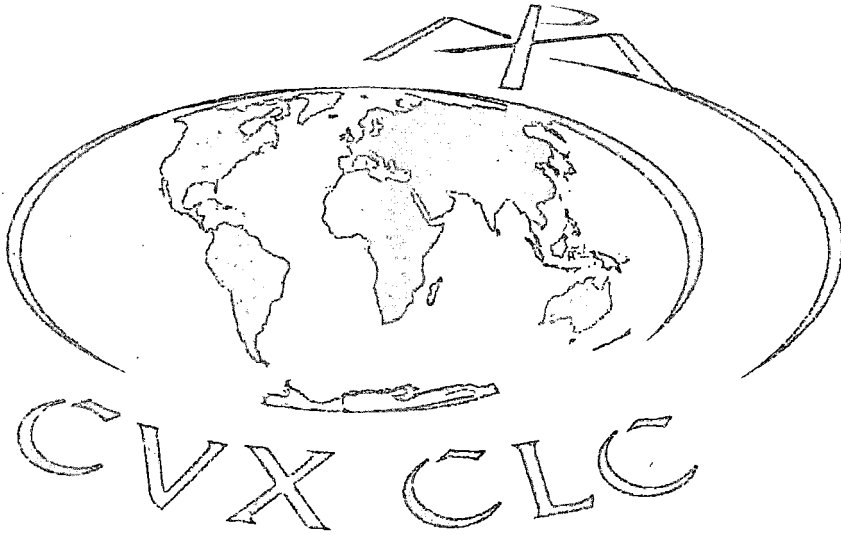


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**XVI World Assembly of CLC
Lebanon 2013**

CLC
Christian Life Community

Publication of the **World Christian Life Community**

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**XVI World Assembly of
Christian Life Community**

Lebanon July 30th – August 8th 2013

“From Our Roots to the Frontiers”

*This is my Son, the Beloved.
Listen to Him (Mk 9:7)*

**Supplement # 70
November 2013**

**Publication of the World Christian Life Community
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Editorial and account of the XVI World Assembly

There are also many other things which Jesus did. If each of them were written down, I suppose that even the world itself could not contain all the books that should be written. John 21.25

How true was this experience for the disciples! The same can also be said of the nearly two hundred people that gathered in Lebanon, a land where Jesus trod. Jesus did so many things among us! Therefore, we decided to break with Progressio's tradition and devote two supplements to the Assembly, instead of just one. The Assembly had four objectives and each one constituted a work package.

1. To gratefully remember our roots and how we have been guided over the centuries
2. To deepen our self-understanding as a Lay Apostolic Body
3. To touch the new frontiers that challenge and beckon us today
4. To enthusiastically renew our response to God's call

We dedicate this supplement to blocks 1, 2 and 4. We will leave block 3, the frontiers; for the next supplement. Here is a brief account of our experience.

Composition of place

It was the "*first time*" for a world assembly in several ways. First, Elaine Reagan (Canada) was the first woman as process guide. She proposed to cover the conferences in an Ignatian manner with "*the second round*" methodology. Second, although some communities include families in their assemblies, a child was never present in a complete world assembly. In this case it was Sebastián Ibáñez (2 years old), son of the executive secretaries. Third, it was the first time that the Assembly was held in the Middle East, something that the CVXs of the region (Egypt, Lebanon and Syria) were deeply grateful for. The political context of the region was very complicated, nevertheless, the presence of the assembly there was not a sign of recklessness, but of solidarity with those who suffer and trust in God. Fourth, the composition of the new Executive Council (ExCo) is a "*novelty*" in many specific areas. How much? That depends on what is

considered the starting point: the first World Assembly (1954), when we were still a Federation of Marian congregations, or the fourth (1967), when we became CVX. We leave this question open for the experts.

The house where we stayed, Our Lady of the Mount, was very hospitable and offered all necessary facilities. The excellent work on the part of host team, CVX Lebanon and foreign volunteers, was widely acknowledged as well as the support from the Jesuit Province of the Middle East. The great media coverage was a big surprise. Several television channels, radio stations and newspapers were present both prior to and after the event.

Block 1: Our roots

We started the assembly by welcoming the ExCo, chaired by Daniela Frank, and CVX Lebanon, through the voice of Michel Younan, the coordinator thereof. We read the letter of Card. Stanislaw Rilko, president of the Pontifical Council for Laity. Then we held the inaugural Mass with Card. Béchara Boutros Raï, patriarch of the Maronite Church. The event, in Arab and oriental rite, and his homily, placed us in the Middle East and what it means to be Christians there.

By God's grace, this encounter with our roots was both spatial and temporary. We were physically gathered in a place that represents the origins of Christianity in the 450th anniversary of our founding. It was impossible not to feel the connection, pride and energy that come from our roots. A presentation by Sofía Montañez (executive secretary), the testimony of Tobie Zakia (world president 1979-1986) and a couple of historic videos helped us go more in depth into the subject.

After this we had the presentation of the national communities through the use of symbols. The diversity and creativity of the delegations produced a beautiful mosaic of the world community, a mosaic that grew even larger with the addition of three new communities: Botswana, Guatemala and Lithuania.

The ExCo's report provided an overall vision of the common journey shared throughout the last five years, which brought forth a spontaneous standing ovation at the end. We have come a long way, even in financial matters.

Block 2: A lay apostolic body

Since the last two world assemblies, CLC has been defining itself through the expression of the lay apostolic body. Chris Micallef (vice-president)

presented us with the ExCo's reflections on this issue, which gave rise to a lot of interest. Three national communities presented in-depth testimonies about one aspect of the subject. Congo spoke about the tension between individual and group mission; Uruguay, the mission through an institutional work; Portugal, the training process. Franklin Ibáñez (executive secretary) presented some challenges for the mission beginning with the invisible daily life of each member on up to the national and global institutional presence. Tony da Silva SJ (Secretary of the Society of Jesus for collaboration) shared suggestive ideas that can be well summarised in the title of his presentation: "There is no future without collaboration".

We finally had a day of rest near the end of the block. Dressed in the traditional clothing of our countries, we went to the Jamhour Jesuit School where there was an exhibition of local dances and produce. It was a day to relax and share, and even to swim in the pool. We had Mass with our ecclesiastical assistant: Fr. Adolfo Nicolás SJ. The day ended with a gala dinner and a time of spontaneous and memorable dancing. The block ended with the intervention of Fr. Nicolás, who invited us to rediscover the language of wisdom and simplicity by following the example of Pope Francis. He pointed out that through Ignatian spirituality we can provide the depth which societies need today.

This block entailed rediscovering ourselves as lay persons, with the primary mission of embodying God in the world today. The aim is to deepen our experience of God both individually and as communities, within routine and local activities as well as the extraordinary and universal. With great naturalness, the assembly identified itself with expressions such as "Ignatian lay community", an expression which could mark the path we will follow in coming years.

Block 3: The frontiers

Based on the answers to the ExCo's consultation prior to the Assembly, three extensive frontiers were defined. We devoted one session as well as personal and group activities to each one of these.

* **Globalisation-Poverty** was presented by Leonel Matar, a Lebanese economist. The lights and shadows of globalisation, including its challenges, were presented thereby.

* **Family** was presented by Fernando Vidal, a researcher (Spain). He presented the current context of the family and even proposed a plan for

World CLC to act upon. The presentation was complemented by the moving testimony of Sabie Makgothi regarding the family (South Africa). * **Ecology** was presented by Pedro Walpole, SJ, of the Jesuit Conference of Asia. He invited us to be reconciled with creation and ecological conversion.

Within this block there were three additional presentations. First, we heard the testimony of the communities of Egypt and Syria on how they seek and find God within their difficult current social context. Second, we heard the experience of the CLC work team in the United Nations - New York, thanks to Ann Marie Brennan (USA). Third, we became acquainted with the Amazon project and the methodology for the initiative through Mauricio López (consultant and coordinator of the initiative).

Block 4: Our response

The last block was dedicated to harvest the fruits or to ground the reflections through four types of decisions. First of all, the amendments to the principles and guidelines were brought to a vote. Furthermore, emphasis was placed on the need to review (A) the concept and practices of membership, and (B) the General Principles and Norms. Second, some financial decisions were made: (1) accelerate the smoothing process of national dues in order to complete the same by 2017, (2) increase the annual budget for *Progressio* and apostolic funds. In contrast, no clear agreement was reached on how to count the number of paying members for the calculation of dues.

Third, the drafting and approval of the final document was carried out through a special process. The writing team was composed of Josephine Shamwana-Lungu (Zambia), Denis Dobbstein (Belgium), Victor Roca (Peru) and Robin Koning SJ (Australia). They captured the spirit of the Assembly through the work groups and plenary sessions. The rough drafts were thoroughly discussed and we reached a strong consensus regarding the final text.

Fourth, a very exciting moment is always the voting on the new world Executive Council. The election resulted in great consolation for the assembly. In the final Mass, words of gratitude were expressed to the outgoing ExCo and to send the incoming ExCo.

Franklin Ibáñez - Sofía Montáñez
Executive Secretaries

Message for the 16th World Assembly of the Christian Life Community

Stanislaw Cardinal Rylko
President of the Pontifical Council for the Laity

As the Christian Life Community gathers for its 16th World Assembly, in Beirut from July 30th to August 8 th 2013, I happily send my greetings to those present and to members across the world.

This assembly gathers on dates which include the liturgical commemoration of Saint Ignatius of Loyola, according to the Community's tradition, and also the Feast of the Transfiguration of our Lord. It is fitting, therefore, that a scripture verse from this Feast, "This is my Son, the Beloved. Listen to him" (Mk. 9:7), is given as a key for explaining the assembly's theme: "From our Roots to the Frontiers".

Our roots are in Jesus Christ who saves us and who draws us into a personal and life-changing relationship with Him, as the permanent source of our determination to do all for the greater glory of God, serving Him with a generosity that neither counts the cost nor seeks reward (cf. Saint Ignatius, Prayer for Generosity). In the Gospel, the Transfiguration follows from the announcement of Christ's Passion and prefigures his Cross and Resurrection, thus showing that God's love has no limits and even goes beyond the frontier of death. The voice of the Father invites Christ's disciples to "listen to Him", a listening that involves learning from Him, revising our lives because of the One who is gentle and humble of heart (Mt. 11:29). Humbly listening to Christ our Teacher allows us to listen humbly to those around us and to the needs of humanity today.

At his inauguration, Pope Francis invited all Catholics to recognise those who are on the periphery, one might say on the edges, and go towards them bearing the name of Christ (Pope Francis, Inaugural Mass, St Peter's Square, March 22th 2013). Be it the periphery of our hearts or the peripheries of our societies, to borrow the Holy Father's words, those who have become forgotten, ignored or otherwise invisible to us, either

individually or as a community, are the people who show us where barriers must be taken down and frontiers crossed. If God's love has no limits, frontiers are frequently imposed upon it by the heart of Man. In this Year of Faith it is opportune to consider where our own lack of faith has placed limits on the transforming action of God's love, so that, changing this, we might take part with Christ in pulling down the barriers that so many human hearts have thrown up, often out of fear and suffering, often as a result of the sin of others.

Holding this World Assembly in the Lebanon is an eloquent sign of the Christian Life Community's desire of solidarity with the Christians of the Middle-East, not least because so many Christians in the Lebanon affirm their faith in the face of difficulties and yet themselves do much to welcome brother and sister Christians fleeing from conflict in neighbouring lands. It is to be hoped that holding the World Assembly in this country so dear to Church will contribute to a greater awareness of these forgotten sufferings, and of these gestures of charity and hospitality.

As Pope Francis said recently to other spiritual children of Saint Ignatius: *"Today's world, subject to rapid changes and convulsed by matters of great importance for the life of faith, calls for a courageous commitment to educate in a convinced and mature faith, to give life meaning and to offer convincing answers to all who are seeking God. It is a question of supporting the Church's action in all the fields of her mission."* (Pope Francis, Speech to the community of writers of "Civiltà Cattolica", June 14th 2013).

May the inheritance of Saint Ignatius continue to inspire and shape the Christian Life Community in its vocation as a lay movement whose members are committed to the Gospel's being known and accepted by all, fully aware that where they carry out this work, the Church is truly present (Vatican Council II, Decree on the apostolate of the laity, *"Apostolicam Actuositatem"* no. 3 and no. 29).

Vatican, June 28th 2013

Inaugural Mass Homily

Pierre Cardinal Patriarch Rai Bécakra

30th July 2013

« *Seek the Kingdom of God, and the rest will be given to you as well* »
(Luke 12: 31)

1. The word of the Lord is pronounced in the context of his speech on Divine Providence, within the preoccupations of this world and the demands imposed by life. Whence the necessity to open ourselves to the Mystery of God, and to live in union with Him, knowing that He is our Creator and Saviour, as well as the companion of our journey in Jesus Christ, the Emmanuel, God with us. That is why He addresses to us this encouraging call: “*Seek first the Kingdom of God and the rest will be given to you as well*” (Luke 12: 31)
2. I am happy to celebrate the opening Mass of the “*Christian Life Community World Assembly*”, which is being held here at Notre Dame du Mont, at a time when sad events are taking place in the Middle East and in Lebanon. The actors of these events are fighting against the building of the Kingdom of God, which is a Kingdom of holiness, of truth and of love, the Kingdom of justice and of freedom, the Kingdom of brotherhood and of harmony among men and nations, in the diversity of religions, cultures, colours and opinions. This is the hour of the Church’s mission, which is the seed and the beginning of the Kingdom of God.
3. On the occasion of the 450th anniversary of your existence, which had started under the name of the “*Marian Congregations*”, you have chosen as the theme of your assembly: “from our roots to the frontiers”.

Reading this theme in the light of the Apostolic Exhortation: “**Ecclesia in Medio Oriente: communion and witness**”, we can say that

communion is our **identity** which is here called “**roots**”, and that testimony is our **mission** with its spaces called **frontiers**.

We set out from the **roots** of our identity to the **frontiers** of our witness. It is with this double goal that the World Christian Life Community meets in the Middle East with the Lebanese Christian life Community, as a sign of solidarity with the Christians living in the region. I greet you all and thank you for this fraternal initiative to come to us to discover the Christian “*treasure*” of this region of the world and to get to know the numerous challenges Christians have to face here. Thank you for being here to encourage Christians to preserve and protect their efficient and effective presence here, and to help them to rise to the challenge. I wish you great success in the works of your Assembly.

Communion and witness. That is identity and mission – Roots and frontiers.

I. Communion

4. **Communion** is the very life of God who communicates Himself, in the Holy Spirit, through Jesus Christ. It is a gift of God which is given to us and which calls us to live according to the example of the first Christian community of Jerusalem and to be “one heart and one soul” (Acts 2: 46).

Communion therefore is the **unity** which constitutes **our identity** such as it is described in the Acts of the Apostles: “*to faithful to the teaching of the apostles, the common life of sharing, the breaking of bread and the prayers*” (Acts 2: 42).

This communion calls Christians in an imperative way, because of their common apostolic faith. But it is at the same time open to Jews, to Muslims and to all persons (cf. Exhortation, 3-5).

5. It is on this land of the Middle East, chosen and blessed by God, but torn today by all sorts of human upheavals, that Christians are called to build communion between the sons and daughters of this land who are relentlessly tearing each other to pieces and dying, and to be agents of salvation and of peace (n.8).

The Apostolic Exhortation, in paragraphs 9 and 10, develops the meaning of peace and the way to build it.

6. Communion must first of all be realized more closely within each Catholic Church *sui iuris* and between the Catholic Churches, while each one develops its own liturgical, spiritual and disciplinary patrimony (nn. 37-38). **These Catholic Churches sui iuris constitute with the other Orthodox Churches sui iuris** and the ecclesial communities that came out of the Reformation (see n.2), a mosaic that requires a constant effort to favour unity, respecting each one's riches, so as to reaffirm the credibility of the Gospel message and of Christian witness (n.11).

7. The Apostolic Exhortation develops **the fields of ecumenical life: spiritual ecumenism** where Christians speak with one voice about the big moral issues such as human truth, the family, sexuality, bioethics, freedom, justice and peace (n.13). **Ecumenism of service** in the charitable and educational domain (n.14). It speaks about the efficiency of the ecumenical journey (n.15), of ecumenical ministry (n.16), as well as of the constitutive elements of ecumenical unity (n.16).

8. The nature and universal vocation of the Church demand that it opens to the communion of the dialogue of life, culture and fate with Jews, Muslims and other religions. This is **interreligious dialogue** (nn.19-28). The elements of this dialogue are: spiritual and historic relations, citizenship, dignity and human rights, freedom of cult and of belief, religious tolerance.

9. Communion is hindered by two opposite realities: **secularity** (*laïcité*) which becomes secularism and religious fundamentalism (nn.29-30). This communion which ensure the force of the Christian presence also faces the **scourge of the emigration of Christians**, which makes the Church in the Middle East lose its live forces (nn.31-36). The Church is called to cooperate to reduce the causes of emigration whether they be economical, social, security or political.

II. Witness

10. Without communion, there can be no witness: the life of communion is truly the great witness (n.37). *Christian witness*, the first form of mission, forms part of the original vocation of the Church: "*You will*

be my witnesses in Jerusalem, throughout Judea and Samaria, even to the ends of the earth” (Acts 1:8).

We understand well that **our roots** are communion in all its dimensions and that **the frontiers** of our mission are the fields of this witness to Christ’s love, in all domains: spiritual, human, moral, cultural, social and national.

11. The **Apostolic Exhortation** engages, as **subjects**, in this communion and witness: the Patriarchs, the bishops, the priest, deacons, male and female religious, the laity, the family and youth (39-65). It also develops **the sources and instruments** of communion and witness which are: announcing the Word of God, liturgy and the life of the sacraments, prayer and pilgrimages, evangelisation and the service of charity, catechesis and Christian formation (68-94).

III. From our roots to the frontiers

Pope Francis ceaselessly repeats to us: go out, go, leave your roots and go to the outskirts, to the frontiers of the world. In his homily at the closing Mass of the XXVIII World Youth Days in Rio de Janeiro, the day before yesterday, we heard the Pope tell us three essential words: *Go, without fear, to serve.*

- a. **Go** share the experience of faith, witness to faith, announce the Gospel. It is a mandate that the Lord confided to the whole Church, to each one of us, to our community. It is a commandment that comes from the force of love and not from a desire of domination or power. The Lord, who sends us, accompanies us also in this mission to announce. We are sent together.
- b. **Go without fear** to bring Christ to every milieu even to the existential outskirts. The world needs Christ. Go without fear, God repeats to us what he told Jeremiah: “do not be afraid for I am with you to deliver you” (JR 1: 7-8).
- c. **To serve**, to make of your life of service a life for others, have the feelings, the thoughts and the actions of Christ. To serve is to evangelize and to witness to God’s love.

In sending the prophet Jeremiah, God gave him the power to extract and to cut down, to demolish and to destroy, to build and to plant (Jr 1:10), and **Pope Francis** concludes: *“it is the same for us. To bring the Gospel is to bring God’s power to extract and demolish evil and violence; to destroy and pull down the barriers of egoism, of intolerance and of hatred; to build a new world.”*

Dear brothers and sister of the Christian Life Community, trusting in Divine Providence and under the protection of Marie, the mother of Jesus and our Mother, **go without fear “from your roots to serve at the frontiers”**. Amen.

World ExCo Report

Aim/objective of this report: To recall and share the graced history of our world-wide lay apostolic body since the last Assembly 2008 in Fatima.

1. What have we lived in these five years as an “ExCo community

1) *The Executive Council – overview*

This term has been a demanding but fulfilling time. As ExCo, we were able to build strong personal relationships, united in the service for our world community, faithful in our vocation and enthusiastic for CLC. Each meeting was a great opportunity to grow as a community, learn from one another and share our daily lives. At a personal level, we shared the many joys Exco members experienced over these years (eg marriages). In particular, we welcomed Franklin and Sofia’s first child into the world, Juan Sebastian – a blessing for us all. But we also lived deep sorrows through the death of family members and friends or personal sickness. We are grateful for the many new horizons which we could open up for one another or were presented to us as ExCo. But we also were continuously challenged to face our limitations – of time and availability, capacities and energy. We supported one another in dreaming big – but also shared openly what was not possible. With this report, we want to give you some insights in our work over these past years and how we perceive the world community today, five years after Fátima. Much more could be said – but we hope that we can give you an idea of the graces CLC has received – and how we tried to lead our world community in our journey.

During this current term, we had five annual Exco meetings, three in Rome, one in Lille-Hautmont (France), and one in Miami (USA). We also had a Mini ExCo in Lebanon. We thank the host countries for their generous hospitality.

One of our initial tasks in our first ExCo meeting was to address the matter of ExCo membership, in particular, the appointment of a new Executive Secretary and also whether a need existed for the cooption of a further member. In relation to the first matter, we required a replacement for Guy Maginzi as Executive Secretary on the World Secretariat whose term was coming to an end during 2009.

Following an assessment of possibilities, we appointed Franklin Ibañez (Peru) and his wife Sofia (Columbia) as our new Executive Secretary. The process, involving a communal discernment, also helped us to get together as a community practicing the dynamics of DSSE at the service of the world body. After a long struggle in getting their visa, Franklin and his wife Sofía finally could move to Rome in October 2009 and took over from Guy Maginzi. We agreed that Guy would continue for another year as International Coordinator for Apostolic Networking and Advocacy.

Concerning the second matter of a possible cooption to Exco, it became apparent as the meeting progressed that we would benefit from the presence of a further person from Africa to widen its representation to cover both the English and French speaking elements of the continent. In this last matter, we sought the cooption of Jean-Paul Biruru from Lubumbashi, Democratic Republic of Congo. We are grateful for his subsequent acceptance of our invitation and welcomed him and the many abilities he brought to our team.

Earlier than expected after Fatima, Alberto Brito SJ was asked to leave his position as Vice-Ecclesiastical Assistant in order to move to Brussels for pastoral work among the international Catholic community at the European Union. We are grateful that the Mumbai province (India) agreed to free Fr. Luke Rodrigues SJ as our next Vice Ecclesial Assistant. Luke had participated in the Fatima Assembly as Ecclesiastical Assistant of CLC India. The handover took place during the ExCo meeting in February 2010.

We would like to use this opportunity to thank each of those people moving on for their special service to CLC. Also, we thank all those who subsequently joined the Secretariat and ExCo for their generosity

in accepting these appointments and bringing their talents into this mission.

2) *The Executive Secretariat – overview*

The Executive Secretariat in Rome is the only executive arm that the World CLC has at its service. Since early 2010, it is composed of four people: Luke Rodrigues SJ, Van Nguyen, Sofia Montañez and Franklin Ibáñez. Some of its main tasks are the following:

- Official media voice for CLC in the world (website, publications [*Projects* and *Progressio*], YouTube, and Facebook).
- Keeping contact with national communities: offering support, guidance, following national processes, visiting communities and supporting and coordinating CLC international events.
- Facilitating twinning, collaboration and contacts among national communities.
- Provision of material and human resources for formation and special needs.
- Supporting campaigns for social justice (by CLC Advocacy coordination and our working groups in New York and Rome).
- Keeping contact and representation with other organizations, the Church Hierarchy, particularly Society of Jesus.
- Production and archiving of reports on work/achievements of Official CLC Bodies
- Management of Accounts and Finances of World CLC.
- Collection and distribution of funds in support of Apostolic works worldwide – also support and assessment of these works.

At the beginning of Franklin and Sofia's mandate, financial matters were a concern and took a lot of time and energy. Thanks to the "*Accommodation project*" and the strong support of the Financial Team and the whole world CLC community, the financial situation

was stabilized. We express our sincere "thanks" to several people who collaborated with the Secretariat, virtually, and through their particular talents as translators, IT experts or financial advisors. In these five years, the Secretariat has worked intensively and received very positive feedback from national communities. However, it remains an open question as to whether the small central structure we have is enough to serve such a big world community as ours

3) *The Vice-Ecclesial Assistant - overview*

This presentation gives Luke's reading of the current status of CVX-SJ collaboration. It is based on his own observations, the observations of CLC members, and the responses got from regional meetings of EAs.

Positives:

1. A number of Jesuits are involved in the life of CLC. Through their roles as EAs, group guides and givers of the Exercises, they have contributed to the growth and evolution of CLC.
2. Jesuits often play key roles in initiating new groups or in inviting new members to "come and see".
3. The Society of Jesus quite often offers CLC the use of its material resources.
4. Individual Jesuits have been enriched by working with CLC. This contact with committed lay Ignatians has challenged Jesuits to deepen their own identity.
5. CLC takes the Ignatian charism to places where it is not present, thereby enriching and expanding the Ignatian family.
6. CLC members who work in Jesuit institutions are embodiments of the Ignatian spirit. Several of them also take on leadership roles in these works.
7. Apostolic collaboration at the institutional level has started moving ahead (even if slowly).
8. There is a growing mutual appreciation between the two bodies.

Areas for growth:

1. Clericalism remains a stumbling block to true collaboration. Jesuits are reluctant to share power. Sometimes, it is the laity who insists on having a priest as their leader.
2. In some provinces, CLC is over-identified with only one particular Jesuit.
3. Some Jesuits think of mission only in terms of their own works. They fail to recognize the vast field of mission taking place in daily life and other services.
4. Stereotypes and past conflicts sometimes affect the present relationship.
5. There is insufficient apostolic collaboration at the institutional level.
6. What is troubling is a growing lack of interest in CLC seen in several Jesuit provinces. In theory, there is still a commitment of the Society of Jesus to work closely with CLC. This is not often seen in practice.

Overall, there is a lot of collaboration taking place. This however is not as vibrant and solid as we would like it to be. In some places, the collaboration is going on well, but is based on a good personal relationship between the Provincial, the EA and ExCo. This is fine for the moment, but the relationship could flounder when new officials take over.

Many Jesuits point out that CLC lacks apostolic visibility. It is true that this comment arises from an insufficient understanding of the lay vocation. The impression however persists, resulting in a lack of enthusiasm for engaging with CLC.

In some places, the Provincial and other Jesuits are open to a deeper engagement with CLC but are not sure how to proceed. They expect CLC to come forward with concrete action plans for further collaboration.

The key to better collaboration lies in this direction – presenting concrete plans for collaboration and pointing out the fruits that could result from this. CLC has a unique gift to offer the Ignatian family. This gift is the experience of how Ignatian spirituality is lived out in daily life; in homes, neighbourhoods and every area of professional and social life. It would be good for national communities to put down their vision of who they would like to be and what they would like to do. Jesuits could then be invited to collaborate in making that vision a reality. I am confident that there would be an enthusiastic response to that invitation.

2. Review of the implementation of the mandate received in Fatima

In this section, we review how we, the World ExCo in cooperation with the CLC world community, addressed the various elements of the mandate received from the Fatima World Assembly. This process has been a worldwide one, so reflections and action have been taking place in various NCs. Thus, the following cannot be considered as a complete account of the whole body in this matter, but a world ExCo perspective. We address the elements of the Fatima mandate as follows:

1) The nature of our “apostolic body” and the processes through which it acts

The process of “Discerning, Sending, Supporting and Evaluating” (DSSE) has been embraced by the whole CLC world body. However, we are also aware limitations we are facing in practicing this process in the fullest sense, in all its stages.

In October 2010, our President invited national communities to reflect on our understanding and practice of the process of DSSE. Overall, we can say that CLC as a body has embraced this dynamic but has yet to integrate it properly as a communal practice at all levels of life. Ongoing formation in Ignatian Spirituality has led to a deeper understanding about DSSE, but there is still a lot of potential for

further growth, for example, in some national communities, in the practice of communal discernment and especially in the steps of “Sending and Supporting” (*Projects* 149).

The greatest challenge before us is to grow in our understanding and practice of what it means to be an Apostolic Body in the Church and in the World. It is only within this context that the process of DSSE takes on its full significance. This has been a special reflection within ExCo resulting in the establishment of a working group on our understanding of the Lay Apostolic Body (LAB) and how it functions within and between national communities. This issue will be taken up again in more detail during the second block of this assembly (Day 4)

2) *Increasing membership in numbers and diversity*

This subject of both “*membership*” and “*commitment*” has increasingly become an important issue. This is visible in a number of ways such as recent proposals to amend the CLC General Principles and Norms and the stories about the inclusion of people from all social sectors as reported about World CLC day 2010.

To reflect on the inclusion of people from all social sectors, ExCo proposed the subject “*Option for the poor in CLC identity*” for World CLC Day 2010 (*Projects* 144). Several communities joined this reflection with positive outcomes which were published in *Progressio* Supplement # 66 (2010) “*CLC and the Poor*”. However, this is still an open matter. Long term strategies are required to consolidate this important and central CLC practice.

The issue of “*CLC and family*” (see Fatima Document 2.9) has been followed up more intensively at a national community level, eg Malta, USA, and Spain. It will be taken up as one of the “*frontiers*” we are facing (see World Assembly, Day 7).

3) *Commitment to the CLC way of life*

Following the Fatima “*Commitment*” mandate, the CLC Exco reviewed aspects of the current practice of Temporary and Permanent Commitment as reflected in the CLC literature. Articles and extracts

were assembled from the CLC General Principles, from *Progressio* Supplements, *Progressio* journals and other sources. Proposals were considered for what might constitute essential practices in conformity with the CLC General Principles.

In the meantime, ExCo noted anecdotal evidence about the increased practice of Temporary and Permanent Commitment in various national communities with some experiencing a breakthrough and introducing Temporary and Permanent Commitment of the first time.

At the same time, we noted some continued resistance in some places and a variety of difficulties continuing to be experienced. These difficulties included understanding of the nature of Temporary and Permanent Commitment, the difference between (and even the necessity for) the two levels of Commitment, and how the practices might be implemented. There are also significant differences between communities in expectations of those who have undertaken Temporary and/or Permanent Commitment.

A further development has been the examination by some communities of what "*membership*" of CLC means and how this might be related to Temporary and/or Permanent Commitment (See Projects 150).

At this point, it seemed that the issue of "*Temporary and Permanent Commitment*", and now also "*Membership*", was deserving of a fuller consideration than was originally envisaged. Some thought was given to engaging with national communities in such an undertaking but it was thought they were already overburdened. So ExCo decided to leave developments at national community level but with monitoring and engaging as required.

The views of the Fatima Assembly remain true, ie that "*A more explicit adherence to CLC, such as the one implied by CLC commitment (GP7), appeared to us especially relevant for the World Community's present stage of development*". To this we would now suggest adding the issue of what constitutes "*CLC Membership*".

Collectively, these issues have a sacramental character with profound implications for our CLC community - at a personal level, in terms of clarity around membership, identity and vocation, and, collectively, for our institutional identity and apostolic strength.

4) Formation

After Fatima, ExCo shared the document "*Processes of Growth in CLC*" (*Progressio* Supplement 64) in order to promote clear and common guidelines for national formation processes. These guidelines have been well received by most part of the community and inspired local versions and formation programs. However there are a significant number of communities which have not been touched by the document at all or need more time - since it must be translated and adapted to local contexts. Those who have gone through the document have found it a very rich resource. In order to promote a common and minimum understanding of CLC vocation, it is important to continue its diffusion and deepening.

In 2009, the President's letter to National ExCos 2009 focused on Group Guides (Projects 149). This was done being aware of the crucial importance of guides in supporting individual and community growth in CLC. It also acknowledged that there is a lack of guides in many communities. The feedback from many communities showed a movement towards having more lay persons taking on this role and also taking care to ensure that at least the new groups receive regular accompaniment on their CLC journey. Nevertheless, we still do not have a sufficient number of guides. On the one hand, many national communities have yet to devise and implement a proper formation program for guides; by contrast, others have a rich program. What is needed is more exchange about materials and experiences between national communities not just on guides but on formation in general. Thanks to the formation fund of WCLC, we could support a number of regional formation initiatives & programmes (more details in the respective regional reports).

The Spiritual Exercises are the specific source and characteristic instrument of our Spirituality (GP 5). Nevertheless, several national

communities struggle to find ways to offer them regularly, as time and costs have become serious constraints for many of our members.

Scope exists for creativity in developing forms of delivering the Spiritual Exercises in daily life, specifically in situations of great limitations, to help people reconnect with this vital source. In doing so, we develop forms which we could also offer to others outside of CLC - at the service of the local Church.

5) *Leadership*

At the last two Assemblies in Nairobi and Fatima, the matter of CLC Leadership was addressed and recommendations included in the respective mandates.

In accordance with the Nairobi mandate, the CLC ExCo developed a CLC Leadership course (Rome, 2006) comprising 16 modules on aspects of CLC Leadership. Although take-up rates were slow, the ExCo persevered. The Fatima mandate once more addressed the subject of CLC Leadership looking a little more closely at the essence of CLC leadership, DSSE, "*personal availability*" for leadership roles and the continued promotion of the Rome modules.

Over the term of this ExCo, efforts have been made to fulfil these mandate recommendations. Results have been as follows:

- Persons have been identified through whom to work in a number of countries
- The material of the Rome IFE course has been promoted. In the near future, an updated/revised version will be made available as Progressio Supplement. Some countries have acted, taking elements of the Rome IFE Course and sometimes modifying and/or supplementing them in various ways to suit local needs and preferences.

Where courses have been run, the outcomes reported have been reported upon very favourably. Although no survey has been formally undertaken, courses are known to have been run in Africa (an English

and a French speaking course), in the USA, Canada (Quebec), Europe (Portugal, England and Malta), in Latin America (Uruguay, Mexico, Ecuador, Paraguay, Argentina and through their Magis Course), the Middle East (several courses and one cross-national course) and the Asia/Pacific Region (Australia, 2 courses). Other courses may have been run in other countries. However, sometimes communication between some national communities and ExCo is not sufficiently strong for these initiatives to have come to our attention.

While results have been encouraging, the overall response of national communities has not been as extensive as hoped – as yet. There seem to be some reservations (justifiable or otherwise) that we might summarise as follows:

- Cultural differences: some countries have some difficulty with the notion of “Leadership”
- Language and concepts: closely related to the previous point, some modules might (for example) reflect some especially Western world perspectives on Leadership. French speaking Africa attempted to avoid this limitation by conducting discernment on leadership including the African understanding of power. An African king was invited to share on this.
- Essence of CLC Leadership: Leadership may be being seen (at first glance) in a more corporate or worldly sense rather than as “service, stewardship and sacrifice” - and what that entails

Future directions for work on CLC Leadership might begin by picking up more purposefully the first Leadership recommendation of Fatima ie “that the CLC World Community continues to clarify the nature of CLC Leadership and the characteristics of CLC Leadership roles” and paying particular attention to the reservations raised above. There may also be scope to capture more explicitly the essence of CLC Leadership in terms of Ignatian Spirituality, our CLC Charism, the dynamics of DSSE and various CLC leadership roles.

For example, on this latter point, more obvious emphasis might be considered to such aspects of CLC Leadership as acknowledging

giftedness and limitations, working collaboratively, embracing spiritual growth, being generous and available, practicing DSSE, and especially, practising all this in a spirit of "service" as part of one's mission and vocation in CLC. It is not that these aspects of CLC Leadership have not already been addressed; it is more a question of emphasis.

The two other issues of the Fatima mandate "*Networking apostolic initiatives*" and "*Financial Co-Responsibility*" will be taken up separately in this report, as both have been focus areas of our ExCo activities during these five years.

3. Developments and initiatives in the different regions

1) *Introductory comment*

As ExCo, we try continuously to be in touch with NCs through our communications and visits whenever possible. These visits are of value as they promote the life of CLC in the following ways:

- They bring local CLC members in direct contact with the larger world community. It always brings great joy to members to hear about the life and growth of CLC in other parts of the world.
- Visits provide an occasion to learn from the 'best practices' of others and also contribute one's own ideas which have worked well.
- They provide a framework to see how the national community is faring in terms of the overall thrusts of World CLC.
- These are occasions to recharge our passion for and commitment to CLC as a vocation

There are time and financial constraints. Fortunately, Luke has been able to travel a good deal and we are grateful that this has been so. We also try our best to ensure that world ExCo regional links could visit national communities. Sometimes, we have been able to make use of trips we do for our professional work (eg as Daniela could do) to get in touch with local CLCs thereby giving an "ExCo face" to the wider

community. Such occasions also help world ExCo to root its reflections in the concrete reality and needs of CLC members on the spot.

Another important concern is to strengthen the CLC Regions and foster collaboration and mutual support at a continental level, acknowledging the diversity of our regional realities. We offer the following observations about:

- The variety of ways in which regional coordination is organized.
- An ongoing process of clarifying the CLC Regional Role. The CLC Regional level is not an intermediary structure between national communities and world ExCo but a support to each national community facilitating coordination and collaboration among (neighbouring) communities and at a continental level, especially in formation and apostolic discernment and evolving joint initiatives.
- Regional Assemblies – during these past five years there have been three Regional Assemblies
 - ♦ Asia Pacific (Hong Kong, November 2010)
 - ♦ Europe (Alicante, May 2009)
 - ♦ Africa (Cameroon, November 2011)

These have been valuable in addressing regional matters. This World Assembly will offer further opportunities to meet as regions.

- We also had all five Regional EAs' Meetings – for more information see CLC-SJ collaboration at international level later in this report..

2) *Africa*

The WA in Fatima provoked energy in the CLC community in Africa, and this has been evident in some key moments of celebrating our identity and mission together. Some highlights:

- ***World CLC support for CLC Zimbabwe:*** The experience of CLC Zimbabwe at the Fatima Assembly was a continued sense of solidarity with the world community that was felt among African communities.
- ***The call of Fatima to be a prophetic lay community:*** This has been found to be inspiring and energizing in Africa, especially the Ignatian contemplation pedagogy given by the World EA, Fr. Nicholas when he brought in the use of the senses – see with the eyes of God, hear with the ears of God. In addition, the mandate of the All Africa Assembly in Doula, November 2011, is really an African version of Fatima.
- ***Membership:*** In most countries in Africa, CLC has attracted members from across the social divide. Many members of CLC in Africa are young (except South Africa), and lots are poor. Commitment – temporary and permanent – is a widespread practice in many of our communities. The integration of the stages of formation with the process of commitment is well underscored and understood.
- ***Leadership training in Nairobi and Abidjan (2009):*** This was a positive formation experience in CLC English-speaking Africa. In the Franco-phone exercise in Abidjan, there was more adaptation of the original course, where focus was given to discernment of leadership in CLC in Africa, and to African concepts of power and modern ideas of leadership and management. Many of the current crop of leaders in CLC in English-speaking Africa were some of those that attended the training.
- ***Formation:*** There continues to be robust formation programs shared among the countries. The main challenge continues to be that not enough of our members are making the Spiritual Exercises. In spite of flexible forms of the Sp.Ex. (eg, in daily life, week-end sessions, etc.), the challenge of not having adequate retreat directors and group guides persists. In Côte d'Ivoire and Cameroon, the Sp.Ex. have become a common work of the Ignatian family and this has increased the possibility of CLC members making retreats.

- ***The regional Assembly of CLC Africa in Douala, Cameroun, 2011:*** This was a very energizing experience for the national communities. At the conference, the 2 main developments noted were the increase of CLC common mission projects at national levels and the expansion of the CLC to new countries such as Ethiopia, Angola, Togo, Central African Republic – and the return of Mauritius. The conference came up with a mandate containing the mission priorities of family, youth and the marginalized.
- ***Challenges:*** Among challenges faced by Africa CLC in the last five years are two main ones: (i) raising finances and the development of the spirit of financial co-responsibility within countries and across the region, and (ii) communication. Travel across African countries is extremely expensive and in some countries, like Congo, even travel within the same country is nearly impossible. For example, the organization of the first national assembly in DR Congo was not until 33 years after the existence of the 1st CLC group. This makes working together as a region more difficult. However, there is the opportunity created now by increasing internet connectivity which makes communication much more possible. Unfortunately for reasons not yet clear to us, correspondence with CLC Africa among the countries themselves and with the World Executive council and World Secretariat has been poor. We would like to invite the African delegates at this Assembly to take the opportunity to reflect together on this challenge, and consider ways of ensuring a more communicative structure and culture.
- ***Other budding initiatives:*** Besides the creation and cultivation of an African coordinating team, two other initiatives in line with the mandate of both Fatima and Douala are:
 - a) An effort to begin a professional network for CLC members in education across the continent has been going on during the last one year. The idea behind the network is that of fanning into a flame the concept of being on mission in our workplaces. The World EXCO encouraged the cultivation of such networks and it is hoped they might develop creatively in many of the

areas of our professional engagements in order to increase the stature of the lay person on mission in their daily lives.

- b) Plans are underway to develop and mount a program of formation that is more comprehensive, requiring formal study for those CLC members who are able to devote the time and the resources for a more intense formation. The World EXCO has encouraged this effort since the Douala assembly after a process of discernment identified this as an area of need for CLC in Africa.

3) *AsialPacific*

- ***AsialPacific Assembly, 2010 (Hong Kong):*** We are grateful for CLC (HK) for hosting this event. Their role, both in preparation and administration, was very instrumental in the Assembly's success. All A/P countries were able to attend, thanks to the Solidarity Fund we established. The A/P Assembly provided an impetus to the development of the CLC Asia/Pacific Regional identity. Flowing from the Assembly were a number of initiatives. These are touched upon below.
- ***Establish an Asia/Pacific website for the A/P Region:*** An A/P website has now been established <http://home.clcasiapac.org/> and we thank Ibrahim Aryon (Indonesia) for his special role in this task. We are beginning to get relevant material on the site. We look forward to further CLC A/P national community involvement – perhaps through a website involved project
- ***Regional coordination - Election of an AsialPacific Coordinator for the A/P Region:*** After formal consultation with all CLC A/P communities, Je Ching (from CLC Philippines) was elected to the position. It has been a little difficult defining this role as distinct from that of the ExCo A/P Link Person. Some joint actions (by A/P ExCo Link person and A/P Regional Coordinator) have helped our understanding. Some matters (eg some world assembly matters) flow directly from ExCo to national communities and are more appropriately handled by the ExCo link. Other matters where there is a clear across national community role/coordination

(e.g. as for the A/P Regional Assembly), are well handled jointly by the A/P ExCo Link person and the A/P Coordinator. Further matters, such as the Asia/Pacific website, are best handled by the A/P Coordinator. Based on our experience, we are still working on clarifying the A/P Coordinator role. Experience shows that there is too much work for one person so the A/P Regional Coordinator would benefit from assistance by a small Team of 3-4 to be selected from the existing national community Asia/Pacific link persons. This possibility will be addressed in the near future.

- ***Asia/Pacific Regional budget:*** Although funds are tight, some money is needed for such things as website development, and formation materials. It is hoped that a few countries more able to assist will do so.
- ***Asia/Pacific apostolic works:*** All CLC national communities are involved in various apostolic works in areas that include: e.g., education, formation, migration, youth, care for the poor, spirituality, pilgrimages, childcare, family, care for the aged/sick, leprosy care, faith outreach, marriage encounter and interfaith understanding.
- **Further Asia/Pacific matters:**
 - a. The 2010 A/P Assembly recommendations: These will continue to be addressed over the next few years before the next A/P Assembly in 2015 (A/P Coordinator, website, guide formation, international cooperation, sharing resources, helping emerging communities).
 - b. The purpose and functions of the Asia/Pacific Region: The function of a CLC Region (any Region) is not clearly understood in the Asia/Pacific Region (it seems). Such a Region is not an extra layer of CLC global administration. There are lessons to be learned - e.g. maybe from the Euroteam practices, perhaps from how the Jesuits see the functioning of their Assistancies, and from what we ourselves can deduce/discern as worthwhile. This is an important next step for the Region. Perhaps picking up another particular A/P

Assembly goal will help bring the Region together, ie in mission.

4) *Europe*

- **European communities:** Europe is the region with the highest number of CLC members with a total of 17 established national communities and one (Lithuania) to be incorporated during this world assembly. There are three emerging communities: Latvia, Slovakia and Romania. Latvia and Slovakia are present here as observers.
- **The Euro-Region and Euro-Assemblies:** Europe already has a long tradition of regional cooperation and coordination, with so-called Eurolinks in all communities. Europe has a Euroteam, elected by the European Assembly which normally takes place in the year after the World Assembly, last time 2009 in Alicante (Spain). The next one is planned for Pentecost 2014 in Germany. Between the assemblies, the Eurolinks meet every two years, as in Hungary in November 2010 and in Austria in November 2012. Additionally, Euroteam and World ExCo gathered the EAs in Lithuania in November 2011.
- **Euro-Region coordination:** On the one hand, there is a long tradition of regional coordination, appreciated by a number of NCs and especially by the younger ones. On the other hand, some NCs seem to be some distance from the regional level. This might be because of some confusion about its role in the relation between a community and the world level. It definitely marks many European communities that they maintain close relationship with CLCs in other parts of the world and that they are also very committed in providing financial support for specific projects or when needs arise.

In all its diversity, it is not easy to define common concerns and plan joint actions. The Euroteam is paying a lot of attention to facilitating a closer relationship and exchange of experiences through the various meetings (Eurolinks, EAs, European Assembly next year). In close communication with the World

ExCo, it supports emerging communities or those facing an internal crisis.

- **Euro-Region issues:** : On the other hand, Europe – with all its potential – has not yet succeeded to find a way to address burning issues in a coordinated way. Just to name a few:
 - Demographic developments which lead to ageing societies (in contrast to most Southern regions).
 - A lack of young people who are connected with the Church.
 - The growing secularism and a Catholic Church losing importance in many countries – or having to share her role with other denominations and religions.
 - Building relationship between West and Eastern Europe (in Europe, CLC is growing East!), and addressing the issues of “Fortress Europe” and migration etc..
- **CLC Europe commitment:** CLC Europe can definitely build on solid foundations and manifold resources (and not only financial): It is very ready to put these resources at the service of others. And we hope and are confident that this world assembly will bring a lot of inspiration as to how to move forward, as region and as part of the world body. (See website: <http://www.clc-europe.org/>)

5) *Latin America*

Firstly, the foundation of our entire work as CLC Latin America and during this cycle of five years 2008-2013, has been the recognition of the Mandate of Fatima as the inspiration and thrust of our work.

One of the key agreements of the Latin American delegates gathered in Fatima was to work together in an integrated way with shared responsibilities, benefitting from the strength of our cultural, language and above all apostolic affinity, forming a one-region community in light of our desire to be a global community.

The region is formed by 16 national communities, one in the process of incorporation at this world assembly (Guatemala). Honduras is an emerging community.

- **Immediately Post Fatima analysis:** A diagnosis of the situation of CLC Latin America through a SWOT (Strengths, Weaknesses, Opportunities and Threats) Analysis was undertaken immediately after Fatima, with 95 people participating from 18 countries. We are grateful for the resulting strengths: community involvement, spirituality, training for many directed at our greater weaknesses, collaboration across CLC, a commitment to reality and social issues, and a shared apostolic mission among many.
- **Virtual meetings since Fatima:** CLC Latin America has implemented systematically, and with great commitment, virtual meetings of the National Executive Councils "CENAL" every 3 months, i.e. four times a year. An average of 13-14 countries participated in all meetings, with about 30 people from national leadership teams or responsible for regional issues. The March meeting is aimed at strengthening the global and regional Apostolic Body sharing agreements and guidelines of the World EXCO meeting, the June meeting focuses on formation issues (DSSE, apostolic discernment and planning, etc.), the September meeting aims to reflect on specific topics arising from apostolic initiatives and advocacy work, and the December meeting is for sharing the journey of national communities and deepening our identity. All virtual meetings provide a space for prayer, reflection, deepening and sharing.
- **Communication and information platform:** www.lacvx.org. We set up a working group and a number of platforms and tools after conducting a regional diagnosis as requested by CLC LA delegates at Fatima, and a bulletin is sent out every 3 months to inform all the region about all the highlights of the many works being developed by CLC LA and in connection with our world community.
- **Apostolic networks:** In this area, CLC (Latin America) has worked very hard, especially seeking to respond directly to the call of our World Assembly to work harder in the areas of

apostolic and socio-political advocacy and collaboration in mission, mainly with the Society of Jesus. On that front we set up 3 reflection groups which gather CLC members with specific experience (professional or political), social commitment, or particular interest, in which we could better follow up Fatima's mandate and respond to the frontiers expressed by our world community. Those groups are:

- 1) Migration and refugees
- 2) Ecology and natural resources
- 3) Socio-political impact

The results have been diverse due to the heterogeneous nature of the groups but all 3 have had a significant impact on the regional community. Some of the most important results are:

a. Migrations and refugees

- ✓ Ignatian Pre-Forum of the World Social Forum on Migration (Oct 2010 in Quito) and the roundtable at the World Social Forum on Migrations with the topic "Migrant faces: Voices which build stories" where 5 CLC members from 5 countries presented their reflections, perspectives and the recognition of life-stories related to the sorrow of migrations on its diversity of expressions.
- ✓ Collaboration with the Jesuit Migration Network (integrated by the Jesuit Refugee Service (JRS) and the Jesuit Migrants' Service (JMS))

b. Ecology and natural resources

- ✓ Amazon project > see later on in this assembly

c. Socio-political commitment and advocacy

- **Virtual formation programme - "The political dimension of our social commitment as CLC in Latin America":** There has been a virtual formation program together with the Ibero-

American University León (Jesuit University in Mexico) involving 35 participants from 14 countries. The outcome has been a publication which will be made available during this assembly. The title of the book is "Socio-political Participation of Christian Laity: Reflections and Experiences from Ignatian Spirituality in Latin America" through CVX/Ignatian Spirituality in Latin America.

- **Relations with the Latin American Jesuit Conference (CPAL):** The relations have developed well, especially in the "social" sector where we participate as guest and collaborators in their annual network meetings, sharing some programs, and actively working in some initiatives, and also on the "collaboration with others" sector. Work continues with Clara Burguez, CLC Paraguay, as the respective CPAL coordinator for the latest.
- **4% for Education in the Dominican Republic:** This campaign was to urge an increase in expenditure on public education to 4% GDP as stipulated by the constitution of that country. The experience will be developed in more detail in the section about Advocacy.
- **Formation:** A number of formation initiatives are continuing as follows:
 - ✓ **MAGIS** – a three year formation programme in Ignatian Lay Spirituality and Theology, with yearly meetings and ongoing tutoring - meanwhile in its fourth edition – with 50 participants from 12 countries, 90% of them CLC.
 - ✓ **Mini-Manila** of CLC Chile and "*Amar y Servir*" of CLC Brasil, both offering formation especially for young adults, on Ignatian identity, spirituality and mission.
 - ✓ **Other formation programs:** a number of formation programmes on various aspects (as e.g. communal and apostolic discernment, leadership or guides training), have been run, often with support from CLCers of other Latin American countries.

6) *North America*

North America has a history of periodic regional gatherings over nearly 2 decades. The last North American Regional Meeting took place in Chicago in 2005. At that point the national leadership of the 3 primary communities English Canada, French Canada and the USA focused their energy in their own national communities. No formal regional structure or coordinating team had been formed and momentum was lost. Interest and cooperation across the National Communities is re-emerging in part out of the shared apostolic mission to Haiti discerned by French Canada after the earthquake. French Canada raised large sums to provide aid. The Central Region of English Canada discerned a focus both on Haiti and the Dominican Republic where they are working with an emerging school for undocumented Haitian children. They have begun to support a pre-community in Port au Prince begun by a French Canadian Jesuit. Leadership in the National Communities have begun discussing the potential for re-convening a regional gathering after Lebanon.

Diversity of language and ethnic background in national communities is also shared across the region and creates both challenges and great opportunities. CLC USA is about 1/3 Korean American and 1/3 Vietnamese American, one region is Spanish Speaking—mostly Cuban American, but new communities are forming with immigrants from all over Central and South America. The remainder of the community meets mostly in English. CLC USA has focused significant work on creating a structure that better supports its diversity while becoming one National community. The Central region of English Canada has similar diversity with new communities forming of Korean Canadians and young adults of Philippine heritage. French Canada CLC shares a common language but members come from every part of the world.

Each community is growing in the use of DSSE. In English Canada each region has used communal discernment to begin focus on apostolic mission. The Central Region discerned their work in Haiti, the DSSE is practiced in all three national communities and guides and leader formation takes place in each. The Atlantic Region is preparing for an Assembly this fall that will focus on Apostolic Discernment.

The Prairie Region Discerned a statement creating a priority for the disadvantaged. A number of regions or individual communities in CLC USA have also used DSSE to focus their mission.

7) *Middle East*

The three countries in the Middle East have had a challenging five years because of the political situation in the region. The grace of hosting the World Assembly is being felt as a strong message of love and hope for CLC members and all the Christians in the region at time when this love and hope are greatly needed. We thank God for CLC and you all for coming.

The desire to keep up the tradition of collaboration across the three countries in CLC through the Middle East Team has been kept alive through one regional leadership meeting held in Bikfaya – Lebanon. At this meeting some decisions on collaboration in formation, leadership training, and above all the preparation for the Assembly were made. Though not a lot of joint action has actually taken place, (due to the political situation and challenges in financing our activities) the desires and plans for joint efforts on these fronts are hoped to continue and to help grow CLC in the region.

Membership: As life situations of members change there is the need for our communities to accept this reality and to embrace different expressions of commitment. This is a reality to be further explored.

The question of visibility of CLC as a community in the Church and society in Middle East remains a challenge. Along with the primary mission of the members in their families and workplaces, most CLC members are also active in alternative individual mission activities, sometimes through other ecclesial organizations.

The CLC experiences the need to discern CLC common mission in the region in terms that are meaningful to our lay vocation. Members of the SJ have endeavoured to assist in the mission discernment of CLC. However, the CLC feels the need to build a new relationship with SJ based on a more profound mutual understanding.

4. Other issues which have marked our work

1) Supporting newly emerging communities and those on their process towards incorporation

During the past few years, France continued to support Lithuania as Godparents and South Africa has done the same for Botswana. For Guatemala, it was decided to entrust the accompaniment of them to two other Central American communities, i.e. Nicaragua and El Salvador and, at the same time, fostering closer collaboration in the region (which forms one Jesuit Province).

At the request of the World ExCo, USA accepted to be the Godparent community for Vietnam, and Malta for Slovakia, France for Mauritius and England & Wales for Latvia. We are grateful for the availability of CLC USA, Malta, France and England & Wales to support these emerging communities and hope that their relationship will be an inspiring experience, bearing rich fruit for both sides. The nomination of a Godparent community is one important step in the process towards incorporation (see Standing Order #1) – as is participation in a world assembly as an observer.

At this point, we would like to express again a special warm welcome to these communities who join us for the first time. We hope that this experience will help them to develop a deeper sense of our “unity in diversity” as one world-wide body.

2) Collaboration with the Society of Jesus at the international level

In April 2010, “CLC and the Society of Jesus in the Church” was published as Progressio Supplement 65. This document was the fruit of a long process of consultation and discussion based on our experiences of the past as well as our hopes for the future. It has been used extensively by Jesuits and CLC members alike and marks an important milestone in the relationship between these two Ignatian bodies. The EA’s handbook, which had already been published before the Fatima Assembly, continues to serve as a key point of reference for EAs to understand and discharge their role effectively.

An introduction to CLC forms part of the program for the Colloquium of New Provincials held each year at the Jesuit Curia in Rome. While we no longer have that opportunity for a face to face meeting, we nevertheless provide the provincials with written information about CLC and its links with the Society of Jesus. There are also many opportunities for interactions with provincials and other Jesuits who come to Rome

In all, five meetings for national EAs have also been organized over these five years:

- ♦ Asia Pacific: Hong Kong, November 2010 (linked with the AP Assembly)
- ♦ Europe: Alicante (Spain), May 2009 (linked with the European Assembly) and
- ♦ Lithuania, November 2011
- ♦ Africa: Douala (Cameroon), November 2011 (linked with the All Africa Assembly), and
- ♦ Latin America: Peru, October 2012.

These meetings have provided a forum for EAs to share about their experiences, clarify doubts and learn from their colleagues. We hope that this will develop into a more organized structure which can provide support, encouragement and new ideas.

An important event was the meeting of some ExCo representatives with the General Council of the Society of Jesus. This encounter was a wonderful opportunity for us to present a clearer idea about what CLC is and its present status across the world. Briefly, we addressed CLC as a lay apostolic body in the Church, the dimensions of Mission in CLC, Formation, and the 450 years Jubilee. The overall tone of the meeting was positive and encouraging. The SJ Council members showed great interest in knowing more about CLC and were happy to hear about how CLC is moving forward in so many ways.

As part of the structural reform in the Curia, Fr. General has established three Core Secretariats – Social Justice and Ecology,

Promotion of Faith, and Collaboration with Others. The Secretariat for Collaboration is in close contact with World CLC as is seen in the participation of Fr. Tony da Silva, in our Assembly here.

3) CLC presence in the universal church and contacts with others in the Church

The World CLC has regular contact with the Pontifical Council for the Laity. Each year, the ExCo (or at least the president, the executive secretary and the Vice-EA in those years when we didn't meet in Rome) has had a meeting with Cardinal Stanislaw Rylko, the President of this Council. We usually provide him an overview of what is happening in CLC, expressing our desire for communion and fidelity in our service for the Church. Cardinal Rylko has always been very appreciative of CLC and speaks highly about the solid process of formation we have. He has urged us to actively spread the Ignatian charism in all fields of life.

We have also participated in events like World Youth Days and International Meetings organized by the Council. In September 2010, we were present at the III Latin-American Congress of ecclesial movements and new communities in Paraguay. In September 2010, we were present at the Congress of Asian Catholic Laity at Seoul. The theme was "*Proclaiming Jesus Christ in Asia Today*". We also participated in the Pan African Congress for Catholic Laity held in September 2012 at Yaoundé. The theme was "*Being Witnesses of Jesus Christ in Africa Today*". For CLC Africa, this was an important moment of recognition of its life, among so many Catholic lay associations/movements now growing in the continent.

We have received with joy and hope the election of Pope Francis to whom we have uttered our best wishes and availability to support his ministry

4) Jubilee: 450 years of Ignatian Lay Communities (25th March 2013 - 25th March 2014)

As was mentioned in Projects 152, this Jubilee has been a great opportunity for a "*Grateful remembrance of our history*", "*Living the*

present with a renewed enthusiasm” and “Looking ahead with hope the CLC future”.

The occasion of our CLC 450 yr Anniversary seems to have been taken up around the world with considerable interest – more even than we might have expected. It is proving to be an occasion for great celebration and thanksgiving for our gift of CLC. A lot of events have been undertaken and programmed during the jubilee.

The European pilgrimage in April 2013 from Liège to Rome (in four stages) was a very significant experience to trace the historical footprints of our community.

Progressio Supplement 69 is a great way to refresh the recent history of our community.

The occasion has been a good reason for our communities around the world to be connected in a common celebration, as one body

The celebrations and reflections around this jubilee have been a wonderful prelude to our World Assembly specially to link our roots with the life and challenges for our community.

We hope that, after the World Assembly in Lebanon, many more activities will be organized to join this significant anniversary of CLC.

5) *Communications*

- ExCo in personal contact with NCs: ExCo appreciates the importance of communications between national communities and the World Secretariat - and the ExCo links. Hence we try to ensure regular communication - see also our letters/correspondence and issues of Projects and our yearly letter to national communities. Unfortunately, often feedback is limited and/or delayed (or unresponded to). Hardly more than 60% of national communities respond!
- Website: The website has been updated regularly although it is not as dynamic as we would like because all info must be presented in three languages. Also its structure is not as flexible as a blog. However the website receives visitors frequently from all over the

world and is useful to communicate important news and provide permanent contents.

- **Facebook, YouTube and others:** We have a Facebook site managed by our World Secretariat and several sites exist which have been created by private members or groups. There is also a YouTube channel where we broadcast videos created by our World Secretariat or communities or others) which may be interesting. There is no presence in Twitter. More effort to unify and benefit from all these new technologies is needed. For Saint Ignatius day 2011, a video (“Answering some calls”) was done to promote awareness of institutional works of CLC over the world. The video was very much appreciated and encourages us all to explore more (in this way) the diffusion of CLC around the world.

- ***Progressio* – a proposal for the future**

Progressio was delayed for a while. Since then it has been published regularly and with positive feedback from readers (even non CLCers). Supplements have been on “Fatima 2008” (63), “*Processes of Growth*” (64), “CLC and SJ in the Church” (65), “*CLC and the Poor*” (66), “Migrant Faces” (67), “Justice in Ignatian perspective” (68) (together with “*Promotio Iustitiae*” of the SJ Social Justice and Ecology Secretariat in Rome). Recently, the *Progressio* archive (1971-2001) was made available on our site for free. It is still important to improve the distribution of our WCLC magazine, because only 4% of our members receive it regularly. So at this Assembly we present a proposal for part funding its production to assure a digital version available for everyone (more later on this financial proposal submitted by ExCo). It is important to emphasise that *Progressio* is the only international magazine on Ignatian lay spirituality.

5. Apostolic networking and advocacy

1) *Introduction*

The Fatima assembly clearly confirmed the urgent need to widen and deepen networks of joint discernment and action at world, regional,

national and local level (see #2.11), facilitating greater solidarity among the national communities and seeking for a more effective response to the signs of the time. The experiences of previous years had encouraged us to move forward in our apostolic networking and advocacy in a more coordinated way.

Following the recommendations of the World Assembly, the Exco agreed that after concluding his term as Executive Secretary of WCLC, Guy Maginzi would act as “*World Coordinator of Apostolic Initiatives and Advocacy*” from Nov 2009 to Oct 2010. Especially, he did a survey for getting a clearer picture of apostolic activities in the various national communities (President’s letter to National ExCos 2009 and Projects 146). He also supported the establishment of CINGO, a Forum of Catholic-inspired NGOs bringing together Catholic lay associations, NGOs of religious congregations (e.g. Jesuit Refugee Service) and the Vatican. This also allowed for joint action between the diplomatic and civil levels of society in Rome.

2) *Current developments*

In 2011, after developing a clearer sense of our next steps, the ExCo appointed Mauricio López to work in this area (with a part-time contract). The main question: what should and could be our approach in apostolic networking and advocacy?

The conceptualization of advocacy has to cover the work carried out up to date and also accommodate our more recent common apostolic discernments. To that effect, consultations, work groups, and exchanges with the Society of Jesus have been carried out.

So far, we consider two key aspects of our advocacy approach:

- a. Every advocacy initiative or action should be directed toward transforming the circumstances of injustice that affect the most vulnerable groups, considering especially, the structures that generate these situations.
- b. As CLC, we have recognized that our advocacy options should begin with grassroots processes that express how we act and work

as a community. From there, we wish to continue building a process that gives meaning to a global perspective, eg as for those employed in the international decision-making forums such as the United Nations, the World and Regional Social Forums. In this way, we seek a more active presence in those international forums that correspond to our apostolic priorities. Our way is to employ a predominantly bottom-up perspective at its origin, and complement this by using top-down guidelines in implementation.

3) *Further background*

The Survey 2009/2010 confirmed ecology and migration as focus areas. But at the international level, we didn't succeed in developing a more coordinated collaboration on these two topics. Some activities could nevertheless still develop (especially at a regional level) as the fruit of building relations with SJ/GIAN (Global Ignatian Advocacy Networks) (see also Latin America section of this report).

4) *Actions - Today and in the Future*

Migration:

1. developing with some Jesuit institutions an awareness campaign on hospitality at a continental level in America – more sensitivity to receiving the strangers on North and Latin America, addressing also other (Church-based) NGOs
2. Working with the Jesuit Migrant Service collaboration initiative, inviting CLC volunteers to South Mexico and Dominican Republic to work with Migrants.
3. Desire to activate and further develop the Forced Migration network in Europe

Ecology:

1. Presence at Rio+20 and the People's Summit (June 2012) with 6 CLC members from 4 countries.

2. Amazon project – will be developed separately.

UN Working Groups:

1. New York WG - separate session later to give deeper insight
2. Geneva WG (now Rome): as we could not develop further action at the UN in Geneva, this group was meant to function as a support group for the coordinator. Currently it is not active until we have a consensus about our future way of proceeding. CLC Italy has accepted to be our representative in CINGO in Rome, focusing on food security issues at FAO

Education:

There is an idea to be developed of an education network, ie a CLC educator network, sharing experience and tools, reflecting on Ignatian spirituality etc. (referred to new ExCo).

5) *Lessons learned in these past years – questions raised*

- As CLC, we are aiming at an integration of our individual way of life, our common actions and our advocacy efforts as fruits of communal discernment.
- For us, it is essential that we root all our advocacy efforts on concrete (face to face) experiences on the spot. This is the foundation for our “*bottom-up*” approach.
- We note the importance of the “*Regional*” level – see Fr. Nicolás’ comments (meeting with the World ExCo in February 2012) – including collaboration with regional Jesuit structures and networks.

The 4% Campaign for worthy Education in Dominican Republic – an example for a bottom-up approach

CLC Dominican Republic was invited to join a local partnership – Jesuits and local NGOs – a conjunct to be constructed to act more effectively in relation to a key issue. This involved a national discernment as to whether they wanted to get involved in this

campaign to support education in their country – a topic already close to local CLC.

In the regional virtual meetings of CLC Latin America and the Dominican Republic, they shared about their involvement – opening up to a regional-wide action. CLC (Latin America) embraced it as a regional priority.

The International Advocacy Coordinator offered a possibility to spread the campaign beyond the region, involving CLC as a world body e.g. Yellow Tuesday (Oct 2011). CLC became the strongest international presence with a very concrete action – from 32 National communities where there is a DR embassy or consulate. 28 responded and took action to deliver a letter and a position paper to push the DR government to fulfill its own constitutional provision (i.e. 4% gdp) for funding education.

In the Dominican Republic, the campaign opened new possibilities in CLC's relations with the Society of Jesus and the other partners in the platform. In the following DR election campaign, all but one candidate for presidency signed a commitment for implementation of the 4% policy. As WCLC we confirmed the value and our capability to take a local issue to a global action, using the potential of a worldwide community. Thus the questions to this assembly are:

1. Do we embrace this bottom-up approach as our way of proceeding, bringing together our local, national, regional and world-wide presence and possibilities?
2. And which structures and processes do we need to implement it?

6. Finances

This time our financial report is very positive. We still have a lot of challenges in front of us, but we should recognize with gratitude that finances have been a clear sign of our growth as a world community. Also we thank the Financial Team for its commitment and help to plan and improve world CLC financial management.

1. *Main Highlights*

– **Dues:** Most of the communities pay their dues on time. However our dues levies and system have not been enough to cover annual budgets.

– **Fund Raising:** To avoid deficits, ExCo has been requesting “*suggested donations*” and a growing number of communities have contributed. To feed special funds (formation, apostolic, advocacy) ExCo received spontaneous donations and suggested some collections (especially for world CLC day 2011). Several communities have collaborated with these possibilities.

– **Accommodation Project:** A major project to free part of operating budget was the one to provide accommodation for people who work at CLC Secretariat in Rome. We were able to buy an apartment in Rome instead of paying rent. The contribution of world community was marvellous (ie more than 340K Euros). The positive effects of this project started in 2012 and will continue for the long term, in fact, indefinitely.

– **Annual Surplus/Deficit:** The points listed above were actions taken to avoid possible deficits. Also there were special sales of Progressio and restrictions in the management of our resources (eg decreased ExCo visits, which means savings but also less direct contact). Thanks to all these initiatives, our deficits are starting to become humble surpluses.

– **Special Funds:** These are very important for CLC action as a one apostolic body. The Formation fund has funded two international courses (leadership in Africa and The Magis program in Latin America) and also other local projects. The Advocacy Fund has funded activities of our Advocacy Coordinator and participation of CLC in international meetings (e.g. World Social Forum). The Apostolic Fund has supported projects in Chile, Ecuador, Rwanda, Korea and contributed to some humanitarian aid in South Sudan and Syria. However, the Formation and Advocacy funds have diminished by nearly 50%. The Apostolic Fund is a new one being created just after Fatima.

– **Accumulated Loss:** This affects our reserves or special funds and became alarming at some point. Thanks to actions listed above, the accumulated deficit has been reduced from 53K in 2008 to 17K in 2013. But it must still come to 0.

2. *Summary comment*

After Fatima, our goals were to:

1. avoid new deficits
2. reduce the previous accumulated deficit
3. set up a strategy to stabilize finances in Rome (it was done through the “*accommodation project*”)
4. improve the special funds situation and
5. create an international apostolic fund

With your support, all these goals, except [4], have been achieved. However, to maintain our growth in financial co-responsibility, there are some issues to be discussed. See “Financial Proposal for the future” (to be discussed on Day 3).

7. **ExCo Report – conclusion**

Between two world assemblies, the World Executive Council is responsible for the implementation of the policies and orientations set by the General Assemblies. And with this report, we wanted to share with you what we have lived and tried to do over the past five years. As mentioned before, this report is necessarily only a part or an extract of the manifold life of our community – but we hope that it has helped you to get a wider view of the graces we have received and the actions we have taken over these past years.

This report covers many aspects of ExCo activities and concerns over the last five years of its term. In conclusion here, it seems important to appreciate the special highlights of this period, especially the following:

- We are becoming more aware of ourselves as a one world community and acting in a much more pro-active way.
- We have an increasing and deepening sense of our CLC vocation, and are responding more completely to the call of being a lay apostolic body.
- There is a growing overall, new spirit in the way we govern and manage CLC global community affairs. This is reflected in much improved administration, financial management and enhanced communications. On the last matter, we agree that challenges still lay ahead in the improvement of communication.

These experiences – and our ongoing exchange with our national communities and partners in mission – also formed the basis for our preparations of this assembly. We as ExCo have tried to read the current situation of CLC, the challenges we are facing and the signs of the time in our world and our Church of today. On this basis, we have developed the structure and the process of this Assembly in a way that it will hopefully support our deliberations on how we are called now to respond to God's will for CLC. But it is now all of us, the World Assembly Community, who are responsible for living and further shaping this process.

As ExCo, we are convinced that our being a lay apostolic body marks our identity – and that there are still treasures to be discovered and challenges to be faced in our being and acting as a lay apostolic body. As such, we have been entrusted a specific way to live our common mission, making use of the potential of CLC at all levels – as individual members, as local and national communities, at regional level and as one world body. Accordingly, it is our hope that God's grace will work among us and that with the help of the Holy Spirit, present in this assembly, we will be able and ready to enthusiastically renew our response to every invitation we might receive from Him. But now, we are in HIS hands – and can only pray that we may enter with open hearts and minds, with confidence, generosity and freedom, searching together the will of God.

To conclude, please allow me some personal words - after ten years as your president. It has been a grace to be at your service – and I want to thank you for giving me this opportunity and entrusting me this

personal mission. It was the community who called me to leave the boat – and it was God and the community who helped me to live it – not necessarily walking on water, but offering my capacities and possibilities – as well as my limitations – for supporting CLC in its journey and growth. For me, it was a wonderful gift to be in contact with so many of you, learn from your realities and share my own and our Exco experiences.

As ExCo, we are facing the challenge to give orientation from the overall perspective of what CLC is and is called to be – and link this perspective with the local reality. Listening to one another in these days, we will have an even better chance to understand the diversity of these local realities in which we try to live as CLC. Thus, the challenge always has been to maintain an ongoing dialogue with national communities – also aware of the gap between the “already and not yet”. We live a common mission – but are also aware of the tensions between individual and communal mission. We are a lay apostolic body – but are also struggling with living all steps of the DSSE process in their fullest sense – and so on. As ExCo, we are called to be the witnesses of the vision discerned together during world assemblies. And as such, we have been in the privileged position of “embodying” the grace and the joy of CLC being a world community – and in our personal contacts, helping people to get a taste of this essential part of our identity.

Based on the mandate we received in Fatima 2008, we could develop quite clear perspectives on how to work in these five years. And it was a special gift to work with the ExCo and build a community at the service of our world body. But I am also aware of our and especially my limitations in implementing our plans. We did what we could – and possibly, it’s also part of our lay identity that our time and energy can often not be as fully available to our service in CLC as we had hoped – because of family and professional commitments or simply the personal and political situation we are living in. Therefore, there are definitely also a number of expectations and hopes we could not fulfill. In God’s mercy and with your understanding, let’s build on what we have to offer – trusting that HE may complement what will be needed to live and serve according to HIS will.

CLC – A Lay Apostolic Body

Background

My presentation starts 10 years ago, in Nairobi (2003) when we were “Sent by Christ, members of one body” moving from a community of apostles to one apostolic community. We said that we “felt confirmed in our call to become a lay apostolic body that shares responsibility for mission in the Church”. The five years that followed were years of experimentation, understanding and deepening. Five years ago, in Fatima (2008) we acknowledged that we were “*Journeying as an Apostolic Body*” however we were also confronted with our fragility; in fact we said “*it is not (yet) possible to give a clear description or definition of a “lay apostolic body”, because ours is a new way of being in the Church*”. This ExCo established an internal working group to further reflect and deepen our understanding and meaning of CLC being a lay apostolic body in the Church and in our Society. The fruit of the working group is a 20 page paper that describes our reflection so far. The ExCo used this paper, discussed and deepened it. The working group showed an early version of the paper to a group of wisdom people in CLC seeking their feedback and advice. This feedback was invaluable and the group felt it was necessary to re-write it into the form it is today.

Tracing our roots to the call

As a working group we felt it was important that we gave this reflection a sense of history, a sense that this call is not something that just sounds nice to have, or some new buzz word in our CLC jargon of life. We know that some people will argue that CLC was always called to be apostolic, but our search tried to trace a point in time when CLC started to refocus itself on its service and mission after the process that saw CLC transform itself from the Marian Congregations. Our search took us back to the Loyola Assembly (1986): “*Mary the model of our mission*”. Without wanting to cause any historical errors (since this is not meant to be a

historical thesis) this is where we (the working group) started our journey. That Assembly was clearly received as a call for the community to seek its identity in mission. Guadalajara (1990) saw our new General Principles be written and these also speak about CLC being a lay apostolic body, and just to point out two paragraphs one can mention GP4 and GP8. In 1994, the grace of the Hong Kong Assembly called us to be one world community sent on mission. The following Assembly in Itaici 1998 called the community to a common mission seeking Christ in the more urgent and more universal needs of our societies. It was becoming clear by now, that CLC was transforming itself again. Recall the first important transformation, that of moving from a federation of communities towards (what we take for granted today) one world community. A second transformation was now taking place, as was clearly received in Nairobi 2003, we moved from one community of apostles to becoming one apostolic body in the Church. The Assembly in Nairobi recognised that if this transformation was to be successful, CLC would need to develop structures that would support this transformation at all its levels. Fatima 2008 gave a clear emphasis to the Lay Apostolic Body, its tools and structures. We also felt reconfirmed in our call to follow this journey – a journey that would lead us to be prophetic in our Church and society.

A Lay Identity in the Church

Our reflection also led us to study and discover our role as lay in the Church. If CLC is called to be a Lay Apostolic Body in the Church, then, surely there is a role for the laity in the Church. In fact, the more significant re-discovery of this role took place in the second Vatican council. This can be seen in the council's documents. This council had such a profound effect on the Church that it highlighted the dignity of all baptized, religious and lay. It also restored the co-responsibility we all have (religious and lay) in the mission of Jesus Christ today. So, how do the lay integrate their faith and daily life? The apostolate of the laity is very broad and includes specific contexts such as Family, Profession, Politics, Economy, Society, Culture, etc. Lay people, above all, must be characterized by the quality of their individual presence in their daily environment and routine. As lay Christians, CLC members' mission falls

in this pattern – bringing the presence of Christ and discerning His presence in all the spheres of our daily lives. The priority of CLC mission is in these spaces and areas.

The communal approach to individual and common mission is also a powerful witness in and of itself to the common origin and destiny of humanity and of creation. It brings with it significant implications for the understanding of the call to bring about greater justice and integrity for all peoples and indeed for all creation. Thus the communal dimension is of itself a sign of the presence and invitation from God to build a world of justice, peace and integrity. From this standpoint, the call to live as Lay Apostolic Body in the Church acquires greater urgency.

Our Place in the Church - Lay and Ignatian

CLC is a member of the body of Christ, the Church. So what shape and form do we have? What is our particular vocation in the Church? In line with the magis that characterises our particular way of being disposed to the Lord, we cannot tire in listening to what the Lord may be saying to us in these conversations. Reflecting on Ignatius' life and ministry to and with the laity, one can learn some lessons for the understanding of the Lay Apostolic Body today, beginning with the central place of *Love for and in the community*. We do not live our vocation in isolation or in a vacuum. Our personal vocations are flavoured by our participation in the various communities and groups of which we form part, such as our country, our religious tradition, our family, gender and the times in which we live.

We are shaped by, and help to shape, the communities in whose lives we share or touch. Ignatius also teaches us about the *Love for the official Church and how to deal with it*. Ignatius considered the official Church to be a fundamental community for the authentic living of his personal and Jesuit vocation. To help his companions and followers do this efficaciously, he gives the “*Rules for Thinking with the Church*” [the Spanish original “*para sentir con la Iglesia*” is better translated to feel with the Church] as a part of the Spiritual Exercises. When dealing with the Church one needs to understand that the Church itself has many faces;

there can be the inclination to think only of the hierarchical or teaching authority of the church - which is more concerned with the preservation of the doctrine - as *'the Church'*.

This is one face of the Church, and it is important that we learn how to interact with the hierarchy in a healthy and discerning manner. However, there is also the prophetic face where the Church endeavours to be rooted in society, and more alert to the signs of the times. As a Lay community, CLC is called particularly to this prophetic yet still universal Church. To be prophetic as a lay community in the church, we need to know the world, our context, be rooted in our society, understand well the teachings of the Church and integrate these in our on-going reflections on signs of the times. GP6 states *"Union with Christ leads to union with the church ... Sharing the riches of membership of the Church... This sense of the Church impels us to creative and concrete collaboration for the work of advancing the reign of God on earth, and includes a readiness to go and serve where the needs of the Church so demand."*

While it is important to underline that when we say Church we mean the Roman Catholic Church, we also embrace the ecumenical nature of the Church drawing our membership from all facets of our Church. This is not only an integral part of our reality but it is also a prophetic call to live our vocation faithfully. This paradox of living in greater unity while remaining open to the diversity of the Church defines our CLC vocation as a new way of living the life of the Church today and we are still discovering what this new way really means to us and the Church. This discovery will help us to be more effective in our particular mission in the Church. In doing so we are drawn to refine the character and nature of our members.

Our way of living community

Our reflection also led us to look at our world community and the way we live it. Over the years CLC has developed its own way of living a community, one world apostolic body. We are not a perfect community but it is important to reflect upon this expression of our being community.

The core of our community is built around small communities, called local groups. In these we share our lives and our faith centered on Christ. We have a guide and a spiritual companion/director who helps us in our daily discernment, helping us to remain faithful to Christ even in the difficulties that we face. This is the place where the practice of communal discernment starts, sharing responsibility in mission. It is the place where our dynamic of Discern, Send, Support and Evaluate takes root. This is where we practice DSSE. Healthy local groups create a healthy community!

Our small communities gather together as a national community in which we also have a national leadership team and a spiritual companion (in the form of an Ecclesiastical Assistant). Here too we practice communal discernment and share responsibility for the life and mission of the community. This is also done through the DSSE dynamic.

Our national communities (and therefore every member of CLC) gather themselves as members of one world community. Here again the same dynamics of the small groups are followed. We have a leadership team in the form of the World ExCo and spiritual companions in the form of the World Ecclesiastical Assistant and the Vice World EA. Here too we practice communal discernment sharing responsibility for the life and common mission of the community. The dynamic we use is here again the DSSE dynamic. So, one can clearly see why the small groups of CLC are so important.

A few important expressions of our way of life as an Apostolic Body

Commitment

Over recent years a lot of energy in the community at all levels has been spent on understanding and deepening the meaning of "commitment" in CLC. We have a whole range of experiences in this respect. We have communities that have adopted an expression of commitment very clearly in their national community life, while we have communities who are

only starting to embrace this expression, and others who have not even started to deal with it. Our collective experience today shows us that “commitment” is first and foremost to God! He loved us first and the realisation of His unconditional love for us can only open our hearts and minds to humbly commit ourselves to Him in return. The expression of this commitment is done in CLC through its way of life as a landmark experience (in a ceremony) in our life.

In undertaking an expression of commitment we need to always be mindful of the fact that we need to remain open to “the whole Church and all people of goodwill” (GP7). We must resist, at all costs, a tendency towards exclusivity! As we deepen our reflection and understanding on the meaning of commitment in CLC, we realise that we also need to deepen our understanding on another important and related issue...membership. As we grow into being a lay apostolic body we will need to know who are the people we can count on to undertake our mission. We need to know who is really committed to the CLC way of life in its totality. This is not only a reserved privilege of those who have expressed their commitment to God in CLC, but it is an open invitation to all who consider themselves to be members of CLC, all those who are walking with us in our local groups!

Financial Co-Responsibility

From the last Assembly in Fatima (especially) there has been a collective realisation that as our world community finds its place in the world, reaching financial independence is an important milestone. Similar to a person who, after living through university years (maybe partly living on the financial support of his/her parents) now is trying to find his/her place in the world, then achieving financial independence is an important state. Not as an aim in itself, but this state gives the community the chance to dream and explore new avenues. In the case of CLC, reaching this financial independence is one very clear way of expressing our solidarity with each other. We cannot say that we are one community if we do not feel responsible for each other. It is also a means that will help us work towards “changing oppressive structures” (GP8) especially as we are invited to look at our responsibilities as Christians in the world.

A simple lifestyle

Conscious of the danger of what this term may imply for some people, it is a truth that if CLC is a lay apostolic body, then, it must strive to seek a simplicity in life that will leave it open to the quiet voice of God. We do this, for example, by exercising a preferential option for the poor (GP4) in some of our choices for ministry. Such a choice expresses our freedom to befriend "the poor" whoever they may be in our society. Our choice of simple lifestyle also expresses itself in the review of daily life. We try to give an apostolic sense to even the most humble realities of daily life (GP8c).

Fatima named the call to closer identification with Christ's mission to bring good news to the poor among its signs of hope and challenge received, and thus recommended that the World community at all levels embrace greater visibility precisely by taking prophetic stances and actions in favour of, and in solidarity with the poor. Put against a dominant world culture characterised by enormous levels of consumerism that threaten the sustainability of life for the poor and for other life-forms on the planet, a prophetic stance cannot mean anything less than the option for a simple lifestyle.

Apostolic Availability and Initiatives

Our apostolic call is characterized and takes form in many ways. Our mission is vast and knows no bounds. We are called to be with the individual but also in our social and Church structures. Because of the vastness of our mission we need to be conscious of this fact and remain focused on our call.

Signs of our apostolic nature are seen through our apostolic works and advocacy initiatives. To be a truly apostolic body the W-CLC must engage itself in specific works that will be of support and service to the "people of GOD". It is not only through the various apostolic initiatives arrived at through DSSE that CLC becomes an apostolic body. It is also

through advocacy arrived at through DSSE. A further reading and prayer on GP8 will highlight the apostolic nature of CLC while enhancing this through our being one world community.

In living the active awareness of being an apostolic body in the world, CLC local communities can do well to let their apostolic discernment be formed and informed by the grace of Itaici, where the grace of understanding mission as bringing Christ, finding Christ, and living Christ became the defining characteristics of CLC mission. All our mission assumes the character of 'bringing the freeing power of Christ to our social realities', it engages deeply with our cultures allowing the light of Christ illuminate what in them needs transformation, and that it be a channel of living Christ in every aspect of our daily lives.

Deepening our apostolic call

As CLC lives this grace of growth and transformation we are to expect that we will all be invited to re-order or re-orient our lives and our priorities. This means a challenge of having to live a change that will have deep rooted implications both for ourselves as individuals and for our community.

The CLC community of the future will not be the same CLC community we know today!

CLC (and therefore us) will need to be present with Christ in the suffering of our world today, feeling, seeing, hearing, tasting the suffering with Him. This transformation is essentially a call to be in the world as Christ is in the world that is to be real witnesses of Christ. As our apostolic community feels, hears and sees the suffering of God's people the way God does; and as our Apostolic Community responds, then, and only then, does CLC become a prophetic voice in our world.

In a recent meeting with the world Executive council, Fr. Nicolas, our World EA drew our attention to the importance for CLC members integrating their mission and their profession. As professional people, business people, and lay people in the midst of the world, the call to

bring, find and live Christ as members of his body is very central. We need to be present with Christ not merely as spectators in a very sad story but as sinful protagonists humbly working to relieve some of the suffering in our world.

So what definition can we give to CLC being a Lay Apostolic Body?

Maybe we can use a (prophetic) definition of Josée Gsell in 1986: "*CLC is a living reality, it is a community of members where each one is led to see the priority not of his/her own interests nor even those of his/her own country but those of the whole world community, in order that living concretely and in its depth this universality among ourselves, we are able then to spread it throughout the world*".

Chris Micallef
World CLC Vice-president 2008-2013

Challenges for the CLC Mission

What can an Apostolic Body be and do concretely?

We will present some challenges to CLC Mission. For that, we will consider two other points. First, we will need an approach or methodology about what may be considered as CLC Mission. Second, we need to know the state (success or failure) of that mission. Humbly I think our mission is going very well. At every moment, something good occurs somewhere in the world by the grace of God acting through CLC. But... being conscious of the fact that God acts through us, this challenges us to do more and do better. It's all about affirming our works in order to challenge the Mission of CLC.

I will propose a diagram which summarizes how we may understand CLC as an apostolic body. We will design a chart which shows CLC mission at several levels.

Mission Level (a) "Ordinary Activities"

On the first level (a) we find the ordinary, day to day activities. We need to emphasize these because many of the misconceptions and negative images of CLC (or other lay associations) begin there. Many times, lay associations or missions are seen in a bad light – then it is easy to say that they don't do very much, if anything at all –. I think this is a mistake.

Let's begin with a well know phrase "*Gloria Dei Vivens Homo*" or "*God's glory is seen in a person fully alive*" (St. Irenaeus). The better a human being lives- the greater will be God's glory. Every person's life is a valuable project in God's eyes. God wants every man and woman to live fully. This phrase, understood in depth, can be viewed as the basis or theme of all lay missions or apostolates: To live life fully, this is its mission! The Second Vatican Council wanted to rediscover the mission of the laity. It states: "the laity, by their very vocation, seek the kingdom of God by engaging in temporal affairs and by ordering them according to the plan of God. They live in the world, that is, in each and in all of the secular professions and occupations. They live in the ordinary

circumstances of family and social life". Therefore, the mission of the laity is to be concerned and committed to the ordinary things like everyone else; but the layperson should do it in a different way: the Christian way. In other words, they are asked to live in the world according to the Gospel. Finding God and revealing God in their ordinary, day to day lives.

In spite of the fact that many laymen and laywomen in CLC live fully their daily lives, we sometimes hear that "the CLC doesn't do anything", "Why is the CLC not more visible?", "Why does it do so little?" These statements are unjust, there's a lot of depth in our members as there is in many lay people. Yes, there is a lot of holiness in laypeople, but it has not been recognized for centuries because clericalism has a much longer history in the Church. Clericalism is a mentality entrenched in the Church. According to this mentality, priests and religious have made a more valuable choice in their vocation than that of laypeople, or their mission is more valuable when compared to that of laypeople. Priests, missionaries etc. have been the model of holiness for centuries. This clerical way of thinking affects us all and we all repeat it to some degree. Clericalism can obscure the good works of laypeople and can repress their prominence/visibility. We must rediscover the invisible or hidden holiness of laypeople and the lay vocation.

We, the laypeople of CLC, are very committed in our "*ordinary tasks*". I present testimonies of three people I have met in CLC.

Capucine Boidin (CLC France): She works fulltime and has three small children. She organized the families in her street in order to improve the day care centre. Raising children is a very demanding job. In the past, this was not seen as being an important job and was something only women did. Now we realize its importance. Capucine's neighbours recognize the value of her initiative, (she is a University professor in the Sorbonne.)

David Uscata (CLC Peru): David manages a small family business, making and selling trousers in a neighbourhood market in Lima. The market sellers come to David for advice about different situations in their lives. When they have problems in their families or simply need someone to talk to, they come to him. He is a guide, he is different! But David doesn't see this as "*his mission*" because he is not doing "*spiritual direction*". He sees himself simply as a friend and colleague.

These two examples show us that a person can do things extremely well, live their daily lives fully, but even so, are not noticed in wider circles. They are excellent people in their family circles, their circle of friends and colleagues but are not recognized in the wider circles of society. Thus, a fundamental part of their mission is unobserved, they seem invisible. They don't appear in the nightly news programmes. Nobody will ever write a news item or make a film about them, they won't pass into history... But they bring the Gospel into the world. They live their lives fully (St. Irenaeus) and help others to do the same.

Richard (Cameroon): He is an accountant in the Faculty of Nursing. One time I met his boss, the Dean, and when she realized I was a CLC member, she congratulated me on the good work that Richard does. I thanked her and asked her "*what is it that Richard does that you appreciate so much*". She answered "*He does the same as the others... but in a different way, and everyone notices it*". So, Richard does the same work as a regular worker but in a distinct way. His particular style makes the difference. And everyone is aware of it! How I would love to hear the same about every member of the world CLC community. We are in the world, we do the same as everyone else, but in such a different way that it builds hope.

The problem isn't that we don't have a mission, we do! The real problem is that sometimes we do not live out as radical apostles our daily life. But that is another problem, not a lack of mission. 100% of our members have their lives, their work, their families, and are citizens, etc. Therefore 100% of our members are already very busy with their mission (a). In many cases these ordinary life missions use up all our energy. I know many members who have a demanding job, small children, and besides, have to study to be competitive in the workplace. Of course, they have to give their full attention to each of these areas of their lives. For example, they can't dedicate only a small portion of their day or their week to the raising of their children, children require both quantity and quality time. In these cases what "*free*" time do they have? Can we expect them to take on other tasks, like teaching catechism, or volunteering with NGOs? The reality is more likely to be "how many of you (Delegates) have had to use your vacation days or "*steal*" time from your families in order to attend a CLC Assembly or to serve CLC in other ways? For sure, many of you have had a child get sick at one time or another. When my son got an infection when he was less than a year old or now that he's almost two, he

always needs special care and attention. There have been nights when we couldn't get any sleep because the only way to calm him down was to walk around with him in our arms. My wife and I would take turns doing this but the other didn't get much sleep either. Even so, the next day we had to go to work as usual, and sometimes this went on for days. This situation is draining, physically and emotionally. How can anyone say that to be with our son is not our mission in life? Why do we find it so difficult to call this our 'mission'?

For laypeople, their fundamental mission is (a). Also, in the case of CLC members, much of what they do (work, family etc.) is taken on as a mission, precisely as a result of the discernment of the Spiritual Exercises. My impression is that the majority of our CLC members live out this ordinary mission very well. We can say that most of them live their daily lives in a Christian and Ignatian way. But we accept the fact that generally this goes unnoticed. On one hand, in most of the Church we have got used to measuring holiness in laypeople in clerical terms, that is to say if laypeople do things that priests do, or things that priests suggest that they do. On the other hand, in our society we have got used to giving more value to the things that are more dramatic/sensational/spectacular or important events. Only eventually a lay person in their regular ordinary life will get noticed. When they have a high ranking job, (a politician or a great businessman). Most of us are condemned to anonymity, especially the women. Because we don't value ordinary activities, historically we owe a debt to women, because they have been more invisible in our society's history and in the history of the Church. For example, to look after children has not been considered as important as planning a war. As the task of caring for children was more commonly seen as women's work, it's as if women have not had any part in history.

Challenge One: To rediscover and value the ordinary activities as the basic mission of lay people. To live our daily lives with apostolic intensity

Mission Level (b) "Apostolates"

For level (b) we can use various expressions as mission, volunteerism, apostolate, service etc. For the moment, we won't take time to define which is the best word to use. When we usually speak of CLC missions, Level (b) is usually the level we give more attention to. It's the type of mission we

know best. For apostolates of this type, we mean those activities outside of our working hours and unpaid. That is to say, those activities that are done in our free time and are done for nothing. Sometimes we hear people say, "If you work in a hospital and you are paid for your work, then this is not really your apostolate". "It's only considered your apostolate if you do it for nothing, or outside of your normal working hours". This misunderstanding happens because level (a) is not recognized as the fundamental mission of the laity. Of course, level (b) or apostolates are important but they should not obscure nor diminish the value of our daily lives as our primary apostolate.

In level (b) traditional apostolates are usually of a pastoral or social nature. Pastoral apostolates are usually catechism classes in parishes, schools or Christian spiritual centres; or even, in the case of CLC - many members are spiritual companions in the Spiritual Exercises and also in everyday life. Social apostolates, on the other hand, are services for NGOs, volunteering in social work projects in schools, in hospitals etc.

At times, it is said that the world community or some national communities don't have much of a presence in this type of apostolate. I had made a personal calculation using the information and contacts which we had in the Secretariat in Rome. I thought that 30-40% of CLC members had this type of apostolate, i.e., one out of every three members of CLC dedicates their free time to these tasks. Recently, in the process of preparing for this assembly, we did a survey on this particular point. What do you think the percentage was? In fact, almost 70% of members have this type of apostolate, i.e. two out of every three members.

I want to emphasize the relation between levels (a) and (b). If a person has a mother or father who is elderly and who requires a lot of care, this would be considered as being in level (a). On the other hand, if they care for an older person in a nursing home, who is not a relative, or if they care for someone they find on the street, this is considered in level (b). But (b) is not better than (a). No! they are both missions but of different kinds. One could ask "Don't even those people who don't know God do (a)?" What is different is not especially that we do (b), but that we all find God in the everyday things, i.e. in "(a)". Eventually we will be different from most of society because the majority of us (I have just said that at least 70% of us) do (b) also.

Of course it is important to have missions of type (b). These tasks demonstrate solidarity with strangers and service at no charge, in a world where everything is commercialized. Wherever it's possible to have level (b) missions, we should do them. If God calls us to do this type of mission, it would be small minded of us to ignore it. Having said this, I want now to make one thing clear: level (b) missions are not always possible for everyone. There are situations where we have neither the time nor the energy, which is understandable. Caring for young children, for example, is very demanding. So if a couple has young children, the time and energy which they can dedicate to level (b) activities is minimal when it is compared to what they could do when they were younger and still single. It's important to state this because the economic system has a great influence on our lifestyle. It demands productivity and hard work. Besides, we are told we must study to keep up with changes in the workplace in order to keep our jobs. So, if many of our members have demanding jobs, take night or weekend classes and also have small children to care for, how much time is left for one of these apostolates? Probably very little.

Every member and every community in their different levels should ask themselves and answer honestly (e.g. through the process of DSSE) if, at this moment in time, they are doing what they can and what they should. The question is one that could be asked every year or so, as situations can change. Sometimes the good reason, like "I have small children" can be used as an excuse to turn down an opportunity for mission. For example, if my children are growing up and are more independent, I shouldn't go on saying that "*I can't do this task because of my children*". So if we accompany in spiritual processes or we have a leadership role (normally at the request of the community), we should repeat this question: "*are we doing all that we can?*" We also have to offer ideas and reflections which will help to answer the question. But we should not impose level (b) as an automatic response.

I stress that I don't want to say that the level (b) apostolate isn't important. The opposite is true. And if God calls one to it, we should listen to God. But it's not always possible for everyone. By contrast, every member is called to live mission at level (a) intensely. This isn't an option, but what we should always do.

Another observation: Apostolates of level (b) aren't very visible but more visible than level (a). Level (b) apostolates seem invisible to us because, for

example, if I am a catechism teacher in my parish, it's easy to hear "*the parish does such and such*" instead of "*CLC does such and such*". If some CLC members serve in Jesuit Refugee Service (JSR), it will be said "the Jesuits do a lot" and many times people don't know that CLC is involved in that work or service. Most CLC members serve in level (b) apostolates that are not CLC works, then the credit goes to the project itself and not CLC. It's not that we have to compete for recognition, but this is a fact, and it deserves reflection. How can we serve apostolates so that the mission of CLC members doesn't go unnoticed? Sometimes a level (b) mission is more visible when it is not the work of one CLC individual but when a group of CLC members undertakes a task. In this case, we get a bit more visibility because the members as a group show their identity more easily. The member who acts alone goes unnoticed.

Recent statistics collected for the preparation of this assembly show great generosity on the part of CLC members, (70%). In some cases, it's really a heroic effort because the tasks are carried out in spite of the many personal commitments of the members. Of course, on level (b) we should also include all the internal CLC services that our members do, eg serving on the National Council or on the Formation Team. That is to say, many CLC members serve CLC in their free time and free of charge: "*Serving CLC behind the scenes so that CLC is a more apostolic outside*", this is also an important apostolate!!! I'm sorry to report that in the survey we carried out, many communities didn't include the internal apostolate as part of the whole apostolate.

Mission Level (c) "Institutional presence or mission"

Let's move on to a third type of mission: Level (c) - this is characterized by its emphasis on institutions. In levels (a) and (b), the presence of CLC is through individual members. In this level (c) CLC has an apostolic presence as an institution. This type of mission is easy to understand when we talk about works/projects or institutions. In levels (a) and (b) our members work or volunteer in institutions which don't depend on us, but on the State or other private groups like the Society of Jesus. Level (c) refers to the works of CLC: schools, NGOs, Migrant centres etc. These works are the property of CLC or CLC has inspired them (but without a legal commitment on the part of CLC), or CLC participates as an institution together with other groups in managing the project.

The institutional presence, as I would like to understand it, goes way beyond the works themselves. But let's begin with these because it is the easiest way to understand this innovation. In the 80's and 90's, there were only a few institutions or CLC projects like these. Some national communities which were pioneers in this, were France and Hong Kong. In 1993 CLC France was asked to take over a retreat house previously run by the Jesuits, St. Hugues. In a similar way in 1998 CLC Hong Kong was asked to take charge of a school, Marymount, which had been run by a community of religious sisters. Some other communities developed some works but without labelling them as the work of CLC. In Chile, we find two examples of our works which were not formally labelled CLC. In 1982, CLC Chile started a campaign which later converted into a Charitable Foundation "Working for a brother". It was taken on by the Archbishopric. Today it is celebrating its 31st anniversary and has given work to thousands of people. The other work project started in 1992, when some members set up a school "Saint Luis Beltran", which is still a place where some CLCers are volunteers. These works were started with great support from CLC but were not formally adopted. We could cite similar cases and other countries. But why were they not taken on officially by CLC? Because [1] it was best according to national legislation, [2] this was an initiative of a few members and it would not have been good to burden the whole national community or [3] simply the question wasn't asked, because the important thing is to fulfil the mission instead of arguing about which group claims it etc.

In the 2000's, there seems to have been an "explosion" of institutional works. CLC Mexico has administered the Loyola Centre in Monterrey since before 2000; after 2000 until now, we can count nine other projects of CLC Mexico. This proliferation of projects wasn't a deliberate intention of the World CLC community, nor a topic of the world assembly. However, in the 2000's numerous national communities have taken on such projects. On the current list, we have fifteen national communities involved in approximately forty projects. These figures may not be accurate. In the video of institutional CLC works, we mentioned some stories and work projects, like the Philippines, Ecuador, Kenya, Italy, etc. But there are other ones which were not mentioned in the video. We can mention the Jesuit Development Service which recently passed from the Jesuit Province of Central America to CLC EL Salvador. Or the two guest houses for university students in CLC Belgium or the Elche Loyola centre, which is the property of CLC Elche, in Spain. Some of

these works are run in conjunction with other groups, e.g. the Lisel Student Centre in Luxembourg. CLC is one of five institutions that share this project.

I have said that the institutional presence is well recognized in these works, but it is present in other areas too. It is present in what some communities call "*national common mission*". In order to better appreciate these challenges of the institutional presence, we have to think beyond traditional institutional works. Therefore, the institutional presence can be expressed in three ways: works or projects, subjects/themes and activities.

The first is the work projects themselves. We have already talked about them and we know some examples. This type of mission requires a high level of responsibility of the community, given that the works have a life of their own, and they demand financial and legal commitments which are permanent. As well the works, human resources are required - which means a significant number of members who are prepared to work officially or as volunteers.

The second way of institutional presence is to identify areas or fields of mission. I will explain with an example. CLC Rwanda decided some years ago that its common mission would be the issue of HIV. All their members are asked to do something in relation to this subject. For example, some of the members work in this area as health or education professionals, this would be their personal mission at level (a). We can add to this group those members who accompany a relative with HIV, which would also be a level (a). If a member accompanies a HIV patient that isn't a relative, it would be a level (b). Adding up these examples we will see that 60% of the national community is committed to this task. It is then easy to say that CLC Rwanda institutionally has taken on HIV as its common mission. This gives visibility and promotes unity in the mission of CLC Rwanda. Subsequently, CLC has decided to set up a centre for HIV patients, but this second phase, the creation of a project, complements an institutional presence that already existed. Another example could be CLC Spain which has identified three priority areas of mission: Youth, family and migration. In each one of these areas there were several local communities involved, which made it possible to identify these priorities. These experiences of Rwanda and Spain show that in these cases the fundamental issue has been to identify one area, or

a few areas or subjects, as a common or national mission for the long term. This has helped to concentrate efforts, leaving members open to the possibility of choosing how and when they participate.

The third way of being institutionally present is by participating in one action or activity. I'll give an example which affected me personally. In Peru in the 80's and 90's, there was a time of terrorist violence which the State and society in general fought against. When the period of violence ended, the Truth Commission was set up to study this and make recommendations. In 2003, the Truth Commission presented its report. Immediately a network of civilian organizations was formed, a citizen movement, to promote the recommendations of the Commission. CLC Peru participated very actively during the first years (2003-2005) in this network. We achieved a lot of visibility because some of our members who participated in the network represented other, non CLC associations, to which they also belonged. The national meeting of this network became like a CLC assembly. But after some years the national priorities changed and CLC Peru no longer had a common mission. The participation of CLC Peru was for a particular activity and for a specific period of time. It wasn't necessary, as in the previous cases in Rwanda and Spain, to identify a common mission for the long term. Another example, probably more well known to you is the 4% Education Campaign in the Dominican Republic. But I prefer to defer this example until later.

So we have seen that to participate as an apostolic body in a concrete subject or in a specific activity is also a way of being an institutional presence. In order to say that we have an institutional presence, what counts is that CLC (on some level, but especially on the national or regional level) is present as an institution. In levels (a) and (b) some members participate. In "(c)", it's CLC as an institution that participates. Thus the institutional presence can be seen in one work/project, one subject or one activity or a combination of all these.

Now then, are we called to have an institutional presence? Maybe in some cases yes, but it isn't something automatic. It isn't about promoting this type of mission simply for the sake of it, just to gain more visibility. Visibility is the medium for the mission, not its objective. Sometime NGO's are set up with a very good, solid objective. Later the context changes, the social reality doesn't require the objective any more. But

then some NGO's look for other new missions in order to justify their existence, and to support themselves financially. We must avoid this temptation. In CLC we should promote the institutional presence only if we sense the call of God, only if He invites us to do more and better in that particular direction. Not so that people will say "*look how many works CLC is involved in*" or "*look how many things they do*". The institutional presence is growing but it demands a lot of work. Sometimes the work project overburdens a few people who don't always feel supported by the rest of the community. At times the work overburdens the community and generates tension because not everyone sees it as a priority. So, as we have created some projects, others have been shut down or suspended.

Now, if we feel called to take this step and we ask ourselves "*what type of institutional mission is right for us?*". Frankly I don't have an answer. One can't answer this question in general terms. It has to be in regard to concrete situations. What does the context require? What is the situation? In the abstract, it is very difficult to make comparisons or analyses because many factors come into play. For example: What financial resources are available? How big is the national community? What are the urgent needs of the country? Are most of the members enthusiastic about a common subject? In some national communities, it is almost impossible to define what is the subject in which the members are most involved. Geographic considerations also play a part, even if we don't realize it. For example, CLC Uruguay has been able to maintain the "Corner for Everyone" also thanks to the fact that the majority of the members live in the same city, Montevideo. In the case of Peru, this was more difficult. That is why participation in a national activity, as in the promotion of the recommendations of the Truth Commission, was a better way to involve the national community.

One great advantage of level (c) over (a) and (b) is its visibility. In level (c), it is when people say "look at what CLC is doing!" It really is a help if a building has a sign showing CLC. These institutional presences begin many times as initiatives by a few members or groups who discern a particular call. Later, on another level of discernment, regional or national CLC may take on these tasks as a common mission. When the larger community takes on these common missions, we know that not everyone will participate with the same energy and time. Besides, these missions don't exclude personal missions, especially at levels (a) and (b). We'll see

this right away. For the moment, what does the Institutional presence of CLC teach us, from its growth over the past few years? For me, the great lesson is “the call to consolidate the common mission”.

Challenge two: Review to see if our understanding of the apostolic body is inviting us to new institutional presences centred around common missions.

Mission Level (d) “International Actions”

Let us deepen our understanding of the challenge presented by an institutional presence on a new level, i.e. level (d). Since Itaici (1998), World CLC has spoken of the “common mission” which was identified in three wide areas: Christ and social reality, Christ and daily life, Christ and culture. The Assembly in Itaici gathered to identify the common mission. The conclusion was that any CLC member who carries out any action to evangelize in the social arena, daily life or culture already forms part of the common mission. Even if someone wanted to, it would have been impossible to identify only one activity, (like Christian education, the promotion of Ignatian Spirituality) as our common mission. The Social, the Everyday life and Cultures were sufficiently concrete and general so that everyone could identify with these three subjects. Besides, the final document from Itaici brought together the more concrete and urgent needs which could be prioritized in each national community. Therefore, the wisest idea was to leave the common mission open to interpretation, as our General Principles already brought forward: “The mission field of CLC has no limits” (PG 8). To sum up, to the question “*WHICH or WHAT is the common mission?*”, the answer is a general one: the social, the everyday, the cultures.

In the Nairobi Assembly (2003), we took it one step further. In order that the common mission, which had been so general and abstract, could become a common mission in real terms and in practice, the answer wasn't “*let's do the same*” but it was “*let's do it in the same way*”. The common element of the mission doesn't depend on WHICH or WHAT is the mission. Instead, it's HOW it is lived out. The HOW is a simple methodology which could be applied also in community meetings, in government teams and other different structures. The DSSE which stands for four very Ignatian verbs (Discerning, Sending, Supporting, Evaluating) . The dynamic of DSSE has spread widely since Nairobi. The

great majority of members has applied it or has heard about it at least once. It's too early yet to say if it will become our natural way of proceeding. We are a long way from having it fully incorporated.

In the Fatima Assembly (2008), it was clearly seen that the world community had already adopted the dynamic of DSSE and was committed to developing it even more. So if Itaici gave us the WHAT or WHICH, Nairobi gave us the HOW. The common apostolic identity in the mission doesn't come from the WHAT but from the HOW. The WHAT is still very general and open. Every member of the world community ideally should live out the DSSE and so to be able to say that the mission of each member of the national communities is shared by the world community.

Nevertheless, the story doesn't end there. What follows are some teachings of the mission level (c) for the world community. The first and most important lesson is that we are going to need missions which are more concrete or more particular. That is, the world community, as some national communities have done, can have a WHAT as a "global common mission" or a priority activity which only lasts for a certain time. This is not done to gain visibility but to gain apostolic efficiency. But another important reason to consolidate common missions is so that it would be part of the call to be a world community or an apostolic body. I believe that we are going in that direction, even if we are not always aware of it. The fact that many national communities opt for some common "WHATs" shows me that the world community is called to walk in that direction also.

From Assemblies in 1979 and 1982, we have spoken of CLC as a "*world community*". From Assemblies in 2003 to 2008 we have spoken of CLC as an "*apostolic body*". The theology behind these expressions may be correct but what still remains is a practical challenge in how to incarnate this body in the world? How to do it so that our members truly experience being part of a world community? And that the same happens in our national communities. The common WHAT helps to flesh out the meaning of the word "community".

The best example we can find is the 4% Education Campaign in the Dominican Republic. You know the story well. In the Dominican Republic there was a law which legislated that the State should invest 4%

of its GDP in Education. The law wasn't implemented, so a citizen movement "*Coalition for a Decent Education*" was started, to insist or put pressure on the State to make this law effective. CLC (Dominican Republic) joined this movement. At a certain point in the campaign, it was decided to implement an international strategy: that on October 4th 2011, a letter supporting the campaign would be presented in Dominican Republic embassies. Among the institutions with an international element, and which formed part of the "*Coalition*" besides CLC, were "*Fe y Alegria*" and Jesuit Social centers. But it was CLC which lead the international campaign. On October 4th, CLC delegates, dressed in yellow, presented the letter in embassies in almost twenty countries. It seems that the action was effective in this long struggle, and finally this year the Government of the Dominican Republic accepted the 4%.

What has world CLC learned from this experience? It was the first time, as far as I know, that CLC has actually acted as a world apostolic body. Many members stated that for the first time they felt part of the world body. It was a very well planned and coordinated action. It required something very specific and in a way which members in various countries were able to participate. Thus we were able to take advantage of our international characteristic. In fact, many members and also people and institutions outside of CLC were surprised that CLC could have such an impact. A body is characterized by its actions. If we speak of body or community but never do anything in common, we run the risk that the expression 'world community' is merely an aspiration, not a reality. Moral: We are one body when we act together.

In the past few years, from the World Secretariat, I have seen another two concrete activities which encourages me to propose these same ideas. In March of 2011, a very strong earthquake struck Japan. The news stories and images were pitiful. In many parts of the world, several CLC members wondered: "*how can we show solidarity with our Japanese brothers and sisters?*". CLC Japan shared their reflections and proposed a novena of prayer. It wasn't a coordinated or well planned action, but I think it was successful. I calculate that at least six thousand people, (more than one-fifth of the CLC world community), took part in this chain of prayer. It was a spontaneous response to a spontaneous request. If six thousand people come together in a town square or an auditorium to pray together, this may be considered news-worthy and get some publicity. But it wasn't like that. It was an intimate action which took place in homes

and churches in many parts of the world. Moral: We are one body when we pray together.

Another less obviously spiritual but concrete example is the "Accommodation Project" between 2011 and 2012. The ExCo proposed the idea of buying an apartment in Rome for the people who work in the Executive Secretariat of CLC, instead of renting an apartment. The objective was to stop paying out 18,000 euro annually. The campaign was a success. Forty national communities (two-thirds of the world community) collaborated, even some unofficial communities. This money could now be spent on the apostolic fund. The Apostolic Fund was formed after Fatima and is another concrete example of being one body. From this fund, donations have been made to Chile, Korea, Ecuador, Rwanda, Syria and Sudan. World CLC, by means of this fund, acts and shares its resources with a national member community. Moral: We are one body when we share our resources.

These examples show moments when the body becomes a reality. We could say that they are moments when the body becomes visible and acts together. They are privileged moments in which the body exists in a practical way. World CLC Day (March 25th) and its masses and meetings are other moments when we come together as one body.

In level (d), in our international action, the CLC group at present at the UN in New York, also plays an important role. We closed down the group in Geneva due to a lack of members in that city. But a short time ago we started a group in Rome in order to do advocacy and represent CLC in the FAO. These groups represent us in a permanent way on the world level. Thus they are a permanent expression of the world body.

In Lebanon 2013, I would like the Assembly to reflect on mission at level (d). Isn't it time to go one step further than Itaiçi and Nairobi? Keeping a general and permanent WHAT, like the one which was identified in Itaiçi, is it possible and practical for the world community to define WHATS which are concrete and time specific? Imagine if every five years we present an apostolic priority, a common WHAT for the world community. Like (i) the dissemination of the Spiritual Exercises, (ii) the protection of the environment, (iii) the fight against AIDS in Africa, (iv) Peace in the Middle East, (v) a less speculative world economy, (vi) the promotion of Migrants' rights. Or maybe, it isn't necessary to identify a mission field,

instead one concrete activity as in the case of the Dominican Republic. Imagine if every two years we could identify one international campaign which all members could support in a simple way. To sum up, it's not a case of redefining our mission, rather it is to present concrete actions which can be embodied universally at regular intervals.

Challenge 3: To discern our apostolic potential with missions that involve the world community.

Collaboration with Jesuits and others

With the diagram which we have constructed, I would like to go on to one last important point: Collaboration for the mission. The challenges for the CLC mission don't only depend on us, because the mission is greater than our efforts alone. We have many collaborators, both actual and potential. In first place, of course, is the Society of Jesus. I'm going to concentrate on the Society, even though later I would like to speak about other companions in the mission.

The collaboration for the mission has been a theme which the last two Jesuit General Congregations, 34 and 35, have highlighted. Both Congregations have been prophetic in various ways and particularly on the theme of collaboration. Since then, great advances have been made but there are still important challenges. I won't talk about the advances, but of what I consider the greatest challenge for us. Understanding what is the mission of the laity in collaboration.

When CLC lay people and Jesuits start to talk about collaboration, we frequently do it from the perspective of levels (b), (c) and recently (d). As if collaboration only started with "(b)". This isn't correct. A lot of collaboration occurs at level (a) but when we don't recognize level (a) as a valid mission of lay people, we don't recognize the collaboration that exists there either. We also obscure the service of many Jesuits. In level (a) as lay people, we fulfil our ordinary missions and the Jesuits "work with us" in many ways: as spiritual companions, as group guides, as confessors, giving the Spiritual Exercises etc. Every time I have a "spiritual conversation" with a Jesuit about my work or my family, he is collaborating with me. In the (a) level a lot of collaboration exists but unfortunately, lay people and Jesuits still don't see it like this because (a) is not clearly seen as a mission, and even if it was, is not as clearly visible.

Level (b) on the other hand, is where collaboration begins, the type most talked about, or promoted after Congregation 34 and 35. Both Congregations present a general goal of collaboration with lay people which might be more explicit in showing the collaboration on level (a). Nevertheless, the majority of the examples which appear in the document of CG34 show more the collaboration at levels (b) or (c), ie that collaboration which centres on works or institutions like schools or NGOs. The problem is that the daily life of lay people is not this type of mission. For example, I miss the word 'family' when we talk of the mission of lay people. To raise a child with love is a project just as important as running a school. But this isn't evident in the approach that still predominates. In the minds of many lay people and Jesuits, the only real collaboration begins with level (b), when it deals with missions which have to do with institutions, precisely because this type of mission is more visible.

Of course, it is said that there is only one mission, the mission of Christ. But then, when the time comes to draw up the plans for collaboration, or at the moment when people are trained for collaboration, many times it is done thinking more about institutional works. If the mission begins in (b) or (c) where the majority of ignatian institutions belong to Jesuits, it's no wonder that in the end people go on thinking or acting as if "it's the lay people that are collaborating with the Society". When a Jesuit works in a University (even a non Jesuit University) everyone recognizes that this is his mission. But when a lay person works in a University, level (a), many times it is said that this is his job, but he doesn't have a mission. If the mission at level (a) is not rediscovered and emphasized, we will perpetuate this model of collaboration, where it seems that the Jesuits do more than the laypeople.

Then, we have to regain the role of the lay person, to consider their life as a mission and eliminate certain hierarchical attitudes. In this way, we will bring the Gospel itself into our way of collaborating. Thus we will evangelize each other, lay people and Jesuits. In a true vision of collaboration we include every level, from (a) to (d). In (a) Jesuits collaborate with the ordinary projects of CLC lay people as individuals. In (b) the lay people, as individuals or in groups, collaborate in works of the Society. It seems that only in levels (c) and (d) we collaborate as two institutionalized bodies, e.g. when both share institutionally the

management of a project or campaign. But we should remember that CLC is body from (a) so that the collaboration between both bodies starts in (a).

To promote the more explicit inclusion of "Level (a)" in our collaboration is not a new or strange idea. There are precedents in the Society, from the time of St. Ignatius to our time. I quote two examples:

- Fr. Arrupe said "*competent professionals... convincing witnesses*"
- Fr. Nicolas has said that it's about our profession demonstrating what we profess.

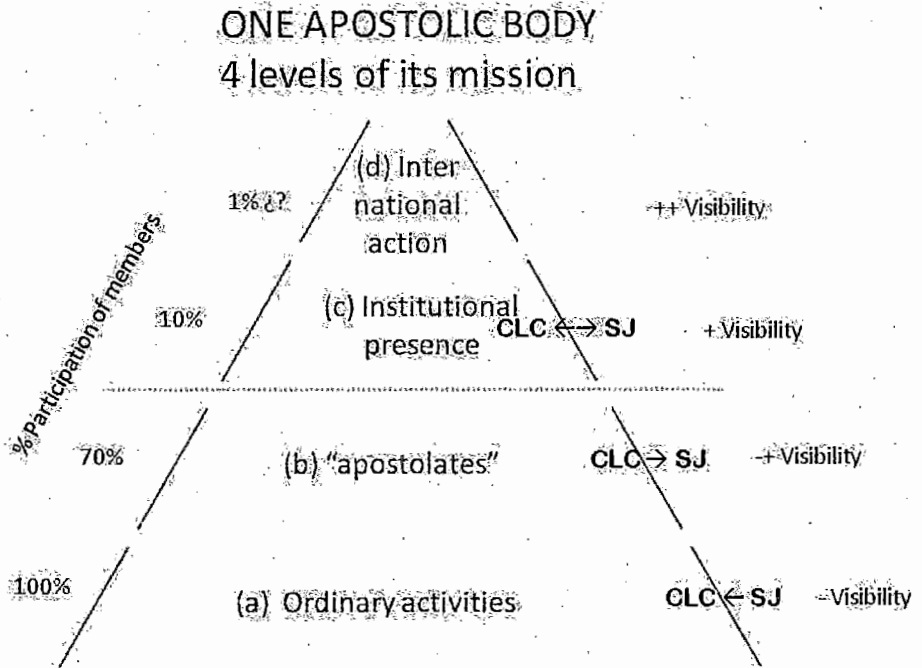
Changing the subject, a lesson which we can learn from the Society of Jesus, and particularly from CG35, is the broadening of our collaborative horizons. In CG 35 Jesuits talk frequently about collaborating "with others", considering even those non Christians who are nevertheless people of good will. In fact, CLC also does this on various levels, in many parts of the world. In every level of mission on the graphic, we can be witnesses to examples of collaboration with others. In the assembly in Fatima (2008: 2.11, 2.12, 3.12) CLC expressed the general desire to create networks and collaborate in a broader way. There are many lay Ignatian groups to which we have got closer during the 450th anniversary events. They are also our companions in the mission and friends in the Lord. Also, we should not forget several female congregations which accompany CLC in many countries. The whole Church is the greater body to which we all belong and in which we collaborate with other members. Even outside the Catholic sphere, we find many people of goodwill. It would be good that the Assembly gathered here can evaluate how far we have come and what more we can do.

Challenge Four: To propose different ways of collaborating which, starting with a fair understanding of the components (levels), it might become a model of apostolic effectiveness and fraternity

Final Summary

I have upheld mission at level (a) as something valuable, something where CLC already does a lot. This level includes what is more local and intimate as the family but also what is wider and shared as civic life (voting, discerning and sharing my political positions, etc). I admit that we can do much better. What we need to do is to intensify the commitment to and experience of everyday living which is the principle

mission of laypeople. It would be great if people recognized us by our special way of doing things, by the value that we give to the simplest things. Imagine if our work colleagues for example, were to say to us "where do you get your vitality and dedication from? And even "I want to be like you". How we bring God into our daily activities determines how attractive we become, so that others are captivated by what has captivated us. The treasure we have in our Faith and Ignatian spirituality should shine through us in some way in our daily lives so that others will want to drink from the same 'well'.



The DSSE is a method by which each person's mission becomes a common mission. Above all, "support" or "accompany" can make the common mission practical and concrete. Community action or corporate action is obvious especially in levels (c) and (d), but sometimes in (b) and even in (a). I have seen CLC people who babysit so that other members can hold their CLC meeting or simply take a break. It also has become a common practice to help each other out when some member has lost a job, has personal problems, a bereavement etc. The CLC body helps even on level (a).

When we have exposed these four levels, one on top of another, it could give the impression that what is on top is the ultimate mission or that it is of more value. I don't believe this. I have upheld the priority of (a). Instead of seeing the graphic as an ascending pyramid, we should see it as an iceberg. An iceberg is a huge mass of floating ice. We only see a small part of it, the part that is above the water and just under the surface. But the largest part of its bulk is under water – hidden, invisible. Even so, it holds up the part which is seen. So it is with the mission of CLC, or other lay associations. It is as if level (a) is condemned to remain invisible. Part of the (b) apostolates can be seen, but not very clearly. In contrast, the institutional presence (c) is seen more clearly and international action (d) is also. But there would be no iceberg without the great mass of (a).

Final reflection. Where is the Magis? One of the Ignatian criteria of Magis says: "*The more universal the good is ... the more divine*". The ordinary activities of the laity (a) don't always align with this criteria. If I run a school with hundreds of students I am being more productive than if I dedicate my time to just one child. Parents have to focus on their children, which is a local mission as opposed to a universal one. Fortunately for Ignatian laypeople, there are other ways of understanding the magis. Let us do what we do, even if we only have the energy to do (a) or if we achieve a greater institutional presence (c). The important thing is the principle and foundation of our actions. "Our one desire and choice should be what is most conducive to the end for which we are created". (S.E. 23)

Franklin Ibañez
Executive Secretary

No future without collaboration

Introduction

Let me begin by saying how happy and grateful I am to be with all of you, at this 16th World Assembly of CLC. I am aware that this is a historic event, as you celebrate your 450th anniversary as a Catholic Lay organization inspired by the teachings and spirituality of St. Ignatius of Loyola, the founder of the Jesuits.

This event is also historic because the venue is historic: Lebanon, the land made sacred by God's presence, mentioned at least 71 times in the Old Testament. The cedars of Lebanon were used to build the house of God by the Israelites. The cities of Tyre and Sidon, now in Lebanon, were referred to by Jesus; The Syrophenician woman, whose daughter Jesus cured lived in these parts.

It is truly marvellous to be submerged in so much history and divinity!

I. A Jesuit Narrative of Collaboration

I have been invited this afternoon to speak to this Assembly on a topic that is of great importance to all of us namely, *Collaboration between the CLC and the Society of Jesus*. I believe that it is so important that I dared to title my talk "**There is No Future without Collaboration**".

I would like to place this topic of Collaboration within the broader theme of this Assembly, namely, "*From our Roots to the Frontiers*".

For us Jesuits, the roots of collaboration go back to the Ignatian contemplation on the Incarnation, in the Spiritual Exercises. Ignatius invites the retreatant to contemplate "*how the Three Divine Persons gazed on the whole surface of the world, full of people, so diverse in dress and behaviour: some white and others black, some in peace and others at war, some weeping and others laughing, some healthy and others sick, some being born and others dying, and so forth... the Three Divine Persons see the peoples in such great blindness, and how they are going down to hell*".

Ignatius then imagines the Three Divine persons saying to one another, *“let us work the redemption of the human race...they decided in their eternity that the Second Person would become a human being, in order to save the human race. . .And thus when the fullness of time had come, they sent the angel Gabriel to Our Lady, in the city of Nazareth”*. (Sp. Exercises: # 101-109)

For us Jesuits, the frontiers for collaboration, are the entire world wherein humans of varied cultures, languages and religions yearn to see the face of the Creator and experience the love of God and fellow humans.

We see immediately in this Ignatian contemplation a model for collaboration; here not only the three Divine Persons collaborate with one another, but God also partners with humans to work out human redemption.

And this narrative of collaboration is carried forward in the story of Jesus of Nazareth, who invited apostles and disciples as collaborators in his mission. These in turn passed on this shared mission to countless other collaborators, in the course of human history.

In the 16th century there came a man from Loyola, named Ignatius. He was on fire to give of his best for the greater glory of God. From the caves of Manresa to the great halls of the Sorbonne University in Paris, he realized soon that the mission of God was far larger than his individual strengths and talents. He needed the help of others, of collaborators, of *compañeros*, as he called them in his native Spanish. And so was sown the seed for the birth of the Society of Jesus, a society of companions and collaborators in mission.

The most recent General Congregations 34 (1995) and 35 (2008) have harkened the Jesuits back to this foundational Ignatian inspiration of collaboration with others, in mission. As Father Kolvenbach has succinctly stated, *“the Jesuit of today is not only a man for others but a man with others”*.

It is in this same spirit of sharing in God’s mission, that I present to you this afternoon a few reflections on how the CLC and the Society of Jesus may want to promote further the collaboration vision of St. Ignatius.

II. CLC-Jesuit Collaboration

The Nairobi World Assembly – 2003, paid special attention to this issue of CLC-Jesuit collaboration. Obviously there has been and there presently is quite a lot of collaboration going on, considering there are about 700 Jesuits working with the CLC in various capacities (*Progressio* # 65, p. 32). But it seems to be felt that may be the quality and mode of collaboration could be reviewed and fresh proposals made in this regard.

Ibañez's paper, which you have discussed this morning, and several of the recent issues of *Progressio* magazine raise some insightful questions about the CLC-Jesuit collaboration. While there is a strong desire on the part of the CLC as well as the Jesuits to expand areas of collaboration, there seem also to be some ambiguities as to how to proceed. While the clear and strong affirmation that the CLC vocation is a lay vocation, is to be deeply appreciated, perhaps the implications of such a lay vocation for collaboration in the modern world need to be more fully spelt out. Hence the following question for our reflection:

In what way can the unique Lay vocation of the CLC members, inspired by Ignatian spirituality, act as a force for collaboration with Jesuits and others?

I suggest reflections in two areas which may clarify the lay vocation and distinct spirituality of the CLC:

- a) a reflection on the key differences between a **CLC- lay vocation** and a **Christian-lay vocation**;
- b) a reflection on the key differences between a **CLC-Ignatian spirituality** and a **Jesuit-Ignatian spirituality**.

a) CLC-lay vocation versus a Christian-lay vocation

May be a helpful starting point would be to articulate more clearly the differences and the similarities between a Christian lay vocation and a CLC lay vocation. Obviously, the CLC lay vocation subsists in the broader Christian lay vocation; therefore, there would be many common characteristics between the two emanating from our baptismal and other sacramental commitments. But there would also be some striking differences and demands that the CLC vocation makes of its members

which are not expected of a non-CLC baptized person, albeit both are lay persons. Such a reflection and analysis may lead to greater clarity and appreciation in the self-understanding of a CLC lay vocation.

The paper of Ibañez seems to point out that at times some CLC members struggle to recognize as a "valid mission" the challenges of living radically the "ordinary life" i.e. family, work, relationships... (See discussion pp. 12/13 of paper). May be a greater clarity in this regard would not only expand the concept of "mission" in a lay vocation but also contribute to a more fruitful collaboration between CLC members and others.

b) CLC-Ignatian spirituality versus a Jesuit-Ignatian spirituality

In a related issue, since the CLC spirituality is strongly embedded in the Ignatian charism, the CLC has used concepts and insights from the Ignatian Spiritual Exercises in order to shape and develop its vision and mission. Naturally, the Jesuits have played a significant role over the past four and half centuries in conveying to the CLC the spirit and essence of the Spiritual Exercises. It would not be too far-fetched to surmise that in the process of this transmission of Ignatian spirituality, there may have also been a handing down of a strongly flavored Jesuit- Ignatian spirituality rather than a Lay-Ignatian spirituality.

At this juncture in the history and growth of the CLC as a lay association would it be helpful for the CLC to clarify to itself how it sees Lay-Ignatian spirituality through the lenses of a lay vocation? One cannot forget that Ignatius wrote the Spiritual Exercises as a lay man, without much knowledge of theology. Later, after the Jesuit Order was founded in 1540, these Spiritual Exercises became the bedrock of Jesuit spirituality. Effectively, from then on the interpretation and the communication of the Spiritual Exercises have been influenced by the Jesuit perspective. This perspective has to take into account, naturally, that Jesuits see themselves primarily as members of an apostolic Religious Order, with accompanying canonical structures, governing structures, obligations to the Vows, community life, mission, etc. Therefore, many interpretations of Jesuit-Ignatian spirituality may need to be challenged by a lay-Ignatian spirituality in order to make it applicable to the CLC.

In my opinion, it would be a meaningful challenge for a modern day lay association like the CLC to explore how much its spirituality has been

influenced by a Jesuit-Ignatian perspective rather than a lay-Ignatian perspective. Furthermore, the CLC could also find immense benefit in clarifying to itself how key Ignatian concepts like, discernment, magis, mission, finding God in all things, indifference, the call of the eternal king etc. could be interpreted and adapted creatively by its members, who are rooted in a lay vocation as distinct from a religious vocation.

It is hoped that that Ibañez's concern, expressed in his paper, about "*understanding what is the mission of the laity in collaboration*" (p.12) can start to be addressed by the CLC, by continuing to seek a better self-understanding of its lay vocation and spirituality. This would also facilitate a meaningful response to the call for collaboration in mission with the Jesuits and other lay partners.

III. CLC as an Apostolic Body

Another important aspect of collaboration in mission that has been the concern of the CLC is its strong determination to see itself as an apostolic community, with a prophetic character in its service to God's people. Since the Nairobi (2003) and Fatima (2008) World Assemblies, the CLC has been particularly focused on the need to develop the apostolic dimension of the community. Such a focus is best expressed by the CLC, when it says "*we wish to go from being a community of apostles to being an apostolic community*" (Progressio #65, p. 41).

In this context it further elaborates that "*CLC does not wish to be the total sum of groups of persons who come together to pray, in some cases for years, without changing their individual lives, without generating significant actions and without developing a prophetic dimension on their individual and communitarian lifestyles*" (ibidem p. 41). Now, in these dreams and endeavours, the CLC looks to the Society of Jesus for cooperation and guidance, given the Ignatian heritage shared mutually by both apostolic bodies and its centuries-old relationship with the Society. As the document goes on to say, "*In this way a really important possibility for cooperating with the Society of Jesus opens up, including the possibility of joint discernment, shared tasks, apostolic agreements, the presence of CLC members in the apostolic works of the Society and vice-versa, etc.*" (ibidem p. 42).

These earnest desires and wishes on the part of the CLC invite us to ask the following question:

What avenues for greater collaboration with the Society of Jesus and vice-versa could we explore?

Here is an enumeration of possible ventures for collaboration:

a) Collaboration in Lay-Ignatian Spirituality: It may be well worthwhile for the CLC and the Jesuits to create a team of persons, who would collaborate on working out more clearly what a Lay-Ignatian spirituality should look like. How does the CLC gain inspiration and sustenance for its lay vocation from Ignatian spirituality? The CLC could also explore ways of collaborating with the work of the Secretariat for Faith in the Jesuit Curia.

b) Collaboration in Formation of CLC: Jesuits have always been involved in CLC formation work. May be now more joint teams of formators, that is, CLC and Jesuits together, could take up formation activities of the CLC, including directing the Spiritual Exercises of CLC

c) Collaboration in Formation of Jesuits: CLC could contribute to the formation of young Jesuits by sharing with them the Lay-Ignatian spirituality in theory as well as a lived experience. In such experiences, the apostolic dimension of our respective vocations can be explored, clarified and strengthened. This learning would form an important basis for future collaboration in mission.

d) Collaboration in Jesuit Works at non-Institutional levels: Such collaboration would seem more viable, as it would be easier for Jesuit Works to adapt to the living circumstances of CLC members, such as time limitations, family/work commitments etc. Hence the Jesuits and the CLC will have to mutually form each other, such that, they understand and accept joyfully each other's different vocations and their respective limitations.

e) Collaboration in Jesuit Works at Institutional levels: From the report of Ibañez, it seems this level of collaboration seems to be minimal presently, possibly only 10% of CLC members. Now this is an area where the local/National CLC bodies with the help of the Provincials and Directors of Jesuit Works, could explore pathways for long term collaboration. Since institutional work would most likely involve civil legislation with regard to employment, qualifications etc. collaboration may at times become difficult. Also, quite frequently conditions of employment, like salaries, work hours etc may not serve as incentives for institutional collaboration. But in spite of such constraints, the long term presence of CLC members in Jesuit Institutions could definitely add witness value and apostolic efficacy to the Works.

f) Collaboration in Creating new CLC Apostolic Works: The paper of Ibañez, as well as, the CLC Video on its apostolic Works, testifies to the positive outcome of making the CLC see itself as an apostolic body. It would seem that the identity of the CLC as an apostolic body would be strengthened even more, if some more local/National communities create and sustain small new apostolic Works in their areas. Services such as these, to the poor, the needy, the marginalized etc. would necessarily create a strong apostolic bond among the CLC members of the area. Also, such Works become an occasion for the CLC to invite new collaborators to get involved and even become eventual members of the community. Furthermore, Jesuits could be invited to become involved in such Works of the CLC. The Society is committed to such collaboration with others, as has been expressed quite clearly by Fathers General Kolvenbach and Nicolás.

g) Collaboration with the three new Secretariats created by Fr. General Nicolás: The three Secretariats are:

- I. for the promotion of Faith;
- II. for Social Justice and Ecology;
- III. For collaboration with Others.

These Secretariats are located in the Jesuit Curia in Rome and would be extremely useful channels for collaboration with the Society of Jesus and vice-versa. Given that each Secretariat has extensive contacts with the Works of the Jesuits world-wide, they may serve as a useful entry point for CLC's apostolic planning and growth. Possibly, the Ecclesiastical

Vice-Assistant to the CLC (Luke Rodrigues SJ) could play an important role in initiating and facilitating a constructive dialogue between the CLC and the Secretariats.

Conclusion

The Lebanon World Assembly theme "*From our Roots to the Frontiers*" opens wide the CLC doors for Collaboration with Others. The CLC's strong urge to grow more as an apostolic body seems indicative of a deep desire for greater immersion and involvement in the lives of others, especially the poor and the disadvantaged. At the same time, the enormity of God's mission becomes self-evident and our limitedness in mission confronts us. This could well be the sign of the Spirit beckoning us to look to others to collaborate with us and we with them, in serving the people of God. In a way, this reality brings us face to face with the truth that: *there is no future without collaboration.*

Thank You

Anthony da Silva SJ
Secretary for Collaboration - Curia. General

“Wisdom Language for the Frontiers”

Address of Father General, Adolfo Nicolás SJ
Lebanon, 4th August, 2013

1. The need of the present moment

Today, I want to share something that has been on my mind for a while. Let me start with June 25 which is barely a month ago. That morning I was visited by two Religious. Towards the end of the visit they asked me “What do you think are the most urgent needs of the Church today? What should be our priorities? That’s a surprising question when you feel that the conversation is coming to an end, because it starts all over again. This is a question that we ponder over very much in our hearts, in our minds.

That same afternoon I had an appointment with Pope Francis, and we both arrived at the same question “*How can the Society of Jesus best help and serve the Church?*”

The answer to these questions had in a way already been given three days earlier when the Pope had met Fr. Dumortier, the Rector of the Gregorian University. The Pope had conveyed to the Rector that he expected Jesuits to take the Intellectual Apostolate very seriously. He affirmed his desire that priests should go out to the periphery because it is from there that one gets a better view of the Church and how it is functioning. He continued by saying that the experience of the periphery is very important but it needs to be complemented by reflection at the centre. Without reflection at the centre, the experience of the periphery does not bear the fruits of the gospel that the Lord wants. So this was the Pope’s reflection.

On the other hand, we had a meeting of Jesuit Universities in 2010 in Mexico. A slogan that caught the imagination of those present was ‘*The biggest danger today is the Globalization of Superficiality*’. The message that came through in Mexico is that we Jesuits have to aim and direct our

efforts at Depth – depth in our reflections, in our understanding of reality, in our spirituality, etc. This same message had been given to me often by the previous Pope, Benedict XVI. Every time I met him, he would hold my hands and say, “*The Church expects depth from the Society of Jesus - depth in study and depth in spirituality*”.

So I think there is a concurrence that this is the need of the present moment. In today’s world, we are flooded with information. Just Google a particular topic and you will find thousands of pages telling you something on that topic. But nobody tells you what the truth is, nobody. And Google can’t. There is no sense of the truth, no criteria for finding out how true the facts are. We risk making judgements with mere information and therefore make wrong judgements.

During my flight coming here, I was reading on my Kindle a book “*Difficult Conversations*”. The book is about the fact that all of us have difficult conversations whether it be in the family, in religious life, in management etc. People have difficult conversations because they disagree on something important. The book goes on to say that there are actually three conversations which keep criss-crossing. The first is the conversation of facts “*What is really happening?*” The second is the conversation of feelings “*Do I feel hurt, neglected, taken for granted?*” Finally, there is the conversation of identity which touches on my value and self worth “*Who does he think I am?*” The book helps us to be aware of these three levels in order to handle the conversations better.

All of this points to the fact that we need depth. We need “*to know*” with a certain amount of reflection and a certain amount of wisdom.

2. Is this different from what we said at Fatima?

Those of you who were present at Fatima will recall that we spoke about the prophetic mission, the dimensions of prophecy and how to be prophetic. But now, is this something different? Are we faced with a different need? In order to put things in perspective, let me share a Biblical reflection. I have checked this with the professors at the Biblical

Institute so as not to be very much off the track. That is the advantage of being in Rome – you can consult the experts!

It struck me that in the Bible we have three very different languages. These are clearly different languages that correspond to the experience of a people in their relationship with the Lord.

The first language is naturally the language of building a people. Israel did not have any identity at first. The people were slaves and migrants who were being exploited and had just come out of Egypt. The process of building an identity is recorded in the first books of the Bible. And here we have the language of history. It speaks about the great things God did for them. They mix history and mythology and glorify some facts and events so that the people can feel proud of belonging to this community. This is historical language which appears in the historical books of the Bible. It gives a sense of belonging and a sense of pride in being a people who can truly say "*God is with us*".

Once the identity is established, the prophets appear and now we have prophetic language. The people's faith is linked very much with their national identity, and this faith gets contaminated due to manipulation, political narrowness and exclusion. So the prophets appear to challenge the faith and purify the faith. They challenge the pilgrimages and festivals because these neglect the people. The core of religion is compassion, and when Israel forgets about compassion, the prophets appear. They remind people that God is not interested in offerings and sacrifices if the most important part of the covenant is neglected. So prophecy always arises within the community of faith and tries to purify that faith.

Then the Exile happened and the people felt betrayed and abandoned. Then most of Israel – and we should not soften the blow – yes, most of Israel lost their faith. Only a few, the remnant, kept their faith. Their faith was based on God acting in their history and when they lost the temple and were exiled to other countries, they wondered where God was. And many lost their faith. And then, the prophets disappear. When there is no faith, prophetic language does not make sense. Their challenges fall flat and there are no hearts to be moved. At this point, a new language

emerges i.e. the language of wisdom. This is the wisdom of finding God in everything... now you see the connection to the topic. It is the language of God working in the family, in the children, in culture, in everything. This leads the people into a new relationship with God, a relationship of depth and wisdom. This is a language that makes sense to believers and unbelievers alike. Maybe it is the emerging language for the frontiers in today's world.

3. Where are we in the world?

Europe and the West – the so called Christian West – is going through a tremendous crisis of faith. Prophetic language is no longer relevant because there is no faith to purify. A new language is needed, and the Bible gives us the key to this. It is interesting that for a long time I had thought (because that was the rhetoric for several years) that wisdom belongs to Asia. We would say that Asian religiosity is based on wisdom while prophetic religion belongs to the Christian West. Now we hear that we need wisdom in education, in social work, in pastoral work and so on. So the quest for wisdom is not any more a monopoly of Asian communities. It is universal.

It is interesting to see how Pope Benedict would speak the language of wisdom each time he went to the frontiers. And people were amazed. He went to France and spoke of secularity in a very positive way. He went to London and spoke in a language that everybody could follow... and so too, in Germany. Then Pope Francis came along with a further emphasis on the language of the common man. It is the language of being poor, of being compassionate, of telling everybody 'good evening' and 'have a good meal' and '*have a good rest*' etc. This has a lesson for us since it demonstrates an ability to change, an ability to adapt.

In this Assembly, you are discussing the processes "*from the roots to the frontiers*". We may discover that we have the same processes as the people of Israel. We need the time of building up history, a period of

purification of that identity and now, in the world we are in today, we need much more the language of wisdom.

It is interesting to hear Pope Benedict say that an agnostic who searches is better than a Christian who does not search. A person who thinks he has all the answers is dangerous, because nobody can have all the answers. I remember seeing a poster at the Asian Pastoral Institute at Manila. It was a poster of an orang-utan lying on the floor and looking up. The caption read "*Just when I knew all the answers, they changed the questions*". It conveyed a sense of giving up, which is the attitude of many priests. You come out of the Seminary knowing all the answers and then realize that the questions have changed. And you feel like that orang-utan... What has happened? We need to take this seriously because this is not only a western problem. Now, all our cultures are becoming more pluralistic. This kind of secular thinking and the desire for wisdom is becoming a general trait in all cultures. In some places this is advancing slowly, but it is coming. We must look at the life of the youth because they are the key to understand what is happening. Young people are on the internet all the time. They are like native residents in this new world (unlike us old people who are mere passengers!).

So we need three languages. For new Christians and new CLC members, we need the language of history to build up the identity. We need the language of prophesy within the community of faith, to challenge those who believe. And now we need the language of wisdom for the frontiers. In this Assembly, you will dedicate a lot of time to discussing the frontiers with their challenges and perspectives. I think that the language of wisdom is important here because it brings in depth and counteracts the superficial tendencies of today.

4. How do we go about it?

At this point, I recall Fr. Arrupe who used to speak very strongly about the option for the poor. He came up with a triple response which – consciously or unconsciously – used the Biblical terms of the many and

the few. The idea is that God cares for the many, but he chooses the few to be his co-operators to care for the many. Arrupe put it this way

- All Jesuits have to work for the poor
- Many Jesuits have to work with the poor.
- A few Jesuits (called by God and Obedience) have to live like the poor.

This is how we started out with some communities in the middle of a poor neighbourhood, sharing the life of the poor and being totally at the mercy of life in the neighbourhood. I am reminded too of Cardinal Bergoglio who, as Archbishop of Buenos Aires refused to live in the Episcopal palace. He lived in a little room above his office and shared meals with the common people. He is following the same line now as Pope. You saw him at the World Youth Day at Rio. He had to change cars twice. He had a wonderful car given to him by the German government with all the luxuries of a Head of State. He never used this car. Then they gave him a little humbler car, but still a good one. And he still said no. Finally they got a utility car, one that any ordinary employee can have. And he used that one. Of course, this can have its difficulties in Rio, because the people surrounded his car, but he seemed to enjoy it fully. He feels that his vocation and the vocation of every priest is to be not only with the poor but also very much like the poor. He says that the shepherd must smell of the sheep. (I wonder, what is the smell of a Jesuit?).

To get back to our topic, we can apply the classification of Fr. Arrupe in our terms, beginning with the few:

- A few CLC members, who have the talent and capability and opportunity, are called to intellectual work such as research, investigation, writing etc.
- Many CLC members are called to become excellent, qualified professionals.
- All CLC members are called to fill our world with Wisdom through reflection, meditation and thought.

5. The relevance of Ignatian Spirituality

It is at this point that we see the enormous relevance that Ignatian Spirituality and Ignatian Laity have for the church and the world. The Church needs a spirituality that fosters wisdom and depth in order to respond to the need of today. Ignatian spirituality trains us for reflection and meditation, for sorting out what is superficial and banal from what is deep and real. This is what Ignatian spirituality does for us – it trains us to be sensitive, to discern. Not everything that happens is the will of God, not everything that we have around is good for humanity. Who is going to discern? We need people trained precisely to discern.

Again, it is the Pope himself who gives us a hint. He celebrates daily Mass at the chapel in St. Martha in the Vatican, and the chapel is filled with people who want to hear his homilies. This has become a new trend, and even people who have left the Church now take his homilies and read them at home to the children to learn something for their lives. He gave a particular homily about Our Lady, and as usual he had three points. (People say this shows he is a Jesuit. So on purpose, sometimes I give four points, sometimes two – numbers do not define a person). Anyway, the Pope said there are three key words to understand Mary – Listening, Discernment and Action. Later on, Fr. Spadaro, the director of *Civiltà Cattolica*, said that this homily helps us to understand the Pope because it defines the way he thinks. He is listening now during Spring. He will be discerning during the summer, and he will act and take decisions in Autumn. So look forward to many important decisions that will come out soon!

This is all very Ignatian. We start with Listening which is crucial and I would also add Seeing (after being in Japan for many years). Listening is very European while Seeing is very Asian. Hence we Europeans have eyes which seem different and when we look at things, the eyes go like arrows. Asian faces are more contemplative; there is harmony in the face and there is a contemplative way of looking at the other. I believe that St. Paul – if he were a Japanese – would have said faith comes from listening

and seeing. Anyway, this brings in the ears and the eyes. Then we have discernment, which is where the heart comes in. And then Action brings in the hands and feet. So the whole body is involved.

6. Application of this Spirituality

Ignatian spirituality continues to be extremely modern and relevant for today. It has an amazing flexibility and creativity, because it depends very much on how the Spirit of God is leading us. We sometimes have too many rules, but Ignatius asks us to go beyond these and see how the Spirit is guiding us. Each time he wrote to Jesuits in different parts of the world, he told them to submit everything to discernment. He gives tremendous freedom to the superiors to discern, based on the present reality. Ignatian spirituality trains us for discernment and trains us for action: Discernment must lead to action, because discernment that ends in itself is futile.

You have surely heard of Fr. Gustavo Gutiérrez, the Peruvian theologian known as the father of liberation theology. He is now a Dominican priest. In an interview he was asked "*What has happened to liberation theology?*" He replied, "*As long as there is poverty in the world, liberation theology will have something to say. But it has moved in the direction of spirituality. We need to train people to have a perspective on the world*". The journalist then asked him which spirituality was the best for the development of lay persons in the Church. Without hesitation he replied "*Ignatian Spirituality*".

Ignatian spirituality continues to be relevant because it is rooted in reality And it is reality that helps us change, much more than exhortations and letters from the General. This spirituality starts from reality and leads us towards what God wants. The big question is "*What does God want from humanity?*" At a seminar on religious life two years ago, a theme that came up prominently was that "mission is always the mission of God". So we now speak about '*Missio Dei*' and that must become the focus of our attention.

A book I would highly recommend is *'The Great Transformation'* by Karen Armstrong. It studies the development of spirituality and religion, with attention to what Karl Jaspers calls *'the Axial Age'*. The book examines this pivotal age during which the spiritual foundations of humanity were developed in China, India, Israel and Greece. In all these four different cultures, they realized that the only thing that can change society is a change in the human person. It is the inner change, the inner journey that matters the most. We have seen that communism without a change in people leads to inhumanity, and capitalism without change in people leads to selfishness. Unless we have a change from within, there is no way forward. Ignatian spirituality aims specifically at this change of the person.

There is an Asian story of a disciple who went to a monastery. His friends asked him why and he explained that he was going there because he wanted to contribute to changing the world. After a year, he met those same friends who asked him why he was continuing there. He replied that he was learning something – now he only wished to change a few people around him. One year later they asked him what he was learning. He replied that he had learned that the most important thing was to change himself. This is indeed the insight that the great sages of world religions have had. St. Ignatius too saw this clearly. And that is why the Inquisition thought him to be dangerous. They interrogated him eight times! Not once, but eight times. And each time they could find nothing wrong because he was very careful not to waste his time on formulations or doctrines. He went straight to the heart. The Inquisition felt that this was dangerous, because this man had a freedom and openness to the Spirit that could not be controlled. And when things get out of control, the authorities get nervous.

7. Who are the carriers of this Spirituality?

We come finally to the question of who could carry this spirituality forward. Who are the ones who have this power to transform? I think it is anyone who is open to reality and to the Spirit of God. Anyone who is alert to the process of discernment could be a carrier of this wisdom. Persons in

the Ignatian tradition are able to do this because they are trained to discern and go deep down to the truth. This is the meaning of "going to the roots". It is not restricted to going back 50 years or 450 years, but back to Christ, and the sages of Asia and Europe and Israel, and finally back to the heart of God. When we go to the roots in this manner, then we get the freedom which allows us to go to the frontiers without fear. At the frontiers, we will encounter good people, people like the doctor I spoke about in the homily yesterday. He was a person with a 'Jubilee heart', a person full of compassion. Religion and Compassion are closely linked. When we forget compassion we forget God, because God is a God of compassion. Why are the poor so important? Because they bring out the compassion in us. They bring out our ability to respond and this indicates how deep we really are. The present Pope has great appeal because he is calling people to be compassionate.

Ignatian spirituality seeks to accompany people from the heart. One of the questions that came up yesterday in the meeting with EAs was how to train Jesuits for accompaniment. We need to train Jesuits not to be leaders of the community, but to accompany the community from the heart. The mind is necessary of course, otherwise the heart could run wild, but the mind is only a help. The driving force must come from the spirit and we must have this sensitivity to the spirit. In the Ignatian view, what matters is reality, the people and what God wants from these people. And our question will always be a humble one – how can we help? How can we accompany? How can we discern? Our language about God must always be humble, because we know so little about God. God is the mystery of mysteries.

I finish by saying that Ignatian spirituality and Ignatian laity are extremely relevant at the present moment since they give a response to a real need. The challenge would be to make CLC more part of the life of the Church so that more people can discover this way of life. This is a challenge that you can discuss as a group. I believe that Ignatian spirituality can help us at this particular moment in the life of the Church to go deep into the life of the spirit and find out how God works in our reality. Thank you very much.

Assembly Final Document

Lebanon 2013

“From Our Roots to the Frontiers”

This is my Son, the Beloved. Listen to Him (Mk 9:7)

1. On the hill of Fatka overlooking Beirut, accompanied by Our Lady of the Mountain, this Assembly took to heart the Father’s words to Christ’s disciples on another hill, *“This is my Son, the Beloved; listen to him.”* (Mk 9:7). As for those first disciples, so for us – it was good to be here.

2. We gathered in the Year of Faith proclaimed by the Church, seeking renewal of our listening to God’s Beloved Son, the deepest root of the Christian Life Community. We gathered in Lebanon, grateful for our decision and our commitment, despite various difficulties, to hold the Assembly here. It is a biblical land, a place where Christ once walked. This reality connected us with the deep roots of the saving history we share with all God’s people. We gathered beneath the cedars of Lebanon, reaching for the sky yet with roots deep in the earth, evergreen and inspiring us to an ever-new freshness. We gathered in the 450th jubilee year of Ignatian lay communities, remembering with gratitude the particular roots of our own graced history. We gathered with a young child present among us, as part of our CLC family, delighting us, inviting us to become ourselves like little children, with simplicity and wonder.

3. During the Assembly, we celebrated the kaleidoscope of nations and cultures in our world community. We rejoiced that this richness of nations and cultures was further enriched by the vibrancy and freshness of three new national communities welcomed by the Assembly on behalf of the World Community - Botswana, Guatemala, and Lithuania. With a sense of wonder at God’s Spirit at work in these different parts of our body, we

heard how these communities had journeyed, supported by their Godparent communities. We delighted at the stories of transformation from Godparent-Godchild relationships to relationships of fellowship within the one body. As Paul says, *"If one member is honoured, all rejoice together with it"* (1 Cor 12:26).

4. At the same time, we were made acutely aware of the struggles of different individuals and groups within CLC. We were moved by stories of the sufferings of people in the Middle East region at the present time as they walk with Christ in his passion. We were aware, too, of internal divisions that meant some national delegations were not present, reminding us that we are a body beset by human frailty. *"If one member suffers, all suffer together with it"* (1 Cor 12:26).

5. This was the context in which we gathered at this point of our growth from the roots to the frontiers. In this setting, this Assembly recognizes that to be a lay apostolic body (Nairobi 2003) grounded in Ignatian spirituality is first of all to be lay. This requires a properly lay interpretation and living out of that spirituality. We remain, of course, in communion with all those who share Ignatian spirituality, and especially with our Jesuit brothers. But our CLC vocation is precisely a lay Ignatian vocation, a particular way of living out our fundamental baptismal vocation. We are called to articulate and live this vocation ever more deeply and authentically, to ground our living of a faith that does justice in a world groaning beneath the weight of unjust structures.

6. The lay Ignatian body of CLC is apostolic, at the service of God's mission. As with our spirituality, so with our apostolate – it must be authentically lay. CLC members may be involved in personal apostolates, and CLC as a body may have an institutional presence or engage in international action. But the ground of all these levels of mission is the foundational call of every CLC member to live their Ignatian lay vocation in daily life. This means being contemplatively active and present in the home, in the family, at work, in civil society, in political and cultural life, living a simple lifestyle. If we are not living out our mission at this level, then whatever we seek to do at other levels will be a *"house built on*

sand". If we do live out our mission at this foundational level, we will be building on rock.

7. This focus on finding God in daily life was further confirmed by the words of our World Ecclesiastical Assistant, Fr. Nicolas SJ. He inspired us to explore how we might engage with the contemporary world in terms of wisdom. He pointed to Pope Francis as one who witnesses to this path of wisdom in very simple ways with people of all faiths and those with none. Wisdom in this sense is about discovering God's gracious action, not simply in his more obvious actions in history, but in everything, in ordinary life. It is the way of the Contemplation on Love (Sp. Ex. 230-237), of finding God in all things. Our call to be a prophetic lay community (Fatima 2008) certainly remains valid as an important challenge to greater authenticity for ourselves and others engaged in the faith community. But for those who have no such grounding, seeking the way of wisdom may help us to discover a new and simple language of depth with which to dialogue with the people of our day.

8. This invitation to the way of wisdom reinforces our awareness of our need for collaboration, as we recognize the immensity of God's mission and the reality of our limitedness. Collaboration is God's way of proceeding. The Blessed Trinity engaged collaboratively in the salvation of the world – *"let Us work the redemption of the human race"* (Sp. Ex 107). By awaiting her Yes, God chose Mary to be the primary human agent of collaboration with him in this work of salvation. She is *"the model of our own collaboration in Christ's mission"* (GP 9). Christ began his public ministry by beginning to form a body, calling collaborators who, after Pentecost, would form the early Church, the body of Christ. While we speak of the CLC body, we need to be ever aware that we are part of this larger body, the Body of Christ. There is no future without collaboration. New attitudes and approaches to mission call for new forms of collaboration.

9. Ignatian spirituality centres on God's incarnation into our reality in Jesus Christ – in his life, death and resurrection. So we feel prepared to engage the reality of our contemporary world – to be changed by that reality and to help change it. We do this by bringing both our professional

competence and our distinctively Ignatian tools, sharpened for current needs. These include the Spiritual Exercises, the Examen, the DSSE process, discerning analysis, and an ability to listen, speak and act with simplicity and depth. Rooted in these graces of our vocation, we are invited to recognise and be at home at the frontiers, with respect, openness, and a sense of welcome.

10. A survey of national communities before the Assembly led us to reflect on three frontiers in particular: Globalisation and Poverty, Family, and Ecology. We adopted all of these as important contemporary frontiers, along with a fourth one that emerged during our deliberations, namely Youth.

11. The following points represent the orientations for action for the next five years in relation to each frontier. National communities should keep in mind that these points represent the main intentions of the Assembly and need to be interpreted and applied in the local, national and regional context.

12. Orientations for Action:

Family

- Show openness, compassion, respect, and sensitivity to people who belong to diverse family realities
- Create formation processes for couples and families, in collaboration with others

Globalization and Poverty

- Develop spiritual tools to more adequately understand and address the challenges we are facing
- Network for sharing experiences and taking actions

Ecology

- Develop a sensitivity towards respecting creation in our attitudes and actions
- Network for sharing experiences and good practices such as the Amazon Project

Youth

- Meaningfully engage youth in the community
- Develop a sensitivity in our apostolic work with youth

13. Commitments of the Assembly:

- We commit ourselves to act at the four frontiers wherever our desire and discernment lead us.
- We continue our efforts in apostolic networking and Advocacy, using the “*bottom up*” approach. We will use our Ignatian tools through digital social media (for example ‘*Jesuit Networking*’).
- We commit ourselves to sharing our experiences and good practices such as the ‘*Rincon de todos*’, and the video on musical instruments made from recycled materials

14. Recommendations to EXCO:

- We recommend that EXCO facilitate CLC’s understanding of Fr. Nicolas’ invitation to become able to read the new signs of today’s reality.
- We recommend that EXCO set up commissions on Youth and on the General Principles and General Norms.
- In continuity with Fatima 2008, we recommend that EXCO continue to facilitate our world community’s self-understanding concerning formation, commitment, governance, finances, and collaboration with others. The Assembly also feels that we need to further clarify the issue of membership

15. These more concrete suggestions represent our awareness that we cannot stay up in the clouds, no more than the disciples on the hill of Transfiguration. Having gathered on our hill, listened to God's Beloved Son, and discerned, we know that Christ sends us down the mountain, to engage with our ordinary lives and with our world. We seek to do so in his company, with roots deepened, and open to ever new frontiers.

Homily at Closing Mass

Mathew 16: 13 – 23

The gospel passage of today provides a fitting conclusion to the deliberations of our Assembly. Right through the Assembly, we have contemplated the mystery of the Transfiguration and have prayed over its message for us. In this mystery, we hear the Father pointing us towards Jesus, the Beloved Son, and asking us to listen to Him.

And so, we turn our gaze to Jesus, seeking from Him a clearer indication of what we must do next. We expect to hear some instructions. Instead, we are faced with a question “Who do you say that I am?” Here Jesus is inviting us to enter into a deeper relationship with him. It is important to enter more fully into this relationship. After this relationship has been deepened, Jesus then invites us to follow him more closely and participate in his mission.

So we have here the twin dynamic of roots and frontiers. We strengthen our roots by deepening our relationship with Jesus. Then we reach out to the frontiers by participating in the mission of Jesus. As we descend from this mountain top, may we faithfully live out this dynamic in our lives.

Luke Rodrigues SJ
World Vice Ecclesiastical Assistant

List of participating National Communities

I. Established members

- | | | |
|--------------------|----------------------|----------------------|
| 1. ACU (absent) | 21. England & Wales | 41. Nigeria |
| 2. Argentina | 22. France | 42. Paraguay |
| 3. Australia | 23. Germany | 43. Peru |
| 4. Austria | 24. Hong Kong | 44. Philippines |
| 5. Belgium Wa. | 25. Hungary | 45. Poland |
| 6. Belgium-Fl. | 26. India (absent) | 46. Portugal |
| 7. Bolivia | 27. Indonesia | 47. Rwanda |
| 8. Brazil | 28. Ireland | 48. Slovakia |
| 9. Cameroun | 29. Italy | 49. Slovenia |
| 10. Canada English | 30. Ivory Coast | 50. South Africa |
| 11. Canada French | 31. Japan | 51. Spain |
| 12. Chile | 32. Kenya | 52. Sri Lanka |
| 13. Colombia | 33. Korea | 53. Switzerland |
| 14. Congo RD | 34. Lesotho (absent) | 54. Syria |
| 15. Croatia | 35. Lebanon | 55. Taiwan |
| 16. Cuba | 36. Luxembourg | 56. Uruguay |
| 17. Dominican Rep. | 37. Madagascar | 57. USA |
| 18. Ecuador | 38. Malta | 58. Venezuela (abs.) |
| 19. Egypt | 39. Mexico | 59. Zambia |
| 20. El Salvador | 40. Nicaragua | 60. Zimbabwe |

II. Confirmed in Lebanon

- | | | |
|-------------|--------------|--------------|
| 1. Botswana | 2. Guatemala | 3. Lithuania |
|-------------|--------------|--------------|

III. Participated as observers:

- | | | |
|----------------------|-----------|--------------|
| 1. Congo Brazzaville | 2. Latvia | 3. Mauritius |
| 4. South Sudan | 5. Tchad | 6. Vietnam |

Amendments to the General Norms (GN)

Amendment to GN 22d

General Norm 22d stated:

[The Executive Council is responsible for:] Assuring CLC representation in programs of international co-operation wherever it may be opportune, for example in collaboration with the Conference of International Catholic Organizations. Our representatives in these international institutions participate with observer status at the General Assembly or are represented by the World ExCo.

The new Norm approved in Lebanon:

[The Executive Council is responsible for:] Assuring CLC representation in programs of international co-operation wherever it may be opportune. Our representatives in these international institutions participate with observer status at the General Assembly or are represented by the World ExCo.

Amendment to GN 43

General Norm 43 stated:

The World Christian Life Community accepts as its Vice-Ecclesiastical Assistant the Jesuit who, after consultation with the World Executive Council, is appointed by the Superior General of the Society of Jesus as the Secretary of the Society of Jesus for CLC.

The new Norm approved in Lebanon:

The World Christian Life Community accepts as its Vice-Ecclesiastical Assistant the Jesuit who, after consultation with the World Executive Council, is appointed to this post by the Superior General of the Society of Jesus.

The Executive Council of the World CLC

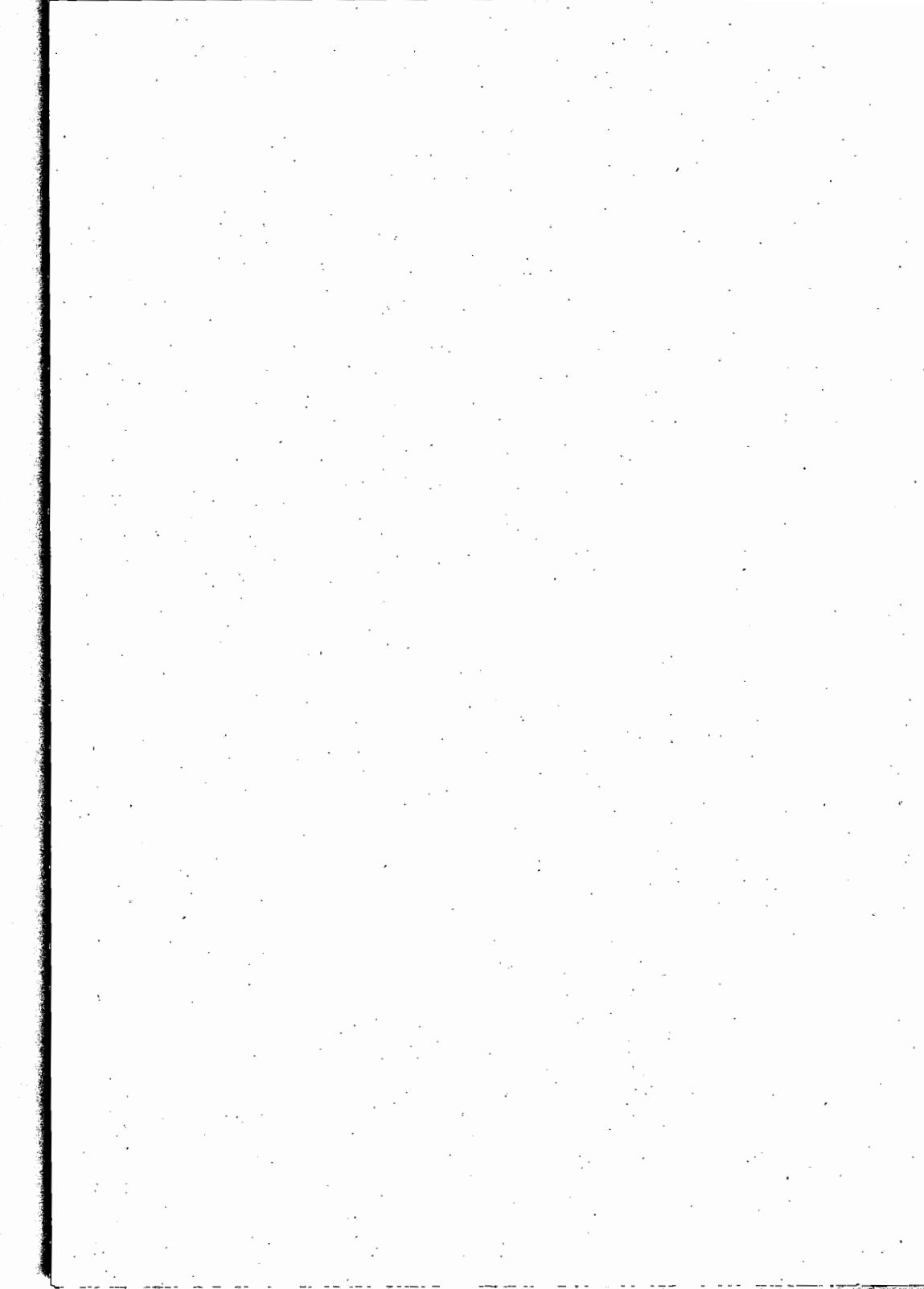
(2013 – 2018)

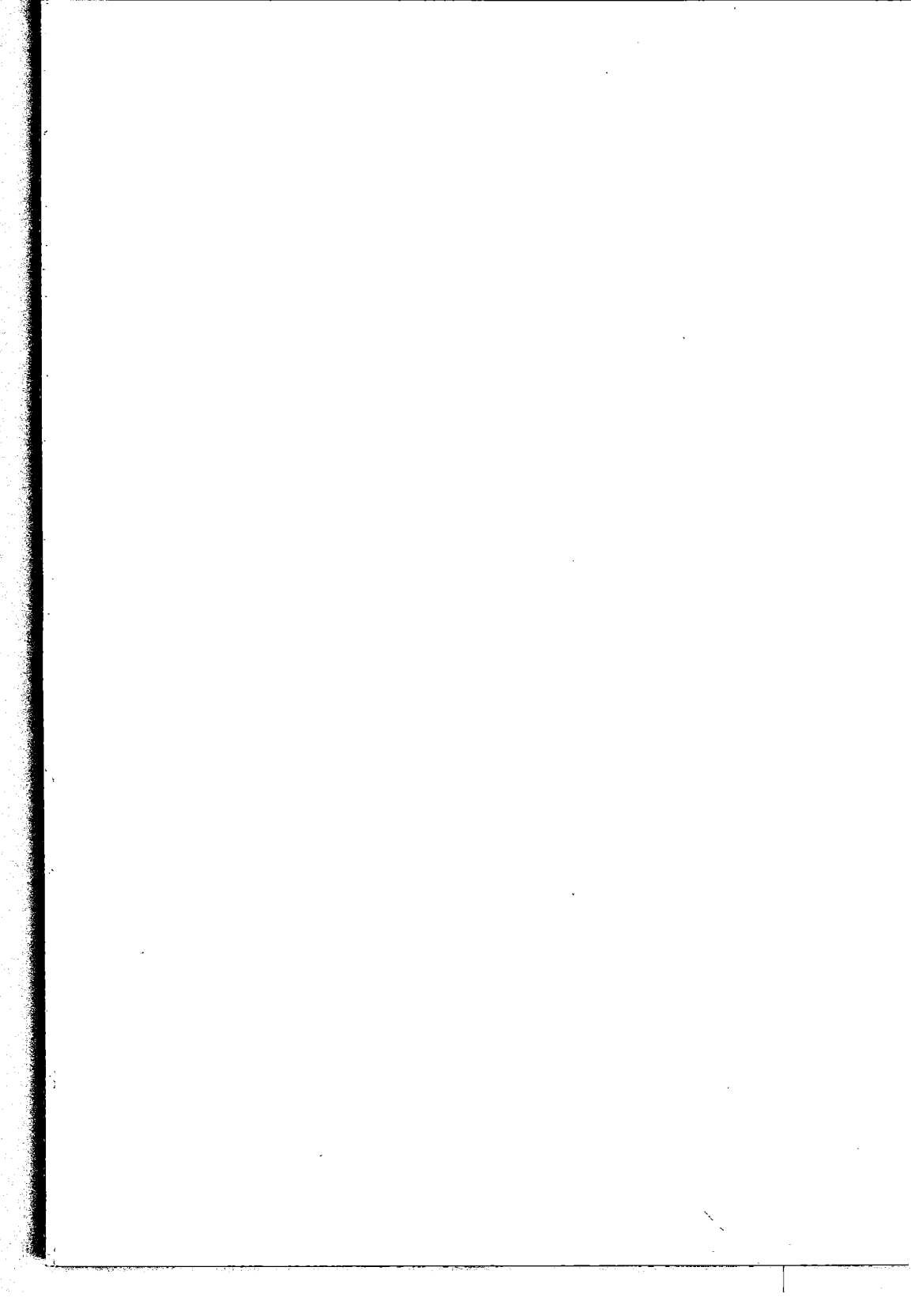
The members elected to the Executive Council are the following

President:	Mauricio Lopez (Mexico)
Vice-president:	Edel Churu (Kenya)
Secretary:	Najat Sayegh (Lebanon)
Consultors:	Denis Dobbelstein (Belgium Wa.); Chris Hogan (Australia); Anne-Marie Brennan (USA); Josephine Shamwana-Lungu (Zambia)

The following persons are appointed members of the Executive Council:

Ecclesiastical assistant:	P. Adolfo Nicolás SJ
Vice- Ecclesiastical assistant:	Luke Rodrigues SJ
Executive Secretaries:	Franklin Ibanez and Sofia Montanez





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