

## ***Interchange – Thoughts on the Future***

**2 November 2012**

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**David Stang** <wambura3@msn.com>

The four modes of expression certainly have been great but for me evolution is still happening. Vatican II was all about getting out of the boat and into the world and feel what people are now thinking. That expression was certainly a huge change for the Vatican. And look what happened, JPII and Bene can't handle it and are now pulling us back into the boat. So what can we do about this heightened fear and this trusting in the Holy Spirit and the power of God? I am a little surprised that they wish the "Alumni" be included so are we to think that we now might possibly be the fifth mode of evolving?

I have several thoughts about this evolving:

1. If we can't think beyond the hierarchical male celibacy power issue then I am not interested.
2. If we can't think beyond the virgin Sister status, e.g. servants to the male hierarchy then again I am not interested, oh yes this includes the Brothers.
3. Are we open to the world as being intelligent about God and having a say about how God is involved with all of us?
4. Are we open to the scriptures as not being the end all and be all of understanding God?
5. Are we open to the urgent acceptance of helping everyone evolve so that we humans and our environment can survive?
6. Are we open to new expressions of being spiritual and breaking the chains of Religion? Are we open to the many mythologies that exist that speak artistically and poetically about God?
7. Can we catholics be truly catholic and Not Roman?
8. Are we open to a full discussion about nature, ecology, being physical and not always running away, hiding in the spiritual realm as if we are not physical? Can the Spiritual be truly engaged with the physical?
9. Can we truly digest and discuss peacefully our new understanding of an inclusive loving God and get rid of the fire and brimstone that seems to be a way to solicit money and power for the priesthood?
10. Can we have a Board that includes Married people, Sisters, Brothers, Lay People and Priests?

These are some of my thoughts. I hope truly that this is just not wishful thinking.

More from David Stang

Here is a short response to changing Maryknoll. It is short, concise, and clear. I did not want to be verbose as I am sure this idea has been talked to death so another reason for being a short as possible. I realize that one might say this is totally unrealistic. However in my own life there was much success not only by being focused and full of Spirit. I often felt the power of the Spirit. Dorothy was very filled with the Spirit and often told me she did more than what a priest does. What this meant one would have to ask the people who loved her.

There is no shortage of vocations. There is an overload of pride and arrogance cutting short God's gifts to the human race. We have example after example of God being present to the world that we are blind and deaf to see and hear. Many people are turned off by those who profess to know God. A personal example happened to me in 1968 while enjoying the beauty of the Kuria people while in Tanzania. An old mukuria gentleman came up to me and said Wambura (my Kuria name) thank you for helping us to understand Kijijis ( Nyerere Socialist Villages) and so breaking down our tribalism. However, you need to know that religion is also very tribalistic which causes us to wonder about the openness of the European God.

Maryknoll also has tribalism that destroys the true beauty of the diversity of God. One can quickly say that societies would not be open to getting rid of tribalism, the church today would not be open to even VaticanII and the notion of the "People of God." Just as many are not open to the idea of Global Warming so too Religion is not open to a Global Church that loves the Poor, e.g. Liberation Theology and the Option for the Poor has not been accepted by many religions including Catholicism. Please don't bore me with saying that is not true. We cannot see the rise of pomp and power and elitism in our church and say this has to do with loving the poor.

How can Maryknoll be true to its greatness today? How can Maryknoll revitalize itself and not be bogged down in clericalism and saying our average age is in the 60's or even 70's? One cannot say the "Apostles Creed" and say this has an openness to all of God's creation. One cannot say that there is not an elitism in Maryknoll. Can Maryknoll be open to a St. Paul conversion? St Paul saying that his conversion came not from James or Peter but from the Holy Spirit, such an idea would definitely be condemned by the Pope, Cardinals, Bishops, leaders of Religious Institutions, Priests and Catholics themselves. Who in power at Maryknoll is allowed to or can think like St. Paul and not be condemned?

Today I am hearing of clerical Maryknollers, who have given years of great service, asking to be laicized so they can do what they feel called to do. Why? Many of us chose to freely search for another calling that might meet the change of the Spirit in us. Why would the elitism of clericalism let us go? Was it because of the legal religious boundaries of a Clerical Maryknoll? One would have thought we missionaries of all people could think outside the box of legalism. Where did we hear the saying, "the law kills and the spirit gives life." I guess this is just a cute saying.

There is no shortage of vocations just a shortage of openness to the Holy Spirit. We know that lay missionary vocations have been curtailed due to financial restraints. We know that the Maryknoll Sisters have been treated second class by the clerical establishment. Just read the book, "Hearts on Fire" by Penny Lernoux and see that women can do many things that "clerical men" cannot do. Sisters providing

people with the sacraments, has often been done in secret because only men can bring forth the Spirit of God, say the men. I am not forgetting the great Maryknoll Brothers. They too have been treated second class for many years. I hear that vocations to the brothers is increasing today?

My suggestion is that there not be inequality, that all may be one in the Spirit of God. That each one of us is responsible to be Holy, Spirit Filled, and open to the great power of God and that the Maryknoll organization be open to all of us, according to the wishes of each one of us, wishing to be of service to the People of God. If Maryknoll were to open the gifts of the Spirit and let go of clericalism I suspect there would be no shortage of vocations or gifts from spirit filled people. Organizations must open themselves up to a greater diversity and equality. There is no shortage of ideas of how to be more decentralized in an organization. The monarchy of the present day church cannot be allowed to rule or destroy the Gifts of God present among the human race.

**Ed Gerlock** <[edgerlock@yahoo.com.ph](mailto:edgerlock@yahoo.com.ph)>

My first assignment in the Philippines after language school was to a town in Davao Oriental where there were three distinct religious groups; the majority Catholic, a Baptist hospital cum community and a sizeable Muslim population. Vatican II was in the air and I think we were reasonably polite, even cordial to one another--but it was clear that we were distinct groups.

Fast forward ten years later when I was in the military stockade and my co-prisoners were Catholic, Baptist and Muslim...and the group that was persecuting us were also Catholic, Baptist and Muslim. Kind of reminds you of Richard Rohr's dictum, "It's not our ideas that change the way we live, its the way we live that changes our ideas"

Sister Elizabeth Johnson issued "Quest for the Living God--Mapping Frontiers in the Theology of God" (for which she received a sharp rap on the knuckles) attempting to read the "Signs of the Times" in present day society--where the ferment is. She singles out, black, hispanic, interreligious, ecological, political, feminiist, gay struggles.

What has this to do with the future of Maryknoll? The areas she mentions (and more) have their counterparts in virtually every country of the world. On an experimental basis, could Maryknoll not start to invite people (lay, clerics, Catholic and non-Catholic, gay, straight, old (ahem!) and young, local and foreign.....) to live and work togethyer as a team within some of the contexts mentioned by Elizabeth Johnson?

I do have a little experience in this. Living in exile in Hawaii (ha! ha!) I lived with a number of like-minded people in a community--who were involved in Hawaiian land rights, nuclear free Pacific, alternative medicine, martial law in the Philippines etc. We shared what we had and met regularly to reflect on what was happening--and to share a meal. I might add that the Maryknoll group in Venezuela (1982-87) which we were privileged to join consisted of around 40 odd balls --only 5 of whom were clerics. The rest were lay missionaries, Venezolanos, old and young, but a group that shared something of the same vision and celebrated together. The Catholic Worker is also something like that.

Couldn't Maryknoll start something like that on an experimental basis as a possibility for the future?

**Warren Roth** <warrenroth@sbcglobal.net>

“WHOSE BLOOD MAY STAIN THE HEATHEN SOD”

We sang this line from the Maryknoll Hymn often and loudly during my years of Maryknoll training, 1949-1958. It has played back in my head a number of times in recent years. The line has two elements that became embedded in the psyches of those in training for mission work for many decades of the Twentieth Century:

- a. The possibility of martyrdom,
- b. The vast divide between believers and ‘heathens.’

When Maryknoll was founded, China was a million miles away, both geographically and culturally. The possibility of martyrdom was very real in the minds of those being sent there to bring the gospel message. And there was certainty that just about all the people who lived in China had not heard the gospel message and were therefore, heathens. What a pair of challenges for dedicated young American Catholics, trying to baptize hundreds of millions of unbelievers and risking one’s life in the effort.

Presenting this twofold challenge brought in vocations. Maryknoll had an appeal that was lacking in stateside clerical and religious life. I had firsthand experience of this when I announced my acceptance into Maryknoll to the spiritual director of my Jesuit high school. His response was, “Maryknoll is glamorous.”

Seminary training emphasized the two elements with the daily public readings. The Roman Martyrology was read every day to keep the possibility of martyrdom alive (excuse the pun), and Diary Digest brought the successes and the hardships of modern missionaries into continual sharp focus. Hearing about baptisms and other sacraments administered provided a strong impetus to get to that Field Afar regardless of the difficulties or dangers involved.

By the late 1960’s, however, much had changed. Vocations had decreased to the point that Glen Ellyn closed and with it, Maryknoll trained entrants into novitiate and theology. At the same time, the meaning of ‘mission’ was being questioned. No one dared use the word ‘heathen’ any more. The possibility of martyrdom had become more remote (though the Sisters in El Salvador proved it was still very real). Emphasis was still on the celibate clerical state for men and religious life for women though the ranks of both groups were being thinned by resignations and withdrawals.

Rather rapidly, the goal of conversion and baptism shifted to acceptance and understanding of people regardless of their beliefs or lack thereof. The emphasis became the works of mercy. A very cursory content analysis of the Maryknoll magazine from the 1980’s on shows less emphasis on conversion and more on ‘doing good.’ My reaction was that Maryknoll was becoming Christ’s NGO. The emergence of Lay Missioners and the Affiliates completed the change.

Martyrdom was out of the picture and conversion, if it were to happen, resulted from example rather than preaching. I asked myself, is this an aberration or is the Holy Spirit telling us something? After all, China, nor any other place on earth, is any longer a million miles away either geographically or culturally. The world has changed radically since 1911/1912. Bringing the gospel message is no longer the lone

prerogative of the cleric or the religious. It is the obligation of the whole people of God and the whole people will decide how the message is to be delivered.

**Charles Nolan** <charlesnolan@hotmail.com>

Thanks for the opportunity to provide feedback on the critical issues facing Maryknoll as we begin the second hundred years of our shared mission. The articles and views expressed in the spring issue were, to say the least, thought provoking. While many came from divergent points of view, the common sentiment, as I saw it, was “Maryknoll has been a force for good, and should keep doing good in any way it can” - the unspoken undercurrent, of course, being that the world today needs all the good it can get.

The other unspoken undercurrent, which I feel constrained to point out, is that the survival problems Maryknoll is facing cannot be viewed in isolation from the credibility issues facing the Catholic Church as a whole. Those credibility issues clearly extend to the contributors to the Spring issue, many of whom expressed little sympathy for or allegiance to the current policies and positions of the official church. This puts Maryknoll in what can, at its most brutal, be described as an uncomfortable marketing position. We are attempting to “sell” a product (the Christian message of love, mercy and acceptance of all people regardless of whether they “buy” our belief system or not) which is at odds with our brand name (adherence to Catholic Dogma as the price of membership). The overall feeling is that Maryknoll is attempting to live up to the spirit of Vatican 2, while the Vatican itself is backing off from that spirit. I’m afraid there is a larger problem, one that I believe fuels all the others.

At the time I graduated from the Venard in 1963, the missionary fervor and zeal among American Catholics was going strong. Maryknoll was building the Chesterfield facility in the Midwest to handle the overflow from the east and west coast minor seminaries. They had not only the vocations, but the resources as well. Yet, by the time I graduated from Glen Ellyn in 1967, the Venard was graduating its last class and would soon be up for sale, transforming itself into the Baptist Bible College, which it remains today. What happened? The unfortunate answer, of course, is Vatican 2. While we as seminarians were trained in the deeper meanings of the scriptures and were keenly aware of the need to adapt the Christian message to new generations, the American Faithful were not. Once the message was no longer “You must be a baptized Catholic or you cannot enter the kingdom of heaven”, the fervor to convert people in foreign lands dried up like a faucet being turned off, and the cash flow with it. The Baptist Bible College, which still absolutely adheres to the doctrine that acceptance of Christ is the only path to salvation, is going strong, both as a training environment for overseas missionaries and as a center for Faith-oriented education. The growth of the Fundamentalist movement in our own country only reflects this trend.

The Vatican appears to be very much aware of this reality and, to this observer, appears to be attempting to repair the “damage” caused by Vatican 2, with little success. The cover-ups associated with the current wave of scandals have only reinforced the image of the church as an out of touch and self-protecting organization, an organization which Maryknoll, in the eyes of all beholders, represents and acts for. We are very much stuck between the rock and the hard place.

While I am among those who have lost any sense of credibility with the Church, I continue to have the highest belief in and respect for Maryknoll and its mission. I believe that the fundamentalist, dogmatic approach to religion is not only false but, as the lessons of history have shown, dangerous, especially in today’s world. The question of why people “believe” is at the core of the issue and comes down to the age old reality: people accept a faith because membership holds out the promise of eternal life. Those who are

willing to announce themselves as God's spokesmen and unashamedly make that guarantee in the Lord's name have the upper hand in the conversion game. The fact that Maryknoll has been willing to abandon the "easy way" and commit to demonstration of the Christian message by word and example is admirable and reflective of the best humanity has to offer. The question of reaching like-minded souls who will be willing to support this mission within or without the structure of the official church is one that needs, I feel, to be looked at seriously. It would obviously call for some serious downsizing, but that seems to be in the cards under any circumstances.

I apologize for raving on as long as I have, and for raising more questions than I can answer. I feel, however, that any approach to Maryknoll's current situation that does not take these considerations into account will be compromised at the very least. This process is clearly just beginning and I hope to be a part of it. I would rather stand between the rock and the hard place with Maryknoll than just about anywhere else.

***Vic Hummert*** <vic@vichummert.org>

## IS IT TIME FOR MARYKNOLL TO GO COSMIC?

Fr. Jack Sullivan was the Hong Kong regional superior when I arrived there in 1970. Hong Kong has gone back to China and state capitalism makes British colonialism look less corrosive.

Jack Sullivan told me of a stone on the Maryknoll sisters' property that was examined by the Smithsonian. It was found to be over 400 million years old. Maryknoll is already "cosmic" by its geographical location. Thomas Berry warned "We are terminating the Cenozoic." (Greek for "most recent" age that only goes back some 70 million years).

Thomas Merton was in tune with Thomas Berry. Merton wrote a brilliant essay in June 1968 in which he called for development of an "Ecological Conscience" – "and fast!"

William MacIntire is the senior member of our class (1967) who introduced me to the occasional papers of Thomas Berry. In the 1960's I concluded Berry's ideas were the most relevant thoughts I had ever perused. Moral theology quarterly magazines of the 1960's were not touching the threat of nuclear warfare or the toxic time bomb hovering over us. Global warming/climate change were not discussed. Thomas Berry struck me as Teilhard Chardin reincarnated. Chardin was fifty years ahead of his time in declaring, "We are Earth coming to consciousness."

Not until May 1989 did I pick up a phone to ask Thomas Berry if we could just meet and talk someday. He replied, "What are you doing for lunch today?" Thomas picked me up at St. Paul's church in Yonkers, NY and took me to a Greek restaurant in a city near the Hudson for a three-hour lunch. That time with the wisest person I ever met was the beginning of a twenty-year friendship. Our last phone conversation was one week before he died in June 2009. His spirit remains with many.

Berry went cosmic in our very first 1989 encounter. "The question we must ask is this – Is the world viable or not?" My bland response was another question – "Is it?" Berry then bluntly said, "No, in many places, Earth is not viable!" Missiology might include salvation of Earth.

In 1983 I saw a movie entitled *The Day After*. A woman in one rural area of Kansas is frantically cleaning up her house but oblivious to the radioactive cloud approaching from the west. She personifies most of humankind today as we busy ourselves with local and personal matters while global questions are ignored. Are church organizations not doing the introverted exercises? Political discourse of 2012 ignores environment.

In 1998 I read an interview with Louis Leakey in a science magazine. The journalist asked the highly respected anthropologist: "What is the single greatest problem facing humankind?" "GLOBAL WARMING," Leakey replied without hesitation.

Now is a propitious moment for Maryknoll to ponder. Does the threat of a rising ocean to Bangladesh apply to every nation in the world?

Bill MacIntire is now in and out of Bangladesh. I thank Bill for his introducing Thomas Berry to me in the 1960's. I have requested information from "Senator" MacIntire on the 2000 -mile wall being built between India and low-lying Bangladesh. Indian government officials claim the wall is to prevent "terrorists" from entering their territory.

Hundreds of people have been killed already along the border.

97 percent of climate scientists agree we have a serious problem with planetary warming.

Those scientists not in denial look into the later decades of this century when the Bay of Bengal will inundate much of Bangladesh. The realists see thousands of "climate refugees" pouring into India for survival. That forlorn country is only one of Maryknoll's regions. Climate refugees exist now in Louisiana. They inundated Lafayette after Katrina.

In 1905 a Swedish scientist Svante August Arrhenius issued a warning about threats to Earth from excessive burning of fossil fuels. Not until 1988 did NASA scientist James Hansen announce to a shocked Congress, "Global warming is a reality." In 2012, half of the elected officials are still in denial of the reality. No candidates dare touch the topic of environment. The top ten economic entities in our world are dominated by energy corporations. The 1% that rules our economic system has a small percentage of even greater power.

Catholicclimatecovenant.org is a clear signal that even church authorities are growing in awareness of threats to Earth. [www.350.org](http://www.350.org) is a learning web site for all of us. 350 parts per million of carbon dioxide are a safe, tolerable level for Earth. We are now beyond that tolerable level. And we must pull back for future generations. In 2004, the Pentagon issued a warning that global warming is a greater threat than "terrorism."

Maryknoll might follow a wise move in World Council of Churches leaders thirty years ago who expanded their Justice and Peace titles to Justice, Peace and Integrity of Creation (JPIOC), then help advance awareness of the fact billions of tons of carbon dioxide in our atmosphere will mean nobody has jobs in the future. There is no ark to where we can escape. Norfolk, VA has the largest navy base in the world, but cannot prevent a mighty Atlantic from invading the state. New Orleans is already twelve feet under water and more at risk than all other US cities. When plumbing backs up into Washington, DC offices, will government leaders awake?

Maryknoll was launched in 1911 with a vision to "save" those who were wandering in China. China has now outpaced the USA as an economic power and surpassed us in carbon dioxide emissions. "Economic prosperity" is killing the planet.

John Paul II wrote in January 1990, "We all have a moral obligation to protect the environment." (Peace With the Creator; Peace With Creation)

Grover Foley, PhD is a student of Karl Barth. Foley wrote in "Reaping the Whirlwind" (CROSS CURRENTS, Fall 1973) that changing the world in time may be doubtful. "We must change ourselves and like Ezechiel, "Give them a warning." (Ezechiel 3:17)

Our collective survival depends upon burying fossil fuels. The 100-year old warning of Arhenius has never been more relevant.

Perhaps the relevant mission of Maryknoll is to stress “repentance” for an industrial ice age that is in the process, again borrowing Berry’s words of ”terminating the Cenozoic age.”

James Hansen and thousands of climate scientists would applaud our expanded cosmic mission.

Berry leaves us with optimism. He coined the term “Ecozoic” in which he states, “Humankind will find that our survival will be done in communion with the natural world, or not at all.”

At one time there was a belief, “No salvation existed outside of the church.”

In our distracted age of cell phones and texting, few take time to read Chardin, Louis Leakey, Merton or Thomas Berry. James Hansen’s book *Storms Of My Grandchildren* is modern prophecy that should be studied by all pilgrims on earth. If anyone is interested, I will gladly email my summary if you request it. ([vic@vichummert.org](mailto:vic@vichummert.org)) is maintained by a Cornell librarian at no cost to me. Adam Chandler also tends to my 11,000 haiku. I write these brief lines because there is ample time to go through a pithy haiku:

Apart from Mother

Earth so far as we know there

Is no salvation (#11,018)

Our mission now is salvation of Earth. Will we wake in time?

Grateful to Maryknoll for decades of inspiration,

Vic Hummert in “Oil City”, Lfte.LA

## **A Modest Proposal Revisited**

As the “Year for the Priest” draws to a close, I look back to *America’s* “modest proposal” editorial of May 4, 2009 which expressed the hope that during the “Year for the Priest” there would be a broader discussion of priesthood in the contemporary world. In particular, the modest plea was that the bishops of the United States should take greater leadership in openly discussing the priest shortage and its possible remedies, including the recruitment and training of married men as priests. I believe it is safe to say that the Year for the Priest will be remembered, not as a time when the church universal joined in a tribute to the dedicated service of the great majority of priests worldwide, but rather as a period when the scandal of “priest pedophilia”, long regarded as an American problem, gained recognition as a worldwide scandal.

Perhaps it is time to explain to Catholics that, not only are married priests the norm in Eastern Rite churches, but in the Roman Rite the ordination of married men as priests is possible, and has been going on in a limited fashion at least since the period of Pope Pius XII. In the years following the Second World War, Pope Pius approved the ordination of several convert married men in Germany. The first American married man ordained as a Catholic priest in 1964 was Ernest Beck, a former Lutheran and the father of four. Beck was forced to go to Germany for ordination reportedly because of Rome’s fear that American Catholics would be scandalized by a married priest.

Then in 1980, at the request of the United States Conference of Catholic Bishops, Pope John Paul II granted a Pastoral Provision under which married converts from the Episcopal Church may be ordained as Catholic priests. I have identified by name, diocese, and year of ordination 88 married former Episcopal priests, who have been ordained as Catholic priests under the pastoral provision since 1982. Probably there are others. Over the years, married converts from other Protestant denominations also have received permission to be ordained as Catholic priests. My limited research lists the names, dioceses, and dates of ordination of 17 married priests who formerly were Lutheran, Methodist, Presbyterian, Baptist or Disciples of Christ ministers. Until recently, however, I have been unable to find a lifelong Catholic married man who has been ordained a priest in the Roman Rite.

How have all of these married men been able to become Catholic priests? Were they all ordained under the Pastoral Provision granted by Pope John Paul II ? No! The Pastoral Provision which pertains to convert married Episcopal priests is not a new law but is rather a particular application of a fundamental provision of canon law. Married converts from many denominations have been granted dispensations to be ordained as married men under the same authority of canon law.

1. What then is this provision of canon law?
2. Can it be applied equally to a married Catholic man?

CANON LAW PERTAINING TO A MARRIED MAN BECOMING A PRIEST:  
CANON 1042, 1 and CANON 1047 §2, 3

## 1. The impediment of marriage:

Can. 1042 The following are simply impeded from receiving orders: n.1. a man who has a wife, unless he is legitimately destined to the permanent diaconate.

## 2. Dispensation from the impediment:

Can. 1047 §1. Dispensation from all irregularities is reserved to the Apostolic See alone if the fact on which they are based has been brought to the judicial forum,

§2. Dispensation from the following irregularities and impediments to receive orders is also reserved to the Apostolic See:

1/ irregularities from the public delicts mentioned in can. 1041, n.2 and 3;

2/ the irregularity from the delict mentioned in can. 1041, n. 4, whether public or occult;

3/ the impediment mentioned in can. 1042, n. 1.

In other words, every married man has a simple impediment to ordination as a priest. However, the Apostolic See may grant a dispensation from the simple impediment and allow a married man (i.e. any married Catholic man, even a lifelong Catholic) to be ordained as a priest.

### The First Married Roman Catholic Priest

After identifying over a hundred married converts who had been ordained as Catholic priests, two years ago I finally found an example of a lifelong Catholic married man who had received a dispensation from the simple impediment of marriage and had been ordained as a priest!!!

On May 1, 2008 Jan Kofron, a lifelong Catholic, married father of four, was ordained by Auxiliary Bishop Vaclav Maly, as a priest of the Archdiocese of Prague in the Czech Republic.

During four decades of communist domination of Czechoslovakia an underground church developed with Vatican approval. In 1988, after serving eight years as an ordained deacon in the underground church, Jan Kofron, was ordained a priest. The following year Czechoslovakia regained its freedom through a bloodless revolution. As the church sought to reorganize after four decades of oppression, Cardinal Joseph Ratzinger, Prefect of the Congregation for the Doctrine of the Faith, issued rules to guide the process. Under the rules, Jan Kofron's underground ordination was declared invalid. Jan accepted the decision but clung to a belief in his priesthood. In the years that followed, Jan pursued his personal ministry of caring for institutionalized mental patients and in time accepted a position as secretary of Auxiliary Bishop Vaclav Maly. In 2006, with the support of Cardinal VLK, the Archbishop of Prague, Jan once again submitted his request to Rome for recognition of his priesthood. Two years later, Pope Benedict XVI granted Jan a dispensation from the simple impediment of marriage which allowed his conditional reordination on May 1, 2008 and his incardination as a priest of the Archdiocese of Prague. Father Kofron to this time continues as the secretary of Auxiliary Bishop Maly.\*

Immediate questions for Catholics to consider today are:

1. Are there any married Catholic men, or men planning to marry, who are called to priesthood?
2. Is there a way for such men who believe they have a vocation to priesthood to be ordained?
3. As they did over thirty years ago on behalf of married Episcopal converts, might the bishops of the United States petition the Holy See for a Pastoral Provision on behalf of married lifelong Catholic men

who are qualified candidates for ordination to priesthood?

4. If a majority of the bishops would not approve a national Pastoral Provision, might an individual bishop seek a dispensation from the simple impediment of marriage for a particular married Catholic man or men in his diocese?

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\* A brief report of Father Kofron's ordination appeared on Czech TV. Subsequently, I was able to locate Father Kofron and conduct in English two in-depth telephone interviews of him. The information in this article is a brief summary taken from the transcript of those interviews.

**Charlie Lockwood** ('71) <lockwoodworld@bellsouth.net>

The writer is a grateful recipient of a world class seminary education in Maryknoll from 1958 (Venard) through Glen Ellyn, Hingham and then First Theology at the Knoll in 1968. He retired from teaching in 2006. He and his wife, Peggy now live in Vero Beach, Florida and are the parents of two adult children: Deirdre and Christopher.

#### THOUGHTS AFTER THE MARYKNOLL SYMPOSIUM—SEPTEMBER 28-30, 2012

The time, effort and good will put in before and during the symposium by the committee of Mary D'Arcy, Mary Ann Cejka, Fred Goddard, Fr. Bob Jalbert, Sr. Kathy Magee, Sr. Mary Ann Smith, Bernadette Price and Joe Regotti was outstanding. Thank you for your multiple gifts and thoughtful preparation.

**HOPE FOR THE FUTURE:** We, the Maryknoll Family(Society, Congregation, Lay Missioners, Affiliates, Full Circle, Alumni, Sponsors, Employees and all others who embrace the call to mission) must be a united, coordinated, interdependent gift to the world of a global effort to bring the gospel ("Go teach all nations. . . Matthew 28: 19)

The "average" informed person (Catholic or otherwise) when that person hears the word Maryknoll would think of one thing: Mission. That person is not aware of the various parts of the Maryknoll Family. It is my hope that we can make that thought a reality.

**PROPOSAL:** Plan now to have the next Society and Congregation Chapters take place simultaneously where all the above mentioned members of the Family can sit comfortably at the same table and together envision the next 100 years for the mutual benefit and blessing to all.

Perhaps some initial ground work can be accomplished at the May 18-26, 2013 Non-Canonical Society-Wide Gathering.

A few Sundays ago the Lectionary reading from Mark 9:38-41, the apostles were trying to prevent someone who was casting out demons in Jesus' name. Jesus reply is insightful for us: "Do not prevent them. There is no one who performs a mighty deed in my name who can at the same time speak ill of me. For whoever is not against us is for us." The Maryknoll Family needs to be the "us" together.

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There were many provocative and insightful comments spoken and shared during the Symposium. Rather than comment on them in detail I list them here for all of us in the Maryknoll Family to ponder and consider as we move into the next 100 years of Mission. They are in no particular order and some are paraphrases or quotes from the many talks and sharing groups during the weekend.

1—Mission is a garden "I sent you to reap what you have not worked for; others have done the work and you are sharing the fruits of their work." John 4:37

2—There is an ever widening gap between the rich and the poor. We must speak for those who have no voice.

3--There is no discipleship without community (Aparecida #156)

4—We are the leaven –transforming ourselves for others.

5-- Interreligious dialogue builds bridges of understanding and cooperation.

6--Look to the future for a new Cosmology.

7—We must be consistent in prayer and trust in the Spirit who blows where she will.

8—Preach the gospel and if necessary use your voice.

9—The idolatry of money manifests itself in various ways.

10—Why is there a lack of moral conscience in our economic policies and behavior.

11—We are in the midst of a profound international, intercultural and interreligious changes. Where is the new vision?

12—Seek contemplative ways of envisioning the Kingdom of God as Mystery (Vatican II)

13—We must embrace authentic hope, enduring charity and boundless faith.

14—African proverb: “The one who speaks the truth is often respected by only a few.”

15—How can we share wisdom with youth and harness their energy for the Kingdom?

16--Jesus chose to be a lay person, a teacher or rabbi not a levite or priest.

17—We need to support conflict resolution based on principles of forgiveness, truth telling and positive reconciliation.

18—We must learn to name, confront, and heal the institutional violence against women, the disenfranchised, and our precious planet earth.

19--Spanish Proverb: “We create the path by walking.”

20—Doing the deed, acting the action comes before our mind catches on. In other words: “We live ourselves into a new way of thinking; we do think ourselves into a new way of living.”

LET’S CONTINUE THE MARYKNOLL FAMILY JOURNEY TOGETHER TODAY

**Gerald Grudzen < [ggrudzen@yahoo.com](mailto:ggrudzen@yahoo.com) >**

## **Draft Proposal for Maryknoll Online Education Program**

The Maryknoll Fathers and Brothers have had, for most of its 100 year history, a variety of educational programs that have served the needs of its members and affiliates for studies in philosophy, theology and missiology. In the past two decades most of these programs have been discontinued including the Maryknoll Seminary at the Maryknoll headquarters in New York. This proposal raises the possibility of developing an Online educational presence for Maryknoll that might renew part of its educational mission. The Proposal below hopefully may serve as a starting point for a possible Maryknoll Online educational program.

Over the past two decades we have had in the US and throughout most of the world a rising interest in Internet based educational programs that have led to a proliferation of undergraduate, graduate, and continuing education programs that provide access to educational services for those unable to take classes in a traditional classroom setting. We also have seen a rise in hybrid educational programs that combine classroom instruction with Internet based Online education. One of the most prominent private institutions in Online education is the University of Phoenix with hundreds of thousands of students taking both undergraduate and graduate programs completely Online or through some form of hybrid instruction. Public colleges and universities, i.e., Penn State, Stanford, have also developed an extensive variety of Online instruction, as have Catholic Universities, i.e, Notre Dame and Dayton University. Open source software such as Moodle and other proprietary software programs are now available to develop Online instruction at a much lower cost than was previously possible.

The proposal is meant to put forward various options for the Maryknoll to consider about entering the field of Online education. It is our understanding that such an endeavor would have to be cost effective and enhance the mission of Maryknoll while also extending it to a new audience or possibly new candidates for one of its membership options such as the Maryknoll Fathers, Maryknoll Brothers, Sisters, Maryknoll Lay Missioners or Maryknoll Affiliates. This program could also be of interest to many who support and embrace the mission of Maryknoll but are not part of any of the above membership categories.

Maryknoll already has excellent resources to reach out to potential users of an Online education program through its effective media presence in Maryknoll Magazine, Orbis Books, and other forms of advertising done through Maryknoll's promotion efforts with Catholic parishes and Catholic colleges. An Online education program would allow those interested in Maryknoll to take either individual courses, a certificate program in mission topics (e.g., course focused on Africa, Asia or Latin America) or a full series of courses possibly leading to a degree if Maryknoll wanted to partner with another degree granting institution. Initially, it would seem more plausible and realistic to begin with a series of courses and a certificate program that would not need any accreditation process at its inception.

Maryknoll Fathers and Brothers, Maryknoll Sisters, Maryknoll Lay Missioners, Maryknoll Affiliates and Orbis authors could be potential candidates for offering short, directed study courses over

the Internet. The Directed Study method of Internet education is the least expensive method of starting an Online education program and does not require any software to initiate other than a software program to keep track of the courses that are being offered, instructors facilitating the courses and payment of the fees for the courses. In a Directed Study course the instructor would develop a syllabus that would be approved by the administrator of the program and this syllabus would be available at the Maryknoll Online web site for those wishing to view possible courses that they could take. The administration of this program could be handled completely by Maryknoll or it could be outsourced to another Online education program. One example of such an Online program would be Global Ministries University that operates under a license from the state of California that has been in operation since 2001. You can view the web site of Global Ministries University at [www.globalministriesuniversity.org](http://www.globalministriesuniversity.org)

Maryknoll would first need to determine what kind of courses would be appropriate to offer within such an Online program and a committee set up to ascertain the procedures for approval of courses offered in the name of Maryknoll. This committee could also determine whether Maryknoll wants to establish its own administrative structure for such courses or outsource it to another group or program already doing similar work, i.e., a Catholic University or Catholic Theological Union. The cost of doing this kind of program within the present structure of Maryknoll would probably require at least two paid personnel who would manage the project. One person would address the programmatic aspects and the other person would address the financial details of running such a program and handle marketing of the project. A seed grant would be required to start up the operation if it is done in-house whereas a subcontract with another program could be done with a lesser start up cost. The advantage of outsourcing the program is that it can be done on a pilot basis without incurring extensive costs and evaluating the success of the program over one or two years to determine if it is worth continuing.

If the outsourcing option were chosen, Maryknoll would agree to utilize its extensive media presence through the Maryknoll magazine and Orbis Books to market the Online education courses it would offer. The cost of these courses would be determined by the normal fees for continuing education courses offered by other colleges and universities. Some courses could be offered with minimal charges at the beginning of the program to build up a following for this Online service. Maryknoll Online could also feature an Online Chat room that would serve as a discussion forum for those taking the courses or who wish to explore other areas of interest such as Mission Education or Mission Outreach. Maryknoll Online could also be a source of contacts for the Maryknoll Promotion Office and the Maryknoll Vocation Department. Short term mission travel trips could also be promoted through this site along with educational seminar that would be offered in conjunction with the travel program. An example of a travel/course program would be a trip to Egypt that I co-lead in January 2009 which also featured a credit bearing course offered through San Jose State University. Maryknoll is already involved in short term mission education projects and courses could be accommodated to go with these trips and become part of the offerings of the Online education program.

Other options for Maryknoll Online could include partnerships with other educational institutions to sponsor conferences and seminars that fit into the Maryknoll mission. For example Global Ministries University now has a partnership with a Buddhist university in Thailand, The College of Religious Studies of Mahidol University. A representative of Mahidol University participated in the Religion and Science conference held in Dhaka, Bangladesh in January, 2008, which was featured recently in Maryknoll magazine. Father Bill McIntire was one of the keynote speakers for this conference which

featured extensive interfaith dialogue between Christians and Muslims. Such conferences and seminars can also increase the visibility of Maryknoll and its mission. Portions of this conference were also posted on YouTube which is another low cost or no cost method for posting educational materials that can be accessed as part of an Online course. Returning missionaries could be interviewed and their reflections posted on YouTube for inclusion as part of course material.

Skype is another technological tool now available to connect administrators, faculty and students for Online education in various parts of the world at no cost as long as an Internet connection is available along with a computer. If Maryknoll enters the field of Online education it would be best to utilize as many of the low cost or no cost technological tools that are available. It is also possible to establish Blogs that can include Online educational materials that members of the Maryknoll community could utilize for sharing their missionary experience in addition to those who actually teach a course. Blogs could be organized into various regions of the world in which Maryknoll works. Blogs could be an entry way into Maryknoll Online which would not require registration for a course. Blogs and other educational materials would need to be organized into a coherent educational program and marketed through the various Maryknoll networks. It would be important to establish a high quality program if you are going to enter this field and have qualified faculty who can teach the courses that are presented in the name of Maryknoll.

Maryknoll Society leadership team considered this proposal, but decided not to go forward with it in 2009. There was however, enthusiastic interest in the proposal. So I suggest it be reconsidered.

The founders of Maryknoll had a mission vision and the Field a Far was the means of capturing the imagination of the young people of their day. I believe on line learning provides the innovative means to communicate the Maryknoll vision of mission to the young of today in a way that will capture their imagination.

Questions:

Would a partnership with all the Maryknoll entities help to explore the future of the Maryknoll Movement?

Would an online education process be a way to reach the young of the world today with the Maryknoll Maryknoll today?

Would it be possible to establish the online education process involving all the Maryknoll entities in partnership with diverse others i.e., Catholic Theological Union, Catholic universities from around the world, and/or Global Ministries University committed to similar mission?

If this is a proposal worth considering, how does it get on the table where decisions about the future of Maryknoll are made?

***Carolyn Grassi*** (Sr. Teresita Marie Cook 1960) <carolyngrassi@sbcglobal.net>

Dear Interchange sisters and brothers,

I enjoyed reading the letters in the last Interchange about the future of Maryknoll.

I'd like to add mine to the mix. I propose a specific collaboration, equality among the various Maryknoll branches or wings (the fathers & brothers, sisters, lay members, affiliates, associates) as suggested by several folks.

Many people may want to do something for the marginalized, the poor, the oppressed, but they are unable to devote full time to such a mission. Also, there is often a desire for connection with a spiritual nurturing community. This combination of the active and contemplative life was at the heart of Mother Mary Joseph's founding of the Maryknoll Sisters, whose motto is "fruits of our contemplation to others to give." (pardon my rough translation of the Latin).

We know that the Maryknoll Affiliate program welcomes all to participate in serving (according to their ability and time) the marginalized, the poor, the oppressed. Affiliates also share in on-going meditative-prayer gatherings.

Fine as the Affiliate program is with its welcome to all, it is officially/formally linked with the Maryknoll fathers and brothers Society, not with the sisters and lay missionaries. Similarly with the Maryknoll magazine. Donations go directly to the Society, unless specifically designated for the sisters and/or lay missionaries. Why not begin now by including the sisters, lay missionaries and affiliates themselves in a formal tie (by-laws) as equal partners in leading, benefiting from, collaborating with the formal Affiliate program (making such visible too on the present web site).

Given the strict Vatican/canonical laws designating religious communities of men and women as separate entities, along with the Vatican's unchanging view of the priesthood as only a male prerogative, it is unlikely that a formal unification of the Maryknoll branches (of priests, brothers, sisters, lay missionaries) will be allowed to officially incorporate as one Maryknoll.

However, the Affiliates are not a canonically established group.

In summary, I propose that the Affiliates be “the welcoming tent,” an official Maryknoll program/organization established with equality of oversight, collaboration, decision-making, etc. by the men and women of the Society, the sisters, the lay missionaries and the Affiliates. Remembering my dear deceased husband Joseph Grassi as an advocate for women’s equality-- it was during his first year of teaching at Santa Clara University (1971-72) that he created and taught a class on: “The Theology of Women’s Liberation.” And in his books as “Mary Magdalene and the Women in Jesus Life” “Hidden Heroines in the Gospels”-- Joe emphasized women’s equality and unique contributions to the active and contemplative life of service to the poor, outsiders, the oppressed. Many will always remember Joe as a creative teacher/friend/colleague, who challenged us to create new and practical ways to live Christ’s message of equality and compassion. His spirit informs my above proposal. With gratefulness for the fellowship and sisterhood of Maryknoll of each and all,

## ***Jack Clancey***

Lee Wang Yeung (Wang means brilliant and Yeung is the character for sun) was one of the workers who was active during the June 4th period in 1989. He was in an out of various forms of detention and prisons in the following decades. However, he continuously and courageously called for democracy in China. During his last period of detention, the authority alleged that he committed suicide by hanging himself from a window frame. However, photos taken after he had died clearly showed that his feet were flat on the ground. Thus, people say he was 'suicided'.

If you want more details, you can check on Google.

## **Brilliant Sun**

He saw scenes of death,

that state security denied and tried to cover up.

He heard cries for justice,

that state security said were never shouted.

He told fellow workers what actually occurred on June 4;

“Counter Revolutionary Propaganda,” said state security.

Tortured in jail by state security,

half-blind, Brilliant Sun could still see June 4 slaughter scenes;

half-deaf, he could still hear the cries for democracy;

teeth broken during a hunger strike, he could still demand Justice.

Still further torture, by darkened inhuman minds.

Now fully blind,

he saw more clearly;

Now fully deaf,

he still heard the June 4 voices;  
Now physically battered and shorter,  
he stood even taller;  
demanding Democracy and Justice!

State security clearly see,  
but pretends to be blind;  
State security hears all,  
but feigns deafness.

Brilliant Sun shines on:  
to help others see;  
to assist others to hear;  
to join his voice with all those  
demanding Democracy and Justice.

Brilliant Sun is with us!

**Gerald Grudzen** ('67) <[ggrudzen@yahoo.com](mailto:ggrudzen@yahoo.com)>

In his address to the “Mission into the Future Symposium” held at Maryknoll from September 28 to 30, Joe Holland made the following insightful reflection about the most pressing challenge confronting the Church and Maryknoll: how do we facilitate the “recovery of the early evangelical tradition that the entire Christian community is both “holy” and “Lay” (as was Jesus) that is a single *laos* composed of Jesus’ disciples and no longer overburdened by the classical and non-evangelical dualities of “religious/secular” or “clergy/lay?”

The participants in this symposium did reflect this sense of being one community serving the evangelical mandate to take the Good News to all nations (*Ad Gentes*). The four communities within the Maryknoll family were well represented at the Symposium, Maryknoll priests and brothers, Maryknoll Sisters, Maryknoll Lay Missioners and Maryknoll Affiliates. There were many important themes that emerged from the Symposium but I wish to choose just a few that seemed most relevant for the future of Maryknoll. I will classify these into four categories: The *New Paradigm* needed for the future of mission, the emerging *New Spiritual Consciousness*, the role of the *Laity* in the future of Maryknoll and the *Education* mission of Maryknoll.

The New Paradigm clearly focuses on a collaborative model of mission in which small communities or teams composed of priests and brothers, sisters, lay missioners and those affiliated with the Maryknoll mission vision develop a unique presence in various parts of the world including the United States to foster the preferential option for the poor and marginalized people of the world . These teams or basic communities will challenge the oppressive economic, social and intellectual structures that have come to dominate the global economic and political systems.

Bishop Alvaro Ramazzini Imeri, bishop of Huehuetenago, Guatemala focused most of his talk at the Symposium on the preferential option for the poor and marginalized peoples and ways to become more effective in serving their needs, particularly for those in Central America. As Joe Holland brought out in his talk, we are witnessing the end of a 500-year era in which the philosophical and scientific model of western civilization came to dominate the world. This materialistic and patriarchal model has excluded vast segments of humanity from its benefits and its fruits such as the scientific and technological accomplishments wrought by the scientific revolution sparked by Galileo and Newton.

The New Spiritual Consciousness that has emerged over the past fifty years (post Vatican II) is based upon an understanding of the ecological unity of the earth and human civilization. Creation spirituality is one of the key developments that has helped us to understand our interdependence with all life forms and within the evolving cosmos. Indigenous cultures with whom Maryknoll missioners have worked over the past 100 years have retained many elements of this creation spirituality. The Neoplatonic spirituality that separated Spirit from the earthly realm and led to the emphasis on celibacy and a division between clergy and lay, sacred and secular is longer a preferred spiritual model for the future of Catholicism.

The Spirit filled Churches of the South (Latin America) and Africa have been able to prosper because they are not burdened with the hierarchical and sacerdotal model imposed on the developing world by the centralized authority of Roman Catholicism. Professor Holland brought out that there are twenty-three

other Catholic churches in the world which have spiritual traditions that resonate more closely with the needs of global Catholicism. Father Joe Healey, an expert on basic Christian communities in Africa, pointed out in his talk that small communities have now proliferated throughout Africa. These small communities depend more and more on lay leadership. According to Father Healey, “the African missionaries of the future will become more and more lay missionaries. From the very beginning in Africa we have emphasized lay leadership training. We Maryknollers are now called to accompany and encourage laymen and laywomen are be involved in their formation and empowerment.”

At the Symposium most of the plenary speakers were lay persons. Two of the lay speakers, Patricia Licuanan, Ph.D. of the Philippines and Anna Tibaijuka, Ph.D. of Tanzania, were educated by Maryknoll Sisters. They pointed out the importance of Maryknoll’s education ministry over the past 100 years. Doctor Tibaijuka pointed out that “of all the ministries that Maryknoll can embark upon, none will pay greater dividends than quality, value based education for youth.” She also encouraged an educational model in which religious diversity and tolerance play a central part. “As Maryknoll reflects on (its) Mission for the Future, the issue of nurturing and promoting religious diversity and tolerance is key.” The growth of religious extremism and fundamentalism in Africa and others parts of the world has become a major challenge for mission. Joe Holland brought out the fundamental shift in communication brought about by the digital revolution. In order to foster its Mission into the Future Maryknoll needs to focus its efforts within the digital realm dominated more and more by the social media and Internet based content. The role of lay experts in this area becomes another crucial dimension for Maryknoll’s global mission.

Those of us who attended the Symposium felt energized and ready to be part of the Mission into the Future. It seems clear, however, that with the diminishing numbers of Maryknoll priests and Maryknoll Sisters available for mission, the role of the laity in Maryknoll will continue to increase if it will survive and prosper for the next 100 years. As one of the Maryknoll Sisters commented in our small discussion group (group 7) we need to let the laity guide us into the future.

**Tom McGuire** '67 <[ptmcgui@gmail.com](mailto:ptmcgui@gmail.com)>

Fr. Roy Bourgeois has raised consciousness about many social justice issues, but the issue of women's ordination has challenged basic assumptions about Church and Maryknoll like no other. In the context of what is happening at the present time. It is appropriate to ask: what is the future of Maryknoll? Pope John Paul II recognized that some question the relevance of mission today.

*Interchange*, Volume 32, Number 1 (2012) published seven articles about the future of the Maryknoll Society, others have submitted ideas and projects to give life to Maryknoll of the future. In October 2011 Maryknoll Society and Catholic Theological Union held a Symposium on Maryknoll and Mission, in September 2012 the Maryknoll Sisters will sponsor a Maryknoll Mission Symposium. What will come of these efforts?

Where do we go from here? Father Roy Bourgeois, Gerry Grudzen and Tom McGuire met in Chicago at the July 2012 Conference of the Federation of Christian Ministries, where they made presentations. They suggested using online tools to be more inclusive of people in the Maryknoll Movement and broaden the scope of the dialogue.

To engage members of the Society, Congregation, Lay Missionaries, Maryknoll Affiliates and others, they prepared the following questions about the future, based on various documents and the published papers in *Interchange*. They welcome comments and suggestions and proposals that look at the future of the Maryknoll Movement. This effort is primarily the initiative of Bourgeois, Grudzen and McGuire. They welcome comments, suggestions and proposals that look at the future of the Maryknoll Movement. They will provide the results to whomever is interested in them. Gerry Grudzen [ggrudzen@yahoo.com](mailto:ggrudzen@yahoo.com)  
Tom McGuire [ptmcgui@gmail.com](mailto:ptmcgui@gmail.com)

Pope John Paul II in *Redemptoris Missio*, December 7, 1990, raised questions about Mission ad gentes. He answers the questions in the encyclical. How do we answer these questions?

#4 ... as a result of the changes which have taken place in modern times and the spread of new theological ideas, some people wonder:

*Is missionary work among non-Christians still relevant?*

Has it been replaced by inter-religious dialogue?

Is human development an adequate goal of the Church's mission?

Does respect for conscience and for freedom exclude all efforts at conversion?

Is it possible to attain salvation in any religion? Why then should there be missionary activity?

"The Maryknoll Society and the Future: A Proposal", William B Frazier, MM ('56)

Do all Maryknollers agree on the mission of Maryknoll? If there is not agreement on the mission, what does that mean for the future of the Society?

Is it necessary for ordained men to remain responsible for the Society charism and mission?

What would happen if the Society assets were to be transferred to Maryknoll Lay Missionaries instead of the Bishops?

Barbara Marx Hubbard in her talk to the sisters at the August 8, 2012 meeting said: The best hopes for the continuation of humanity are the women religious. Where are they in this proposal?

Many parish communities are now engaged in mission, how could the charism and mission of the Society be carried out in a communal way rather than in the past by individuals?

Do the Society members have the courage to engage with Church hierarchy and be prophetic in its vision of the future?

Some possible practical approaches suggested from Lawrence Egan.

1. Could Maryknoll convene a meeting of like-minded groups (the Paris Foreign Missions Society, the Mill Hill Fathers, the Society of African Missions, the Mexican Foreign Missions Society, the Spanish Burgos missionaries, American Jesuits, etc.) to discuss the present situation, agree on modes of action, and then act collectively?

2. Could Maryknoll prepare for its next chapter with a single issue: "What is the future?" A lengthy preparation in the areas and on the Society level could precede the chapter, and everyone who is an active member or who will be for the five years after the chapter could be a voting member at the chapter. Collectively, everyone who will be involved in carrying out the mission will have a voice and vote in determining the mission.

3. What kind of effort could be made to unite the Society, the Congregation, the MKLM, and the Affiliates into a unified, collaborative, single effort, focused on mission rather than survival? This would have to be informal, but nevertheless an agreed-upon collective strategy.

Does the present predicament require a person or a group with a new vision to start over and build a new way? New visions, new orders, new initiatives – these usually start in a time of crisis. That is the nature of a crisis – a time of challenge or decision making. Challenging the status quo, the accepted way, is not readily accepted by the majority. The ones who propose something new are not usually applauded, especially by their own. Pain and suffering are part and parcel of new visions on both sides. If the past is prologue, for the future the religious groups will be misunderstood. They will pay a price. Sts. Francis, Ignatius, Vincent de Paul, and many others paid a price. So will new prophets and visionaries. While not all those who face opposition are prophets, all prophets face opposition. Only time determines who is right.

"Becoming and Being Church in the 'Ecclesial Wintertime'". Stephen P. Judd, MM, ('78)

Is it possible for the men and women in the Maryknoll Movement to discover a whole new way to be contemplatives in action in response to the call to mission of Jesus Christ?

Is it possible for men or women to avoid the cultural marks of privilege that come with ordination?

Judd is a great story teller, a characteristic of a missionary. How do men and women share stories with people from around the world, including the story of Jesus in the 21st century?

“ChiRhoMovement &Network”, Gerald Grudzen (‘67)

Is it possible for the Maryknoll Movement to exist without a hierarchical structure?

Can the Maryknoll Movement incorporate people of non-Christian religions and no religion who want to participate in the social justice aspect of the Maryknoll vision of mission?

How would the Chi Rho Movement relate with the Maryknoll Affiliates who have members not affiliated with the Catholic Church?

“Field Afar for the 21st Century”, John E. Keegan, M.M.(‘60)

Does Maryknoll have an ecumenical future?

Christians, not only Roman Catholics are sent to preach the Gospel of Jesus Christ and Him Crucified to the world, would it be possible for the Society to reflect this reality? How?

Can Maryknoll regain the inheritance as herald of the presence of God that attracted young people to mission in the early years of the 20th century?

How would equality of men and women be recognized as a precondition for any serious ecumenical restructuring?

What would have to change for Maryknoll to make a commitment to mission primarily in a business and international non government agency setting?

“Maryknoll in the 21st Century”, Eugene W. Toland, M.M. (‘64)

How does a one hundred year-old missionary movement open itself to hear the call of the spirit of the God of history so as to participate faithfully, creatively, and boldly in the mission of that God in a post modern world of the twenty first century?

The Society, Congregation, Lay Missionaries, and Affiliates make up the core of the Maryknoll Movement. Do each go it alone on separate routes or come together to explore what can be done together that is not possible alone?

What would it take to become the synergistic core of a fresh dynamic mission movement that sparks the engagement in mission of baptized in the U.S. church and other churches across the globe?

“Letting Go”, Emile E. Dumas, M.M. (‘67)

“A veteran hiker got distracted and his feet slipped over the edge of a cliff. On his way down in desperation he reached out and was able to grab on to a bush protruding from the wall of the cliff. Hanging there in mid-air he began to call out for help. “Help! Anybody there? Help me! God, are you there? Help me, please!” A voice was heard from the clouds in the sky. “What do you want me to do?” The hiker pleaded, “Help me! I want to live.” The voice said to the hiker, “Let go of the bush!” There were several moments of silence before the hiker cried out, “Is there anybody else up there?”