

CONVERSATIO 2011



MONTH : OCTOBER
NUMBER : 10
VOLUME : XLI

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St. Scholastica's Priory
Manila

Dear Sisters,

The Gospel of the First Sunday of October relates the parable of the vineyard where the tenants killed the landowner's messengers and even his own son. Then the verse follows the story: "The stone that the builders rejected has become the cornerstone."

Rejection is something that all of us at sometime or the other have experienced. We know the pain and the loneliness of such an experience and the plummeting down of our self-esteem. Because of this, our hearts are touched every time we hear of stories of people who were rejected but who gained recognition afterwards. I am sure you have heard of Susan Boyle, that middle-aged frumpy looking woman who entered the contest: Britain Got Talent. During the brief interview before she sang, the judges were sceptical about her and the audience sneered at her dress, her manners, her whole appearance. But when she opened her mouth and sang like an angel, they gave her a standing ovation and the woman judge was in tears. I saw that episode several times and I was touched every time. Maybe because we have similar experiences. For example, how many times have I related my failing in my entrance exam in SSC when I was 9 years old and then later on graduated Magna Cum Laude in College. I was "bing-banged" in an amateur contest when I was in Grade School and I was chosen by Sr. Ma. Bruno (then) to be in the Schola. And I am sure you can add your own stories.

It is good to relate similar stories to encourage those who are feeling rejected and are discouraged. One has just to wait for God's good time – for the Kairos.

Sincerely yours,



Sister Mary John Mananzan, OSB

STATIO CONFERENCE

MODESTY

By: Sr. Mary Bellarmine Bernas, OSB

In Galatians 5, St. Paul lists nine fruits of the Holy Spirit – love, joy, peace, patience, kindness, generosity, faithfulness, gentleness and self-control. The Latin Vulgate translation adds three more – modesty, continence and chastity. Thus, we say that there are twelve fruits of the Holy Spirit (and seven gifts of the Holy Spirit).

This month we are to discuss the tenth fruit – modesty. The common understanding of modesty is propriety in speech, dress or behavior.

Modesty in Dress

When I received the assignment to write on modesty, I asked myself: In this post-modern time who would be interested to read about modesty? “Standards of female modesty have undergone redefinitions over the years, in response to cultural, political and economic factors.”¹ Christian modesty, as we have traditionally understood it, seems to be quite out of step with what is popular nowadays. How often do our alumnae lament that our students can come to our campus in all sorts of fashion which were definitely taboo during their time!

In some countries there is big business that capitalizes on the thrill of “nudism”.

*The CNN/Money article went on to explain that a "relatively affluent customer base" has made nudism a major growth industry. Nude recreation is no longer confined to an isolated "nudist colony" here and there; rather, it offers "a wide variety of activities to a growing audience." The report states that in addition to a large number of clothing-optional resorts, "There are nude cruises and motorcycle rallies, clothing-free hiking and camping. A charter airline ran a nude flight, and at least three nudist summer camps for teenagers are in operation." Noteworthy in the headline is the phrase, "and nobody's blushing." It implies that there was a time when to "blush" or feel embarrassed was a natural response to public indecency.*²

Watching the fashion trends, there seems to be a prevailing preference for less and less coverage of the body, regardless of whether a person looks good in it or not.

Nudism packages itself as cutting-edge leisure and entertainment. It coincides with the trend in popular fashion which is, to speak bluntly, toward nakedness. Fashion designers seem fixed on the idea that less is more, vigorously promoting that which is trendy,

¹ <http://www.psychoheresy-aware.org> *Modesty: Virtue Ignored, Contending for Modesty in the Church* by Jim Harmon

² Ibid.

*physically revealing, and sensual, not only for the beach, but for the street and ballroom as well. It matters not whether a garment is a suitable fit or style for the wearer: it's all about wearing what is popular. What is truly troublesome is that many in the church have bowed the knee to the pied pipers of provocative fashions, as if to say: "What I wear is my business."*³

Modesty in Speech and Behaviour

Besides modesty in dress, there is also modesty in one's speech and behavior. With the popularity of feminism and preference for assertive behavior among women, the image of the Filipina who is *mahinhin* seems to have vanished. I have always been amused when I hear people preface their enumeration of achievements with the phrase "modesty aside". I went to the Internet (pages from the Philippines only) to search for quotes with "modesty aside". The following are typical:

*Mr. President, **modesty aside** and without being too repetitive, let me cite our legislative accomplishment in the last four years. . .*

***Modesty aside**, people ask me why gumanda ang complexion ko. ito yon + a healthy lifestyle, beauty soap, whitening, honey, placenta extract, seaweed, cucumber extract ...*

***Modesty aside**, despite the negative publicity that continues to this day questioning my abilities, my continuous interaction and communication with our kababayans have given me comfort that I still enjoy the trust and confidence of the Filipino people.*

*I suppose I can hold my own against the rest of the competition. Okay, okay... **modesty aside**, I am a FANTASTIC singer!*

If I were to write a contemporary version of the parable of the Pharisee and the Publican, it would probably read like this:

"Two people went up to the temple area to pray; one was a Pharisee and the other was a tax collector. The Pharisee took up his position and spoke this prayer to himself,

*'O God, **modesty aside**, I thank you that I am not like the rest of humanity – greedy, dishonest, adulterous – or even like this tax collector. **Modesty aside**, I fast twice a week, and I pay tithes on my whole income.'*"

There is wisdom in what Louisa May Alcott (author of *Little Women*) has to say to those who cannot wait to speak of their accomplishments or good qualities.

³ Ibid.

*“Conceit spoils the finest genius. There is not much danger that real talent or goodness will be overlooked long; even if it is, the consciousness of possessing and using it well should satisfy one, and the great charm of all power is modesty.”*⁴

Similarly, Nathanael Emmons says:

*“Make no display of your talents or attainments; for everyone will clearly see, admire, and acknowledge them, so long as you cover them with beautiful veil of modesty.”*⁵

Some would argue that it is better to take credit where it is due rather than fall into the trap of **narcissistic false modesty**. We are only too familiar with those who announce that their work is mediocre or that they have behaved dismally just so they can hear others say the opposite. Or those who would endlessly depreciate themselves before they dazzle their audience with a stellar presentation or a brilliant speech so that they can make sure that they are excused if something goes wrong with their presentation or they can bask in the glory of a thousand kudos after having “humbly” belittled themselves.

We know that advertising agencies, PR men/women and spin doctors are hired especially by politicians to conceptualize and present themselves as attractive or credible. This is very far from the virtue of modesty which discourages trumpeting one’s achievements.

Numerous passages in Scripture exhort us to act modestly and warn us of the dire consequences of doing the contrary.

“Everyone who exalts himself shall be humbled and he who humbles himself shall be exalted” (Lk 14:11).

“The greater you are, the more humble you should behave; then you will find favor with the Lord” (Sir 3:18).

“Be careful not to practice your righteousness in front of others to be seen by them. If you do, you will have no reward from your Father in heaven.

“ So when you give to the needy, do not announce it with trumpets, as the hypocrites do in the synagogues and on the streets, to be honored by others. Truly I tell you, they have received their reward in full. But when you give to the needy, do not let your left hand know what your right hand is doing so that your giving may be in secret. Then your Father, who sees what is done in secret, will reward you.” (Matthew 6:1-4)

The Rule of St. Benedict devotes a whole chapter on humility (Chapter 7) which gives us the twelve steps of humility.

⁴ <http://www.catholiceducation.org>. *The Virtue of Modesty* by Donald Demarco

⁵ Ibid.

“ . . . if we want to reach the highest summit of humility, if we want to attain that exaltation in heaven to which we climb by the humility of this present life, then by our ascending actions we must set up the ladder on which Jacob in a dream saw *angels descending and ascending (Gen 28:12)*. Without doubt, this descent and ascent can signify only that we descend by exaltation and ascend by humility. (RB 7:5-7)

For us Christians and Benedictines it is clear that our values clash with the prevailing societal norms on modesty or lack of it. How do we conduct ourselves and stand up for modesty at the risk of being branded as out-dated or despised for deviating from the social mainstream of our day. How do we express our preference for gospel values that are clearly countercultural?

As Missionary Benedictine Sisters we need not worry so much about modesty in dress since we are habited. And yet if we were to practice simplicity of lifestyle in keeping with our monastic culture there is much more that we can do with regard to modesty in dress. Are we content with the fabric that is available for our habits or do we seek expensive and imported ones? Do we choose simple hand bags if we need to carry one or choose those that are branded and appear fashionable? We can examine ourselves in a similar way when we choose our footwear or sweaters, our furniture or office furnishings, our gadgets or electronic machines, etc. Are our choices truly modest?

Certainly, the challenge is also for us to practice the virtue of modesty in speech and behavior. For this I would like to quote extensively from an essay of Donald Demarco in his attempt to show concretely how the virtue of modesty when practiced is clearly more attractive than its opposite.

*Modesty is the virtue
that presents goodness in its proper color:
one of elegance rather than affluence,
economy rather than extravagance,
naturalness rather than ostentation.*

*Modesty is the virtue
that allows one to focus on what is good
without being distracted by irrelevant superficialities.*

*The modest person is content
with living well and performing good deeds
without fanfare.
For him, life is essential,
rewards are superfluous.
He believes that nature opens to a wider world,
whereas ornamentation stifles.*

*He is confident without being demure,
unpretentious without being self-defeating.
He lets his actions and words
speak for themselves.*

*The modest person
is not interested in displaying
his talents and attainments for people to admire.
He even shuns making himself
the subject of conversation.
He is more eager to know what he needs to know
than to parade what he already knows.
He has a healthy sense of himself
as he is
and is less concerned
about how others view him.*

*Despite the arrogance
and the artificiality of the modern world,
modesty retains an unmatched power.
It remains a diamond in the midst of zircons.
When modesty speaks,
its unvarnished eloquence presents
that which is true, dependable, and genuine.
Modesty is concerned with honesty, not deceit.
Therefore, it has little patience
with flattery and adulation.
Nor is it inclined to exaggerate or boast.
The modest person
is aware of his limitations
and retains the capacity to blush.
A person blushes when he is suddenly
the object of praise or attention.
It catches him off guard at a moment
when he is interested in something
other than himself.
The essence of modesty is self-forgetfulness⁶.*

⁶ Ibid.

Let me end this reflection with the seventh degree of humility in the Rule of Benedict which may sound exaggerated or not applicable in this post-modern time though in the context of Demarco's essay can truly make sense.

The seventh step of humility is that a man not only admits with his tongue but is also convinced in his heart that he is inferior to all and of less value, humbling himself and saying with the Prophet: I am truly a worm, not a man, scorned by men and despised by the people. I was exalted, then I was humbled and overwhelmed with confusion. And again, it is a blessing that you have humbled me so that I can learn your commandments. (RB 7:51-54)

Does St. Benedict's seventh step of humility smack of **false modesty** or does it give a true description of the authentic disposition of a truly modest person?

Talking to mothers and girls gathered for a Mothers' Day lunch, a former beauty queen said: "When you invite Christ into your hearts, you also invite Him into your closets, careers and school" as she encouraged them to live, act and dress in accordance with their dignity as children of God. Modesty in dress, speech and behavior, she said, is not a topic apart from Godly living. "As a Daughter of the King, I've found that I can never do enough to represent my Father in the way that He would be glorified. . . ." ⁷

How about us, Missionary Benedictine Sisters, do we strive to carry the authentic dispositions of truly modest persons like that of Daughters of the King?

POINTS FOR SHARING:

1. Name five Sisters or more (living or dead) whom you would consider truly modest? Why did you choose them?
2. How will you respond if someone tells you that "modesty is a self-imposed handicap" and would be very impractical?
3. According to Donald Demarco, "One of the most basic and vexing problems in moral education is how to make virtue more attractive than vice. In this regard, modesty plays a key role." In your experience, can you resonate with Demarco's observation?

⁷ <http://www.austindiocese.org>. *Modesty Matters in a "Spiritual Make-over"* by Mary P. Walker

**Excerpts From: WHAT HAVE PARADIGMS GOT TO DO WITH RELIGIOUS LIFE?
By: Diarmuid O' Murchu, msc**

Jesus and a New Paradigm

The Christian gospels are replete with paradigm shifts. While many scholars highlight the Jewishness of Jesus and his allegiance to his inherited faith and culture, it is difficult to avoid the earthshaking revolution he proclaimed and lived. A vivid example, not immediately obvious to readers of the Gospels, is the Beatitudes in which those declared are the very ones marginalized and disempowered by the prevailing culture and social norms. And in the Sermon on the Mount (Matthew, Chapters 5-7), we find some intriguing examples of changing paradigms:

- a) *Turn the other cheek.* “If anyone strikes you on the right cheek, turn the other also” (Mt 5:39). This means the person striking now must use the left cheek and this will require using the left hand which In Jewish culture was considered a ritually unclean act which no self-respecting Jew would want to perform. In other words, you have disempowered the one trying to exert violent power over you. The alternative would be to use the backhand, which in the culture of Jesus was commonly used to force somebody into subjection because the person posed a threat by retaining their sense of equality. Jesus is advocating acts of defiance, offering alternative behavioral models, rendering a powerful one incapable of asserting dominance over another. A new paradigm of liberation and empowerment is being invoked.
- b) *Go the extra mile.* “And if anyone forces you to go one mile, go with him two miles” (Mt 5:41). The ancient Persians required their soldiers to carry their packs until they dropped of exhaustion. The Romans, trying to procure a more benign image, limited this test of endurance to one mile, and had their roads marked clearly for this purpose. Here Jesus encourages his followers to call the bluff of this outer respectability by going the extra mile and consequently getting the Roman commander into trouble for not abiding by the rules. The tables are turned, as a new paradigm requires new relationships in which we are all challenged to treat each other with dignity and transparency.
- c) *Give away your cloak.* “And if anyone would sue you and take your coat, let him have your cloak as well” (Mt 5:40). The context here is a courtroom in which a creditor could take as collateral a person’s outer robe, but it had to be returned each evening so that the poor man would have something to sleep. Jesus is advocating that the person also give the inner garment, thus leaving oneself completely naked. Nakedness was taboo in Judaism and ensuing shame fell on its victim. By stripping the debtor, shame has been brought upon the creditor. He has been shamed into seeing the cruelty of his demands. It is not the poor man who has been humiliated but the creditor. Jesus advocates subversiveness to reclaim dignity and self-worth.

These examples illuminate the paradigm shift that Jesus initiated in his day. Jesus proclaims a new way of relating, an alternative to power and dominance. This is nowhere so graphically illustrated as in the parables and miracles. Here Jesus confronts the conventional

norms, especially those of inclusion and exclusion – who is considered worthy to be in and who must be kept out – and consistently breaks down all the barriers associated with impurity, unworthiness and exclusion. Prostitutes and sinners are included at the table; the rabble are welcome to the wedding feast; the tax collector stands inside the temple door, not outside it; all the workers are rewarded for laboring in the vineyard; and it takes a radically excluded one, namely a Samaritan, to render an “impure” person one of the greatest acts of inclusion recorded in the Gospels.

Jesus turned upside-down the culture of his day. He released a new paradigm that was as shocking as it was original. The early Church quickly domesticated and tamed that prophetic vision. Christendom over some 2,000 years has worked hard to habituate it and even accommodate it to several patriarchal regimes. In our day, that prophetic vein is coming into its own once more, I believe it is one of the primary functions of the vowed life to honor and reclaim that Gospel subversiveness. In the words of Joan Chittister (1995, 2): “The fact is that Religious Life was never meant to be a searing presence, a paradigm of search, a mark of human soul and a catalyst to conscience in the society in which it emerged”.

Application to Religious Life

The conventional paradigm of the vowed life exhibits a number of widely recognized features in which include:

1. The world is a sinful and dangerous place from which we need to flee if we want to be sure of our eternal salvation.
2. Spirituality is essentially a battle in a dualistic world in which good is forever trying to overcome evil.
3. Most people are involved in the affairs of the world. Some, however, have received a vocational calling – firstly, priests, secondarily, Religious – making salvation accessible for themselves and serving as a model for how others can reach salvation.
4. Salvation requires us to mortify and subdue the body with its dangerous instincts and desires. Incessant prayer, penance and asceticism are the chief means through which we do this.
5. The world needs powerful reminders (vowed people) of the transitory nature of earthly life. Religious serve as an eschatological sign of the life to come which is where all our hopes will be fulfilled.
6. Therefore the internal structuring of the vowed life must emulate as closely as possible the way we believe things are in the heavenly realm: highly ordered, prayerful, asexual, and harmonious according to the wishes of the ruling God.
7. The spirituality of the vowed life is essentially an ascetical one of suffering and sacrifice: “It is in the contemplation of the crucified Christ that all vocations find their inspiration” (VC 23).
8. Fulfillment of one’s vocation is judge by the observance of the Rule and the Constitutions in lifelong fidelity to God and to the Church.

What I allude to as the old paradigm, despite its strong emphasis on prayer and devotion, was strongly based on the observance of externalized rules, laws and expectations. This is essentially a masculine model in which performance is all important. You are judge by others –

and end up judging yourself – by what you achieve in a quantifiable and measurable way. Even spiritual growth tends to be judge in terms of the frequency of spiritual “exercises.”

Most people alive in Religious Life today were formed in this model, and, tragically, it is still widely adopted, albeit in an updated form in the formation of younger Religious in Africa and Asia. Moreover, documents from Rome (e.g. *Vita Consecrata*) still adopt this ascetical, patriarchal approach; even the language used betrays an allegiance to it. Many people object to what they deem to be a harsh and unnecessary criticism in the way I am naming the old paradigm. To the extent that they agree about it being an old model, they would prefer we let it die peacefully rather than “attack” it. After all, they say, this is the model that produced saintly and heroic people who rendered unsurpassable service to God and to humanity. For that very reason, some feel we should be trying to rescue it, rather than undermining it.

This is where the analysis arising from the discernment around paradigm shifts is qualitatively different from other ways of understanding. The paradigmatic approach is far more organic and seeks to honor the paradoxical process of evolution as everything goes through the cycle of birth-death-rebirth. Indeed, the history of Catholic Religious Life verifies this in a clear and convincing way, but most Church historians, educated in a rational factual pedagogy, tend not to see the richness and depth of the cyclic approach. This alternative discernment seeks to be more transparent in naming the cultural and timebound contexts in which things arise, along with the symptoms of cultural decline signalling that particular cultural expressions have outlived their usefulness. In a world so scared of death and letting-go, advocates of new paradigms see death as something natural and healthy for everything – including religious and their major institutions – so that the option of rebirth can be realized.

Implicit in these observations is the acknowledgement that what I call the “old paradigm” was once a valid vibrant model, and indeed may still be useful but with a reduced cultural relevance. To try and keep it valid for all time effectively turns what was meant to be fluid and organic into something rigid and ideological. It becomes a god unto itself, cumbersome, calcified, draining creative energy for its maintenance – energy that should be put at the service of new life and mission.

A Time for Letting Go!

Ours is a time of paradigms-in-transition, with many among us locked in denial in the face of the demise of the old models. At so many levels of contemporary life previous ways of relating to reality and former functional models are proving to be irrelevant, and in many cases, useless. Clinging to the past, we hold on to old baggage, and this enslaves us, diminishing our freedom to embrace the new future. In this in-between time, the call to authentic discernment carries a heavier responsibility than at any other time. These are some of the reasons:

1. As human beings we tend to feel more secure with the familiar and with what we know intimately. Our natural desire, therefore, is to cling to the old. Since cultural institutions tend to be self-perpetuating, when confronted with the challenge to change, they tend to become so rigidly resistant that they frequently capitulate their own perdition. Individual members within a collectivity (in this case, a Religious Order) or subgroups within a larger body (various

Orders within a denominational Church), will find it extremely difficult to honor their desire to change within the restraining pull of the larger body.

2. Because of the patriarchal nature of all our major institutions, in the face of change we tend to look to the institution and its higher authority for guidance and wisdom. Naively, we expect change to come from the top down. But it rarely does. Instead it tends to come from the bottom up. The rank-and-file will change long ahead of the institutions and their leaderships.
3. Paradigmatic change is even more complex. It is instigated neither by people at the top nor at the base. Evolutionary dynamics are at work here, beyond the control of human beings and even at times beyond human comprehension. Darwinians will explain this as a random process in which nature will select what is right for the emergent moment, deleting what is not useful in the process. This is a rather mechanistic interpretation congruent with the classical science of the past 400 years. But it has the value of alerting us to a radical freedom within creation, not random however, nor governed solely by natural selection. Theologically, we are encountering the free and daring Spirit of God who blows where she wills, bringing order out of chaos as at the dawn of creation.
4. Here we encounter the great paradox of all change whether personal, systematic or global: there can be no Resurrection (radical fresh possibility) without a catalyzing Calvary (a radical letting-go, a painful death experience). And this is the supreme piece of discernment for which Christians generally seem to be poorly equipped. Firstly, it requires as Brueggemann (1978; 1986) reminds us, the facility to engage with the numbness of death, the ability to grieve and lament, and thus be freed from our attachments to what feels safe and familiar. How do we do our collective and institutional grieving? And perhaps most importantly of all, how do we embrace the painful, but liberating task of burying the dead?

Today, in the West, several Religious Orders and Congregations are dying out. Yet, nobody, it seems, wants to talk about death. We continue to plunge ourselves into reactive depression, rather than embrace proactive letting-go. And nobody seems to have any sense of what “burying the dead” might actually mean in our circumstances. It looks like there will be a lot of repressed grief around for some years ahead, which is very thing that may prevent us from being refounded in our Orders and Congregations.

Embracing a Different Future

In the document, *Vita Consecrata*, we read: “Institutes of consecrated life are thus invited courageously to propose anew the enterprising initiative, creativity and holiness of their founders and foundresses in response to the signs of the times emerging in today’s world” (VC 37). Almost twenty years earlier, the document, *Mutuae Relationes* (No. 19), affirms that “...a responsiveness rich in creative initiative is eminently compatible with the charismatic nature of the Religious Life.” Some of the qualities we need to dream a different future are clearly enumerated here: initiative, creativity and holiness, with courage and a capacity for enterprise as motivating qualities.

The future of Religious Life is not for us to invent – that is a divine prerogative – but one we can anticipate co-creatively. We do so by befriending in a more discerning way the decline and death of the old model, by courageous risk-taking with new experiments, and by embracing with deeper wisdom and insight the new world order struggling to unfold all around us. Allegiance to the past is not the primary quality for this time. In evolutionary terms we are always building on the past, but the successful negotiation of the transition is much more about heeding the allurements of the future rather than clinging tenaciously to what we feel sure about.

That desire for certainty is a feature of human insecurity; this is what often inhibits us from risking all for the sake of the Kingdom of God.

Current developments in the physical and social sciences indicate more clearly what future strands of evolutionary development will look like. These are helpful indicators – pointers to the new paradigm – as we strive to read the signs of the times and respond more creatively to what our co-creative God is begetting at this time. The following are some of the significant features:

1. The New Cosmology highlights a growing sense of convergence and connectedness among elements of creation that we have tended to perceive in a separated and atomistic way. Commonalities rather than differences will be significant for the future.
2. The human rational way of discerning and understanding life is seriously deficient. The intuitive and imaginative faculties need to be reclaimed and rehabilitated in both our spiritual and political discernments.
3. All forms of patriarchal governance tend to become dysfunctional and corrupt. The culture of organic networking offers much more hope for the future.
4. The patriarchal philosophy of divide and conquer has grown weary and cumbersome. Although the dominant culture will cling on defensively, we need to find ways to distance ourselves from its influence.
5. Care for our earth is not some esoteric new-age notion. It is probably the single greatest moral imperative of our time.
6. The Capitalistic ideology of consumerism and competition is highly destructive and is definitely not of God. We need to abandon it and embrace more egalitarian and cooperative ways of engaging with cosmic and planetary life.
7. Ours is a world bombarded with man-made information much of which is superficial and some of which is potentially destructive. What we need is a wisdom that embraces deeper and more enduring values.
8. Systematic violence is one of the biggest challenges of our age. It reaps havoc on people and habitat alike. Most of the meaningless violence is human included and thus becomes the single greatest challenge to humanity if we stand any hope of surviving meaningfully upon the earth.
9. All the religions have become enmeshed in patriarchal power-games. There is an urgent need to embrace afresh the more liberating spirituality of pre-religious times.
10. From a developmental perspective, the human species is called to outgrow the adolescent-type codependence that characterizes patriarchal governance, and to embrace authentic adulthood in our human and planetary relations.

Only after we have read the signs of our times with depth and breadth of vision will we be receptive for God's new dream for the vowed life. Then founding people are likely to be called forth anew and then a fresh paradigm congruent to meet the new needs will begin to take shape. In its major expressions, the refounding of Religious Life will be totally new. It will embrace the urgent needs of our time and our future, and not the specific needs of a bygone age. And if older Religious families are to survive, they will do so, as in previous times, not by clinging on to their earlier *raison d'être* but by embracing the new vision. With or without us, a new paradigm will be born and the innovative Spirit will once more draw new life from the dead bones of the old model.