

RELIGIOUS ORDERS REPORT

This is our third module of this Council, which is called "Embodying the Future Presence Through The Order Council Mechanisms". I was really excited in Justin's presentation and how he tricked me. I don't know if you experienced being tricked. I was absolutely certain he was going to pull the new social vehicle through the historical task priority and he pulled it through the new religious mode; and I thought he would pull future presence through the NRM but he used NSV. I found that very releasing in getting communicated to me how these are one this year, and pulling our own style as a community through our struggling through the covenant and the practices of the economic. These priorities are sort of like revolving doors; you push at any one of them and you end up in the center of the triangle in which we grasp our being as mission the next sixteen years. That, too, is very, very exciting.

My assignment is to give you a report on the religious orders dialogue or PSU that was held in Rome in May. I said to myself that it is important to get a perspective on this report on visiting religious orders, and share our strategic intents in doing so. First, this PSU series was about nurturing our global frame, particularly in terms of the Roman Catholic Church, and every four years or so we have traditionally made visits to colleagues we have developed over the years to tell our story, to update their imagery of who we are and what we are doing, and how we are struggling to be of service in history. Another element was to explode our imaginations in anticipating the Year of Order Council by going to talk to one form of other kinds of orders. That happened, and the other thing that happened in the midst of that was the experience of a long term paradigm that puts in perspective our own experience and sense of immediacy relative to our own life as an order.

We are also looking for some clues as to the emerging shape of the Church, or at least how that is being talked about among our colleagues there in Rome. The Rome House for the last four to six years has been conducting a series of seminars for religious orders and seminarians primarily from the third world, and has built up a phenomenal network of colleagues throughout that city who return to their countries and play key roles in their orders, in the Church, and in society as a whole. It was exciting to encounter that the expenditure of the many years since our house opened in Rome was beginning to be fulfilled.

Now, part of the struggle in this report is in being able to listen and talk about what I call the "Scandal of Particularity". That is not a new phrase. What I mean is that my experience of having this assignment was scandalous. When we were waiting in the second waiting to meet with Cardinal Baum I kept saying to myself, what am I doing here? What is Larry Ward of Glenville High School doing here, a black Baptist Protestant about to talk to a cardinal of the Roman Catholic Church, and a cardinal in charge of a Sacred Congregation having to do with education. What am I doing here? Also, I experienced the scandal in the struggle of dealing with history, which I believe this continent, more than any other continent, because of its youth, has great difficulty with. You experience that difficulty when you encounter history still living and happening in this kind of setting. We found ourselves on the team having to study words we didn't know previously, so we could have responsible conversations with people we were talking to.

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There was a timeline that was passed out for you and we sort of worked on it in Rome as one of our products, through the aid of the timeline in Shaping the Coming Age of Religious Life. We took that timeline of religious orders in the West, Western History and tried to get a feel after the emphasis and imagery and the mission and the struggle of those who understood themselves to be religious orders in that period of history, something like the Church lecture. I am not going to rehearse the timeline. I think the important thing about it is that the crisis (danger and opportunity) today in religious orders is the question of what is the next image.

People are very aware that whatever the next major image is that catalyzes the next birth in masses of the new religious it will be post-Christian in its primary paradigm, post-industrial. There is no clear image that has yet emerged, although there are pieces of it that people point to. People know that there are new modes of service to the masses of society that are required that are different from the modes of at least the last major period of the Roman Catholic tradition which was focused on institution building. So the crisis is what that new image will be, and it is from that perspective that I begin to get really excited about this tri-polar priority of our year.

When we asked people we visited what they see that is on the edge pushing towards the future in religious life, they would say, "you". We would crawl under the table. That begins to empower this priority as a missional reality in terms of releasing masses of people for profound vocation across the planet, which is what we have always been about.

We did some reflection there, and much more needs to be done, on the profound function of the religious. It is one of the things we said in our memorials this year we want to begin to talk more about and we have talked and written about it many, many times. As we look toward the future and as I was struggling with this, reading, talking and asking questions, what became apparent across history is that religious vocation is about the creation of ethics. And what I mean to point to by that is the creation of the face of God for the time in which they live. The creation of the face of society for the time in which they live, and the creation of the face of selfhood, personhood for the time in which they live and the integrity among them. I was studying the founding of Sangar, which is the original name for Buddha's order which began about 500 years before the timeline you have on the Roman Catholic history, and Sangar means The Order. What you begin to see in every case, whatever the historic tradition of the religion is that orders come into being around the cluster of these three needs, demands and crises in society: a new way for people to grasp what it would mean to stand before the mystery in their time; a new way for people to grasp new forms and new modes of the society itself with new relationships amongst people of responsibility and action; and new self-understandings of what it means to be a self, in the midst of relating to the face of God and the face of society. That is the profound function.

Another element became clear; one phrase someone used was that the religious is the sacrament without which history does not grasp possibility. We have used the poetry "History rides on the back of the religious." Another way to say that is that history rides on the back of ethics, not ethics in abstraction, but

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ethics lived. And that's true about everybody's life - that how you decide to relate to what is final, and to your neighbor and to yourself is what shapes history. In our poetry we have a real struggle with this whole religious thing. You know, I find this a little amusing; I do consider myself to be secular but as I thought about that what became obvious and always has been is that you don't have any option about being secular. Secular isn't a category along side of religious. To be a human being is to be whatever we mean by secular. That's what it means to get born into this world. So we've always talked about secularity having to do with the times in which you live. By religious we always pointed to the stance you take, the relationship you decide to take with your life to the times in which you are; so no one escapes being religious in this sense.

Now the eventfulness that we walked into as we got off the airplane in Rome was that Rome had just won the national soccer championship. I began to get a feel after what chariot races must have been like. People were on top of cars, flags seven feet long flying, people hanging out of windows; I haven't ever seen anything like it. I thought the whole city was going...well it was going bananas. Everybody was excited; the city was just exploding all over the place. At the same time there was high drama in the church year. We were there during Ascension Sunday and Pentecost Sunday. We sort of stumbled into St. Peter's during the Pentecost Mass. We experienced Handel's Messiah being sung there by a group of college people, some of whom had been through our courses. So you had in the whole fabric of the culture of society great eventfulness happening as this PSU took place.

This PSU series was two weeks long. In the first week we did, through the great participation of Bishop Mathews, calls on some of our colleagues over the years in the Vatican, which included Cardinal Baum, and then focused on religious orders. Then at the end of that first week we had a PSU in which some of our colleagues and religious orders were invited to the Rome House to look at the emerging paradigm of religious life. What is the new paradigm in which religious vocation or the creation of ethics corporately by a body of people can be lived out in the next century? That was a tremendous event. Then the next week focused totally on visiting orders and then we ended with another PSU in which we took the bug model, did a little work with that in terms of being able to hold more of our issues and screens, and brainstormed the sixteen year questions, the ten year questions and the one year questions. It was an exercise in forcing us to think comprehensively about the whole future of our being mission in history. The team that was involved in this was Bob Vance, Eunice Shankland from the Panchayat, Martha Talbott from Brussels, Bishop Mathews I've already mentioned, George Walters from Brussels, plus the entire Rome House were all part of this team during this two weeks. On the other side of the timeline is a list of the orders that we met with and the list of the people we talked with in Vatican related offices.

We talked to roughly twenty orders; the youngest order that we spoke with was founded in 1944 by a woman. The oldest order we spoke with was founded in 1244 by a man. Everyone else we spoke to was roughly in that 700 year range of experience which provided perspective on issues. You'd ask a question of how do you deal with assignments? And somebody would say, "well you know, in 1344 we did it this way, and in 1544 we tried that." It gives distance on our sense of

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immediacy about everything. Bob Vance said after one of these visits which were always at least from an hour-and-a-half to six hours long with every order, "These folks don't try to do it all in a Week II PSU, do they?" They are willing to admit that they started out that way, trying to do it all really quickly. We talked with both male and female orders and every order had some sort of movement or lay association dynamic in its history. Everyone we spoke with was a colleague of ours. Every order we spoke with has either contributed money to us, helped us in getting a facility or is attending courses on a regular basis at the Rome House or periodically releasing their own order members to be assigned to our community. We met with the order of Charles Morrisey while we were there. One man we talked to, Fr. Luke Martel, was a PLC grad in 1966 and has been implementing all the stuff in his order since the PLC, very exciting and doing well. So we were talking with colleagues; this wasn't a yellow pages approach to conversation with these orders.

We asked people questions in basically four arenas. We asked everybody questions that gave us a feel after their historical development as an order. In many cases people would say, "Well, when we started we had no intentions of being an order. We were only trying to do X and it exploded." We asked them about their historical development and their organizational forms, how they are organized and what were their structures. Economic, political and cultural was the screen we used. We asked and talked with people about their formation strategies and learnings. What have they learned about what it means to sustain people in vocational commitment of a voluntary nature over these many years. Then we asked people about current edges. We talked about the edges they saw and the intuitions they had about future signs of possibility.

You know there are three great vocations in the history of the church. One is, and it is the most important, the vocation of the laity. It is the vocation of the laity to make sacred the structures of society. The second great vocation in the history of the church is the vocation of the cleric or the priestly function. It is to make sacred the passages of life's journey. Like the wedding this morning. And third, the least important, the vocation of the religious. That seems to have to do with making sacred history itself. It has to do with the faithful sign of Being's capacity to BE in the midst of this world on behalf of this world. In talking with these colleagues of ours we were rocked again and again by their openness, no one tried to tell us anything. Even when we asked people questions, people would ask us, "You are asking us questions? We want to learn from you! You are the future." The greatest pedagogical difficulty we had in all of these sessions was to get people to stop asking us questions about us so that we could ask them questions about them. We asked each order where they were founded and when and by whom? What folks got them started? We'll get this printed up for you. We asked what their original mission was and what the historic turns have been in their communities history? We were talking with the Augustinian Fathers and they had just had a celebration of Luther who was an Augustinian monk. They just had a 500 year celebration of him leaving their community. We asked about current members, how many people are in their community and in what nations they are located? And how many provinces do they have, that is something like our region/area/continent.

The people we were meeting with are what is known as the General Councils of their orders; that is the equivalent of our Panchayat. Most of them have five

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people and some system of alternates or deputies and a system of rotation or election from throughout the community. Maureen Jenkins said she wished she would have known that somebody else was struggling with this when she had that assignment. We asked them how large is your General Council, I mean how large is your Panchayat and what is its term of office? How long do people have that assignment? There is one order we talked with in which the assignment was until you drop dead once you had it. And that person is trying desperately to change that assignment and has been trying through several of their order councils to alter that rule. You might be elected to a second term but nobody wanted three terms. Then, what kinds of roles did they have designated within the General Council or Panchayat? Some had various kinds of configurations within that to care for, and watch over, their community. What was their selection process, how did they select or choose who was to play those roles for that period of time? Then, how often did they have chapter meetings, which for us would sort of be like councils? How often, and what was their rationale for who was there and etc? We asked about how they maintained unity and what was the diversity they were experiencing. For many of the orders the primary experience of diversity was language. In one of the communities we talked with one of their primary values for who was elected on their Panchayat was that all of the major languages in their community were represented. So it's very different depending on the particular community, its missional task, etc.

Then on formation, we asked people about initial formation which starts with how do people hear about your community? I enjoyed it because I got to ask people questions people usually ask us. Like "What made you do this?" Initial formation - what journeys and what experiences and changes in models and insights have they had over the years in that? And it has changed drastically. Then, ongoing formation, which is affectionately put by John Cock as what to do with salty dogs. What do you do with people who have been formed? What futuristic directions did they see emerging in any of the arenas of religious orders? And the next category, you won't believe but it actually took place, we asked people for advice relative to our next sixteen years where would they push us in terms of our creativity for the sake of breaking loose both them and the new image of the religious in the future?

They gave us advice in primarily four arenas. The first one is you had better keep doing whatever you are doing. That was sort of everybody's first response. This is the freshest most exciting thing, don't kill empower our capacity to do that. One had to do with the arena of identity, lots of reflection in that arena. The second was the arena of forms and the third was the arena of unity.

Now, I want to go through this next column and then let you ask questions so that the data can get out rather than just me running my mouth here. One of the products we produced was four by four paragraphs on the state of religious orders today. This was our reflection on our encounter with them. But now to just give you a feel, to make this sort of real, I want to mention names of some people and things they said. Then I'll talk about what we learned about their structures and where they are struggling over against the future.

We had a great evening with the Congregation of Missionary Oblates of Mary Immaculate, that's Charles Morrissey's order. They began in 1826 in France. And their original mission was preaching and serving the poor in the countryside.

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Their General Council, or their Panchayat, is elected on a five year rhythm and their major councils are on a five year cycle. One of our colleagues there when asked for advice said you need a clear statement of the connection between the gospel and your mission. We pushed back and he said you need to articulate how you understand the unity of loving God and serving the world because how you understand that makes you the unique order that you are. They pushed us hard to be our uniqueness. People were very excited about the challenge we've taken in terms of our pluriformity and our ecumenicity. Fr. Francis George, said every time I run into you people you have a different symbol. Now that is fine, you've got to have campaign symbols, just don't get your campaign symbols and your permanent symbols confused. Otherwise, when people engage in your community and only grasp the campaign symbols, when you shift campaigns you have to rebuild your community or at least it seems like you do. Now you don't but you have to empower a whole new set of symbols as if they are the only ones possible and the only ones you have. We found that reflection to be impacting. We have a powerful story of our history a powerful way of talking about how history has brought us to where we are relative to where we see we need to move. The future is open doesn't mean the past doesn't have possibility in it. It is not a dichotomy; it is not an either-or; it's one thing. If the past doesn't have any possibility in it then the future couldn't possibly be open because by the time I made the statement it is now in the past.

The daughters of Mary and Joseph began in 1817 in Belgium. They began in education; they were the smallest order we talked with. They have currently 850 members. They said that you need to tell your story more. Some of these people had given us money before. One sister came over as we were breaking to go to lunch and said you should have told me a little earlier, I would have given you more money, knowing that you were struggling to create the future shape of the religious vocation. People are very, very excited about our decision to do this as families and to work with male and female. There are new emerging experiments in these communities both in terms of housing and in terms of how people work together. In many cases we would go into a house and there would be both the male and female aspects of the order there working as teams in the midst of getting done what needed to get done. "Use your own methods on yourselves," Fr. Luke Martel said. "What you know about symbols, what you know about economics and what you know about human development; just do on yourselves what you do on those other people relative to building your own future." He was very, very excited about our methods, and how they are what is needed in society; they are not just good because we happened to invent them and have to therefore say they are good. We talked to people about where their order was experiencing growth in the world; India, Latin America, Africa, Yugoslavia and Poland. We were very clear that Poland is where one of the most profound political statements can be made. Other places were like Brazil and Indonesia. People said most of their new locations by far are coming from the third world. They began to talk about the complexity that now has grown into their communities with this new experimentation. They were very excited about the challenges. You could see why people were excited about our experiment. Otherwise we could just tell ourselves, where there are lots of people joining our order, we have good priorship and where lots of people are not we have bad priorship. It seems to have more to do with what God is doing in that society at this moment in history. It is almost incidental what you are doing. People see this as a vehicle to commit their consciousness about a radical claim being

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laid on their lives to build the earth. And people are looking for those vehicles. We found that to be very, very exciting.

As we talked with people we looked at what missional directions were emerging. There are four arenas. One was people are struggling to get at the task beyond institution building. In many, many places around the world the last several hundred years for these particular orders have been involved in creating hospitals, education systems, etc. Now that nation or that part of the world is able to take over those structures. So what do they do now? So people are struggling mightily to create the next practical thrust of their power as a corporate body around the globe. The largest order we talked to was 17,000, the Salesians of Don Bosco. All we could say was "Boy are we glad we don't have to do assignments for that many people. What a nightmare!" Corporate power is just sitting around the globe looking for a way to act out its vocational grasp in the future. The re-emphasis on the poor is the second thing in terms of missional direction. Everyone we talked too was re-evaluating their life-style, re-evaluating their engagement and their focus of engagement. At the same time they are redefining the term "poor". We talked to several orders who said, "Well we were having this great conversation about where we needed to put 'X' number of new people in houses and we decided to put them in Denmark because of the suicide rate instead of in Nigeria." People are rearticulating poverty of spirit as well as poverty of economics and as well as poverty of power politically. Third, people are concerned with the capacity for missional flexibility. For example at the Brothers of the Christian Schools, Fr. McCue said that they used to simply go and build a school and stay in that school for 100 or 200 years. Now what they are doing is forming a team of people at the local level in that province or district for that school and their order stays with that team of people until they can run that school and run it well. Then they go do another school. Flexibility, to use one of their phrases, is the key to the religious and means having the capacity to go where the church is not present. That is why our economics are crucial; to be able to go where the church is not present, where nobody else will go. Our corporate finances are about our capacity to be able to do that with power for the next sixteen years. And fourth, there is an intensification of ecumenical engagement in various schemes and designs and projects that are emerging in these communities in terms of working across denominations, lay, clergy, and male and female.

Now in economic forms I want to draw one image on the board. This is about our analysis of the structural forms of these orders. It is important to remember if you look through that timeline you will discover that elements of our banking system etc. all were invented by orders, and if you look into other cultures across history you'll see the same thing in a shocking, shocking way! Social forms are what orders are all about, that is what it means to be mission rather than to have one.

The key to understanding these orders' structural forms is the province. The province is sort of the equivalent of our region or area or continent; it depends on the order, how many people they have, how many nations they're in, how many commitments, etc. They vary in size, but there were two primary bottom lines for a province. One was it had to have at least thirty order members in it or it wasn't yet a province. Things that didn't have thirty were called regions, provinces in development, so to speak. And it had to be a

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self-supporting unit. These were the two primary criteria for the establishment of a province and all the structures that would go with that. The province is the primary manifestation for the communities that we were talking to. The General Councils or Panchayats were located in Rome as part of their mandate out of a relationship to the Vatican. The rest of their activity is really in the field. Their image of their global dynamic is it has to do with spirit, unity and consensus building and the creation of vision in the midst of community. So all the "rubber hitting the road" hits the road in the province.

Every one of the economic and political and cultural structures that we ran into has a major tension that these orders have been trying to hold since Vatican II. You can not imagine the changes that have happened since Vatican II in some of these communities in terms of their life-style, their missional focus, etc. In the economic, the major tension seems to be between appropriate sustenance for their community and identification with the poor, and how to hold that tension in terms of their future shaping of their economics, in terms of where they are going to go next. Now we discovered three key things to the economic; Maureen Jenkins and I built this triangle that goes down to the fifth level, as you can imagine, but I won't go into that. Most everybody has multiple income sources and everybody was experiencing a crunch. One order said to us that one of their struggles right now is that they have become overly dependent on a few high income earners. We all looked at each other, well, isn't that interesting. And so people are struggling to empower the multiple income sources or to explore new ones. The hospital that is being taken over was also simultaneously the self-support mechanism. You worked in the hospital, you worked in the school and you turned over your check. So as that structure was turned over, the whole economic structure of the order was also being pushed into the future. Their primary income sources are salaries that people turn over, profit from assets, money in the bank and property. One of our colleagues gave us a little short course on this; he said, "Now don't let the liberals in your group tell you that you don't need to take money seriously because you are supposed to be revolutionaries. Believe me if you don't take money seriously you are not taking the revolution seriously, because you aren't guaranteeing your capacity to do it. Sometimes it's going to look like you're getting wealthy," he said. "The cycle of our order has been to get wealthy, lose it all, get wealthy, lose it all over the last 400 years." And we sort of have a pattern like that in our brief timeline; build it up, spend it all. That is tremendous; that is what we want to be able to do. But not being able to do that is the issue. Everybody had a self-support principle; and an understanding of self-supporting units. The basis of it in these orders was the province level, where there would be at least two houses. So the province is the self-supporting unit or the bottom line in terms of the self-support principle. People build their budgets by houses and by province and then the surplus, in terms of their structure, of money left over at the end of the year goes to support their Council General which is there in Rome as well as going to support new nations or opening up new provinces. In equitable distribution, people had different kinds of guidelines for different situations. One order talked about one house they have that is so far in the Amazon jungle it would take five days to get to it. How do you care for people in those kinds of situations? They have created systems where provinces get tied to other places in the world. And you probably know about all that kind of thing in terms of cash flow. Some provinces were even across North-South they tied a "developing" nation with another kind of developing

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nation which we call "developed". They tied them together relative to their self-support viability.

In polity forms the primary tension that we saw was the tension between delineated responsibility and participatory polity. One of the three key forms we ran into here were foundational documents, and in every order we talked with all of their foundational documents have been rewritten. We have copies in Rome of people's constitutions that they've rewritten and their statements of purpose that they've rewritten. Many, many communities have written a popular statement on their relevance to the 21st Century in a really jazzed up sort of fashion. We asked one guy why, and he said, "To get our order members to read it! We had to make it look like a novel, except they open it up and it is all about their birth and their creativity and their demand relative to the future." We got copies of people's rules that have been phenomenologically rewritten. We talked to some of the sisters who have really had a great time redesigning or shifting their habits and the older ones would just giggle when they talked about the release. It really didn't have so much to do with the habit, it had to do with the experience of making a decision about the future. They said that they have sort of gone a little too far. After Vatican II the pendulum swung from rigid authority, if there ever is such a thing in fact absolute tolerance for anything. So, you know, Brother Henry here wants to carve dolls as the mission, or make hats or you do a hobby and say that's my assignment. So orders are perplexed at the point of individuals having gone off and invented their own missions. Does that make sense? In Denver one order has two houses with two people each, and the reason is that their time designs are incompatible. They are trying to struggle back to some sort of sense of responsibility and corporateness in the midst of their task because it isn't working.

In representational forms the province holds chapter meetings or councils prior to their international or global councils. At the provincial level people are both assigned and elected to go to the global gatherings. They operate out of a consensed rhythm of time, on an average it was like every six years people had a major council; but for some it was five years and for one it was ten years. Every ten years they had a major happening in terms of their polity. Now all of this is in the backdrop of their General Council or Panchayat as we talked with those people in Rome they spend seven to ten months of the year on the road visiting every house and every order member. A part of their assignment within their time frame is that they visit every house and talk with every person in their order within that five year period or ten year period. And again, I think to myself, I am glad I am not with the Salesians of Don Bosco and those seventeen thousand. I hate doing conversations with people. Can you imagine seventeen thousand conversations? That's a lot of brainstorm data.

Then in terms of the cultural, I really sort of mentioned it already but the tension there seems to be between individual ministries and community life. So many orders have now written a new dimension to their rule or their covenant that requires that people be back in the religious houses on a systematic basis. If they are out in the jungles working with villages and with people every two weeks they get back to the house. One of the questions we asked people, and this is sort of a fun one, was what was their experience on the size of religious houses? What size seemed to be the best out of their experience? . One sister said, somewhere between fifteen and thirty or thirty-five, you get

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beyond that and you have a small city. I mean, the structural forms that are required to care for that many people creates anonymity. And then we asked, "how about small?" and one sister said, "well if necessary we go four or five and we have gone three. But never, never would you do two." And we asked, "well, why wouldn't you do two?" And she said, "We've done two and the reason that you wouldn't do two is that if one person gets mad at the other person the mission stops." The concern is being able to have the mission happen, so you need a configuration that enables the mission to happen.

Everyone we talked had a basic education strategy for their order, an image of what the minimum level of education was that they wanted everyone of their order members to have. Depending on where that person was from in the world they either did that education themselves through their own structures or had it done as a part of people's intern, initial formation part of the journey. We began to think of our experimentation in India this year with the New Skills Training School as a rather exciting sign.

I think the other thing that we experienced was a brand new consciousness about the vocational journey. Fr. McCue said that they started a tertian program about six or seven years ago. It is designed to enable people to think through their future relative to their community. So we asked him what was the basis of it, how did it happen, how did it get initiated? He said the basis of it is related to the aging process. And that caught my attention because I'm experiencing that like you are. He said it seems like that somewhere between thirty-five and forty-five or fifty, people make a new decision about what they are going to do for the rest of their lives. He said, "You know, people see their deaths coming. They start to reflect over their whole lives. We decided, since it had more to do with age than how long the person has been in our community, to pull it through the phases." That is interesting relative to our conversation about Phase I and that journey in terms of society and how society gets journeyed through its life which we have to and have been and need to continue to demonstrate. So they have struggled and invented new kinds of programs in their new awareness that the vocational journey is a lifelong journey. One of the other shifts that would be important, I think, for you to know is that in most cases in these orders the people who are joining them now, by these own orders' efforts, are older. This is the flip, this is the same thing on the vocational journey; many people now are second career people who have already had one sort of vocation in society and are joining communities as an alternative. Fr. McCue said, "We are trying to get out of the assembly line approach to order members. You know, we got them when they were fourteen and in school and by the time they were nineteen or twenty one they couldn't decide anything except to do this. We require a new kind of maturity in people's time frame and journey in the decision making about their own vocations." He added, "We are more interested in enabling a person to decide what their vocation is than whether or not they decide their vocation is us. To enable a person to live their life out significantly in the midst of history is our concern." It was a very exciting conversation with them. People had many, many different forms for their tertian programs. When the balloon first came out last year or so ago about the tertian program, some of you thought that's very old. It is newer than LENS in these communities' experience. Some of these communities are struggling to create and experiment with different ways of doing it.

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What have we learned about the shape of the church to come? Now this may sound a little ridiculous and audacious to say, but I think the elements of what it is, are in us. We need to get these elements out of our being so that they inform our future direction. We need to look profoundly at the practices, signs and symbols of the vocational journey for individuals, families and the order as a whole.

Religious Orders Visited

Oblates of Mary Immaculate
Assumptionist Fathers
Missionaries of the Precious Blood
Brothers of the Christian Schools
Daughters of Wisdom
Order of St. Augustine
Daughters of Mary and Joseph
Salesians of Don Bosco

Congregation of Christian Brothers
Sacramentini Fathers
Religious of the Sacred Heart of Mary
Society of the Sacred Heart of Jesus
Missionary Sisters of the Precious Blood
Sisters of Our Lady of Missions
Sisters of Charity of Tillburg
Religious of Mary Immaculate
Focolare Movement

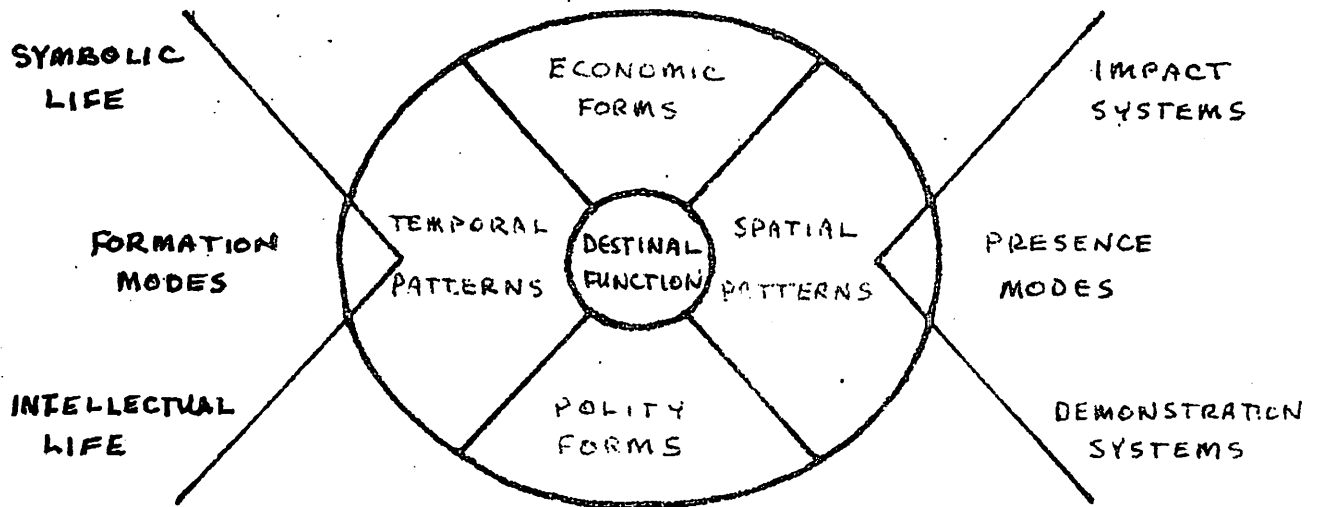
Participants in the PSU

Franciscan Sisters of Penance and Christian Charity
Brothers of St. Gabriel
Father Richard Abba-Kugbeh (from Ghana)

Vatican Offices Visited

Sacred Congregation of Religion, section of Secular Institutes
Father Fallar
Sacred Congregation of Catholic Education
William Cardinal Baum
Secretariat for Christian Unity
Monsignor Stewart
Secretariat for Non-Christians
Archbishop Jadot

Futuristic Questions on Order Life and Mission



The Destinal Function	
<p>Key Questions</p> <p>What is the discontinuous covenanted sign history is calling us to be?</p> <p>What is our vision of how society changes and our role in that change?</p>	
<p>10 Year Questions</p> <ol style="list-style-type: none"> 1. Do we intend to be a historical order? 2. How do we keep grounded in the spirit & envelope that birthed this order and those who gave it form? 3. What does it mean to be a historical order in these times? 4. What are our transitional poetic images for the next 16 years? 5. What is our relationship to other historical religious traditions? 6. What is our symbol of the vow of chastity? 7. How will we rewrite the Prolegomena to the Rule of the Order? 8. How will we rewrite the Declaration of the Spirit Movement? 	
<p>18 Month Questions</p> <ol style="list-style-type: none"> 1. How do we self-consciously shape what we intend to be? 2. How do we preserve the wisdom of our founders? 3. What is the short term strategic image of our missional thrust? 	
<p>Eternal Questions</p> <ol style="list-style-type: none"> 1. What is our articulation of the moral issue of our time? 2. How do we articulate our eschatological story and view of history? 	

