

LIVING FRATERNITY

Theme : « Go confidently »

In June, we present a third excerpt from the presentation by Fr. Louis Cinq-Mars, ofm cap, « Go, confident and happy! » which Francophones received at *Fraternité 2013*. .

Recall: At the monthly meeting, the fraternity should have in place at the disposal of the members a Bible, at least one copy of the General Constitutions, an example of the Catechism of the Catholic Church and at least one copy of Living with Christ. Also, each member should have in hand their own copy of the Rule.

Note : Is our meeting place favorable, welcoming, warm? This is an important point to consider for encouraging our members to express their various points of view on the subject.

Good preparation --- Good meeting

JUNE 2014 MONTHLY MEETING

Opening Prayer and Song (According to the Ritual or chosen by the Fraternity)

Reading: (choose a person who reads calmly)

Go confidently

But what is confidence? We can define it as a feeling of assurance and security of one who relies on someone or something. A feeling of an inner strength that allows us to realize something. Confidence implies the capacity to live openly our vulnerability (we are all vulnerable); someone who is confident in one's self, in his or her friends or in a group to which he or she belongs is not afraid to be vulnerable and admit his or her errors. On the contrary, a person who does not have confidence will hide one's self behind a role (we often play a personage because we are afraid not to be loved because of who we are).

We can have self-confidence. When we know ourselves, we can lean on our possibilities and our gifts to move forward in life and face challenges. We can also have confidence in others by leaning on their affection or their loyalty. Jesus, he, invites us to have confidence in God and to lean on his presence and on the fact that he keeps his word; a God who fulfills his promises.

Sharing:

1. What has touched me in the text?
2. Why does this touch me, encourage me?

Continue with the reading once the sharing is ended.

However, is it always possible to have confidence in one another ? Is it possible to live in confidence with other, family members, our children, our neighbours or our work colleagues? Do I have confidence in own personal value? Do I still confidence in the society that welcomes me? Do I have confidence in the future, in mine, in my children's future, in my parish's and even in the future of the planet? Can I have confidence in politicians, financiers, social interveners, priests and in the Church ...

Reflection:

After the reading of this paragraph, together answer a few of the questions presented. (about 15 minutes)

Continue with the reading once the sharing is completed.

In reality confidence is often offended and betrayed ...So easily offended by words or silences, abandonments, gestures (money leant is not reimbursed, confidences repeated to others, loving loyalty betrayed, promises not kept, etc....) Sometimes confidence is offended since childhood when a young child grows up learning to distrust others, adults or authority.

The very young child learns from experience that he can count of his parents or other adults to ensure his security and his well-being. If he feels confident he will be able to have confidence in others. He will feel capable of facing challenges and explore the world. He will be able to find in the experiences, even in the difficult ones, opportunities to grow.

Sharing:

Following this reading, share your reactions. Does this sharing that we have lived with our brothers and sisters confirm for us that Jesus invites us to have confidence in God?

End with the following reading once the sharing is finished.

On the contrary, if the child finds himself in a context or a situation where he cannot have confidence or that his confidence is betrayed, he risks withdrawing into himself and developing psychological, behavioural, or relational problems. He will have difficulty socializing. When we accumulate experiences of offended or betrayed confidence, it is mistrust that insinuates itself and we commit ourselves on the road to cynicism and withdrawal into oneself.

Reflection:

Let us silently listen to the reading of today's Gospel... then, take a moment to share with the help of the following questions:

- What links can we make with the Gospel and our daily life?
- What do I retain in it that can improve my life?

In the footsteps of Francis

(Excerpts from Admonitions 17, 18 and 23, Claire et François d'Assise, Écrits, Éditions du Cerf, Paris, 2003)

Admonition 17. On the humble servant of God (1) Blessed is that servant who does not exalt himself more because of the good, which the Lord says and works through him, than that which He says and works through another.

Admonition 18. On compassion for one's neighbour (1) Blessed is the man, who supports his neighbor during his frailty to the extent that he would want to be supported by him, if he falls into an exactly similar situation.

Admonition 23. On humility (1) Blessed is the servant, who is found to be as humble among his own subjects, as when for example he would be among his own lords.

Note: It would be very interesting to read attentively the following points:

Deepening of points taken from the Rule and the General Constitutions

OFS Rule, Article 11

Trusting in the Father, Christ chose for himself and his mother a poor and humble life, even though he valued created things attentively and lovingly. Let the Secular Franciscans seek a proper spirit of detachment from temporal goods by simplifying their own material needs. Let them be mindful that according to the gospel they are stewards of the goods received for the benefit of God's children.

Thus, in the spirit of the « Beatitudes », and as pilgrims and strangers on their way to the home of the Father, they should strive to purify their hearts from every tendency and yearning for possession and power.

General Constitutions, Article 15

- 1.** Secular Franciscans should pledge themselves to live the spirit of the Beatitudes and, in a special way, the spirit of poverty. Evangelical poverty demonstrates confidence in the Father, creates interior freedom, and disposes them to promote a more just distribution of wealth.
- 2.** Secular Franciscans, who must provide for their own families and serve society by means of their work and material goods, have a particular manner of living evangelical poverty. To understand and achieve it requires a strong personal commitment and the stimulation of the fraternity in prayer and dialogue, communal review of life, and attentiveness to the instructions of the Church, and the demands of society.
- 3.** Secular Franciscans should pledge themselves to reduce their own personal needs so as to be better able to share spiritual and material goods with their brothers and sisters, especially those most in need. They should give thanks to God for the goods they have received, using them as good stewards and not as owners.

They should take a firm position against consumerism and against ideologies and practices which prefer riches over human and religious values and which permit the exploitation of the human person.

Life - Objective:

During the month of June, we encourage you to live in friendship with the Holy Spirit by celebrating in fraternity the feasts of Holy Trinity, Corpus Christi and Sacred Heart...

Events and Information from the Church and the Order

Remind the members of regional and local activities.

End of the meeting (a prayer or an hymn chosen by the fraternity)

At home

In order to continue our reflection, look up and read in the Catechism of the Catholic Church, the following numbers 39, 154, 227, 2086, 2734, 2738 and 2828.

Reread the paragraph from Vatican II - Lay Apostolate - that reminds us of our role in the Christian renewal of the temporal order.

The Christian renewal of the temporal order

The laity must accept as their own task the renewal of the temporal. Enlightened by the light of the Gospel, lead by the spirit of the Church, lead by Christian charity, they must in this domain act by themselves in a very determined manner. Members of the city, they have to cooperate with the others citizens following their particular abilities by accepting their proper responsibility, and to search everywhere and in everything the justice of the Kingdom of God.

The temporal order is to be renewed in a manner that, in the respect of its own laws and in conformity with them, it becomes more in accordance with superior principles of Christian life and be adapted to the diverse conditions of place, time and people. Among these tasks of this apostolate, the Christian social action has an eminent role to play. The Council wishes to see it spread today to the whole temporal sector without forgetting the cultural plan.