CHAPTER I
PRELUDES TO SPRING: CATACLYSMIC CULTURE CHANGE

CUT LOOSE FROM EXCLUSIONARY GOALS

Sisterhoods are bending to more than a blast of March wind. 20th Century sisters are being rocked by culture-cataclysms of unparalleled proportions. In an era when almost every social institution on the planet is in the process of change, their own patterns of the consecrated life seem to be spinning out of control. Even the centuries-old Church definition of religious life as a special call to perfection was x-ed out by the theological insights of Vatican II's *Lumen Gentium*. In this Pastoral Constitution of the Church the once-unique vocational charism of religious perfection was extended to all Christians:

> Therefore, the Chosen People of God is one: "one Lord, one faith, one baptism" (Eph. 4:5). As members they share a common dignity from their rebirth in Christ. They have the same filial grace and the same vocation to perfection. (Chapter IV, No. 58)

Not only sisterhoods, but all forms of Christian life in family, parish, diocese, monastery, chancery, seminary, or Vatican offices, are experiencing social changes of such magnitude that only a degree of rash presumption allows even social scientists, the professional researchers of cultural change, to analyze the chaos, chart the directional courses, and predict, on the basis of observed trends, possible patterns for the 21st Century.

Culture change is eroding even the most familiar institutions, —those patterns defined by sociologists as relatively persistent. So, the most exhaustive, all-embracing generalization that can be made regarding the ancient institution of "religious life" is that Catholic sisterhoods are caught up in the gigantic whirlpools, cyclonic winds and tidal waves of culture change transforming the world more in the past twenty years than in the past twenty centuries combined. In the throes of this cataclysm some sisterhoods are disintegrating and disappearing; others are rallying and retooling. New ones are born. Culture patterns ebb and flow but the impetus toward vital forms of Christ-commitment continues unabated.

CUT LOOSE FROM OLD ROLES

In January, 1982, the Oregon Archdiocesan Council of Women Religious held an open conference on changing Church patterns. The Church's organizational flow chart presented by Bishop Paul Waldschmidt, contained, as usual, no official roles for women religious. Father James Parker, a member of the Priests' Senate, detailed a new model of parish structure devoid of any specific roles for sisters. He called attention to the omission by noting that in the arriving "era of the laity" these latter would be replacing sisters. Sisters would be "cut loose" to discover on their own new forms of ministry and service, once they had trained their replacements. It seemed remarkable that during the subsequent discussion period the sisters made no reference to the culture-crisis of their predicted role demise. The mixed audience was left to wonder if the sisters' silence was symptomatic of severe culture shock, or if their cool composure suggested their confidence in multiple strategies for survival. The situation of the Oregon sisters is evidently far from being unique as this exerpt from a document of the Sacred
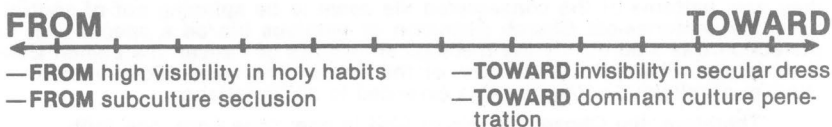
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Congregation for Religious and Secular Institutes affirms:

> The participation of the laity in the activities and works of Religious . . . is becoming widespread. With adequate preparation, lay persons can take over the administration of works hitherto assigned only to Religious. (See *THE POPE SPEAKS*, Vol. 26, No. 2, 1981, p. 107)
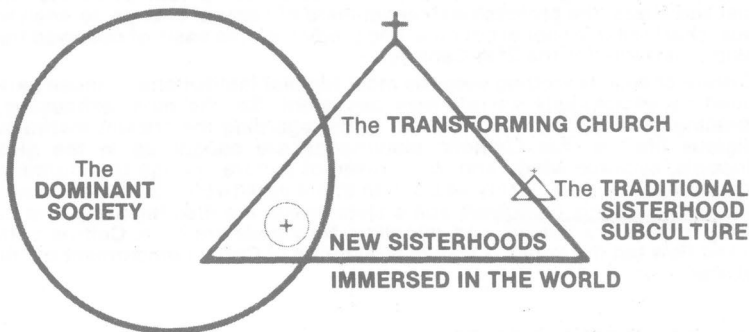
Is this proposed replacement of sisters taking place because sisters are an endangered species dwindling so rapidly they soon may be obsolete? Or, is the Holy Spirit preparing sisters for wholly new expressions yet to be envisioned within the Church? What internal and external forces are operating like atmospheric storms around the sisterhoods, impinging, impressing, pushing, pulling, shoving, shaping, misshaping and reshaping them on contact? What are the major change directions visibly characterizing sisterhoods today as they strive to develop new forms of Christian ministry or are inspired to wholly new forms of Christian witness?

VISIBILITY CHANGE IN SISTERHOODS

The most visible culture change involving sisters, in general, is their actual loss of visibility as Catholic sisters, their passage from seclusion in distinctly costumed subcultures toward incognito penetration of the dominant culture. Most sisters of the world are moving . . .

FROM ⟵————————————————⟶ **TOWARD**

—**FROM** high visibility in holy habits   —**TOWARD** invisibility in secular dress
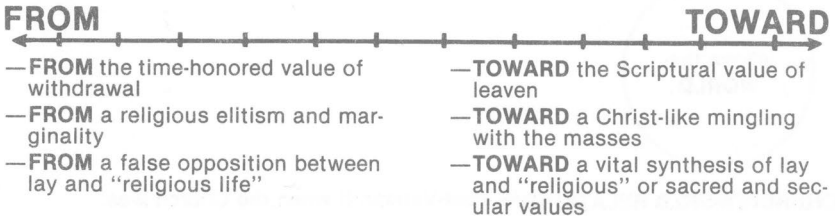—**FROM** subculture seclusion   —**TOWARD** dominant culture penetration

Geographically, American sisterhoods, like others worldwide, have been situated within and scattered throughout the dominant culture. Nevertheless, until Vatican II, most sisterhoods have been separate sub-societies —mini-worlds—, tiny, almost self-contained enclaves, within, but uniquely different from the surrounding society.

The **DOMINANT SOCIETY**

The **TRANSFORMING CHURCH**

The **TRADITIONAL SISTERHOOD SUBCULTURE**

NEW SISTERHOODS IMMERSED IN THE WORLD

Subculture is a sociological term which since World War II has come into common usage to designate a group of persons with values, norms, and goals significantly different from those of the dominant society. In earlier terminology a sister was regarded as a celibate Christian woman who had freely "withdrawn from the world" or dominant society for the specific purpose of subscribing to divergent and superior or elitist patterns of behavior presumably more consonant with biblical norms and sacred traditions. Even when returning to the world to shop, visit the dentist, or attend a professional conference, the pre-Vatican II sister went out well-cloistered within coif and veil, with eyes modestly averted from the passing scene. The concept **SUB-CULTURE** fit preconciliar congregations well because they truly constituted mini-societies within, or marginal to, the total society, —unities of persons bound together and apart by common "religious life" values and behavior patterns prescribed in rule and custom

books. Often these subculture blueprints were able to mold contemporary girls and women into homogeneous groupings with common understandings, shared ways of thinking, feeling, believing, and performing that identified them with previous cultures and past centuries. Even within the Catholic subculture sisters were a grouping apart, a micro-culture. Because, historically, sisterhoods have been distinct from the dominant society, their current journeying into incognito penetration of it and their becoming the neighbors next door to millions of average Christians and non-Christians, represents not only a major departure from past patterns, but from the ideal of withdrawal from the world which in the preconciliar era characterized them. This represents a further movement of sisters . . .

FROM   TOWARD

—**FROM** the time-honored value of withdrawal

—**FROM** a religious elitism and marginality

—**FROM** a false opposition between lay and "religious life"

—**TOWARD** the Scriptural value of leaven

—**TOWARD** a Christ-like mingling with the masses

—**TOWARD** a vital synthesis of lay and "religious" or sacred and secular values

This deliberate loss of visibility as Catholic sisters raises numerous questions and some degree of emotional concern within the ranks of conservative Catholics. Responding to or sharing their concern, Pope John Paul II, addressing the International Union of Superiors General in Rome, 1978, said:

If your consecration to God is really such a deep reality, it is important to bear permanently its exterior sign which a simple and suitable religious habit constitutes.

(See *ORIGINS*, Dec. 7, 1978, Vol. 8, No. 25)

While recently visiting the United States and addressing a gathering of sisters in Philadelphia, Pope John Paul II made a similar appeal that "the permanent sign of a simple and suitable religious garb" be retained or reinstituted. Because a religious garb is a cultural pattern for which a group of sisters, or individuals among them, may or may not have need, many American sisters have viewed the Pope's statement as an expression of his preference for them, but certainly not his mandate. Most sisters who are not in uniform, are nevertheless wearing some special Christian symbol to identify themselves as Christ-committed persons for the sake of those who feel such an external symbol necessary. The issue is insignificant as it stands presently and would grow in importance only if, without consultation with and approval by the women of the Church, some male clergy were to presume to intrude their tastes in dress upon sisters through a mandate or canon law. Because some American sisterhoods actually anticipate the likelihood of curial insistence on a return to a religious garb, meetings have been held in some congregations and contingency plans drawn up to effect immediate coping with the problem, but not necessarily compliance.


SISTERS AS LEAVEN IN THE WORLD

The truly important change listed above is the movement of sisters from "withdrawal from the world," from elitism and marginality, toward being leaven in the world. The new rationale now propelling sisters from relative isolation into mainstream activities is found in Vatican II's *Lumen Gentium* and *Gaudium Et Spes*, the apostolic and dogmatic constitutions of the Church calling for a revolution in Church-world relations:

The Church exists in the world, living and acting within it . . . Thus the Church, at once a visible assembly and a spiritual community, goes forward together with humanity and experiences the same earthly lot which the world does. She serves as a leaven, and as a kind of soul for human society as it is to be renewed in Christ and transformed into God's family. That the earthly and the heavenly city penetrate each other is a fact accessible to faith alone.

Lumen Gentium, Chapter III, 40

Most briefly, the new Church-world relationship can be shown diagramatically as follows:

CHURCH-WORLD RELATIONS— Pre-Vatican II when the Church was:

The
CHURCH TRIUMPHANT

above the
WORLD
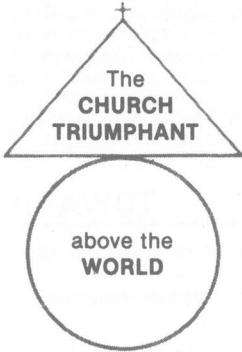
—inerrant, monarchial, bureaucratic
—aloof from the world
—reaching down to humankind
—ruling Christendom
—keeping Christians passive recipients

CHURCH-WORLD RELATIONS— Post-Vatican II when the Church was:

The
CHURCH TRANSFORMING

entering the
WORLD
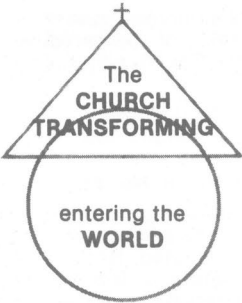
—still inerrant, monarchial, bureaucratic
—but also **COLLEGIAL**
—becoming immersed in the world
—reaching **OUT** to persons, not down to them
—serving the world, not ruling it
—inviting all Christians to some participation

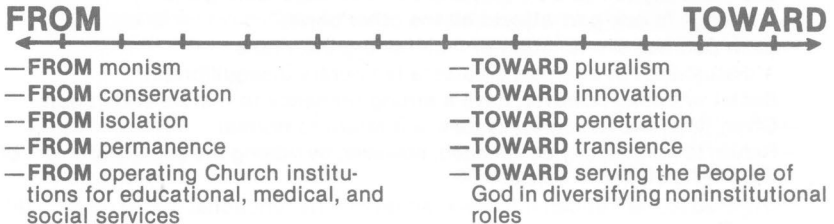**CHURCH-WORLD RELATIONS**—The Vatican II Ideal when the Church will be:

The
CHURCH RADIANT
+
illumining the
WORLD

—true community-in-Christ
—decision-making collegially on all levels
—involving all in **MUTUAL MINISTRY**
—bringing all peoples to **PEACE** and **ONENESS**
—being the light of the world: *LUMEN GENTIUM* itself

This council exhorts Christians, as citizens of two cities, to strive to discharge their earthly duties conscientiously and in response to the Gospel Spirit ... This split between the faith which many profess and their daily lives deserves to be counted among the more serious errors of our age ... Therefore, let there be no false opposition between professional and social activities on the one part, and religious on the other ... Christians should rather rejoice that they can follow the example of Christ, who worked as an artisan. In the exercise of all their earthly activities they can therefore gather their humane, domestic, professional, social and technical enterprises into one vital synthesis with religious values, under whose supreme direction all things are harmonized unto God's glory.

Gaudium Et Spes, Chapter IV, 43

The Vatican II documents explain the rationale of world sisters for their current movement toward immersion in the dominant cultures of their respective countries, but what emerging ideational alterations have initiated not only an exodus of sisters from subculture status, but an exodus of almost half a million since 1965 from "religious life" itself? Have all the sisterhoods been losing membership or do the loss trends characterize groups moving too rapidly or too slowly toward the ideals of Vatican II? Although the limited research on changes in sisterhoods hardly addresses these questions, one goal of this analysis is to attempt such. It is not sufficient to note that sisters are simply moving . . .

FROM   TOWARD

—**FROM** monism   —**TOWARD** pluralism
—**FROM** conservation   —**TOWARD** innovation
—**FROM** isolation   —**TOWARD** penetration
—**FROM** permanence   —**TOWARD** transience
—**FROM** operating Church institu-   —**TOWARD** serving the People of
tions for educational, medical, and   God in diversifying noninstitutional
social services   roles

The impact of divergent social structures and theologies on sisters need to be sought out and articulated because sisters are no longer advancing in lock-step motion determined by mono-directional canons. Nor are sisters traveling safely and confidently into relatively stable and predictable patterns. Rather, like the fallout of a Mount Saint Helens, sisters have scattered in confusing disarray in multiple directions leaving some groups separated, isolated, and even alienated from one another.

DIVERGENT RESPONSE TO CHANGE

Two decades ago, in a world shocked by culture-pattern crack-ups and replacement crises, three popes and two thousand bishops challenged one million sisters to be **RE-BORN**, **RE-NEWED**, and **RE-VITALIZED**. This would demand energetic planning and the abandonment of numerous treasured traditions. The responses of the sisters fell roughly into four categories:

1. We won't budge an inch until Rome and the generalate tell us exactly what to do!
2. We surely need revolutionary change here! But we will have to overturn centuries of tradition and the power structure to get anything accomplished!
3. Great! Let's set up the voting booths and see what the majority wants! It's time we democratized and had some say about what sisterhoods should be like!
4. The Holy Spirit directs the Church through the universal council of bishops. The Church is asking sisterhoods to renew in response to the needs of these times so let's ask the Holy Spirit to continue directing us in the new challenge. Then let's sit down and work out some consensual decisions.

Sociologists, whose field of expertise it is to research patterns of change and methods of achieving them through institutional alterations, would recognize in responses one to three above what they call the **THREE CLASSIC MODELS OF CHANGE:**

1. **THE EQUILIBRIUM MODEL:** change through edict from the top
2. **THE CONFLICT MODEL:** change through revolution from the bottom
3. **THE EGALITARIAN MODEL:** change through the side-by-side decision making of group members through group dynamics and a voting process

In the next few pages the classic models of change will be reviewed briefly and a description given of the way they are likely to operate in sisterhoods. To them will be added a fourth model, —one corresponding to number four above—, one likely to characterize future change-decisions in Catholic Christian communities:

4. **THE COLLEGIAL COMMUNITY MODEL:** change through charisms and consensus of community members

1. THE EQUILIBRIUM MODEL OF SOCIAL CHANGE

From the 1930's to the present, the functional school of sociology, reflecting the theoretical and research input of Talcot Parsons, Kingsley Davis, Robert Merton, and others, forwarded a model of social change which tends to view change as a disruption, a disturbance, a force destructive of the harmonious balance in a social system. In this model the status quo achieves the aura of being the good, normal, and healthy condition of a society or group. The basic tenents of this perspective are:
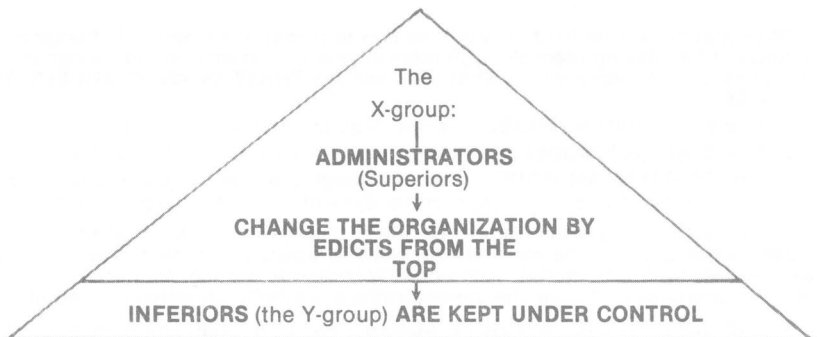
—Every society is like an organism with interdependent parts
—A change in one part affects all the other parts
—Each part has the function of maintaining the whole
—A disturbance in one part creates a temporary disequilibrium
—Social systems, however, have a strong tendency to restore equilibrium
—Given time, the disrupted system will return to normal
—Return to normal may be speeded, however, by ridding the social organism of disturbing elements or persons

Translated to the Vatican II renewal situation, the functional model might read:
—The Catholic Church is a giant, hierarchial organism
—A change in one part, e.g., the sisterhoods, affects all the other parts
—Sisterhoods have the function of maintaining the whole organism by running the schools, orphanages, hospitals, social service agencies, etc.
—If sisters change from these traditional functions, disequilibrium is created
—Pope John XXIII and the Vatican Council set great disequilibrium in motion, but change-retrenchment is not too late since social systems have a strong tendency to revert to type and restore equilibrium
—Given time and a little patriarchal pressure, the sisters will settle back to the old functions and traditions
—Return to normal may be speeded, however, by ridding the sisterhoods of disturbing elements or persons such as the liberals, sociologists, psychologists, feminists, etc.

A major criticism of the functional approach to cultural change, —an approach all too familiar in the Church, is its tendency toward conservation. Because groups with this orientation focus on social stability, change is viewed as an unwelcome disruption, even though change may be advantageous in the long run. Leaders subscribing to this model tend to restore the group's *status quo*, to retrench temporary change rather than to seek new patterns of equilibrium. They tend to avoid focusing on dysfunctional aspects of the organization because they hold that change in one part requires change in all others. Espousing this position can be fatal to a society.

The following is a hypothetical scenario, —the application of the **EQUILIBRIUM MODEL: CHANGE BY EDICT** in any sisterhood group:

The
X-group:
|
ADMINISTRATORS
(Superiors)
↓
CHANGE THE ORGANIZATION BY EDICTS FROM THE TOP
↓
INFERIORS (the Y-group) **ARE KEPT UNDER CONTROL**

—Superiors see change as a temporary societal spasm that will go away
—Inferiors feel dissatisfaction with resources and assigned roles
—They see available means that could relieve their deprivations
—They feel anxious, frustrated, tense, and angry
—They threaten to coalesce into an opposition force
—Superiors, agents of control, step forward
—They channel the up-welling dissatisfaction
—They set new goals and change job descriptions or ministries
—They transfer the instigators of dissatisfaction or eliminate them
—All appears to go back to normal
—There may be dry rot under the paint but all seems well
—The administrators have saved the day by edict
—They have also saved their power positions, but perhaps not their credibility

2. **THE CONFLICT MODEL: CHANGE THROUGH AGGRESSION FROM THE BOT-
TOM** (See Karl Marx, *Selected Writings in Sociology and Philosophy*, edited by
T. B. Bottomore and Maximillen Rubel, 1964)
 —Sees society in constant change through conflict
 —Sees on-going dialectical struggle between power elites and the powerless
 —Sees stability as a temporary condition
 —Holds that change at the material base produces change in all other aspects
 of the culture and not visa-versa
 —Sees changes occuring by force when the have-nots topple the haves or the
 powerless join forces against the powers that reign
 —Regards revolution, aggression, and even bloodshed as necessary or inevita-
 ble in accomplishing a major culture change
 —Results in a reversal of the power structure:

POWERFUL RULERS

POWERLESS PEOPLE

PEOPLE TAKE OVER

OLD LEADERS ARE TOPPLED
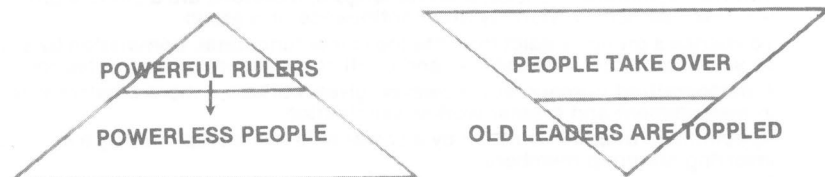
Conflict does not necessarily imply violence. It may be in the form of disagree-
ment over values and/or competition for rare resources including control of the
power of decision-making. Conflict can involve any sisterhood where important
issues divide persons and some stand to gain or lose. Conflict is sometimes viewed
by social analysts as actually beneficial, —a vital catalyst for survival-imperative
social change. Conflict theorists oppose the preceding **EQUILIBRIUM THEORY** of
functionalism as too narrow and conservative, too lacking in awareness that
what is functional for one segment of a group may be dysfunctional for another.
For example: what is highly functional for male Church hierarchy may be highly
disadvantageous and demeaning for female Christians; what is traditional, com-
forting, and security-assuring for the aging may be unchallenging and stultifying
for the young.

CHANGE MODELS ONE AND TWO COMBINED
By the 1950's some sociologists began questioning the applicability of the
functional model much as they had questioned the conflict model of an earlier
period. They pointed out these difficulties:
 —Functionalism or the **EQUILIBRIUM MODEL** tends to support the existing
 system, right or wrong

—It regards conflict as disintegrative, disruptive, and abnormal
—It enshrines a false philosophy: **PEACE AT ANY PRICE**
—It sacralizes submission to the *status quo*
—It dams the dissident
—It assumes, often erroneously, that it is possible for all members of a group to share the same values, norms, and goals simultaneously
—It concludes that one who dares to question the supposed commonality should depart the group

Naturally, the questioning of the entrenched functionalist theory, —the one most pervasive in sisterhoods and Catholic Church administration—, created its own conflict situation among social scientists, and produced a body of discussion and research that brought about a new model that combines parts of the two preceding ones. Kurt Wolf translated from German Georg Simmel's classic work on conflict; Lewis Coser summarized and systematized the existing theory and research in his book, *The Functions of Conflict*. Ralph Dahrendorf's *Class and Class Conflict in Industrial Society*, C. Wright Mill's *The Sociological Imagination*, and James Coleman's *Community Conflict*, collectively questioned functionalism. They helped reinstate conflict as a positive force toward social change. Although research has lagged behind theory, sociologists have made important documentary contributions to our understanding of the compatibility of conflict with continuity of structure. Today, therefore, an acceptable perspective combines functionalism and conflict theory. It forwards these assumptions:

—Group equilibrium **IS** important
—Equilibrium can be maintained best through the careful preservation of a group's **ESSENTIAL** values, norms, and goals
—Because of the relatedness of societal parts, because change in one part **DOES** require alteration in other parts, for maintenance and harmonious operation, each part needs to be aware of the performance of the other parts in order to keep in tune with them
—In-tune-ness requires flexibility, some innovation and creative change
—Innovators, initiators, critics, and challengers, therefore, are a gift to a group, the *sine qua non* for viability and continuance of a group
—To change a group by edict from the top is mal-functional. Domination by any power elite creates competition and conflict, or alienation and defection
—A democratized bureaucracy, however, gives workers a more creative voice in management and greater worker satisfaction
—Appointment of administration by a power elite can be replaced by elections involving all group members
—Tyranny by autocracy can give way to tyranny by democracy: majority rule

Before examining the last models of change, it is important to note that the new sisterhoods might find one of their most significant scientific affirmations for a propertyless poverty stance in the following **EGALITARIAN MODEL** where the community remains a unity of equals only as long as it lacks surplus goods. Surplus goods, research indicates, immediately changes a group's pattern of organization because surplus creates at least two classes or categories of membership: those who have and those who have not, or, those who administer the surplus and the functionaries who must be administered.

Sociologists know very little yet about the so-called collegial model for change now re-emerging in the Church since Vatican II, but use of the model for thirteen years by the Sisters For Christian Community will help highlight its characteristics and applicability for other new or renewing sisterhoods, brotherhoods, or parish groups.

3. **THE EGALITARIAN MODEL: CHANGE THROUGH SHARED DECISION-MAKING**
(See Elman Service, *Primitive Social Order*, 1962)
—Found in simple hunting and gathering societies
—Has some division of labor based on skills
—Has some functional leaders but no over-arching chieftons
—Has leadership exercised by anyone who is persuasive and appeals to the group's traditions and values

—Puts emphasis on interpersonal reciprocity and cooperation
—Is almost free of competition and the seeking of personal gain or power
—Presupposes a subsistence economy with no surplus goods to make some members more powerful than others

MEMBERS ARE EQUALS and

CHANGE IS THROUGH CONSENSUS

OR SHARED DECISION-MAKING

Anthropological studies verify that the primitive paradise presumed in the **EGALITARIAN MODEL** comes to a disasterous climax when the villain, **SURPLUS GOODS**, stalks the stage. **SURPLUS** demands a wholly different social structure. When **SURPLUS** comes in, **EGALITARIANISM** goes out, and even brotherhood and sisterhood lessen in emphasis. In any society with a **SURPLUS**, other models of change take over because **SURPLUS GOODS** require the following:

—That a power elite control the surplus
—That administrators be assigned to watch over it
—That a centralized authority evolve to coordinate and disperse the surplus to different segments of the society: political, religious, etc.
—That government by **EDICT** OR **CONFLICT** replace **CONSENSUS**
—That full-time specialists be trained to increase the surplus
—That workers be assigned positions regardless of their personal interest or even aptitude
—That specialists get more and more power over non-specialists
—That reciprocity and cooperation give way to competition and an exchange economy
—That a hierarchy arise based on the degree of power assigned to each role

INTO AN UNMAPPED TERRAIN

At the inception of this chapter, Post-Vatican II sisters were envisioned as on the move, pioneering through veritable jungles of culture change, forced by both societal and Church structure alterations to relinquish many old roles and create new ones. Today some of the pioneering sisters can share rough drafts or well-tested models of structure change which they have designed together for the unique demands of this special era of Church history. One such model has been operating, as previously noted, for over a dozen years with the Sisters For Christian Community, and is suggested here as the fourth sociological model:

4. THE COLLEGIAL COMMUNITY MODEL: CHANGE THROUGH CHARISMS AND CONSENSUS
(See Sister Audrey Kopp, *New Nuns: Collegial Christians*, 1968)

—Sees the consecrated life as community-in-Christ
—Aspires to spiritual, not necessarily geographical unity
—Sees all members as co-equals, co-foundresses, co-responsible
—Sees itself as a process community, ever-evolving
—Sees change as a natural developmental process

—Sees decay as an inevitable progresion attacking non-functional culture patterns

—Sees decision-making as a group-shared process in openness to the Holy Spirit

—Sees **SURPLUS GOODS** held in common as opposed to the spirit of poverty and as that intrusive force which could transform the group from community-in-Christ into bureaucracy-for-Christ involved in the administration of corporate works and goods, buildings and projects, no longer a living pattern but a work model

—Agrees through the consensus of all members, therefore, that there will be:
- —no motherhouse
- —no convents
- —no retreat centers
- —no group funds
- —no administrators
    (only volunteer service roles)
- —no centralization
    (only an international communications team)

—Sees change effected through **CONSENSUS** of all community members

—Sees the Holy Spirit directioning the community through **CHARISMS**

CHANGE THROUGH

CONSENSUS and CHARISMS

(as in Acts 15)

But some men came down from Judea and were teaching the brethren, "Unless you are circumcised according to the custom of Moses, you cannot be saved." And when Paul and Barnabas had no small dissension and debate with them, Paul and Barnabas and some of the elders were appointed to go up to Jerusalem to the apostles and elders about this question . . . When they came to Jerusalem they were welcomed by the church and the apostles and the elders . . .

The apostles and the elders were gathered together to consider this matter. And after there had been much debate, Peter rose and said to them, "Brethren, you know that in the early days God made choice among you, that by my mouth the Gentiles should hear the word of the gospel and believe. And God who knows the heart bore witness to them, giving them the Holy Spirit just as He did to us; and He made no distinction between us and them, but cleansed their hearts by faith. Now therefore why do you make trial of God by putting a yoke on the neck of the disciples which neither our fathers nor we have been able to bear?

And all the assembly kept silence; and they listened to Barnabas and Paul . . .

Then it seemed good to the apostles and the elders, with the whole church, to choose men from among them and send them to Antioch . . . with the following letter: ". . . it has seemed good to us, having come to one accord **(CONSENSUS)** to choose men and to send them to you . . . For it has seemed good to the Holy Spirit and to us to lay upon you no greater burden . . ."   Acts 15

CONCLUSION AND SUMMARY OF CHAPTER 1

God made the world, but persons create culture. This is a terrifyingly beautiful realization for here is the watershed where our fingers touch God's and cooperate in creation. We can all assist in the building of person-deforming bureaucratic organizations or in the creation of collegial Christian Community. If we find any justification for building the former we must bear moral responsibility for the extent to which bureaucracy inhibits growth to full personhood in members. In their quest for fullness of growth and spiritual becoming, sisters of the world are on the move, journeying . . .

FROM   TOWARD

—**FROM** traditional pyramidal structures

—**FROM** subculture seclusion and elitism

—**FROM** canonical monism and uniformity

—**FROM** following classic change models:

1. Change by edict

   —where superiors command

   —where inferiors obey

2. Change through aggression
   —where superiors
      —suppress change
      —crush opposition
      —silence agitators
      —expell dissidents

   —where inferiors
      —explode
      —rebel
      —take over, or
      —move out

3. Change through the democratic process
   —where the **MAJORITY** is the winner, right or wrong

   —where the **MINORITY** is the loser, right or wrong

—**TOWARD** wholly new patterns of community

—**TOWARD** dominant culture penetration

—**TOWARD** pluralism and diversification

—**TOWARD** initiating change through the Collegial Community model:
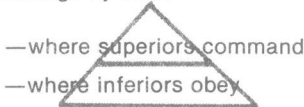
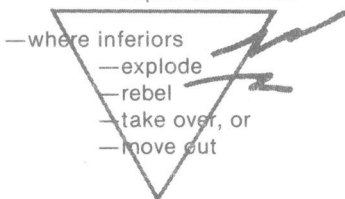—where the Holy Spirit guides the community through **CHARISMS**

—where the members concur through **CONSENSUS**

—where change serves community

—where community is dynamic communication

—where community is a unity of co-equals in mutual service

—where the Holy Spirit is not allowed to be the monopoly of clerics or male members of the Church but freed to

   ". . . speak where it will, to the least as well as to the greatest, to persons of every rank for the upbuilding of the Church . . ."
                    I Cor. 12:11

CHARISMS

and

CONSENSUS