



The Order of Saint Francis

General Rule of Life

"I am the Way, the Truth, and the Life." (John 14:6)

"You will love the Lord your God with your whole heart, and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself. (Luke 10:27)

Our Way of Life

"We commit ourselves to the observance of this Way of Life according to the Gospel of our Lord Jesus Christ and in the example of St. Francis of Assisi." (njk)

As Brothers of the Order of Saint Francis (OSF), in humble recognition of the traditional vows of Obedience, Chastity, and Poverty, we give contemporary expression of these vows in our journey through life as Humility, Charity, and Simplicity.

Order of Saint Francis
Our Way of Life
Table of Contents

General Rule of Life	1
Our Way of Life	1
Article I: Reception into the Order	3
Section A: Candidacy	3
Section B: Postulancy	3
Section C: Novitiate	3
Section D: Profession	4
Section E: Life Profession	4
Article II: A Franciscan in the Order	4
Section A: Corporate and Personal Worship	4
Section B: Study	6
Section C: Reconciliation	6
Section D: Retreats	6
Section E: Common Living Quarters and Possessions	6
Section F: Communication	7
Section G: Fraternal Activities	7
Section H: Relationship Between Ordained And Non-Ordained Brothers in the OSF	7
Article III: A Franciscan in the World	7
Article IV: Release from the Order	8
Section A: By Request	8
Section B: Release of Candidates, Postulants, and Novices	8
Section C: Release of Professed or Life Professed	8
Section D: Release, Death, or Retirement of the Minister General	8
Section E: Passive Dismissal	9
Article V: Government and Offices	9
General Rule of Life - Our Way of Life:	9
Governance of the Order	10
Types of Meetings:	10
Offices:	10
Section A: Minister General	10
Section B: Executive Council	11
Section C: Provinces	11
Article VI: Standards of Conduct	12
AMENDMENT I:	13
AMENDMENT II:	14

Order of Saint Francis

Our Way of Life

Article I: Reception into the Order

"Blessed are the meek for they shall inherit the earth" (Matthew 5:4)

As an Order that embraces many rich and diverse Anglican traditions, our brothers are both visual and spiritual reminders of the many countries that are members of the Anglican Communion. Reception into the Order requires that each brother shall be baptized and a confirmed member, in good standing, of a church within the Anglican Communion, in communion with the See of Canterbury, being active in the Sacraments and life of the Church, and at least 18 years of age. Once received a brother begins his formation in the Order, which is a lifelong process as it reflects and gives expression to our love of God. Formation requires continuous effort and active participation. Formation has a focus of living according to the Gospel, which transforms our lives; whereas study, which brothers are encouraged to do, has a focus of gaining knowledge to inform our lives.

Section A: Candidacy

Upon acceptance of the Application for Candidacy, unless the Minister General of the Order grants dispensation, the Candidate spends a minimum of three (3) months in formation. Candidacy is a period of discernment for both the candidate and the Order; one of exploration and discovery to determine if the candidate has a true calling for a vocation with the Order, as well as a calling for religious life in general. During this time, the candidate completes early assignments led by a Candidate Counselor. He continues his ongoing discernment process, and develops his "Statement of Faith".

Candidates are not under vows and not members of the Order yet they agree to abide by *Article VI: Standards of Conduct of this Way of Life* while in this stage of discernment.

If the Candidate feels called to become a Postulant, he notifies his Candidate Counselor who then provides a recommendation to the Director of Formation. The Candidate must be physically present or in extremely rare cases be present by electronic means with the Minister General's approval at Convocation for a candidate interview where he presents this "Statement of Faith" to the Executive Council and his counselor to move to Postulancy.

Section B: Postulancy

If the Minister General accepts a brother as a Postulant then he shall be invested in the Postulant Cross of the Order. The Postulant spends a minimum of one (1) year in formation, prayer, study, reflection, and further discernment unless the Minister General of the Order grants dispensation. Postulants participate fully in all formation activities under the guidance of a Formation Counselor. Regular attendance at Eucharist and daily prayer in completion of a minimum of two offices in spiritual communion with the other brothers is a requisite for spiritual development.

Postulants have entered into a formal discernment process of the Order and are associated with the Order, yet are not under promises or vows and therefore not formal members of the Order. Postulants agree to work to live by this Way of Life, the Order's Rule of Life, and abide by *Article VI: Standards of Conduct of this Way of Life* while in this stage of discernment.

If the Postulant feels called to the Novitiate, he notifies his Formation Counselor who then provides his recommendation to the Director of Formation prior to Convocation. The Postulant must be physically present at Convocation or in extremely rare cases be present by electronic means with the Minister General's approval in order to move to the Novitiate.

Section C: Novitiate

If the Minister General accepts a brother as a Novice then he shall be invested in the brown Franciscan tunic, cincture with no knots, and the Novitiate Cross of the Order. The brother spends two (2) years in the Novitiate unless the Minister General of the Order grants dispensation. During the Novitiate, the brother studies of Franciscan theology and life, prayer and reflection of his immersion within religious life. Continued conversation between the novice, his Formation Counselor, and fellow brothers shall seek to reflect the spiritual growth and increasing knowledge of the Franciscan life. Regular attendance at Eucharist and continued daily prayer in completion of three daily offices in communion with the other brothers adds to the richness and fullness of the religious life.

Novices are not under vows; however, do make promises to live in poverty, chastity, and obedience; as well as this Way of Life, the Order's Rule of Life. Novices are formal members of the Order who have voice and vote within the Order and may hold a position or office within the Order as defined in *Article V: Government and Offices of this Way of Life*.

If a Novice feels called to take his profession of vows, he notifies his Formation Counselor who then provides his recommendation to the Director of Formation. The Director of Formation discusses with the Executive Council and the Minister General his recommendation.

Order of Saint Francis

Our Way of Life

Section D: Profession

If the Minister General grants the request for a brother to profess their vows, the brother must be physically present at Convocation or in extremely rare cases be present by electronic means with the Minister General's approval in order to make his profession of vows. While wearing the brown Franciscan tunic he wore as a Novice and stating his profession of vows, the Professed Brother shall be further invested in the brown short capuche with hood, cincture with three knots, and the Professed Cross of the Order. The Professed Brother continues with his studies and spiritual growth and shall take a greater role within the Order as a mentor to those brothers in need of spiritual guidance. Adherence to the vows of the Order and living under the "Franciscan ideal" of life during this time is expected. A Professed Brother engages himself in living the Way of Life in every aspect of his life: the four daily offices, participating actively in his parish with regular attendance at Eucharistic celebrations, and engaging in meaningful ministry to others by giving witness to the love of Jesus Christ to everyone he encounters. While continuing with his formational studies and spiritual growth, he shall be taking on a greater role within the Order as a mentor to those brothers in need of spiritual guidance. Professed Brothers renew vows yearly by attendance at Convocation or approved dispensation from the Minister General; until the brother is prepared to make his solemn, lifelong profession.

Professed Brothers are under professed vows of poverty, chastity, and obedience renewed annually; as well as, live according to this Way of Life, the Order's Rule of Life. They are full members of the Order and as such; have voice and vote on Order business and may hold a position or office within the Order as defined in *Article V: Government and Offices* of this Way of Life.

After a time of prayerful consideration and living as a professed member of the Order for no less than one year, a professed Brother may appeal to the Minister General to enter an additional period of formation leading to a profession a vow of "Life Profession". At the next convocation, the candidate interviews with the Minister General and designated members of the Executive Council for consideration. Upon approval of the Minister General, the brother enters in a formation cohort and begins a formative journey with other brothers under the guidance of a "Life Professed" brother who shall serve as counselor to the cohort. The cohort shall last for a minimum of one (1) year with periodic review of each candidate's progress.

Section E: Life Profession

After completion of the Life Professed Cohort and approval of the Minister General, the brother must be physically present at Convocation or in extremely rare cases be present by electronic means with the Minister General's approval to make his profession of solemn, lifelong vows and becomes the status of "Life Professed" within the Order. While recognizing that his life within the Order is not at an end, but rather just beginning, he will guide and influence the life of the Order with nurturing love and mentoring wisdom for all his fellow brothers. Life Profession is not an achievement, but rather a higher calling, a spiritual communion between brother and the Creator which signifies a life commitment to service and devotion and as such, truly embodying the vows of the Order and living them fully and faithfully. Life Professed Brothers have no distinctions of the habit or the Professed Cross from the Professed Brothers with the exception of the Minister General who has the option to wear a brown zucchetto.

Life Professed Brothers are under solemn, lifelong vows of poverty, chastity, and obedience; as well as, live according to this Way of Life, the Order's Rule of Life. They are full members of the Order and as such, have voice and vote on Order business, and may hold any position/office within the Order as defined in *Article V: Government and Offices* of this Way of Life.

Article II: A Franciscan in the Order

Blessed are the clean of heart, for they shall see God. (Matthew 5:8)

"Remembering that each individual is our encounter with the image of Christ, brothers shall, at all times, conduct themselves in humility and with gentleness. Brothers are to use discretion when participating in conversations and dialogue with others. Brothers are not to be quarrelsome or judgmental, but shall be peaceable and thoughtful as is becoming to all. Likewise, brothers shall be gracious and give thanks for whatever the Holy Spirit makes available to them." (njc)

Though we are a dispersed community, the brothers actively engage with fellow brothers through our calling as Franciscans. God gave Francis brothers and though he did not always know what to do with them, he knew that they were gifts from God. It is within the Order that we develop and deepen our lives of prayer, our commitment to Gospel living, our approach to God's people. It is from our fraternity that discovers, challenges, and encourages our ministry. Our fraternity deepens, strengthens, and brings to fullness through our ministry as Franciscans.

Section A: Corporate and Personal Worship

"God is spirit, and those who worship Him must worship in spirit and truth." (John 4:24)

1) Holy Eucharist

Brothers of the Order will attend Eucharistic celebrations and communion regularly. In the Eucharist, Jesus Christ is truly present among His brothers. A special blessing for each of us is sharing this sacrament together as an Order.

Order of Saint Francis

Our Way of Life

2) Daily Prayer

Candidates and Postulants will develop the daily practice of Morning and Evening Prayer. Novices will develop the daily practice of Morning, Noon, and Evening Prayer. Professed and Life Professed Brothers are to observe the praying of all four Daily Offices (i.e.: Morning Prayer, Noonday, Evening Prayer, and Compline), as each is able, using the Book of Common Prayer or other regionally recognized equivalent prayer book. Utilizing various electronic forms of prayer tools assist brothers in facilitating daily prayer activities. As Franciscans, brothers must spend time in contemplation, meditation, or personal prayer daily.

3) The Crosses of the Order

The Crosses of the Order are provided for and the property of the Order of Saint Francis (OSF). Upon leaving the OSF for any reason, a brother returns his cross or pendant that is in his possession that is the property of the OSF to the Secretary General. Each cross or pendant is engraved to identify it as property of OSF. Likewise, when brothers progress from one level to another, they return their current cross to the Order and the Order issues them a new cross for their new level (if required).

The crosses of the Order are as follows:

- Candidates – None
- Postulants – The Postulant Cross of the Order: an antique bronze Tau and Cord pendant
- Novices – The Novice Cross of the Order: a 1.5 inch antique bronze Tau Crucifix
- Professed and Life Professed – The Professed Cross of the Order: a 2.75 inch pewter plated Tau Crucifix

4) The Habits

The Formal Habit is a garment that reflects who and what we are as friars in the world and under a Vow and Way of Life of obligation and devotion to God and therefore property of the Order of Saint Francis (OSF). The Formal Habit consists of only the following items: a brown Franciscan tunic (for Novices, Professed, and Life Professed brothers), short capuche with hood (for Professed and Life Professed brothers), and cincture (with no knots for Novices and with three knots for Professed and Life Professed Brothers). Other than the appropriate cross described in *Article 2, Section A, 3) The Cross* above and a rosary if desired, no other additional items or accessories should be worn with the Formal Habit without prior approval from the Minister General. A brother wears the Formal Habit with due reverence and diligence in that reflects the Order itself to others we encounter. The Formal Habit should be worn at all official services of the Church, (i.e.: Holy Eucharist, funeral Mass, etc.) and possibly in the performance of the brother's ministry (i.e.: performing ministry in homeless shelters, food banks, etc.). Wearing the habit outside of official services, especially for daily use, requires dispensation from the Minister General.

Since the Formal Habit reflects who and what we are as OSF, upon leaving the OSF for any reason, a brother returns his Formal Habit in his possession that is the property of the OSF to the Secretary General. From 2019 Convocation forward, the Order of Saint Francis will buy for those persons being invested in the habit the Formal Habit and therefore when leaving the Order they must return their Formal Habit to the OSF. For those brothers previously invested in the habit prior to 2019 Convocation, the brother must sell the Order of Saint Francis their Formal Habit at a prorated amount of a new habit cost based upon its condition to be determined at that time.

The Working Habit is a functional brown shirt with an optional cross at the discretion of the brother. The Working Habit maybe worn in places where the Formal Habit in the following situations:

- (I) Impractical – Examples: heavy labor, gardening/yard work, digging ditches, etc...
- (II) Potentially dangerous situations – Examples: social justice venues, marches, prison ministries, etc...
- (III) Where the habit will impede your ministry – Place where the habit intimidates people and closes them off to you as you try to minister to them.

5) Convocation / Chapter

The gathering of brothers for common worship, fellowship, and the conduct of business affairs specific to the operations and wellbeing of the Order shall be accomplished thru Convocation and meeting of the Chapter on an annual basis. At the Convocation, a ceremony of Induction for Postulants, Novices, Professed and Life Professed Brothers shall be held with all present, either physically or by electronic means, with only those individual brothers present advancing in profession unless dispensation is granted by the Minister General, and only under extraordinary or extreme circumstances. At the convening of the Chapter meeting all business matters of concern to the common good of the Order shall be discussed with official minutes taken and votes, if any, recorded. The Minister General determines the agenda for the Chapter meeting.

a) Dispensation Process for Convocations:

Each year, all Novices, Professed, and Life Professed are EXPECTED TO ATTEND either the OSF Convocation OR other OSF Provincial meeting as authorized by the Minister General. If a brother requests dispensation from attendance, he shall make his request in writing to the Secretary General including any reason(s) for the dispensation. The Secretary General will forward

Order of Saint Francis

Our Way of Life

the request to the Executive Council and the Minister General. The Executive Council and the Minister General will discuss, final decision rests with the Minister General. In all cases, the Formation Director shall notify both the Formation Councilor and the brother of the decision. If the request is denied, then the brother must attend the Convocation under the vow of Obedience. If the brother does not attend, then he may be released by not following the vow of Obedience at the Minister General's discretion.

b) Progressions:

All brothers seeking to progress from Postulant to Novice, Novice to Professed, Professed requesting Life Professed Cohort, or Professed to Life Professed must be physically present for the vows to be taken at an OSF Convocation or other official ceremony such as an OSF Province meeting authorized by the Minister General. In extreme circumstances, the brother may progress via virtual means at Convocation at the discretion of the Minister General.

While attendance of Candidates at Convocation is recommended, Candidates may progress to Postulant without attending Convocation or other official ceremony such as an OSF Province meeting at the discretion of the Minister General.

Postulants shall not advance to the Novitiate until they attend Convocation or other official ceremony such as an OSF Province meeting authorized by the Minister General to be formally invested in the Habit and Novice Cross.

No brother shall progress to Professed or Life Professed without having attended a minimum of one Convocation in person.

Section B: Study

"Blessed are they who hunger and thirst for righteousness: for they shall have their fill." (Matthew 5:6)

"Our brother and Savior Jesus said, "Love the Lord your God with all your heart, all your soul, and with all your mind." (Mark 12:30) Brothers are therefore urged to study often and to participate in dialogue in order to make educated decisions regarding their continuing spiritual journey and life in Christ Jesus. Whatever is studied, careful attention will be given to Holy Scripture, the writings of our Brother Francis and other Franciscans, along with the Book of Common Prayer. Other subjects such as church history, ethics, theology, music, and comparative religious studies will also be given attention to, so as to enrich and aid in the education of the greater Order." (njk)

Study has a focus of gaining knowledge to inform our lives, whereas formation has a focus of living according to the Gospel which transforms our lives.

Section C: Reconciliation

"Blessed are the merciful: for they shall obtain mercy." (Matthew 5:7)

"A great emphasis and a humble awareness of the social nature of sin, as well as the nature of forgiveness shall be stressed in the Franciscan manner. All brothers will observe a daily examination of conscience and seek the benefits of reconciliation and absolution as their conscience requires."(njk)

It is the love of God that calls us to turn away from indifference and selfishness and turn toward hearts filled with generosity, kindness, gentleness, and love. The certain knowledge that we stand in need of God's mercy and love to change our lives also gives us the certain knowledge that others will also need this mercy and love. We do not judge one another. Reconciliation is continuous attitude that places our focus on God's love rather than on our failings. All brothers will understand that our collective ministry is one of reconciliation. We are called to announce the joy and love of God to all people as our brother Francis taught us. It is in this announcement of the Good News that people may be drawn more deeply into the love of God.

Section D: Retreats

"Blessed are the poor in spirit: theirs is the kingdom of heaven." (Matthew 5:3)

"Our brother Francis often sought after solitude and silence for periods of personal prayer and contemplation. Brothers will be asked to take a retreat period of silence, contemplation, and prayer at least once per year or, as directed by the Minister General of the Order, both for their own spiritual benefit as well as that of the Order." (njk)

Section E: Common Living Quarters and Possessions

"Blessed are they who suffer persecution for justice' sake, for theirs is the kingdom of heaven." (Matthew 5:9)

1) Common Living Quarters

- a) Single brothers living together communally in a friary or common house shall follow a vow of "chastity" in that relationships of a sexual nature between fellow brothers is detrimental to the good order of the house and shall be forbidden.
- b) All brothers residing in a friary or common house will join in daily prayer, worship, meals, work, ministry, and the general operations of the household whenever possible.
- c) Those brothers whom are living apostolically or alone shall join each other for activities and retreats whenever possible in order to share in the joys of brotherhood within the Order.

Order of Saint Francis Our Way of Life

2) Possessions

- a) The Order, itself, shall not hold nor possess any real property or asset other than liturgical items used in official liturgical services. The Board of Advisors, its members selected to serve from various entities within the Anglican Communion and/or the community at large, may hold any real property and or assets in trust for the use of the Order.
- b) Whatever items may be given to the Order shall be used according to need, for the common good of everyone in the Order, and for all to share in what is received.

Section F: Communication

"Let your speech always be gracious, seasoned with salt, so that you may know how you ought to answer each person." (Colossians 4:6)

As brothers who live in a dispersed community, it is vital that regular means of communication exist. Modern technology affords us many modes of communication. Each brother is to provide the Minister General and his delegate(s) current and accurate contact information and provide updates as necessary. This information should include a physical mailing address, a land, mobile or cellular telephone number, and an electronic means of communication. Each brother is to frequently and regularly check for communications from his brothers.

Section G: Fraternal Activities

"Be devoted to one another in brotherly love; give preference to one another in honor." (Romans 12:10)

The primary fraternal activity of the Order is the annual Convocation. As has been stated, attendance at the Convocation is expected. Other activities include days of prayer, potluck suppers, common retreats, common ministries, electronic communication groups, regional gatherings, common times of prayer, and other activities that encourage interaction between the brothers. Brothers are encouraged to develop other fraternal activities as suits their needs.

Section H: Relationship Between Ordained And Non-Ordained Brothers in the OSF

The Order of Saint Francis respects, validates and celebrates all of the diverse ministries and vocations of all brothers regardless of status: Priest, Deacon, or Lay. Becoming and remaining a brother within the OSF is the foundation of our Christian lives. Becoming a religious brother is not an extra vocation or expression of ministry /mission; however, it is a calling from which we start or re-start our lives as Christians living our lives as Franciscans per our rule: Our Way of Life.

Within the OSF, there is no hierarchy between the different ministries or vocations of the brothers any more than we differentiate between class, education, ethnicity or sexuality etc.... We are all brothers trying to live the Gospel life, and serving God within the ethos of St Francis. The formation in relation to training, study and support of a brother who is a priest or deacon and a lay brother within the OSF is the same because the callings although related are not the same. The OSF would not assume to instruct those brothers who are priests or deacons on the canons of the church; however, the Minister General and the OSF are responsible for furthering and maintaining good relations both within the Order AND within the Anglican Communion.

Therefore, while the Order regards the vocations of those brothers who are ordained priests or deacons as a wonderful blessing and we value and honor that vocation; they shall not perform in their ordained ministry capacity to other brothers within the Order.

Article III: A Franciscan in the World

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." (Matthew 5:16)

"Remembering that each individual is our encounter with the image of Christ, brothers shall, at all times, conduct themselves in humility and with gentleness. Brothers are to use discretion when participating in conversations and dialogue with others. Brothers are not to be quarrelsome or judgmental, but shall be peaceable and thoughtful as is becoming to all. Likewise, brothers shall be gracious and give thanks for whatever the Holy Spirit makes available to them." (njc)

"As it has been said best in the Epistle of St. James (2:17): "So faith by itself, if it has no works, is dead." Each brother shall perform some ministry of active service to the benefit of the church or community (i.e.: lay reader, Eucharistic Minister, ministries to the elderly, the sick, the poor, children, disenfranchised, and/or those in prison, etc.). Such works bring great peace and a fulfillment of the true Franciscan spirit. All works and ministries for which brothers are responsible shall be productive and carried out joyfully as guided by the Minister General and the Director of Ministry. Brothers are strongly encouraged to tithe or donate any monies, gratuities, or honorariums given in relation to any labors performed in the name of service to others, except for the meeting the needs and/or costs of their individual ministries." (njc)

Order of Saint Francis

Our Way of Life

Article IV: Release from the Order

"Turn away from evil and do what is good; seek peace and pursue it." (Psalm 34:13)

It is a reality that some of our brothers will discern a different path away from the Order. Though our community is diverse in personalities, ministries, and vocations, we acknowledge a common expression of living the Gospel as found in our Way of Life and Vows. There are brothers, who through active discernment leave the Order by request or pursue actions that are not consistent with our Way of Life, ask to be dismissed. Those brothers who became disengaged from fraternal activities will be dismissed passively from the Order. We must continue to pray for our brothers that their paths away from the Order continue to lead them closer to God. We also must hold ourselves to the Life of the Gospel and remain compassionate to all.

Section A: By Request

A Professed or Life Professed brother may request to be released from his vows and if granted, the Minister General will release the brother from the Order. The Minister General shall notify the brother of his release from the Order, remaining brothers in the Order, and others as necessary. A brother that has been released voluntarily, may petition to the Minister General to be reinstated in the Order. The Executive Council interviews the brother at the next Convocation for consideration. The brother will attend only the interview portion of the Convocation at his own expense. If the Executive Council decides to move forward, prior to his reinstatement, he then reports to the Secretary General for a minimum of one year of discernment. At its completion, the Secretary General will provide his recommendation to the Executive Council. The Executive Council, with the Minister General's consent, will finalize the decision on reinstatement. The brother will be notified of the decision and what formation status to be reinstated in. If the Executive Council decides not to move forward prior to reinstatement or decides not to reinstate the brother, the process ends there.

Section B: Release of Candidates, Postulants, and Novices

Candidates are not members of the Order. Postulants are associated with the Order since they are in a formal discernment process in the Order but they are not members. A Novice is a member of the Order and under promises but not under vows. Brothers in one of these three classes (Candidacy, Postulancy, or Novitiate) are in discernment and may ask to leave the Order after returning any property of the Order may leave at will.

Likewise, a brother within Candidacy, Postulancy and/or the Novitiate may be released from the Order "at will" as determined by a recommendation from the brother's formation counselor, Director of Formation, or the Executive Council as approved by the Minister General. Minister General notifies the brother of his decision in writing and information regarding the release and forwards notification to the brothers of the Order, and others as necessary. The Minister General also retains the authority to remove a brother at any time that he deems necessary to preserve and protect the good of the Order.

Section C: Release of Professed or Life Professed

A brother who is of the Professed or Life Professed may be released from the Order for just cause, by "clear and convincing" evidence in violation of *Article VI: Section A, Standards of Conduct*, by a vote of the Body of the Professed and with approval of the Minister General. The Body of the Professed consists of all Professed and Life Professed brothers. The brother, upon release, shall be notified of the decision in writing and information regarding such release will be forwarded to the brothers of the Order, and others as necessary. The decision rendered by the voting body shall be final as approved by the Minister General without appeal. The Minister General also retains the authority to remove a brother at any time that he deems necessary to preserve and protect the good of the Order.

Section D: Release, Death, or Retirement of the Minister General

1) Release of the Minister General:

Any member of the Body of the Professed may bring to the Secretary General's attention a charge against the Minister General for just cause, by "clear and convincing" evidence as stated under *Article VI: Section A Standards of Conduct*, or for other reasons of serious mental or physical infirmity. If the Secretary General determines a potential violation of Article VI occurred or for a serious mental or physical infirmity exists, the Secretary General immediately schedules and conducts a special meeting of the Body of the Professed of at least 3/4 of the Body of the Professed who must respond. The Minister General and the Secretary General do not count in the number of the Body of Professed nor vote. The Body of the Professed will hear, debate, and to consider a motion for determination if there is enough evidence brought forward against the Minister General to place him on immediate Administrative Leave. Note: Disagreement with the Minister General on a decision he has made does not justify that one of those conditions exists. This in essence would be breaking the vow of obedience of the brother if he persists after the Secretary General makes his determination and they insist.

If the motion to proceed with charges is approved by a 3/4 majority vote of the responding voting members of the Body of the Professed, the Minister General will be immediately placed on Administrative Leave status until the next regularly scheduled Convocation and the Secretary General will assume day-to-day operations of the Order assisted by the Executive Council. At Convocation, those present in the Body of the Professed hears all charges and sufficient rebuttal from the accused, a vote of the voting members of the Body of the Professed shall then take place (both the Secretary General and the Minister General count in the

Order of Saint Francis

Our Way of Life

number of votes and able to vote). This vote requires a three-fourths (3/4ths) majority of the present for removal of the Minister General from his office. If motion for removal is approved, the Secretary General will maintain the day-to-day operations of the Order along with the Executive Council and shall coordinate all activities of the Order for the common good until the election of a successor has been conducted according to *Article V: Section A, Minister General*.

2) Death of the Minister General

Upon the death of the Minister General, the Secretary General shall notify the Executive Council, the Board of Advisors, the Bishop Visitor, and the brothers at large. The Secretary General will maintain the day-to-day operations of the Order assisted by the Executive Council and shall coordinate all activities of the Order for the common good until the next regularly scheduled Convocation of the Order. He shall schedule and arrange the upcoming Convocation, ensuring as many brothers as possible are in attendance in order to elect a new Minister General according to *Article V: Section A, Minister General*.

3) Reaching Compulsory Retirement Age or Voluntary Retirement of the Minister General:

The compulsory retirement age of the Minister General shall be upon his attaining the age of seventy-two (72) years. Upon reaching the compulsory retirement age, the Minister General shall resign from his office. The Minister General also has the option to retire from the office earlier than the compulsory retirement age. If this is the case he shall notify in writing notice to the Order, the Bishop Visitor, and the Advisory Council the date of retirement. In either retirement situation, the Minister General will retain his office until midnight the day of his retirement at which time he will return to standard Life Professed status. The following day, the Secretary General will maintain the day-to-day operations of the Order assisted by the Executive Council and shall coordinate all activities of the Order for the common good until the election of a successor has been conducted according to *Article V: Section A, Minister General*.

Section E: Passive Dismissal

A Brother who has:

- a) not consistently attended convocation, and/or
- b) not written the Minister General for permission to be excused from attendance at the convocation, and/or
- c) not engaged in the formation process, and/or
- d) not responded to communication, and/or
- e) not attend fraternal activities, and/or
- f) basically withdrawn from any association with the brothers in the Order,

shall be regarded as inactive and in the process of Passive Dismissal. The Secretary General contacts the inactive brother and notifies him that he has thirty (30) days to reply and address his inactivity and disengagement. If the inactive brother responds to the Secretary General's inquiry and seeks to continue his association, he shall develop a plan and submit it to the Secretary General that will clearly identify specific steps that will demonstrate reengagement and fraternal activity. The Secretary General shall submit the plan to the Minister General for approval. Should the inactive brother not contact the Secretary General after the thirty (30) day period or does not develop a plan of rehabilitation, the Minister General releases the brother from his obligations and dismisses the brother from the Order by Passive Dismissal.

Article V: Government and Offices

"Let every person be subject to the governing authorities. For there is no authority except from God, and those that exist have been instituted by God." (Romans 13:1)

General Rule of Life - Our Way of Life:

The Order of Saint Francis' General Rule of Life also known as Our Way of Life (Way of Life) is the supreme rule of law for the Order and serves as the Order's Bylaws. All brothers of the Order of Saint Francis commit to and must abide by its rules as documented and approved. The Way of Life is a living document and changes based upon the needs of the Order and movement of the Holy Spirit. There are two types of changes to the Way of Life: Revisions and Amendments.

Revisions are minor changes that occur from time to time in order for clarification, spelling and/or grammatical changes, or the incorporation of non-governance changes to the Way of Life. Brothers may submit a revision request to the Secretary General. The Secretary General presents the request to the Executive Council. The Minister General has final authority to approve the revision to be included in the Way of Life or to reject it. If approved, the Secretary General makes the change to the Way of Life and the Minister General approves the revision.

Amendments are major changes that occur from time to time or at a minimum every 7 years to consolidate many smaller revisions of the Way of Life, a result of a major change in structure, or the incorporation of a governance change within the Way of Life. The Secretary General along with the Minister General drafts an Amended Way of Life to be presented to the Brothers at Convocation. The brothers review the document and may voice any concern they may have on the document. The Minister General has final authority to approve any further changes to be included in the Way of Life or to reject it. Once the Minister General closes further discussion on the Amendment, the brothers present at convocation sign the Amendment stating that: 'We, the Brothers of the Order of Saint Francis present at the YYYY Convocation and Chapter Meeting, hereby accept this amended Way of Life on this XX day of MMM in the year of our Lord YYYY. As indicated by our signatures below, "*we commit ourselves to the observance of this Way of Life according to the Gospel of our Lord Jesus Christ and in the example of St. Francis of Assisi.*" (njk)' The Minister General approves the Amendment by signing it and it becomes the Rule of Life for the Order of Saint Francis. The Bishop Visitor reviews the Amendment and signs his Episcopal Blessing at some later date.

Order of Saint Francis

Our Way of Life

Governance of the Order

The Minister General has authority of Obedience over each brother, regardless of Province. He shall exercise it alone or in conjunction with his Executive Council in accordance with this Way of Life as necessary. The Minister General and the Secretary General are Corporate Officers in the Order and as such are the only positions within the Order that may act "on behalf of the Order" from a financial, public, or legal perspective.

The Executive Council functions in an advisory capacity to the Minister General and as such, the Minister General may depart from the Executive Council's advice if he does not agree with it. In addition, the role of Executive Council's appointees is to administer and lead important duties and functions that assist in the ongoing operations of the Order. Unless specifically forbidden by this Way of Life, the Minister General holds final authority over all decisions of the Order. Brothers that do not comply with the Minister General's decision should either ask for a leave of absence to discern their call or risk breaking their vow of obedience.

The Executive Council shall consist of the following council offices: Secretary General, Director of Formation, Director of Ministry, and any Provincial Guardians. The Minister General may add additional council positions, as he deems necessary depending on the needs of the Order. Each council member serves at the Minister General's pleasure. The Minister General reserves the right to meet with an individual council member, subset of council members, or the entire Executive Council, as he deems necessary to make an informed decision for a particular issue or situation at his pleasure.

Types of Meetings:

1) Chapter Meetings:

At any General Chapter meeting held during Convocation or other special Chapter called by the Minister General, in keeping with the Franciscan tradition, for items unrelated to OSF Governance will be determined in a democratic fashion by ALL in attendance, with final approval of the Minister General. All items related to OSF Governance will be determined in democratic fashion by all Professed and Life Professed Brothers present, with the final approval of the Minister General, unless specified otherwise in this Article of the Way of Life.

2) Executive Council Meetings:

Members of the Executive Council present at a meeting shall have a voice and vote regardless of position within the Order on any matter brought before it. The Executive Council will then advise the Minister General of their recommendation and present it for consideration. The final decision rests with the Minister General, unless specified otherwise in this Article of the Way of Life.

3) Province Meetings:

At any meeting called by the Guardian of a Province, in keeping with the Franciscan tradition, for items unrelated to Governance of the Province will be determined in a democratic fashion by ALL in attendance, with final approval of the Guardian of that Province. All items related to Governance of the Province will be determined in democratic fashion by all Professed and Life Professed Brothers present, with the final approval of the Guardian. Provinces can only vote on items that are within the authority of the Guardian as provided to him by the Minister General and the OSF Way of Life. All decisions made by the Province shall comply with the OSF Way of Life, all OSF Policies, and any Minister General directives. Recording of meeting minutes account for major items during the meeting and specifically account for any voting that occurs. The Secretary General records the meeting minutes captured. Any decision made determined by the OSF Executive Council or the Minister General to violate the OSF Way of Life, any OSF Policies, or any Minister General directives will be overturned.

4) Meeting Process and Procedures:

- 1) Meetings, in general, should follow Robert's Rule of Order; however, may be modified or relaxed in formality for less formal or casual situations if deemed necessary by the Minister General, Guardian, or Secretary General.
- 2) The Minister General ensures the recording of meeting minutes for any of the above-mentioned meetings. These minutes should include the date, time, and location of the meeting and who attended with any offices held noted and vow of the brother. It should present a general summary of topics discussed and record all decisions made and the results of the votes.
- 3) In instances where voting occurs, a two-thirds (2/3rds) majority of the Professed and Life Professed Brothers shall be required, unless specified otherwise in this Article of the Way of Life.

Offices:

Section A: Minister General

The Minister General is a Corporate Officer of the Order and shall be a brother of the Life Professed elected by three-fourths (3/4ths) vote taken by the Professed and Life Professed brothers. He shall serve until his release, death, or retirement as explained in *Article IV, Section E, Release, Death, or Retirement of the Minister General*. The Bishop Visitor or another member of the clergy assigned by the Bishop Visitor gives a "blessing" of the newly elected Minister General as prescribed within the liturgy of Installation of a Minister General. This Installation of a Minister General is in conjunction with the celebration of the Holy Eucharist as soon as possible or at the next scheduled Convocation of the Order. After election and installation, the new Minister General may either retain or appoint individuals for the Executive Council as he sees fit. The Minister General (and/or his

Order of Saint Francis

Our Way of Life

designates) shall represent the Order before official matters of the Church, other religious orders, the public, and the Advisory Council.

Section B: Executive Council

The Executive Council shall comprise the offices identified in Governance of the Order in Article V above. The Council shall be responsible in assisting the Minister General in the administration, day-to-day operations, formation and vocation programs, promotion of the Order, and all other duties to promote the common good of the Order. In the event of the retirement, removal, or death of the Minister General, the Secretary General, assisted by the Executive Council, continues to serve until the installation of the new Minister General and offer their individual resignations.

1) Secretary General

The Secretary General is a Corporate Officer appointed by the Minister General from the body of the Life Professed and shall serve at his direction. His position is to assist brothers in adherence of the Way of Life and Vows of the Order and to assist the Minister General in the general welfare of the Order. In the event of the retirement, removal, or death of the Minister General, the Secretary General continues to serve and oversee daily operations of the Order and preside over the election and installation of a new Minister General at the next Convocation as called for under *Article V, Section A, Minister General*. The Secretary General continues to serve until the installation of the new Minister General and then offers his resignation. In addition, the Secretary General is to act as a "shepherd" or guide to those brothers who placed under special advisement outside of the normal formation process or are currently under a "Leave of Absence" status under the direction of the Minister General. He shall endeavor to assist the Brother(s) with their enhanced discernment of the Vows, Way of Life, and policies of what it means to be a Franciscan within the OSF and determine if the Brother has a true calling for a Franciscan vocation within the Order. He shall also be a point of contact, along with the Minister General, for those Brothers who are under a Leave of Absence for extenuating circumstances for a specific period. In addition, he also functions to serve as the representative of the Order when working with Applicants in gathering their required application and documents, presenting them to the Council, and be the "face" of OSF to them. Once the Applicant becomes a Candidate, a Candidate Counselor takes over formation.

2) Director of Formation

The Director of Formation appointed by the Minister General from the body of the Life Professed serves at his direction. He facilitates the development of the formation program. His position is to assist brothers in developing a sense of Franciscan ideals and bringing their life skills to bear in a religious life of service and ministry to others. He directs activities to further educate and enlighten the brothers on our beloved Francis, his life and ideals, aspects of the Anglican faith, and our calling as Franciscans walking in the footsteps of Jesus Christ. He directs the activities of additional brothers as counselors who will assist him in organization and activities related to formation of Candidates, Postulants, Novitiates, Professed, and Life Professed brothers. In the event of the retirement, removal, or death of the Minister General, the Director of Formation continues to serve until the installation of the new Minister General and then shall offers his resignation.

3) Director of Ministry

The Director of Ministry appointed by the Minister General from the body of the Order and serves at his direction. His position supervises, coordinates, directs, and instills meaningful forms of active ministry within the brothers and the Order. He monitors the ministry activities of the brothers and provides information to the Executive Council regarding specific ministries, beneficiaries, and the overall effectiveness of the activity. In the event of the retirement, removal, or death of the Minister General, the Director of Ministry serves until the installation of the new Minister General and offers his resignation.

4) Guardian(s)

The Guardian of a specific province appointed by the Minister General from the body of the Order serves at his discretion. His function is to serve as the representative of the Minister General presiding over a specific geographical region. As such, he coordinates the activities of those brothers under his care and reports periodically to the Minister General. He coordinates any regional retreats for the province and facilitates the induction of Postulants, Novices, and Professed within the area.

Section C: Provinces

The Minister General creates Provinces when a sufficient number of brothers are resident within a specific geographical area. The Minister General appoints Provinces a Guardian serving at his pleasure. The appointed Guardian represents those brothers under his care. Formation activities and overall governance of the Province rests with the Executive Council. Brothers within a Province have flexibility in making their various professions by participating in annual Convocation or other OSF Provincial meeting as authorized by the Minister General. Note: Brothers are to be physically present at Convocation for both the Life Professed cohort preliminary interview with the Council and for induction into Life Profession by the Minister General, no exceptions.

Order of Saint Francis
Our Way of Life

Article VI: Standards of Conduct

"Do not judge according to appearance, but judge with righteous judgment." (John 7:24)

Section A: Codification

In exercising his ministry and vocation as a brother of the Order, he shall:

- (1) respect and preserve confidences of others except that pastoral, legal or moral obligations may require disclosure of those confidences;
- (2) conform to the Rubrics of the Book of Common Prayer or applicable Book of Prayer;
- (3) abide by the Order of Saint Francis' Way of Life, Promises or Vows, and Policies;
- (4) safeguard the property and funds of the Order of Saint Francis, Church and Community;
- (5) exercise his ministry and vocation in accordance with applicable provisions of the Order of Saint Francis, Constitution and Canons of the Church and of the Diocese, ecclesiastical licensure or commission and Community Way or bylaws;
- (6) refrain from:
 - (a) commission of any act of Sexual Misconduct;
 - (b) holding and teaching publicly or privately, and advisedly, any Doctrine contrary to that held by the Church;
 - (c) any civil or criminal act that reflects adversely on the brother's honesty, trustworthiness or fitness as a brother of the Order;
 - (d) any conduct involving dishonesty, fraud, deceit or misrepresentation;
 - (e) habitual neglect of public worship, and of the Holy Communion, according to the order and use of the Church; and
 - (f) any Conduct Unbecoming a Brother of the Order.

Section B: Definitions

"Clear and convincing" shall mean proof sufficient to convince ordinarily prudent people that there is a high probability that what is claimed actually happened. More than a preponderance of the evidence is required but not proof beyond a reasonable doubt.

"Community" shall mean that part of the Church in which a brother of the Order performs his or her ministry, such as a Diocese, Parish, Mission, school, seminary, hospital, camp or any similar institution.

"Conduct Unbecoming a Brother" shall mean any disorder or neglect that prejudices the reputation, good order and discipline of the Church, or any conduct of a nature to bring material discredit upon the Church or the Holy Orders conferred by the Church.

"Doctrine" shall mean the basic and essential teachings of the Church found in the Canon of Holy Scripture as understood in the Apostles and Nicene Creeds and in the sacramental rites, the Ordinal and Catechism of the Book of Common Prayer.

"Sexual Abuse" shall mean any Sexual Behavior at the request of, acquiesced to or by a person eighteen years of age or older and a person under eighteen years of age, in high school or legally incompetent.

"Sexual Behavior" shall mean any physical contact, bodily movement, speech, communication or other activity sexual in nature or intends to arouse or gratify erotic interest or sexual desires.

"Sexual Misconduct" shall mean (a) Sexual Abuse or (b) Sexual Behavior at the request of, acquiesced to or by a brother of the Order with another brother of the Order, or any other person that the brother has a Pastoral or Fraternal Relationship outside of the Order where Sexual Behavior could cause harm, distress, or embarrassment.

AMENDMENT I:

Signatories Amendment I:

By the authority given to me, this General Rule of Life and Profession of Vows, as set forth by our Order of Saint Francis, is hereby given my approval and appeal to our Bishop Visitor for his Blessing on this

26th day of June, in the year of our Lord 2012.

Signature on file

Br. Zane Young, OSF
Minister General

Brothers in Christ:

By the Authority given to me, this General Rule of Life and Profession of Vows, as set forth by the Order of Saint Francis, is hereby given my Episcopal Blessing on this

20th day of July, in the year of our Lord 2012.

Signature on file

Right Reverend Gregory H. Rickel
Bishop Visitor

Amended 26 June 2012

Order of Saint Francis
Our Way of Life

AMENDMENT II:

We, the Brothers of the Order of Saint Francis present at the 2019 Convocation and Chapter Meeting, hereby accept this amended Way of Life on this 23rd day of June in the year of our Lord 2019. As indicated by our signatures below, *we commit ourselves to the observance of this Way of Life according to the Gospel of our Lord Jesus Christ and in the example of St. Francis of Assisi.*" (njk)

Executive Council

<u>Signed - Signature on file</u>	<u>Signed - Signature on file</u>	<u>Signed - Signature on file</u>	<u>Signed - Signature on file</u>
Br. Alan Spurgeon, OSF Life Professed Director of Communications	Br. Chuck Hannan, OSF Life Professed Director of Formation	Br. John Ryan, OSF Life Professed Director of Ministry	Br. Les Roberts, OSF Life Professed Secretary General

Life Professed

<u>Signed - Signature on file</u>	<u>Signed - Signature on file</u>	<u>Signed - Signature on file</u>	<u>Not Present</u>
Br. John Huebner, OSF	Br. Paul Dahlke, OSF	Br. Rich Atkinson, OSF	Br. Sam Hawk, OSF

Professed

<u>Signed - Signature on file</u>	<u>Signed - Signature on file</u>	<u>Signed - Signature on file</u>	<u>Signed - Signature on file</u>
Br. Bill Bales, OSF	Br. Billy Isenor, OSF	Br. Donald Smith, OSF	Br. Duncan Eyre, OSF
<u>Signed - Signature on file</u>	<u>Signed - Signature on file</u>	<u>Signed - Signature on file</u>	
Br. Frank Lawler, OSF	Br. Jeff Norris, OSF	Br. Scotland Galo, OSF	

Novitiate

<u>Not Present</u>	<u>Not Present</u>	<u>Signed - Signature on file</u>	<u>Not Present</u>
Br. Auguste Ahadjitse, OSF	Br. Chris McNabb, OSF	Br. Chuck Sowinski, OSF	Br. John-Paul Markides, OSF
<u>Signed - Signature on file</u>			
Br. Sam Kincade, OSF			

Postulants

<u>Signed - Signature on file</u>	<u>Signed - Signature on file</u>	<u>Signed - Signature on file</u>	<u>Signed - Signature on file</u>
Andrew Jones	Allen White	Brian Sadler	Kristofer Lindh-Payne
<u>Signed - Signature on file</u>	<u>Signed - Signature on file</u>	<u>Signed - Signature on file</u>	
James Jana	Matthew Ryder	Michael Rudman	

Signatories Amendment II:

Brothers in Christ:

By the authority given to me, this amended Way of Life and Profession of Vows, as set forth by our Order of Saint Francis, is hereby given my approval on this 14th day of June in the year of our Lord 2019.

Signed - Signature on file
Br. Zane Young, OSF
Life Professed
Minister General

Brothers in Christ:

By the authority given to me, this amended Way of Life and Profession of Vows, as set forth by the Order of Saint Francis, is hereby given my Episcopal Blessing on this 16th day of June in the year of our Lord 2019.

Signed - Signature on file
The Right Reverend Gregory H. Rickel
Bishop Visitor