

Report on the KK CCFMC International Program

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St. Francis' plea for sure faith, certain hope and perfect charity in his *Prayer Before the Crucifix* indicates the breadth and depth of relationship with the Triune God that the saint longed for in the beginning of his conversion. Eventually, he discovered true faith in Sacred Scriptures and in the Signs of the Time as manifested to him in the emaciated body of a leper. His prayer for certain hope rests on the promise of the Jesus' Resurrection from the dead, not only in the end-time but in every form of dying that frees him from the clutches of sin and division. He realized that there is no perfect charity other than the communion of persons in our Triune God. Last but not least Francis prayed for sense and knowledge, not only to know about God, but also for a felt loving relationship with the Crucified Savior. All these prayers, he pleaded for only one purpose: "That I may do your true and holy command."

That the current and prospective CCFMC Coordinators and Animators experience personal intimacy with Jesus the Christ is the main aim of the 2017 CCFMC International Program held in Kota Kinabalu, Sabah, Malaysia on January 18-29, 2017. This program invites all "to turn information into transformation" and "use text traditions and experiences to lead people into new places with God, with life and with themselves." This is the reason why we left the 25 CCFMC Lessons behind while we dusted and took from the book shelves the basic sources: Scriptures, Sources for the Lives of Francis and Clare and Papal Encyclicals. The immediate concern in this program is not on content and method on the use of the CCFMC Lessons but on the transformation of each program participant into an approximation of the image and likeness of our Triune God. Tall order, indeed, but does the Holy Father, Pope Francis, not maintain that "only a transformed person can transform others." Therefore, we pray that after this transformative CCFMC Program, we will be better able to use the 25 CCFMC Lessons in the process of transformation in all levels.

The program would not have achieved its aim without the seventy three brothers and sisters who journeyed together towards the direction of the transformed self.

They come from different countries and represent all branches of the Franciscan Family. They were ushered into an ambiance of study, reflection and contemplation through two text traditions: St. Francis' *Prayer before the Crucifix* and Chapter I of the *Gospel of St. John*. These served as the overarching principles, shedding light on succeeding topics thematically presented. These two texts were presented in Power Point by Mrs. Fe de la Rosa, OFS and Sister Dorothy Ortega, SFIC. They succeeded Father Andreas Mueller, OFM who whet the desire to know more about the Franciscan Mission Charism by his presentation of the History, Goal, Objectives and possibilities in the future of the CCFMC.

The Evaluation of the Program clearly shows that the participants "joyfully learned" much from the expertise, wisdom and the simplicity of the resource persons. They longed for more.

The first part of the program deals with *Birth of A Movement: The Franciscan Family*. It traces the development of the Rule and Life of the Order of St. Clare, the Order of Franciscan Secular and Third Order Regular of the Brothers and Sisters of St. Francis of Assisi. Since there is no one written history of the Order of Friars Minor after 1517 Father Benedikt Mertens, OFM wrote and presented a paper entitled: *Mission in A Challenging World: Franciscan Identity Rooted in Historical Memory and Pulsating the Creative Prophecy*. The paper shows time-tested Franciscan values which eventually metamorphosed into different enriching expressions in the course of time. (*This paper is now being prepared for publication.*) A clear understanding of the topics in this part of the program can greatly help in enriching the content of CCFMC Lessons 1-4 and 7 and 9.

The Second Part of the Program focuses on the Christian/Franciscan Core Values. Father Cristino Pine, OFM, a biblical scholar, led the community into areas in Scriptures seldom visited by others. He traces the origin of the Franciscan mission charism to much earlier accounts in the Old Testament than those mentioned in CCFMC Lesson 5. He underscored that the heart of the Franciscan vocation is in the Trinitarian Mystery revealed by Christ in the Holy Spirit. Therefore, we follow Jesus Christ in His humility of the Cross and in His Joy of Poverty; in the Father's Mercy and Compassion and the Holy Spirit in Reconciliation and Fraternal Life in Community. In a day set aside purposely for prayer and contemplation the brothers and sisters were invited to delve deep into their own hearts and seek the love and mercy of God within. They recall St. Francis' admonition in the Letter to the Faithful: We are mothers of Jesus Christ, when filled with the Holy Spirit, we give birth to good works and holy manner of living.

The Third Part calls for new evangelization. Father Baltazar Obico, OFM, a Franciscan scholar traced the conversion experience of St. Francis and his Early Companions within the context of the struggle for power between the nobility and the merchant class and the fast changing values, e.g., the use of money and the value of manual labor. He invited the community to walk with Jesus and Mary, the Virgin Made Church among our teachers: the poor, elderly and infirmed, migrants, prisoners and homeless, and the abused especially women and children. There is a reminder that the "world is our cloister," and we must leave our comfort zones to be in dialogue with people who are different. We are to take care of Mother Earth, getting sicker everyday because of human mindlessness in the ill effects of rapid development in science and technology. He made an important side remark: That pollution that is killing Mother Earth starts from our hearts. Therefore, we get back to the basics of personal intimacy with the one who made all things good.

The Fourth Part is a call to Action. The CCFMC is both a pedagogical tool and an organizational structure. As a pedagogical tool it deals with the study of the Franciscan mission charism as has been handed down from generations of Franciscans in the past 800 years. Therefore, the first call to action is TO STUDY. As an organizational structure the CCFMC is composed of a happy mix of experts and neophytes in Franciscan Studies that is international, inter-Franciscan and Inter-cultural. There are no teachers and students, per se, but all are called to SHARE from the wealth of their personal life expe-

riences. The “neophytes” share information on how they discover God in actual situations and Reality in their lives. The “experts” provide the Ideal Norms and assist in reading the signs of God’s presence or seeming absence in their situations. They do this on the basis of their competence, as scripture scholars, masters in Franciscan studies and ecclesiology. Both SCRUTINIZE Reality from the perspective of the Ideal Norms. With one voice they DENOUNCE the bad news and ANNOUNCE the Good News in words and life style.

Last but not least, the Liturgical Celebrations touched hearts, what with prayers and songs, carefully selected to highlight the main themes of each day.

As a whole program boils to this one and ultimate goal: That we allow God to be God in our life and in the lives of other’s.

Echoes of the KK Program on National Level

In the Philippines invitations are now being sent to a Three-Phased Program, corresponding to the three parts in the KK program. The first Phase, which focuses on the Franciscan Family, will be held in Baguio City on June 23-26, 2017. The inspirational basis is the collective appreciation of the Rule and Life of each Order in the Franciscan Family. Miss Evelia Orbeta, Sister Dreena Guerrero, SFIC and Father Christopher Tibong, OFM serve as resource persons. Mrs. Rosalinda Balazon, OFS will serve as Program Facilitator.

The Second Phase, which will be held in General Santos City, on August 25-28, 2017, highlights the Christian/Franciscan Core Values. The challenge is to seriously study the CCFMC Lessons and enrich them with fresh insights in the light of paradigm shifts gained from the KK program. Father Cristino Pine, OFM and Sister Dorothy Ortega, SFIC are the Resource Person with Mrs. Maria Cecilia Fulgencio, OFS as Program Facilitator.

The venue of the Third Phase will be announced later. It will be held on November 30 to December 3, 2015. The Resource Persons are Father Baltazar Obico, OFM and Father Christopher Tibong, OFM. Father Roberto Manansala, OFM will serve as Retreat Master in a One and a Half Day of prayer and recollection, the culminating activity at the end of the Three Phased Program.

After these programs we look forward with certain hope to competent and committed coordinators and animators who assist in the enrichment of the CCFMC Lessons and the promotion of the Franciscan Mission Charism.

Goal and Objective of the CCFMC in Southeast Asia/Oceania:

With a clear analysis of the Signs of the Times on one hand and on the other, our certain hope in the encompassing goodness and merciful love of the Triune God, we, CCFMC Coordinators and Animators

promote the Franciscan mission charism by teaching in word and living the life style as proposed in the CCFMC Course Content and Methodology. To this end, we concretize the following objectives:

We contemplate on situations that reflect God's presence in our world today and pinpoint to causes and consequences of events that give rise to situations inimical to Gospel and Franciscan Values;

We read the Signs of the Times from the perspective of Scriptures, Church Teachings, particularly the Encyclicals of the Pope Francis, and, Franciscan Sources;

We elicit the cooperation and sharing of resources, human and material, of members of the Franciscan Family and of all people of good will for effective response to the needs of our times.

We regularly meet to study, reflect and contemplate Scriptures, the Sources for the lives of St. Francis and St. Clare for inspiration and guidance towards a concerted and coherent action in behalf of the marginalized and dispossessed in our society for the realization of the values of the Reign of God here and now.

We witness through concrete and practical ways on how "to teach what we learn and to give what we receive, (not tomorrow but now." *(Pope Francis)*