

CRC AGM – Session 2

MISSION – INCULTURATION OF FAITH

Mission

- We are in a permanent state of mission.
- There are no retired missionaries, but retired people who are still missionaries.
- Consecrated life in Canada will continue as long as it is missionary.
- "To be permanent missionaries" by going out to meet the world in its reality from our charism [...]
- Under the guidance of the Spirit, consecrated life, through its consecrated members, enters into a prophetic, permanent and dynamic mission.
- The love of God and the cries of the poor call us to a permanent missionary stance.
- We are called to live the mission, to the end, to be that prophetic voice in today's world.

Remaining prophetic

- At the heart of today's world, it is important to seek and deepen the prophetism of consecrated life and of our charisms to bring forth creative forces that, far from keeping us in the survival of our institutions, make us come out of ourselves to bring forth the abundant life that emerges from the grace of God and makes us missionary.
- Because of our focus on mission and way of life we bring a presence to people. We still have something valuable to offer the world no matter what age or stage we are in our lives as religious. Our prayer for the world, good thoughts are just as valuable as an active ministry. What is our call and how do we speak up as members of CRC? What is the world going to look like after the Pandemic? There must be something that religious in Canada will be called to in light of the Pandemic. How can we religious in Canada work together in all that be it for creation, for the Earth, climate, poor and forgotten?
- We remain convinced that we still have lots to contribute to our world: experience, wisdom, kindness, a listening ear, presence, collaboration and hope. God is still calling us to mission today.
- The three elements that emerged in our conversation speak to how we religious can respond to the signs of the times, of which we might already be aware (e.g., climate

crisis/emergency, polarization, racism/white privilege/discrimination), by being signs for the times.

- Being the voice of the voiceless.
- To develop the direction taken by the General Assembly of May 2018 to speak out more in support and defense of the voiceless.
- Rooted in Christ who is our hope, on the journey forward let us use our collective voice to address issues that speak with and for the periphery.
- We are called to be hope to all we encounter on the periphery in our households and beyond. Periphery is a place which holds rich potential for personal and collective response.
- As a prophet, consecrated life hears the cry of a world hungry for fraternity, especially where life is threatened and scorned, where humanity is wounded, where humanity is divided. The Spirit seems to be showing us the road to follow to bring forth the joy and beauty of living together where the pitfalls could put us off. This is the horizontal aspect of the transcendence of our search.
- Renew the prophetic role of consecrated life adapted to the realities of this world, after having confronted the different charisms of our communities.

Inculturation of the faith

- To rediscover the beauty of our charism: to become more imbued with it by going back to our origins in order to adapt it to today's world in fidelity to our founders.
- We are called to be a visible presence in the field in order to promote the inculturation of faith, aware that God speaks to us through the weak and suffering.
- The inculturation of faith calls us to be attentive to the lives of our brothers and sisters in order to discover the seeds of the Word already present.
- To live the present with passion, that is to say to rub shoulders with the realities of the men and women of our time. We note, moreover, that our institutions are deeply missionary at heart.
- [...] We will be able to initiate a process of inculturation of evangelization, theologically, culturally and religiously.
- [...] We will actively participate in the inculturation of faith by not so much seeking what to do for the world, but seeking what God wants to do for the world.

- To be witnesses of the universality of the faith.
- Missionaries at the heart of reality, the challenge of interculturality: The charisms of congregations bear fruit in the present, concrete reality of this world and this time. This is an inescapable fact. Interculturality is part of this reality and calls for listening, respect for diversity, the ability to recognize “the seeds of the Word in the cultures present” and to speak out for justice and fraternity. “Every cultural identity is a flesh in which the Word of God reveals the face of the Father. »
- By inculturating ourselves, by being with people, by responding to the current needs of society, by showing the face of God at the heart of our world, in order to renew and recreate the connection between Consecrated Life and our contemporaries.
- As we continue God's mission, encountering our society and through our witness call society to grow in acceptance and appreciation of differences (generational, cultural, ethnic, languages, etc..). As we all accept our interdependence, we care for each other and for creation.

ENCOUNTER

At the core of religious life

- We are women and men of encounter.
- The call to be men and women of encounter. In our group, we kept repeating words as social friendship, encounter, togetherness, pluriform harmony. Encounter with God, with each other, with our brothers and sisters. Fratelli Tutti calls us in this direction. It is a call to INTER: interdependence, intergeneration, interculturality, etc., and a call to keep our focus on mission.
- We are definitely called to return to the basic principles of religious life and to develop the “culture of encounter”:
 - o with God first – to renew and return to the sources of the first love that set us on the way in the following of Jesus Christ.
 - o with the community and with the other – to become “experts in communion” who constantly call us to welcome difference. Unity in diversity!
Being mission-oriented communities strengthens the fellowship.
- We must continue building relationships with self, others, as well as God while remembering that our prayer life and relationship with the Lord is foundational.
- As terrifying and challenging as it is to be completely open in our encounter with the Divine, this place of encounter is where the Spirit is calling us to transformation.

- Our lives are about relationships and through our encounters with God we can be forces of transformation in ourselves into witnesses of kindness, and hope for our world.
- Although we frequently speak of missionary activity in outward terms, it also involves an integral inward movement. We need to understand more the importance of our communities as mission, comprised of different voices and experiences.
- Our country is already a welcoming land for people from all kinds of cultures. In this context, Christ calls different people from different cultures to the consecrated life; our community life thus becomes a school of formation for unity in diversity, as a counterweight to the dominant culture of our consumer society that promotes more uniformity and "throw it away after use.
- For consecrated life in Canada, we discern several calls of the Spirit in inter mode; our living together is a sign of intergenerational and intercultural encounters.
- From the mysticism of living together, to be a prophetic sign in evangelization by being artisans of the encounter.
- Culture of encounter: at the heart of our religious life, witnessing together through fraternity, experiencing and transmitting the mysticism of living together, cultivating listening, openness "to the daily chaos of grace. To intergenerational dialogue; to promote unity in diversity, communion, respect for persons and cultures.
- To continue the prophetic witness of fraternal life in community. This fraternity becomes mission by overflowing when lived in all its beauty and joy. This fraternity is a call to attention to those who are close as well as those who are far away, a call to a universal fraternity. The fact that in our communities interculturality and intergenerationality are lived is also a prophetic witness for our world in openness to difference, mutual help.
- Since consecrated life was born of an encounter, let us dare the culture of encounter in order to live our mission as prophets here in Canada. Encounter with the Lord, with oneself, with the other. Prophet through our community and fraternal life; prophet through the transmission of our values; prophet through our relationships with society; prophet through our interventions in social dialogue.
- Promote the culture of encounter. To get out of ourselves, to be close to the other, who is different, to open ourselves to the unexpected, to welcome their gifts.
- [...] building a culture of encounter through its witness of living and walking together, animated by the Gospel values of dialogue, respect and openness to others in their differences.

Building a truly inclusive society/world

- To go back to essentials, being artisans of the "encounter": with God, with each other, with others, in order to build a new, more just society, a society where the other is considered as a sister, as a brother.
- The universal "fraternity" that allows us to be artisans of the culture of encounter by creating bonds, living social friendship. Fraternal community life that is prophetic because it promotes unity in difference, inclusion in spite of diversity, intergenerational and intercultural. This is a prophetic witness.
- Living an intentional universal fraternity, daring to become more and more men and women of the encounter. As religious men and women, we have chosen and we want to choose the other as a friend, a brother, a sister. We hear the call to continue to build bridges, to go to the encounter, to decompartmentalize our way of being religious in Canada, to build unity in diversity. Partnerships across communities and with unexpected allies outside the religious world are full of gospel promise for living the future in a concrete way. In this way, we open ourselves to the creative force that springs from the confrontation of our charisms with the signs of the times and with grace.
- By becoming artisans of encounter, dialogue, universal fraternity and social friendship, we will be creators of unity in our divided world.
- Universal fraternity/culture of encounter and dialogue
- Some of the essentials: to be artisans of a culture of encounter in the respect of diversity (cultural, religious) and to contribute to a society where everyone has equal rights (migrants); to transmit the call to universal fraternity.
- The encounter is at the heart of the universal fraternity to which we bear witness despite our frailties. For fraternity to be possible, it requires dialogue and listening to the difference of the other. The true encounter leads us to leave the beaten track and invites us to think and reflect differently.
- [...] to develop the culture of encounter through kindness, social dialogue, the ability to confront our different points of view in mutual respect, without judging, listening, opportunities for conversion.
- Fraternity is a place of mission.
- To be people of encounter: Called to be women and men of encounter in order to realize the new dream of humanity: to live together as brothers and sisters. Religious life is prophetic through fraternal life. Called to live a universal fraternity.

An all-encompassing communion

- Communion with ALL.
- The culture of encounter includes the whole of creation, alive with God's presence. We are urged to give voice to the water, soil, air as we speak and act for the care of our common home.
- ENCOUNTER: Encountering all creation, including non-human aspects, in a profound way acknowledges our relationship/ kinship with creation and allows us to come face to face with reality, including the reality of those at the periphery and those different from us.
- To be artisans of the culture of encounter. To meet God, the other (whoever he may be), Creation; to see the other as a "planet to be discovered" with all the wonder and respect that this implies. There is an "already there" that we are called to continue to develop. This presupposes dialogue and openness.

Oneness in Christ

- Consecrated life is called today to make Jesus' dream visible and concrete: May they be One so that the world may believe that love is possible!
- We are richly motivated and inspired by what we learn from other religions and religious. We are brothers and sisters together which gives us a sense of Oneness.
- Growing awareness of a common humanity: these times have brought out a communion, individually, with one another and globally.

PROCESSES: FOCUS ON BEING, LISTENING, DISCERNMENT, DIALOGUE

Focus on being

- Keeping a balance between "doing" and "being. The trap is to "do" too much to the detriment of our spiritual life, which can atrophy or become stagnant, of the joy that slowly drains away, and of the enchantment of consecrated life that slowly disappears. Even if "being" takes precedence over "having" or "doing", "being" does not mean doing nothing, but acting with an added value, such as the quality of presence, the quality of attention to the other, the quality of listening... The two go together and that is what we are called to do.

Listening

- We will have to mourn the alliances that we would have dreamed of within our Church. For all that, we hear the call to a contemplative, benevolent and courageous listening that allows us to let a receptive space for others come into being within us and that overcomes the polarization at work in our world. It is a call to get out of ourselves and our comfort zones, a kenosis to follow Christ wherever the Spirit leads us. In this way we will become a laboratory for true dialogue and will be able to seek to hear together what the Lord is telling us through this.
- DEEP LISTENING: Through our encounters, we then can enter into dialogue, which cannot happen unless we be present to the object of our encounter and open our hearts and minds to listen not only to what is said but also to what is not said.
- Deep listening reveals God's will and is our path to becoming 'people of encounter': with God, with each other, with the poor.
- Contemplative Prayer, deep listening, renewing our encounter with Christ is important. we are people of mission and it is important to go back into ourselves to find that fire and revive it.
- Deep listening will lead to greater trust and a better understanding of the real needs to which we then can respond and offer hope.
- CRC members are called by the Spirit: To model a permanent disposition of deep, contemplative listening.
- To continue together, in trust, our walk with the Lord by fixing our gaze on him and seeking him with all our heart. God walks and works with us. It is a call to let ourselves be seized by the Lord and to listen to the Spirit.
- To be close, to be attentive to life, is what also allows for an incarnation of the Word, an incarnation of faith. Incarnating the Word, being sensitive to what is happening, is a way of renewing our first love. We are called to listen. Not to an easy or superficial listening, but to a listening that makes life arise in the person, in openness to the other, loving, sensitive and sincere.

Discernment

- The circumstances of our lives are inviting us into a deeper understanding of what it means to be contemplatives in action.
- The call to create processes based on discernment and leading us to take courageous stands in the face of so many "lies" in our world. Most of us mentioned something about truth, honesty, sincerity. It is also a call for CRC to lead us in processes of searching for

truth in order to develop better understanding of the statements that circulate, a process of learning how to speak with one voice as reaction to all that.

- Deeply rooted in God, trusting and opened to the Spirit, we are to discern together the needs of our times.
- Listen deeply to the energy of the future and move with the Spirit

Dialogue

- To be concerned about intergenerational dialogue with the new generations of religious men and women.
- To keep at our heart the desire for dialogue with the other who is truly different.
- Let us enter into dialogue with the seekers of peace, justice, dignity, those who care for the Earth; let us not seek to be among them the masters of work, but let us be seekers, humble and true seekers, who have come to learn and serve with them this suffering world.
- We invite the CRC to initiate processes of courageous encounter across boundaries, risking entry into the “havoc of grace” in our world through deep listening and speaking our truth; for example, processes:
 - of new, prophetic ways to perceive the ‘upsetting logic of the incarnation’ and address the ‘bifurcation’ of women’s lives in the institutional RC church;
 - of birthing new language that leads to new action within systems that are cognizant of their inter-relatedness;
 - of discerning the political and ecological implications of the vows and building imaginatively the healthy relationships thereby engendered.

Collaboration with others

- Attitudes: to make an alliance with others while remaining ourselves
- [...] we felt that this future requires us to listen to and cooperate with those around us—our Sisters and Brothers in community as well as those laypeople present in our respective geographic regions or spheres of service. We must start locally first being a sanctifying presence as a religious community wherever we might find ourselves located, and – once this is done – we can move outward into active ministry with the wider community—particularly among the marginalized. A focus needs to be placed on community presence, and we can always be reminded that the kingdom is built by bridging the contemplative and active parts of our collective religious identities.

- To collaborate with God by being women in the field, initiating processes rather than occupying spaces.
- To accept the discomfort of daily life and to initiate a process: to open ourselves to the grace given by God; to let ourselves be disturbed by the chaos of daily life; to have the audacity to propose new projects that generate life.
- We are called to cultivate partnerships with others for the common good

EMBRACING OUR VULNERABILITY

- Conscious of the reality of our aging communities [...]
- Diminishment – Challenges us to recognize God is with us which we took for granted in our earlier life. The importance of solitude over isolation. We never thought about God working with us as we were a bigger group. Is consecrated life important today?
- The call to find new life in our fragility. Just as in the nature, our fragility is a reality, but it hides new life. We think that there is a call to us for a life of simplicity and kindness; a call to take time to listen; a call to be happy people, to trust in God, to remain hopeful and to let the Spirit guide us toward the future; a call to walk with the Lord.
- We are called to look with lucidity and courage at our reality today. How can we reconcile this paradox of apparent "death" and believe that the new shoots are there, invisible, but there, sure that our mission will continue, but differently? This is indeed "the struggle of the paradox" of religious life, encounter and mission! If Congregations must look at this reality, should the CRC also look at our realities and its reality? This paradox and this situation leave us completely "to the great winds of Providence" because it is difficult then to control, to manage and to know.
- In most of our communities we are faced with ageing, diminishment and death. Covid is an experience where we learned our job is to adapt to what is and live our best selves there. No point in resisting it. It gets us nowhere. As religious we are called to accept our reality. If we resist reality, we will not be able to see the new sprouts of the future. If we accept our reality and go with the flow of life, we might be able to see the new emerging and how we can respond to it.
- The fragility of religious life is a gift and an opportunity to be in solidarity in a new way with those on the periphery. It also calls us to be on mission in new ways and to be open, even in the midst of discomfort. As religious we can be transmitters of courage, love and resilience, a counter witness, at time when trauma and violence are being transmitted generation to generation in our world.

- To embrace the experience of our aging communities as a catalyst to express solidarity with the needs of seniors throughout Canada and to promote just systems of care which protect and empower seniors to live fully.
- To be attentive to reality (of our communities, of society, of the needs of our brothers and sisters in humanity) by choosing interdependence. All our communities have fragilities and vulnerabilities and this invites us to continue to cultivate mutual aid and collaboration. This is an element that will help us to continue consecrated life in Canada. The challenges we encounter become a richness because they lead us to live interdependence.
- Interdependence among us is growing because of our diminishment with all our religious brothers and sisters.

HOPE – SOMETHING NEW IS BEING BORN

Trust in God

- Renew our first love. Starting from the Word of God, we saw the importance of interiority, of refocusing on Christ, for it is only he who can give us an impetus for a future and a hope. By cultivating interiority, we have to trust him, to let go, to abandon our securities to him and to continue to sow the Word, even if we will not necessarily see the fruits of it.
- There is hope in your future, Jeremiah tells us, and we must firmly believe in it. The evangelical Urgency is to bet on hope!
- Nourish our hope from God's word in Jeremiah. The Lord goes before us and always keeps His promises.
- Jeremiah's Word of God has been a source of hope, security, and a foundation for our future.
- Lured by God, always ahead of us and filled with the hope we are promised [...]
- Hope: "Do not let hope be stolen" is a call from The Joy of the Gospel that still resounds very strongly in us. The Word of God in Jeremiah: You shall seek me and you shall find me is full of Hope. We are called to face challenges with hope.
- Advancing on paths of hope, because God gives a future to his People from age to age. To keep trust: it is an invitation to see further, to be on the move, to let God's newness come about and to welcome it by taking the risk of newness. To embrace the future with hope is the strategy of the believer.

- Trusting in the plans God has for us (Jer 29.11), we religious can help advance those plans by being signs of HOPE to the world as we demonstrate experiences of ENCOUNTER and DEEP LISTENING in an attempt to respond to the signs of the times and in turn be transformed ourselves.
- We reflected on the words of Jeremiah 29:11 where he spoke about a future filled with hope.
- [...] Each encounter nurtures our radical hope in God's fidelity.
- Like grandparents, full of tenderness, of gratuitous love, for little children, we have this gentleness, this love for our world. Faced with the unknown, we have faith that God is walking with us in this time of living together in prayer, listening to each other respectfully, serving the most fragile. The Spirit gives us hope that in the night of this world, our witness reflects the divine light and contributes to the inculturation of the Kingdom of God in Canada.
- Faced with the realities of an eventful life, the novelty of technological learning, our limitations and uncertainties, we let ourselves be moved by the Spirit who reminds us that "there is a future and a hope before us". It is God who tells us so again. This good news has come to calm our hearts.

Be present to the present

- We are who we are because of our past, however we need to affirm the blessedness of our present by listening and hearing what has come forth.
- This hope is God's gift, given through our imperfect witness, to the places we find ourselves today.
- Deep sense of Hope: that takes a deep dive into all that is happening. To be present to all that is happening and to have Hope and Trust. We are made for these times: This is the gift of our mission as religious.
- Witness to Hope as we accompany God's people in the midst of the noise, we give witness to them and to ourselves that we are not alone in our journey.
- At the junction between a world that is disappearing and another that is being born: a) like John the Baptist, to know how to dare conversion, to welcome what comes and to accept to "disappear" in a certain way in order to open ourselves to the Other, b) with Mary, to know how to say YES to the new, to the unexpected in the trust that God knows the Project that he is forming for us.

- To live with passion our religious life, the fruit of our hope for the future. Choose to live rather than to survive.
- Prophetic - Listening to each other to find out where we are being called despite our smaller numbers and aging. To believe God is with us/ are we present to God. The old is passing and the new are coming. How do we help to witness and serve? During the pandemic, God is still with us especially in the youth, the essential workers and in the world. Today, we see things with different lenses in connecting with our brothers and sisters across the Globe.

Something is being born

- Go into the future with confidence because something is being born. Invited to welcome the future for ourselves and for religious life in Canada as we are expecting a child, with faith, love and openness. Confident that we are led by the Spirit, willed by the Father, we are invited to believe in our capacity to learn and grow together, to accept to be in constant redefinition, to walk while abandoning our securities.
- Like midwives, we are well aware that we are not the authors of life; we accompany the life that arises. The Spirit calls us to care for all forms of life and all human beings, at all ages and in all cultures. The Spirit calls us to listen, to respect difference, to be present to others, to be more human.
- Against a backdrop centered on the prophetism of religious life, rooted in belonging to Christ, at the very source of the affective and effective vitality of this relationship which, under the breath of the Spirit, makes "all things new" [...]
- This reflection and this search must be done under the guidance of the Spirit; this is the vertical aspect of the transcendence of our search. Indeed, it is the Spirit who keeps us in confidence and hope for the future, and this, through our limits and weaknesses which, under his inspiration, can become opportunities to make something new.

Letting go and being open

- Letting go to let the Spirit work and be open to the new, the unexpected, the unforeseen of God.
- Let go for real. What we have done and what we are doing is good, but it is no longer an absolute, a must. Let's sharpen our ability to let ourselves be destabilized, to truly welcome the unexpected in God's plan, to make room for all this surprising life that is yet to be born but that takes time. Our mission begins: let us change our ways and abandon our strategies of control to really let God's Spirit act.
- Moving forward challenges us and shows us that it is essential to overcome our security and discomfort. It is uncomfortable and a challenge to accept to be carried by reality, to

not know and to develop the capacity to welcome the unexpected. The unknown creates a certain vertigo. We sometimes have the impression that our communities may be on "pause" mode when it is a question of being on the move, of keeping confidence and believing that God is present in the reality we are living. The future is in the incarnation of faith that invites us to go beyond our security and discomfort.

- In order to keep God's dream for humanity alive, we consecrated persons are invited to leave our security to open ourselves to the new and to look to the future with creativity.
- Leaving our security/ welcoming the future/opening to the new
- Let us remain open to the audacity of God's unpredictability.
- Be open to the unexpected beyond our frailties.
- Creating spaces for newness
- Avoid the trap of activism, exaggerated planning, concern for survival, security, conservatism.
- Living the overwhelming logic of the Incarnation of the Word of God.
- Accept challenges...it is a process.

COLLABORATION AMONG MEMBERS

Within CRC

- Welcoming the richness of our differences is already a mission in itself and is part of the hope for a future for consecrated life in Canada. This welcoming is manifested by the desire of Canadian communities to form one body in Christ. This welcoming is manifested by the openness to internationality within the CRC itself.
- Practice interdependence in the exchange of our gifts in order to risk together; to know how to bequeath the rich heritage of the CRC by transmitting its prophetic breath to those after us.
- The diversity of the CRC's collective charisms is a reflection and gift of God, and a deep well of wisdom and strength for the mission.
- Future– Identifying the signs that God is still with us and share where we feel of God is calling us in a diverse world. Listening and hearing what each other is saying and feeling. Affirm religious life and affirm the blessed present.

- Let us be what we need to be now, here, as we are; not all alike, but all together. The only way for us to be prophetic is to be joyful, passionate men and women with a meaning to their lives, who live what they transmit; men and women who, with their limits fully assumed, confront the reality and wounds of this world in authentic, joyful and true encounters and relationships, who open doors and windows to hear, to feel, to enter into dialogue; men and women who come together in silence to welcome and discern what the Spirit wants to teach them.
- The CRC is a CALL. Hence the importance of BELIEVING in it and encouraging each other to remain PROPHETICAL TOGETHER because the Holy Spirit was at work, He is and He will be. To live and not survive, to recognize and welcome REALITY in truth. God is waiting for us there!
- Our collaboration and relationship among one another and in the world as religious is important and essential. We hear a call to make a deeper commitment within our diversity to work together.
- We are called to collaborate and create processes and spaces for that to happen. Be open to the unexpected.
- We, in our vulnerability, hold hands with each other [...]
- Collaborate with one another.

Calls for the CRC

- We see CRC as a vehicle to help us create processes to unleash the energy of love and then share these widely with collaborators around the world.
- This is also a call to CRC to continue being a forum for us to share together. Would we be called to develop a common charism, a common mission and consecrated men and women in Canada? We also wondered how to keep going the good experience of the small group.
- A call to CRC to help us adjust our theology as contextual theology.
- A place of support, of support for religious communities as they move towards their fulfillment, their end of life, their decline.
- CRC is to create transformative relationships among our various religious communities as well as with charitable/humanitarian organizations, so as to be an influential voice in addressing the needs/issues/injustices of our times.

- CRC – Rich in diversity; strong in unity; a bridge between the powerful and the weak; the rich and the poor; a prophetic voice for our communities, our Church and our world.
- Could CRC develop a mechanism of giving a common opinion on different topics, allowing each one to express his/her opinion and helping each other to journey toward truth?