

## **Integrating A Franciscan Spirituality of Work Into the Leadership (1) of the Workplace**

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### **INTRODUCTION**

Tiny differences in input quickly become overwhelming differences in output - a phenomenon given the name 'sensitive dependence on initial conditions.' In weather, for example, this translates into what is only half-jokingly known as the Butterfly Effect - the notion that a butterfly stirring the air today in Peking can transform storm systems next month in New York. (2)

I contend that St. Francis of Assisi was, in effect, a butterfly who spread his wings in the early 1200's and created currents of spirituality that continue to affect the world to this very day.

### **BACKGROUND**

St. Francis is probably the world's best known, most recognized and respected saint. Yet it is difficult to imagine that a spirituality of work could evolve from a saint immortalized all too frequently as a concrete yard ornament with a bird perched on his shoulder and several wild animals gazing at him admiringly. This over romanticized caricature of the person of Francis could lead one to believe that Francis wasn't much of a man at all, but some lyric, almost mythic figure who's only love was animals. Quite to the contrary however, Francis was a man of multiple spiritual insights who left a legacy that continues to impact the world in a profound and meaningful way.

Perhaps the most familiar theme in Franciscan spirituality is the sensitivity to all created things and the kinship they share with each other. Francis came to the realization that everything was good and interconnected. He developed this thought to the point where he referred to nature's constituent parts as brother and sister. His *Canticle of Brother Sun* (3) is the best expression of this theme and is a synthesis of Francis' own spiritual life.

It is his celebration of God's goodness experienced concretely in a world that is seen and received as gift. The canticle expresses Francis' understanding and appreciation of the created world as reconciled space in fraternity. In it he expresses his vision, what he sees, in words: in its brotherhood and sisterhood, in its reconciliation, peace, and humility, creation reflects the poor and crucified Christ.(4)

Early in his conversion experience, while praying before an old icon of a crucifix in the abandoned and dilapidated Church of St. Dainian, Francis experienced something most unusual. The painted image of the risen Christ crucified moved its lips and spoke. Calling him by name, Christ said: “Francis, go repair my house, which, as you see, is falling completely to ruin.” (5)

Francis, interpreting the command very literally, began the arduous work of piling stone upon stone to repair the foundation and the walls of the building where he had been praying. It wasn't until later that the full understanding and impact of the words spoken from the cross began to penetrate and enliven his heart. The words, as he later realized, referred to the universal Church “that Christ had *purchased with his own blood*,...” (6) The real meaning of the message was, “Francis, go, rebuild my Church!”

The words spoken by Christ from the San Damiano cross, when understood in as broad a context as St. Francis grew to understand them, are a universal call to action to rebuild and to reinvigorate the Church as a sign pointing towards the realization of the kingdom of God on earth. And now, after nearly eight centuries, this command to rebuild the Church continues to resound around the globe with its need as great as ever.

Today the concept of Church is understood in a broader context than it was in the time of Francis. With the advent of Vatican II and the Church viewed as the “holy People of God shar[ing] Christ's prophetic office.” (7) They are “...a living witness to Him, especially by means of a life of faith and charity...” (8) As a prophetic people, the People of God are expected to lead the way, to become prophets and leaders in the rebuilding process.

I propose that it is through the leadership (9) activities of the laity in the workplace, when done in collaboration with the sacred vocation of the ministers of the Church, that the rebuilding of the Church, the People of God, will most effectively be carried out. However, this will not happen until the “stained glass window,” which too often separates personal spirituality from its application in the work place, is shattered.

Contained in a Franciscan spirituality of work are the seeds to begin the process of shattering the “stained glass window” and rebuilding the Church. The integration of a Franciscan spirituality of work into the workplace is most appropriate because of its heritage. It has always been a basic tenet of Franciscan spirituality that the world is their cloister. (10) Therefore, there never have been any boundaries between the dimensions of a Franciscan's spirituality and any other aspect of their life. This concept gives permission and, I could say, demands that we carry our spirituality with us wherever we go, and yes, even into the work place.

## **ST. FRANCIS AND WORK**

Quite probably, Francis was not born with the best of work habits. His father was a prosperous cloth merchant who wanted nothing but the best for his favorite son and, as one might imagine, was very generous towards him. As a young man, Francis was more preoccupied with living the life of a troubadour and becoming a gallant knight than with working for his father. In fact, he never did apply himself to his father's business. After his conversion and the gathering of some early followers, Francis became serious about work, but it was now the work of his heavenly Father.

Francis quickly learned that work was holy and provided a pathway to achieving sanctity. In the midst of the hard working townsfolk, Francis and the first friars devoted themselves to the task of sanctifying daily labor and bringing it back to the right relationship with God. The true meaning and value of work had been destroyed by love of gain and personal ambition.(11)

There were practically no limitations to where his brothers, the friars, worked or the type of work they did. Every field of activity was open to them, including intellectual work.

(12) The only prerequisites were that the work be directed toward the community rather than the individual, that the work be carried out faithfully and with a sense of dedication as the Rule required, and that the work not destroy a spirit of prayer and devotion to God.

(13)

### **A FRANCISCAN SPIRITUALITY OF WORK**

A Franciscan spirituality of work evolves from three fundamental concepts of an underlying Franciscan spirituality, namely, a focus on the humanity of Christ who is recognized especially in the poor; a sense of the mystery of God experienced in generous, creative love; and a distinctive familial understanding of the created world.(14)

Franciscans recognize the world as good and as gift from a loving creator.

The foundation for an articulation of a Franciscan spirituality of work for the lay person is contained in the Rule and Constitutions of the Secular Franciscan Order (SF0). (15)

Article XVI of the Rule states:

Let them esteem work both as a gift and as a sharing in the creation, redemption, and service of the human community. (16)

Article 21 of the Constitutions further develops the concept of work.

For St. Francis, work was a gift and to work was a grace. Daily work is not only the means of livelihood, but the opportunity to serve God and neighbor as well as a way to develop one's own personality. In the conviction that work is a right and a duty and that every form of occupation deserves respect, the brothers and sisters should commit themselves to collaborate so that all persons may have the possibility to work and so that working conditions may always be more humane.

(17)

While these words were written for the members of the Secular Franciscan Order, their application is universal in nature. They provide the basis for a spirituality of work that can be followed by any lay person living in the secular world seeking to more effectively integrate their personal spirituality into the work place.

Beginning with the concept of human work as pure gift given to us by our creator, it is our unmerited opportunity to reflect the image of Jesus, who, by working as a humble carpenter and itinerant preacher, joined in the stream of work initiated by his Father at the beginning of time.

Work, as an unmerited gift, is effective for our growth and on-going conversion as followers of Jesus and is therefore a grace contributing to our sanctification.

In his Rule for the friars, Francis stated very emphatically,

Those brothers, to whom the Lord has given the grace of working, should do their work faithfully...(18)

The need for human work is imbedded into our very nature. Even before the fall of humanity as recorded in the poetry of the story of creation, “The Lord God took the man and settled him in the garden of Eden, to cultivate and care for it” (Gen 2:15). The invitation to cultivate and care for the garden, this work, was part of God’s mystery of generous, creative love.

The garden is replete with a treasury of all that is necessary for the further creative development of our home on this planet. Everything has been provided: Brother Sun, Sister Moon and the stars, Brother Wind, Sister Water, Brother Fire, and Sister Mother Earth.(19) We, as Sisters and Brothers of Creation, have been endowed with the capacity to use our skills and abilities to combine, modify, and adapt these resources through the gift of work. It is through our work that God provides us the opportunity to become co-creators.

The co-creative capacity with which we have been endowed is also evident in the arts, music, literature, the sciences, the various structures of society that regulate the relationships between human beings, and other arenas of human consciousness. These all serve to enliven the human spirit and add meaning to our existence.

Our human work not only provides an opportunity for us to be co-creators but also to be “co redeemers.” Christ came to “...make all things new (Rev 21:5).” During his ministry on earth, he accomplished the redemption of humankind. However, there continue to be areas that need to be made new, to be set free, and, in essence, to be redeemed. We, as the Mystical Body of Christ, continue his presence in the world and his ministry of on-going redemption.

Franciscan spirituality recognizes the face of the crucified Christ in the poor and the marginalized, the suffering, and the lonely. This realization provides the motivation to apply our creative energies and resources to relieve the distress and deprivation of the all too many people who are in need. As stated in the *Constitution on the Church in the Modern World*, “Indeed, we hold that through labor [work] offered to God, man is associated with the redemptive work of Jesus Christ.” (20)

With this in mind, the Christian is challenged to be of service to others. We are to be of the same spirit as Christ, who Matthew defines as “...the son of Man who has come, not to be served by others, but to serve... (Mt. 20: 28).” In the spirit of universal kinship, we serve others by our work. Work unites us with our brothers and sisters around the world. Our collaborative efforts to be of service to one another by our work provides the goods and services needed by the world community to sustain and enhance its existence as the creative expression of God.

The fathers of the Second Vatican Council stated in the *Constitution on the Church in the Modern World* that, “ [Jesus Christ] conferred an eminent dignity on labor when at Nazareth He worked with his own hands. From this there follows for every person the duty of working faithfully and also the right to work.” (21) Francis knew that all should

work. Those that could work but chose not to, were, in effect, stealing from those that did work. The following story deals with the brother who never worked.

...and yet [he] ate more than several at table. When the saint [Francis] observed that he was a friend of the belly, one who shared the fruits without sharing the labor, he once said to him: "Go your way, brother fly, for you want to eat the sweat of your brothers and to do nothing in God's work. You are like brother drone who wants to be first to eat the honey, though he does not do the work of the bees. (22)

If work is a duty then to work is a right. There must be opportunities for a person to work so the duty to work can be fulfilled. When there is a scarcity of work, we are to be concerned enough about the welfare of our brothers and sisters to do whatever is necessary to provide meaningful employment. For without work, it is not possible to confront a primary reality of living in the secular world, namely, that work is the means to provide the basic human necessities such as food, shelter, clothing, health care and education to name a few. Additionally, there are other needs which, while not necessities in the strictest sense, are still desirable and humanizing.

In providing for our own livelihood, however, consideration must be given to the needs of the common good. Work is not meant to be a means by which we maximize our wealth and possessions at the expense of others. It is an opportunity to practice the virtue of moderation out of a concern for the poor in whose face we find Christ.

Integral to providing a means of livelihood is the concept of a just remuneration for the work accomplished. The parallel concern is for the remuneration to be earned by a contribution of the appropriate amount of work effort. Both are a matter of justice.

There is another sense to the meaning of the word livelihood and that is the sense of liveliness, to be more fully alive, to be more fully human. From this alternate meaning, we can recognize that livelihood is not only measured in terms of possessions and dollars. It is also measured in terms of personal identity, self esteem, self worth, and personal growth. These qualities are of critical importance to the overall well-being of the individual. Work should contribute to whatever makes a person more human and not be demeaning.

In the distinctive familial understanding of the world of creation, it is an injustice to our sisters and brothers to show disrespect to an individual because of the type of work she/he does. This is especially true when disrespect is shown to the poor and the marginalized of our society who, too often, have the least desirable of jobs. James R. Jennings, Associate Director, Campaign for Human Development comments on Pope John Paul II's encyclical on work, *LABOREM EXERCENS*, as follows:

The ancient world put people into classes according to their work. Manual work, considered unworthy of free men, was given to slaves. Christians changed all of this by taking the Gospel as their point of departure. The one who, while being God, became like everyone else in all things, did manual work at a carpenter's bench. This is the eloquent expression of the "Gospel of work": the value of work is not measured by the kind of work, but by the fact that the one who does it is a person.(23)

Out of respect for the person of Christ reflected in all workers, our places of work should be places of safety, comfort, and convenience appropriate to the type of work being done. It is the responsibility of all to work together in an effort to obtain the best possible working conditions.

In summary, St. Francis esteemed work as a gift from a benevolent and loving creator. A center-piece of a Franciscan spirituality of work is the humanity of Christ as reflected in the worker. In essence, workers are in collaboration with their co-worker and brother, Jesus Christ, in continuing the creative-redemptive process.

### **SOME IMPLICATIONS FROM A FRANCISCAN SPIRITUALITY OF WORK**

A Franciscan spirituality of work is not meant to be some ethereal, pious statement to be bound in a document and set on a library shelf. It is an invitation and a source of spiritual motivation to help bring about the fulfillment of the Christian disciple's prayer: "thy kingdom come... on earth as it is in heaven." With the vast majority of the laity involved in some type of human work, it can be postulated that the arena of work should be the primary target and focus for the action of "kingdom building."

"Pope John Paul II's reflections [on work] are not a repeat of what the church has said in the past. Rather, they highlight, more than in the past, the fact that work is probably the essential key to the social question. If the solution to the social questions is to make life more human, then, the key - human work - is fundamental and decisive. (24)

If work is such an essential, fundamental, and decisive element in making life more human, the question naturally arises as to why has it only been recently that the importance of the place of work in the process of Kingdom building has been recognized. The answer is that

...a theology [for work] did not emerge chiefly because of the widespread attitude, derived largely from the monastic tradition, that life in the world and "worldly" work inhibited and did not contribute to the "spiritual life" of the Christian.(25)

In the medieval era of St. Francis, the world was thought to be evil in nature and the natural world a place from which to escape.(26) However, Francis managed to overcome the temptation to leave the world for the security of monastery walls.(27) This dark view of the world was in direct contrast to Francis' view of the goodness of creation and the spiritual value of work in the lives of the people of the day.

The Vatican II document, *Gaudium et Spes*, continues to lament the division between our faith and work in our daily lives and comments on its consequences as follows:

The split between the faith which many profess and their daily lives is to be counted among the more serious errors of our age.. .Let there be no false opposition between professional and social activities on the one hand, and religious life on the other. The Christian who neglects his temporal duties, neglects his duties toward his neighbor and even God, which jeopardizes his eternal salvation.(28)

The justification for the continued separation between personal sanctity and work as historically existed is now seriously called into question.

Worship, sacraments and devotions are important for preparation and reflection, but the mandate of Christianity is the work of building the kingdom.(29)

Let the Christian who listens to the living word of God, uniting work with prayer, know the place work has not only in earthly progress but also in the development of the kingdom of God, to which we are all called through the power of the Holy Spirit and through the word of the gospel.(30)

It is now time for the barrier separating a person's spiritual life from their work, the "stained glass window" I referred to earlier, to be completely shattered if the building of the kingdom is to continue more effectively.

I suggest that we can begin the process of bringing the values of our faith into the workplace by first evangelizing ourselves and then, as individuals and groups of individuals, we return to the excitement of our founding story as a Christian people. We must believe that, in this present day and age, it is possible to lead a life based on the gospel and that it can be done as effectively now as in the days of early apostolic Christianity. When re-energized with this conviction, we will be ready to address the issues of contemporary society at their very roots. To do this, we must be prepared to take the risk of participating in the mystery of God's plan as did the earliest disciples. We need to willingly enter into the paschal mystery so that new life can emerge, "For it is in dying that we are born to eternal life." (31) Some would title this entire process as one of "refounding", (32) a more profound concept than rebuilding.

In imitation of the early Christians who gathered in small communities, we will want to seek out others who are like minded to support and accompany us on our journey. The possibilities exist for the forming of new or the joining of existing small Christian communities or other like minded groups. When networked, these communities become an effective base for support and action in any rebuilding or refounding endeavor.

### **PERSONAL REFLECTIONS**

I feel it appropriate to share with you some of the personal experiences of my life as a Secular Franciscan who has attempted to integrate a Franciscan spirituality of work into his work environment.

Presently retired, I was formerly an Electrical Engineer by profession and spent my entire career with one large, multi-national corporation. During the last fifteen years of my career, I served as an engineering manager in middle management. Although my position was not at a level to sway corporate policy to any significant extent, there were always opportunities to affect decisions and activities within my area of influence and responsibility. Each of us has a circle of influence at any particular time. This is the area in our life where our actions, beliefs, and credibility have the most influence and to which the Lord calls us to stewardship. From the Franciscan perspective, this is the concrete reality where we can go "from gospel to life and life to the gospel." (33)

While employed, I always looked on my tenure with the company as that of one being self-employed. As a manager, I behaved as though I owned the business of the group I managed. This gave me a mind-set of independence. I told those working with me that we could do anything we needed to do to be successful as long as it was moral, ethical and legal. Within these parameters, we were able to assemble a world-class organization

while finding opportunities to support policies and programs reflecting the gospel way of life. I had no qualms about seeking out and hiring persons of ethnic or racial minority groups or who had some type of disability. Some of the best employees I ever hired were in these categories.

I found that many corporate policies were based on the best of Christian principles. As a Christian-Franciscan manager, I felt it was my duty to sensitize my co-workers to their value. Several years ago a program to promote the appreciation of diverse cultures and a diverse workforce made its way through the organization. I thought the initiative was excellent and volunteered to become one of the primary instructors for the program. The effort to promote high ethical standards in all phases of the business as well as the exercise of proper stewardship for nature through recycling efforts are two other programs which I was able to promote. There were also opportunities to encourage the support of worthwhile charitable fund drives such as United Way and the Food Share program. Three or four times our group raised the most money even though we were one of the smaller groups in the building.

Perhaps the greatest challenge I faced as a manager was honoring and enforcing the union contract. As far as I was concerned, the union contract with all of its arbitration decisions was morally and legally binding. Most of my peer managers did not hold similar feelings. There were many times when it was to our department's disadvantage to abide by all the agreements. Nevertheless, nearly every grievance served on our department was resolved without the need to proceed to the next step of an arbitration hearing. In fact, very few disputes ended up in arbitration. My goal was to set an example for the more strident, anti-union managers.

Fortunately, there was never a situation in my career when I was expected to violate any of my own personal standards or values. However, this does not mean that I agreed with every company policy statement or decision. There were times and circumstances where the practice of benign neglect of some directives was appropriate and necessary if I was to conduct my work life according to gospel values.

## **CONCLUSION**

It is impossible to fully develop a Franciscan spirituality of work and especially its application to leadership in the workplace in this short paper. However, I have attempted to summarize my understanding of the Franciscan vision of the topic and provide a few examples from my own life where my work was touched by their influence. The spirituality of Francis as passed down through the centuries contains the wisdom and the power to help us transform our views of life, work, and vocation by God's grace from isolated categories of activity into integrated aspects of a truly Christian life. The realization of a loving, creating Father gifting each of us with our brother and sister creatures as helpers and signposts to the suffering and risen Christ can help us to redeem and to enliven the world around us. But we must embrace Francis' message and put it into practice. Let me refer to the admonition of St. Francis to his followers in regard to working for the kingdom of God. "My brothers, we must begin to serve our Lord and God. Until now we have done very little." (34)

*Acknowledgement.*



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#### FOOTNOTES

1. For the purposes of this paper, I intend the word leadership to be used in the broadest application of the term. By virtue of their baptism, all Christians are called to be leaders in the sense that they are to set a good example for others to follow. Very often in many organizations, it isn't necessarily the designated leader (supervisor, manager, etc.) who is the most effective in doing this. For example, it could be a worker on the production line, a secretary, an administrator, or a clerk.

2. James Gleick, *Chaos: making a new science*, (New York: Penguin Books, 1987), p. 8.

#### 3. THE CARTICLE OF BROTHER SUN

Most High Almighty Good Lord, Yours are the praises, the glory, the honor and all blessings! To You alone, Most High, do they belong, And no man is worthy to mention You.

Be praised, my Lord, with all Your creatures, Especially Sir Brother Sun, By whom You give us the light of day! And he is beautiful and radiant with great splendor. Of you, Most High, he is a symbol!

Be praised, my Lord, for Sister Moon and the Stars! In the sky You formed them bright and lovely and fair.

Be praised, my Lord, for Brother Wind And for the Air and cloudy and clear and all Weather, By which You give sustenance to Your creatures!

Be praised, my Lord for Sister Water, Who is very useful and humble and lovely and chaste!

Be praised, my Lord, for Brother Fire, By whom You give us light at night, And he is beautiful and merry and mighty and strong!

Be praised, my Lord, for our Sister Mother Earth, Who sustains and governs us, And produces fruits with colorful flowers and leaves!

Be praised, my Lord, for those who forgive for love of You And endure infirmities and tribulations. Blessed are those who shall endure them in peace, For by You, Most High, they will be crowned!

Be praised, my Lord, for our Sister Bodily Death, From whom no living man can escape! Woe to those who shall die in mortal sin! Blessed are those whom she will find in Your most holy will, For the Second Death shall not harm them.

Praise and bless my Lord and thank Him And serve Him with great humility!

“Little Flowers of St. Francis, 20” *Omnibus*, p. 1499.

4. Michael Blastic, OFM Conv, “Franciscan Spirituality,” *The New Dictionary of Catholic Spirituality*, A Michael Glazier Book, (Collegeville, MN: The Liturgical Press, 1993) p. 411.

5. "II Celano," 10, *St. Francis of Assisi, Writings and Early Biographies: English Omnibus of the Sources for the Life of St. Francis*, Marion A. Habig ed. (Chicago: Franciscan Herald Press, 1973), P. 370.
6. *Ibid.*, p. 371
7. "Lumen Gentium," 12, *The Documents of Vatican II*, (New York: Guild Press, 1966), p. 29.
8. *Ibid.*
9. *Ibid.* 1.
10. From *Sacrum Commercium*, written circa 1227:  
Taking her [ Lady Poverty] to a certain hill, they [the brothers] showed her the whole world, as far as she could see, and said: "This, Lady, is our cloister." "Sacrum Commercium," 63, *Omnibus*, p. 1593.
11. A. Gemeffi, *The Franciscan Message to the World*, (London, 1934), p. 44.
12. "To Brother Anthony, my bishop, Brother Francis gives greeting: It is agreeable to me to have you read sacred Theology to the brothers, so long as over this study they do not extinguish the spirit of prayer and devotion, as is contained in the rule" Chronicle of the 24 Generals, 55, *The Words of St. Francis*, James Meyer, OFM, (Chicago: Franciscan Herald Press, 1952), p. 62.
13. Cajetan Esser, OFM and Englebert Grace, OFM, *Loves Reply*, Ignatius Brady, OFM, trans. (Chicago: Franciscan Herald Press, 1963), p. 219-220.
14. Zachary Hayes, OFM, Keynote Presentation, First Joint Conference of the Franciscan Federation and Franciscan Friars Conference, Anaheim, California, August 22, 1995.
15. Lay people, deacons, and diocesan priests are members of this portion of the Franciscan family.
16. *Rule of the Secular Franciscan Order*, (National Fraternity of the Secular Franciscan Order (SF0), 1615 Vine Street, Cincinnati, OH, 45210), p. 21.
17. *Constitutions*, (National Fraternity of the Secular Franciscan Order (SF0), 1615 Vine Street, Cincinnati, OH, 45210), p. 7.
18. Rule of the Order of Friars Minor, Chapter 5. *The Rule and the General Constitutions of the Order of Friars Minor*, (Published by The Franciscan OFM Conference of North America, 1988) p. 6.
19. See THE CANTICLE OF BROTHER SUN above. (#3)
20. *Constitution on the Church in the Modern World*, 67. (Washington, DC: National Catholic Welfare Conference, 1965), p. 71.
21. *Ibid.*
22. "II Celano, 75," *Omnibus*, p. 426.
23. "An Outhne of *On Human Work*, II, 6," James R. Jennings, Associate Director, Campaign for Human Development.

24. "An Outline of *On Human Work*, I, 3," Jennings.
25. William E. May, "Work, Theology of, *The New Dictionary of Catholic Social Thought*, A Michael Glazier Book, (Collegeville, MN: The Liturgical Press, 1994) p.995.
26. Friedrich Herr, *The Medieval World*, Janet Sondheimer, trans. (New York: The New American Library, Inc. 1962) p. 62.
27. "Bonaventure, Major Life, XII, 1," *Omnibus*, p. 720.
28. Second Vatican Council, *Gaudium et spes* 43.
29. William L. Droel & Gregory F. Augustine Pierce, *Confident & Competent*, (Notre Dame, IN: Ave Maria Press, 1991) pp. 42-43.
30. Droel and Pierce, p. 41.
31. PEACE PRAYER OF ST. FRANCIS  
Lord, make me an instrument of your peace.  
Where there is hatred, let me sow love;  
Where there is injury, pardon;  
Where there is doubt, faith  
Where there is despair, hope;  
Where there is darkness, light;  
Where there is sadness, joy.  
O Divine Master,  
Grant that I 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.
32. Gerald A. Arbuckle, SM, *Refounding the Church: dissent for leadership*, (Maryknoll, NY: Orbis Books, 1993) and *Out of Chaos: refounding religious congregations*, (Mahwah, NJ: Paulist Press, 1988).
33. *Rule of the Secular Franciscan Order*, p. 9
34. "Bonaventure, Major Life, XIV, 1," *Omnibus*, p. 737.