

Small Group Contributions after Session 4

Towards setting priorities

Gathered by themes

II - Priorities

1- Provide a space of encounter, networking, collaboration and discernment.

Provide a space of encounter, networking, collaboration

- This is why we think that the CRC (Council of administration and members) is called to be a space of encounter, networking (réseautage), unifying leadership, connecting the different regions of the country.
- The CRC is an important place for sharing, meeting, dialogue and networking.
- We need to pull our resources together.
- That we continue as CRC to network, collaborate and reflect as a catalyst for our hope-filled transformational thrust into the future.
- Collaboration in relating to other religious and to be a source of HOPE for each other and the world daring to live the Gospel message of Christ.
- Dare to encounter = we must listen to the call to create spaces for connection and networking with the need for a quantum shift from existing silos (far beyond merging with another congregation or accepting sponsorships),
- We act collectively from our inter-connectedness. We want to model for our divided society unity amidst diversity. For strive to bring down the “interior walls” that keep us from seeing each other as brothers and sisters. Collectively, we are present as diverse, intercultural communities of hope that celebrate our differences and our inter-connectedness
- Collaborative and inclusive ways are very important. Together we are always stronger.
- To serve as a hub of communication to build life-giving friendships, provide a forum for sustained reflection on charism, offer networking opportunities, promote means of collaboration and present a medium for addressing current ecclesial and social realities.
- a meeting place that facilitates intergenerational sharing
- a place for accompaniment, training, collaboration, decision-making, animation
- Be watchful in encounter and prayer. This encounter with Jesus has awakened in us a new impulse to savor the flavor of being together. This voice is this model of rescue that allows us to promote: the welcome, the culture of the encounter and the means (to assume our frailties, the openness, to live the experience of trust and hope)
- Be witnesses of communion in relationships
- That CRC be a forum for setting priorities for dialogue and partnering on global issues and concerns e.g.
 - a) Care for our common home and

b) A corporate voice for those who are poor, voiceless, vulnerable and on the margins
c) Address racism at all levels, particularly with First Nations Peoples and promote right relationships.

- Dear CRC, don't try to reinvent the wheel! Keep doing what you do best, which is also the simplest. In our Emmaus journey, you are not a destination, not an answer, not a five-year plan. Your role is to be, more than ever, the ROAD on which we can gather, walk together with the richness of our differences, reread our experiences and our calls, speak without fear of our wounds and our hopes, exchange from the heart as we have been doing with pride for the past four months. The more you bring us together with each other, giving us time, the richer the sharing will be, the more the Spirit will speak. And the journey will be made slowly ... by walking.
- To be watchmen in meeting and prayer
- In order to live our mission as witnesses of the Risen Christ "in the present", we must dare to meet and build communion and solidarity among ourselves and with others who are different
- Building communion and solidarity (we, the different others)
- Among the means to achieve this, we believe in renewed leadership (with an increasing participation of the laity), in exchanges among ourselves (with an emphasis on regional participation) and in targeted ongoing formation to help respond to concrete problems (such as visas, immigration, adapted training of the next generation, etc.). We believe that these resources are necessary, but that they are less essential, as others can be created as new needs emerge.
- The CRC as an organization for networking and reflection.
- networking and reflection
- CRC can create a space of contemplative dialogue and reflective listening on how we can collaborate together, respecting our differences in culture and age.
- That CRC continue to seek collaboration and open conversations among congregations; to be prophets and welcome other prophets in our midst. That CRC and all live with passion because this is our time.
- We are all part of one symphony of which God is the composer.
- Members of the CRC and Board of Directors, to be models of unity, communion, encounters and develop inclusion in diversity. Building communion together through the richness of our differences, intercultural, intergenerational, intercongregational and with partner groups.
- Spaces for reflection, exchange, networking.
- A hub for open collaboration and life-giving friendship
- A catalyst to bring us together
- A collective strength.
- Animation and networking - by creating spaces for meetings, sharing, reflection and dialogue in order to go further together. Creating discussion and experience sharing circles at the national and regional levels.
- animation and networking
- Be in communion, (unity and hope for the voiceless, networking).
- Networking and reflection. The question of INTER came up: dialogue between generations, cultures, communities and society, the CRC team and members, etc.

- to enter into relationships
coordinate a collaborative, participatory approach:
Open collaboration, an invigorating friendship
To create spaces for reflection

Continue these conversations and this way of discerning together

- In this line, we would like that the sharing in small groups as we have done since January may continue and be part of the functioning of the CRC for the next years.
- We notice that a “sign of the times” during this pandemic has been the “discovery” of the immense possibilities offered by the Internet and especially virtual communication. We have experienced it and it has facilitated a rich experience during the last months. We think that it has already contributed to unite us more. We are sure that this discovery will continue to be an important tool for the functioning of the CRC.
- The CRC is already meeting many of the needs of congregations. In these difficult times, it is a matter of highlighting some important elements that need to be addressed. In fact, this discernment form is a testament to that. The group wants to thank you for this opportunity to highlight this discernment.
- Our shared conversations during these meetings are a part of that “table talk” at Emmaus that reveals the risen Christ among us and spurs us as consecrated men and women to take on bold and audacious steps at this moment in our journey.
- The CRC's initiative on the small and big group process was an opportunity to share, contemplate, pray and discern together. It is revitalizing and more courage to have a collective voice moving forward.
- Together is better, more strength, more wisdom, more scope and more knowledge. We believe that the Holy Spirit is in all these things, even in ZOOM.
- There was a great appreciation to CRC opening the process to the leadership team, not limited to the superiors. For it is essential that Sisters feels that they are part of an organization.
- Your role is to be, more than ever, the ROAD on which we can gather, walk together with the richness of our differences, reread our experiences and our calls, speak without fear of our wounds and our hopes, exchange from the heart as we have been doing with pride for the past four months.
- Propose that CRC adopt method used for GA preparation for spaces of encounter: Prayer, contemplative listening, sharing on personal/spiritual level, dialogue, communal discernment, encouragement and support each other. Opened to newness (new communities, uphold our dynamism and prophetic stance.
- The need to redefine the new identity and new vision/role of CRC both at the regional and national level. We feel this can be achieved in small group conversations at the regional levels and these in turn would forward the fruits of conversations to national level. What we shared in small groups during this time of discernment was a life giving and valuable experience.
- We recognize and appreciate the collective Wisdom among us. We applaud CRC's willingness to broaden the conversation to include Leadership Teams in all conversations. This has been a tremendous gift and significant way forward for

everyone. We affirm CRC efforts to facilitate the networking for Congregational Teams regarding current matters. Is it possible to call us together every 4 months or so to continue this important dialogue?

- Recommendation: That we maintain our current discussion groups throughout the Assembly.
- Engaging members in conversations, such as those in this process (In the evaluation at the end of our meeting, we were very appreciative of the journey we took together)
- Thank you for giving us the opportunity to express ourselves through this journey of discernment.
- In order to encourage this co-responsibility and the links between us all, the idea that meetings of the type we are currently experiencing be continued (although less frequently!).

Extend the conversation to others

- Be a place of openness
- we must extend invitations to the most unexpected and surprising partners – while it is easy to imagine and fantasize “liminal space,” it is far more challenging to actually live in it!
- That CRC embraces “Widening the road to Emmaus” at all levels by: listening to alternative voices; being open to unexpected encounters; including a broader range of people particularly lay people in our discernments and decisions, paying attention to what causes our hearts to burn with energy and hope, counting on the unexpected, the unimaginable that brings us to a deeper consciousness of the vital role of the Risen Christ in giving birth to the new.
- Also, to partner with supportive agencies such as the Centre for Canonical Services, the Canadian Religious Stewardship and the Association of Treasurers of Religious Institutes regarding canonical, governance, and financial issues.
- We see the need for the value of sharing resources for a more significant impact. Not just financially but also for sharing systems created. Perhaps CRC can explore the possibility of partnering with these institutions., i.e. CRS.
- Can CRC organize other religious communities that have no major superior in Canada?
- To be open to all religious in Canada and to our lay partners. This openness requires the development of a culture of care, an inclusive culture that allows us to live unity in diversity, to be builders of bridges and interconnections, to care for what is being born while including lay collaborators in our missions.
- To be open to all religious in Canada and to our lay partners/ to be an underground intercommunity, intercongregational system rooted and interconnected at all levels (interculturality, intergeneration, interdependence).
- Calls and challenges to be lived in partnership at the national and international level (UISG) to bring our solidarity as well as our contribution for a society that prioritizes dialogue and social friendship as invited by Pope Francis.
- Our hope is that CRC will find a way to establish forums for dialogue with diverse participants, enabling fresh hope and greater inclusivity of the body of God.

- to be more open in our encounters,
- in order that we be proactive in our collaboration with diverse groups within and beyond the CRC.
- Gathering together nationally and regionally for important conversations being inclusive of non-leadership members, Associates and lay collaborators where possible along with leadership teams.
- Dare to meet by living a crossroads of exchange and reflection not only within the CRC, but also with society. It seems important to us that the laity (whether they are involved in the CRC team or in our communities) can hear us in order to be better able to grasp the challenges of consecrated life. We emphasize the call to be co-responsible as members of the CRC
- We are made for this time as we reach out to DIVERSE persons through Social Justice movements and helping to build communities among the people who are coming to our shores from different cultures/countries

2- Offer opportunities to listen to the signs of the times, go deeper, discern what is being born and act together.

Deepen members' understanding of religious life in new contexts

- It is important that we take time to study and reflect on recent church documents such as: Laudato Si, Fratelli Tutti, Let us Dream so that our corporate voice has more credibility.
- CRC could offer educational opportunities, i.e., migrant/immigration issues, ecology etc., to involve and engage the Sisters of the different communities in Canada more directly.
- A place to reflect on current social issues.
- We also wish the CRC to facilitate our reflection and discernment.
- Growing in our understanding of integral ecology and theology.
- By being connected with the Earth and all that is created.
- deepening and sharing about our consecrated life
- To come to a better understanding of the identity of religious life in Canada. The statement at the heart of the mindmat sheet (Encountering Christ) is a good starting point but lacks one (or more) elements specific to religious life.
- To support the prophetic role of consecrated life in reverencing creation, grounded in the early resurrection faith that extended to the entire cosmos; to offer resources for cherishing the diversity of creation so as to overcome barriers of racism, sexism, and all ideologies that benefit unjust ecclesial, political, social, economic and cultural systems.
- It is important that we perceive and grasp what is being born. This will happen as long as we remain open to the great questions of our environment, of society and of the Church.
- Living the present with passion, with confidence, discerning the calls for the future but not focusing on the future and the legacy to be passed on.
- Be prophetic = the need for increased awareness of the seismic shift emerging in theological foundations today with attention to cosmology, creation theology/spirituality,

integral ecology, and deep incarnation; the need to truly embrace the voices and the leadership of women in our church; the need to grow in a real understanding of vulnerability and solidarity – all these shifts must be reflected in the words and images we use in our personal and communal communications and in our lived realities.

- Staying open to the big questions (environment, society, Church)
- The CRC can be a forum where we can explore, search and share together the best practices in how to respond to the concerns at the peripheries/margins of society.
- In this sacred space, we can explore what is our gift to the world/church as we pass on our legacy of faith and witness to future generations.
- Our discussions revealed how the variety of different congregations and monastic communities are coming from incredibly diverse perspectives; we realized that what we ourselves might articulate may not be the same realities that others feel. All the same, we - as individuals in the Western region - have noted a real call to ensure that we consider how we might collaborate with the laity and with our associates in urgent and immediate ways. We are aging and there is a real sense that, if our charisms are going to be maintained, now is the time to act.
- Given the demographics of our communities, perhaps theological or scientific discussion circles would be less essential, though necessary.
- Manifest and make visible incarnational leadership.
- TO CREATE REFLECTION GROUPS ON CONSECRATED LIFE
To promote participation and broaden the representation of the base:
 - o Through the sharing of certain apostolic experiences lived, however small, in our aging but still missionary communities;
 - o By sharing some of the initiatives taken;
 - o By the creation of groups - through the Zoom network - on questions submitted by religious in order to exchange;
- Affirming a leadership of vision and communion
- to go out:
To go to the peripheries
To open ourselves to other realities,
To go out of our environment,
not to remain in our closed world
- the Church and its current challenges: what form of presence?

Help members discern what is being born

- At the same time, we see clearly that there are new paths to explore in order to incarnate this vision and mission at the service of today's world.
- Jesus has not changed and our different charisms have not changed but just the same, something new is being born, don't you see it?
- Perceive and grasp what is being born
- It is important that we perceive and grasp what is being born
- We believe that we must discern and welcome change (newness), what is being born, in order to continue our mission of compassion and solidarity with each other and with people facing important current problems such as rejection, violence and various forms

of poverty. This seems to us to be the essential. Our mission of transmitting evangelical values remains and will always remain. Without denying our past and all that we have accomplished, we must develop a new and attentive look at a new world. "New wine, new wineskins!" Mk 2:22

- As a basic disposition, we believe that we must be on the lookout for any germ of life that seeks to blossom and to listen to the needs that constantly arise in society and in the ecclesial world. The key words that we remember: Solidarity, welcoming the other, hope, fraternity, faith in the future of consecrated life.
- Guided by the Spirit, CRC is called to create spaces of encounter where significant conversations can be had on issues of concern, not only for CRC, but for the Church and the world at large, for communal discernment and concerted action, and thus be a credible public voice for those on the periphery.
- That the heart of call of religious life in Canada is to continue to recognize God already at work as people of hope believing in the future.
- Post-pandemic, there will be a remnant in our church. our hope is to be a people of integrity and continue to ask God how we can be of service. there is new life after grief. CRC is a great platform to move forward, strong in our hope.
- to deepen our listening to the Spirit in the pulse of the world,
- All the same, to deal with the inevitable transformation, we need more than just linear and logical responses - we need to move with our heart and our souls. We need to be open to the dynamic movements of the Spirit and not simply try to think or reason our way through these changes. The future demands a prophetic response that takes into account our local communities and regions. There is not one way to do this, but each community is to be encouraged to be bold in the face of this change. In the end, we must continue to walk with boldness and believe that our lay friends and collaborators and associates will continue to respond to the Spirit as we ourselves have always endeavored to do.
- A place for communal discernment
- Crossroads of gathering, collaboration and discernment
- to see and welcome what is being born: change, newness

Foster joint projects

- objective of undertaking more intercongregational projects. In this line, the idea has come up of a virtual inter-congregational novitiate.
- We resonate together with the invitation for the CRC to be a crossroads of concrete projects - life is there, it is adaptable to our energies, and it makes the face of Christ shine in Canada today. The CRC should encourage inter-congregational meetings that will give rise to ideas for projects, and relay them so that others can join in according to their strengths and tastes. These concrete projects could be neighborhood actions, social justice, actions for Creation, but also research in practical theology (which starts from reality and gives hope, like the 3 projects recently proposed by the CRC)...
- That we actively dialogue and determine prophetic use of our resources - both human and financial.

Offer formations, tools, resources, services

- Formation and accompaniment (analysis by the CRC team);
 - Our hope is all the greater as we experience the transmission of our heritage to lay partners, with an adequate formation. Already ATTIR offers tools in accounting and administration. In this "together" witness, could the CRC offer equivalent tools in spiritual formation for all believers?
 - Provide communities with various information, tools and resources. Not so much institutional but be relational.
 - Thus, there is a need for a new structure of education on basic formation in the spiritualities of congregations and their charism as we collaborate with lay persons and employees in the passing on of our legacies.
 - That CRC provide contextual theological and leadership resources.
 - If the vision of our founders and foundresses will be maintained, the leadership of the CRC (a group that - for us - could in fact use some clarification) must understand that both diminishment is a reality and many religious communities need assistance to respond to this. This can be a frightening position as we are on the cusp of change; we don't know where we are headed, but we cannot simply ignore this reality.
 - Leadership training. Reinvigorate the skills of CRC members.
 - Responding to the needs of different communities with appropriate services.
 - Support to communities
 - A place for reflection, learning, training and sharing experiences
 - Training and resources - to ensure support for religious leadership and lay personnel for leadership renewal, as well as practical means and services such as Immigration, Canon Law...
 - training and resources
 - It would be good if the formation that is addressed to a wider public continued to be given on Zoom and that it be given in collaboration with ATTIR which offers themes that are very adapted to our situation of religious life. One of us highlighted the spiritual formation given by the Vatican website. This formation is offered in various languages and is an important and very accessible resource for all. The CRC could learn from it.
 - The least important might be the Priority Gifts service offered by the CRC. It seems to us that after so many years, communities have learned to direct their donations to recognized organizations oriented to the most needy. The personnel dedicated to this service could be oriented in a work of proximity with the persons in need of accompaniment in representation of the religious who can no longer be present because of illness or old age.
 - SUPPORT
- Formation on consecrated life in this transitional phase of religious life in Canada
- o Through webinars, conferences, videos, etc.
 - o By strengthening the collaboration of existing networks (PRI-ARFPV-JPIC-ATTIR)
 - o Training for our lay staff, if this has not already been done: values, charism, spirituality, etc.

- ACCOMPANY
 - o Accompanying communities on the issue of governance:
 - by sharing experiences of communities that have already taken steps in this direction;
 - by measures that favor the integration of the laity;
- Training and accompaniment. Our vulnerability leads us to recognize our need to support each other through common training in order to pursue our mission. We see the CRC as a place of convergence where we resource, share and support each other because we need each other.
- Crossroads of gathering, collaboration and discernment
 - o training and resourcing
 - o various tools offered
- Common fund to offer financial assistance to certain communities in need
- Suggestions for resource persons: preachers for retreats and animation for general chapters
- Formation to religious life in Canada :
 Religious life is always in a state of formation. The CRC must help us to live and not to survive. This requires spaces for religious and spiritual formation and sharing. We want to listen to what is emerging. The CRC can invite us to work together, in an inclusive way, with the laity present within our walls. To be complementary to ATTiR. Let it provoke reflection in us to take us further. A letting go is necessary.
- ACCOMPANIMENT:
 - * congregations called to develop: vocational ministry, initial formation, leadership, etc.
 - * of congregations "at the end of their life": passing on the intangible heritage of the congregation, formation of lay people to take responsibility for animation, accompaniment, etc.; canonical and theological resources,
- The great territorial and congregational DIVERSITY of consecrated life in Canada calls the CRC to develop a CULTURE OF ACCOMPANIMENT to remain prophetic.
- Your third role is to continue to render those thousand far-sighted SERVICES that help us not to have to invent everything on our own, to offer us ways, tools, exchanges, new ways to tame and transform into gains the passages that follow one another in our history.

3- Be a prophetic voice of consecrated life

- We also consider the CRC as our spokesperson, the prophetic voice of Consecrated life on important issues. Here again, we count on the Council of administration, but it is also important that each one of us expresses his/her support to the positions of the official CRC. We must remain engaged in this process. In this line, it is necessary to develop an efficient system for each one to express his/her opinion relatively quickly.
- The CRC is a prophetic voice and the medium to speak out for the voiceless and on major social issues on behalf of consecrated life in Canada. The prophetic mission of the CRC is strongly embedded in its DNA.

- The public word as well as the small gestures of life can also be meaningful and fruitful. It all depends on how it is done: yes to a public word written in collaboration with the leaders who want it, or which invites to be part of the statements (as has been proposed recently); yes to the recognition of the small shoots of life carrying the Gospel in the daily life.
- We are Gospel people and need to have a greater visibility as we continue to live the Gospel message through our diminishment. Be PROPHETIC in our approach.
- That CRC be a forum for our corporate voice that enables us as a body of men and women religious to speak with strength and courage, to be risk takers, to endorse corporate statements, to create a ripple effect within our communities, the church and world.
- We see CRC as a lead voice/ a vehicle taking leadership for justice, advocacy, communication, spiritual inspiration, resource centre and liaison to the bishops. CRC represents our interconnectedness or partnership with other organizations with similar values and the interfaith aspect.
Be a prophetic voice in our leadership
- Be a voice for the voiceless
- To be a prophetic voice, this Pascal dialectic that adopts the strategy and the language of the Faith This voice of Jesus that calms the storms of injustice and that allows us to live the paschal mystery and to be the voice of the voiceless.
- To be a vigilant prophetic voice
- The CRC as an organization serving members of religious life communities: clearly identify its mission statement, the central element of which is and must remain the prophetic dimension.
- representation, a voice in society and in the Church,
- CRC must be a strong voice for the voiceless, especially on social and ecological issues in our world.
- As a unified whole, CRC is and can be a prophetic voice by addressing issues. in our relationships with others, we can be astounded and we can astound others.
- to be bolder in our witness,
- Speaking out with one strong voice in order to influence decision making politically, socially, ecclesially and environmentally.
- The prophetic role of religious in the world, members of the CRC. Focused on an active communication of hope, the CRC could have as its mission, to be the voice of the voiceless by speaking out publicly on social and ecclesial issues, causes that are very close to our hearts and very current (indigenous people, violence against women, systemic racism, human trafficking, the fight against global warming, immigration, the political situation in Haiti, etc.)
- Our voice for the voiceless
- What we believe is essential to help our congregations realize the vision of religious life in Canada, what emerged in our discernment, is the CRC's -Leadership- called to continuous reflection to keep its prophetic charism, and to be the voice of the voiceless.
- We also value the organization's representative role with government and others, and in circumstances of tension where it becomes the voice of the voiceless.

- Being prophetic, the importance of witnessing, is a priority; the rest follows from this statement.
- TO BE THE PROPHETIC VOICE OF CONSECRATED LIFE
 - o In certain circumstances, speaking out on certain issues in society;
 - o to be the voice of the voiceless;
- Call to be prophetic, to be a voice in society and in the church. The aspect of "going out to bear witness" is found here, with an attention to opening ourselves to welcoming difference and discerning the new. From what is shared, heard from the members, bring this voice to the heart of the world, put into action what has been heard.
- Be the prophetic voice of consecrated life by being
 - o a voice on social and ecclesial issues
 - o a model of inclusion in unity and diversity, the voice of the voiceless
- to bear witness
Be a voice for the voiceless (prophetic voices). To support bold statements in the Church and understandable to a secularized and plural society.
- Taking the floor:
CRC and Religious Life need to speak out in a meaningful way. We want to speak up for the voiceless and denounce all forms of injustice. To be more attentive to the underprivileged and the excluded of our world. May the CRC accompany us in speaking out boldly in our Church and in our secularized and plural society.
- of the voiceless in order to empower them to speak out.

Other comments

Although we recognize the tremendous amount of work that went into this last plenary session, our collective prayer was clouded by uncertainties about the clarity of expectations and hindered by the overwhelming amount of material to process. Questions were raised about whether the material and process could be simplified.

We note that among the perspectives identified by the CRC, some seem more like methods than strategic directions (the "how" in view of the "for what").