*, travelling companions of all men and women of good will, especially of the unimportant and poor, no matter which race, culture or religion they belong to. We celebrate then the origins of our *forma vitae* in ever fuller sharing with all and at this time of history, marked by radical changes and uncertainties for the future.

We could be tempted to turn in on ourselves. We are living in a period of transition and of great purification even for the Consecrated Life; a time therefore in which to exercise a humble and strong faith; a time in which we do not propose to find answers and to count the results of our efforts, while there is need to remain on the path of dialogue with each and everyone in the newness of life.

The path of preparation becomes, then, an itinerary during which we accept once again:

- the grace of our vocation as Friars Minor, lived in the “today” of history, in the discovery of the face of the leper and of Jesus Christ, the poor and crucified Lord;
- the audacious and creative decision to live today, personally and as brothers, the gospel life through discipleship of Jesus, contained in that “book of life and marrow of the Gospel”, which the Rule is, while so many signs seem to discourage us;
- the amazement and the thankfulness for the gift of the Franciscan vocation, so that we can restore to the world, to the Church and to our brothers through word and deed, professing it anew before the world and the Church and entrusting ourselves with all our heart to our Fraternity.

Enriched by these motives, we do not run the risk of celebrating ourselves. We wish to live the enduring and provocative memory of our foundation, the grace of which we also gather in virtue of the life and mission of very many Friars Minor, who, from 1209 until today, accepted and put into effect, in creative fidelity, the “dream” of Francis of Assisi: to live the Gospel in the Church is possible.

We, after eight centuries, accept this dream so that, in the power of the Spirit, it can take on a new face today, animate our steps, tired at times, and leave an imprint for the future of our life of *contemplative Friars in mission*.

The Minister General and his Definitory, aware of their service of “giving witness through word and deed” to all the Friars of the actuality and power of the Gospel contained in our *forma vitae*, entrust to each Friar and to the local and provincial Fraternities the proposal of an itinerary that, in the diverse *places* of our life and mission, makes us walk ideally together to:

***undertake the path  
of discernment necessary  
to re-found our life and mission  
on the essential elements  
of our forma vitae.***

The very words of St. Francis point out the way to us:

“To all the Friars to whom I owe reverence and great love, to Brother... Minister General of the Order of Friars Minor, his lord, and to the other Ministers General that will succeed him and to the ministers, custodes, humble priests of this same brotherhood in Christ and to all simple and obedient brothers, from the first to the last, Brother Francis, a worthless and weak man, your very little

servant sends his greetings in Him, Who has redeemed and *washed us in His most precious blood.*

When ***you hear*** His name, adore Him [...] and *pay attention to my words.* *Incline the ear* of your heart and obey the voice of the Son of God.

***Observe*** His commands with your whole heart and fulfil His counsels with a perfect mind.

***Give praise to Him because He is good, exalt Him by your deeds, for this reason He has sent you*** into the whole world so that you may bear witness to His voice in word and deed and bring everyone to know that *there is no one who is all-powerful except Him.*

***Persevere in discipline*** and holy obedience and, *with a good and firm purpose,* fulfil what you have promised Him. The Lord *God* offers Himself to us as *to His children*" (LtO 2-11).

With these sentiments, we propose to you some outlines for the preparation of the VIII Centenary of the foundation of the Order, in the context outlined especially by the Final Document of the 2003 General Chapter "*May the Lord give you peace*" and by the "*Priorities for the six-year period 2003-2009*".

We will begin in 2006 and culminate with the celebrations of 2009.

We are only proposing outlines so that, "wherever the Friars are", they can fulfil this journey within the language, culture, people and Churches in which they live and work recovering also the history of the origins of the Entity itself.

## A Journey of Celebration

The journey is laid out in three stages. They propose to accompany us towards a favourable time through:

- listening, conversation and gospel discernment (the year 2006);
- putting into effect today, through holy works, the capacity to project our personal and fraternal life according to the Gospel (year 2007).
- the amazement and gratitude in celebrating the great gift of our vocation so that we can restore it through words and life (years 2008-2009).

For each stage there is proposed:

- a key word from St. Francis' journey of conversion;
- an objective to be reached;
- some means inspired by the Final Document of the General Chapter, "*May the Lord Give you Peace*", and by the aid for deep study of the "*Priorities 2003-2009. Followers of Christ for a fraternal world*", inviting the individual entities to create other significant means for the local reality;
- gestures to be put before the People of God, to whom we owe a generous and faithful response to the grace of vocation and mission, which we received through the conversion and gospel life of Brother Francis and his companions and of many other Friars during the course of these eight centuries.

In the different stages of the proposed itinerary care should be taken to actively involve the members of the Franciscan Family, thanks to the common origin of vocation and mission.

# The year 2006

Let us listen

in order to change our life!

**“Lord, what do you wish me to do?”**

*Listening to, conversion to and discernment  
of the will of the Lord for our present-day life*

## **Where are we going?**

- Towards the personal and shared-in-Fraternity recovery of “who” the Friar Minor is in his life and mission, accepting the call to re-read our identity at the beginning of the third millennium, faithful to man and to the Gospel lived in the Church in accordance with the intuitions of Francis.
- Towards a re-reading of our being a Fraternity-in-mission, according to the specifics of the Friars Minor, accepting the call to “go throughout the whole earth” (*LtO* 9), to announce “peace and penance to men” (*ICel* 29) and to re-discover the face of the leper and of Jesus Christ, the poor and crucified Lord.

## **By what means?**

- Cultivating the dimension of listening through the prayerful reading of the Word of God in accordance with Franciscan tradition, in the light of present-day men and women and attentive to the reading and interpretation of the signs of the times.
- Taking care of the proposal for and application of sabbatical periods, such as the “*Moratorium*”: every Friar should have the “courage to stop”. The Provinces and Conferences, therefore, should prepare a programme that would offer to each Friar the possibility to recover and re-affirm the grace of vocation, his relationship with God, with the Friars, with the world and his theological and professional up-dating.
- Finding, after the extraordinary General Chapter, the most suitable ways of convocing all the Friars in each Entity (e.g. Chapter of Mats) in order to discern apt methods of improving the life and mission of the Friars in the Entity itself.
- The Minister General with his Definitory, availing of the collaboration of the Secretariats and Offices in the Curia, should elaborate aids that would orient the discernment of “*who*” the Friar Minor is at this time and what his mission is.

## **Through the power of gestures:**

- The presentation of the San Damiano Cross to each Friar;
- Concrete signs of sharing, minority, solidarity and of making restitution to “the lepers” of our time through a more sober and essential life.

The Year 2007

Let us dare to live the Gospel!

***“This is what I want, this is what I seek, this is what I desire with all my heart! Overflowing with joy, he hastened to implement the words of salvation, and did not delay before he devoutly began to put into effect what he heard” (1Cel 22).***

*Renewing our personal and fraternity life  
according to the Gospel  
in the living context of our times.*

### **Where are we going?**

- Towards a courageous and creative decision to live today, personally and as brothers, the Gospel and the Rule “with simplicity and without comment and to observe them with holy works until the end”; the gospel life through discipleship of Jesus, contained in the “book of life and marrow of the Gospel”, which the Rule is, while many signs seem to discourage us;
- Towards concrete and prophetic choices in view of the elaboration of the Provincial, local and personal Projects of Life and Mission in the light of the reading of the reality in which we live, of the Gospel, of the Rule, of the General Constitutions and Statutes and of the Priorities of the Order.

### **By what means?**

- Encouraging Provincial and Local Chapters to complete concrete and prophetic choices that would liberate the Friars and the Entities from the different kinds of fear and from the various forms of appropriation in order to express a renewed faithfulness to the Gospel and Rule.
- Taking care of the elaboration and evaluation of the Provincial Life Project in each Entity, keeping in mind the Priorities, in order to arrive at “re-foundation”, in the sense of returning to the essentials and to the heart of our life and mission today.
- Taking care that each Local Fraternity works out and evaluates the Fraternal Life Project and that every Friar works out his Personal Life Project.
- *Re-assuming* ongoing formation as a priority choice in every Entity. What is specifically Franciscan should be cared for especially on both the experiential and theoretical levels so that the values of the Provincial Project of Life and Mission can be “personalised”.

### **Through the power of gestures:**

- The consignment of the Holy Gospel, Rule and General Constitutions to every Friar.
- A new community and public commitment oriented towards solidarity, new forms of evangelisation, a new availability for the *missio ad gentes*; concrete choices for justice, peace and the integrity of creation; initiatives in favour of ecumenical, inter-religious and inter-cultural dialogue.

## **The years 2008-2009**

Let us restore everything  
to the Lord through  
word and life!

*”The Most High Himself revealed to me that I should live according to the  
pattern of the Holy Gospel.*

*And I had this written down simply and in few words and the Lord Pop  
confirmed it for me” (Test 14-15).*

*Amazement and gratitude in celebrating  
the gift of our vocation.*

### **Where are we going?**

- Towards the celebration of the gift of our vocation.
- Towards restitution of the gift received, through words and life, to the world, to the Church and to our brothers by professing again the Rule and life of the Friars Minor, entrusting ourselves with our whole heart to our Fraternity.

### **By what means?**

- Taking care, in every Entity, of concrete forms of expropriation and the restitution of our goods to the poor, who are our masters and patrons.
- Assessing, in every local Fraternity, the use of our space in view also of choices for solidarity and sharing.
- Evaluating the use we make of the means for evangelisation so that they may be really in harmony with our state of minors (cf GGCC 109 §1).
- Consciously choosing, in every Entity, the priority of evangelisation that is most oriented in a missionary direction.
- Taking up the formula of religious Profession on the part of each Friar during the year so that it may become an occasion for the thankful memory of the gift of vocation, of a review of life and of renewed commitment

### **Through the power of gestures:**

- A public celebration of an act of thanksgiving to *the Father of mercies*, praising *the Most High and Good Lord* for the gift of the Christian and Franciscan vocation and to renew in each one the joy of *belonging to Him who is all our richness and sufficiency*.
- Renewal of the religious profession before the People of God: into the hands of the respective Ministers Provincial in the Entities and of the Lord Pope on the occasion of the General Chapter of 2009.

## With our eyes on the future

Dear Brothers scattered throughout the world to live joyfully in a spirit of “penance”:

We send you this outline, trusting that it will be truly received as a favourable occasion to re-found the gospel life of our international Fraternity for the good of the world, in profound communion with the Church, by animating hope in the future, which the Spirit is preparing for us all at this difficult time in history.

We leave it to you all with the words of St. Clare, the faithful guardian of the grace of the origins. The memory of the origins of her vocation in her Testament spur us to enter into this living memorial of the charism that we, today, also continue to receive and for which we are responsible in the future:

*“In the name of the Lord. Amen.*

*Among all the other gifts which we have received and continue to receive daily from our benefactor, the Father of mercies, and for which we must express the deepest thanks to our glorious God, our vocation is a great gift. Since it is the more perfect and greater, we should be so much more thankful to Him for it. For this reason the Apostle writes: Acknowledge your calling”*

*( Test 1-4).*

## Some activities in view of the Centenary

### Chapters

- Extraordinary General Chapter: 15th September – 1st October 2006 at St. Mary of the Angels (Assisi).
- Chapter of Mats for the young solemnly professed Friars of the Order (2007)

### Congresses

- An International Congress on Justice, Peace and the Integrity of Creation (2006).
- An International Congress for the Moderators of Ongoing Formation (2007).
- An International Congress on history: “The Order of Friars Minor; Yesterday and Today”.
- Continental Congresses on “Ad gentes” Evangelisation.

### Publications

- A new publication of the Writings of St. Francis, (Esser edition).
- The publication of the Rule in the main languages spoken in the Order.
- The publication of the Constitutions of the Order from the beginning till today (Latin text).
- The publication of the Enchiridion of the Official Documents of the Order (from 1966 till now).
- An extraordinary number of the *Archivum Franciscanum Historicum*.

*The Minister and Definitory General*

Prot. 095067

# Abbreviations

## *Sacred Scripture*

Acts	Acts of the Apostles
Ap	Apocalypse
Jn	The Gospel according to John
Is	Isaiah
Mt	The Gospel according to Matthew

## *The Writings of St. Francis of Assisi*

1LtF	Letter to the Faithful (1 <sup>st</sup> Edition)
2LtCus	Second letter to the Custodes
2LtF	Letter to the Faithful (2 <sup>nd</sup> Edition)
Adm	Admonitions
Cant	Canticle of Creatures
LtO	Letter to the whole Order
PrG	Praises of the Most High God
Rnb	Regula non bullata (1 <sup>st</sup> Rule)
Test	Testament

## *The Writings of St. Clare of Assisi*

2LtA	Second Letter to Blessed Agnes of Prague
LtErm	Letter to Ermentrude of Bruges
TestC	Testament of Clare

## *Other abbreviations*

<b>1Cel</b>	<b>First Life of St. Francis of Assisi, Thomas of Celano.</b>
2Cel	Second Life of St. Francis of Assisi, Thomas of Celano.
GGCC	<i>General Constitutions of the Order of Friars Minor</i> , Rome 2004.
LgP	The Lord give you Peace, Final Document of General Chapter 2003, Rome 2003.
NMI	John Paul II, <i>Novo millennio ineunte</i> , Apostolic Letter, 2001.
OF	<i>Ongoing Formation in the Order of Friars Minor</i> , Rome 1995.
VC	John Paul II, <i>Vita consecrata</i> , Apostolic Exhortation, 1996.