

ECHOES

International meeting of Unit Leadership teams
Sri Lanka, 01 -07 October 2016

List of Participants

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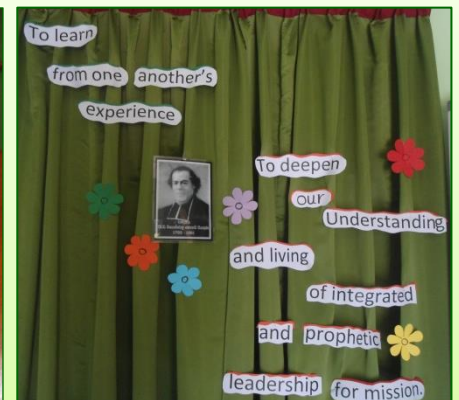
Monica Alexander



Venue:
Eymard Campbell
Retreat House,
10650, Hanwella,
Sri Lanka



Welcoming Arathi and participants - getting to know



Objectives of the meeting...

Opening Address of Sr. Ana María ALCALDE

Ana María welcomed everyone and said

"It gives us great joy to meet you personally and as Teams, who share with us the common service of Leadership in the Apostolic Group. We are here to respond to one of the calls of the General Chapter, which concerns the type of leadership that we want to live in the Institute: *“Open to the newness that the world offers us, we recognise that our co-responsibility as members of the Holy Family requires us to make changes, so that our way of living leadership for mission may be integrated and prophetic”*¹: In the Recommendations, the General Council is asked to encourage and explore ways of providing the formation necessary to live co-responsibility and leadership at local and international levels according to the orientations of the Corporate Commitment.²..

For this reason, we, the General Leadership Team, decided to meet all the Leadership Teams of the Units so that we could have a formation experience together which would help us to provide a better service.

In the heart of each one of us and of our Teams is the desire to live the service we have accepted as well as possible. I am sure that we all want to live an authentic, prophetic and participative style of leadership... But, to a greater or lesser extent, we are marked by the “old models” that we have internalised because of our culture, family, Church, Religious Life and the *Holy Family*. It is a real challenge to let go of these and welcome the new that we are offered today and which the Chapter asks of us.

In order to bring about this “conversion” I suggest that we begin by looking at ourselves and our Teams. It is a question of being consistent. We cannot ask others to do what we are not able to do ourselves.

The Corporate Commitment engages us in a special way, as Leadership Teams, to place ourselves, the Sisters, Communities and the Institute in “*a state of exodus*” in order to respond to the needs of the Mission today wherever we are, beyond national borders. *“In a globalised, interconnected world, we are called to live interdependence, strengthening the interrelatedness and sharing among the Units, with humanity and with Earth herself.”*³ When we reflect, discern and make decisions...do we take this global dimension into account?

Leadership in the *Holy Family* must promote and create communion. The Founder spoke of “*a unity of leadership*” among the different works and vocations of the Association in order to direct all efforts towards the same end. Included in our service are: challenging, listening, dialogue, asking questions, looking for answers, facilitating processes of personal and corporate transformation, helping conflict resolution...in order to respond together to the needs of the Mission in today’s world. As Teams we are called to be able to feel together, to share a common vision which should not be imposed but should be sought in sisterly dialogue and listening. This generates cohesiveness, trust and collaboration.

In order to respond to these three dimensions, we may need a transformation of personal and corporate consciousness because without transformation at the level of consciousness, nothing will change.

¹ Corporate Commitment 2014, p. 4

² Recommendations. General Chapter 2014, p. 10

³ Corporate Commitment p. 5

I can ask myself, “What level of consciousness do I (we) act out of?”

Let us hope that during these days we will help one another towards a conversion of mindset and ways of acting. May we encourage one another to continue our journey of transformation on a personal level and within our Teams, communities, Units and the Institute.

Go to General Website to get the full text. <http://saintefamillebordeaux.org/downloads/index/95>

Some of the points shared by the group after Ana María's address:

- ✚ *The most important challenge is change of myself*
- ✚ *We will help one another towards a conversion of mind-set*
- ✚ *Space for Silence and Prayer/contemplation are essential, during which we listen to the voice of God*
- ✚ *We need a transformation of personal and corporate consciousness to move away from the old paradigms*
- ✚ *We need to sort out conflict together*
- ✚ *We can find a new way to work – listening to myself to others and to God*
- ✚ *we encourage one another to continue our journey as leaders*
- ✚ *The Founder says if we are to be truly spiritual, we must have a great love for the Association as well as the Leaders*
- ✚ *We are called to be able to feel together, to share a common vision*

Opening Ritual

"We gather this morning as 5 leadership teams, coming from 5 different Units in the Continent of Asia. We see before us the purpose for this meeting and we realize that in order to live this, we need a deep spirit of listening – a contemplative approach to life – so let us have this contemplative moment, in order to get in touch with our Source.

Readings from Vowed for Mission – 8.2, 7.8, 6.5

Song: Listen, the voice of your God is calling...

“It is mutual listening in which everyone has something to learn; we are one in listening to others and all are listening to the Holy Spirit, the Spirit of truth.” (Pope Francis addressing the Synod on Family)

After a time of personal reflection and sharing, small groups were formed; time was given to think and talk among themselves about their dream or desire - for themselves, for *Holy Family* and for our world. Coloured papers formed a rainbow expressing the response of each group.



The Morning prayer throughout the meeting was prepared either by members of the GLT, or by different Teams, often with a distinctly Asian flavour – as on Day 4, when the Indian Sisters led us into silence by the chanting of OM (Sanskrit: ॐ) a sacred sound and a spiritual icon in Indian religions. It is also a mantra in Hinduism, Buddhism, Jainism, and Sikhism.

Om Bhoor Bhuwah Swaha
Tat – Savitur – Varenyyam
Bhargo Devasya Dhiimahi
Dhiyo Yo Nah Pracodayaat



SOME RESOURCES USED DURING THE COURSE OF THE MEETING

Process employed

During this meeting, and in the formation meetings with the other Leadership Teams during 2016, the process used was based on “Theory U”. The various parts of the sessions were designed to lead the participants through the process which, however, was explained only at the end. Here we share an outline, but fuller explanation can be found easily on the internet.

Otto Scharmer, in “Theory U: Leading from the Future as it Emerges”, introduces readers to the theory and practice of the “U” process, based on a concept he calls “presencing” - a blend of the words “presence” and “sensing”. “Presencing” signifies a heightened state of attention that allows individuals and groups to shift the inner place from which they function. Being able to facilitate that shift is the essence of leadership today, so that people can begin to operate from a space of future possibility that they feel wants to emerge. Many organizations use the theory to bring about change.

This movement can be depicted in and understood as a U-shaped journey (U- Process)

There are three core moments:

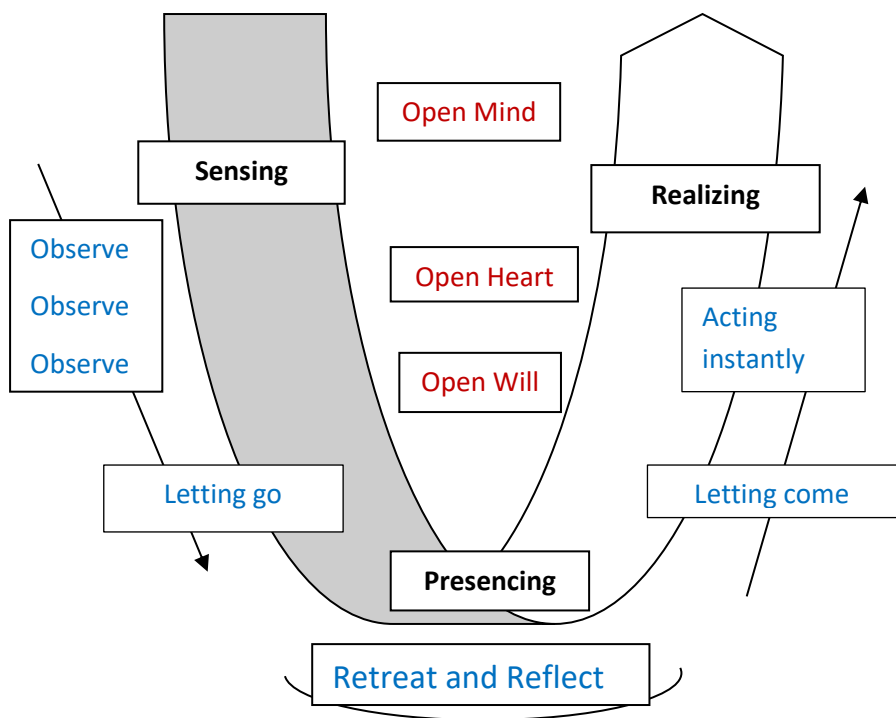
1. Observe. observe and.

2. Retreat and reflect

3. Acting instantly

The tendency in leadership can be to move from 1 to 3, to look straight away for results, without taking time to reflect deeply, to neglect the “presencing” mode. More and more, business

organizations are finding that this is counter-productive, and are turning to the “U Theory” process, as outlined in this diagram:



Sensing

The limiting factor of transformational change is not a lack of vision or ideas, but an inability to *sense* – that is, to see, deeply, sharply, and collectively. When the members of a group see together with depth and clarity, they become aware of their own collective potential – almost as if a new, collective organ of sight is opening up.

Inner enemies on the journey down the “U” towards presencing:

- The voice of judgment (VOJ)
- The voice of cynicism (VOC)
- The voice of fear (VOF)

Presencing means

- **Connecting to the source of inspiration** and common will, going to the place of silence and allowing the *inner knowing* to emerge, accompanied by **letting go**: dropping non-essential aspects e.g. ideas, ways of acting, methods, familiar ways that no longer function. Once a group crosses this threshold, **nothing remains the same**. The coming of the new and the transformation of the old can be experienced. Aspects of our highest possible future emerge – **letting come**.

Realizing is the actual outward behavior in a context, expressing what has been understood inwardly. The new begins with an unspecified emotion or feeling; this feeling morphs (transforms) into a sense of the *what*; the new insight or idea, related to context, a problem or challenge where it could produce a breakthrough innovation (the context is the *where*). In this part of the process, it is important to learn to access the *intelligence of the heart and the hand* – not just the intelligence of the head.

- **The enemies on the way up the U** are the use of the three old methods of operating:
 - o Executing without improvisation and mindfulness (reactive, mindless action),
 - o Endless reflection without a will to act (analysis paralysis – endless reflection)
 - o Talking without a connection to source and action (blah-blah-blah – endless networking)

This way of living leadership applies not only to the leadership teams of the Institute, for *“Our charism of communion urges us to work in co-responsibility with others, and where our leadership is called for, (in many different spheres and roles...ed.)we live it in such a way that it enhances relationships and contributes to the building-up of the reign of God”* Declaration on Leadership, Chapter 2002

Seven leadership capacities (for all of us!)

1. **Holding the Space: Listen to What Life Calls You to Do.**
Space to listen to yourself and others and be open to what is emerging.
2. **Observing: Attend with Your Mind Wide Open**
Observe and suspend your voice of judgment (developing a hypothesis)
Opening up a new space for inquiry and wonder.
3. **Sensing: Connect with Your Heart**
Being spontaneous, rather than the result of decision making, being compassionate.
Based on “wholes” larger than the self. Open heart allows us to see a situation from within the whole.
4. **Presencing: Connect to the deepest source of yourself in silence, letting come** to consciousness feelings, thoughts, ideas. The open heart and mind will then enable us to begin to act from the emerging whole.
5. **Crystallizing: Access the Power of intention towards the purpose**, commitment to achieve the purpose. “Never doubt that a small group of thoughtful, committed citizens can change the world. It is the only thing that ever has” Margaret Mead
6. **Prototyping: Integrating Head, Heart, and Hand** – Operating on the right side of the U. Moving up the right side is about intentionally reintegrating the intelligence of the head, the heart, and the hand in the context of practical applications.
7. **Performing: “Playing the Macro Violin”** Responding to the calls of the Source, to the bigger picture – contributing to the enhancement of the whole.



A story: Three persons who worked as cleaners in a hospital were interviewed regarding the purpose of the work they were doing:

“I am mopping this floor because it is dirty”

“I am washing this floor to help make this ward clean and hygienic”

“I am washing this floor to help make the ward more clean and bright and comfortable for the patients, so that they will get better more quickly”. (In touch with the source, motivated by the “bigger picture”)

Seven Principles towards change

The text started with two questions –

- *What do organizations need to do so that they advance, given that change is unavoidable?*
- *What action do we have to take?*

1. IMMERSION

- Why do organizations sometimes have little influence over events and life in context?
- We are **reflective** people. We have **many ideas** about how to do things. We are the **best advisers**. Trained to **asses situations**.

Becoming fully engaged in the contexts at issue: *observe, observe, observe*

All profound innovations occur in an atmosphere of *immersion*.

In that atmosphere one fully observes all that is happening and is also open to ideas from outside its boundaries.

2. INTERPRETATION

- Other words we can use are
 - o Understanding
 - o Clarifying
- Becoming conscious of one's own and other people's views and moving across all of them with ease.
- Multi-discipline and multi-viewpoint dialogue will support the development of new interpretations.
- It is not the time to draw conclusions

3. IMAGINATION

- Attentive listening allows you see patterns which are emerging.
- You move from what is known to the unknown in terms of new possibilities.
- What new patterns are emerging? In other words, what is being born?

To imagine is to redirect one's attention from objects to sources and patterns. It is a way of observing that involves the sensing of emerging patterns that suggest future possibilities.

4. INSPIRATION AND INTUITION

The senses that allow one to recognize and strive for the highest possibilities - This is the level of "presencing" one's highest possibility. And it is the turning point.

- After seeing the highest possibility, you 'let go'

5. INTENTION

- This is the moment of surrendering!
- You say yes to the direction you have consciously chosen take – let it come
- This is what I / we want to do! This is the way I/we want to move.
- This is when change can take place.

6. INSTANT EXECUTION

- This is about implementation.
- Do something about it, even in the smallest way. e.g. some business people have built many apartments, but they start with one by one. Business grows big as they go along.
- Some of us wait until we get all the resources, and by the time we start, things have changes, and what we want to do does not respond to the needs of the time. That is very

catholic! We are not fast enough. Occasions come and we miss them. That another factor to explore. Why do we miss out?

7. IMPLEMENTATION

- It is about putting in place structures that will allow it. Embedding and embodying the seeds of innovation in appropriate structures. These structures facilitate the next phase of evolution, emergence, and flow.

4 types of Listening: to be deepened and kept in mind during all the group work and sharing of this meeting.

1. **Downloading:** “Yes I know that already”

Not opening yourself to listen to something new, not inquiring anymore, taking things for granted, having your pre-judgements and re-confirming the old opinion, old way – here there is no openness to the God’s Spirit. You are listening by downloading. The feeling is like – “there she goes again!” ; “Oh, it’s the same old thing!”

2. **Factual:** “Oh, look at that”.

This type of listening is object-focused; Listening from outside by paying attention to facts; you switch off your own voice of judgment and listen to the voice right in front of you. You focus on what differs from what you already know. (This is scientific method)

3. **Empathic:** “Oh Yes I know how exactly how you feel”

This is listening from within; to feel how another feels, we have to have an open heart. Only open heart gives us the empathic capacity to connect directly with another person from within. This is the way of Jesus – he feels with the other (compassion).
e.g. Pope Francis, stopping with people and entering into what they are feeling.

4. **Generative:** “I can’t express what I experience in words... I am connected to something

larger than myself”. This is a heightened sense of consciousness, feeling at –one-with a larger Whole; it is listening from the Source, God... We no longer empathize but are in “communion”; one-with. .. Something touches you deeply and you cannot remain the same any more, you are transformed.

The call and challenge is to move from the first to the fourth type of listening.

Leadership of Prophetic Organizations

A PowerPoint presentation: "*Kindling the desire to respond in a Church that struggles to be prophetic in contemporary society for transformation.*"

Here are the headlines of the script:



A LEADERSHIP OF DISCONTINUITIY

1. It is the leadership we exercise when God intervenes in a surprising way in the life of our organisation;
2. When the known becomes the unknown and we stop doing what we have always done.
3. When the sacred history we know becomes the mystery we don't know;
4. When the trodden path fades out and we are at a crossroads.



TOUCHING THE REALITY OF EACH TEAM

Questions for personal reflection and work in Unit teams, touching their particular reality:

1. *Who we are as individuals, as Teams*
2. *What do I bring to/receive and expect from the team?*

Each team was asked to accompany their answer with a symbol
Certain aspects were common to most teams:

- ♣ Desire for deeper spirit of prayer and contemplation
- ♣ Open dialogue, listening, respect in the group
- ♣ Open to the Spirit, readiness to change, to receive as well as to give
- ♣ Conscious connection with all – deeper awareness of sacredness of the whole of creation
- ♣ Our gifts, strengths, limits and vulnerabilities are part of a complementary WHOLE at the service of the mission.
- ♣ Greater awareness of the need to live fully our part in the wider Family of PBN



The session ended in a silent review during a time of contemplative space, led by Micheline. Each Sister was invited to write something significant from the day's experience on one of the petals of a flower-drawing which they had in their dossier.

TOUCHING THE REALITY OF THE CONTEXT

The pattern of the work was once again personal reflection - work in Unit teams -General Assembly. Geni introduced the task:

1. Global/particular context;
 - a. Our vision of today's world in 3/4 words
 - b. Our vision of our particular context in 3 or 4 words
2. 3 or 4 Opportunities and 3 or 4 challenges in short phrases

Malinie chaired the assembly, requesting that

- *We listen to what all are saying together – with attention to the similarities and differences*
- *We note the aspects we become more conscious of what remains, after having listened to all*

How we see the context

GLOBAL

- ❖ *“Build peace and unity”*
- ❖ *War, migration(more refugees), climate change*
- ❖ *Radicalism*
- ❖ *Religious and cultural insecurity*
- ❖ *Poverty, trafficking*
- ❖ *Economic crisis*
- ❖ *Growth in Eco-consciousness, work for human dignity*
- ❖ *Networking*

- ❖ *growing awareness of the new world view*
- ❖ *Imposition of Power : economic, political, religious, eco-power*
- ❖ *Technological development, highest form of information*
- ❖ *Individualism, distraction, isolation*

PARTICULAR CONTEXTS, OPPORTUNITIES AND CHALLENGES

COLOMBO

vision for their context:
rooted in spirituality,
building peace and unity
towards a new society in
love;

Opportunities – Openness in
the Associates to move out;
networking with the PBN
Family and outside; available
resources: animations,
committed Sisters and
Associates; Pope's directives;
new worldview; the signs of
the times.

Challenges for the Unit:
lack of deep spirituality;
"maintenance"; ageing,
lack of vocations, existing
ministries; lack of
openness to the new;
negative influences
coming from Church and
society.

PHILIPPINES

context
Broken and separated
families, human rights
violations, drug
menace, the President's
shoot-to-kill order;
environmental
degradation

Opportunities –
Networking, involvement
with those working for
poor and abused women
and children,
accompaniment of broken
families, active
involvement in
environmental issues,
working with small groups
to strengthen faith;
awareness of the burning
issues in the social context

**Challenges for the
Unit:** : to live a daring
spirituality; move
beyond our limits;
planning and
discerning together,
skills training, lack of
committed personnel

JAFFNA

context

"One nation, one country" campaign; transitional justice; struggle for human rights; building harmonious environment through interreligious dialogue and care for our common home; unrest among the political parties.

Opportunities –

Multireligious culture; participatory movements; networking, sharing of resources

Challenges for the Unit: :

Resettlement and land issues; search for the disappeared; war-victims; safeguarding women-headed families; violence and disturbance among the youth; increased drug-use; work with the mentally challenged (18,000 in one area).

PAKISTAN

context

Unjust application of the blasphemy laws; frequent kidnapping of schoolchildren; need for high security in schools; Christians are targets for fundamentalists who have even burnt down whole villages.

Opportunities –

Work with existing groups; animation; visiting families.

Challenges for the Unit: :

to take risks towards the unknown; change of mentality; giving witness; lack of openness to change; move out of comfort zone

INDIA

context

Anti-Christian and anti-minority policies of Government; child abuse, child labour, bonded labour; population displacement to 14 main "Metro cities"; in schools the imposition of Hindi and Sanskrit, exclusive use of English for science and maths discriminates against poor; no religious education allowed in school.

Opportunities –

collaborative ministry with others; thirst for a radical life; new ministries – prison, child labour, women, family apostolate.

Challenges for the Unit: :

Religious fundamentalism, collaborative ministry with others; lack of radical living; lack of vocations.

SPIRITUALITY OF LEADERSHIP – contemplation on two images – Annunciation of *Mary* and Visitation of *Elizabeth*.

In today's world the term "spirituality" is used in many fields and in different contexts. But –

What do we mean by spirituality?

Fr. Richard Rohr, a Franciscan friar and theologian, says “All great spirituality is about letting go.” For him, “God is not found by adding anything, but by a process of subtraction.” – leaving behind. In our consumer culture, religion and spirituality have very often become a matter of addition: earning points with God, or others. Yet authentic spirituality is not about getting, attaining, achieving, performing, or succeeding – all of which tend to please/satisfy the ego. It is much more about **letting go**. Spiritual wisdom reveals that less is more. (Give and you will receive; die and you will live) Jesus taught this, and the holy ones live it.

Spirituality must first of all teach us freedom from the self, from my own self as a **reference point** for everything or anything.

Spirituality is the path leading us to the **inner depth** to discover who we truly are; directing our gaze on that which is hidden to the naked eye, but whence **life flows**. Spirituality then, is the same as “full humanity” or fullness of life.

This introduction was followed by personal and group reflection on an article, "***Spirituality in the service of leadership***", by Gonzalo Fernandez Sanz, cmf: (for full text, see Website - <http://saintefamillebordeaux.org/ref-folder>)

"We have here two images (that of the Annunciation and that of the Visitation) that can help throw light on the spirituality of those who, because of the mission received, experience “annunciations” and “visitations”. This is the key that will help us to read all the notes of the melody correctly.

The intention is not to propose Mary as a “patroness” of leaders, but rather to discover what she experienced in relationship with God and with human beings, which will help us to understand and to exercise the service of leadership in a better way.

There are ten sub-headings; each one of these is related, in the reflection, to leadership realities:

1. “Greetings, o favoured one, the Lord is with you” (Lk 1: 28)
2. “She was greatly troubled at these words” (Lk 1:29)
3. “Do not be afraid...” (Lk 1:30)
4. “How will this be...” (Lk 1:34)
5. “The Holy Spirit will come upon you” (Lk 1: 35)
6. “Behold, I am the servant of the Lord; let it be to me according to your word.” (Lk 1:38)
7. “Mary arose and went with haste...” (Lk 1:39)
8. “Blessed is she who believed...” (Lk 1:45)
9. “My soul magnifies the Lord” (Lk 1:46)
10. “She returned home” (Lk 1:56)"

The text concludes with the following questions:

- *What are the questions we ask ourselves in the exercise of leadership?*
- *What Magnificat could we write on the basis of our leadership experience?*

The process - Presencing

OUR UNDERSTANDING OF GOD'S MISSION IN TODAY'S WORLD

In her introduction Eithne said that the Bible presents God as having, undeniably, a goal. We see in the Bible God walking before us in history, pinning a mission statement on each signpost along the way. We have learnt, through our own experience, that the deepest desire of God concerns the happiness of human beings and the well-being of all creation. This is *God's mission*...

Basically, our mission means our conscious participation as the people of God in God's own mission, through the history of God's world, for the good of all of creation...

The roots of Jesus' mission go deep. They reach into the unfathomable mystery of the Trinity, there, the source of all love and life, we find also the origin of all mission. In Jesus, God has made known to the world the reality of God's dream, as it truly is. And God acts toward us, the men and women of today with the same love and delicacy shown to Jesus.

We all are sent to live, in the here and now, what God hopes for all humanity: that life and love can be shared with all, in freedom; that we can encounter this God in every aspect of creation. This mission came from God and it is urgent for us to rediscover it.

We leaders are aware of many needs – these lie on our hearts, and focus our energies... These are real problems, and deserve our attention – but they become worse or more serious when the missionary spirit is weak, and we have lost the missionary sense in our lives.

She ask the Sisters as leaders –

- Do we see things in the context of the whole – the whole universe, the whole planet, the whole of our countries, the whole of our Family?
- How do we read the signs of our times?
- How do we hold the vision, believe in our prophetic role, and empower our communities to live in hope and give themselves for the mission of God?



The task given was to reflect on two questions, in the light of the Corporate Commitment, and articles 4.4 – 4.10 of "Vowed for Mission":

- ***As leaders, how do we understand God's mission in today's world?***
- ***To collaborate in this mission, what attitudes do I need to have as a leader?***

After one hour's personal reflection, there was a sharing in mixed groups; they then came to the assembly with each point on a separate piece of paper.

God's mission in today's world

There were many similarities in the answers. Regarding the understanding of God's mission, they stressed the element of the incarnation of Love in the realities of today's world: the

sufferings of humanity and the whole of the cosmic family; the need to be a Eucharistic community – filled with energy, love, mercy, compassion and forgiveness; more and more aware of the reality of the context, conscious of being part of a "whole"; the need to live a contemplative approach, in a spirit of continuing discernment, able to see the sacredness of everything, which will enable us to go beyond our boundaries.

Comments and additions

- Prayer and contemplation, openness, collaboration, letting go, giving and receiving, exodus were some of the common points expressed by all.
- "Call to be committed in a new way of being human." What does it mean to be human?
- To be compassionate, approachable and loving, conscious of a greater reality.
- We need to be aware we are still living out of the old model of leadership, and we have to aspire towards the new.
- It is very challenging to live as equals – in our communities, in our Institute, in our Family. A whole sense of equality in human dignity and complementarity of vocation, roles, functions has to be developed.
- All leaders have authority in view of their service to the whole; this is not power-over; authority and privilege should not be linked.

OUR FINANCIAL REALITY – HOW HAVE WE LIVED SINCE THE 2014 CHAPTER?

Malinie Jayamanne, General Bursar.

“It is important that we grow and understanding of all in an integrated way, so that we see the whole and not simply separate parts. When we look at the world and where the *Holy Family* is present, we know that the reality in each continent even the reality of each Unit is different, and becoming ever more complex. We need to become aware that the way we operated in the past is not relevant for today and it will not be relevant tomorrow. Self-formation is essential.

We need to find new forms and new ways of our living of pooling and sharing. Since the General Chapter 2008 we speak and we reflect a lot about interconnectedness, interdependence, change of mentality, simple life style; it true that we have carried out a very good reflection. But there is a gap between what we desire and what we really are. Let us ask ourselves how many of our priorities in the line of the Administration of Goods have meant that new steps have been taken since the last Chapter. When we look at the reality of each Unit what is it that prevents us from seeing the whole? We tend to think of only of ourselves, not seeing the other, but decision in one Unit necessarily have an impact on the whole. Our Vision needs to be widened so as to embrace the whole. People in families and organizations keep seeking, new solutions trying to find alternative responses. How do we live? ***How do these realities affect our lives, our choices / sharing / our way of living in communities etc..?***

A text on the Administration of Goods taken from the General Chapter of 2014, was given to the participants for further reflection in groups.

Two questions were given:

- *What does this section of the report speak to us now of what we have lived since the last General Chapter?*
- *What possible ways do you see to move forward?*

3 or 4 points to be brought for each

Reflection time given for personal reflection and sharing in Unit Teams

Assembly

Each Unit presented their reflection. You will see that they indicate the pooling of human as well as financial resources:

<p>Philippines:</p>	<ul style="list-style-type: none"> ➤ Actual global reality calls for serious and deep reflection and action. To engage all members for discernment and decision making ➤ Challenge us for collective and communal effort. ➤ We have become very conscious about our situation and reality through meaningful and deep reflections and discussions.
<p>Colombo:</p>	<ul style="list-style-type: none"> ➤ After the General Chapter we had an assessment and highlighted issues. ➤ Decisions taken regarding the following – restructuring, missionary vocations, aging and new members, existing and new ministries <ul style="list-style-type: none"> - Maximum use of land and building - Alcoholic addicted women - Safe home, family project - Centre for spirituality ➤ Implementation of leadership ➤ Use expert retire sisters (mobile team) ➤ More and more animation for elderly sisters
<p>Jaffna:</p>	<ul style="list-style-type: none"> ➤ Income generating work/sharing responsibilities ➤ Globalized awareness is given. ➤ Assessment is done to make us aware of our quality living <p>As a result</p> <ul style="list-style-type: none"> - 5 communities were closed, school ministries combined - Collaborative ministries begun - Basic formation together - Sharing and receiving personnel – retreat /sessions - Mobile services - Maintaining financial systems: action plan and evaluation - Maximum use of properties - On-going formation locally for current needs - Investment in favour of the senior members

India	<ul style="list-style-type: none"> ➤ What happens in one Unit affects the whole. Sisters, ministry, and property. ➤ We accept the diminishment of sisters – aging of our sisters and understand the reality. ➤ Missionary – up to now the sisters expressed the desire to live the missionary call and are sent to different countries. ➤ There are new members – numbers are increasing. ➤ Pooling and sharing for the needs of the mission is being fulfilled.
Pakistan:	<ul style="list-style-type: none"> ➤ After the General Chapter responsibility is given to local sisters. ➤ Teaching in schools ➤ Taking care of our land and cultivating ➤ Simple life style, the ethic of just enough

The ensuing exchanges were wide-ranging and contained many challenges. Here we share some of these:

- Manage financial issues – there are huge questions around this to look at, especially with regard to managing the needs of the elderly, and the sick.
- Two Units have large amounts of property to administer. How can we continue to manage our financial reality given the situation of aging?
- We are part of a very complex global reality. There is a need to look at long term, pay attention to the context and reality of persons.
- We have status in society – with having big properties and big schools.
- If we want a Religious life lived in a state of exodus we need mobile structures. However, in our experience we have properties; institutions become a big problem.
- We want to move but there are so many issues. We are "people of the tent " but we are in structures.
- We still have the mentality that we need to be owners. This is a struggle and we need to let go. Desiring to own is a temptation, we are called to think differently.
- If we think the amount of money to maintain buildings, that amount we could spend to support ministries, in a more apostolic manner.
- We contradict ourselves – we increase our needs. Where is our sense of poverty and sharing?
- Regarding buildings, we have to renovate in order to provide facilities for the elderly and sick.
- Most of our properties belong to the bishop and we can wind up and move on when there is no relevancy.
- Whatever belongs to the family belongs to all; we are interdependent, not dependent.
- We have a desire and we want to live. We have a struggle and we need to find new ways of facing them.
- We need to move forward realistically.

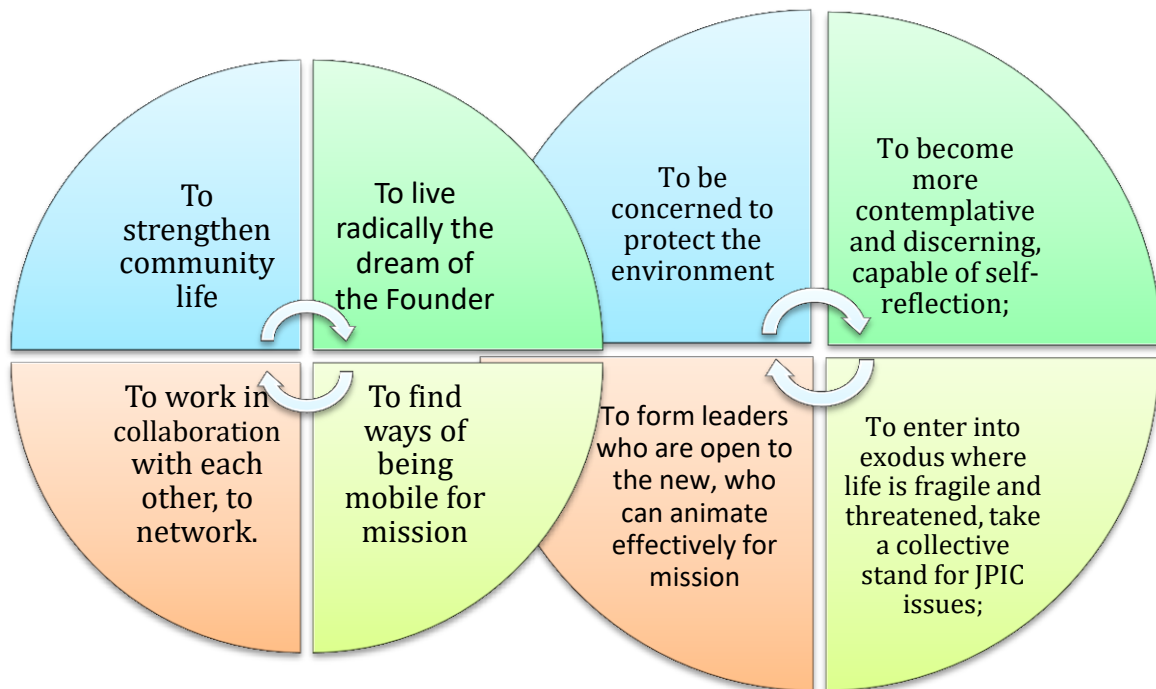
The process: LETTING GO.

Remaining connected with what has been brought to awareness so far – our global and particular reality, Kumudinie asked the Sisters to take into account that each Unit was in a different space, and a different situation – hence the need for careful listening throughout this part of the process. They were invited to reflect in their own teams on the following questions, and to bring back four main points.

- *What does God want from you as Holy Family in your context today?*
- *Listen to this is there anything you may have to let go of in order to respond to God’s mission?*

"Letting go" in order to "Let (new responses) come" was stressed.

1. God wants us as Holy Family :



Question around collaboration between Jaffna and Colombo –there has been a degree of collaboration in various ways. Recently, there is an initiative for volunteers from the Colombo Unit to work together with some Jaffna Sisters for a fixed period in an IDP camp (IDP = Internally Displaced Persons) This is ongoing. They have joined protest marches together; there is more openness for collaboration, and they wish to move forward together.

What do we need to let go of in order to respond to God’s mission -

- ➡ Individualism, being consumeristic; thinking in terms of mine/ours; "power- over," our institutional way of living, letting go of existing structures,
- ➡ Certain ministries/movements.
- ➡ Concentration on numbers, anxiety around no vocations,

➡ Regarding new missionaries: need of an effective discernment process; they need to let go of expectations, adjust to the culture, see how we live God Alone in new circumstances.

A short discussion and ideas were expressed regarding **missionaries**.

➡ The need of preparation in the receiving countries as well as the sending countries.

➡ The Unit Teams need to be open to offer personnel; to develop dialogue among the Units. We need to encourage the attitude that we enter the institute to carry out the mission anywhere; we need to motivate ourselves by concern for what is happening in other Units; we develop the mentality of the larger whole, so that words are translated into action.

Consumerism refers not only to material objects, but also the time consumed in mass media: phones, email, Facebook, TV etc. This can be addictive and the time given to the mission is lacking. This is a concern that is common to the whole Institute.

Process. LETTING COME

Visioning the emerging future (Geni) - how to move forward

We have started a new moment in the process. We saw some aspects / mentalities / places / realities to we need to let go of to make space, to be available for God's mission. We are aware of the necessity to go forward, to welcome the newness, to see the signs and discover new possibilities. **Letting come...** We know God is always new and full of surprises. He is calling and sending us on Mission not yesterday but today.

Work in mixed groups to recognize important calls or areas to move forward. Search for 5 areas or calls.

Strong 5 areas / calls :

- ✚ Deeply rooted in the word of God
- ✚ Grow in contemplation, listening and common discernment
- ✚ More collaboration with 5 vocations in the PBN Family
- ✚ Promotion of the family of PBN
- ✚ Training and sharing resource persons for the needs of the PBN family
- ✚ Initial formation; Asian formation at all levels.
- ✚ Live in the spirit of exodus, radical insertion among the vulnerable.
- ✚ JPIC networking
- ✚ Missionary call; missionary expansion in Asia
- ✚ International mobile community according to the needs

Questions and clarifications:

What is meant by "Radical insertion"?

- There are new needs arising; the signs of the times call for insertion among and with the people.. We need to risk and be daring in order to give a new response to these new calls.

"International mobile services" were spoken of during the General Chapter. Can we send Sisters to another Unit?

- Units can initiate, but the General Leadership Team has the responsibility of ensuring distribution of personnel according to needs and priorities. Dialogue between the ULT and the GLT is necessary. Ana María spoke of certain Units that are in need of personnel, and requests that have been made. It was also made clear that the possibility of opening a community in Bangladesh has been dropped for the moment, because of the volatile politico-religious situation, and the nigh-impossibility of getting visas.
- For practically all circumstances where Sisters go to minister in another country, language-learning is essential. This can prove an obstacle for some.
- To what extent could we really be "mobile" to answer needs e.g. when there is a natural disaster? Are we realistic in talking of this, when so many Sisters are engaged professionally, and would have difficulty making themselves free?

After a prolonged sharing two realistic and practical elements were drafted -

1. Pool resources in Asia

1. *Initial Formation - (Common Novitiate)*
2. *Administration of goods – training of persons (1 or two experts) management and other*
3. *Sharing of personnel – according to needs of Institute (Missionary vocation, work with migrants)*
4. *On-going Formation outside of Asia (Preparation for Final Vows)*

2. Call to a different way of living religious life

The process: REALIZING

How do you want to go forward – 2 points to be chosen and shared in own Team; bring 2 points with strategic planning on the above.

Assembly

The time was spent listening to each Team with interaction, comments, clarifications and suggestions etc....

Certain elements were common – once again, the drive for a more contemplative, reflective way of life was clear; there were also points such as restructuring, care of the elderly and sick sisters and the requirements for this; training of personnel in many areas, such as formation, and for specific

new ministries; increased collaboration Jaffna-Colombo; animation for quality community living, openness to mission outside one's Unit; greater collaboration in Mission among the five vocations.

Each Unit Team will work on these going forward.



Conversations –Day 6

Each Team had approximately 2 hours' conversation with 2 or three members of the General Leadership Team. The rest of the day was free to enjoy the beautiful surroundings!

Final day



Having heard an outline of the U Theory, the Sisters were asked to dialogue with their neighbours about how they experienced the process.

- ✚ We understood the process; we need to be directed to go deeper in a positive way.
- ✚ We have gone through a journey on an experiential level. Affirmation of our journey, helped to focus energy.
- ✚ Inner motivational groups use this for spiritual, personal and collective growth.

Eithne recalled the Objectives of the meeting and posed the following question:

How have I lived this week in relation to the objectives of the meeting? What has moved you and what have you learnt? Have the objectives been achieved?

We quote a few examples from the rich and moving testimonies:

- ✚ We experienced responsible participation, learned to focus on mission; listening to the global reality; we were moved to compassion, deeply united and related to all. Personal contemplation helped me to be aware of areas to I need to let go to work towards oneness. I was energized by praying together; I accept and desire to live what we have planned.
- ✚ We listened to the voice of the Spirit, letting go of our mindset; we learned about other units, we are moving towards the same goal, we need to strengthen more collaboration. The movement of the spirit gave strength to move forward.
- ✚ We have listened to one another, open to the reality; we can see the resources available to move forward; there is a great openness towards the new. I want to listen to myself, others and universe, to celebrate life. I realise the importance of silence and solitude; journal writing helps us look at ourselves, to connect. In the process of letting go, letting come, we need to work together as a team.
- ✚ Each one's presence is a grace, a blessing, to see in a new way; it has been a learning experience – I am learning to let go my own ideas, to be a part of the whole. I feel responsible and need to change; I desire to see everything in the light of God. I wish to be able to enter the process of transformation, to be a prophetic leader, it is time journey with myself and the big family of PBN.

Closing address: Ana Maria Alcalde

We are coming to the end of this meeting and getting ready to leave here, and begin another stage, each one of us in our particular context.

We hope that the experience we have lived together, what we have learned using Theory U, and the new insights that we have perhaps received, may help us to live our service of leadership better.

Theory U is a path or a method (not the only one) that proposes a new way of looking at the reality we are facing now, and prepares us for other situations that are in the process of emerging; situations that we will have to face in the future, of an increasingly complex nature.. For this reason, we, who take on the service of leadership, have to change our mentality, our way of doing things, always remembering that as persons or as teams, we are not separated from the rest.

Theory U offers a set of tools and practices that can help us move from the place where each person and each team finds itself today, and to do this not only intellectually, but with our whole being, in connection with "the Source". Connected deeply with ourselves, we listen to others, observing carefully, so as to become more aware of the movement of life; this is the ground out of which we make decisions and carry them out.

Let us remember that "letting go" is a decision that has a greater transcendent value than defending what we have always known and trying to hold on to it. We are called to expand our consciousness and see ourselves as interdependent and interconnected with each other, aware at the same time of the global reality of the Institute, the Family, the Church, humanity, the planet ... because we form part of all these realities and what we do or fail to do, affects God's Mission in the world.

Together, let us move forward in this feeling and acting as one "body", for that is what we are. Let us help each other to live this temporary service as a "graced time" for ourselves, for others and for the good of the mission.

Closing Ritual:

Our gathering at this particular moment has a special significance to all of us – not as a closing ceremony part of a journey that is beginning new forwards the future with hope.

We were strengthened by each other's energy to look beyond and to move towards the new calls that await our response we have moved chosen to each other in communion, weaved a tapestry of cordial relationships.

We recaptured the essence of living in communion as our way of life. We become clear of what God wants from us and what we need to let go of to find new ways and means to be on the mission of Jesus.

We heard the voice of God speaking to us continuously and vibrantly through the General Leadership Team. We are determined to move forward together listening and discerning to make our Holy Family presence visible, to be radical in living our Spirituality, to remain open to the newness of life, to walk hand in hand with other Vocations of the PBN Family to realize the dream of our Beloved Founder and in everything to give glory to God Alone.



*Pay Attention!
Don't lose 'focus'
Act 'Now'
Wake up!
If we don't dare Now then
When?*

