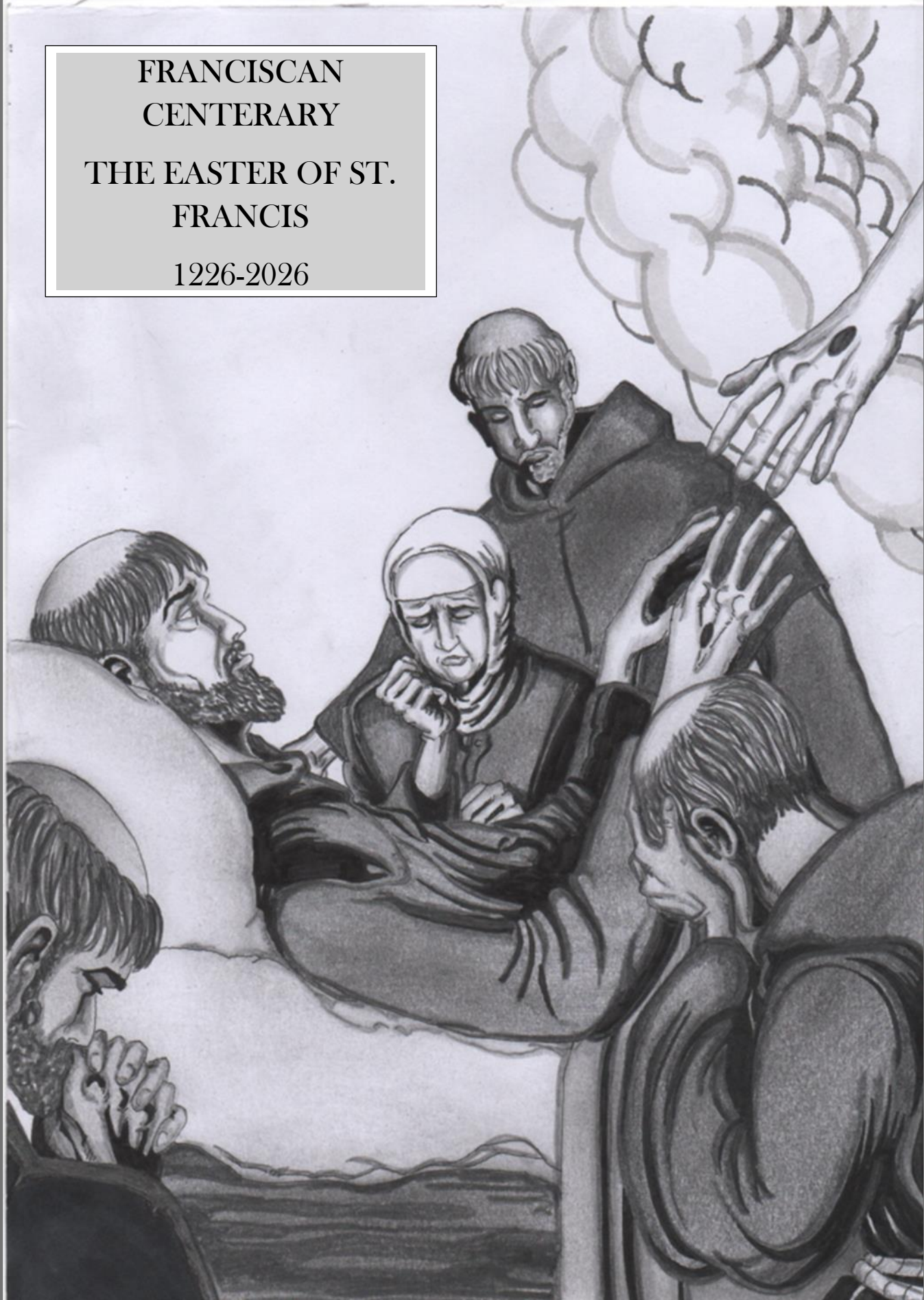


FRANCISCAN
CENTERARY
THE EASTER OF ST.
FRANCIS
1226-2026



Presentation

We recall the words we shared in our first document, which encouraged us to live this time of celebration:

...The celebration of the centenaries is undoubtedly a good opportunity to make the Franciscan Family as a whole visible...

...Ad intra and Ad extra: The centenaries are not only intended to have a positive impact on the Franciscan Family as a whole. It is necessary to invest in imagination and creativity so that they also have an impact on non-ecclesial social and cultural environments. (Centenary Conference Franciscan Family 2022).

Today, in a new message, they encourage us:

We are approaching the year 2026, when we will commemorate 800 years since the passing of St. Francis of Assisi. The centenary of the “Easter of St. Francis” becomes a unique opportunity to bring the Poverello of Assisi “to the streets and squares” of every corner of the world, so that those who do not know him can come closer to him and his spirituality. As a Franciscan Family, we must make a greater effort to creatively bring the message of St. Francis to as many places and people as possible. Organizing something together is also a prophetic sign of unity and hope, as the universal Church invites us to do in the jubilee year we are experiencing... (<https://ciofs.info/2025/06/04/planning-for-the-800th-anniversary-of-the-transitus/>)

Our brother Tibor Kauser, Minister General OFS, reminded us in his message on the occasion of the Easter of St. Francis in the year 2025:

"In these years we are celebrating the Franciscan Centenaries, and this is a wonderful opportunity for all of us to return to the sources, to remember the great works of God.

This is a special time to remember and contemplate the life of St. Francis, to remember how much Christ was present in his life, giving us an example to always strive to let Christ fill our lives.

This is a special time to remember the origins of Franciscan spirituality, how God called St. Francis to live a fraternal life, giving us the example that there is no other way to live our secular Franciscan vocation than in a fraternity filled with love.

This is a special time to remember St. Francis' dedication to reaching out and serving the poorest of the poor, thus helping us to rediscover who it is we should reach out to and serve.

And finally, this is a special time to remember that it all began with God's call, which St. Francis heard and followed throughout his life, inspiring us to remember how God has called each of us and to give thanks for our personal vocation to the Franciscan secular life..."

This is a special time to remember St. Francis' dedication to reaching out and serving the poorest, helping us to rediscover who it is we should be reaching out to and serving.

And finally, this is a special time to remember that it all began with God's call, which St. Francis heard and followed throughout his life, inspiring us to remember how God has called each of us and to give thanks for our personal vocation to the Secular Franciscan life..."

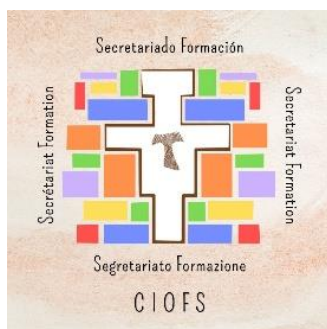
As brothers and sisters of the Secretariat of Formation, we want to accompany this new year of celebration with the material we are sharing today. We encourage you to continue celebrating together and thus make our charism visible in our realities and presences.

CIOFS SECRETARIAT FOR FORMATION

Silvia Noemi Diana OFS
Eremenciana Chinyama OFS
Fr. Stefan Acatrinei OFM Conv
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Mayara Ingrid Sousa Lima OFS

Image: Luis Alejandro Maldonado OFS

January 2026



Introduction

The Easter of St. Francis

The year 2026 marks the 800th anniversary of the Easter of St. Francis of Assisi, who passed from this life in 1226. This milestone invites us to pause and enter into the mystery of his “holy death,” when Francis embraced Sister Death with song, recognizing it not as an end but the threshold of full communion with God.

Francis’s final reflections, preserved in his Letter to the Entire Order and his Testament, echo with gratitude: “Hold back nothing of yourselves for yourselves, that He Who gives Himself totally to you may receive you totally” (Letter to the Entire Order 29, FF 221; Testament 1–14, FF 110–116). In those last days, he repeatedly discerns the Lord’s gifts in every aspect of his life, urging us to live the Gospel with the same abandon.

This celebration of the Easter of St. Francis is the culmination of the four-year Franciscan Centenary, which has led us from Greccio and the Christmas crib of 1223, through the gift of the Stigmata in 1224 and the Canticle of the Creatures in 1225, to this year’s reflection on Francis’s passage into eternal life in 1226.

As we open this presentation, may Francis’s witness kindle in us renewed trust and an ever-deepening desire to rebuild the Church through humble service, joyful fraternity, and unwavering fidelity to the Gospel.

The proposal for working with this material is the methodology See/Listen, Discern, Act, and Celebrate, which we have used in the centenary materials.

1. SEE/ LISTEN

In this part of our proposal, we return to sharing experiences from our Franciscan family, so we have asked a friar, a Franciscan religious sister, a sister from the OFS, the Poor Clare sisters, and a sister from the JUFRA to share what the feast of St. Francis means to them, especially in the journey of their Franciscan vocation.

A CAPUCHIN FRANCISCAN FRIAR

A religious Order is a charismatic gift for the whole Church. It is charismatic because the genuine foundation and movement of the Order always comes from the Holy Spirit. It is for the whole Church, not because all of the members of the Church are called to be members, but because the members of that Order are called to live a particular way of living in and for the Church which is a unique way of shining the light and joy of the Gospel into the whole world.

The charism of a religious Order develops over time. A charismatic founder is granted a divine inspiration to live a certain way in the world. St. Francis, St. Clare, St. Philip Neri, St. Theresa of Calcutta (Mother Theresa) are just a few such people. While they lived, much of the formation of their Orders and communities reflected their personal charism. After they died, the charisms of the communities they formed were able to develop and grow. Their

personal charism is foundational to the communities they formed, but the charism of the community is something even greater and is formed by its many members over the centuries.

Before his death, St. Francis proclaimed to the friars, “I have done what is mine; may Christ teach you yours,” (FA:ED, LM, p. 642). He understood, on his deathbed, that the Franciscan family that he founded was something much bigger than him. It was, and is, his role to be the inspiration for a way of life that continues to thrive 800 years after his death. Over these centuries, generous and holy men and women have embraced the challenge of living lives of minority, poverty, and penance as joyful sons and daughters of medieval Italian merchant’s son.

In John 20:17, Jesus tells Mary Magdalen not to hold on to him after his resurrection. She is overwhelmed with inexpressible joy and amazement at seeing Jesus risen from the dead in the garden. She does not want to lose him again. But Jesus knows, that once he ascends and the Holy Spirit descends, Mary will be more intimately united with him than she could possibly imagine. We too, who have received the gift of the outpouring of the Holy Spirit, are granted the grace of being united with Christ and one another more intimately than we can imagine in this life. Because we have received the gift of the Holy Spirit, Christ lives in us, and we live in Christ united with one another for ages unending.

This same Holy Spirit instructs us, if we are willing to listen. The Holy Spirit shows us what we are to do. The Holy Spirit shows us how we, as Secular Franciscans, Poor Clares, Franciscan Sisters, and Franciscan Friars, are to live as joyful sons and daughters of St. Francis so that we, like him, may share the truth of God’s goodness, God’s mercy and love, God’s unfathomable abundance, and the ever-shining unconquerable light of Christ with the whole world. We do this by simply being who we were created to be, by living our Franciscan charism, and doing what is ours to do.

As we now approach the 800th anniversary of the death of St. Francis and his heavenly birth let us ask his intercession that, just as he allowed Christ to guide him throughout his life by the presence and grace of the Holy Spirit so that he might accomplish all that God wanted him to do, so may we now invite Christ, through the indwelling of the Holy Spirit, to cast his light into the darkness of our hearts, and grant us right faith, firm hope, and perfect love, with wisdom and insight, so that we may know and accomplish God’s holy will in our lives.

Friar Robert Williams, OFM Cap.,
General Definitor

A YOUFRA-OFS SISTER

I have fulfilled my mission; Christ will teach you yours. Hearing these words during the celebration of St. Francis’ passing gives me mixed feelings. On the one hand, it makes me long for the tranquility of a saint’s death, the peace of returning to God with gratitude and satisfaction for having done what I had to do. On the other hand, remembering my fragility and my failures makes me somewhat fearful; I realize that I am constantly exposed to the temptation to cling to the pain of the past or to become frustrated by the uncertainty of the future. Did our Seraphic Father ever experience this? Possibly yes, and I would like to know his secrets for a happy death.

In his testament, he teaches us that we must look at the past considering everything as a gift from God: *The Lord granted me, the Lord gave me...* The secret of St. Francis' happiness is to recognize God's work in every moment of his life; even in the most painful and uncertain moments, to recognize the hand of God that sustains him and makes him grow. That is why, in the end, he discovers that everything in his life has been beautiful, because God has been in everything, and that makes him rise up in a song of gratitude to the loving Creator.

On the other hand, to avoid frustration over the uncertainty of the future, his secret was trust. Before he died, St. Francis trusted in the goodness of God, who had always accompanied him and would never let him go. He was able to trust at that moment because for 20 years he had asked the Lord to be a little one with complete trust in his Father, and he practiced it. When he felt called to live the Gospel, he had no certainties, but he decided to trust. When he heard the call to rebuild the Church, he did not know what to do or how, nor did he even understand the greatness of that mission, but he decided to trust; when his brothers rejected him and rejected his ideal, he could not understand them or understand how God would sustain the Order, but he decided to trust... he always decided to trust because he had found the precious pearl for which a man is capable of stripping himself of even himself.

Let us live like St. Francis, recognizing the traces of God's work throughout our history and asking the Lord for firm trust even in moments of darkness; let us live like St. Francis, always longing for Heaven and madly in love with Love.

*Angélica Romo López, OFS
National Formator
Franciscan Youth in México*

A POOR CLARE SISTER

As a pilgrim, seeking to follow in the footsteps of Francis and Clare eight hundred years later, I approach the experience of death and resurrection of Christ, and also, (why not), my own experiences of death and life, of darkness and light. From them I have learned to contemplate the pain of the Crucified One as an expression of his immeasurable love for humanity and to await the triumph of Life.

With bare feet, in contact with Mother Earth, I hear these verses in my heart: "O all you who pass by, listen and see if there is any pain like my pain (OfP. 1)." Words so often prayed and felt by Francis, reflecting the mystery of Christ's Love, obedient unto death and death on a cross, a mystery of suffering as well as of profound mercy. And today I contemplate not only my Crucified Spouse, but also the pain of those who suffer in my time: the sick, migrants, displaced persons, the unemployed, brothers and sisters violated by bombing and hunger, by discrimination and neglect. And I recognize that sometimes it is I who do not want to look at that suffering, because looking at it implies answering the question that the Father asks me every day: Where is your brother? A question that Clare and Francis answered every day by drawing close to everyone, especially the lepers. More than ever, I feel challenged to

contemplate the Passion of Jesus and that of this suffering humanity of which I am a part, always with the certainty that the Triune and One God continues to hear the cries of those who suffer and to give them a new redemptive meaning in Love.

With the passing of the years and the journey along the way, I am also slowly coming to understand that death and the cross are not the last word; the Risen Christ conquers death and sin. It is not that I did not know this truth intellectually, but that at times it has been difficult for me to open myself to the experience of the Resurrection. Contemplating the experience of Francis and Clare, I discovered that, in the experience of the Suffering Servant, they did not remain in the tomb; they deepened their gaze and were able to sing to the Lamb who has conquered death. In the darkness of physical and spiritual pain, they recognized and proclaimed that God is Goodness and Sweetness, when everything else was bitter or complex. I feel called, not to dwell in experiences of pain or deprivation, but to open myself to the possibility of discovering that the Father continues to sustain and guide me toward life, and that he wants me to broaden my gaze and open my heart. The Risen Christ continues to call me, beyond my fears and my deaths, to unite my pain with his and that of my brothers and sisters, so that he may give it new meaning.

I don't have all the answers, only some experiences, but every day I know with greater certainty that death has been conquered; and it is up to me, together with my brothers and sisters, to draw close to the crucified of this time, to accompany and support those who waver. Through listening, closeness, building peace, and denouncing injustice, we can also understand that the Kingdom of God is near.

Sister Gabriela Teresa Gambarte CFMSS
Ushuaia, Tierra del Fuego,
Argentina.

AN OFS SISTER

St. Francis teaches us, first with his Canticle of the Creatures and then with his own passing, that death is not the end of a person, but the necessary passage to be able to look into the face of God, the Mystery that precedes us and awaits us at the end of our earthly journey.

The musical “Forza Venite Gente” (Come on, people), which the Friars Minor had us young people perform during their popular missions, gave me the opportunity to deepen my knowledge of St. Francis: I was 14 years old, and I was fascinated!

I was very struck by his way of living the Catholic faith, the only one that came close to my personality, and for this reason I decided to follow his style: I began with the vocational youth ministry of the Friars Minor, then moved on to the reborn YouFra and finally professed in the OFS, maintaining dual membership in YouFra-OFS for almost three years. During my formation, especially in YouFra, I was also very fascinated by Francis' relationship with “sister death.” Over the years, as I built my relationship with God, I realized that our whole life is centered on how we want to die: those who live well, at peace with themselves, their neighbors, and all creation will die well, because they are prepared to face the passage to

eternal life with serenity. I am convinced that the Holy Spirit called me to the OFS precisely to help me in this and to make me understand how I can face the many small “deaths” of everyday life (at work, in society, in the family, and in the Order): not as the end of everything, but as an opportunity for something different and for self-improvement, especially to deepen my personal relationship with God and realize that I always need Him.

Celebrating life and not death is something I have tried to put into practice even in the most painful moments of my existence: the earthly separation from my parents and dearest friends, for example.

I think that the eighth centenary of St. Francis' Easter is a very important opportunity to deepen our understanding of the many facets of a peaceful man who became a brother to all and who even called death his sister. This is something that all of us members of the great Franciscan family that sprang from his heart must do, but it must be proclaimed in the streets and squares to allow society to get to know a more authentic Francis and to give the evangelical joy that is so badly needed at this time, in a world torn apart by over 100 wars, where economic and power interests are allowing the extermination of entire peoples amid general indifference.

“Messengers of perfect joy, in every circumstance they should strive to bring joy and hope to others” (OFS Rule, 19). As a Secular Franciscan, I try to do my part: I think it is the best way I have to celebrate the centenary of St. Francis' Easter.

Noemi Paola Riccardi, OFS, Italy
CIOFS Counsilor Presidency

A FRANCISCAN MISSIONARY SISTER

The Paschal Mystery, the heart of the Christian faith, was not for Saint Francis of Assisi an abstract concept, but rather the experience that shaped his entire life. The passion, death, and resurrection of Christ found in the Poor Man of Assisi a living witness, who was able to translate the Paschal logic into concrete actions: dying to oneself in order to be reborn in God.

From the moment of his conversion, Francis understood that following Christ meant sharing in His poverty and His cross. In the Testament, he himself recalls the encounter with the lepers as a decisive moment: “What had seemed bitter to me was turned into sweetness of soul and body” (FF 110). This is the Paschal experience: the passage from bitterness to joy, from rejection to embrace, from spiritual death to new life.

His life was marked by a continual desire to be conformed to the Crucified One. The First Letter to the Faithful clearly shows this: “All those who love the Lord with all their heart, with all their soul, and with all their mind... and bear within themselves the cross of our Lord Jesus Christ” (FF 178). For Francis, being Christian meant living in a Paschal way, allowing the cross to become a source of light and freedom.

The pinnacle of this conformity to the crucified Christ took place on Mount La Verna in 1224, when he received the sacred stigmata. Thomas of Celano writes: “The marks of the

nails began to appear in his hands and feet, just as he had shortly before seen in the Seraph” (FF 1229). The stigmata were the visible seal of the Paschal mystery lived out in his body: the cross not as an end, but as a sign of full communion with the risen Christ.

Even in the suffering of his final years, Francis never ceased to praise God. In the Canticle of Brother Sun, composed shortly before his death, he sings: “Praised be You, my Lord, for our Sister Bodily Death, from whom no living man can escape” (FF 263). This is not resignation, but a Paschal acceptance: death becomes a sister, because it is brought into the light of the resurrection.

The Paschal mystery, then, was not for Saint Francis merely a message to proclaim, but a way of life. In poverty, he experienced freedom; in suffering, joy; in death, the hope of eternal life. His witness continues to show that Easter is not something distant, but is fulfilled in the daily life of those who choose to follow Christ to the very end.

Sister Yola Girges
Franciscan Missionary Sister
of the Immaculate Heart of Mary .

Nazareth

2. DISCERN

Pope Francis reminded us of our brother Francis of Assisi in his Encyclical *Fratelli Tutti*, the proposal for fraternal life:

1. *“FRATELLI TUTTI”*. *With these words, Saint Francis of Assisi addressed his brothers and sisters and proposed to them a way of life marked by the flavour of the Gospel. Of the counsels Francis offered, I would like to select the one in which he calls for a love that transcends the barriers of geography and distance, and declares blessed all those who love their brother “as much when he is far away from him as when he is with him”. In his simple and direct way, Saint Francis expressed the essence of a fraternal openness that allows us to acknowledge, appreciate and love each person, regardless of physical proximity, regardless of where he or she was born or lives.*

2. *This saint of fraternal love, simplicity and joy, who inspired me to write the Encyclical [*Laudato Si’*](#), prompts me once more to devote this new Encyclical to fraternity and social friendship. Francis felt himself a brother to the sun, the sea and the wind, yet he knew that he was even closer to those of his own flesh. Wherever he went, he sowed seeds of peace and walked alongside the poor, the abandoned, the infirm and the outcast, the least of his brothers and sisters.*

4. *Francis did not wage a war of words aimed at imposing doctrines; he simply spread the love of God. He understood that “God is love and those who abide in love abide in God” (1 Jn 4:16). In this way, he became a father to all and inspired the vision of a fraternal society. Indeed, “only the man who approaches others, not to draw them into his own life, but to help them become ever more fully themselves, can truly be called a father”. In the world of that*

time, bristling with watchtowers and defensive walls, cities were a theatre of brutal wars between powerful families, even as poverty was spreading through the countryside. Yet there Francis was able to welcome true peace into his heart and free himself of the desire to wield power over others. He became one of the poor and sought to live in harmony with all. Francis has inspired these pages.

Friar Antonio Merino OFM tells us in his book *Francisco de Asís y tú* (Francis of Assisi and You):

... Culture is a conditioning factor and even shapes human nature itself... and at the end he offers us some Franciscan keys to a possible culture of cordiality in the times we live in today:

Presence

In today's society, people are often reduced to numbers and statistics. When we enter official places, even before looking us in the face, they ask us for our identity documents. The face is only of interest insofar as it corroborates the photo. We are anonymous beings, meaning that our presence, our person, counts for nothing if we are not endorsed by an official document.

For Francis, the category of presence is particularly important, because everything in him is a lived relationship: presence before God, presence before his brothers, presence before the Church, presence before men and women, presence before animals, things, circumstances, etc. Each person has their own specific face and personality, and when Francis looks at someone or something, it is never in an undefined and anonymous way...

... The Franciscan message can offer a beautiful way to discover the human face of every citizen and of the other beings that surround us.

Relationship...

...Franciscan relationship is more emotional than mental, more existential than categorical, more experiential than conceptual. This vital and dynamic relationship can heal indifference, lack of solidarity, rudeness, and everyday opacity. In other words, through friendly and fraternal relationships, we can discover the true human face...

Encounter

Every day human life is marked by a wide variety of relationships: personal, social, political, economic, charitable, recreational, and essential. The relational dimension of humanity is discovered and manifested in countless encounters. Every day we encounter people, things, events, opportunities, loves, hates, suspicions, and indifference...

Francis can be called the saint of encounters. He encounters loneliness, and from there he discovers his own solidarity, which sets him on a permanent path toward building a new society. He encounters the Christ of San Damiano, who turns his life upside down. He

encounters fraternity, with which he wants to share his vocation. He encounters Clare, who represents the eternal feminine and the complement of his soul. He encounters a church that is being questioned, which he undertakes to transform from within, without rancour and with tenderness. He encounters a violent and oppressive society, to which he tries to bring justice, peace, and harmony. He encounters nature and animate and inanimate beings, with whom he tries to fraternise and celebrate the gift of creation. He encounters death itself as the supreme encounter of life itself and the encounter with the great encounter that is God...

Welcoming

Every sincere encounter involves welcoming. Francis not only welcomed the infinite You with incredible exultant joy, but he welcomed all people, especially those who were most rejected. He welcomed the sick, lepers, thieves, highway robbers, the powerful...

He wanted to be precisely where no one else wanted to be...

Throughout history, Franciscans, following the example of St. Francis with the lepers, have intensified their welcome and help to others, especially the most marginalized, through various forms of charity and works of mercy...

Franciscan sensitivity and welcome can transform the universe of mistrust, suspicion, and incommunicability into a human style of closeness and kindness...

Dialogue

One of the most popular topics is dialogue, as a necessary resource for establishing relationships and reaching compromises. But this is not an easy goal to achieve...

Francis went beyond antagonistic and rival differences to discover the real and true nature of the person, with their own human problems that everyone shares. That is why he sought to defend peace, coexistence, and social harmony as absolute values beyond personal, class, or group particularities.

The Franciscan vision of man and society would create the spiritual horizon for achieving fruitful dialogue. By respecting legitimate differences and interests, the great goals of human beings as friends, colleagues, brothers, and traveling companions can be achieved.

Accepting the Negative

... Francis, who devoted many years to his conversion, knew himself deeply. That is why he was neither surprised nor shocked by the strangest ravings of people. Those who know themselves deeply penetrate the mystery of the stars and plunge into the abyss of other men. He knew how to discover, accept, and embrace the negative aspects of himself, of the fraternity, of society, and of the church in order to transform and redeem them.

The encounter with that absolute negative reality of society, which was the leper, transformed him so radically that he was able to accept all the negative realities he encountered in his later life. In his encounter with the negative reality of the leper, Francis did not heal him, but rather it was that experience with the leper that healed Francis...

The Gaze

... the way we look at one another plays a special role in human relationships. Our gaze constantly conceals and reveals us, opens and hides us, brings us closer and separates us; it has an extraordinary power of connection or rejection...

...Throughout his life, Francis accumulated light and transparency within himself, leaving us an example of how to look at society, the world, and life with loving and transformed eyes...

Listening

Listening is extremely important in personal relationships. It is not easy to listen, because it requires a certain displacement of inner voices and external prejudices. Listening is more than simply hearing; it is entering into a relationship with what is being said. Listening is giving credit to the other person and taking them seriously.

Francis, with great courtesy and respect for others, knew how to listen attentively to everyone....

Hope

... the Franciscan (Franciscanism) as lived and interpreted, that is, in terms of life and thought, is characterized by a spirit of hope as a state of mind, as a vital attitude, and as existential behavior. Hope is not an act, nor is it defined by a set of acts. Rather, it is an attitude and a way of being, which in Franciscan life is perceived and detected with an optimism towards life due to its cheerful and welcoming tone.

The attraction that Franciscans themselves exert on so many believers and non-believers alike, depends largely on the radiant force of hope and optimism of the founder of the Franciscan family and on the unique vision of the masters of this school. Hope in the Franciscan sense can be a good catalyst in the construction of a new culture that overcomes the prevailing pessimism, mistrust, and suspicion among citizens.

For Francis, hope is represented in constant relation to faith and charity. Because he believed, he had unlimited trust in God, in his actions, in his gifts, and in his promises...

...hope is the other face of love, because those who sincerely love someone expect the unexpected from them. Only those who truly hope can celebrate, because then life has become a story full of meaning...

...Francis can still bring to our world and our society a new humanism of cordiality, kindness, and sympathy to build the great fraternity we need...

3. ACT

Here are five discussion questions inspired by the Easter of St. Francis, woven with the themes of trust, relationship, listening, and hope. Please discuss these proposed points with your fraternity.

1. Trust in the Resurrection

How did St. Francis embody trust in the promise of resurrection, and how can we cultivate that same trust in our own lives?

2. Relationship with the Crucified Christ

What does Francis' intimate relationship with the crucified and risen Christ teach us about the transformative power of love and vulnerability in our relationships with others?

3. Listening to the Voice of God

In what ways did Francis listen deeply to the voice of God in nature, scripture, and silence—and how might we practice that kind of listening in our own spiritual journey?

4. Hope in the Midst of Darkness

How did Francis find hope in moments of physical and spiritual darkness, and how can his example guide us in finding light during our own seasons of despair or doubt?

5. Rekindling the Flame

How can this journey shape our understanding of hope, renewal, and spiritual growth?

4. CELEBRATE

“Those who trust in God become pilgrims of hope, witnesses of the victory of love.” Pope Francis, 2025 Urbi et Orbi message read by Archbishop Diego Ravelli

We share some ideas for celebrating together, proposed by the Centenary Committee to the entire Franciscan Family, so that in fraternity we may offer the treasure of our Spirituality:

a) Establish a coordination team composed of representatives from all the orders of the Franciscan Family: OFM, OFM Conv, OFM Cap, TOR, OFS, CFI-TOR, YOUFRA, Poor Clares. Collaboration among the various members of the Franciscan Family, in addition to uniting and multiplying our strengths, can generate new creativity born of fraternal encounter.

b) This committee will be responsible for:

- deciding on the objectives and theme.

The general objective is to reach a wide audience, composed mainly of non-Franciscans, and of different age groups: children, young people, adults, and the elderly. The theme suggested by the Ministers General of the Franciscan Family is ***Francis, man of***

peace, brother of all, but each national Franciscan Family may consider other themes that are more appropriate to its own specific reality. The guidelines found in the letter from the Franciscan Family Conference and the **core themes** provided by this General Committee in 2022 may be helpful;

- deciding where to hold the event and for how many days (1, 2, 3 ...);

- deciding on the program and activities to be carried out. The activities can be of various types: round tables; forums, meetings/debates with Franciscan and non-Franciscan experts; workshops; exhibitions; shows, moments of prayer, activities for children and/or families; poetry, art, and music competitions, also involving schools if possible; etc.

- Approve a budget for the costs of the various activities to be carried out and prepare all the informational material.

c) Create an Organizational Secretariat to handle logistics; necessary permits; preparation of possible contracts; contacts with speakers and artists; search for and coordination of volunteers; and staging of the event;

d) Create a finance team to seek sponsors and manage expenses.

e) Create a Communications Office to handle internal and external communications for the Franciscan Family and manage social media to publicize all events.

It is important to start working on this project well in advance, in order to build good relationships among the members of the Committee and other service groups, contact people who might want to get involved or institutions to secure the chosen venues, and be prepared to successfully carry out all planned activities.

f) Send the celebrations to share to <https://centenarifrancescani.org/index.php/en/>