



A Guide to Our Franciscan Charism



Franciscan Renewal Center
Peace. Renewal. Good.

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All are welcome.

Since 1951, the Franciscan Renewal Center – affectionately known as the “Casa de Paz y Bien,” or simply “the Casa” – has existed as a Catholic retreat center in Paradise Valley, Arizona to offer spiritual growth, healing and transformation that moves lives into the service of others.

The Casa was founded by and is today an active religious community of the Order of Friars Minor – part of the worldwide Franciscan family, following the footsteps of Saints Francis and Clare of Assisi. The Casa is a wholly owned entity of the Franciscan Friars Province of Saint Barbara, based in Oakland, California, that works cooperatively with the Roman Catholic Diocese of Phoenix.

Activities at the Casa include daily and Sunday Mass, retreats, gathering space for non-profit groups, licensed behavioral health counseling, as well as 50 volunteer ministries that give aid to the poor or vulnerable, empower individuals to improve their circumstances, and build community fellowship.

Discover more at thecasa.org

Welcome to the Franciscan Renewal Center.

This booklet is designed to serve as an expression of our commitment to model the best of the Franciscan spirit in the organizational practices of the Franciscan Renewal Center.

We have devoted time in recent years to deepening our understanding of the Franciscan charism, the core elements of Franciscan leadership, and the way in which these undergird and align with the effectiveness and collaboration in place at the Franciscan Renewal Center (FRC).

We wanted to find a clear way of articulating what is a complex reality.

Our journey began as we clarified for ourselves our roots in the spirituality and practice of Saints Francis and Clare. We researched, and we learned from many who mentored us in the best principles of Franciscan leadership. We conducted in-depth research on the best practices in organizational effectiveness and collaboration.

Our journey concluded with the identification of ten attributes—behaviors that exemplify the values we hold dear—that help us in speaking about the model of effectiveness and collaboration that we desire to be.

It is these ten attributes that make up the content of the remainder of this booklet.

We offer it in all humility, knowing that it represents both what we are and what we desire to become.



Attribute 1

We pray as if all depends on God; we work as if all depends on us.

At the Franciscan Renewal Center, we hold nothing back from God. We empty ourselves—our hopes and dreams, our gifts and strengths, our work and ministry—completely, thoroughly, into our trust in God, who alone is goodness and perfection. Reflecting this, our prayer is full, robust, deep, and authentic, and pours itself out in praise of the divine generosity that invites our utter dependence on this extraordinary, loving God.

Our work, too, is a whole-hearted, authentic offering of gratitude and servanthood. Our focus is sharp; our energies boundless; yet the thoroughness of our dedicated efforts is always accompanied by a humility that acknowledges the limitations of all our strivings and the necessity of our total trust in God.

How can we make this attribute—which might also be called our trust in Providence—evident to those who encounter the FRC?

- We engage in strategic planning for the Franciscan Renewal Center that clearly identifies the ambitious outcomes we desire.
- We become intentional about sharing our vision openly so that community members—board members, staff, ministry leaders, volunteers and other stakeholders—can understand and claim their collaborative role and share resources, gifts, and efforts generously.
- We ensure both transparency and accountability in pursuit of our objectives so that all can trust in the authenticity of our efforts.
- In prayer and action, we humbly offer these labors to God, so that their fruitfulness can be multiplied by God's divine abundance.

What do we hear some of our community members say about our trust in Providence?

- “I always thought poverty could only be a bad thing. At the Casa I came to understand that there's a good kind of poverty, and it's God's poverty. God gives himself away completely so he can love us totally. That's big. It's great to trust in a God like that. I have to try to be like that to others now.”
- “I love worshiping at the Casa. We put our whole heart and soul into it. It makes me want to put my whole heart and soul into God.”
- “If I think about where I see complete selflessness in giving, I think of the most beautiful and humble ministry at the Casa, that of the volunteer gardeners. They put everything into preparing the ground, planting, and nurturing. They don't look for glory or praise. Then they let God do the rest.”



Scripture Basis:**Mt 6:25-34**

- “For this reason I say to you, do not be worried about your life, as to what you will eat or what you will drink; nor for your body, as to what you will put on. Is not life more than food, and the body more than clothing? Look at the birds of the air, that they do not sow, nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not worth much more than they? And who of you by being worried can add a single hour to his life? And why are you worried about clothing? Observe how the lilies of the field grow; they do not toil nor do they spin, yet I say to you that not even Solomon in all his glory clothed himself like one of these. But if God so clothes the grass of the field, which is alive today and tomorrow is thrown into the furnace, will He not much more clothe you? You of little faith! Do not worry then, saying, ‘What will we eat?’ or ‘What will we drink?’ or ‘What will we wear for clothing?’ For the Gentiles eagerly seek all these things; for your heavenly Father knows that you need all these things. But seek first His kingdom and His righteousness, and all these things will be added to you. So do not worry about tomorrow; for tomorrow will care for itself.”

How is this Franciscan?

- In the Franciscan tradition, poverty is seen as holy. Thus “poverty” is not the same as “deprivation,” but serves as a call to humility and offers a way of peace.



Attribute 2

We judge the success of our work by the degree to which it leads to spiritual growth and transformation.

At the Franciscan Renewal Center, we acknowledge and honor the need to achieve financial stability so that the future of the Casa and its operations are never at risk. This attention to sustainability, however, serves only as a means toward our true end, which is that of spiritual growth and transformation.

Just as Francis came to understand God's call to "rebuild his house" as a call to rebuild the human church of Christ, so, too, we answer God's call to rebuild and renew our world today with a vigorous "Yes, Lord!" Our true success, therefore, lies in our ability to foster both personal and collective transformation. While we know that measuring spiritual growth and transformation in others is challenging, we know that we can set ourselves up for success by making sure that every single person associated with our ministries serves as a witness to compassion, humility, care for creation, service to the needs of others, solidarity, and respect for the dignity and goodness of every individual.

How can we make this attribute—the alignment of success with spiritual growth and transformation—evident to those who encounter the FRC?

- We bring fiscal responsibility and mission together whenever we decide on new ministries. We evaluate each initiative based on mission and on revenue generation, and neither standard alone.
- We pay careful attention to evaluations provided by participants in the life and programming of the Casa regarding the long-term outcomes of our programs and ministries.
- We are authentic, aligning our values with our actions, thereby fostering the openness and vulnerability that leads to greater wholeness and trust.

What do we hear some of our community members say about our success really being experiences of spiritual growth and transformation?

- "There's so much healing happening here. I had so much brokenness in my life, and this community brought me the peace and wholeness I was looking for."
- "So many of the presenters and retreat directors seem to be practicing what they preach ... really living it. That's very inspiring to me."
- "Being part of running a retreat center can be challenging and exhausting. You always worry about how you can get it right, so it helps to remember what we are really about."



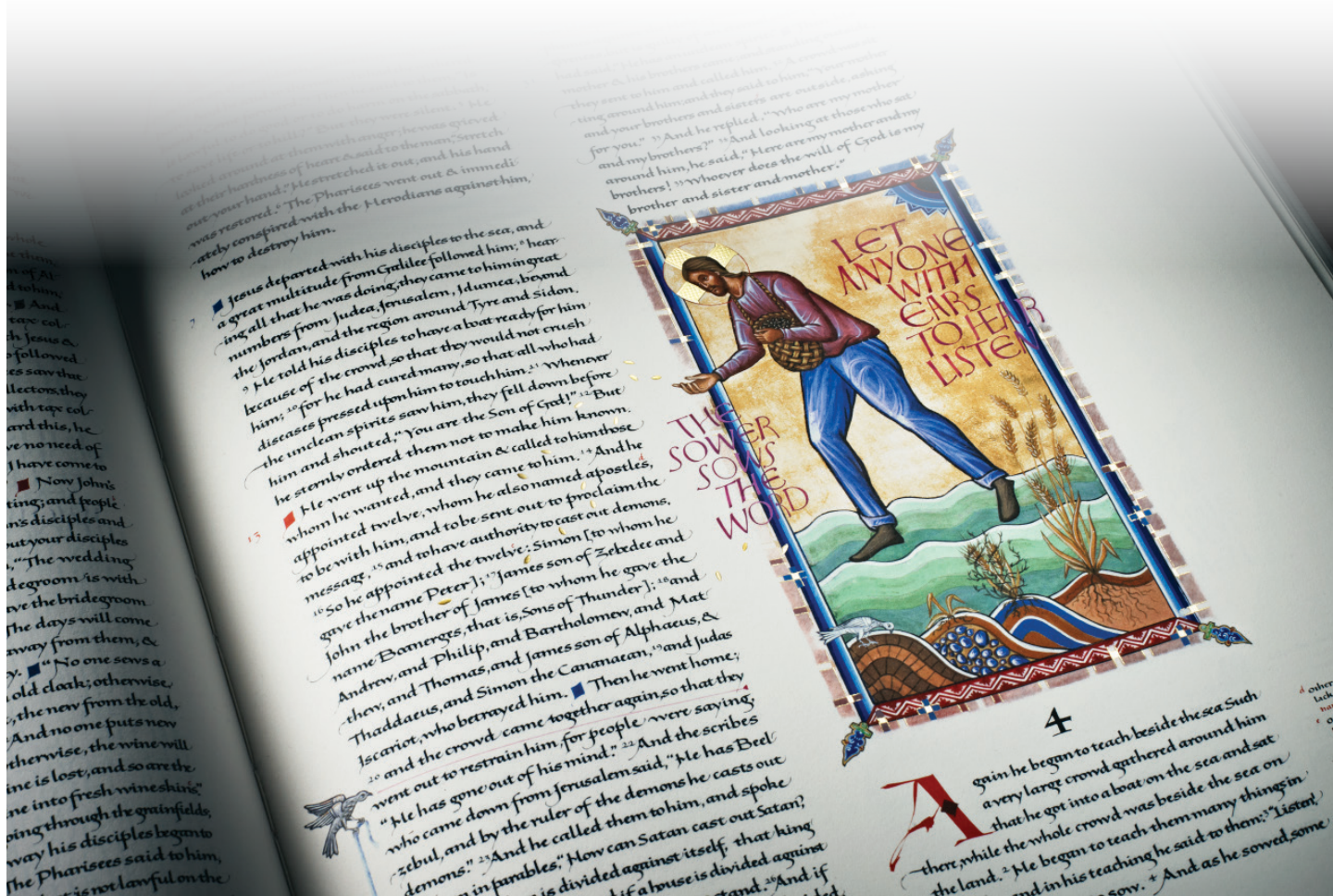
Scripture basis:

Lk 8:5-8

- “A sower went out to sow his seed. And as he sowed, some seed fell on the path and was trampled, and the birds of the sky ate it up. Some seed fell on rocky ground, and when it grew, it withered for lack of moisture. Some seed fell among thorns, and the thorns grew with it and choked it. And some seeds fell on good soil, and when it grew, it produced fruit a hundredfold.”

How is this Franciscan?

- As told to us by Thomas of Celano, Francis sold all his goods and attained a certain amount of wealth from them, which he ultimately despised. Attaining wealth did not equal spiritual growth.



Attribute 3

We see the coincidence of opposites as a context for insight.

At the Franciscan Renewal Center, we understand that one way to grow deeply is to develop a comfort level with what others may see as paradoxes or contradictions. Following Bonaventure, we welcome the opportunity to reflect on opposites whenever they appear to be converging. So, when we read of *life from death or power from weakness*, for example, we rightly detect the invitation to open ourselves to deeper growth in our understanding of Christ.

This principle helps us in our search for truth, especially when confronted with contradictions or opposites that may appear to pose insurmountable difficulties. Instead of perceiving a wall, therefore, we probe with fresh eyes, seeking the insight that allows us the creative, life-affirming answers we hope for.

How can we make this attribute—seeing the coincidence of opposites as an invitation to new insight—evident to those who encounter the FRC?

- We welcome those with other beliefs while holding fast to our own Catholic faith tradition.
- As the worshiping community on Palm Sunday raises high the cross, we acknowledge it as a symbol of both the passion and death of Christ and the hope-filled journey to the new Jerusalem promised in Christ.
- The programs we offer emphasize the importance of nonviolent communication in a society notable for its divisions and polarization.
- We are committed to competent management of a demanding budget while remaining focused on renewing lives.
- We often courageously accept the challenge of letting go in order to stimulate new growth.

What do we hear some of our community members say about the convergence of opposites serving as an invitation to look for answers?

- “I didn’t get this at first, not until I heard the term ‘wounded healer’ in the context of the Healing of Memories for Veterans retreat. That’s powerful.”
- “I think one way of living this is to know that mistakes are opportunities for growth. As long as we understand failures in that light, I believe we can be courageous in our ministries.”
- “When we are at our weakest, that’s when we are strongest. It seems impossible, but I see that here at the Casa, especially when people show their vulnerability. That’s when they let God’s work happen.”



Scripture Basis:

2 Cor 12:8-10

- “Three times I prayed to the Lord about this and asked him to take it away. But his answer was: ‘My grace is all you need, for my power is greatest when you are weak. ‘ I am most happy, then, to be proud of my weaknesses, to feel the protection of Christ’s power over me. I am content with weaknesses, insults, hardships, persecution, and difficulties for Christs sake. For when I am weak, then I am strong.”

How is this Franciscan?

- This Bonaventurian principle has come to be known as a way of discerning truth.



Photo by Peter Jordan



Attribute 4

We depend on each other: collaboration and cooperation are hallmarks of our work.

At the Franciscan Renewal Center, we hold each other as precious servants of God, knowing that our life—our very existence and ability to thrive as a community—draws us into mutual interdependence. Jesus modeled this for us: He was divine, yet relied on other human beings for his life and growth. And so today, as his followers, we open ourselves to a way of being that is marked by collaboration and cooperation.

It takes vulnerability to be able to enter into mutual relationships. We gain the courage to bring trust, vulnerability and interdependence to our way of being by remembering the examples of Saints Francis and Clare, who knew the importance of becoming Eucharist to each other, of offering ourselves to each other, both blessed and broken.

How can we make this attribute—collaboration and cooperation honoring interdependence —evident to those who encounter the FRC?

- We place a priority on setting goals and making decisions collaboratively, fully open to the uniqueness of each person and the value of their gifts and strengths.
- Through our Center for Leadership Wellness, we offer leadership skills seminars that emphasize collaboration, mutuality, team work, the ethical use of power and influence, and the importance of becoming a reconciling presence in the world.
- Our leadership structure at the FRC is one of mutual interdependence between lay leaders and friars, who interact as equals.
- Our commitment to a collaborative model of leadership, discernment and action is reflected in every job description, whether board, staff, or volunteer minister.

What do we hear some of our community members say about our mutual interdependence based on collaboration and cooperation?

- “You can tell they work together here at the Casa. Look at the rose garden. Every year the gardening crew make sure the roses are in bloom just in time for the Easter Sunday sunrise Mass!”
- “I can tell the worship team must work closely with the Faith in Action teams. The Prayers of the Faithful at Mass always seem to be in tune with the social, economic, justice, peace and solidarity needs of our world.”
- “It’s pretty complex coordinating retreats and conferences, organizing room hospitality and technical assistance, and providing top quality meals while honoring individual dietary needs. Yet the teams seem to pull it off.”
- “They must be in constant communication with each other here at the Casa. I see maintenance crew members zipping from one place to the next in their carts, always attentive to our needs.”



Scripture Basis:**Numbers 11:16, 17**

- “Then the Lord said to Moses, ‘Assemble for me seventy of the elders of Israel, men you know for true elders and authorities among the people and bring them to the meeting tent. ...I will also take some of the spirit that is on you and bestow it upon them that they may share the burden of the people with you. You will then not have to bear it by yourself.’”

Matthew 10:5

- Jesus sent out these twelve after instructing them...As you go, make this proclamation: the kingdom of heaven is at hand. Cure the sick, raise the dead, cleanse lepers, drive out demons. ...the laborer deserves his keep.

1 Cor. 12: 20-21

- But as it is, there are many parts, yet one body. The eye cannot say to the hand, “I do not need you,” nor again the head to the feet, “I do not need you.”

How is this Franciscan?

- The centrality of the Incarnation in the Franciscan tradition invites the development of fraternal/sororal relationships in the pursuit of a collaborative, interdependent way of discerning and accomplishing goals. In this context, the “other” is valued as essential to one’s own sense of well-being and completeness

From Thomas of Celano, First Book, Chapter XI

“He wished that the Lord would show him the course of life for him and his brothers and he went to a place of prayer. He returned and said to the brothers with joy: ‘Be strong dear brothers and rejoice in the Lord. Do not be sad because you seem so few, and do not let my simplicity or yours discourage you. The Lord has shown me that God will make us grow into a great multitude, and will spread us to the ends of the earth. I saw a great multitude of people coming to us...I seemed to see highways filled with this multitude gathering in this region from nearly every nation. Frenchmen are coming, Spaniards are hurrying, Germans and Englishmen are running and a huge crowd speaking other languages is rapidly approaching.’”

From Chapter XII

“Go, my dear brothers...two by two through different parts of the world...”

From Chapter XIII

“Then he went to Rome with all his brothers...There was in Rome at this time the venerable Bishop of Assisi, Guido by name, who honored St. Francis and all the brothers...He greatly rejoiced to have such men in his diocese, for he relied most of all on their life and their character. But when he heard the cause [of their coming to see the pope] and understood their plan, he...promised to give them advice and offer them support. St. Francis also approached the reverend lord Bishop of Sabina, named John of St. Paul. ... Finally, won over by his perseverance, the bishop agreed to his pleas and from then on strove to promote his interests before the lord pope.”

Attribute 5

We value intuition.

At the Franciscan Renewal Center, we pay attention to the way we come to knowledge. There are different ways to arrive at what we know—sense perception, emotion, intuition, memory, abstraction or reasoning, for example. We appreciate and adopt the insights of the 13th century Franciscan philosopher John Duns Scotus, who considered intuition as a superior form of knowing. Placing a priority on intuition means we become inquisitive, open, and contemplative, confident that this activity will lead us to see the heart of reality—God’s overflowing goodness in ourselves, in others, and in all aspects of creation.

Intuition gains its strength and clarity from two other attributes we have in our Casa community, interdependence and trust in divine Providence. This is not guesswork, feelings, groupthink, prejudice, or ideology; rather this is careful, collaborative discernment at its best.

What are some specific areas in which you can observe this attribute—valuing intuition as a superior form of knowing—in us?

- We recognize intuition at work in our own history in the inexplicable impulse of Owen DaSilva in 1951 to purchase the Kachina Lodge, making possible the Casa of today.
- In staff and ministry meetings, we employ the art and skill of patient, deep listening so that intuitive insights can come to the surface and serve the discernment of the group.
- We hold ‘encounter interviews’ with those coming forward to serve in one of the FRC ministries, thus allowing a place for intuition to serve the process of ministry placement.

What do we hear some of our community members say about our acceptance of intuition as the better way of knowing?

- “I don’t know what made me decide to call the office of Volunteer Services. Maybe it is this value of intuition. I just like to call it a God thing. Either way, I love that I get to serve on the Gratitude team. It’s perfect for me.”
- “I often wonder what brings people to the Casa. It’s amazing, really. I am just so glad they do, and that I did. Somehow I must have sensed that this community was where I needed to belong.”
- “It’s a privilege for me, as an RCIA catechist, to hear the stories of the faith journey of those who want to become Catholic. Somehow, they have come to trust in the rightness of their own path, seeing now how God has guided them.”



Scripture Basis:**Luke 1:26-38**

- God sent the angel Gabriel to Nazareth, a town in Galilee, to a virgin pledged to be married to a man named Joseph, a descendant of David. The virgin's name was Mary. The angel went to her and said, "Greetings, you who are highly favored! The Lord is with you."

Mary was greatly troubled at his words and wondered what kind of greeting this might be. But the angel said to her, "Do not be afraid, Mary; you have found favor with God. You will conceive and give birth to a son, and you are to call him Jesus. He will be great and will be called the Son of the Most High. The Lord God will give him the throne of his father David, and he will reign over Jacob's descendants forever; his kingdom will never end."

"How will this be," Mary asked the angel, "since I am a virgin?"

The angel answered, "The Holy Spirit will come on you, and the power of the Most High will overshadow you. So the holy one to be born will be called the Son of God.

"I am the Lord's servant," Mary answered. "May your word to me be fulfilled."

How is this Franciscan?

- Intuition is a way of knowing directly, rather than of acquiring knowledge through cerebral processes such as abstraction. Scotus describes intuition as superior to abstraction as a way of knowing
- At the same time, intuition does not occur in a vacuum but requires the context of interdependence, trust in others and in divine Providence to clarify insights that come through intuition.



Attribute 6

We act for justice.

At the Franciscan Renewal Center, we respect the dignity of every person. Yet, far too often we see evidence of individuals and families—here, locally, as well as nationally and globally—whose basic human needs are not met, and whose ability to live a life of dignity is impaired or threatened. Our Franciscan tradition calls us to respond to and serve the needs of others with discernment and mindful action. Acting for justice means that we distinguish between the desirable poverty modeled to us by Saints Francis and Clare and the poverty and deprivation that assails so many lives today. We commit ourselves to joining in solidarity with those who are most vulnerable and marginalized.

Our Franciscan tradition teaches us to exclude no creature from compassion. All creation emanates from the goodness of God and exists exactly as it is intended to be — a “footprint” of God. This worldview embraces all creatures, plants and minerals as our brothers and sisters. In solidarity, we are called to be in right relationship with creation and be mindful of our human impact.

How can we make this attribute—action for justice—evident to those who encounter the FRC?

- Our Faith in Action ministry comprises 16 different ministry teams that tackle real societal needs across greater Phoenix and North America.
- Our justice formation programs emphasize that we regard it as a way of life to advocate at every level for a more just society.
- Our Care for Creation ministry team promotes environmental awareness and sustainable practices at the Franciscan Renewal Center and the wider community through education, advocacy, action and prayer.
- We provide a “Framework for Service and Social Action” structure that allows Casa staff and community members to assess needs, advocate for change, empower individuals for progress, and exemplify solidarity with all who are still without basic needs.

What do we hear some of our community members say about our action for justice?

- “I think what we have on the website says it all. We are the hands and feet of Christ and we are motivated by St. Francis’ revolutionary concept of what it means to embrace all of creation with love, not blame.”
- “It means we want for others what we claim to want for ourselves. We want to be able to have our essential needs met, don’t we? Everyone should have that, in the world and here in Arizona.”
- “This is where the rubber hits the road in living our faith, to act with justice. It’s connected with that first attribute, I think. We pray as if it all depends on God, but we put all our efforts into making the necessary changes in society.”



Scripture Basis:**Isaiah 1:17**

- Learn to do good; seek justice, correct oppression; bring justice to the fatherless, plead the widow's cause.

Proverb 31:8-9

- Speak up for those who cannot speak for themselves, for the rights of all who are destitute. Speak up and judge fairly; defend the rights of the poor and needy.

How is this Franciscan?

There are many documented cases of action for justice by not only Francis, but also his followers.

- Margaret of Cortona who ultimately chose to live in poverty and established a hospital for the sick, homeless and impoverished.
- Anthony of Padua known for his powerful preaching and undying love and devotion to the poor and sick.
- Marianne Cope known for her work caring for persons suffering from leprosy.



Attribute 7

We place compassion at the center.

At the Franciscan Renewal Center, we are inspired by the compassion awakened in St. Francis through his contact with lepers. We understand compassion not as a vague feeling of sympathy or pity but rather, as Francis did, as “presence with suffering.” Compassion moves us to come alongside another person and to dwell with the other in solidarity and companionship. It is impossible to be compassionate and “removed.”

Placing compassion at the center requires that we stretch beyond our comfort level. Although it is easy to understand how some may be hesitant to come alongside those whose life experience is different from their own, Casa community members find that when we place a priority on people and relationships and offer the gift of our presence and solidarity, the gift to others is profound, for suffering shared is a burden reduced.

How can we make this attribute—compassion—evident to those who encounter the FRC?

- Internally, we are intentional about fostering relationships in which compassion can find its place.
- Our hospitality, staff training, and ministry development programs each emphasize the high priority we give to compassion in every moment, in every way, every day.
- We surround those who seek assistance through our funeral, counseling services, and spiritual direction ministries with compassion and care.
- Our outreach ministries embody compassion in their service on behalf of the Apache people, André House, veterans, and those experiencing homelessness.

What do we hear some of our community members say about our focus on compassion?

- “I’m struck by the number of outreach ministries here. I hadn’t realized our care for the most vulnerable was such a central part of our faith life.”
- “It’s good to hear so frequently in homilies about Francis and Clare’s concern for us to develop as people of compassion.”
- “I admit I have a long way to go in terms of compassion. Moving away from activities that focus on my own success and moving toward activities marked by compassion, that’s a challenge. A good one, though.”
- “I’m beginning to understand that I’m being called to do a lot more than contribute financially. It’s not only my head and the fruits of my work; it’s the heart too.”



Scripture Basis:

The Bible is filled with references to compassion, especially in the life of Jesus. For this attribute we pulled together a few familiar passages.

Luke 10:38

- But a Samaritan, as he traveled, came where the man was, and when he saw him, he took pity on him...

Matthew 18:27

- The servant's master took pity on him, canceled the debt, and let it go.

Matthew 9:36

- When he saw the crowds, he had compassion on them, because they were harassed and helpless, like sheep without a shepherd...

Matthew 20:34

- Jesus had compassion on them and touched their eyes. Immediately they received their sight and followed him.

Mark 1:40 - 41

- A man with leprosy came to him and begged him on his knees. "If you are willing, you can make me clean." Jesus was filled with compassion. He reached out his hand and touched the man. "I am willing," he said, "be clean!"

Colossians 3:12

- Therefore, as God's chosen people, holy and beloved, clothe yourselves with compassion, kindness, humility, gentleness, and patience...

How is this Franciscan?

- Compassion was awakened in St. Francis by lepers; his willingness to be with them is a profound expression of this quality.



Attribute 8

We ensure that our intentions and our actions form an integrated whole.

At the Franciscan Renewal Center, we appreciate the 13th century Franciscan philosopher John Duns Scotus' concern for the unity of the human person. That is to say, all aspects of a human person should provide for a united, integrated whole. We do not only care about this at a personal level; we want the same concern for individual development and wholeness to become a trait that flows throughout the entire organization. In other words, the Casa community, just as St. Francis did when he first renounced his inheritance then set upon displaying his deep commitment to the Gospel, strives for unity between intention and action.

In all we do, therefore, we develop processes that are unwavering in their commitment to integrity. We try to make sure that we are healthy and whole in our work. We develop in ourselves and in our ministries processes that ensure that what we say we will do, we do. To use common terminology, we monitor the extent to which we practice what we preach.

How can we make this attribute—the unity of intention and action—evident to those who encounter the FRC?

- Our process for doing strategic planning is broadly collaborative, drawing in diverse voices to create a plan that becomes the one voice of the community. The intent of the strategic plan is then converted into action through the interactive budgeting process.
- As we declare our intent through direction-setting processes, we willingly hold ourselves accountable to the actions indicated.
- Through programs in the Faith in Action ministry and the Center for Leadership Wellness, we emphasize our commitment to uniting the expression of our intent to concrete action.

What do we hear some of our community members say about our care for the unity of intention and action?

- “At the Casa, our volunteer ministry position descriptions outline very clearly the intent behind the ministry and the specific duties that bring that to life.”
- “We try hard to work together, here, so that we are not all going in different directions.”
- “I like that we say what we want and follow up. Some years ago we said we wanted to develop a better way of expressing what makes us Franciscan, and now all our programs and ministries have the Franciscan spirit woven throughout.”



Scripture Basis:**John 21:17**

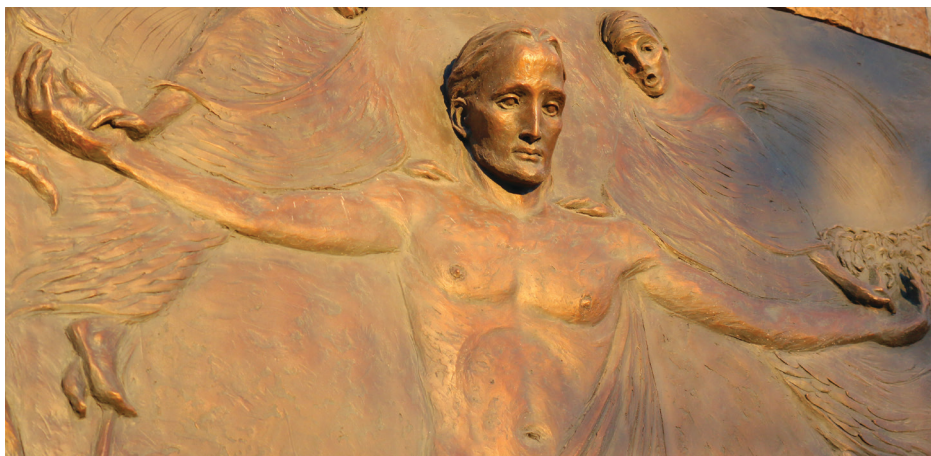
- The third time he said to him, “Simon son of John, do you love me?” Peter was hurt because Jesus asked him the third time, “do you love me?” He said, “Lord, you know all things; you know that I love you.” Jesus said, “Feed my sheep.”

Isaiah 50:7

- Because the Lord God helps me, I will not be disgraced. Therefore, I have set my face like flint, and I know I will not be put to shame.

How is this Franciscan?

- Scotus’ ideal for the full integration of the human person is a model not only for individual development and wholeness, but also invites the Casa as an organization to seek further development of this sense of integration, health and balance.
- Francis famously underwent a distinctive and public transformation seen in at least two events:
 - Renouncing his inheritance
 - Feast of Matthias (chosen by apostles to replace Judas)



Attribute 9

We identify our legitimate needs.

At the Franciscan Renewal Center, we remind ourselves of the need to exercise care in our use of resources. Following St. Francis, we understand poverty not as deprivation but as a way of giving ourselves completely to God just as God has done with us. So we use our limited resources in a way that reflects that value: we put our resources at the service of our goals, intentionally avoiding excess, and carefully distinguishing between wants and needs.

This activity is both discipline and discernment. It requires that we bring ourselves generously and selflessly to the collaboration process; and it requires that we use the Franciscan value of intuition to cultivate our ability to trust and listen to each other.

How can we make this attribute—identifying legitimate needs—evident to those who encounter the FRC?

- We engage in a patient, collaborative process to prioritize budget allocation in a way that ensures that we are neither too lax nor too narrow in our focus on needs.
- Residential rooms at the Casa reflect the attention we give to the identification of needs. They are comfortable and safe, but without luxury or excess.
- We provide meeting spaces that are equipped for efficiency and safety, designed to meet the needs of those who gather on the grounds of the FRC.

What do we hear some of our community members say about our focus on the identification of needs?

- “There seems to be a kind of Franciscan simplicity to the retreat center. It is very calming not to have televisions and all the electronic extras in our rooms.”
- “I love how the grounds of the Casa are cared for but not manicured. It all seems to be in harmony with nature.”
- “We have extended, very lively discussions in our budgeting meetings as we clarify our wants versus our needs. The dialogue is great, but real. We have to bring our best patient and listening selves.”



Scripture Basis:**Philippians 4:11 - 12**

- I am not saying this because I am in need, for I have learned to be content whatever the circumstances. I know what it is to be in need, and I know what it is to have plenty. I have learned the secret to being content in any and every situation, whether well fed or hungry, whether living in plenty or in want.

John 5: 2 - 9

- Now there is in Jerusalem near the Sheep Gate a pool, which is called Bethesda and which is surrounded by five covered colonnades. Here a great number of disabled people used to lie. One who was there had been an invalid for thirty-eight years. When Jesus saw him lying there and learned that he had been in this condition for a long time, he asked him, “Do you want to get well?” “Sir”, the invalid replied, “I have no one to help me into the pool when the water is stirred. While I am trying to get in, someone else goes down ahead of me.” Then Jesus said to him, “Get up. Pick up your mat and walk.”

Proverbs 16:8

- Better a little with righteousness than much gain with injustice.

How is this Franciscan?

- In the Franciscan tradition, “poverty” is not equivalent to “deprivation”, but rather a way of using resources to fully perform the services and duties the organization set for itself while intentionally reducing excess.
- The Franciscan values of collaboration and intuition ensure that this focus on needs becomes neither too narrow nor too lax.



Attribute 10

We are servant leaders.

At the Franciscan Renewal Center, we adopt the model given to us by Saints Francis and Clare, which was based in the Gospel account of Jesus washing the feet of his disciples. Our leadership, then, is that of a servant. The authority we hold similarly is one marked by service and sacrifice.

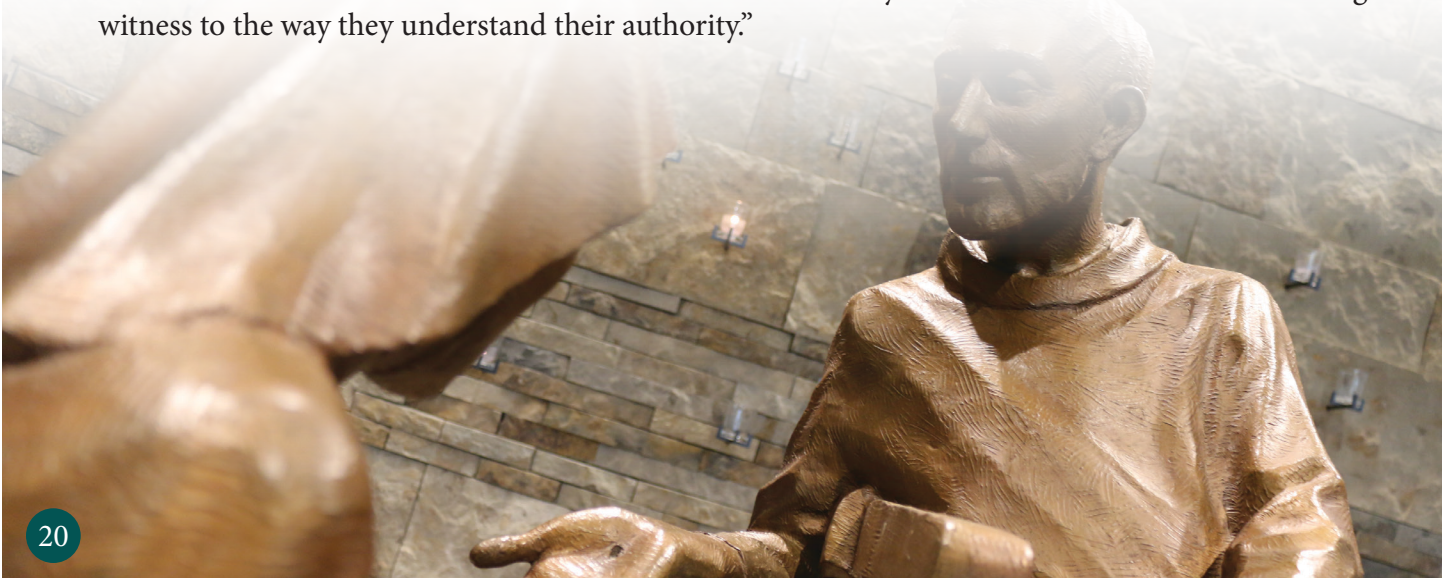
At every level of the Casa, this model of servant leadership is visible. Authority and leadership is never the primary goal; what matters is that our leadership practices serve to help others follow in the footprints of Christ and lead a Gospel way of life. Therefore, following St. Francis' method, we lead by example.

How can we make this attribute—authority that flows from service and sacrifice—evident to those who encounter the FRC?

- As servant leaders, all staff display flexibility and generosity of spirit as they attend to the responsibilities of their ministries.
- Our exercise of leadership and authority shows our desire to be of service to the common good.
- Through the Center for Leadership Wellness, we provide training on the ethical use of power and influence, and bring the tools from that training to our work.

What do we hear some of our community members say about our servant leadership?

- “The kitchen staff are so accommodating. Time and time again I see them go the extra mile to make sure that they have something special for those with dietary concerns. And they do it with a smile.”
- “I have learned through the Leadership Skills Seminar that servant leaders must become responsible stewards of the power that is entrusted to us by others, never exploiting it for our own purposes but always serving the needs of others.”
- “I notice that the friars make visits to the sick whenever they are asked to do so. That is such a good witness to the way they understand their authority.”



Scripture Basis:**Luke 22:26-27**

- But you are not to be like that. Instead, the greatest among you should be like the youngest, and the one who rules like the one who serves. For who is greater, the one who is at the table or the one who serves? Is it not the one who is at the table? But I am among you as one who serves.

1 Peter 5:26-27

- Be shepherds of God's flock that is under your care, serving as overseers – not because you must, but because you are willing, as God wants you to be; not greedy for money, but eager to serve; not lording it over those entrusted to you, but being examples to the flock.

John 13 4:16

- Jesus got up from the meal, took off his outer clothing, and wrapped a towel around his waist. After that he poured water into a basin and began to wash his disciples' feet, drying them with the towel that was wrapped around him. He came to Simon Peter, who said to him, 'Lord, are you going to wash my feet?' Jesus replied, "You do not realize now what I am doing, but later you will understand." "No," said Peter, "you will never wash my feet." Jesus answered, "Unless I wash you, you have no part with me..... Now that I, your Lord and Teacher, have washed your feet, you also should wash one another's feet. I have set you as example that you should do as I have done for you. Very truly I tell you, no servant is greater than his master."

How is this Franciscan?

- The Gospel model of servant leadership, expressed most eloquently in Jesus' washing of the feet of his disciples, was the model for Saints Francis and Clare and remains the model of the use of authority in a Franciscan organization today.
- This model illustrates servant leadership as a desire to be of service to the common good, which can only be articulated through collaboration and a sense of mutual responsibility and respect.

