

QUESTION 1: What is the vulnerability that is knocking at our door?

1. Deep contemplative stance allows a more effective prophetic witness producing greater interdependence on one another.
2. Council speaks of circular model but members not experiencing that from Council. Are we making our living decisions based on personal comfort?
3. Are we/I stuck in our comfort zone—settled, stable?
4. Are we willing to go forward with a choice to be vulnerable? MOTIVE: For the sake of the mission of speaking out against the abuses of power....the _____women....children
5. To identify how vulnerable we are willing to become with those who are poor by taking public stands, amplifying our voice through demonstrations, billboardings, expressing the morality of issues.
6. How can we actively be involved in helping to create a future we can't see? What new tools/skills do we need to prepare ourselves for addressing this/our/God's future?
7. Our vulnerability is in coming to know one another and respecting who we come to know—without judgement.
8. We recognize the daily challenge to find Jesus: We find Jesus and we are enriched by others who see Jesus. We are called to share that gift. God has given us so much—how do we share?
9. Challenge to be prophetic witnesses. The political landscape such as—lies, immorality, lack of compassion, hatefulness is demanding our response.
10. Are we so stuck in our own well-worn paths that we don't hear the cry of the poor or the very human needs of each other?
11. The rise of vulnerability is speaking the truth to power in these areas: national, political, church, healthcare issues, community issues.
12. Exploring/acting on sharing our space wherever we live.
13. Because we have become so comfortable, we have the chance of losing sight of the mission, so we need to break through our comfort zone in order to keep the fire for the mission alive.
14. The fear of the uncertain and the risk of not knowing.
15. Might the vulnerability knocking at our door be an invitation to risk being more open with one another, which might lead to increased interdependence and fewer self-defeating (Nancy called them "suicidal") behaviors?
16. We are challenged by living in our middle class life how to be a prophetic witness.
17. Are we living in a meaningful way? How do we go deeper with thick speech?
18. Have we/I become such products of our society that it interferes with witnessing to the mission?
19. Our vulnerability is uncertainty of the future and the way forward. However, in the face of uncertainty, do not be afraid, trust in God's present signs pointing to the way to go, recognize the need for interdependence on the way.
20. Fresh understanding. We are in a CRISIS. This demands immediate action. Challenge is calling us to change. Individually come forth, communally come forth, i.e., presence, availability.
21. The vulnerability (not a negative) can also be viewed as opportunity knocking on our door. Are we willing to open to it? To be present to it?
22. We must allow ourselves to become more vulnerable and to respect and trust vulnerability of one another, so we can more fully be Jesus to each other, those we serve, and the world.

QUESTION 2: What needs to be our guiding force when we consider deepening our relationships and maximizing our collaborations?

1. We're driven by our mission with an eye and awareness always on the present critical needs.
2. The guiding force is deepening the fire of our mission to have the courage to take the risk to collaborate more with: associates, especially churches, political groups, Vincentian Family, Charity Federation, etc.
3. The gospel values are the guiding forces as we evaluate the positive or negative impact of media and technology on our lives and actions.
4. Desire "thick" communications. Signs of the time—needs. Serving the poor and vulnerable. Willingness to be open and engage. Not so much doing—a lot of being.
5. Our guiding force is the radical Jesus. We need to be jolted out of our set patterns of relating to actively support each other for the sake of mission.
6. We desire to be in conversation, collaboration, and relationship with those who think as we do and those who may not. The mission and charism need to be our guiding force as we collaborate in new groups* that are interfaith, political, economic advocating for justice issues. (*LCWR, Vincentian presumed).
7. Ask this question for every decision that is made: How will this affect people living in poverty? Deepen our relationship with Associates and volunteers to be more integrated in our planning for the future.
8. "Don't ever fight to preserve an institution even if it is our own." Instead, "Proclaim the name of Jesus." Bernard Haring
9. Awareness and openness—with love that motivates us to respond.
10. What if we could be more open to the possibility of ad hoc/temporary relationships/structures of collaboration that would allow for a particular expression of the mission and then evolve (or disband) when no longer needed?
11. Guiding principle with any group is to participate in the prophetic mission of Jesus; intersect with diversity and be transformative for us as well as those we collaborate with.
12. Maximize our collaboration with deeper communication on many levels.
13. Our guiding force is the call of Jesus to show honesty and integrity in love and care to help us deepen our relationship and collaboration within our local community and associates. This will help us be more aware of and attentive to the needs of our world.
14. In terms of collaboration with whoever—including network/the Federation/small SCL techies on social network to bring our "power" to bear on U.S. Congress and state houses. Explore how MH employees might take advantage of USM classes.
15. Ready? More than Ready!!! We need others to stand strong. God's our guiding force. If we truly let God lead, we will be brought into places we need to be for collaborating. We can do this thru praying, contemplating, listening, following truly in love.
16. Our guiding force must be in response to the powerless by deepening our relationships with them and by supporting and collaborating with local, national, and international groups and agencies for policy and systemic changes.
17. This SCL circle focused on the guiding force(s) Divine Providence, Mission of Jesus, Vincentian Charism, Holy Spirit. Mary our Sister and first disciple urges us to develop mutual relationships, to delight in the witness of our Sisters, to collaborate with diverse individuals in our ongoing daily ministries.

QUESTION 2 (continued): What needs to be our guiding force when we consider deepening our relationships and maximizing our collaborations?

18. We affirm the grounding of our mission as the guiding force that propels us into diverse relationships that lead us to the many needs of our day to be dealt with on many levels of collaboration.
19. Our mission to serve those with critical needs. Compassion for others like us in our vulnerability in our midst. We need to be politically savvy in our collaboration. What can be built on?
20. The need to continue to deepen our knowledge of one another—and receive external information and internalize it, individually and as a group.
21. Gospel, Pope Francis, Vincentian Charism.
22. Our guiding force is to be gospel deepening our relationships and live more interculturally stretching ourselves into greater and deeper collaboration.
23. In our vulnerability, we recognize and accept that we cannot do it all so as collaboration in the mission of Jesus, we are called to affirm, encourage, support the good work of others being done around us—that is Vincentian in spirit and mission and charism. Collaboration and relationships.

QUESTION 3: In the light of mission, what if we intently and honestly looked for the indicators that will tell us when it is the right time to let go?

1. Need information before any discernment. Involve stakeholders. Consider creative options to continue mission. Take care for people involved.
2. On a continuum of repurposing to relinquishing our resources, consider the needs of other women religious, family members, or the poor without resources.
3. It would cause us to make decisions based on: 1) whether mission is being served, 2) whether our presence is needed, 3) whether space is wasted. Look to other usages or selling.
4. Rather than let go—let's expend what we have—for instance, use MH rooms low income first generation USM students immersing them in Vincentian charism.
5. Make an action plan with dates NOW with wider indicators. Aging and health care of Sisters. Concern that our younger sisters are not left with all decisions. Using our buildings for those who need housing, e.g., other elders, trafficked folks, etc. Clarify about sponsored works, openness to possible new sponsored works.
6. Looking at indicators. One is the lessening of people able to take on leadership roles in community and also in numbers to staff our sponsored ministries.
7. Is someone else doing this now? How is the sponsored work being used? How does this fit our mission now? Evaluation—ongoing of utilization of resources. We don't let go of everything at once.
8. We need to have a detailed plan that will provide information to help us make critical decisions about these indicators. These plans should involve Canon lawyers, ethicists, consideration of morality, projected impact on the poor, our current employees, actuarials.
9. If we are duplicating ministries or services that could be an indicator. If property is needed to help further our mission. Ditto Table 16.
10. What are the foundational indicators we need to tell us what is the right time to let go, i.e., changing demographics, identify what need is being met as we let go, insure that all is promoting the mission.
11. Sponsored works: sustainability (with new sponsored works including a timetable for length of sponsorship. Utilization (under-utilization) of community property. Demographics.
12. What if? We would be faithful to our mission. So LET'S DO IT!!!
13. We've made decisions historically by diminishment. Now we are called to be determiners of the decisions.
14. If we do what the questions ask, we would have the transparency and ownership of the decisions to be made.
15. If we intently look at indicators, we would have to study issues regarding sponsored works—can the charism continue and can they financially survive? MH—look to future regarding usage. Houses—look at occupancy.
16. Sisters' needs and demographics. Need for repurposing institution. Financial resources. If other communities/outside our own has needs, we might let go to attend those needs. Outside forces—environment, weather. Health care financing.
17. To what degree might indicators in addition to financial consideration influence our decision making regarding the right time to let go.
18. Understandings that were apparent to us were: 1) Continue to support our current sponsored works, 2) continued care and support of our Sisters as they advance in age, 3) share our resources with other religious communities, especially those in need of assistance for the care of their elderly.

QUESTION 3 (continued): In the light of mission, what if we intently and honestly looked for the indicators that will tell us when it is the right time to let go?

19. We need thick conversations and structured dialogue about the resources of the campus for the sake of mission.
20. What are the indicators? The needs (homelessness, poverty, etc.) call for response (use of our resources). Communal decision: Are we willing to let go and take action. Do we wish to continue our sponsored works? For how long? How many of us in this room will be in 4 years? This is the critical time.
21. Is the essential service of the sponsored work reflecting the Vincentian Charism? When Sisters and Associates are no longer employees or serving on Boards.
22. We affirm the need to evaluate the indicators that will direct our decision making processes regarding our sponsored works and properties we own, to further our mission and ministry and our awareness of new services as they come to our attention.

QUESTION 4: What is the significance of this turning point as we look deeply at who we are called to be?

1. We focused on vocations. It seems that at this time we should not accept candidates. Perhaps down the road when the community is small it might be possible or we become more involved with different cultures. Get out with the people.
2. How can we live more authentically and deeply in community so that we are a continual welcoming presence? To each other and to all who come to our door?
3. We believe it is time to look at these indicators and following both personal and communal discernment ACT—and do this lovingly and hand in hand.
4. It is time to honestly assess whether we are ready, willing and able to receive and support new members. Insight: Consider welcoming candidates over 40. (Ask key "invested" people to invite). Concentrate on 12-24 months. Regardless of age we need to be open and willing to change, be holy, transparent and do what we can. Can we do an honest, confidential survey (chat) with objective facilitator, 1:1 asking our desire to continue receiving vocations?
5. Accept women who are in their 30's and 40's who may be "re-connecting" with the Church. Possibly looking at different kinds of membership, i.e., temporary vows.
6. Look at "intentional" community.
7. First: Recognize the importance of knowing the essence of who we are as SCLs and in community. Second: Be open to new expressions of that essence with new members and new forms of membership.
8. Openness to new models of religious commitment and community living in collaboration with others.
9. The significant aspects of this turning point are: The role of women in the Church society—secular attitudes broader image of spirituality, community living and service, e.g., integrating different traditions male-female interconnection. Develop federation formation.
10. Significance for the Community to continue we must 1) Consider different forms of membership (i.e., temporary or volunteers for specified periods) 2) re-evaluate Associate Program so members would be more integrated into our life and work.
11. Community: We must come to a way of defining community that is not synonymous with communal living. Vocations: How we conceptualize formations is not in concert with the reality of those who are prospective candidates.
12. The significance of this turning point is facing a decision on vocations: --short term commitments, - -sending new people into direct work with the poor right away, --develop one on one relationships with young women to invite them to a new way always with our charism in mind.
13. We see the significance of this turning point, as an invitation to open ourselves not so much to "vocations" as such but to all who embrace shared Gospel Values: spirituality, community, and service.
14. Do we need to cultivate a broader vision of community as people who live the mission? Perhaps we need to think of different model to attract people to discipleship...long term, short term? The model lived in South Sudan was a different, exciting model.
15. Our crisis is not numbers—that is a capitalistic measure. Our crisis is if we become or are complacent in living the radical gospel of Jesus.
16. Questions: Do we change us so that others feel called to us? Do we accept that young people don't feel called to us and that's okay? Do we need to get beyond thinking not only culture or color but to thinking more broadly or creatively?

QUESTION 4 (continued): What is the significance of this turning point as we look deeply at who we are called to be?

17. A turning point means we have new opportunity to make a commitment to community. The significance of a turning point means a new commitment to use our personal resources to empower us for the mission. This in itself would draw us together and help create "community."
18. Become aware of our (SCL) commonalities—making that the starting point of "deeper conversations."
19. Young people come from diverse backgrounds which challenges our ability to adapt ourselves to their concerns and ideals. Having an openness to this is our challenge and our opportunity.
20. We cannot maintain the status quo—we are called to be open, welcoming, and inclusive. The question for interested women could be do you have the charism and do you want to follow Christ with us?
21. Wrong question—instead, Should we be inviting others? No "peers"—age gap. The "current world" as Nancy described. What do our "Young Sisters 35 thru 65 think?
22. We need to broaden our invitation to share our charism and mission to include those with a common desire for collaboration, spirituality and service to the poor.
23. To what are we inviting women? The quality of our community life will enliven (or not) our living out of the mission. Whether or not people choose to join us, we are called to be both mystics and prophets. And that will be appealing!
24. This is a time for us to invite conversations and experiences for those interested in community, spirituality, service to the poor, so they can connect to our mission. Shared ministries—values and we with their interest groups and concerns.
25. Our abundant resources allow us to make choices that the poor do not have...e.g., housing.

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Responses to "We strongly urge us as SCLs to....."

Table 7

1. Pursue additional alternative usage of our "home" space
2. Encourage a deeper knowing of each other
3. Seek new sponsorships
4. Seek further information on sponsorship and outreach programs
5. To understand the essence of community before inviting others
6. Awareness of God's presence
7. The mission of Jesus to be our guide
8. Re-energize our commitment to community
9. To maximize our resources for the needs of the poor
10. Begin planning regarding sponsored works and resources
11. Face our resistances and work through them
12. To be open to what vocation might mean in the future

Table ?

1. Stay engaged in the process
2. To remember our Mission to the poor and vulnerable
3. Continue to care for our aged and infirm Sisters
4. Strengthen awareness and openness to relationships and collaboration
5. Leave our comfort zone for the sake of Mission

Table 6

1. Strongly move forward now
2. Develop/flesh out our plan in support of our four interest groups
3. Identify collaborative groups beyond those already identified
4. Continue THICK conversations, e.g. N. Schreck talk (God and others)
5. Become aware of diverse cultures
6. Inviting others (employees, "nones", ministry partners, married couples, for prayer, conversation, ministry)
7. Include input from those we serve/work with (inclusion, equality, mutuality)

Table ?

1. Be more informed on Chinese, Hindi & Arabic cultures (in general)
2. Fall apart noisily and move ahead
3. Carry on and continue "thick" conversations.
4. Embrace technology to advance our mission
5. Pilot "Nuns & Nones" conversations
6. Are we willing as individuals to journey with candidates?

Table ?

1. Be open, welcoming, inclusive for greater "mutuality"
2. Use the circular form of governance to make decisions
3. Redefine life-giving community for the sake of mission
4. Let's get going on how we're going to use our resources
5. Begin asking the questions that will lead us to action!

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Responses to "We strongly urge us as SCLs to....."

Table ?

1. Create a space where something new can emerge
2. To begin a plan for relevant use of property and assets
3. To challenge us to move out of comfort zones
4. To let go when the time is right
5. Begin to take action on issues discussed in Leaven Groups and Assembly/Interest Groups
6. Think big with global outreach

Table ?

1. Sacrifice our time and energy to engage in community endeavors
2. Use outside facilitator to confidentially interview sisters regarding vocations (should we continue inviting or not)
3. Begin immediate planning concerning our sponsored works and resources
4. Collaborate with other organizations at many levels
5. Discern why we are resisting participating

Table?

1. Deepen our relationships with one another
2. Study, discern, act upon use of resources
3. Discern if we are open to new members
4. Examine other forms of membership/initial formation
5. Listen and learn/collaborate with diverse people
6. Continue preparation and prayer prior to meeting/listening

Table 5

1. Look at our lifestyle
2. Move slowly with considerable discussion/discernment
3. Keep contemplative dialogue process
4. Examine urgency among critical needs
5. "Letting go" through ritual
6. Mystics and prophets
7. Maintain urgency and energy of this gathering
8. Live the gospel a lá Jesús

Table?

1. Be willing to change as the Spirit leads us
2. Be willing to look at "suicidal" behaviors, and challenge each other
3. Be willing to explore different models of community life
4. Be willing to be an active part of the conversation
5. To face our resistances and work through them
6. To enter into processes of community/communal discernment
7. Committing ourselves to keeping informed-Catholic press-National and International scene

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Responses to "We strongly urge us as SCLs to....."

Table?

1. Create a space where something new can emerge
2. Sit with the dark and stretch our soul
3. Embrace who we are – be OK with that
4. Leave our comfort zone
5. Effective use of technology
6. Continue to awaken our call to be mystics/prophets
7. Adapt formation/vocation to changing reality of religious life

Table?

1. Use thick speech regularly
2. Build on momentum and energy of this gathering
3. Honor creative possibilities urged by Spirit
4. Resist urge to grab flashlight (and love the darkness) *just examine?
5. Examine our lifestyle
6. Intentionally seek collaboration

Table?

1. Explore the essence of SCL community
2. Awareness and openness drawing us into new relationships
3. Shed the shackles of complacency
4. Trust God
5. Prepare now for skills needed for 2040.
6. Explore different ways of sponsoring/adopting ministries
7. To be brave, see crisis as opportunity

Table?

1. To see this as a time of growth, not crisis
2. To broaden our concept of future vocations and formation
3. To prepare the skills needed for 2040
4. Speak truth to power – national, political, church, community

Table?

1. Be willing to be brave
2. Continue to discuss these ideas; don't let them drop
3. Listen intently to the urgings of the Spirit
4. Be aware of the needs of our time.
5. Keep informed to kindle the fire
6. Pursue additional uses of our property/buildings
7. Be conversant in cyberspace
8. Flesh out plans for Interest Groups

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Responses to "We strongly urge us as SCLs to....."

Table?

1. Remain vulnerable during this evolving time
2. Explore collaboration to meet the critical needs
3. Deepen our consciousness of our interdependence with others and Earth

Table 14 (Round #2)

1. Continue to live the Gospels and proclaim the name of Jesus
2. Openness to new models for sharing our mission
3. Promote thick and deep conversations with God and others

Table ?

1. Engage in "thick conversations"
2. Continue our commitment to Gospel Values
3. To trust being in "liminal" space
4. Open to possibilities
5. To continue our commitment to the Poor and Vulnerable

1. Use circular governance model to grapple with issues
2. Not run ahead of providence
3. Be open, welcoming and inclusive

Table?

1. Create opportunities for "thick speech"
2. Embrace the radical gospel of Jesus...even if it makes us nuisances
3. Be the prophet. Be the mystic
4. Be honest about our suicidal behaviors
5. Be willing to be part of the conversation
6. Be willing to take action—

Table?

1. To allow ourselves to make ourselves vulnerable to the new and emerging possibilities
2. To continue "thick conversations" about emergent possibilities and the concerns of our interest group
3. To become conversant in the new technological cyber-universe
4. To continue to acknowledge that we are ready to open doors to change
5. To collaborate with all who share our mission
6. To trust the work of the Spirit

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Responses to "We strongly urge us as SCLs to....."

Table?

1. Continue "thick" conversations *
2. Study and process Nancy Schreck's presentation *
3. To leave our comfort zone in order to not lose sight of our core mission*
4. Not separate critical needs' interest groups from future meetings*

*Affirm

*Use Nancy Schreck's presentation as a lens to study issues

* Integrate critical needs' interest groups

*Have conversations about membership

Table?

1. Speak the truth to power, i.e., national, political, church, community, etc.
2. Collaborate with any group to participate in the prophetic missions of Jesus (LK4:16)
3. Look at the foundational steps we need to take in looking at our resources (don't hurry)
4. Keep focused on the "big" picture
5. Encourage "thick" conversations
6. Value our mission over our own comfort zones
7. Inviting Mysticism and Prophecy as we embrace our liminal space

Table?

1. Have "thick" conversations with one another
2. Value our mission over our comfort *
3. Share our "space" with those in need
4. Be inviting
5. Develop "formation" for future members and Nones

*Second group affirmed only underlined words