

HISTORIC ORDERS RULE RESEARCH

Initial Considerations For Restating Our Self Understanding As The Order: Ecumenical In History				
Intent Of Our Work	Exploring The Nature & Function Of A Rule For Order: Ecumenical			Scenarios Of Future Work In This Arena
	The Process	The Learnings	The Questions	

CONTEXT: INTENT

This year at the Chicago Nexus Religious House we have designed a model through which everyone rotates by guilds through various training, study, and research tracks. This Week II Guild I (Development Centrum) had the opportunity to shift from its bottomlines and A & B money strategies to implement this model and focus on this years order formation priority. We discovered as we studied the Prolegomena to our own rule and researched the rules of several classical and contemporary orders that we were beginning the process of rearticulating our moral covenant as the Order: Ecumenical.

Out of this the scope of our research would include an historical biography, an articulation of our constituting experience (prolegomena), a statement of our public identity and a declaration of our guiding principles. Our hope is that we will have completed this research by July when the Global Order gathers so that a statement can be written at that time.

THE RESEARCH WEEKEND:PROCEDURES

FIDAY EVE: The Friday nite meal conversation was on an overview on the life of Gandhi. It dealt with his determination to change the lives of the people of India. His main thrust was change through non violent action.

The Fiday evening session was a study of the Prolegomena of the rule of the O:E. We all read thru the rule and discussed the paragraphs corporately. The product was a four level chart of the Prolegomena.

SAT MORN: The morning began with a breif spin on the history of Religious Orders, the socio-logical situation of their era, their struggles and transitions, and their fussion with the church.

The group then broke into seven working groups, where each studied selected chapters of the book "The Holy Rule Of Saint Benedict".The study catergories were; polity, stlye, relation to society, symbolic life, disobedience, corporate care, and training. Each group took a catergory and answered six questions; the content or objectives of the chapter, the tone or mood, the underlying pressuppostions or assumptions they were written out of, the socio-logical contradiction being addressed, the issues for that Order, and the issues raised for the O:E. Findings from each group were written on a chart and reflected on by the whole group.

SAT AFT: This session began by reading and corporately reflecting on the 10 points of St. Francis' rule. Four documents were then studied. St. Francis of Assisi by John R. H. Moorman. Legislative Manuel of the Sisters of the Third Order Regular of St. Francis Congregation of our Lady of Lourdes, Rochester, Mn., The Testament of the same Sisters' in Rochester, and the chapter on ST. Francis in the Warriors of God.Each group built a chart using the catergories and questions from the morning session. The data and reflection were then compiled into a single chart and a corporate reflection was held.

SAT EVE: These are the 5 questions that occasioned a profound reflection in the guild on the impact of the research on us over the weekend.

1. What are the pieces or artifacts that have been uncovered and captured in your immagination ?
2. Where were you moved, or where was your heart touched?
3. Where have you been siezed by an imperative?
4. Where will civilization be set back if we do not declare our self understanding as the O:E.
5. What are the issues that a re-stating of the Prolegomena would enable the Order to deal with creatively over the next 16 years.

These questions captured for the group, a broad sense of the issues facing us as we enter the year of Order Council. The directions raised in this conversation are held in the "Learnings" component of this paper.

Then, the group decided the components of a talking paper that would hold the research of the weekend.

THE RESEARCH WEEKEND:PROCEDURES

Sun. Morn: The breakfast conversation focused on experiences of living the Religious Life. There were four questions.

1. What has been the funniest situation you have found yourself in?
2. Where have been the endearing moments?
3. Where have you been audacious or bold?
4. Where have you found yourself being serious?

Following the conversation, we divided into 5 writing groups to complete the talking paper.

LEARNINGS:

Saint Benedict's Rule

Our work on Benedict's Order and Rule revealed a number of arenas. The relationship of this Order to western civilization is one of building the models for the foundations of what has endured for 1500 years. These models were implemented by Pope Gregory the Great. Examples are the Gregorian 12 month calendar and the 24 hour day.

In relation to their times, the Benedictines' objective, rational ordering of their life as a community, demonstrated the need to address the chaos of social structures caused by the breakdown of the Roman Empire. The ordering was inflexible and final - it was a necessary tool that released the Order to do its task. The monastery was the center of the Benedictine mission as demonstration of a new life style where all were equal, as opposed to the Francisians' focus of declaration.

The internal life of Benedict's Order is spelled out in detail in the Rule. The emphasis was on the corporate - this was necessary in order to cut over against the individual, irrational emphasis of western culture. The offense of the Rule of Benedict for their contemporaries was in the strict, controlled nature of the life required of the participants. The poverty was a poverty of social relationships. Disobedience was dealt with through conversations, corporal punishment and excommunication.

Franciscan Rule

Saint Francis inspired a movement of people who's self-understanding was to a life of service and who's internal sustenance was the study of Christ. The basis on which Francis fashioned his lifestyle and beckoned others was the Christian gospels.

The members of Francis's Order were primarily from the lay community. Their lifestyle was one of a simple existence and operated through the vows of poverty, chastity and obedience. The rule was not a rigid one like St. Benedict's, but rather emphasized stylistic parameters for each individual. Since Francis decided to imitate Christ's life, all followers were required to do the same. Daily life included activities such as: studying the Gospel; exercises such as prayer and fasting; caring for the poor; detaching oneself from all worldly goods; and preaching the gospel to every corner of the globe. The underlying presupposition of this rule is that your life is a living demonstration of belief and that the life of care is serving the world, not a monastery. Members were encouraged to maintain their trade not only to sustain themselves, but also to be a constant reminder of their freedom to be a member of the Order.

Francis's life and movement played a symbolic role in the shaping of Western civilization. His life style provided an example of a peaceful existence for society to draw from. He was out to demonstrate in his time that peace can be maintained during hostility and that any human being from any social status can partake in this stance.

Contemporary Orders: Prologomena of the Order: Ecumenical; Legal Document of the Third Order Regular of Franciscan Sisters; Gandhi's life (a short sketch)

In reflecting on more contemporary Orders, both similarities and differences to the more ancient Orders were discerned.

Symbolic Life

In the three contemporary Orders, style is the key, yet dramatically different for each. The Prologomena downbeats the corporate life to symbolize commitment to service to the world. It's self-understanding is rooted in the primary Christian symbols. Gandhi's personal life style as poorest of the poor demonstrated his commitment to the masses of India. In his deed he was self-consciously compelled out of both Hindu and Christian symbols and chose the fast as his primary symbolic mode. The Third Order Franciscan Sisters provide for more individual expression in their healing mission. For them, the primary corporate symbol is daily participation in morning and evening traditional Christian prayers, but the heavy emphasis is on individual journeys through personal contemplation, a yearly solitary retreat for each member and annual discontinuity.

Polity

In the Prologomena, the focus is on participation by the entire body, each member being responsible for sustaining the corporate discipline for the sake of mission. The Third Order of Franciscans is organized on a democratic model with officers elected for a three year term by a two-thirds majority. In both these Orders, flexibility is important in order to respond to particulars of their stated mission. Gandhi's polity appears to have been one of autocratic charisma. However, his Ashram operated out of democratic egalitarianism and addressed the caste contradiction in the nation's life.

Corporate Care

With the Franciscans, care is focused on the individuals and their journey as Order members and in faith. Conversations with each member occur regularly and decisions for total, life-long commitments are not rushed and constantly reviewed. In the Order:Ecumenical the basic understanding is that all are forgiven people, thereby giving permission to act individually and corporately, out of a common discipline. This discipline is foundational to sustaining the vision and task of the O:E as global servants and is the primary operating mode. Care is focussed on maintaining every member's participation in the corporate discipline for the sake of mission. In the case of Gandhi's movement, he insisted that everyone participate in all enablement tasks regardless of sex or status. The Ashram was self-supporting and its spirit care was largely due to Gandhi's high resolve and style of social engagement.

STUDY/RESEARCH GRID OF THE RULE OF ST. FRANCIS

	POLITY	STYLE	RELATION TO SOCIETY	SYMBOLIC LIFE	DISOBEDIENCE	CORPORATE CARE	TRAINING
CONTENT	40 member General Chapter President for a 3 yr. term Elected representatives. *No power over one another.	Service unto death *Fanatic relative to Lady Poverty, humility, privation, simplicity, austerity, ascetic, pacifistic Universal care Reject power offers	Share healing action of spirit with parish World tensions *Objective: make people repent Carry nothing Can pursue your own trade	Story: Order founded on Gospel of Jesus X People of GOD Utilize Eucharist as key Sacrament Daily Prayer Retreat annually for *A lot of bread & water	*Catholic (vs Cathari) Hurt the creation Un-pacifistic	Review choice, goal, growth, performance every 3 years. 2 wks annual travel-paid vacation 30 days vacation at 25/50/75 yrs Retirement at age 65 *Work hard or (lastly) beg for self support Bound together by Love.	1-3 yr. promises of commitment up to 9 years. Living the Beatitudes Be flexible and adaptive
TONE	Democratic-Legal Document	*Spiritual gladness and stern		Joyous, Energetic			Patience for final decision Delightful-vows a gift
UNDERLYING PRESUPPOSITIONS	All can participate	The Church is relevant Their is a unique role for a Women's Order Common context for care=scripture Service to the World		Prayer central to sustenance		Time away needed	Time needed for making vow decision The St. Francis simplicity is still required in the world.
SOCIAL CONTRADICTION ADDRESSED		Rich-poor gap in the Church (World not as dangerous as earlier)	Social Needs- Serve needs of those who fall out of structures				Need for education in the Mid West.
ISSUES FOR FRANCIS ORDERS	Guidelines for members *How go from size of 13 to thousands	Demythologizing Christian symbols Lack of comprehensive approach Adapting to changing society *How maintain style & unity	approach *Definition of mission			*Hurt by own mission=poverty	To recreate in this world the joy of the Cross.
ISSUES FOR ORDER: ECUMENICAL	Postpone writing Rule?	Vocational Certainty Till Death Relationship Joyous style *What is common context for our service	--- *How communicate our service to a society which doesn't understand us (because O;E not "traditional-rel.")	What does Prayer look like in contemporary O;E		How enable true discontinuity	What are our vows and rites of passage.
					*The ancient Franciscan Order.		

STUDY/RESEARCH GRID OF THE HOLY RULE OF ST. FRANCIS
(from WARRIORS OF GOD)

	POLITY	STYLE	RELATIONSHIP TO SOCIETY	SYMBOLIC LIFE	DISOBEDIENCE	CORPORATE CARE	TRAINING
OBJECTIVE CONTENT	<ul style="list-style-type: none"> -w/o priors. -all equal -obed. & reverence for papal head -began w loose structure -no threats in rule "motherliness stance" -no supervisory office -elimination of rank -lay community or third order 	<ul style="list-style-type: none"> -thirst for self-abasement. - radical simplicity -radical dedication -poverty-chastity-obedience. -radical humility -fool for God -unprofitable servant -all embracing love -absolute repudiation of all worldly goods -when speak, words should sound like music 	<ul style="list-style-type: none"> -brotherhood of all. -evangelical perfection. -renewal of life -preaching Gospel to every corner of globe. -wanderers thru the land. -being the living sign of the gospel thru teaching, serving, & contemplation -bring peace into host. 	<ul style="list-style-type: none"> -ascetic life is the life required -primary symbol of this is one's own life acted out servilely, where one works in utter poverty at humble tasks. -basic rituals - prayer, fasting, and singing of the canticle, use of short gospel quotes -Penance (primary image) "giving up" 	<ul style="list-style-type: none"> -spirituals who believed in retaining the original poverty concepts were killed off. -the order split in relation to the question of poverty. -pope decided that members could hold property thus did away with the most important element of the order. 	<ul style="list-style-type: none"> - care is the context before which you live not a list of do's or don'ts -the way of perfection is accessible to everyone -begging is the way to life 	<ul style="list-style-type: none"> -there was a great respect for educators but a worry over their leading people astray. -concern for reminders of your relationship to God -Music was taken seriously as close to the divine
TONE	matter of fact	<ul style="list-style-type: none"> -a sense of joyous abandonment -vows are gift. 	Evangelical Fervor	<ul style="list-style-type: none"> -joyous abandonment-vows are a gift -it is a pleasure not a burden 	<ul style="list-style-type: none"> -chaotic -usually the need of intervention from the outside when things got bad. -if you love God, there would be no need of handling disobedience -the abstraction of the rule lent itself to unclarity as to what disob. would be. 	<ul style="list-style-type: none"> -very few do's or don'ts 	-
UNDERLYING PRESUPPOSITIONS	-all persons equal in God's sight	-only one who is dead to the world is finally totally free to love God.	<ul style="list-style-type: none"> -can approach social injustice as Jesus did -Renewal within the church structure. 	-your own life is a living demonstration of faith	<ul style="list-style-type: none"> -life of care, and care for oneself, is found in serving the world not in a monastery 	<ul style="list-style-type: none"> -the Gospel is the foundation of life and Jesus is the primary example -knowledge puffs one up and builds pride 	
SOCIAL CONTRADICTION ADDRESSED	<ul style="list-style-type: none"> -church hierarch rule -class differences (also in church) -where the few reigned/ruled the many 	<ul style="list-style-type: none"> -materialism. -seeking economic security (affluent) 	<ul style="list-style-type: none"> -the extreme complexity and newness opening up in the world, w/out clear models, including the fast rise of the bourgeoisie. 	<ul style="list-style-type: none"> -profound fear people lived in for an unknown future. -church holding on to its past forms and accumulation of property. 	-materialism	-indifference of people, especially so-called Xtians.	intellectual scholasticism and superficiality
ISSUES FOR FRANCISCAN ORDER	-what to do to keep order & direction in unified manner	-how to counter world's secularity.	<ul style="list-style-type: none"> -how to lay the claim on ea. person to participate in the myster of every sit'n -how to deal with the danger of withdrawing from society to develop spirit. 	<ul style="list-style-type: none"> -how to empty self as a living demonstration -how radical should one really have to be in this service to God. 	<ul style="list-style-type: none"> -"revisionist factionalism" in the ranks very early, where attempts were made to adjust the pov. vow; and the Order did not have a structure to deal w/ factionalism. 	<ul style="list-style-type: none"> -struggle with the tension of the need for structure and yet flexible openness 	<ul style="list-style-type: none"> -concern for simple theology--that is, going back to the basics--Jesus' teachings.
ISSUES FOR ORDER ECUMENICAL	<ul style="list-style-type: none"> -role of symbolic leadership which gives focus. -role/symbolic life of the extended order. 	<ul style="list-style-type: none"> -what we mean by poverty, chastity, and obedience in our time. 	-what is the evanellism needed for our time?	<ul style="list-style-type: none"> - what are the appropriate symbols of real demonstration to our world 	<ul style="list-style-type: none"> -when all are equal, who decides when disob. occurs, -what response is nec. for disob. -when is one asked to redecide their decision to be in the Order 	<ul style="list-style-type: none"> -what service to the world actually cares for oneself and for the community. 	the new role of RS-I as our foundational context.

STUDY/RESEARCH GRID:RULE OF ST. BENEDICT

Theme Ref	POLITY	STYLE	RELATION TO SOCIETY	SYMBOLIC LIFE	DISOBEDIENCE	CORPORATE CARE	TRAINING
Chapters	1,2,3,4,7,64,21,55,63,66,31	6,7,8,68,69,62,71,54,61	72,50,51,53	19,20,48,58,59,60,29	23,24,25,26,27,28,30,43,44,45,46,70,29	35,36,37,40,55,32,34,52,41	38,42,48
CONTENT	Rank by time of conversion and of lives and decided by Abbot. Abbot is the key figure and chosen by entire community. Children under strict discipline No pvt property Deans chosen to assist Abbot	Ladder of Humil Ascent Heavenly Exultation B #12 Demo humility S thru body O #11 Speaking with O a few words D #10 Being slow to U smile Y #9 Maintaining L silence only whats directed by God #8 Doing only whats imaging oneself as worthless #6 Content with poverty #5 Confession of evil thoughts #4 Silent patience to harsh obed #3 Submission to superiors #2 Refrain desires #1 Avoid forgetfulness	Never eat outside except for survival. Perform all rituals wherever you are, but try to get home. Treat all guests as Christ, esp. strangers (but not vendors). Control your context constantly; avoid slipping into another context. No conversation with strangers.	Sing harmoniously. Short & pure prayers. Avoid idleness by reading and labor. Novitiate yr is reading the Rule. Parents do not provide gifts to children but may give to abbey. Priests get no special treatment cuz of their theological knowledge	Coming late. Relating to those ex-communicated. Solicitude of Abbot. Can return only twice if leave the Order. Mistakes in Oratory. Other faults.	Serving of all. Detachment from food and drink. Style of care. Tools are corporate, with equal distribution model. Prayerful kitchen duty wkly. Special care of sick, old and young. Only the sick can bathe. 2 meals only; limit the juice. Only fish or chicken.	Always reading at table. No whispering; pass the food. Silence at night. All present at post-Vesper reading. Reader can eat first and later in the kitchen. Only good readers may read aloud. Rec. books incld Lives of the Fathers, Council reports, Psalms.
TONE	Strict, rigid, fear authoritarian	Quiet sternness. Scriptural atmosphere	Very serious, final, clear, specific, definite; no ambiguity	Total detachment.	Authoritative Direct Somber Consolatory	Stern and emphatic	Puritanical suppression of natural inclinations.
UNDERLYING PRESUPPOSITIONS	Follow will-direct'n Fear of punishment Fear of final Judgement Day	Hierarchical worldview: God at top, disciples at bottom, Abbot as liaison.	Monastery is center of all significance in the world. All social interfacing is controllable.	Anyone can join the Order, but let their commitment not be misunderstood. You can't ever leave your commitment.	Constant penance is required because of pride, the #1 demon. Abbot is final authority and must be able to handle his own spirit needs	Commonality of all people before God. Detachment and a serving style critical for salvation. Vs. contradiction in world that only the strong had right to live.	Work of hands is virtuous. Distraction impairs learning. A job for everyone. Idleness is major threat to community. All time assigned.
SOCIAL CONTRADICTION ADDRES'D	Slave owner class system in society, Poor and wealthy class distinctions Accepted all rands Ordered life vs. chaos in society	Cutting over against anarchy and shallowness of the times.	Much vagrancy in the social order, marked by vocational abandonment. Monks care for travelers but guard against contamination or diversion.	People placed a high value on wealth and status	No central authority because of Ostragoth tribal rule of Italy. Collapse of all discipline addressed by monks' discipline and spirituality.	Caste system. (Monks bowed before one another on kitchen duty). No care structures for sick and old in society. Contaminated food/water.	Illiteracy. No central authority
ISSUE FOR BENEDICT ORDER	Maintaining authority Setting up hierarchy for Order	Cutting over against monks' former life style of frivolity.	How interface with society when you cant avoid it and without eroding internal discipline, order and stability.	The individual's interest and the monastery's intent must be the same. The Rule must be followed.	Obedience to vows and being humble.	Demonstrating inclusive care. Personal detachment from all ex God (monks hid goods under their mattresses). Order & peace prime values. How honor?	Tension between idleness and workaholism. Urgency of times required all time to be assigned.
ISSUE FOR O:E	Concern for structure or assigned person who can take posit'n of "final authority" to cut thru ambiguity Operating in dif. paradigm -Rites of Passage-Wisdom-Roles	Remembering our context of why we must live a disciplined life.	How sustain ourselves as collaboration with society increases. How inject workable models and helpful learnings into the struct of society.	What are our guidelines for full participation in the life of the Order?	What is disobedience for us and how do we set limits on ourselves. What relationship take to Order dropouts.	Care of the sick and aging. How serve one another to demonstrate service to the world. Stipends & private \$. What public face show.	Tyranny of the doing pole. Bull session syndrome. Avoidance of the intellectual. Tyranny of the un-engaged & non-partic.

QTR. II
Oct. 1983

HISTORICAL ORDERS RULE RESEARCH

CONTEXT: As the Order considers a restatement of its self understanding, the key concerns and questions in the following arenas need to be addressed.

	FUNDAMENTAL QUESTION	OTHER CONCERNS
POLITY	In a time of participatory polity, how do we build a structure that doesn't overemphasize the democratic & yet maintains our corporate focus & can state direction?	What is the role, relationship, and polity participation of the Extended Order?
STYLE	How do we state a common context that tells us why it is necessary to live a disciplined life?	1) What do we mean by Poverty, Chastity, and Obedience in our time? 2) What are the marks of Poverty, Chastity, and Obedience for the extended Order?
RELATIONSHIP TO SOCIETY	What is the radical sign in society which this Order needs to embody for the next 16 years?	1) What is the evangelism in our time? 2) How do we maintain our context as we interface more & more with the world? 3) How do we communicate our service to a society which doesn't understand us because the Order: Ecumenical is not the trad. relig?
SYMBOLIC LIFE	What are the appropriate symbols (in terms of action & rites) that are a real demonstration to world?	1) What are the O:E Guidelines for full participation in the Order? 2) How do we state the journey & markings in the life of Order members? 3) What does prayer look like in the contemporary O:E? 4) How do we create a meaningful symbolic life for people who come out of different religious traditions?
DIS-OBEDIENCE	What are the guidelines for a disciplined life that would inform us about what disobedience means?	1) What responses are necessary for disobedience? 2) When one is asked to redecide about their decision to be in the Order?
CORPORATE CARE	How to service one another in a way that demonstrates service to the world?	1) What is the relationship to those who leave the Order (ours & theirs)? 2) Structure for Caring for the sick & aging. 3) How do we enable true discontinuity for the sake of reflection and journey? 4) How in the long range we hold the tension between living on stipends & the disparity caused by those living on private income? 5) How we hold the tension between Indiv/Corp 6) How we ensure constant rehearsal of acct. & absol. in our daily lives?
TRAINING	What is the necessary trng. that is required for each step in the journey of every Order member?	1) What is the initial trng required for every person who has decided to be Order? 2) Broaden trng. beyond the intellectual?

The following activities are listed in chronological order, and assume that each builds on the preceding ones to insure comprehensiveness of input and perspective.

- Late
October,
1983
- I. Hold a "History" PSU that has three specific products:
A. A new summary statement of historical context from which all orders and specifically our order have come into being.
B. An indicative restatement of the situation that demanded and demands the existence of an intentional and diciplined community like ours.
(grist for these products is paragraphs 1-8 of The Prolegomena to The Rule)
C. The first draft of a factual history of our body, from the fact of our multiple founders, through the various periods of growth and change, to the present moment.
(grist for this are the various previous previous attempts, together with Justin's pull together during both Global & Continental Council--July, 1983. This draft could be circulated to the globe to catalyze the submission of other versions, to include the various national perspectives from around the world.)
- November
1983
- II. Hold another PSU to take the products of I to a more polished form (2nd Draft of A & B), with the intent of getting a version of the "history" into a publishable form like a tract (6 typed pages maximum, plus covers)
- III. Hold a PSU to take the products of I & II to draft a script for a 15 min. audio/visual on the Order:Ecumenical, as a context tool for new interns, volunteers, potential donors & patrons and any others who wish to understand "who we really are".
- December
1983
- This PSU would produce not only a script, but a draft "shot list" of the 200 slides that would or could illustrate this audio visual tool. These products then would be delivered to a Nexus house taskforce to proceed with professional implementation.
- January
1984
- IV. Hold a PSU to take the products of I, II & III to synthesize a myth type/ story of who we are and what we universally stand before for the use of all in the order. An Image - This product is peotry like the Hunter Warrior card from the Journey to Ixtlan or the brief 10 points of the rule of St. Francis.
- Specific recommendations of how these products could and should be used (individually and corporately) to aid us all in maintaining our operating context.
- March-
June
1984
- V. Hold several PSU's around the world to create a set of Prolegomena's for the Ruld of the Order: Ecumenical. This set would include:
- The original
- A new one written in inclusive language
- New ones using the religious peotry of each religious tradition present in our order.
- VI. Designate a global taskforce to take all the previous work to refine and publish the set of Prolegomena's for our next 16 years. Make the recommendations for how and how often we shall require their structured use on ourselves.

SCENARIOS OF FUTURE RESEARCH TASK

There are several arenas where further work needs to be done before our Global Order can consense on any conclusive or definitive statement regarding our common self-understanding. In this Year of the Global Order Council, we therefore share two specific scenarios for future work, as well as a list of specific considerations which must be addressed before any serious conclusions can be reached in the arena of a written rule.

Suggestions for the content components of a document that would be the "Declaration of Our Order's Self-Understanding:

1. Our history
2. Our task as it relates to society and expresses our relationship to the Unknown, the Earth, to history and social disparity.
3. A universal statement of our mission.
4. The foundation of our operating context (Living out of the Word)
5. Learnings and concerns
 - a. Rites of Passage
 - b. Absolution
 - c. Relationship to society: our face and our offense
 - d. Primary and secondary symbols
 - e. Drama of tension (Individual-Corporate)
 - f. What is the nature of the uniqueness of our order
 - g. Care of the spirit (Corp. & Sol, exercises)
6. Operational Understandings
 - a. Poverty, Chastity, Obedience
 - b. Polity
 - c. Relationships

The following chart provides a screen for the writing of a document that would elaborate on our self-understanding as an Order. This screen might be used as the foundation for a PSU or a series of talking papers that might be produced by a guild at Chicago Nexus or by Houses across the globe during the Year of Order Council.

TOWARDS A STATEMENT OF OUR SELF-UNDERSTANDING AS O:E						
Arenas of Relation- ship	Relationship to Unknown	Inclusive		Particular		Relationship to O:E
		Space	History & Civilizat'n	Structures	Mission	
Self						
Commtty						
Journey						
Contribu- tion						

Washington D.C.
ICA

RELIGIOUS PSU

15 Dec. 1983
QtrII

Strategic Directions
for
Expanding Relations with the Roman Catholic Church in the USA

On 15 December, colleagues who represent various forms and structures within the Roman Catholic Church met with Order:Ecumenical members to begin the process of discerning strategic directions for expanding relations with the Roman Catholic Church in this country, and to define the initial manoeuvres for the next six months, during the Year of Order Council. Participants were: Msgr. Winus Roeten, Convenor; Father Joseph LePauw, C.I.C.M., Washington D.C.; Sr. Elizabeth Kelliher, S.A., New York; Sr. Florence Ashe, R.S.C.J., Washington D.C.; Father Robert Rank, Caracas, Venezuela; Dr. Daniel Martensen, Director, Washington Theological Consortium, Washington D.C.; and Institute of Cultural Affairs (ICA) staff Larry Ward, Washington, D.C., Doris Rettig, Washington, Raymond Spencer, Chicago, Judith Tippet, Chicago.

Discussion was focused on the role of the Order:Ecumenical across the globe, how ICA's methods in participatory planning, Imaginal and Contextual Education, and practical Human Development could be shared more widely with the Church in the U.S. and how the Church might expand its financial support for the work of the ICA with the poorest of the poor, primarily in the developing world. Manoeuvres were created to initiate these directions and are outlined in the following paragraphs.

1. Designing Educational Programs For New Position of Service

The intent of this manoeuvre is to respond to new educational needs of the Church in such arenas as peace, economics and the role of women, relating each to the moral implications in today's world, by providing the methods and courses which raise the question of being an ethical human being in our time and which touches the issue of vocation for laity.

Key Actions include: making available the three-week volunteer training program, designed in Caracas, to Orders with lay mission volunteers such as the Jesuit Volunteers; creating courses or forums which touch on special issues; speaking with Dr. Murphy in New York and others who are concerned with new educational approaches; expand the ICA's U.S. volunteer training program; target key parishes for piloting vocational courses; redesigning the packaging of current ICA courses.

2. Church Leadership Impact

The intent of this manoeuvre is to enable Church leadership to become more aware of the Order:Ecumenical and the program offerings of the ICA as a service to Religious Orders and local parishes and to expand authorization across the Church.

Key Actions include: systematic visitation with colleagues within the Church and with other key leaders such as Cardinal Bernadine in Chicago; Bishop Malone, President of the Bishop's Conference; Archbishop Quinn in San Francisco; Archbishop Roach in Minneapolis; leaders of men's, women's and brother's Orders through the Conference of Major Religious Superiors (contact, Fr. Allen McCoy, past president of CMRS in NYC), the Leadership Conference of Women Religious (contact, Sr. Rita Hoebauer) and Women's Alliance for Theology and Ritual (contact, Mary Hunt, Silver Springs, Md.); Sr. Theresa Cain, past president of LCWR in Washington D.C.; Office of Catholic Education, Msgr. William Baumgartner; Brian Ehler, Office of Justice and Peace; Bishop Flores of San Antonio; Bishops of Oakland and Seattle; Sr. Mary Luke Tobin in Denver; Sr. Marjorie Tuit in New York; Marvin Mottet, Director of the CND.

3. Expanded Collaboration and Cooperation

The intent of this manoeuvre is to share with the broader ecumenical movement what has already been established and accomplished by the Order: Ecumenical and the ICA by entering into dialogue with other ecumenical movements, centers and institutes to share approaches of working with the poor in order to begin to utilize the different emphasis of other Orders and groups.

Key Actions include: establishing contacts with groups such as the Center of Concern in Washington D.C., contacts - Peter Henry and Joe Holland; Theological Consortiums in Boston, Berkley, Chicago, Washington D.C. and Toronto, targeting Washington and Chicago as first priority; Jesuit House in Chicago, contact - David Baumann; in Latin America, Jesuit groups such as Groupe Sociale and Fe'y Algeria; National Catholic Education Conference, contact - Msgr. Baumbaugh; conferences with Religious in every diocese; participate in the National Catholic Conference during Easter Week to share ICA's educational methods; share Third World partnership Program with local parishes.

4. Extensive Use of Planning Process (LENS and Consults)

The intent of this manoeuvre is to demonstrate and expand the opportunities to use the various planning methods to serve a broader constituency across the Church.

Key Actions include: recontacting dioceses where we have worked such as Youngstown, Ohio; targeting six new parishes to demonstrate these methods; document and provide case studies from past activities such as in St. Baptist Parish in La., Franciscan Sisters LENS, etc.; hold a Religious Orders Consult using the "Religious of the 21st Century, Emerging Paradigm in Religious Life" construct developed in Rome; creating new distribution pieces describing our work and focussing on the Church and Orders; discerning which orders are in the process of planning for Chapter Councils and who may be able to use the LENS methods; contact new dioceses who need tools for planning such as Arlington, Va. - Bishop Keeting, Victoria, Texas - Charles Granon, Les Cruze, N.Mex. - Ricardo Rimerio.

5. International Exposition of Rural Development (IERD) Funding

The intent of this manoeuvre is to help raise delegate fees for Third World participants to the IERD Plenary event in New Delhi, India in February, 1984 and funds to enable the launch of Phase III, the expansion of local development projects. Because of the devaluation of the dollar, many projects chosen to represent successful local development from Latin America are unable to raise the necessary travel and expense costs, and the need is to provide \$35,000 from the U.S.

Key Actions include: submitting a proposal to the Campaign for Human Development for Phase III expansion in the U.S. by March, 1984; approach contacts where previous help has been given such as Bishop Flores in San Antonio, Society of Religious of Sacred Heart, the National Conference of Catholic Bishops to try to raise the necessary delegate fees; the Meyers Foundation.

6. New Media Tools

The intent of this manoeuvre is to reveal that at the heart of Human Development Projects across the globe is a Religious Order, the Order:Ecumenical, as a way of showing what an ecumenical Order is doing to care for this world and the poorest of the poor and to demonstrate that there are many lay as well as clergy willing to serve in this way. It would also provide a new emphasis of work of lay people in the Church.

Key Actions include: creation of an additional segment to existing videos about the Order:Ecumenical; creation of a good slide presentation new printed materials such as an "Innocent Suffering Brochure"; a complete portfolio on the work of the Order:Ecumenical and the services that can be provided to serve the Church; a printed piece describing the Order:Ecumenical's work with other Religious Orders around the globe.

It is intended that these manoeuvres will be initiated in January, 1984 by the participants of the PSU, and others, across the U.S. Further contacts and actions will be coordinated through the ICA staff in Washington D.C and Chicago.

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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
Ogdertaf 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 Faller
Sacred Congregation of Catholic Education
William Cardinal Baum
Secretariat for Christian Unity
Monsignor Stewart
Secretariat for Non-Christians
Archbishop Jadot

THE EVOLUTION OF RELIGIOUS LIFE

FIRST DRAFT - NOT FOR PUBLICATION

Resource: Cada et al, SHAPING THE COMING AGE OF RELIGIOUS LIFE, Seabury, 1978

The Motif		THE AGE OF THE DESERT	THE AGE OF MONASTICISM	THE AGE OF THE MENDICANT ORDERS	THE AGE OF THE APOSTOLIC ORDERS	THE AGE OF THE TEACHING CONGREGATIONS	THE AGE TO COME	
The Characteristics		- Solitary -	- Corporate -	- Detached -	- Engaged -	- Institutional -	- Human -	
Historical Turns		Stn. Period Alaric Sacks Rome	Arabs Conquer Egypt Reforms Crusades	Black Plague Columbian	Reformation	French rev Vol Rev 1789	Soviet Revolutions	
SOCIETY	SOCIETY	Fall of Rome	Spread of Feudalism	Urbanization Began	Age of Enlightenment Secular, Rational, Humanistic	Ignorant Urban & Foreign Masses	Paradigmatic Crises	
	CHURCH	Church Established	Diocesan Bishop Centered	Doctrinal and Dogmatic	Rationaly Undermined	Loss of all Political Power	Perpetuating Ethical Questions	
	RELIGIOUS	Social Isolation	Austere Asceticism	Rurally Isolated Clerical and Celibates	Lax and Decadent Self-Serving	Orders Passed Out of Existence	Corporate Ineffectivity	
MISSION IN SOCIETY	MISSION IN SOCIETY	Cure, Comfort Reconcile	Build Communities of Holy Life and Work	Witness and Care for Urban Poor	Intellectual Elite Teachers	Building Social Institutions	Practical Community Catalysts	
	WITNESS TO CHURCH	Fight Satan in the Desert	Simple, charitable, hardworking Holy Life is possible for all	Begging for Support receiving Mobility	Convent Reformers Forces	Christianizing Through Structures	Structuring Ecumenical Corporate Social	
	PRESENCE OF THE RELIGIOUS	Holy Ascetic	Harmony of Spirituality and Service	Teachers and Preachers	Individual Holiness	Devout Teacher	Social Pioneer	
LIFE STYLE	LIFE STYLE	Solitary or in Community	Life in Communities under Holy Abbots	Cultivating Intellectual Life	Decline of emphasis on celibacy and chastity	Rise of Lay Service Orders	Missional Teams	
	RULES OR DISCIPLINE	Stoic Apathy	Benedictine rule established and adopted by all orders	Gospel Poverty and Detachment from Wealth	de-emphasis on religious vows -	Life in Community Humility & Simplicity	Pluriform Community	
	SUSTENANCE	Collection from the Church	support by the church and own agricultural wealth	Begging for Alms	Reversed Support of the Church	Self-Support Ventures	Innovative Self- Support Systems	
Principle Orders and Figures		Anthony of Desert Pachomius & Mary Eugenius & Cassian Martin of Tours Basil - Augustine Bridget of Kildare	Benedict founds Monte Cassino Columban - brilliant learned Irish Cluny leads Reforms Bernard & Cistercians Templars & Military	Franciscans Dominicans	Jesuits Ursulines	600 New Communities Funded Old Orders Adapt New Modes		
The Years		300 350 400 450 500 550 600 650 700 750 800 850 900 950 1000 1050 1100 1150 1200 1250 1300 1350 1400 1450 1500 1550 1600 1650 1700 1750 1800 1850 1900 1950 2000						

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