

Virtual Franciscan Pilgrimage 2020

**In the steps of St Francis &
St Clare of Assisi**

**Saturday 3 October 2020,
All Saints Community Centre, Palmerston North**



Practical details for enjoying the day:

Facilities: The Centre offers spaces for quietness, reflection and prayer including The Sanctuary and the Green and Red Rooms. Toilets are available down the hall.

Books: We have included a book list at the end of this booklet for the books that are on display in the Atrium. These are from our own resources and we ask that you don't remove them. However many of the books may be available through libraries, can be ordered through a local bookseller or purchased on Amazon or Book Depository.

Programme: Please help the organisers by keeping to times.

9.30 to 10am: Registration and morning tea. Please be seated in the Hall by 10am.

10am: Introduction to the day and Franciscan Morning Prayer.

10:15am: Session 1 – Meet Francis and Clare and their home town of Assisi: Dr Jenny Boyack

11:00am: Session 2 – The Theology of Francis, Part 1: Archbishop David Moxon

12:00pm: Lunch is served in the Atrium and may be eaten in any of the rooms in the Centre including the Sanctuary.

12:45pm: Session 3 – The theology of Francis, Part 2: Archbishop David

1:45pm: Session 4 – Clare's contribution to the Franciscan story: Jenny

2:45pm: Afternoon tea

3:00pm: Session 5 – The Theology of Francis, Part 3: Archbishop David

NB: Archbishop David will incorporate elements of the Franciscan Service of Transistus into his last session. This service is observed by Franciscans to commemorate the passing of Francis from death to life just after sunset on 3 October in 1226.

4:00pm: Franciscan Eucharist. This is an inclusive communion service. During the service, people wanting to become Companions of St Francis in Aotearoa New Zealand will make their commitment.

Follow up: The session talks and services will be recorded and available later on the website www.pilgrimagenz.nz along with this resource booklet.

Some Key Themes from the Lives of St Francis and St Clare

Following the Gospel

At the heart of Francis's conversion experience was his calling to live out and proclaim the good news of Christ. The living presence of Christ through the Gospel message became his sole source of energy, action, mission, direction, conviction, encouragement and sustenance. Clare's passion for the Gospel was ignited through the preaching and example of Francis and she lived out the same mission in her cloistered context.

The Incarnation

Central to Francis's personal theology was the love and goodness of God as exemplified in the reality of the Incarnation. Emmanuel, God with us, was understood by Francis to be at the heart of God's overarching and timeless purpose for humanity and the world.

Creation

The interconnectedness of all things is a theme of 21st century ecological understanding. Francis, in a remarkably prophetic manner, personalised the beauty and wonder of creation by affirming a familial relationship between himself (and all humanity), and the life forces and living things that sustain us.

Poverty & Simplicity

For Francis and Clare, a life of service to God involved shedding all ties of ownership or possession of money or goods. In Clare's case, this became a lifetime struggle to convince those with spiritual authority over her that she would accept nothing less than the same right to poverty that Francis and the brothers enjoyed.

Radical Love

Francis's commitment was to love in the same self-giving, courageous manner as his Lord and Master. His encounter with the leper was a turning-point in his understanding of how God strengthens us for the work of loving each other in community and, in particular, the poor, the rejected, the despised.

Joy

In spite of Francis's zealous and uncompromising commitment to poverty and selflessness, he embraced all aspects of life with a deep joy. Through the realities of life that touch us all – suffering, rejection, conflict – Francis responded in an open and childlike way to the evidence of God's goodness which he found in all circumstances.

Prayer

Clare and Francis's daily food was prayer and contemplation, a continual infilling of the Holy Spirit to guide and sustain them as individuals, and within their respective communities. This was coupled with a deep love of the Eucharist which nourishes the riches of Christ's life within us and between us.

Timeline of St Francis & St Clare

1181/82 – Giovanni di Pietro di Bernardone is born and baptised in Assisi. Later, at the insistence of his father who was in France when he was born, Giovanni is renamed Francesco

1190 – Francis attends the parish school at the Church of San Giorgio (now the site of the Basilica of San Chiara)

1193/94 – Chiara di Favarone (Clare) is born to an aristocratic Assisian family. Her family home was adjacent to the present Cathedral of San Rufino

1198-1205 – during a period of civil unrest in which Assisi fought to gain independence from papal and imperial power, Clare's family takes refuge in Perugia

1202 – Francis fights in a battle between Assisi and Perugia, is captured and imprisoned in Perugia

1203 – Francis's father pays a ransom for Francis's return from Perugia. Francis endures a long illness

1204 – Francis sets out to fulfil his lifelong ambition to become a knight. He returns to Assisi after receiving a vision which directs him to return home to seek God's will. A gradual period of conversion begins

1205 – Francis gives generously to the poor and experiences a life-changing encounter with a leper. He seeks solitude with God in caves and abandoned churches. While contemplating the Byzantine cross in the church of San Damiano, Francis hears God's voice: 'Go, repair my house which, as you see, is falling completely to ruin.' Taking the injunction literally, Francis sells cloth from his father's shop and gives money to the local priest to repair the church building

1206 – Francis's father takes Francis before the Bishop of Assisi, demanding repayment for his stolen cloth. Francis strips, returning his clothes and renouncing his father and his inheritance. He spends time with the Spadalonga family in Gubbio before returning to the valley below Assisi. He nurses lepers and begs for stones to repair three small churches near Assisi including San Damiano and the Porziuncola

1208 – Francis desires to imitate Jesus perfectly. He begins to preach repentance and peace and several young men from Assisi leave their families and possessions to join him at Rivotorto

1208/9 – Francis visits Poggio Bustone in the Rieti Valley and is assured that his sins have been forgiven and that his new community of Christ imitators will be blessed

1209 – Francis writes a rule for his new order. He and his companions go to Rome and gain papal approval from Pope Honorius III. They are forced to leave Rivotorto and settle at the Porziuncola (Santa Maria degli Angeli)

1210 – Clare hears Francis preach in the Church of San Giorgio

1211 – Francis spends the 40 days of Lent on Isola Maggiore in Lake Trasimeno. Later in the year he tries to reach Muslim territory in order to convert Muslims to Christianity but his voyage is unsuccessful

1212 – Clare receives her Palm Sunday palm from Bishop Guido and that evening escapes through the 'death door' and runs away from home to Francis and the brothers at the Porziuncola. She makes her profession to Francis and is taken to a nearby Benedictine convent in the next town, and later to a second convent on the slopes of Mount Subasio

- Three weeks after Clare's escape she is joined by her sister Catherine (renamed Agnes by Francis). Clare and the newly formed Poor Ladies are cloistered in San Damiano
- 1213 – Francis is gifted La Verna, a mountain sanctuary in the Tuscan Valley
- 1214 – Francis goes to Spain as a missionary
- 1215 – Francis gives a 'Form of Life' to Clare and her companions. He persuades Clare to become Abbess of the Poor Ladies
- 1217 – The first Franciscan Chapter is held at the Porziuncola with over 500 friars in attendance
- 1218-19 – Clare and the sisters receive the Constitutions of Cardinal Ugolino (later Pope Gregory IX), along with the Rule of St Benedict
- 1219 – Following the martyrdom of Franciscan missionaries to Morocco, Francis sails to the Holy Land and in Egypt meets with the Muslim Sultan
- 1220 – A very ill Francis visits Venice, Bologna and Orvieto on his return from Egypt
- 1220 – Francis tames the wolf of Gubbio
- 1221 – Francis writes a letter that becomes the basic rule of the Third Order (a lay order for Franciscan men and women) and begins to create a more formal rule for the First Order
- 1223 – At Fonte Colombo in the Rieti Valley Francis completes the final revision of the Rule which is approved by Pope Honorius III. Exhausted and ill, Francis travels to Greccio where he re-enacts the Christmas story using local farm animals
- 1224 – Francis returns to La Verna to pray and fast. He receives the stigmata, the marks of Christ's wounds
- 1224 – The beginning of Clare's sickness
- 1225 – The miracle of the grapes at La Foresta in the Rieti Valley. Nearly blind and suffering possibly from tuberculoid leprosy, Francis returns to San Damiano where Clare and the sisters care for him. He begins to write the Canticle of the Creatures. In the late summer he is taken to Fonte Colombo where his eyes are cauterised
- 1226 – Clare's mother Ortolana enters San Damiano following the death of her husband
- 1226 – Francis composes the final verse about 'Sister Death' for the Canticle of the Creatures. He asks to be taken back to the Porziuncola where he dies on October 3. He is buried at the Church of San Giorgio
- 1227 – Cardinal Ugolino becomes Pope Gregory IX. He seeks to release Clare from the privilege of poverty and removes the Friars Minors as chaplains to the Poor Ladies
- 1228 – The Pope restores the privilege of poverty and ministry by Friars Minor to Clare and the community at San Damiano
- 1228 – Francis is canonised and Pope Gregory visits San Damiano
- 1229 – Clare's sister Beatrice enters San Damiano
- 1230 – Francis' remains are transferred to the newly built Lower Basilica of Saint Francis in Assisi
- 1234 – St Agnes, daughter of the King of Bohemia founds a monastery in Prague modelled on the Poor Ladies of San Damiano. Clare's first letter to Agnes
- 1240 – Clare's invocation of the Eucharistic Host and miraculous protection of the community at San Damiano during an attack by Saracens
- 1241 – Through the intercessory prayers of the sisters, the city of Assisi is liberated from the siege of the imperial armies

1247-53 – Clare begins to write her own Rule and her Testament

1252 – Clare experiences Christmas Midnight Mass even though she is physically absent

1253 – The Pope visits Clare and approves her Rule, 2 days before her death on August 11

1255 – Canonisation of St Clare

1260 – Clare's body and the San Damiano community are transferred to the Basilica of Saint Clare

1263 – The Order of San Damiano takes the name of the Order of St Clare

A guide to viewing the San Damiano Cross

An icon is more than a representational picture. Every section can be experienced as an open door to a vision of heaven or a revelation of God. As you contemplate the San Damiano Cross, you may like to pray Francis' prayer: 'Most high and glorious God, enlighten the darkness of my heart. Give me sincere faith, confident hope, perfect charity, profound humility, comprehension and discernment that I might understand your holy and true command.' Perhaps you could also reflect on his question: 'Lord, what would you have me do?'

The big picture

The brilliant colours used on this icon are in stark contrast to the black background which signifies death or represents the devil. Red and gold, both of which indicate divinity and eternity, are the dominant colours with touches of blue and green which reference the world and the course of human history. The entire icon is bordered by shells. These provide a grounded and material frame for the supernatural and eternal characteristics contained within.

The figure of Christ

The figure of Christ crucified is the central image of the icon and appears to float over the wood of the cross. Although represented as crucified, the overall impression of Christ is that he lives and shines with the lustre of one who has overcome death. There is no crown of thorns – in its place is a golden halo inscribed with a Greek cross. Above his head is the inscription 'Jesus of Nazareth, King of the Jews'. Jesus' face is shadowed and his eyes are large and open. The slight smile on his lips, long hair, and head turned to the side, all emphasise the humanity of the Christ who has conquered death.

The robust and disproportionate neck, typical of this iconography, indicate the power of the Spirit breathing through the body. In the lines of the forehead some see the image of a dove, the Holy Spirit. The arms are stretched out in welcome and the legs strong. Jesus is not wearing the rag of a criminal facing execution. Instead he is dressed in the linen, gold-embroidered undergarment of a priest signifying his mediation between us and God the Father. The blood flowing from his wounds spreads out to symbolise the redemption of the whole world.

Above the central Christ figure is a smaller figure of the Risen Christ ascending to the Father. In his left hand he holds the empty cross and his right hand is raised up towards the Father. If you look closely you will see in the uppermost semicircle the extended hand of God with three outstretched fingers and two closed into the palm. This gesture is associated with the presence of God and signifies power and strength. Christ is breaking through the confines of time into eternity.

Other figures and symbols

Surrounding the ascending Christ are angels and archangels with wings and arms open to welcome him. Around the wounded hands are two other groups of angels, this time commenting on the events of the crucifixion.

The base of the cross, the only section not framed by shells, symbolises the Paschal mystery breaking into human reality. There are two barely visible figures beneath the feet of Christ. Some commentators believe these are Peter on the left, identified by the rooster painted above him, and Paul on the right.

Under the outstretched arms of Jesus are two groups of witnesses to the crucifixion: on the left, the Virgin Mary and St John, the beloved disciple; on the right Mary Magdalene, Mary the Mother of James and the Centurion. The Centurion's hand mirrors that of God the Father, his three extended fingers on the right hand signifying his confession of Christ as Lord. At the feet of Mary and the Centurion are two smaller figures – on the left is the Roman soldier who pierced Jesus' side and on the right a Temple Guard who gave Jesus the sponge soaked in vinegar. Over the shoulder of the Centurion we see a face – perhaps his son who was healed? The viewer (us) and any who gaze on the crucifixion from afar? The artist himself written into the narrative?

Becoming a Companion of the Society of St Francis or joining the Third Order:

Companions choose to live in the spirit of St Francis and are attracted by his love of Christ, his devotion to the Gospel life, his concern for people, and his joy in God's creation. They seek in their ordinary lives an expression of their commitment to God. They are linked in fellowship by prayer, by living simply, by trying to help the needy, by witnessing to Christ in their daily lives. They take as guiding principles in their lives three principles:

- To live simply, avoiding extravagance
- To help those in need
- To seek to bring others to the knowledge and love of Christ.

The Third Order:

For details on the Third Order go to www.tssf.org.nz

Songs & Hymns

All Creatures of our God and King

All creatures of our God and King, lift up your voice and with us sing,
Alleluia, alleluia!

Thou burning sun with golden beam, thou silver moon with softer gleam,
O praise him, O praise him, Alleluia, alleluia, alleluia!

Thou rushing wind that art so strong, ye clouds that sail in heaven along,
O praise him, alleluia!

Thou rising morn, in praise rejoice, ye lights of evening, find a voice,
O praise him, O praise him, Alleluia, alleluia, alleluia!

Thou flowing water, pure and clear, make music for thy Lord to hear,
Alleluia, alleluia!

Thou fire so masterful and bright that givest us both warmth and light,
O praise him, O praise him, Alleluia, alleluia, alleluia!

Dear mother earth, who day by day unfoldest blessings on our way,
O praise him, alleluia!

The flowers and fruits that in thee grow, let them his glory also show,
O praise him, O praise him, Alleluia, alleluia, alleluia!

And all ye men of tender heart, forgiving others take your part,
O sing ye alleluia!

Ye who long pain and sorrow bear, praise God and on him cast your care,
O praise him, O praise him, Alleluia, alleluia, alleluia!

And thou, most kind and gentle death, waiting to hush our latest breath,
O praise him, alleluia!

Thou ledest home the child of God, and Christ our Lord the way hath trod,
O praise him, O praise him, Alleluia, alleluia, alleluia!

Let all things their Creator bless, and worship him in humbleness,
O praise him, alleluia!

Praise, praise the Father, praise the Son, and praise the Spirit, three in one,
O praise him, O praise him, Alleluia, alleluia, alleluia!

Jesus, Remember Me

Jesus, remember me, when you come into your kingdom,
Jesus, remember me, when you come into your kingdom.

Make me a Channel of Your Peace

Make me a channel of your peace,
Where there is hatred let me bring your love,
Where there is injury, your pardon, Lord,
And where there's doubt, true faith in you.

Chorus: Oh Master grant that I may never seek
So much to be consoled as to console,
To be understood as to understand,
To be loved as to love with all my soul.

Make me a channel of your peace,
Where there's despair in life let me bring hope,
Where there is darkness, only light,
And where there's sadness, ever joy.

Make me a channel of your peace,
It is in pardoning that we are pardoned,
In giving to all that receive,
And in dying that we're born to eternal life. *(End)*

The Servant Song

Brother, sister, let me serve you,
let me be as Christ to you,
Pray that I might have the grace
to let you be my servant too.

We are pilgrims on a journey,
we are travellers on the road,
We are here to help each other,
walk the mile and bear the load.

I will hold the Christ-light for you
in the night-time of your fear,
I will hold my hand out to you,
speak the peace you long to hear.

I will weep when you are weeping,
when you laugh I'll laugh with you,
I will share your joy and sorrow
till we've seen this journey through.

When we sing to God in heaven
we will find such harmony,
Born of all we've known together,
of Christ's love and agony.

How Sweet the Name of Jesus Sounds

How sweet the name of Jesus sounds in a believer's ear,
It soothes his sorrows, heals his wounds and drives away his fear.

It makes the wounded spirit whole, and calms the troubled breast,
'Tis manna to the hungry soul, and to the weary rest.

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Dear name, the rock on which I build, my shield and hiding place,
My never-failing treasury filled with boundless stores of grace.

Jesus, my shepherd, brother, friend, my prophet, priest and king,
My Lord, my life, my way, my end, accept the praise I bring.

Weak is the effort of my heart, and cold my warmest thought,
But when I see thee as thou art I'll praise thee as I ought.

Till then I would my love proclaim with every fleeting breath,
And may the music of thy name refresh my soul in death.

Prayers and reflections for the journey

St Francis's Prayer before the San Damiano Crucifix

All highest, glorious God,
cast your light into the darkness of my heart.

Give me right faith, firm hope,
perfect charity and profound humility,
with wisdom and perception, O Lord,
so that I may do what is truly your holy will.

Amen

Taking the Risk

It is true that going out on to the street implies the risk of accidents happening,
as they would to any ordinary man or woman.

But if the Church stays wrapped up in itself, it will age.

And if I had to choose between a wounded Church
that goes out on to the streets

and a sick, withdrawn Church, I would definitely choose the first one.

Pope Francis

A Pilgrim Prayer

God, go with us on our journey of faith:

revive us when we grow weary,

direct us when we go astray,

inspire us when we lose heart,

reprove us when we turn back.

Keep us travelling ever-onwards, a pilgrim people,

looking to Jesus Christ who has run the race before us,

and who waits to welcome us home. Amen

The Canticle of the Creatures

Most High, all-powerful, good Lord,
Yours are the praises, the glory, and the honour, and all blessing,
To you alone, Most High do they belong,
and no human is worthy to mention Your name.

Praised be You, my Lord, with all Your creatures,
especially Sir Brother Sun,
Who is the day and through whome You give us light.
And he is beautiful and radiant with great splendour;
and bears a likeness of You, Most High One.

Praised be You, my Lord, through Sister Moon and the stars,
in heaven You formed them clear and precious and beautiful.

Praise be You, my Lord, through Brother Wind,
and through the air, cloudy and serene, and every kind of weather,
through whom You give sustenance to Your creatures.

Praised be You, my Lord, through Sister Water,
who is very useful and humble and precious and chaste.

Praised be You, my Lord, through Brother Fire,
through whom You light the night,
and he is beautiful and playful and robust and strong.

Praised be You, my Lord, through our sister Mother Earth,
who sustains and governs us,
and who produces various fruit with coloured flowers and herbs.

Praised be You, my Lord,
through those who give pardon for Your love,
and bear infirmity and tribulation.
Blessed are those who endure in peace
for by You, Most High, they shall be crowned.

Praised be You, my Lord, through our Sister Bodily Death,
from whom no one living can escape.
Woe to those who die in mortal sin.
Blessed are those whom death will find in Your most holy will,
for the second death shall do them no harm.
Praise and bless my Lord and give Him thanks
and serve Him with great humility.

Another Way of Being – Michael Leunig

Dear God, we pray for another way of being: another way of knowing.

Across the difficult terrain of our existence we have attempted to build a highway and in so doing have lost our footpath.

God lead us to our footpath:

Lead us there where in simplicity we may move at the speed of natural creatures and feel the earth's love beneath our feet.

Lead us there where step-by-step we may feel the movement of creation in our hearts.

And lead us there where side-by-side we may feel the embrace of the common soul.

Nothing can be loved at speed.

God lead us to the slow path; to the joyous insights of the pilgrim;
another way of knowing; another way of being. Amen

A Franciscan Blessing

May God bless us with discomfort
at easy answers, half-truths, and superficial relationships,
so that we may live deep within our hearts.

May God bless us with anger
at injustice, oppression, and exploitation of people,
so that we may work for justice, freedom, and peace.

May God bless us with tears to shed
for those who suffer from pain, rejection, hunger, and war,
so that we may reach out our hands to comfort them
and turn their pain into joy.

And may God bless us with enough foolishness
to believe that we can make a difference in the world,
so that we can do what others claim cannot be done,
to bring justice and kindness
to all our children and the poor. Amen

Sending Forth (from the writings of St Clare)

What you hold, may you always hold.

What you do, may you always do and never abandon.

But with swift pace, light step and unswerving feet,
so that even your steps stir up no dust,
go forward securely, joyfully and swiftly,
on the path of prudent happiness.

Some Ways to 'Be a Pilgrim'

A Framework for Reflection (from Archbishop David Moxon)

As you explore the site, consider the following three questions:

1. What did God do in this place?
2. What is God doing in this place now?
3. What might God be saying to me or challenging me to do/be in response?

An Approach to Contemplation (after St Clare)

In contrast to the Benedictine *Lectio Divina* approach which was prevalent in the time of Francis and Clare, the ultimate purpose of Franciscan contemplation is personal transformation into the likeness of God as shown to us through Christ and the incarnation. Clare, in a letter to Agnes of Prague, wrote: "Your Spouse, though more beautiful than the children of men (Ps 44: 3), became, for your salvation, the lowest of men, was despised, struck, scourged untold times throughout his entire body, and then died amid the suffering of the Cross.

O most noble Queen, gaze upon Him, consider Him, contemplate Him as you desire to imitate Him."

To **gaze** is to direct our prayerful focus on the crucified Christ and to be open to his leading. Such unhurried prayer may be characterised by silence and stillness that allows us to meet with Christ as an intimate friend, undistracted by the thoughts and cares of our everyday lives.

As we **consider** the essence of God's sacrificial love in Christ our own flame of love is rekindled and we become open to an even deeper moment of understanding.

When we **contemplate** the living Spirit at work in us we become aware of God directing his gaze upon us, praying in us: 'Contemplation is not what I do, or what I do to God. It is what God does to me through an invitation to intimacy and union' (Roch Niemier, O.F.M.). This is the transformative process that enables us to discover our true identity as children of God, and thus to **imitate** the life of Christ. Imitation is not a matter of our actions mimicking those of Jesus but rather, coming to know our unique self in the mirror of Christ, and then being strengthened by the Spirit to live out of that transformed identity.

Capturing a Pilgrimage Experience

Writing (prose, poetry, letters, psalms), sketching or sculpture, photography, musical composition, collecting natural objects, quiet contemplation, conversation... these are some of the ways pilgrims seek to grasp significant moments or insights on the pilgrimage journey. Although our pilgrimage time has not involved physical travel, we can find ways to record our new understanding, reflect on what has occurred throughout the day and consider how God may be calling us to respond.

Morning Liturgy

Invocation:

Come Holy One, join your Franciscan Brothers and Sisters
and all who love you together in the unity of our One God.
On this day, mark us with your Spirit of Peace and Joy,
and inflame us with your Passion.

**That we who walk in the footsteps of Christ
and in the pathway of Francis and Clare,
will find the spiritual food to sustain us on our journey.**

Let your love be our love, O Christ: may we see with eyes that you have opened.
**Take away all jealousy and unkindness, all hardness and intolerance,
that in simple and quiet service we may please you. Amen**

An alternative Lord's Prayer from the New Zealand Prayer Book:

**Earth Maker, Pain Bearer, Life Giver,
Source of all that is and shall be,
Father and Mother of us all.**

Loving God in Whom is Heaven.

**The hallowing of your name echo through the universe,
The way of your justice be followed by the peoples of the world!
Your heavenly will be done by all created being!**

**Your commonwealth of peace and freedom
sustain our hope and come on earth.**

With the bread we need for today feed us.

In the hurts we absorb from one another, forgive us.

In times of temptation and test, strengthen us.

From trials too great to endure, spare us.

From the grip of all that is evil, free us

**For you reign in the glory of the power that is love,
now and for ever. Amen.**

The Intercessions

With all our heart and all our mind,
we pray to you, O Lord:

Make us instruments of your peace.

For the peace of the world, that a spirit of respect and forbearance
may grow among nations and peoples,
we pray to you O Lord:

Where there is hatred, let us sow love.

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For our enemies and those who wish us harm,
and for all whom we have injured or offended,
we pray to you, O Lord:

Where there is injury, let us sow pardon.

For all who fear God and believe in you, Lord Christ,
that our divisions may cease and all may be one as you and the Creator are one,
we pray to you, O Lord:

Where there is discord, let us sow union.

For those who do not yet believe, for those who have lost their faith,
and those in despair and darkness
that they may receive the light of the Gospel,
we pray to you, O Lord:

Where there is doubt, let us sow faith.

For the poor, the persecuted, the sick and all who suffer;
for refugees, prisoners, and all who are in danger; that they may be relieved and
protected, we pray to you, O Lord:

Where there is despair, let us sow hope.

For the mission of the Church,
that in faithful witness it may preach the Gospel to the ends of the earth,
we pray to you, O Lord:

Where there is darkness, let us sow light.

For those who suffer in body, mind or spirit; that they may be comforted and healed;
give them courage and hope in their troubles and bring them the joy of your salvation,
we pray to you, O Lord:

Where there is sadness, let us sow joy.

**Grant that we may not so much seek to be consoled, as to console;
to be understood, as to understand; to be loved, as to love.**

**For it is in giving that we receive; it is in pardoning that we are pardoned;
and it is in dying that we are born to eternal life.**

Blessing used by St Francis

May the Lord, the Holy one, bless you and keep you,
May God's face shine upon you and be gracious to you,
May God look upon you with kindness and give you his peace.
And may Almighty God, Father, Son and Holy Spirit,
bless you now and forever more. **Amen**

A Franciscan Eucharist

We meet in the name of God: Father, Son and Holy Spirit. **Amen.**

As we celebrate this Eucharist we are united with Francis and Clare,
and with Christians in every age.

We celebrate together this unity in Christ and commit ourselves afresh to follow him
and to spread the knowledge and love of Christ which we encounter here.

We adore you, most holy Lord Jesus Christ,

here, and in all your churches throughout the world;

and we bless you because, by your holy cross, you have redeemed the world.

Grace, mercy and peace from God our Father and the Lord Jesus Christ be with you;

And also with you.

May the power of your love, O Lord, fiery and sweet as honey,

wean our hearts from all that is under heaven,

that we may die for the love of your love,

you who were so good as to die for love of our love. Amen.

Lord, have mercy.

Lord, have mercy.

Christ, have mercy.

Christ, have mercy.

Lord, have mercy.

Lord, have mercy.

That we may live joyfully a life of simplicity and humble service
after the example of St Francis and St Clare,

let us confess our sins and rejoice in our utter dependence on God:

Most merciful God, Father of our Lord Jesus Christ,

we confess that we have sinned in thought, word and deed.

We have not loved you with our whole heart.

We have not loved our neighbours as ourselves.

In your mercy, forgive what we have been,

help us to amend what we are, and direct what we shall be,

that we may do justly, love mercy, and walk humbly with you, our God. Amen

May the God of love and power forgive us and free us from our sins,

heal and strengthen us by His Holy Spirit,

and raise us to new life in Christ our Lord. **Amen.**

You are holy, Lord, the only God and your deeds are wonderful.

You are strong, you are great.

You are the Most High, you are almighty.

You, holy Father, are King of heaven and earth.

You are Three in One, Lord God, all good.

You are good, all good, supremely good, Lord God, living and true.

You are love, you are wisdom, you are humility, you are endurance.

You are rest, you are peace, you are joy and gladness.

You are justice and moderation. You are all our riches and you suffice for us.

You are beauty, you are gentleness.

You are our protector, you are our guardian and defender.

You are courage, you are our haven and our hope.

You are our faith, you are our great consolation.

You are our eternal life, great and wonderful Lord,

God Almighty, merciful Saviour. Amen.

The Gospel

Listen to the Holy Gospel of our Lord Jesus Christ;

Glory to you, O Lord.

John 13: 1 – 5, 12 - 17

After the reading:

This is the Gospel of the Lord;

Praise to you, O Christ.

The Intercessions

At the conclusion of the intercessions...

Merciful Father,

**Accept these prayers for the sake of your Son,
our Saviour, Jesus Christ. Amen.**

The Peace

As Christians and those who follow the example of Francis and Clare,
we are called to promote the way of love and unity with all creation.

Let us be strengthened by the peace of Christ
that we may be peacemakers, the children of God.

The peace of the Lord be with you always.

And also with you.

Blessèd are you, Lord, God of all creation.

Through your goodness we have this bread to offer,
which earth has given and human hands have made.

It will become for us the bread of life.

Blessèd be God for ever.

Blessèd are you, Lord, God of all creation.

Through your goodness we have this wine to offer,
fruit of the vine and work of human hands.

It will become our spiritual drink.

Blessèd be God for ever.

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Blessèd are you, Lord, God of all creation.

Through your goodness we have ourselves to offer,
fruit of the womb and the work of your love.

We will become for you a holy people.

Blessèd be God for ever.

The Eucharistic Prayer

The Lord is here.

His Spirit is with us.

Lift up your hearts.

We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to give thanks and praise.

**Holy, holy, holy Lord, God of power and might,
heaven and earth are full of your glory.**

Hosanna in the highest!

Blessèd is he who comes in the name of the Lord.

Hosanna in the highest!

Lord, you are the source of all holiness; grant that by the power of your Holy Spirit,
and according to your holy will, these gifts of bread and wine may be to us
the body and blood of our Lord Jesus Christ;

who, in the same night that he was betrayed took bread and gave you thanks;
he broke it and gave it to his disciples, saying:

Take, eat; this is my body which is given for you; do this in remembrance of me.

In the same way, after supper he took the cup

and gave you thanks; he gave it to them, saying:

Drink this, all of you; this is my blood of the new covenant,

which is shed for you and for many for the forgiveness of sins.

Do this, as often as you drink it, in remembrance of me.

Jesus Christ is Lord:

Lord, by your cross and resurrection you have set us free.

You are the Saviour of the world.

Let us pray with confidence to the Father:

Our Father in heaven, hallowed be your name.

Your kingdom come, your will be done on earth as in heaven.

Give us today our daily bread.

Forgive us as our sins as we forgive those who sin against us.

Save us from the time of trial and deliver us from evil.

For the kingdom, the power and the glory are yours,

now and for ever. Amen.

Father, send your Holy Spirit on us and on these gifts of bread and wine;
that we may feed on Christ with opened eyes and hearts on fire.

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We break this bread to share in the body of Christ.

Though we are many, we are one body; for we all share the one bread.

Jesus, Lamb of God: have mercy on us.

Jesus, bearer of our sins: have mercy on us.

Jesus, redeemer of the world: grant us your peace.

Jesus is the Lamb of God who takes away the sins of the world.

Blessèd are those who are called to his supper.

Lord, I am not worthy to receive you,

but only say the word and I shall be healed.

After Communion

Father, we have seen with our eyes

and touched with our hands the bread of life.

Strengthen our faith that we may grow in love for you and for each other;

through Jesus Christ, the risen Lord. Amen

The Blessing

May all God's angels and saints surround you and protect you;

may our Lord Jesus give you his blessing of peace:

And the blessing of God Almighty, the Father, the Son and the Holy Spirit,

be among you and remain with you now and always. **Amen.**

Go in peace to love and serve the Lord.

In the name of Christ. Amen.

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