



PROGRESSIO

SUMMARY

GUADALAJARA '90

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I. A General View of the Programme

The Executive Council met in Rome from April 6th to 12th, 1990. The main purpose of the meeting was to finalize preparations for the World Assembly, taking into consideration the various elements that had arisen since its convocation in June 1989. After working in a discerning atmosphere, the ExCo came up with a programme which integrated the theme "At the Service of the Kingdom" into the various moments that we would live out during the Assembly: sharing of our experiences, reflection on our mission, deepening our understanding of the revision of the G.P.s. and making decisions on this revision, election of a new ExCo, setting orientations for the future.

The programme was divided into four blocks. This was done to give a rhythm to the Assembly and to ensure that there would be time for all the tasks that we had to accomplish. The programme, although divided in methodological blocks, was to be lived as an integrated process.

* The first Block would help us to connect with previous assemblies, to get to know one another, to reflect on our world-wide experience, to share our local realities and concerns, to be a sign of communion also for the outsiders (Visitor's day). This block would give us important input for the deliberations that would follow.

* The second block would help us to develop the theme that we had chosen: CLC at the service of the Kingdom. In this block the Assembly would identify some necessary emphases for a better service of the Kingdom, through an active apostolate, personal and communal, which is marked by our Ignatian charism. Three talks, followed by personal reflection and different sort of meetings, would lead us to that end.

- * The third block was meant to deal with the revision of the General Principles. The "Proposed Revised Text" (PRT) and the "Alternative Text" would have been used already in the first and second blocks in a reflective way, but no discussion or voting was to take place in those first two blocks. This third block would ensure two full days for the process of clarification, discussion and voting.
- * The fourth block, just one day, was for the election of a new ExCo and for presenting a synthesis of the whole experience.

With this general schema, ExCo moved into preparing a tentative schedule, flexible of course, for each day. It left the final edition of the whole to the secretariat, who should mail the material as soon as possible to the delegates. In this way, delegates would arrive at the Assembly with an appropriate knowledge of the main objectives of the Assembly and of the sort of process that we would follow.

During the Assembly itself, the Programme in general was followed as planned in each of its parts. Every evening, the ExCo had a meeting to define the modifications needed and how to use the spaces that deliberately had been left open.

* * *

II. BLOCK 1

Introduction - Sharing our reality (Days 1, 2 & 3)

A. We are in Mexico!: The exclamation mark is called for, as everyone had their own adventure before they could say that they had arrived in Mexico. Some (many!) were able to obtain their visa only at the last moment. Others failed to make connections and had to wait long hours at airports; or had other kinds of difficulties or stories to tell as soon as they arrived. The fact is that on 29 September, at 9 a.m., according to plan, the main hall of St Joseph's Seminary in Puente Grande (Jalisco) was full of people.

Roberto Garza Evia, s.j., Vice-Assistant of the CLC in Mexico, explained to the delegates the use of head-phones and the simultaneous translation system. From that time onward we all began to hear in a language we understood, even though it was not always our own.

Edgar Lozano, President of the CLC in Mexico, then gave a warm welcome to all the delegates. His words were friendly, simple and profound. We were able to feel at home. Edgar gave his message directly, by word of mouth, but there were also many non-verbal but palpable messages of welcome, lovingly expressed by the CLC of Guadalajara.

Next, Mons. José Llaguno, bishop of Tarahumara and National Ecclesiastical Assistant of CLC in Mexico, shared with us his vision of the Church and her daily struggles to realize that vision in practice.

The superior of the house which received us, Padre Juan Dingler s.j., also gave us a brief but warm and friendly welcome.

No doubt about it! We were in Puente Grande, Mexico!

B. Who we were: Marie Schimelfening as the ExCo's Secretary, began to call one by one the other members of the ExCo. They sat together as the World Executive Council at the official table in the Assembly Hall, without three of their members. Regretfully, these members were absent due to work or health problems (John Milan, Juan Antonio Cordoba, Tasinda Pagu).

One after the other the various delegations were then called. When a Community was named, its delegates stood up and put their flag in the front of the Assembly room. There were moments of emotion in all this.

In the following official list of communities, the number of participants is indicated in brackets.

1. COMMUNITIES OFFICIALLY ESTABLISHED

(3) ARGENTINA	(3) EL SALVADOR	(2) NETHERLANDS
(3) AUSTRALIA	(3) ENGLAND & WALES	(3) PERU
(3) AUSTRIA	(3) FRANCE	(3) PHILIPPINES
(3) BELGIUM (FLEMISH)	(3) GERMAN FEDERAL REP.	(3) POLAND
(2) BELGIUM (FRENCH)	(3) HONG KONG	(3) PORTUGAL
(3) BOLIVIA	(3) INDIA	(1) SOUTH AFRICA
(3) BRAZIL (CLC)	(2) INDONESIA	(3) SPAIN
(1) BRAZIL (M.C.)	(3) IRELAND	(2) SRI LANKA
(3) CANADA (ENGLISH Speaking)	(3) ITALY	(3) SWITZERLAND
(3) CANADA (FRENCH Speaking)	(3) JAPAN	(3) UNITED STATES
(3) CHILE	(0) LEBANON	(3) URUGUAY
(3) CHINA, REPUBLIC OF	(1) LESOTHO	(0) VENEZUELA
(3) COLOMBIA	(3) LUXEMBOURG	(3) YUGOSLAVIA
(0) DOMINICAN REPUBLIC	(3) MADAGASCAR	(3) ZAIRE
(3) ECUADOR	(3) MALTA	(3) ZAMBIA
(3) EGYPT	(3) MEXICO	(3) ZIMBABWE

2. OTHER ASSOCIATED MEMBERS
OF THE WORLD COMMUNITY

(1) AGRUPACION CATOLICA UNIVERSITARIA
(0) INTERNATIONAL SODALITY FOR THE SICK
(0) POLISH SODALITIES OF OUR LADY

3. COMMUNITIES INVITED AS OBSERVERS

(1) CUBA	(3) NICARAGUA
(3) GERMAN DEM. REP.	(3) PARAGUAY
(1) HUNGARY	(1) PUERTO RICO
(2) KENYA	(1) SYRIA
(3) KOREA	(3) VIETNAM

Due to the characteristics of its members (elderly and sick) we couldn't have representatives from the "International Sodality for the Sick" and the "Polish Sodalities of Our Lady in Great Britain". The catastrophic situation in the country made it impossible for our members in Lebanon to send a delegation. The Community of Venezuela decided not to send a delegation because of the internal crisis that they are experiencing at present. The CLC of the Dominican Republic didn't take part in the Assembly due to a long crisis and lack of regular contact with the World Community. The presence of a jesuit from South Africa as a substitute for the National Assistant, expressed the renewed interest of the Society of Jesus in that region for CLC. But as he had not been fully part of the life of the community, he didn't act as a delegate and therefore didn't take part in the voting procedures. In fact, the only delegate that the South African Community had registered couldn't obtain his visa to enter into Mexico because of the system of apartheid, which has impeded a full participation of South Africa in international life. To all these communities we express the solidarity of the CLC of the world.

C. Opening Address: Once the Assembly was constituted, the President Brendan McLoughlin addressed it with the following words:

PRESIDENT'S ADDRESS

"Cead Mile Failte" is a very old Irish greeting which in translation means 100.000 welcomes. This I feel expresses the depth of my welcome to you on behalf of the World Community to this our 11th World Assembly and our second in Latin America. The 1970 Assembly was held in Santo Domingo in the Dominican Republic.

As of this moment all communities, together with the Ex-Co, have presented themselves. This means we are now in a position to declare the Assembly open, but before doing so I would remind you of the significance of this body. Together, assembled as we are, we form the governing body of CLC. That means that together we are responsible

for the orientation of our Community for the next 4 years. I ask you now to pause for a moment and reflect on this fact.

(pause)

It is with a great sense of joy that I now declare this Assembly open and I call on Father Tim Quinlan to lead us in prayer.

(moment of prayer)

As of this moment the World Assembly is in session and as I look around and see the World represented before me, I reflect on where we have all come from and the reality that each of us brings to this Assembly concerning ourselves, our country and our region. Since we last met in Loyola 4 years ago, much has happened in our world. Many of the countries of Central America are still suffering economically and politically. Many countries in Latin America like Chile are returning to democracy. And all are trying to cope with massive poverty among large portions of their populations.

North America is still the No.1 Consumer Society and yet many North Americans are becoming more and more aware that there is more to life than consumerism.

In Africa, during the last few weeks one armed struggle has ended but another continues in South Africa. We pray that the various signs of hope for a new society will become a reality and that a new era will dawn in this large and beautiful part of Southern Africa. Ethiopia is still at war and never far from famine. Liberia has its internal struggle for power. Angola and Mozambique are trying now to settle down after years of strife with their neighbors.

Only a little over 18 months ago, I said that Europe was tired and probably the continent in most need. Now I see a continent going through changes peacefully and democratically. Who would have believed it 12 months ago?

But hand in hand with the progress, there is the steady drift to consumerism.

Asia has also changed in the last 4 years. There is: the struggle in the Philippines to develop democracy, the uncertain future of Cambodia, and in the last few weeks, we read about an agreement between North and South Korea to open their borders for a limited period. There is repression in mainland China, the uncertain future of the people of Hong Kong after 1997 and the ongoing difficulties of keeping India as one country.

Then as we look at what is happening in the Middle East during the last few weeks we see a whole new threat appearing, but we see simultaneously a whole World coming together for the first time, through the United Nations, to speak out virtually with one voice.

Well my friends, this is not a history lesson nor is it meant to be comprehensive, but simply a flavour of the World in which we live and where as a World Community we seek to respond to Christ's invitation to give ourselves continuously to God in loving and serving all people in the World today. Later on I will be giving a more detailed report on the activities of the Ex-Co and of our World Community and following that, you will share with each other your reality thereby helping us all to understand where we are coming from.

The theme of this Assembly is "CLC at the service of the Kingdom". How can we as individuals, small communities, national, regional and World Community best give effect to this theme? This is the main purpose of this Assembly.

In wanting to be of better service we, over the last number of Assemblies, have been preparing and testing ways to enable us to better give effect to the outcome of Vatican II and the subsequent Church documents including CHRISTIFIDELES LAICI from the Synod on the Laity.

You will recall our decision to become a World Community at the service of the World, an orientation

approved by a large majority in 1977 (Rome) and unanimously reconfirmed in 1982 (Providence). Then followed Loyola 1986 and a confirmation of our identity rooted in the Spiritual Exercises and the invitation to follow Christ in His mission as Mary did.

Now 4 years later, we are here in Guadalajara to share on the theme "CLC at the Service of the Kingdom" to listen, to reflect, to examine ways, and to respond as individuals, local or national communities and as a World Community, how best we can respond to our call and commission by Christ to go out and bear fruit that will last.

We have set before you a programme which has been divided into 4 blocks. Our reasoning for this has been explained to you in our letter of 15/5/90 which you received with a copy of the detailed programme.

The first block will help us to connect with previous Assemblies, to get to know one another, to reflect on our worldwide experiences and to share local realities and concerns.

The second block will help us to develop the theme we have chosen. In this block the Assembly will identify some elements which can be stressed in order to become more efficient in the service of the Kingdom through an active apostolate personal and communal, which is marked by an Ignatian Charism.

The third block is meant to deal with the revision of the General Principles. This is the first time in 20 years that a revision such as this has been proposed. Since becoming a World Community in 1979 each Assembly has asked that the General Principles and Statutes be revised to reflect our reality, that is, as a World Community at the service of the World.

I do not wish to say too much about the revision now but over almost 12 months we have shared with you the process we have gone through and have been very uplifted by your responses.

We will deal with this block in more detail at the appropriate time.

The fourth block of just one day deals with the elections of the new Ex-Co and the presentation of a synthesis of the whole experience.

I am sure that you will find the programme both challenging and interesting.

We have received a very supportive letter from the Holy See through Cardinal Pironio, President of the Pontifical Council for the Laity, which I would ask you to listen to with great attention as it really grasps what we are about and offers insights to us which will help us during the course of this Assembly.

Thank you and may the blessed Trinity and our Lady be with us all through this Assembly.

(Applause)

D. Message from the Holy See: With great care, Roberto Garza Evia s.j. read the message sent by Cardinal Eduardo Pironio, President of the Pontifical Council for the Laity, who conveyed the greetings of the Pope John Paul II. This is the text of the message:

Dear brothers and sisters - my friends,

I am pleased to communicate to all the participants in the coming World Assembly of the Christian Life Communities, which will take place in Guadalajara from the 28th of August to the 8th of September, greetings and a blessing from the Holy Father John Paul II who confidently hopes that your meeting and your work will take place in a spirit of communion and service for the good of the mission of the Church.

You are gathered as an Assembly - a strong expression of your ecclesial reality - in the year in which is commemorated the 450th anniversary of the Papal approbation

of the Society of Jesus - to which your own origins are also connected - and at the vigil of the year which commemorates the 5th centenary of the birth of Saint Ignatius of Loyola. In that moment of the modern epoch, the Spirit of God was enriching the Church with great gifts for the renewal of religious life and the formation of new types of associations of laypeople, which were manifesting and realizing the "catholic reform", preparing the great Council of Trent and letting loose generous and enlightened missionary energies to all people ("ad gentes") in the midst of the universal expansion of European christianity. Today, 25 years after Vatican Council II and in face of new changes and challenges, when we can already imagine the scenarios at the beginning of the third millenium, the whole Church, in line with the enlightened teachings of Vatican II, is called to a "new evangelization": new in its ardor, in its methods and in its expression, in which the "lay faithful" must play a fundamental and irreplaceable part, as it has been elaborated in the post-synodal Apostolic Exhortation: Christifideles Laici.

There are horizons and historical tasks that require us to be ready to face up to new demands. Therefore, what must concern you is to know how to incorporate and to continue the secular and precious tradition of the Marian Congregations, updating it, renewing it, adapting it, in a process of recovering the best of its sources. This implies a fruitful insertion and contribution in the Church today and in its essential mission of evangelization.

We know well that over many years, and especially during these months of intense preparation for the next Assembly, you have worked very hard at many levels in preparing a revised version of the "General Principles of the Christian Life Community" as well as its "General Norms". We are happy to bear witness to the frequent and fruitful dialogue which you have had with the Pontifical Council for the Laity in this regard, by sharing without reserve your efforts and concerns and by manifesting always a readiness to receive our suggestions. Granted that the consideration of this very important project will be a central focus in your Assembly, we don't doubt that

you will deal with it from a deep spiritual discernment, only possible in a climate of communion and prayer. It is important, no doubt, to be precise, clear, rigorous, in the formulation of fundamental texts which are a reference and orientation. It is important to be patient - as you have been, knowing that this is an expression of the virtue of Hope - to seek the largest possible consensus within the charism, the tradition and objectives, the formation and the style which animate your communities. The consideration of the texts must lead you to something still more important: the development of a new life, shared among yourselves, radiating out to others, rooted in the Body of Christ, which must be reflected in the texts according to the special experience of your communities. May they be, then, instruments of conversion and renewed commitment, with a dynamic fidelity to the richness of the tradition and the new demands of our times.

I would like to highlight three strong emphases which emerge from the "General Principles" and which are in harmony with the actual challenges felt by the whole Church during this Pontificate.

The first one is related to the necessity and opportunity of returning to your sources, which is to grow in a clear and living awareness of the charism and the spirituality which have been present from the beginning and in the tradition, and which are now present during the renewal, and are proper and special to the Christian Life Communities. As christian faithful we are children and heirs to a great gift, which is realized in practice for each one thanks to those encounters in which the charisms of the Spirit touch and mark the various ways of our following of Christ in obedience to the Father. We are not speaking of "our own project", but of the furrows along which Providence guides our freedom, in which we have been created and for which Christ has liberated us (Cfr. Gal 5,1). The first gesture, therefore, is that of thanksgiving, of contemplation, of fidelity to that light and to that spiritual strength which orients your vocation to sanctity. May love for the Eucharist, for the blessed Virgin Mary and for the Pope be always a foundation of the christian life in your communities.

Secondly, your world community and each of your local and national communities cannot be other than special modalities, clear reflections, visible and accessible witnesses to the mystery of the "communio" which constitutes the Church. They grow by recognizing and professing Christ as the "corner stone", in effective and affective fidelity to the Successor of Peter, in concrete communion with all the Successors of the Apostles in the particular churches scattered throughout the world. They assume therefore a responsibility to welcome and confess, celebrate and live out the fullness of the truth about Christ, about the Church and the human person. And this must never be a formal and abstract theory, but a gift and certainty within one's own personal and communal experience, always open to new exploration and discernment, to renewal and constant growth. This is the path of formation, that you especially care for with a well planned and fruitful pedagogy, so that every expression and event of life may be shaped from the experience of faith, thus growing as people centered and integrated in the Lord, able to develop all the natural and spiritual gifts "until Christ is formed within you" (Gal 4,19)

Third, it is urgent to enter into a missionary perspective and dynamic in which the lay faithful bring their unique contribution to the growth of the Body of Christ and the acceptance of Christ's Lordship in the life of the nations. New borders are open for mission, and there are new demands for inculturation of the Gospel in so many secularized environments, some of which have assumed the form of a new paganism. In the face of scandalous injustice and manipulation against individuals and peoples, there is need for demonstrating effectively that the Gospel of Christ is "strength that comes from freedom and a message that brings liberation" (Instr. Libertatis Nuntius, 1). It is Good News about the dignity of all people, it is preferential love for the poor and certain hope of salvation.

I pray God the Father that, through the grace of His Son, the Holy Spirit will accompany, guide and shed light on your work. I confide this petition to the maternal heart of the Most Holy Virgin Mary who has been so present

in your tradition and in your spirituality. May she - the Virgin of the "yes" and of the Magnificat, the Virgin of poverty, contemplation and service - put her strong mark on your fidelity to the Father through Christ in the Holy Spirit and help you to live always the fullness of the ecclesial communion "for the greater glory of God" and for the integral salvation of all men and women. May St Ignatius of Loyola, at the vigil of his providential and Universal Jubilee, accompany you with his strength of fire in this stage of renewal, commitment to evangelization and hope.

In communion of friendship and prayer, I bless you all in Christ and His most holy mother Mary.

(signed) Eduardo Card. Pironio
President
Pontifical Council for the Laity

Vatican City, 31st July 1990
Feast of Saint Ignatius of Loyola

* * *

E. The journey of the last four years: Brendan, in his position of President, then reported back to the Assembly on the efforts made during the last four years. His report, as was logical, followed closely the recommendations from the Loyola '86 Assembly. We must not forget that the ExCo is responsible to the General Assembly regarding the implementation of the decisions and orientations defined by the latter.

In a reflective but not too heavy style, Brendan read and commented on extracts from the report that the delegates received later in its full version. The following is the text of the "Activity Report".

LIFE OF THE WORLD CHRISTIAN LIFE COMMUNITY

(Report on the period 1986-1990)

Four years have passed since LOYOLA'86 and we are gathered again at Guadalajara to open ourselves as a community to God's loving desires for us. Since 1959, the World Assemblies have regularly marked the growth of the World Community and made it possible for our communion to become visible and tangible. This fact of regular meetings in itself is to be counted as an important achievement which has become more certain throughout many years. It is good to give thanks to God for it.

Each Assembly is also a time for reflecting together on what we have lived and to comment on what we have done. That is the purpose of the report that I am now delivering: it is a recapitulation of our lived experience, a report on what we have endeavoured to do during these years. At the same time, it is an account from the World Executive Council on its response to the mandate received from the General Assembly at Loyola'86.

The report is organized in the following two chapters:

- 1.- Growth and development of the World Community.
- 2.- The implementation of the recommendations of Loyola'86.

1. Growth and development of the World Community

We can affirm without any doubt that in the last four years the World Community has continued its growth, both in quality and in numbers:

1.1. Growth in numbers and extension: An important increase comes from the fact that three new National Communities (Brasil, El Salvador, Slovenia) have officially become members of the World Community, although they are to be confirmed by this Assembly. At this Assembly as well, we are welcoming, observers from Paraguay, Nicaragua, Puerto Rico, Cuba, German Democratic Republic, Hungary, Kenya, Syria, Korea and from the Vietnamese movement called

"Companions of Jesus". This is another evident sign of the growing desire and interest, in all the continents, to live out the CLC way of life. Some of the communities which I have just mentioned have journeyed a great deal, and hopefully will be able to become full members of the World Community in the near future.

Apart from these new communities, there are some "old" communities that have given prove of their capacity to attract new members and are manifestly growing in numbers. Most new members are attracted on an individual basis, but there are some existing groups of christians who are attracted to join a National Community after a process of discernment. Just to mention an example, in the last two years the French Community has grown from 1750 to 2350 members, organized in 243 groups. Similar tendencies can be observed in countries like Spain, Italy, Brazil and others. The number of members in a few communities remains unchanged. Practically all national communities, each within their own rhythms and possibilities, have grown in numbers. Everywhere there is the awareness that growth in quantity calls for a growing capacity to welcome and accompany the newcomers. From among the national communities officially established as such, we can speak of diminishment and practical extinction in the case of Venezuela and the Dominican Republic. All necessary help has been offered and will continue to be offered to these two communities from the World Secretariat.

1.2. Some important developments: Everywhere there is an awareness that the Christian Life Community is a community of lay people in the Church which is particularly linked to the Society of Jesus by historical, spiritual and apostolic bonds. Both in the Society of Jesus and in the Christian Life Community there is a positive movement oriented towards creating and developing the necessary attitudes and structures for expressing this reality. In those places where an Executive Council didn't exist because everything was "a work of the Society", there is now an Executive Council at work. In those places where the members didn't contribute a cent to the CLC (as this was a service offered to them by the Society of Jesus) there are now significant steps towards a financial

autonomy of the CLC. This is not a recent change of the last few years, but it is worthwhile to mention it here as it is being consolidated more and more. This movement, positive in itself, has not been free from difficulties, sometimes from the CLC side, at other times from the Society's side due either to exaggerations or defects. We are learning to actively collaborate, and we must continue to learn, avoiding useless discussions and bearing our difficulties with courage, patience and some sense of humour.

Another challenge that we had to face, and which was very demanding, was that of replacing personnel while keeping the same spirit alive both at the World Secretariat and in many national communities where the Ecclesiastical Assistants and the lay leaders had not been changed for many years. After the renewal in 1967 it was important to count on people who had taken part in that process and therefore were in a position to further it during the years that followed. That was the demanding, generous and excellent work carried out for years by people like Father Louis Paulussen s.j., who died last October without ever ceasing to love and support CLC; or like José Gsell, who left the Secretariat after 15 years and is at present contributing, with all her rich experiences, in France and other European countries; or like Father Nick Rieman s.j., who continued to help the World Community through the ad-hoc commission for the revision of the General Principles. We can be sure that in each country there are many other similar names. This is a challenge which we are still facing and which has a number of important implications. At the level of the World Secretariat, the whole staff was changed soon after the Loyola Assembly. We will have to face again the same problem of replacement every 6 years for the Executive Secretary and every 4 or 8 for the Vice-Assistant. We have an enormous need to count on people in different parts of the world who have a good knowledge of CLC, a great love for it, a vision for its future rooted in its tradition and a capacity for animation and management. These members could assume various roles and responsibilities at different levels, ensuring that changes of personnel will not provoke a significant lack of continuity in the life of the Community. We need both jesuits and lay people with these characteristics.

Maybe today the most significant development is the growing understanding, acceptance and consolidation of our choice to become one World Community. 11 years after Rome '79 and its "white book" which summarized the reasons against and in favour of the World Community, 8 years after Providence'82 and the supplement "Origins and meaning of PROVIDENCE '82", we still find many members and national communities who are only now interiorizing the fact and understanding its implications. This can be considered as normal, because -as Fr Paulussen s.j. loved to put it- "God works like that". Many efforts, therefore, have been made to keep repeating the concepts, to transmit the grace of Rome and Providence, to help people understand and accept that grace... But over all, a number of efforts have been made to promote the necessary changes for bringing this grace into our actual life.

Another visible development throughout the World Community is the tendency to live out that wise affirmation in the contemplation to attain divine love: "love is to be expressed more in deeds than in words" (Sp.Ex. 230). This movement has called forth a great deal of reflection and action in many national communities, and has also inspired the choice of our theme for this Assembly: CLC at the Service of the Kingdom - I have chosen you to go and to bear fruit. We have accepted to take up, always more seriously, the call that Jesus Christ addresses us to work with Him. We are making efforts to overcome any temptation to a paralyzing introspection, and are willing to undertake concrete services, small though they may be.

We have just highlighted 4 changes or present tendencies in the World Community. Many other developments could be mentioned, but we know that the qualitative growth of the World Community will become more evident in the reflection that will follow this first chapter.

2.- The implementation of the recommendations of Loyola'86

Before dealing directly with the recommendations made by the Loyola Assembly, I invite you to reflect over some

general remarks which will give us a frame of reference for recalling these recommendations. Since the beginning, and more explicitly since the approval of the General Principles, there has been a basic agreement in our community with regard to the programme that we want to realize: a solid formation for an integration of faith and life, a very alive sense of the Church, an apostolic life rooted in a deep and continuous spiritual growth, a close relationship with Mary, a capacity for experiencing a community of life-action-faith, a spirituality that flows from the Spiritual Exercises of Saint Ignatius. These 6 areas are indeed a programme in which we must recognize the charism given to us by God. Throughout the years, our greatest achievement has been the slow process of bringing this programme into practice. The World Assemblies have always been privileged occasions for our growth, as their recommendations and orientations are supposed to reach all the national and local communities.

In the years '79 and '82, our Community was guided to recognize clearly that we were sharing a way of life with a world-wide appeal, and that we needed to formulate better our identity starting from that basic recognition. We have always tried to live out our vocation communally. This desire is explicitly expressed in the name we chose after the renewal: Christian Life Communities. The communal dimension, however, transcends the necessary and indispensable experience at the concrete and local level, and expresses itself better in One World Community rather than in a federation of local and autonomous communities. Thus, the grace of the '79 and '82 assemblies was that of recognizing ourselves as "One World Community for the Service of one world".

In 1986, two other points of our programme were proposed as a focus for all CLC communities throughout the world: "Mary, Model of our Mission". On the one hand we were searching for a more intense living of the Marian dimension of our spirituality, inserting it in our process of growing awareness of being a community for service. On the other hand, we wanted to outline a good spirituality for our apostolic commitment. The main fruit was described with these words by the Assembly itself:

"We have received a confirmation of our identity which is rooted in the Spiritual Exercises of St Ignatius. They send us to walk with Christ poor and humble. They invite us to follow Him in His mission as Mary did - in freedom, poverty and solidarity. They invite us to do so with a listening heart and a determination to work for justice and the defence of life. We have seen how this way leads us to a profound conversion which expresses itself in a simple lifestyle and an option in favour of the poor. The theme of our Assembly was mission. We were not able to understand it or come close to it without returning to our source (the Spiritual Exercises). We discovered there that we are sent on mission by the Lord and His Church. We have also recognized that we are not able to be faithful to our mission without situating it in the context of our community, feeling that it is the entire community which is sent, united in mind and heart."

The above paragraph is an articulation of all the elements of the basic programme of the CLC: in it there is the following of Christ, the Spiritual Exercises; there is Mary, the Church, the community, the apostolic life, the formation. Loyola '86 was an assembly without big decisions or voting before it. The General Principles had been already approved in 1968, and so Loyola'86 only approved a Working Document as a basis for further reflection at all levels on the changes which would be necessary after 20 years. The decision to become one World Community rather than remain a federation of communities had been taken already, and we only confirmed it at Loyola. Because of all this, many of us think that Loyola'86 was a sort of synthesis. But we know it was also an Assembly which launched us into a new stage. In the synthetic paragraph above, there is already the seed of what we now want to deepen at Guadalajara: the Community is for mission. We are missioned not only as individuals, but also as a community, and we must pass through an impoverishment with Christ poor and humble, with Mary, with the poor of the world.

Many other things could be said here on our recent history and on the abundance of graces received. But let us now look at the seven main recommendations made by the Loyola'86 World Assembly.

1. Formation of group guides and guides for the Spiritual Exercises, especially lay guides:

In response to this recommendation, the World ExCo created an international Working Group whose more visible fruit is the Supplement to PROGRESSIO n.33: "Formation of group guides - methodological orientations". This supplement is the result of a deep and extended exchange of letters. After several drafts, the supplement was published in continuity with the "Survey" and its complementary booklet known as "Clarifying different roles". The text is intended to be an orientation towards and an encouragement of local efforts, and not a closed and unique model. The echoes that we have received indicate that the supplement has been very welcome in the various national communities, many of which have initiated or will initiate formation programmes on the basis of the suggestions contained in the supplement. Translations into several languages have been made or are in process, and we can say that the material is bearing good fruits.

Members of this team have visited some countries and have worked in the area of formation of guides with the national leaders or potential guides. A special mention can be made to the visit by Eddie Mercieca sj, sponsored by the World ExCo at the request of the interested communities, to five countries in Central America. We could also mentioned the visits by Fr Tim Quinlan to some African English-speaking countries and to some Asian communities. Also José Gsell gave a course for potential guides from 13 french-speaking African countries. As this Working Group was coordinated by the World Secretariat, the main contributions that were being discussed within it were presented during the visits, meetings and contacts made by the World office. For example, the main lines that the group had been preparing, were presented and enriched at the meeting of European Ecclesiastical Assistants and at the Latin-american meeting of CLC leaders.

The various national communities, on their side, have also taken seriously this recommendation of Loyola. As an example, we can mention the course for lay guides organized in Brazil (see PROGRESSIO n.5/89). Another example is the "Seminar for the formation of Spiritual guides", carried out in France over a period of 15 months. In Spain, in India (see Progressio n.2/89) and in many other countries there have been very valuable experiences in this area.

At the international level, we did not promote a programme for the formation of guides for the Spiritual Exercises. We know however that there are a growing number of CLC members who are accompanying others through the Spiritual Exercises. They have received formation in the many centers which are providing it and, above all, from the experience of working closely with those who are skilled in this work. With regard to publications in this area, we published supplement n.28-29 to PROGRESSIO, in November 1987, on the theme of the Spiritual Exercises in daily life. We also reprinted in one volume, in a joint edition with Gujarat (India), the very valuable contributions by Frs Lefrank and Giuliani on the Exercises.

2. Organization, coordination and communication at the regional level:

The desire of sharing and collaborating with others grows everywhere. It is not easy, however, to find out the more appropriate means for this purpose. There are some visible results connected with this recommendation:

- a) Meetings: The Executive Council, through the World Secretariat, sponsored a meeting of latinamerican national leaders (normally the President and the Assistant). This was held in March 1989, over six days. Such a meeting was a long-standing desire of this region which had never become a reality mainly due to lack of funds. By actually having it, we again confirmed the importance and the necessity of this sort of meeting, and the wisdom of the Loyola'86 recommendation regarding it. Therefore, the ExCo continues to sponsor

meetings of this nature in other regions of the world. The next one, for Europe, is scheduled for Easter 1991 and is being prepared carefully. These meetings, apart from the benefit they bring to the CLC in the region, help to deal in a positive way with the normal tension between the "world" and the "regional" dimensions. They also help the ExCo to establish a direct and tangible contact with the national leaders and CLC members. The Jesuit Secretariat organized, in September 1988, a meeting for European Ecclesiastical Assistants. Here again, during this Assembly, there will be a chance for the regions to meet.

- b) Trips: The African and Asian trips of Fr Tim Quinlan deserve special mention. Regional meetings are more difficult, but not impossible, in these areas of the world. To some extent, the trips fulfill the need for transmitting information and formation, for establishing direct contacts and for bringing closer the regional and the world dimensions through a dialogue which is constructive for both parties.
- c) The exchange: The habit of inviting CLC members from other countries to national conventions or formation courses is being more and more accepted and practiced. The course of Ignatian Spirituality in Chile has been for many years an opportunity open to all the countries of the region. It is normal, for example, that the President of the Mexican CLC is invited to the U.S.A. national convention. Another less obvious example: a young member from the CLC of Málaga, Spain, is living in Paraguay for a year, gaining and sharing experiences. This type of exchange should be encouraged even more in the future.
- d) Communication: In spite of the values we have just shown, we must accept our lack of expertise in the area of communication. Sometimes letters are not read, or are not answered. We find difficulties, not necessarily financial, in using the telephone. We don't take as much advantage as we could from means such as PROGRESSIO, PROJECTS, circular letters, etc. We have grown a good

deal, but we must foster more and more in ourselves the desire of being in touch with one another. Real communication begins when each one of us has a real desire of communicating with his/her fellow members of the one Christian Life Community. A big effort to encourage communication was made with the experimental edition of the "CLC Directory", but the effort required to keep it updated is so great that a second edition has not yet been prepared.

- e) Other initiatives: The regions themselves have persevered in some healthy interactions, some of them over many years, by their own initiative. This is the case of Europe with the "Euro-Team", the newsletter "Euro-Link" and the annual meeting of national representatives. This latter is only possible because of the characteristics of the region. It is also the case of "Asian Link", a humble but very valuable newsletter which passes through long periods of silence - but they never last for ever! The latinamerican CLC, for the first time, have created a newsletter, a "center of service" to the region and a regional Working Group on the General Principles.

Linked to all that we have said on this point, there is the traditional and important theme of "twinning" between communities, stressed by recommendation n.5 of Loyola. To continue the same line of reflection, we will speak immediately of that recommendation, although it is the fifth on the list.

5. Twinning:

Loyola'86 stated that twinning was "a privileged means for developing communication and solidarity". We all believe that, but we know that we must find the right modalities and concrete means for this ideal to become a reality. Consequently, the ExCo created a Working Group in this area, and its final document was sent not long ago to all the national communities. That document not only reflects on the traditional relationship between two communities known as "twinning", but extends the reflection

more globally to the challenge of communication and solidarity for building up the World Community that we have chosen to be. Encouraged by the ExCo to go further than the concrete issue of twinning, the Working Group has offered a wider reflection which could become a frame of reference so that twinning and other initiatives of collaboration may find their full meaning.

From the experiences we know so far, we think that we must stress two conclusions:

- a) The quality of the link established by the twinning of two communities depends on the creativity, the intention and the willingness to communicate that both communities bring.
- b) Twinning becomes something negative when it creates a relationship of dependence, at any level, of one of the partners on the other.

3. Permanent reflection:

The need for an on-going reflection on our experiences and their relationship with the sources of our spirituality has been taken into account in all the Working Groups and commissions. However, to address the need more explicitly, the ExCo created an "International Reflection Team", whose visible outcome is contained in Supplement n.34 to PROGRESSIO: "CLC at the Service of the Kingdom". This supplement has been used as a preparatory material for this Assembly. The Ad-Hoc Commission for the Revision of the GPs, for its part, undertook a considerable work of reflection, organizing and making more evident the main areas for an on-going reflection. There are many areas in which we need, with some urgency, a systematic reflection. We began with the theme of the Mission of CLC, and the fruits (Supplement n.34) have by and large been very welcome. We will have to continue in other areas, giving a priority to those which emerge as more urgent at this Assembly. Maybe we will have to form more than one reflection team, so that several teams may ensure a deep reflection on the various topics. After some time, these several teams could come together for a working session, so as to move towards the necessary integration of the several topics.

4. Social Analysis:

The Loyola'86 Assembly was concerned with ensuring a "correspondence between the reality in which we live and the responses which we give". Along this line, the practice of social analysis was strongly recommended. The ExCo created a Working Group which, using the contributions coming from the social sciences, was able to identify the type of responses that we are giving to the various realities where we live. This Working Group has issued a final report, recently published in Supplement n.35 to PROGRESSIO: "CLC Mission and Social Reality - Data and Reflection on our apostolic activity". The value of this supplement is that it shows facts, which come from the actual experiences of many national communities, and it organizes these facts using some simple categories of analysis.

Apart from this final report of the Working Group, PROGRESSIO has published 2 articles to help and encourage CLC groups and communities to practice social analysis, to understand its value and to recognize some of our limitations which usually impede a growing sensitivity towards social issues. See those articles in Progressio n.3/88 and n.3/89.

The importance of this aspect has also been highlighted in supplement 35 on the methodological orientations for the formation of group guides.

6. Development of social awareness and the denunciation of injustice:

Supplement n.35 to Progressio (see above) includes some evidence as to how the CLC in many parts of the World is struggling to work for the promotion of justice. In recent years, the concern for a more just world and for our apostolic involvement towards it has been present in every regional meeting or formation course. The habit of expressing solidarity is growing within the World Community in several ways. In several national communities, for example, the CLC takes a public stance on one

issue or specific injustice, through press releases, public manifestations or other means. In a very modest way, but with perseverance, we continue to be present in international forums and organizations on issues like Human Rights, child health, drugs, etc. The editorial policy of PROGRESSIO has tried to keep alive in its readers an awareness of major contemporary social issues. For example: active non-violence (2/88), social doctrine of the Church (4/88), universities (4/88), forced displacement (5/88), childhood (1/89), sick (2/89), politics (3/89), social action (4/89), human rights (6/89), evangelization of cultures (1/90), consumerism (3/90). With joy, we realize that within the World Community there is a large consensus that social awareness and social action are not just accessories, but very essential to our charism. Where CLC is attracting only middle-class members, we are searching for ways of coming closer to the workers and marginalized. We experience sadness when we are not able to attract them to our community. Let us pray that we never stop feeling sad for this reason!

At the beginning of this report, we spoke of the growing awareness that "love must be expressed more in deeds than in words" (EE.EE. 230). In that line, PROGRESSIO has published, in a section called "CLC Mission and Social Reality", a number of examples of concrete service that the CLC undertakes in several countries. This has been possible thanks to the Working Group in this area, which gathered the material.

7. Other points:

In the ecclesial scene, the Synod on the vocation and mission of the laity didn't escape the attention of the Loyola Assembly, which asked us to give particular attention to it. In that line, a double special issue of PROGRESSIO was published in October 1987, with contributions on various connected topics. The World Community took part in the official World Consultation organized by the Pontifical Council for the Laity before the Synod. After the Synod, we continued to be present in the ecclesial reflections and publications on this matter. Recently, our

International Secretariat has also taken part in consultations regarding the next Synod on the Formation of Priests. Apart from this, there has been an on-going and significant contribution made by many CLC members in their own particular churches. We would like to mention here with much satisfaction the recent appointment of Josefina Errázuriz to the Pontifical Council For the Laity. She is the first CLC member to be appointed to this Council. Though she is not representing the CLC as such, we are happy to know that she will express the CLC way of life within her new responsibilities.

Loyola'86 also asked us not to neglect our youth. We can say that there is in the World Community a growing number of young members who, in general, participate without difficulty in CLC through the programmes and structures set up by their national communities to attract and accompany them. The youth CLC has been represented at the "International Youth Forum", first at Buenos Aires and then at Santiago de Compostela. Reports on these Forums have been published in PROGRESSIO. Many people who were at one time the "young members" of CLC are today's adults taking part in the leadership of their communities. The young coopted member of the World ExCo contributed actively to all the deliberations, with generosity and with an open mind. In many national communities, young members are reaching the stage where they are getting married, founding a family and changing their jobs and their residences (see for example, Malta: "The challenge of becoming adults in CLC", in Progressio n.6/88). This creates a new situation that in general is being considered in the programmes and structures of the various national communities. Perseverance of many young members in their adulthood will depend on the success of such programmes and structures.

8. The Ad-Hoc Commission for the General Principles:

In addition to these seven recommendations, Loyola'86 formulated an explicit mandate regarding the process of revision of our General Principles, which has been in progress since 1979. After approving as a Working Document the text that the commission had presented, Loyola'86

asked for an ad-hoc commission to keep working, in continuity with the previous one, so as to be able to present a definite text for approval at the next Assembly (this one). Accordingly, an ad-hoc commission was again constituted and, after much work carried out mainly through correspondence between its members, a representative group of this commission met in Rome (August 1989) to work on the final draft that they would deliver to the ExCo. Once they delivered that draft, their work was finished and, from that moment, the ExCo coordinated the process of revision of the G.Ps. In fact, the text presented by the Ad-Hoc Commission was enriched by some contributions from the ExCo, and began to circulate under the heading of "Proposed Revised Text" to all national communities. A number of comments were then received from many communities, and they were organized into what is known as the "Alternative Text". After all this, the ExCo, accomplishing the mandate received from the Loyola Assembly, is presenting a text (with alternatives) for the approval of this Assembly. This account is brief. Other reflections on this important matter will be necessary during this Assembly. A place has been made for them in the schedule.

* * *

This was the text submitted to the delegates, from which Brendan had selected various parts for his oral presentation. At the end, he referred to other aspects in a more spontaneous way. From the tape, we transcribe now some of his points:

I have just two more areas which I would like to mention and which do not form part of the report that you have received. The first area is the Executive Council. As a result of my work with them, I can say that as individuals they have done tremendous work in the last four years. I have, as José would say, developed the healthy habit of visiting the secretariat in Rome periodically (...). Also I have always taken the opportunity to meet with Fr Kolvenbach when I have been in Rome, and at all times he has welcomed me and invited me to meet with him during my visits. Most of the

members of the ExCo have been involved, in one way or in other, in all of the work that I have now briefly presented to you. And what has become clear is that it is essential, in my view, from the changes which we have been bringing about as a World Community, that the ExCo has to play a role in the animation and leadership of the World Community... But not only the World ExCo, the same situation must apply to every national ExCo and to every regional ExCo. At whatever level CLC is developing it must be animated, led, and encouraged by an ExCo".

Lastly I just would like to say a few words about the World Secretariat. Without the work of the secretariat, this assembly, in the form in which it has been presented to you, could not have taken place... And I don't mean that superficially. I mean that with a great depth, because the work that has been put into it and the suffering that has been made, not directly by those involved, but by the people who depended on those involved... a lot has been sacrificed, a tremendous amount of work has been done, very efficiently. And I must, on your behalf, thank the world secretariat for every effort that it has made. It is a very small secretariat. We have José, and we have Tim working with the Jesuit Secretariat, and the two have worked like twin brothers... (applause). In addition there has been Claudine, from France, who has offered us two years of service... and she is now in the third year of service; and we have also Angelica. These are people you don't see, and these are the people you will never see possibly. But their work is what you have in your hands at this moment. And as I said, we have gone from pen and ink to a computerized whiz-kid... and all our computers now have christian names!

Finally, the person here who will definitely not be a member of the ExCo in 4 years time is Tim. Tim leaves us at the end of the year to take up a

new appointment. And as I have said earlier, Tim's replacement - Fr Julian, has already arrived... not to take up his appointment yet, but he has arrived. What can I say about Tim? I am taking this opportunity deliberately while you are here because it is probably one of the last opportunities we will have to express our gratitude for the generosity and the willingness that Tim has given to us... from a humility to learn, from a willingness to travel and from being able to put up with the times when it was difficult to motivate oneself, as it happens in any form of work. He has been extremely generous and wholehearted in his support to the World Community, both at the theoretical and practical level. And his simplicity in offering his gifts, his humility in working out small details and routines (which I personally detest), are aspects of his service for which all I can do is say thanks, on your behalf. (Applause).

Next we are looking for a replacement for José. And we have already alerted you to this need, and that will require a very positive response from you. Like José Gsell, we feel José is irreplaceable... but we have to be proved wrong... for the sake of the World Community. Thank you.

(Applause).

F. The financial aspect: Tony Martyris, our World Treasurer, also addressed the Assembly to give a summary of the accounts for the last four years. The delegates received several sheets full of figures indicating the income and expenses and the variations from one year to the next. Some delegates were able to understand financial problems better than others, and were able to follow without difficulty the columns of figures. All the delegates, however, were interested on Tony's reflection which went beyond cold numbers.

FINANCIAL REPORT

Dear friends in the Lord,

You have with you the Accounts for the period since LOYOLA '86 (Annexe). Thanks to your sacrifices, your generosity, love and support, each year ended with a small surplus, not however without a struggle to keep our "heads above water".

Considerable efforts by the Secretariat to economise were neutralised by inflationary factors and the challenges posed by the LOYOLA ASSEMBLY. This led to a hike in expenditure. Since our target as a World Community is to meet 60% of the Secretariat expenditure by FEES, we had to make progressive adjustments in your fees. The rest of the expenditure was covered by donations, substantial contributions coming from three Community members to whom we are particularly grateful, but we are also thankful for the smaller amounts that keep trickling in from member communities, individual CLC members, assistants and others.

I suggest, that the above policy continue for the next four years namely that 60% of the Secretariat expenditure be recovered as Fees from the member communities. Towards this end, the National Communities have been divided into 5 groups. The intention is to continue to find the fees within the parameters of each group.

A few member communities may presently be paying lower fees than the specified scale, but this is due to special circumstances. They will try as quickly as possible to return to the specified scales. We must remember that any shortfall from one community has to be made up by other communities. We have to thank God that there are 9 communities that consistently pay us more than their dues. Their gesture of solidarity is gratefully acknowledged.

We once again request you to please try and pay your annual dues within the year itself. It certainly helps to better plan our expenditure. Remember to include "Fees to the World CLC" in your National budgets. And do clear all

arrears immediately... and before the elections! There are instances where communities unable to meet their entire dues (after a sincere effort) have approached other member communities, who have responded magnificently - another sign of World Community. Every year I have send you the ACCOUNTS and explained salient features. A few important features bear repetition (Ignatian repetition!).

1. The fees were set in Italian lire (instead of U.S. dollars) since 1987 to pre-empt the vagaries of exchange fluctuations.
2. Additional mechanisation in the Secretariat for greater efficiency: two personal computers, electronic printers, taperecord, a photocopying machine. Jose Reyes put the Accounts on the PC with a Data-Base III programme.
3. The tireless efforts of the Secretariat team faithfully brought out PROGRESSIO, and Supplements, PROJECTS, other CLC literature and a CLC Directory. After 3 years we were constrained to marginally increase the rates of PROGRESSIO. We trust that you will not only renew your subscriptions but help get more subscriptions.
4. Two community members systematically organised donations to the Growth Fund by collecting pledges from past delegates to World CLC Assemblies and sent in amounts on a regular bases. I would sincerely request my fellow treasurers in CLC, that their example be emulated and contact established with the World Treasurer.

My four years as Treasurer have had moments of tension, of suspense, even of frustration coupled as they were with several personal trials, but deep within, there was always PEACE, encouraged by the loving presence of my fellow Ex-Co members and in the sure knowledge that as members of one World Community you were always with me.

Thank you and may our dear Lord and our mother of Guadalupe bless us all.

Tony Martyris

A long and interesting dialogue followed these two reports. Comments and questions on one or other aspect were helpful for the completion and clarification of the reports from the perspective of the lived experience of the delegates. For more than one hour we reflected as an Assembly on the main points emerging from the reports that had been presented. In that way we began, right from the start, to identify the areas which should occupy us in the future and on which the Assembly could make some recommendations.

* * *

But the last four years that we were able to review in all their richness were to be looked at in the context of our secular history. Josefina Errázuriz, our World Vice-president, helped us to remember that history and to recognize once again the grace of God in it. As in a series of slides, Josefina brought to our memory and to our hearts many images and historical moments: those first groups at the time Ignatius was still in life; stories from the first period of our history; the suppression and restoration of the Society and its implications for the existing Marian Congregations; the Apostolic Constitution "Bis Saeculari"; the foundation of the World Federation; the approval of the General Principles; the apostolic options taken at Augsburg, Manila and Rome, the choice to become a World Community for service.

In continuity with our graced history, discerning and giving thanks for our present moment, we were opening ourselves to the future with an always greater desire of service to the Kingdom.

* * *

G. The exchange in the "World Groups": The first block of our programme, the purpose of which was to help us get in touch with our lived experience so as to build from it, continued through the so called "World Groups"

The objective was to share our local realities and to get to know each other better. There were 3 "World Groups", each of them with no more than one delegate from each national community. In this way the experience really provided a world vision. After taking part in these groups, the three delegates from each community met as a national delegation. They had a great deal of information and many insights to share, so as to arrive at a world picture and at their own synthesis of our reality.

Each community presented its reality in one of these groups. As a help, the following 4 questions had been proposed:

- What have been some of the significant consolations as a National Community which we have experienced since Loyola '86 through our struggles, successes, and failures in building our National Community for mission?
- What desires of our N.C. do we find confirmed in the PRT-AT? (PRT-AT are the proposed texts of the General Principles)
- To what new possibilities of growth does PRT-AT call us?
- Where (in PRT-AT) do we recognize neither a lived experience, nor a desire, nor a challenge?

The experience in these World Groups was positive, though limited by the problem of translation and for the size of each group (more or less 50 people per group).

In fact, some delegations referred only to the first question in their presentation. Others chose to start their presentation with the fourth question. Some delegations managed to say something on each of the four questions. Some others just managed to say something on one of them. These differences depended on various elements such as the style of the person making the presentation, the speed of the translation, the fact of having prepared the intervention or not, the desire to stress one or other point more than others.

However, the result was that we could get a feeling of the state of the CLC throughout the world, and each community had a first opportunity of addressing itself to all the others.

H. The Visitors' Day: The third day, 31st of August, visitors from all around Mexico and a few from other countries joined us at Puente Grande. About 250 visitors in toto.

This day included 4 highlights, and there was a great spirit throughout it all. The highlights were:

1. The Eucharist, presided by Fr Peter-Hans Kolvenbach, who had joined us in his position as World Ecclesiastical Assistant. A magnificent entry procession, with people wearing typical dresses from the many regions of the World, opened the celebration. During the offertory, several objects typical of the various countries were brought to the altar together with the bread and wine. In that way, we symbolized the offering of the life of the many national and local CLC communities. The Gospel of the days (Mt 25,1-13: the wise virgins) and the homily on it given by Fr Kolvenbach (see below) helped us to focus once again on our desire to be at the service of the Kingdom.

2. The Interest Groups: in many corners of the big house some delegates offered an exposition and dialogue on one or other interesting topic: the situation of one country, a particular experience of one or other national community, etc. Delegates and visitors could freely participate in these groups according to their interest and possibilities.

3. Lunch time: In a warm and joyful atmosphere, taking advantage of the very good weather that day, several small groups of people shared very spontaneously a lunch of sandwiches and soft drinks.

4. The Feast: A big stage had been prepared in the beautiful gardens of the house. Walls and corridors

were covered with plenty of colourful decorations and suspended balloons filled with sweets. What we had not imagined was the outstanding quality of the performance that was to take place. Some characteristic and lively Mexican music encouraged many delegates and visitors to dance on the grass. At a certain moment, this was interrupted by the trumpets of the "Mariachi" band announcing a new phase of our fiesta. In fact, a typical ballet group in colourful costumes gave an extraordinary performance to complete the brilliant presentation of Mexican folklore. The delegates coming from far away were very impressed by this spectacle. All in all, the fiesta sponsored by the municipal government of Guadalajara, lasted for about three hours.

* * *

HOMILY GIVEN BY FR PETER-HANS KOLVENBACH
(31st August, 1990, Puente Grande, Jalisco, Mexico)

(Mt 25, 1-13)

Beloved sisters and brothers in Jesus Christ:

The disciples in the time of Christ were concerned with the question about the coming of the Kingdom of God. In a different framework and with another language we all continue to be deeply interested in the Kingdom today. The parable of the virgins, five of them foolish and five wise, answers some of these questions which will always be meaningful.

Matthew arranges his story in three parts which proceed to a dramatic crescendo; the preparation and the waiting, the meeting of the bridegroom late at night and the beginning of the wedding feast. The narrative revolves around the bridegroom - Jesus, who at the end of time will come as the Lord to establish his Father's definitive kingdom, symbolized by the wedding feast. The ten virgins who await the bridegroom with trimmed lamps in their hands

represent the disciples of Jesus. The exclusion of the foolish ones is a serious admonition not to miss this encounter which allows no delays or negligence. The narrative points out a dual message: the late coming of the bridegroom and the vigilant love to run and meet him.

What else could we know about these wise virgins, these prudent maidens, as they are called in other translations? In the Gospel, prudent is the one who does and teaches others to obey God's law (Mt 5,19). "He who listens to Jesus word and puts it into practice" (Mt 7,24). The symbols of the lamps and the oil transmit Jesus' deepest passion: to accomplish his Father's will... "May your will be done".

It would be a grave mistake to understand this parable in a personal manner as if it were only a matter of individual salvation. The disciples are not only supposed to carry their lamps but to be "light" themselves. "You are the light of the world. Let your light so shine before men that they may see your good works and glorify your Father in heaven" (Mt 5,14-16). Christ's call to be a light must be understood in the context of discipleship: to draw all those who live in darkness to Him who is the light. Like the other parables of the Kingdom, this one also carries the missionary wind of Pentecost. To come to the meeting of Christ with a trimmed lamp means to shower upon all, the attitudes of Christ, his teaching, his healing and all his good works. It also means to bring to different peoples, cultures and social levels the good news of the Kingdom. It means to hope against all human calculation that God is capable of defeating the power of secularism and contemporary atheism; it means courageously to abandon oneself into his hands. The reply from the wise virgins: "No, lest there should not be enough oil for us and for you" which would seem selfish and inhumane to some -wants to emphasize that our personal contribution to the extension of the Kingdom of God is irreplaceable. Our faithfulness in love must be a persevering practice which cannot be substituted by last minute efforts.

Before such an enormous and demanding task we may be easily discouraged. One of the ways to disguise our discouragement is to deny the usefulness of our cooperation with the Kingdom. The parable contains an element of healthy realism which -like the dream of the apostles in the garden of Gethsemane and Peter's denial- can be of help to us. In effect, it tells us that since the bridegroom was late in coming "all of them fell asleep". It is comforting to hear this: even the wise and prudent disciples fall asleep! And they do this because the bridegroom is late in coming!

Isn't this very much applicable today? Isn't it true that God's delays shake our faith and our apostolic courage? The parable makes us feel that there is a close link between our sleeping and our pilgrim condition and the fact that Jesus has not come or has not yet fulfilled our spiritual, community and apostolic efforts. And then, we fall asleep. But the parable gives us back the courage when it assures us that Jesus finally always comes through and that his coming awakes us and gives us the strength to encounter him with our lamps trimmed with the good deeds that glorify our Father in heaven.

You, as members of CLC will recognize in this apostolic reading of today's gospel the final purpose of your existence. Be alert always to recognize the thousand ways by which the Lord, through you, wishes to come to the people of today and for which He needs your help: this means we have to foresee carrying the oil that lights the lamps.

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BLOCK 2: Developing the theme of the Assembly
(Days 4, 5, 6, 7)

A. A typical day: The scheme for the second part was very simple. Each morning, after prayer in language groups, there was an opening talk on some particular aspect of our service to the Kingdom. This was followed by reflexion and personal prayer, with the text of the talk available. Then, as a continuation of our prayer, there followed some sharing in small "Listening Groups", of aspects which anyone wished to emphasize, comment upon or relate to their own experience, using the opening talk as a basis and also the preparatory work which had been done in connection with the supplement of PROGRESSIO n.34.

The evening was as follows: in "Communal Reading Groups" selected parts and proposed texts of the General Principles were read and commented. The readings were related to the theme of the talk and of the day. Then there was a reunion of each national delegation so as to have a sharing of the experience of each delegate and to arrive at a synthesis. There was also an opportunity there to prepare a possible intervention at the plenary session which followed. In fact they expressed there the "consolations" and "desolations" which they had experienced during the day. The day ended with Eucharist and supper.

The three talks which were presented during this part are published in the previous number of PROGRESSIO (n.4/1990):

- THE JOURNEY OF SAINT IGNATIUS AND THE CHARISM OF CLC
(Father Peter-Hans Kolvenbach, s.j., World Ecclesiastical Assistant of the Christian Life Community)

IN THE SERVICE OF THE KINGDOM: THE PERSONAL DIMENSION
(Maria da Assunção Carvalho, President of the Christian Life Community of Portugal)

- IN THE SERVICE OF THE KINGDOM: THE COMMUNAL DIMENSION
(Josefina Errázuriz, World Vice-President of the Christian Life Community)

B. The "Listening Groups": These groups were an important instrument during the Assembly. The programme had presented them as follows:

These are small groups of about 10 persons who can easily communicate as the barrier of language is minimized. They aim at a deeper interpersonal contact and at the sort of communication which touches each one's own experience and inner reality. They are not appropriate for discussion or for delivering rhetorical pieces, but rather are a help for everybody to express and to listen to feelings, perceptions, insights, etc.

After having heard the talk and after personal prayer, the delegates appreciated these groups as an opportunity to share on the theme of the day from their own experience. Taking advantage of the language skills of many delegates, it was possible to reduce the barrier of languages while keeping in each group a good variety of cultures and countries of origin. Slowly, we were living a process of integrating contents and life, and everybody had the opportunity to know others' experiences and to let these experiences talk to their own.

C. The "Communal Reading Groups": What we wanted here was to use the proposed texts of the General Principles as a basis for a further deepening of the theme of the day. At the same time, these groups were an opportunity for the delegates to voice their reflection on the proposed texts. The programme had given the following definition for these groups:

These are groups of about 20 people from different national communities, speaking in one or two languages (with help of translators "sottovoce"). The way of proceeding for these groups is as follows:

- One member of the group will read slowly one of the suggested numbers of the GPs (related to the theme of the day). The person reading will decide

whether to take the text from PRT or AT and will in one sentence explain why he/she chose it (except when there is a clear indication).

- A pause of 2 or 3 minutes for silent reflection.
- The person who has read will share what has happened within whenever he/she has read or heard the passage; what memories or experiences (feelings) does the text evoke.
- Two other persons comment shortly on the reading.
- A second person reads another passage and the schema is repeated...
- as many times as possible. (If there is still time, choose more readings).

The groups in general worked as foreseen. In spite of some difficulties experienced in some groups, many delegates expressed their intention to use the same modality back at home in their national communities. It is a way of proceeding which allows each person to let others know his/her preferences, feeling or thoughts, and to listen to others' perceptions as well.

D. The evening session - consolations and desolations:

After the day's experience the delegates of each national community met as a delegation to share what they had observed, heard and experienced and to notice the internal movements which all of this was producing in them as individuals and as a national delegation. Then there was a plenary session in which the delegations could freely express to the whole assembly their "consolations" and "desolations". The use of these terms was an effort to invite the delegations to speak of their interior feelings, to express what they recognized as clear signs of the presence of the Lord and what they recognized as distancing or separating. It was a listening session which gave us the opportunity of further identifying our spiritual state as a community. It also gave an opportunity for everybody to recognize and appreciate what was happening in the process. The objective and the style of this session took its inspiration from the Spiritual Exercises, Nos. 6, 17, 316 and 317.

E. Synthesis of this stage: having put into practice for three days the scheme outlined above, we reached the morning of 4 September. We had been invited on the previous evening to a meditative prayer on the Acts of the Apostles, two passages of which had been suggested: Acts 2, 1-13 and Acts 4, 23-35. It was an invitation to contemplate Pentecost and the coming of the Holy Spirit on people of different races from various parts of the world; a meditation on the power of Christ within that Christian community of the Acts. In view of the living experience we had, these texts were particularly apposite; we were in a position to discover their richness in a more experiential manner.

Arising out of their prayer and their experiences of the previous days, the National Communities - after a short reunion - were invited in a plenary session to give a report on the stage they had reached at the end of this section of the programme and (also) to say how far they wished to proceed. There were many interventions, and these revealed, in general, that the spiritual state of the Assembly was one of profound unity, peace, gratitude and mutual confidence towards one another and towards God. There was also a clearer expression of the areas which need further reflexion, of the difficulties of the process and some comments to be noted during the days which were to follow.

After the celebration of the Eucharist we took a well-earned rest for the remainder of the day. Most of us went, (on a tour well organized by the local CLC), to the Guadalajara Centre and to a village of artisans.

* * * *

BLOCK 3:

Making decisions on the General Principles (Days 8 & 9)

A. Preparation towards decision making: The revision of the General Principles was one of the main points which had been put to this Assembly. While the ExCo didn't see it as appropriate to devote the whole Assembly to a discussion of the GPs, it did realize the importance of the decisions that we were called to make in this area. It therefore decided to integrate the contents of the General Principles from the very beginning of the Assembly, but not in a juridical or argumentative way. Rather the proposal was to use the GPs as:

- * a reference for our initial sharing: See for example the questions that were proposed as a guide for our sharing in the World Groups (see pg.36). Those questions were meant to help us to speak of our experiences, our dreams and difficulties. At the same time we were to listen to some of the values and concerns that people had found in the proposed version of the GPs.
- * material for developing the theme of our Assembly: The second block of the programme incorporated three sources for approaching the theme of our Assembly and giving practical help to the national communities: a) The Supplement n.34 of PROGRESSIO, and the "second letter to the delegates" which contained a reading guide for the supplement. b) The talks that would be delivered on three important aspects: Ignatian characteristics for our apostolate, the personal dimension of the apostolate and the communal approach to the apostolate. c) Selected parts of the GPs related to the three above aspects and which would be the main content for the "Communal reading groups".

For the necessary process of coming to decisions on the GPs, the programme left two full days (5th and 6th of Sept.). The previous days however, were to help us

reflect, pray and share on the GPs and to arrive at a "spiritual state" appropriate for entering into decision making.

B. Introduction of this block by the President: Brendan McLoughlin opened this block of the programme by addressing the Assembly with the following words:

We are now moving into a new block. In fact the next two blocks, are the decision-making parts of this Assembly. While the rhythm when one comes to decision-making as distinct from listening and reflecting, may be somewhat quicker, I would ask that the spirit, in which the Assembly has been held so far, be maintained.

Over the next two days there will be time to deal with the whole question of the amendments to the GPs which have been put for consideration by the ExCo and by Australia. This, if you like, in many ways is the end of the beginning. We have come through a long process, dating back to 1979, to arrive now at the stage, with the help of many people and many communities, where this Assembly must now decide whether in fact it wishes to amend the General Principles which were confirmed in 1971. It is a matter for this Assembly and is something that cannot take place anywhere else. Other parts of our programme could have been dealt with, by way of seminars and other types of courses. But this section and the next are reserved totally for this Assembly. So, it is important that we are fully aware of our responsibilities in this matter. And in considering any of the amendments I would ask that all of them be considered in the spirit of the Gospel, and that we not be hung up so much on a question of language. In-built into our General Principles is the facility by which each national community can amend and reword the General Principles for the purposes of more accurately reflecting their reality and their situation. It is

an important point to bear in mind that, should we decide to amend the General Principles, the new version becomes the text from which changes may take place. If we make a decision to revise, that again is not the end, because in our General Principles the facility to make amendments exists for every Assembly, so that in four years time further amendments may be put forward... or on eight years... but the facility is in-built. So no doors are being closed, we are in a very open situation. And it is important that we grasp that.

Over the next couple of days what we will do is to make a choice as to whether we will have a new composite text or not. When I say "composite" I mean that we can have parts of AT, PRT or the Australian amendments as the new text... or we can have all AT, or all PRT... It is very open. That is the first part of what we will do.

Following that, there will be a session in which we will invite comments on people's understandings and observations of the new wording of the composite text, so that while one may approve this text, there will be opportunity for delegates to make comments on it subsequently.

During the third part of this block there will be time for this assembly to make proposals, to express recommendations to the incoming Executive Council, as to commissions, works, concerns... literally anything that it might want the incoming ExCo to take up. That's not to say that the incoming ExCo will be able to take it all up. But insofar as it is possible, my experience tells me that every Executive Council has done its utmost to meet in full the wishes of any Assembly.

And out of that we then move finally into a situation where we have made our decisions with

regard to the General Principles, have expressed our joys and sorrows with what we have done, and expressed our recommendations for the incoming ExCo. We then move to the final block which is: this is what we want done... now let us elect the people we want to do it.

C. Procedure for composing a text: The material available for the composition of the final text was abundant. It had circulated beforehand among the delegates and the national leaders. There were 4 sources available: the text of 1971 (which we referred to as GP1971, to save words), the "Proposed Revised Text" by the ExCo (PRT), the "Alternative Text" (AT) which was based on the written responses that many national communities sent to PRT, and a number of amendments suggested by the Australian National Community (Australian Text). The material had been edited in parallel columns and differences between one or other source had been highlighted. All the material had been divided into 91 sub-sections. Considering the four sources at its disposal, the Assembly had to choose which one to use for each particular sub-section in order to compose a unique final text. A big majority of the delegates had come well prepared, and this fact made all things easier. They knew the material and were able to refer to the various numbers and sub-sections with familiarity.

Obviously, there was a need to vote on each of the 91 sub-sections, and a procedure had been sent ahead of time to all the delegates. The procedure, which included at least 3 ballotings, was explained again to the delegates at the Assembly, and clarifications were made on the very few doubts that were presented.

In voting, the delegates had to express for each sub-section some of the following preferences:

- To approve the sub-section as proposed in the "Proposed Revised Text"
- To approve the sub-section as proposed in the "Alternative Text"
- To refuse both propositions for change. The refusal admitted three different meanings:
 - (a) Not to change, keep GP1971 for that sub-section.
 - (b) To omit that sub-section
 - (c) To bring the Australian proposal into that sub-section.

* * *

Before entering into decision-making and the election, the Assembly unanimously confirmed the decisions previously made by the ExCo to formally establish the national communities of El Salvador, Brasil CLC and Slovenia. Once these three communities were welcomed and once the Assembly accepted the excuses presented by the South African jesuit in order to abstain from voting (see page 7), the number of communities present at Guadalajara with the right to vote was 45, to which the vote of the Executive Council in the person of the President must be added.

D. First balloting and preparation for the second: As we had agreed, the first balloting had a three-fold objective:

- i) To make evident those sub-sections in which one of the texts (PRT or AT) was approved by more than a two thirds majority. We would eliminate those sub-sections in future votings, as in them there was already a large consensus.
- ii) To make evident those sub-sections in which there was an approval of more than two thirds, but with preferences divided between the two proposed texts (PRT and AT). We would come back to these sub-sections in a second voting, after reflection, prayer and dialogue.

- iii) To make evident those sub-sections in which there was a simple majority of refusals, counting the three meanings of it. We would come back to these sub-sections in a following voting, if need be.

After a time for personal prayer, national delegations met to fill in the complex form in which they had to express their preferences. Towards the end of the morning they all had given back their vote. Over lunch time, a commission used scoring sheets that had been prepared and counted the preferences. Thus, in the first plenary session of the afternoon we could know the results of the first balloting: there was a large consensus (more than two thirds) in 73 out of the 91 sub-sections; no sub-section counted a majority of refusals; 18 subsections had preferences divided between the two texts proposed by the ExCo. These latter 18 sub-sections would be the focus of the second balloting.

The World President, after informing the Assembly about the results of the first balloting, gave the following instruction for the group work and other activities that would follow:

The way we would envisage proceeding now is where, in each group, those who have very strong feelings on different points should let it be known, so that time can be given to the areas of serious concern for the purposes of understanding and clarifying the various reasons why we feel this way or that way. It is not meant to be an across the table discussion... rather it is meant to respect the freedom of each person to express themselves, and for the rest of us to absorb what they are saying, and if we have a good comment to make, we should make it. Our approach should be one of trying to understand each other and where we are coming from, and putting ourselves in a situation where hopefully at the end of the communal group, things will become somewhat clearer. Then when you go away and reflect, things may become clearer still... and when the delegations meet together again, things

could become clearer yet again. As agreed in our process, when we come to the stage of a second ballot our process says that a simple majority is all that will be required. Now, while that is all that will be required, in one way or another the clearer that you speak, the better.

The delegates then moved into groups and after following the various steps proposed by Brendan, came together in plenary session.

E. The crisis: The majority of the interventions in the plenary session tried to clarify and make comments on one or other aspect of the 18 pending sub-sections. Others preferred to comment rather on the process which we had followed up to then, drawing attention to gainful aspects and to weaker points. In general, a spiritual tone of consolation and of confidence became manifest in the community.

Nevertheless, there was one point on which it was quite obvious that some members did not experience a spiritual consensus, even though this had obtained a two-thirds majority in the first voting. The point of discussion was General Principle n.1. On this the objections presented by a minority were of greater intensity than in the case of other points where there was more open acceptance, or total acceptance, of election by a majority of more than two-thirds. The following is the text in question:

The Three Divine Persons, contemplating the whole of humanity in so many sinful divisions, decide to give themselves completely to all men and women and liberate them from all their chains. Out of love, the Word was incarnated and born from Mary, the poor Virgin of Nazareth. Inserted among the poor and sharing with them their condition, Jesus invites all of us to give ourselves continuously to God and to bring about unity within our human

family. This gift of God to us and our response continues to this day through the influence of the Holy Spirit in all our particular circumstances. Therefore we, members of the Christian Life Community, have composed these General Principles to aid us in making our own the options of Jesus Christ and taking part through Him, with Him and in Him in this loving initiative which expresses God's promise of faithfulness forever.

According to the minority group, their problem with the approved text was not with its basic content. Their objections centered on the inadequacy of the language for certain situations, of the effect which the redaction could produce on some people, of the position of the text (n.1 of the Preamble) in a place where it would have appeared better to have a less emphatic redaction, one more in the tone of the Principle and Foundation than that of the Second Week. Although the text had been proposed for reflexion during the first day of "Communal Reading Groups" and many of the reasons opposed to it had been expressed there, it now appeared to some members that it had not been fully and properly discussed. In this sense the whole process seemed to come under question.

The majority which had approved the text listened to the objections but in general did not intervene in order to give supporting reasons or defend positions. Only two delegates gave their reasons for casting their votes in favour of it.

The truth is that for the first time during the Assembly we had the experience of a certain division or at least a moment of crisis. There was one point of fact: on this article 1, the majority vote had been two-thirds plus one, while in the case of nearly all the other articles the vote had handsomely exceeded the two-thirds. And another point: the reasons motivating the minority had been felt and expressed with greater force and insistence on this point than on others. And lastly: nobody had directly opposed the basic content of the article.

So we found ourselves in a situation in which the Assembly, after having consulted with the President, felt that it could go forward with the pre-established procedure in dealing with the 18 points remaining over from the first vote: opt, by a simple majority, for a text (TRP or AT) for each one of those 18 sub-sections.

The president however, suggested that this should not be done until the following day. In that way all - and especially the Executive Council as guide of the process - would have time to pray and reflect on what we had heard, on how strong were the feelings with regard to some of the Principles which had already been approved in the first vote, distinguishing the intensity with which they had affected the development of the Assembly.

Then there followed the celebration of the Eucharist and supper, after which the President called for an atmosphere of silence.

F. The Day After: We were already at September 6th. The first thing we did, after praying in language groups, was to gather once again in plenary session. The President invited Jim Borbely, who had been facilitating the work of the ExCo, to address the Assembly. His role was to help us all to understand what we had experienced in the session on the previous evening from the point of view of a discerning process. We don't have a written text of Jim's intervention, but we have been able to transcribe what he said from a tape:

Many people over the course of the past several days have spoken of a movement within themselves or within their delegation, of what they were calling "consolation" or "desolation". There is another reality for this assembled body to consider from the perspective of discernment. It is not simply a matter of counting the number of delegations in consolation and the number of delegations experiencing desolation. The entire group, as a body, also has a relationship with God, a history of consolation and patterns of unfreedom as a body, as members

of the World Community and as members of the human community.

It is not easy to identify and give a name to the character of grace and consolation in a group, or to identify and give a name to the character of unfreedom, disordered tendencies and desolation in a group. But the reality of patterns of grace and freedom, and patterns of disorder and desolation, are just as real in a group as they are in each one of us.

It is possible to read the history of the people of Israel, of the community of disciples of Jesus, through the Acts of the Apostles, as an illustration of those communal patterns of light and darkness, grace, freedom and disorder. It may not be so important to give an exact name to these realities in this body as to acknowledge simply, as a matter of fact, that there are and must be both aspects of freedom and unfreedom in this group at this time. You have noticed moments, particularly in certain eucharistic celebrations, of that experience of union, the presence of God and the movement to a greater freedom.

I believe that yesterday in the plenary session there was a significant experience of disturbance, movement of spirits and indications of unfreedom and desolation beneath the issues that were being addressed. To look at the experience of this body over the course of these days from the perspective of discernment and decision making, using the framework of the Spiritual Exercises, it should be no surprise that at this time, moving closer to decision, there would be stronger movements of spiritual consolation, false consolation and desolation. The Spiritual Exercises, in fact, use the proposal of an election, a matter for choice, precisely to surface these existing patterns of freedom and unfreedom in an individual and in a group. Another way of putting that is that God uses

the matter of choosing for something beyond the arrival at a correct choice: as an instrument for illuminating the manner in which God leads and guides and the enemy of our human nature tempts and diverts. What is characteristic of a discernment process is not the steps, the activities, the amount of time given for the various elements, but that these activities, this time, be employed to come precisely to greater self-knowledge and to present oneself as a body to God for deliverance in those areas of disorder and unfreedom. In some ways it does not particularly matter at what point in this process of discernment these stronger movements of consolation and desolation surface. It happened that they surfaced yesterday... but they have been there, necessarily, not only since you arrived, but precisely because you also are still human and subject to patterns of temptation, all along since you have begun preparing yourselves as national communities for the matter of election, decision.

Generically this tendency of disorder is the desire and effort of an individual or a group to produce a guaranteed future through the correctness of the choice, to come to reliance on what is decided, to tend in that direction, rather than to expect the need for being led in the implementation, the living out of the matter of choice, precisely because it is not within our power to produce results. To choose is important, but in the spirit which Ignatius identifies in the Exercises... particularly in those contemplations in the second week, where naturally the disciples become fearful, amazed, concerned, and in fact tend to shrink back from the prospect of the cross.

I believe it is sufficient to acknowledge that these tendencies to try to secure the future in a matter of choice, and the invitation from God to make a commitment in openness to a future which is uncertain and necessarily difficult, will be

enough, at this point. We can simply say: "we are typically disciples, as a body"... and can proceed in one manner or another with the process of deliberation, acknowledging that these tendencies will still be present. It is in effect to take consolation in the manner of the exercise on the Two Standards, from the knowledge of God's ways with us and the knowledge of the enemy's ways with us... and to proceed, contemplatively, in presence to one another, with that honesty before God.

Perhaps you could simply sit quietly for two minutes to see if this resonates with your knowledge of yourselves as a body... and Brendan will then invite you to proceed.

G. The final steps: the President, having thanked Jim for an intervention which helped our understanding of the experience we were living, made a proposal for the continuation of the process. Basically we organized the last day but one, in this way:

- First, leaving aside for the moment the problem of the Preamble, we would concentrate on the 18 points which still remained for the completion of a unified text. There would be time in a plenary session to speak on those 18 points, then a time for reflexion, and finally a time in which each national delegation would fill in the form showing their preferences. That would be the morning's work.
- Secondly, we should come to a decision on what to do with the problem we had left pending: n.1 of the Preamble. This we would do in the first evening session.
- Thirdly, there would be time for the delegations to prepare and express a series of recommendations for the new Executive Council which would be elected on the following day.

In the evening, before supper, the delegates would have before them the text of the General Principles composed by the Assembly by means of the first and second voting. The final voting on the complete text, the only really decisive one, would take place the following morning, giving time for reading, reflexion and prayer.

We followed these stages: The interventions on the remaining 18 points were few, because already on the previous day there had been an opportunity for doing so; and a great sense of community was evident in the process.

H. The results: In the second voting on the 18 sub-sections which had received a two-thirds majority in the first voting, 11 were adopted by more than two-thirds and the remaining 7 by a simple majority. thus, the text composed in the computers began to be edited.

However, we had still to come back to n.1, the one which had caused problems. The Assembly was consulted by the President as to whether it wished or not to reconsider the decision in the first voting. The question put before the Assembly was: should we declare yesterday's voting on PG 1 null and open again the possibility of considering once more the three texts at our disposal: PRT, AT and GP 1971? the answer could be "yes", "no" or "abstain".

An alternative proposal came from the Assembly: to alter lightly the text which had been approved. This alternative could not be accepted, for statutory reasons. In fact, the statutes ask that every possible change be presented six months in advance; by not respecting our statutes while we were in the act of approving new ones, we would obviously be contradicting ourselves. Furthermore, in the proceedings which we had already adopted, this had been mentioned as a temptation:

Many times on the floor we may experience that a new wording of one or other sub-section would solve a lot of problems. We must accept however that we have to choose from the material that has been

circulated beforehand. This is laid down in the Statutes, and there are advantages and disadvantages in it.

Other interventions called for an affirmative vote on the question proposed by the President, giving reasons in favour of this. Others still declared themselves against it, also giving their reasons.

After a moment's silence there was a secret vote on the question which had been put forward; and the result was:

- Yes: 18 - No: 26 - Abstentions: 2

There was a clear indication that the majority vote of the day before should be maintained. Consequently we had now completed the composition of the text to be considered by the Assembly. In a final vote on the complete text which had emerged, the Assembly would decide on the following day whether to accept the text or not. The acceptance of the text would require a two-thirds majority.

By evening the text was distributed to everybody as they entered the dining hall for supper. The national delegations devoted their morning prayer to the composite text of the General Principles. So in the first plenary session of the last day those who wished to say anything on the text as a whole were invited to do so before the voting. Five national delegations spoke: one to express its contentment and pleasure with the text, one to ask that official emphasis be placed on the adaptability of the norms to changing situations, three to express their preoccupation with some of the contents and to declare that they would abstain: a decision for which they gave reasons.

The voting then took place to decide whether the text resulting from the process would be accepted or not. The voting gave the following result:

- Yes: 41 - No: 2 - Abstentions: 3

4th PART:
Elections and synthesis

A. Recommendations for the new Executive Council: After the preparation of the interventions there was a plenary session in which the national delegations expressed their recommendations which were to be taken into account by the Executive Council due to be elected. It was a long listening session during which, one after another, the principal challenges which we expect in the future came to the surface. Recommendations were made relating to mission and its community dimension, to international presence, to direct contact between the communities and between them and the Executive Council, to our finances and internal structures, to the development of regions, to communication, etc. All of these were recorded, leaving the new Executive Council with a sizeable body of material for the programming of their activities during the next four years.

B. Election of the new Executive Council: Following a procedure which is traditional in our world assemblies, we then proceeded to elect the new Executive Council. The procedure included moments of silence and, one after the other, in a prayerful atmosphere, we elected the following persons:

PRESIDENT : Brendan McLoughlin (Ireland, re-elected)
VICE-PRESIDENT: Maria Clara Lucchetti (CLC of Brazil)
SECRETARY : Ingeborg von Grafenstein (Germany)
TREASURER : Anthony Martyris (India, re-elected)
CONSULTORS : José María Riera (Spain)
Eadaoin Hui (Hong Kong, re-elected)
Mary Nolan (Australia)

With regard to the appointed members:

ECCLESIASTICAL ASSISTANT : Fr Peter-Hans Kolvenbach s.j. continues in office for a non defined period.

VICE-ASSISTANT : Fr Tim Quinlan s.j. will continue in office until January 1991, when Fr Julian Elizalde s.j. will take over the job.

José Reyes continues in office. He must be replaced by the middle of next year so that he can leave Rome before December 1991.

C. Summary: Before finalizing the Assembly, a synthesis of our experience at Guadalajara was read. For those who lived the experience and for those who have read this issue of PROGRESSIO, the text of that synthesis, which we now publish, will be of great help when they refer in the future to GUADALAJARA '90. A new World Assembly is now enriching our graced history.

Review of our experiences

We entered into these days of World Assembly with a great deal of preparation and noticeable enthusiasm and the promise of a new step forward in the presentation of the new text of the General Principles.

In reviewing the last four years, there was a great sense of achievement expressed in our President's report and confirmed by the warm response of the Delegates.

We heard something of the reality of each other in small listening groups. These moments were considered highlights of the first Block of three days. Delegates were close to the personal involvement of others in CLC as they told their story. The World Sharing groups brought us to the level of National Community experiences and their journey during the past 4 years. It was hard work in such large groups, but an effective way of situating ourselves in the wider perspectives of our World CLC.

The Visitors' Day was truly a marvellous experience for all concerned: our Mexican CLC visitors and their friends, some visiting CLC members from others countries and ourselves. The very professional and colourful performance of the Mariachi and the ballet was a highlight. Not to be forgotten were the interest groups which communicated something of our local realities.

The 2nd Block of the Assembly drew our attention to the theme of the Assembly: CLC at the Service of the Kingdom. Talks by our Father Assistant, Fr Peter Hans Kolvenbach, s.j., Maria da Assuncao Carvalho, Josefina Errazuriz, focussed our attention on an Ignatian approach to a missionary community of laity in the Church, on our personal sense of mission and our communal involvement in mission. We used communal reading groups to listen to appropriate and selected passages from the two proposed texts, namely, PRT and AT, which referred to the various aspects of mission already presented in the talks. This was an important and difficult introduction to the revised texts. Important, because we were focussing on the values expressed there and linking them to our own experiences. Difficult, because we were trying to identify what were consolations and desolations in those experiences.

Before facing the 3rd Block, which included the presentation of the new texts of the G.P. for voting and the election of the new Executive Council, many delegates took advantage of a trip to Guadalajara for a tour of the Plaza and shopping.

We entered into the presentation of the G.P. with many expectations and some trepidation. In fact we voted overwhelmingly for the new text which was composed of various sections of both the PRT and AT texts (41 for, 2 against, 3 abstaining). For that we give thanks to God.

However we did not arrive at the fullest unanimity of spirit which is expressed in full communal consolation. We experienced the limitations of our process, the constraints of time and language and our own lack of freedom. In the midst of our rejoicing we are conscious of some pain and humbly acknowledge before God the journey ahead. The process is not finished. We still need to learn better how to be led by God's Spirit as individuals and as a World Community.

We recall with gratitude the many opportunities we had in our personal, communal and language groups to know the Presence and Power of God in our prayer. We recall too the various ways and special moments of great communal unity in our celebration of the Eucharist.

The grace and call of GUADALAJARA '90

In seeking to understand the grace of our communal experience in Guadalajara, two points should be recalled about the character of what we call "grace".

1. God's grace is not a "thing", a static object, or even an attribute which we possess in our own right. The grace of God is a quality of our relationship with the Lord. Grace is a development of this relationship, and thus it is necessarily historical, incarnate in our present cultural reality, and conditioned by the needs and capacities of our present stage in this relationship with the Lord.
2. Grace, as God's effective gift, has an historical purpose. Its particular emphasis indicates God's timely response to our concrete present human need.

Through our imperfect efforts these days, we have experienced a grace of knowing ourselves as moved by the desire to serve with Christ in the work of the Kingdom, and we have been confirmed in this call. And at the same time we have come to know ourselves as still in need of greater unity and spiritual freedom as a community of disciples.

This grace will be particularly important in regard to the way we receive and live with the revised General Principles and General Norms. In the second General Principle we are reminded to live and relate to one another in the spirit of the Gospel; and as General Norm 6 emphasizes, this spirit of the Gospel must necessarily be understood in diverse historical and cultural ways, for it

is precisely in and through each culture's historical experience that God acts, speaks, and invites a community to share in the work of the Kingdom.

The grace of our communal experience is a grace not only of this Assembly, but also of our world community. The main work flowing out of this Assembly will be to continue using the revised General Principles to help us reflect on our experience and find ways to allow God to continue to make us more truly a world community in service of the Kingdom.

There are other areas of our life and mission together that we have identified for special attention in the coming years; in some cases we have suggested particular means which may serve these needs. All of the recommendations and suggestions of delegates have been recorded, and will serve as a basis for the work of the new EXCO: communication, formation, developing stronger bonds through being present to one another's experiences, matters of finance and resources, developing models of communal mission, and growing in a sense of mission in the Church.

Attention to these areas will be fostered and assisted by the Executive Council, but in effect we have identified our communal agenda for the next four years, to be participated in by the world-wide community regionally, nationally and locally. We will need the creative energies of the world community in this work of growing more effective in our communal service of the Kingdom.

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The Assembly thus accomplished the 6 objectives which are proper to it:

1. To gather as a visible sign of our communion.
2. To approve the Activity Report and the Financial Report.
3. To set the orientations for the coming four years.
4. To make decisions about the General Principles.
5. To confirm the establishment of new communities.
6. To elect a new Executive Council for the coming four years.

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With gratitude to Our Lord for so many gifts, we closed the Assembly with the Eucharist on the evening of the 7th of September. As it was already the vigil of the Nativity of Our Lady, we celebrated the Mass corresponding to that feast and we ended our Assembly singing the Magnificat.

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