



PROGRESSIO

OUR COMMON MISSION



ITAICI - BRAZIL '98

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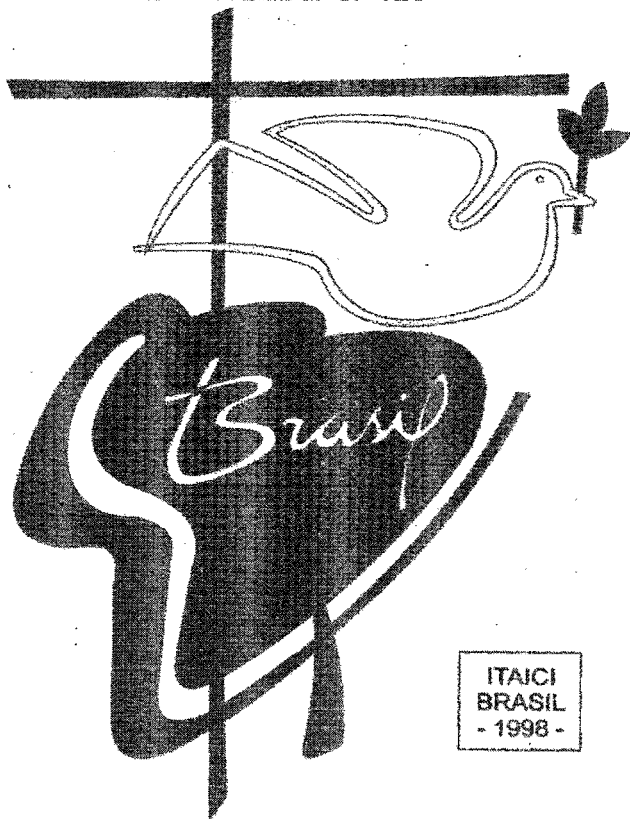
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**XIIIª ASSEMBEIA MUNDIAL DA CVX
ASAMBLEA MUNDIAL DE LA CVX
ASSEMBLÉE MONDIALE DE LA CVX
WORLD ASSEMBLY OF CLC**



ITAICI
BRASIL
- 1998 -

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PROLOGUE

The Spirit of the Lord was made manifest to WCLC during this time of apostolic discernment. This second year of preparation for the Year 2000 Jubilee has been dedicated to the Holy Spirit, and it is this same Spirit who has shown us the footsteps of the Lord Jesus in this world and encourages us to follow Him. In CLC, we desire to respond following in the example of availability of Our Lady, the Virgin Mary.

With this *Progressio*, we thank God our Father for the gift He has given CLC. In giving thanks, we desire to grow in awareness of the way He has moved us through the process of apostolic discernment to embracing its fruit, which is the Common Mission that we have received. It is not easy for us to grow in awareness nor to receive because receiving commits us. That is why, with St. Ignatius of Loyola, we ask God that as He has given us His Spirit to know His will, now we ask Him to give us His abundant grace to fulfill it.

This discernment process has long roots, but it has been mainly since the General Assembly in Hong Kong in 1994 that we began to get a glimpse of the possibility of living in CLC with a common mission. We were moved by the strong conviction that if we wish to find God, we must look for Him in this world where Jesus received flesh in Mary. That is why our process of apostolic discernment began by looking at the needs of this world. With a spirit of faith, we wished to recognize God's invitation in those needs and desired to respond with all our capacity. What we have been shown enables us to move out and be witnesses to the liberating action of God that continues today in this world.

We have planned this *Progressio* in a way that it can be read on diverse levels. The discernment process is briefly described and then the reader can follow the day by day experience of the Assembly at Itai. To facilitate the reading of the journal, the complete texts are all placed together. With the document that expresses Our Common Mission, we've included the Comments and Proposals made by the General Assembly.

PROCESS OVERVIEW

The World Christian Life Community was already foreseeing a possible common mission as fruit of the Assembly in Hong Kong. When the theme for the Itaici Assembly was chosen and the preparations began, we understood that our common mission, as an international apostolic body within the Church, is to give specific answers to the Lord's call in the most urgent and universal needs in today's world.

Deepening our identity as an apostolic body

– clarifying our common mission

"CLC, a letter from Christ, written by the Spirit, sent to today's world"
(following 2 Cor 3,3)

This theme expressed well the main goal of the Assembly, and the Scripture text indicated the direction we had to follow in order to reach that goal. If we wanted a common mission in CLC, every member of the Community had to join in the preparation. It had to begin with each one's own conversion towards our center which is Christ, to *know Him more profoundly, love Him more deeply and follow Him more closely.*

PROJECTS (see page 34) was sent to support the process and to help us all begin together the preparation of the Assembly. In it, we requested every National Community to form a Preparatory Team. We offered four workshop themes, each including several areas of concern. Finally, we included suggestions on how to proceed, on the personal, local and national community levels. It centered all the preparation on three questions:

1. *Where do I/we see the most urgent needs in a specific area of concern?*
2. *Where do I/we feel called by the Lord – where do we see our particular mission as a world community?*
3. *What steps for practical implementation do we foresee?*

The answers to these questions were handed to the Preparatory Team, among whose members the National Community Delegates for the

Assembly were chosen. Each National Delegation arrived at Itaici (Brazil) having prepared the answers to the questions and chosen the workshops in which they wished to participate.

On the 1st day of the Assembly, the members of the Brazilian CLC very cordially welcomed us. After the opening remarks by the president, José Maria Riera, and the presentation of each National Delegation, the Assembly received the reports presented by members of the ExCo (pp. 40-43).

On the 2nd day, the rest of the ExCo reports were presented (pp. 51-54-59), and the Assembly received a challenging description of the possibilities CLC has for serving world issues as an NGO with ECOSOC status at the United Nations (pp. 62-65). Following, Fr. Fernando Salas SJ offered a reflection on the theme of the Assembly, our search for a common mission (p.70). Then, José Maria and Fr. Fernando clarified the fruit we hoped for during this World Assembly and explained the main steps of the process we would follow to attain that fruit.

The Assembly then continued with the discernment process from where National Communities had left it. The delegates were distributed in four workshops, according to their previous choice. Each workshop divided in smaller groups to make communication easier. The answer to the first question was shared in those groups: **the needs perceived by them in the world.**

During the 3rd day, the Assembly worked on the outcome of the preceding day, prioritizing the needs that had been perceived. This was done first in the workshop sub-groups, and then in each workshop as a whole. For illuminating this prioritizing, José Maria offered the Assembly a reflection on the Ignatian criteria for Mission Discernment (p. 74).

At noontime of the 4th day, each workshop had prepared its list of prioritized needs. The Assembly then had four lists of needs perceived in the world, each one of them prepared from the special point of view of each workshop (p.81). What was needed was a single list expressing the needs CLC saw in the world. For doing this work, a *Commission* was appointed. They received the four lists as perceived by the Assembly and were mandated to integrate them into a single list of needs.

After the members of the *Commission* had left to begin their work, the delegates received a joyful crowd of visitors, most of them from Brazilian CLC, who with very high spirits, organized an afternoon of fun and a marvelous evening feast.

The *Commission* worked for **the whole of the 5th day**. Meanwhile, the Assembly prepared to find the best responses to the list of needs they would receive. During that preparation, the delegates were shown what had been done by the Society of Jesus and by others in response to different needs perceived (pp. 88, 101, 106, 113). The CLC Ecclesiastical Assistant, Fr. Peter Hans Kolvenbach SJ, addressed the assembly on the intertwined history of CLC and the Society of Jesus (p. 94), inviting all delegates to a better understanding of Ignatian Spirituality. The outcome of the *Commission's* work, an integrated list of needs perceived in the world by CLC, was to be the end of this part of the apostolic discernment process. Those needs were understood as God's invitation to share in the mission received by Jesus which had led Him to become one of us (p.120).

The 6th day of the Assembly was a new step in the discernment process. Knowing that God addresses CLC in the surrounding world, the question to be answered **was how do we feel called to respond to those needs**. In prayer, the delegates asked for the active and inspiring presence of the Lord's Spirit. During the whole day, the workshops considered the needs and the possible ways of responding to them. This was done first in the sub-groups and then again in each workshop as a whole.

The 7th day of the Assembly was dedicated to prioritizing the lists of possible responses mentioned by each workshop. After praying together, the workshops separated for their meetings. And later, due to the great variety of situations existing in the world, each National Community met to consider the possible priorities, and then, delegates from neighbouring countries did the same thing. The final results of this work were different lists of priorities in the responses to the needs perceived in the world. When the workday ended, those lists were handed to the same *Commission* that had worked on the fifth day. This time, their mandate was to integrate those lists received into one common list of responses to those needs.

The *Commission* worked **during the whole of the 8th day**. It was longer and more difficult than expected. Meanwhile, the Assembly discussed and later

voted on changes in the General Norms and Structures of the World CLC that had been proposed for change (p. 123).

On the 9th day, the final outcome of the *Commission's* work was presented to the Assembly. There was time for everyone to read and reflect on the document. Many doubts and questions were raised. In the midst of numerous informal meetings, it appeared as a growing certainty that accepting this common mission meant an enormous step forward from Hong Kong '94 for CLC. So, in prayerful thanksgiving, the Assembly received (= "receptio") those apostolic orientations as **Our Common Mission** (p. 130). One by one National Delegations expressed their acceptance of the common mission and many of them offered suggestions (p. 140). The peace and companionship felt by everyone were a clear sign of the Spirit of the Lord present among us.

The discernment process had ended with joy! During that afternoon the Assembly addressed the third question, referring to the steps foreseen for the practical implementation of Our Common Mission. For this purpose, National Delegations got together first, and then they met with the delegates from neighbouring countries. Everybody accepted the fact that most of the work for answering the third question would have to be done at home by each National Community. The day ended meeting with the candidates for the new ExCo.

The 10th and last day of the Assembly was dedicated to the election of the World CLC Executive Council (p. 142).

And so, once more, the Community has experienced the presence of the Lord's Spirit in the fruit of the apostolic discernment and in the joy shared by all the delegates.

13th WORLD CLC GENERAL ASSEMBLY

Itaici, 22nd - 31st July 1998

Journal of the 10 Day Assembly

July 22 Wednesday - DAY I

In the beautiful setting of Vila Kostka, surrounded by a park full of tropical trees and plants, CLC delegates from all over the world met to start the 13th World CLC General



Assembly. The opening plenary session was held in the auditorium of Our Lady of the Apostles (which was built and is used by the Brazilian Bishops' Conference). When all the National Delegations had taken their places, Fr. Josep Baquer SJ led the Assembly in a hymn in Spanish inspired by Ignatius' words *"To find God in all things and all things in God"*.

Delegates from over 50 countries prepared to continue a process that found its genesis at the World Assembly held in Hong Kong four years prior and which was the focus of National Communities' attention for the past year. Around the world, CLC prepared for this Itaici event through prayer, reflection and dialogue in discerning the areas of concern in their own national milieu, as their entry point in the process leading to a clarification of a common mission for World CLC.

Using *Projects*¹ (p. 34) to help focus their discernment, choices had to be made as to workshop preference and selection of delegates. Carrying with them the prayerful discerned needs, those delegates were mandated to continue listening to the Spirit at the World CLC Assembly in Itaici in order to deepen their call to "*be for others*" in the world in this second phase of the discernment process.

After the opening prayer, Maria-Clara Lucchetti Bingemer, vice-president of World ExCo and chair-person of the day, said a word of welcome and introduced the president of the Brazilian CLC, Adriano José Vaz Netto, who welcomed all the delegates to Itaici.

Sonia Magalhães, the very skilled co-ordinator of the Brazilian support team, presented the members of her staff and explained the various services they were offering during the Assembly. We can only express gratitude and admiration for the efficiency and the kindness of the host community. They made the stay and the work of the delegates very pleasant and profitable.

In recognition of the delegates from around the world, Ingeborg von Grafenstein, the ExCo secretary, called out the names of each National Delegation, in alphabetical order, and a member from each one came to the stage to present a symbol of their country. This use of symbols, rather than the usual flags, gave rise to a lot of creativity and humour, expressing the richness of our diversity.

The Japanese delegate, like a conjuror holding a box in his hands, explained how a beautiful Japan was disappearing under a mountain of industrial waste, while pulling a bag of waste out of a box. The French delegation, still recovering from their celebrations of their World Cup victory, brought "France '98 - World Cup" T-shirts and a bottle of champagne, expressing the hope that they could help the Assembly be a sparkling celebration. While Mexico had a procession carrying a small statue Our Lady of Guadalupe, Fr. Carlos Tapia SJ read a poem to Our Lady.

During this whole period, the translators were in their cabins trying to keep up with the speed of the speakers. Repeated requests to slow down

¹ All documentation can be found in one section of *Progressio*. See indicated page numbers.

brought scant results. French speaking delegates could often be seen smiling, as the French translations were enriched by the French translator Fr. Joseph Lopez de Castro's added comments.

As was to be expected, by the end of the presentations, the allotted time had already been slightly exceeded. Fortunately, the President José Maria Riera's Report (p. 40) was brief and to the point reminding the assembled that we were here to, *"...find what God wants from us to-day in the ample diversity and complexity of our World Community."*

After a well-earned coffee-break, the delegates were sent into world groups, i.e groups of 10 delegates from various nations, to share about the growth of their respective communities since Hong Kong '94. This was a good occasion to start getting to know each other and become more aware of the CLC reality around the world. Some delegates were consoled when they discovered that other National Communities faced the same problems they did. Others began to see with new eyes as the complexity of the task before them began to unfold in the multiplicity of needs in the world.

The afternoon started with a whole series of reports on the various activities of the World CLC: Magis programme (Maria-Clara Lucchetti Bingemer), International Formation Encounters (IFE) (Julián Elizalde SJ) (p. 43), CLC Charism document (José Maria and Julián), Structures working group (p. 51), World Secretariat (Roswitha Cooper) (pp. 54-59), CLC at the UN (Henry Volken SJ and Dan Fitzpatrick SJ) (pp. 62-65), and last but certainly not least, CLC Treasurer's report (Vitaliano "Lanny" Nañagas). People showed great maturity and patience in listening to this succession of reports. The reports were divided into two groups: the first three in the afternoon of the first day, and the rest in the morning of the second day. These reports were in harmony with the discernment process, as they represented what CLC had been doing during the past four year as a World Community and reflected part of the world we looked at in examining needs. That is why they were necessary.

Having listened to the reports, the delegates went back to the world groups to continue the sharing of their experiences about the growth of their communities.

At the end of day one, Don Gilberto, the Bishop of Campinas, came to preside at the Eucharist and share dinner with the delegates. But then, it wasn't really the end of the day! The time for communal awareness by National Delegations was an important opportunity to meet and to share on the events of the day. If some say that CLCs lack energy, they should be invited to one of our General Assemblies!

NEWS BULLETIN

Latest news is that the Botswana and Congo delegations will be arriving tomorrow, the men in one plane, the women in another. Will Josephine make it?

July 23 Thursday - DAY 2

Under the able guidance of Fr. Julián Elizalde SJ, who produced a book of prayer specifically for the World Assembly, and assisted by Fr. Philippe Debruyne SJ as song leader, an international mix of delegates led the Assembly in morning prayer.

Once the reports were dealt with, it was time for the World Assembly to face **the first question** examined by the World Community in the preparatory phase: *"What do we see as the most urgent needs in each of the fields of interest?"* Fr. Fernando Salas S.J. (the new incoming Ecclesiastical Vice-Assistant for World CLC) gave a talk in which he helped the delegates understand how all that they had listened to was useful to the process they would be following during the Assembly. Although this could have been a rather formal explanation, in fact, turned out to be quite an interesting meditation on the words "A letter from Christ written by the Spirit sent to today's world" (p. 70). Then, together with José Maria, he gave a brief introduction to the methodology that would be used during the Assembly, outlining how it would be developed each day. José Maria and Fernando saw to it that everyone understood what was expected and how it would be done.

In their talk on *"The Fruit we hope for in the World Assembly"*, both speakers reminded us that the mission we were speaking of is the mission given by Christ, and that the process of discernment is our way of proceeding as an apostolic community that wishes to respond to the most urgent needs in the world.

During the second part of this morning, the workshops met first in plenary session, to get to know the facilitators, and then in small groups, to start answering the first question by sharing the most urgent needs of their respective countries. Here, the preparatory work undertaken by the National Communities became evident as delegates quickly shared the fruit of discernment from their National Communities.

One very important factor of this Assembly was the work done in workshop groups. Fr. Joseph Tetlow SJ, Fr. Paul Vaz SJ, José Reyes and Stijn van den Bossche were facilitators of the workshops and collaborated with Fernando in guiding the process.

The small group work lasted the whole afternoon at the end of which the Asian delegates helped us celebrate a most prayerful Eucharist. The plurality of their cultures blended beautifully with their meditative music and their symbols, leaving everyone with a deep sense of interior peace and harmony.

After supper, the President of the Council for the Laity in Brazil addressed the Assembly and took us on a brief journey through the history of the laity in Brazil.

NEWS BULLETIN

Because of visa problems the Congo and Botswana delegates did not arrive, but they should be arriving tomorrow. We are all hoping that they can make it safely to Itaci.

July 24 Friday - DAY 3

The day started as usual with morning prayer led by a number of delegates from various countries. These times of morning prayers helped to create the desired atmosphere of reflection and openness to God, necessary elements in disposing oneself to listen to the leading of the Spirit.

After a brief introduction to the schedule for the day, the delegates, once more, divided into workshops. In a plenary session of each workshop, the members listened to the urgent needs presented the day before and were invited to prioritise them in writing. This prioritising was done individually during a period of personal reflection. This meant that a shift needed to be made. We were not only CLC's from specific National Communities we

are a world community and, as such, our eyes had to see the most urgent universal needs. This called for us to see the world as Jesus does...to see the world through Jesus' eyes.

The smell of coffee and the chatter in so many languages that filled the foyer of the auditorium marked the end of the personal reflection time. One got the impression of being in an oriental market, or maybe in Jerusalem on the day of Pentecost. All sorts of languages could be heard, and the crowding around the tables to get some refreshments gave the impression of confusion. But the subject of the conversations, during this break, showed that people were getting involved in the process and ready to proceed with the discernment.



After the coffee-break, the workshop members met in small groups to share their prioritised needs. These prioritised most urgent needs in the world were taken by the co-ordinators of the small groups to the facilitator of each workshop to try to find common trends. The perceived common trends were to be presented to the workshop plenaries in the afternoon. This meant that facilitators and co-ordinators were back at work right after lunch while the others had time for a siesta. In the meantime, Fr. Peter-Hans Kolvenbach SJ, the World CLC Ecclesiastical Assistant, arrived and was welcomed by the ExCo members.

The delegates seemed to be always on the move, from General Assembly plenary to workshop plenary, then on to small groups and back. Some might

say they were going in circles, and maybe physically they were. But they were also doing a lot of serious work. After all, we recognize that the dynamics of the Spiritual Exercises follow a spiral movement and that authentic communal discernment requires reflection and sharing at various levels!

José Maria, as President, helped the General Assembly in its discernment process with the presentation he gave on the **Criteria for Mission** (p. 74).

Many delegates appreciated this talk for its clarity and felt they were now ready to tackle the work of prioritising the most urgent and universal needs.

While most were busy with their personal reflection, Fr. Kolvenbach started meeting regional delegations. This was an occasion for the delegations to share their experiences and their concerns with him. Naturally, one of the main topics at these meetings was Jesuit-Lay collaboration. In commenting



on the various areas of interest proposed to him, Father Kolvenbach impressed everyone with his simplicity, his sense of humour and his great ability to listen. Often, he seemed to have something personal to say to each delegate. In good Ignatian tradition, and in very simple ways, he was an example of "cura personalis" (care for the person).

After such a full schedule, everybody was glad to sit down to share a quiet dinner followed by the Eucharist in language groups. If anyone thought the work for the day was over and they could finally breathe, they were in for a surprise. Given the Ignatian process we followed, we could not end the day without meeting in National Delegations to evaluate the last two days. This does not mean that people were oppressed by the work. Evaluation was done in the foyer, in the park and in many other corners of the house while enjoying a cool drink.

Later, the Latin Americans took out their guitars, dug into their vast repertory of songs and filled the evening with music for those "late to bed"

types. Thanks to the auditorium building, which is separated from the rest of the house, music lovers could sing till they were hoarse without disturbing the other delegates' sleep.

NEWS BULLETIN

Finally, all delegates, including Josephine, have arrived safe and sound except for one delegate from R.D.Congo who had to return home because of a visa problem.

July 25 Saturday - DAY 4

The fourth day of the Assembly started early, at least for the Ecclesiastical Assistants, the ExCo and Fr. Kolvenbach. Jesuits had time to talk to Fr. Kolvenbach, not only as World CLC Ecclesiastical Assistant, but also as General Superior of the Society of Jesus, about their experience in collaborating with the laity in CLC and in trying to get more Jesuits involved in this mission. After a report on how Jesuits saw their work with CLC, Fr. Kolvenbach answered questions, often asking Julián, the outgoing World CLC Vice-Ecclesiastical Assistant, and Fernando, the in-coming one, to intervene with answers and comments. The World Ecclesiastical Assistant was appreciated for the way he dealt with the questions with frankness and wit. People in the corridors could often hear the Jesuit gathering break into laughter. This meeting, as well as the regional meetings, could have gone on for hours, but they had to be limited in time in order to give Fr. Kolvenbach the possibility to meet with all the regional delegations as well as with the ExCo. He was literally rushed from one meeting to another by Julián and Fernando.

While the Assistants were meeting with Fr. Kolvenbach, the other delegates met in language groups for morning prayer. The house has many small chapels, such as those of St. Ignatius and the Holy Trinity, which helped to create a tranquil and prayerful atmosphere.

After an introduction to the day in plenary session, the delegates spent the rest of the morning going through the same process as the day before in order to continue the prioritising of the two or three most urgent needs, first in their small group and then at the workshop level.

The struggle was evident in the desolation experienced and expressed by some delegates. The call to broaden one's point of view and at the same time to narrow the choice called for a great generosity of spirit. Finally, each of the workshop groups had compiled a list of most urgent needs. From this list of needs, a further list indicating the priorities was made. Now, all these prioritized lists had to be integrated into one list. For this work a *Commission* of eight was appointed. The *Commission*, comprised of the following persons: José Maria Riera, Maria Clara Lucchetti Bingemer, José Reyes, Joe Tetlow SJ, Stijn Van Den Bossche, Terry Charlton SJ, Gilles Michaud and Paul Vaz SJ, were asked to integrate the fruit of the work of the Assembly into one list so as to prepare the Assembly's response to the question of what were the most urgent needs discerned (p. 81). They were mandated by the Assembly to begin their work.

It was during the morning coffee-break that the delegates noticed quite a few new faces, mostly young ones. All the new arrivals spoke Portuguese, wore T-shirts with the Itaici logo and quite a few looked rather tired. It was learned later that some had traveled for over thirteen hours to come to Itaici. The dining room was filled to capacity that day as delegates from foreign countries and visitors from Brazil sat down together for lunch. With so much work on their hands, the delegates might have forgotten that this was visitors' day! The sight of new faces in the dining room was a very effective and pleasant reminder. It was clear right from the start that these Brazilian CLCers were a lively lot.

In the afternoon, the delegates had a break from the process of discernment in order to take time to meet and share with the visitors. Part of this sharing took place in the auditorium where the delegates had been asked to reconvene. They probably expected more talks, but they were in for an experience of the Brazilian spirit of joy. The visitors came in waving Brazilian flags, green and yellow balloons and singing well-known Brazilian songs. The celebration started with songs and presentations of the various Brazilian regions and local communities.

During the break before Mass, the Brazilian CLC members offered each delegate a T-shirt with the Itaici logo embroidered on it. The Church was packed as over 200 visiting CLCers joined the almost 200 CLCers present for the Assembly. The World Ecclesiastical Assistant, Father Kolvenbach, presided at the Eucharist and the Brazilians and Latin Americans added to

the celebration with their music. At the beginning of the Mass, members of the Brazilian CLC stood before the altar holding stoles in their hands to be blessed by Fr. Kolvenbach. All the priests were asked to come forward to receive these stoles. It was another sign of the generosity and hospitality of the people of this beautiful country.

Father Kolvenbach started his homily (p. 86) by reminding the delegates that Jesus is at the heart of CLC mission.

At the Offertory, José Maria and Maria Clara offered a Spanish and an English version of the document *"Our CLC Charism"* to Fr. Kolvenbach (the delegates had received a copy in the morning) This new version was the result of the work of a Jesuit and lay team who revised the text printed in *Progressio* (nn. 45-46), taking into consideration the commentaries and suggestions received from various parts of the world. It was offered during the Eucharist *"as a gift received from the Spirit through the work of many CLC members in their National Communities and their participation in the*

*International
Formation
Encounters"*.



After Mass, it was fiesta time! All the delegates were invited to the terrace for a taste of the "Fiesta Junina". Dinner consisted of typical Brazilian food and

drinks, including caipirinha, a great Brazilian cocktail which help to set the right mood for what was to follow. While delegates were eating, young visitors dressed in traditional costumes prepared their entertainment. Once the floor was clear (more or less!), the show began with the traditional dances of the June harvest festival. The costumes were very colorful and the dancers were full of energy. Delegates were invited to join in the dance. The shy ones did so reluctantly, while others seemed to have been waiting for such an invitation. As the dance music became samba and bossanova, more

people stepped on to the dance floor. Young and less young together joined in the fun.

Probably everybody was grateful for an occasion to shake off some of the tension and tiredness accumulated during the hard work of the last four days. After so much sitting down, reflection, discussions and sharing about serious matters, it was good to be able to share in another way. Young Brazilians everywhere could be seen teaching dance steps to samba neophytes. It all seemed so easy when they did it! It all became so complicated when the delegates tried, although some delegates, such as our new Executive Secretary and his wife, showed a real talent for dancing. Some had better luck with limbo dancing. However, nobody really cared much whether it was samba, bossanova or a waltz that was being played. The important thing was to be expressing and sharing the joy of being together.



All good things must come to an end, and many visitors had a long journey home ahead of them. So, well after midnight, "goodbyes" were said (which are never easy), and while delegates went back to bed, many Brazilian boarded the buses which were waiting to carry them home.

July 26 Sunday - DAY 5

The pleasant break presented by the festivities of the previous day permitted the delegates to face the new day with renewed vigour. Morning prayer was once more in language groups. This was followed by a plenary session of all the delegates so that the *Commission* could give an update on the work done so far.

They asked for our prayers as they continued to work on developing an integrated list of needs as perceived by the Assembly.

After the *Commission's* report to the Assembly, Maria Clara spoke on the theme "*The 34th General Congregation of the Society of Jesus and some*

experiences of lay people" (p. 88). She presented the experience of Jesuit-Lay collaboration in Brazil.

The coffee break, which is always most welcome, was a marvellous occasion for deepening relations between delegates from different countries.

After the break, the General Assembly met to listen to Fr. Kolvenbach's talk (p. 94). An enthusiastic round of applause expressed the audiences' appreciation of this very inspiring talk. Each delegate was given a copy of the talk and invited to spend some time in personal prayer and reflection on its contents. These moments of personal prayer and reflection played a very important part in the discernment process.

Before lunch and Fr. Kolvenbach's departure, everybody met in the park for the official photo of the Assembly. At least, it was meant to be everybody, but somehow the ExCo were so taken up by their discussions, that they did not realize it was time to be immortalized. Thus, our official photo is one more proof, if ever there was need for it, that nothing in this world is perfect! Official photos are quite an event. Luckily, there were many members of the Brazilian support team around to give a hand with photo taking. Most of the delegates had their cameras with them and each one wanted to have a copy of the group photo in his/her camera.

If the simultaneous translators had an easy job for the last two days, as most of the work was done in workshops and small groups, they were certainly kept very busy on this day. Who ever said that Sunday is a day of rest? The afternoon started once more with a plenary in the main auditorium. The speakers, this time, were representatives of three Jesuit Secretariats: Fr. Joseph Tetlow SJ (p. 101), Secretary for the promotion of Ignatian Spirituality, Fr. Jesus Montero Tirado SJ (p. 106), representing the Secretary for Education and Fr. Bernard Lestienne SJ (p. 113), representing the Secretary for Social Apostolate. Each presented the work done by the Secretariat and the possibilities or actual experiences of collaboration with the laity. These talks were followed with great interest and after a short coffee break, the audience had the opportunity to dialogue with the panel of speakers. As the questions were quite numerous and time was short, people were invited to meet with the speakers after dinner, according to interest groups.

The aim of all these talks on day five was to give examples of how CLC and Jesuits have responded and are still responding to some of the needs. This was meant to shed more light on the next part of the discernment process concerned with giving responses to the most urgent needs.



Sunday Mass was animated by the African delegates and “animated” is the word! The Church vibrated with the sounds of drums, songs and dances. The dress, the flags, the symbols and the fruit brought up for the offering added to the colour. Delegates were invited to pray with body and spirit, and it was certainly a memorable experience.

July 27 Monday - DAY 6

For a day and a half everybody had a break (everybody, that is, except the *Commission*) from sharing in workshops. Monday saw delegates go back to sharing in workshop groups, once again, so as to continue the discernment process.

After morning prayer for all in the main auditorium, the *Commission* presented the outcome of their deliberations, the integrated list of needs

(p.120)perceived by the Assembly.This outcome marked the end of this step in the Assembly's discernment process.

It was time to continue the process. The delegates were asked to take time to reflect personally on the list of needs with the two following questions in mind: *"Where do I/we feel called by the Lord? Where do we see our particular mission as a world community?"* and make a list of possible responses to the needs. Once more, in this third part of the process, the outcome of the personal reflection was shared and discussed in workshop groups in order to make a common list of responses to the list of integrated needs perceived by the Assembly.

At the end of the day, Europe helped the Assembly delegates to celebrate and give thanks to God in the Eucharist. Fifteen candles forming a circle at the foot of the altar symbolized European union. The introduction to the liturgy, in three languages, gave all a taste of European diversity and cultural richness. After the highly symbolic and contemplative Eucharist by the Asians, and the colourful and animated one by the Africans, the Mass by the Europeans took the Assembly through an experience of quiet reverence. Chants and canons from the Taizé repertory helped create an atmosphere of prayer and recollection.

Dinner was followed by a time for communal awareness in National Delegations. Then, everybody gathered in the main auditorium for a social evening for which Victor Kachaka acted as facilitator. This was an occasion to celebrate, once again, in a lighter vein, our unity in diversity. Luxembourg delegates opened the evening with a traditional dance in which the audience was invited to participate. A series of sketches, songs, dances and games followed. Jorge Daniel Moreno Vinader, from Paraguay, played the guitar for those who needed to be accompanied during their numbers. Trying to accompany an Egyptian song on a guitar, especially if you've only heard it for the first time, is no easy task. And yet, Jorge came out with flying colours. There were dances from various countries of Africa, Latin America, Asia and Europe. Some had hoped Madeleine and Rita would dance but they gracefully declined. In the meantime, to make up for this disappointment, Oliver presented a sketch about the adventures of traveling by bus in Cairo.

Victor sang some of the songs he had composed and the audience responded by asking for more. But duty called, and he had to go to yet another ExCo meeting. Thus, Makoala V. Marake, from Lesotho, took over. He is a born performer and his wit kept the audience laughing. The second part of the evening was mainly dedicated to the Latin American repertoire sung and played by a good number of delegates from that part of the world. This music was always very popular with delegates from all



parts of the world and they quickly joined in the singing. At midnight, most people went to bed feeling happy and refreshed, some still humming "Cielito lindo" or "La bamba".

July 28 Tuesday - DAY 7

As the discernment process progressed, it became ever more intense. Day seven of the World General Assembly started as usual with morning prayer together.

Subsequently, the delegates were invited to take time for personal prayer and reflection with their notes of the preceding day's Workshop Plenary, so as to develop a prioritized list of responses to the discerned needs. This personal reflection period was followed by the usual coffee break where delegates spontaneously shared the fruit of their prayer. They once more gathered in small workshop groups to integrate their prioritized lists of responses.



In the afternoon, the co-ordinators of all the small workshop groups brought the integrated lists to the four workshop facilitators. In each of the following four workshop plenary sessions, a further integrated list was developed and each delegate copied it in his or her own language. After the break, delegates met in National Delegations in order to apply the integrated list of responses to their national

situation. The task was important but certainly not easy. Each National Delegation had to take four lists of responses offered by the four different workshops and prioritize the responses. This helped make the responses more realistic and practical.

At the same time, it was also the cause of some desolation during the meetings of neighbouring countries, as situations tended to vary, and not all CLC communities were at the same level of development. However, this in itself, was an occasion for dialogue and of living the reality of a world community. The prioritized lists were given to the *Commission* before dinner. The aim of all this work was to give the *Commission* the material necessary for it to make up an integrated list of the Assembly's responses.

On this day, Mass was celebrated at eight o'clock in the evening. After so much hard work, everyone was happy to celebrate Mass in their own language groups. The Near East delegations (Egypt, Lebanon and Syria) organized a Eucharistic celebration in the main church according to the Maronite rite. The Maronite Bishop of São Paulo presided and many delegates and support team attended. Certain prayers, such as the Our Father, were recited in the Syriac language, which is practically the same as the Aramaic spoken by Jesus.

After Mass, the delegates had an opportunity to attend a meeting with the CLC representatives at the UN, in the main auditorium. The two Jesuits, Dan Fitzpatrick SJ and Henry Volken SJ, working in New York and Geneva were assisted by Anni Rickenbacher from Switzerland. They spoke with passion about the valuable work being done in the Human Rights Commission, in the campaign against land mines and in other important fields. They emphasized the importance of support from the National Communities, especially in creating networks. They also expressed their desire to find people ready to involve themselves more directly in NGO work. Many members of the audience came out of the meeting full of resolve to do something, as they felt this to be one of the urgent calls being addressed to the Assembly.

July 29 Wednesday - DAY 8

As the *Commission* needed more time for deliberations and prayer in order to produce the final document reflecting the Assembly's discernment, the

timetable was altered to facilitate this. So, instead of receiving the fruit of the *Commission's* work, the Assembly voted on the structures and the proposed changes in the General Norms (p. 123).

Ingeborg Von Grafenstein, as chairperson, stressed the importance of the General Norms in terms of regulating how we function as a World Community. Each delegation received a voting paper in their own language and, in order that there could be no irregularities, Ingeborg made sure that there were no more than 50 voting papers!

For the General Norms to be changed, 2/3 of the Assembly (33 National Delegations) needed to be in favour of the proposed changes. Some delegates wondered about the possibility of changing the proposed texts at this late stage, but as the suggested changes had been ratified by the National Communities, they would need to be consulted if further changes were to be made. All but one of the seven General Norms in which there were proposed changes were amended. A procedural error prevented voting on General Norm 46.

An early lunch was followed by a free afternoon. Many delegates went to visit São Paulo, Campinas or some typical mountain towns, while a few preferred to stay at home and have a quiet picnic in the park. Those going to the mountains were somewhat disappointed as most of the places they were supposed to visit, such as the spa and the cableway of Sierra Negra, were closed. The travel agency had presented a rather inviting programme, but then failed to deliver. However, just going out together in small groups and changing environment was in itself a welcome rest. Most people returned for dinner followed by a Eucharist celebrated with Fr. José Antonio Netto SJ, the Brazilian Ecclesiastical Assistant, as president.

In the meantime, the members of the ExCo and the *Commission* had stayed at home to prepare the document to be presented for the approval of the General Assembly on the following morning. Putting together all the responses proposed by the Assembly in order to present them in a way that would obtain the General Assembly's consensus was no easy task. In fact, work was finished late in the evening. Then, the original English version was given to the translators to prepare the French and Spanish versions so that they could be distributed to all the delegates during the morning plenary session. At about two thirty or three in the morning, there was a cry of joy

as the translations were finished. But the French translators' relief was short lived as they discovered that their version had two pages missing. By the time the translations were finally ready, the delegates were getting up for breakfast. If the translators worked hard and managed to get the work done in time, it was because of the tireless help of the Brazilian support team in the secretariat. Some stayed up all night resolving any computer problems that arose and printing the necessary copies of the various translations.

July 30 Thursday - DAY 9

This was definitely one of the most important moments of the General Assembly and of the discernment process which started over a year ago in the various National Communities. After morning prayer, José Maria, once more, underlined the importance of these final stages in the discernment of our common mission. Then, beaming with joy, he announced that, after many hours of labour, the *Commission* (the midwife!) had brought to light the General Assembly's "baby".

The *Commission* presented the fruit of the Assembly's discernment in a document entitled: "*CLC: A Letter from Christ Written by the Spirit Sent to Today's World - Our Common Mission*" (p. 130).

The *Commission* had done its work. Now, the National Delegations were invited to meet, after having read this text carefully, to decide whether to accept and thus confirm the proposed document presented by the Commission as God's will for World CLC today.

The proposal "Our Common Mission", the new born baby, was accepted unanimously. In fact, representatives of one National Delegation after another came up to the stage to express their acceptance and peace with the document. Some expressed a simple "yes", others qualified it with comments and proposals (p. 140). In a touch of humour, the President was presented with "the baby" (a small doll), who was welcomed with loud applause.

An important event took place during this acceptance. At this World Assembly, Lebanon was present with two delegations. One delegation represented the Sodalties of Our Lady, which are very numerous and have

a long history behind them, the other represented the CLC, which is still very young and which was among the candidates requesting official recognition as a member of the World CLC. In a sign of mutual recognition and collaboration, the two communities decided to express their acceptance of the Common Mission together. This gesture was appreciated and applauded by the Assembly.

After lunch, a football (soccer) match was organized. The teams were Latin America vs. Rest of the World. The superiority of the Latin American footballers was evident and the CLC World Cup went to the home team. During the match, a wounded vulture appeared. It decided it would act as an assistant referee, running after the players to check the studs on their shoes (or was it trying to get a bite off their legs?). It seemed to particularly appreciate Marcel Cabral Ribas' legs and could be seen following him around the football pitch.

In the afternoon, the final phase of the discernment process had to be faced. **The third question:** *"What steps are necessary in order to implement the mission we receive?"* still needed to be answered. The ExCo invited the National Delegations to meet to share their first reactions and suggestions for the implementation of the outcome of the General Assembly on a national level. Then, they joined delegates from other communities according to regional groups to do the same on a regional level.

It was with joy and gratitude that everybody went to celebrate Mass organized by the North American delegates. Once more, the creativity of delegates was reflected in a liturgy that facilitated participation in a very prayerful and moving experience. During the penitential rite, the delegates were invited to write on a piece of paper what they wished forgiveness for then to throw the paper into the flames of a fire that was lit before the altar to be consumed by God's burning love. At the time of the homily, two lay delegates, Tu Lan Duong and Chris Schroeder, shared their faith experiences. Instead of praying the "Our Father" out loud, each one was asked to recite it in his/her heart while Elaine Regan led the prayer in sign language as a sign of solidarity with all those around the world who do not have a voice.

After dinner, the delegates had time to meet with the ExCo candidates to prepare for the next day's elections. Once more, the foyer of the main auditorium looked like a very busy market place full of life and chatter.

Those with a reserve of energy gathered for refreshments, a sing-along session and one more try at setting a Guinness world record in building a tower of assorted cans. The bartender was quite a fan of this competition, as it helped him sell a good amount of canned drinks every night. The cleanup



crew was less enthusiastic as the place looked like a battle-field on the following morning. These moments of relaxation were marvellous for socializing and strengthening the bonds of friendship.

July 31 Friday St. Ignatius day - DAY 10

The Assembly came to an end on the feast of St. Ignatius, whose teachings on discernment guided CLC in its search for a Common Mission. Meeting in the main auditorium for the last plenary session of the World Assembly, three new National Communities were proposed for acceptance as full members of the World Community. These were CLC Cameroon, CLC Korea and CLC Lebanon. The presentation of each of these communities was followed by a vote. All three communities were officially received as members of the World Community. One after another, they went on stage to thank the ExCo members for the help they had given them during their first years of formation and the Assembly for welcoming them into the World Community. The two Lebanese communities went on stage together and Fr. Maroun Abou Zeid, the National Assistant of the Sodalities of Our Lady expressed his joy on this occasion and his hope that collaboration between the two communities would grow for the greater service of God and the Church in Lebanon.

The General Assembly met again, after a short break, to elect the new ExCo. Before the elections, the Latin American singers, led by Jorge Daniel Moreno sang about the woes of counting votes during the

preceding session. Their creativity and their humour often helped to break moments of tension and bring welcome laughter to the Assembly.

José Maria Riera, from Spain, was re-elected as World CLC president and Mary Nolan, from Australia, was elected as the new vice-president. Brigitte Minier, from France, would take the secretary's position. The position of treasurer remained vacant so the World ExCo has the option to co-opt one of its members to act as treasurer. Elections had to be continued after



lunch, as the procedure proved to be quite long, given the large number of candidates for the posts of consultors. Because of the vacancy of the treasurer's position, the delegates were asked if they would accept to make an exceptional change to the voting procedures, allowing them to vote for four consultors instead of the usual three. In this way, the directive in General Norms specifying that seven members of World ExCo were to be elected would be satisfied. This was passed with more than a two-thirds majority. So, the four consultors elected were Ana Maria Aguirre (Chile), Daniela Frank (Germany), Ronnie Villegas (Philippines), and Victor Kachaka (Zambia).

Finally, the President thanked Roswitha Cooper for her dedication and commitment in the work she had done during her years of service as World Executive Secretary. She received a well-deserved standing ovation from all the delegates.

Julían Elizalde was thanked for the good job he had done as Vice-Ecclesiastical Assistant, and especially for his efforts in helping to organize the International Formation Encounters. He, too, received a well-deserved standing ovation. The new Executive Secretary, Gilles Michaud and the new Vice-Ecclesiastical Assistant, Fr. Fernando Salas, were introduced. Thus, the new ExCo (p. 142) was complete and the President could finally present it to the World Assembly. This is the team which has to lead the World Community in the implementation of its mission as discerned in

Itaici. Let us hope that the document, Our Common Mission, brings great consolation to all National Communities.

As the new team stood together on stage, flash bulbs lit the whole conference hall as everyone tried to get a good photo of the new World ExCo.

While the National Communities gathered to write an evaluation of the General Assembly, the new World ExCo assumed their new responsibilities and began to meet with various entities such as the National Ecclesiastical Assistants. The meeting centred around finding ways of increasing Jesuit/CLC collaboration. Suggestions were made by both the N.A.s and the ExCo members. Appreciation for the Jesuit-CLC Bulletin was expressed, and it was suggested that it be continued. Julián pointed out that, overall, there has been a great increase both in the quality and the quantity of Jesuit-CLC collaboration across the world.

The World Assembly came to an end with the Mass for the feast of St. Ignatius Loyola, presided over by Fr. Francisco Ivern SJ, Provincial of the Central eastern Province of Brazil.

During the homily, Fr. Ivern (P. 144) reminded the delegates what it means to "*go out to the whole world and proclaim the Good News to all creation.*"

Prior to the World Assembly, the National Communities had been informed about the critical drought and resulting famine in the Northeast of Brazil. As a sign of solidarity with the Church and the Brazilian people, CLC was asked to donate what monies they could to help alleviate the situation. Many National Communities responded with generosity sending the funds with their delegates. At this final Mass of the Assembly, the collection was also given to help in the famine relief.

At the end of the Eucharist, the new ExCo members were invited to come to the centre of the Assembly to receive their mission from God through the World Community. While the presider prayed and gave the final blessing, the whole Assembly joined in by extending their hands in a gesture of the imposition of hands. This was a very solemn moment, reminding all present that we received a mission during this Assembly and

that now, with the Spirit of God, are sent to live it out with our National Communities.

It's fair to say that the delegates worked hard to produce the statement of **Our Common Mission**. This "work" involved much prayer and discernment - trying to listen to what the Spirit was saying both in their reflection on their own experience and in what they were hearing from the other delegates. The movement of the "spirits" was palpable as people were led through the ups and downs of consolation and desolation.

One got the impression that some of the desolation came from the inability to let go of a particular view-point or attitude when confronted with another. Sometimes it came from fear of what we might be asked to do or say in response to the seemingly overwhelming demands of this common mission. Sometimes it was the inability to trust that the Spirit was leading and would not ask us to do something that was simply beyond us. It has to be said, though, that sometimes there were more "objective" reasons for this desolation. People struggled to distinguish, almost right to the end, the differences between needs and responses, and this led to inevitable confusion at different times. Perhaps the directions for the groups could have been clearer in this regard.

Overall, though, consolation was never far away, and both individuals and groups were quick to return to this graced state. They did so in the very Ignatian manner of continuing to ask for whatever was required, by staying with the desolation and waiting for the consolation to return. One had a powerful sense of a World Community at prayer - praying with and for each other and for our world, waiting for the gift of the Spirit.

**13th CLC WORLD ASSEMBLY
ITAICI - BRAZIL**



Greeting from the Pontifical Council for the Laity

Dear Members of the 13th General Assembly,

I am happy to send my greetings to you on the occasion of your meeting in São Paulo, Brazil. Your discussions concerning the future direction of the Christian Life Community are very important.

My education in high school and college was very much influenced by the Sodality of Our Lady. For six years the Church formed me and hundreds of my fellow students in the ways of Jesus through the instrumentality of the Sodality.

The teaching and guidance of St. Ignatius of Loyola continues to mark the Christian Life Community especially through the Spiritual Exercises. His spirituality will be assuming even greater significance in the formation of the laity in the new millennium. In the Exercises, he calls us to return to the native soil of Jesus's homeland in Galilee, Jerusalem and Judea. St. Ignatius centers his Exercises on Jesus but he also knew that Jesus can be fully understood only within the experience of faith of the Catholic Church.

St. Ignatius challenged Christians to desire the open-ended comparative of the 'greater' glory of God. It is the only goal that matches the dignity of man.

I wish to assure you of my prayers, especially on the memorial of St. Ignatius of Loyola - July 31, 1998, the day before your meeting concludes.

Yours sincerely in Christ,

James Francis Cardinal Stafford
President

Letter from the President of the Conference of International Catholic Organizations

Message to the participants of the CLC World Assembly (Itaici Brasil)

At this moment as you are embarking upon the work of your 13th Assembly in Itaici, I would like, in these few words, to greet you, the participants, in the name of the Conference of International Catholic Organizations.

As such, I had told you last May in Rome that, unfortunately, it would not be possible for me to participate in your working, but I will be with you in spirit during these 10 days which will, I am sure, be rich in sharing of new discoveries and reflections. May your Assembly allow you to discover and deepen your common mission, CLC a letter from Christ, written by the Spirit sent to today's world.

In a document sent by you last March, I have noticed that one of the areas of your reflections will be on, "Christ and the social reality" and that other "areas of interest" paralleled, in a most concrete way, the serious concerns of the C.I.O.C. expressed during the meeting of the C.I.O.C. held in Conocoto, Equator in November last. May this Assembly, begin within today's signs of the times, assist you in discerning the areas of specific action in which your spirituality and your particular mission calls you in most urgent ways.

This will be your last World Assembly before the big Jubilee of year 2000. May it empower all your members to "proclaim the Good News of Christ" while participating in the transformation of society according to the Gospel.

Being aware of your interest in the campaign to cancel the external debt of the poorest countries, you are responding to the urgent appeal of the Holy Father and, in so doing, you are joining with the prioritized actions of C.I.O.C. to combat poverty.

Once again, I offer you my best wishes for the Assembly and send you my most cordial greetings.

· Joseph Pirson
President of C.I.O.C.

This section contains documents and presentations from the 13th General Assembly of the World CLC in Itaici, Brazil 1998. The first is the preparation document sent to all National Communities in May of 1997.

PROJECTS

N° 105 - 31 May 1997

**DEEPENING OUR IDENTITY AS AN APOSTOLIC BODY -
CLARIFYING OUR COMMON MISSION**

CLC, a letter from Christ, written by the Spirit, sent to today's world

Following 2 Cor 3.3

The General Assembly as **governing body of the World CLC** will have to make decisions on the structures of the WCLC, decide on guidelines for formation, on finances and elect the new Executive Council. Over and above that, however, the World Community is challenged by the theme of the assembly. **Common mission** will be the specific answer that CLC, as an international association (apostolic body) within the Church, tries to give to the most urgent and universal needs in today's world.

Why are we seeking a common mission? Guided by the Spirit, it will be CLC's way of ***proclaiming the Good News of Christ on the eve of the third millennium***. With this theme we build on previous assemblies, especially the one in Hong Kong 1994, and also on the experiences of CLC members from around the world.

The document ***The CLC Charism - Guidelines for CLC Formation***, published as a *Progressio* Supplement, reflects these experiences. The Supplement was sent to all National Communities with the invitation to study it, work with it, use it as an instrument in preparing the assembly in order to deepen our identity and reflect on a common mission. The National Communities were asked to send their reactions or suggestions about the document to the World ExCo by the end of December 1997 in order to enable us to incorporate any such suggestions into a final draft which then will be presented at the assembly.

The theme expresses well the main goal of the assembly, and the Scripture text, following 2 Cor 3.3, indicates the direction we have to follow in order to reach this goal. Only insofar as each individual CLC member's life **is centered on Christ and on participation in the Paschal Mystery** (GP 5) will this be true for the community as such. If we want to find a common mission as an outcome of the assembly next year, **every single CLC member is needed** to join in the preparation which has to begin with each one's own conversion towards **our center which is Christ**, to *know him more profoundly, love Him more deeply and to follow Him more closely.*

To support this process and to help us all to enter into the preparation of the assembly, we enclose one page with an overview of the workshop themes which we foresee at the assembly. Following this page are some suggestions on how to proceed with the workshop topics. Our approach to the four main topics and the corresponding areas of concerns should, of course, be our **CLC way of proceeding**. It might be well to remember here that we should be **contemplative in our actions and be men and women for others.**

How to proceed?

The four workshop topics are **centered in Christ**, and invite us first of all to personal prayer. The outcome of the assembly will depend on the availability, openness and involvement of all CLC members. The preparation, therefore, should be on the – personal level – local community level – national community level.

① personal level:

I can take the four topics for my daily prayer and meditation, one topic after the other; I have about one month for each topic, e.g. the 1. topic:

Christ and growth in Christian life

- after the **preparatory prayer** as usual, I **ask for the grace** to be more and more filled with the presence of Christ. I chose one *area of concern* to which I feel drawn, which I am familiar with or even have difficulties with (God speaks to us through all events and aspects of our lives), e.g. *thinking and feeling with the Church*.

- I **contemplate** my "being Church", how the Lord has called me into his Church and how I live it, my specific charisma as a member of this Church, how I participate in my parish and in the life of the Church . I relish and savour the topic and the Scripture text and **relate them to my experiences** in the specific area of concern. .
- I **review my prayer** (what was my mood, what touched me most, what did I enjoy, where did I feel pain, distaste?) I make some note of things I would like to **share in my CLC group**.
- After sharing in the CLC group, I pray again with the same subject, now with the explicit question: **Lord, where would you want me to serve others** in the specific area of concern. By the insights, answers I will bring insights to my CLC group.

Not all members will necessarily choose all the areas of concern. The local group could decide on the areas of concern they choose for their prayer.

② local community level

After all members of the group have gone through one topic and some specific areas of concern, one member of the group **summarizes the individual experiences**. As soon as the whole group has prayed with all the topics and the chosen areas of concern, the summary of the group response should be made and sent to the Preparatory Team of the National Community. To make the evaluation easier for the Prep Team, it will be helpful if all groups use the same method of summarizing and evaluating the individual experiences. The following questions could help:

- Where do I/we see the most urgent needs in a specific area of concern?
- Where do I/ we feel called by the Lord - where do we see our particular mission as a world community?
- What steps for practical implementation do we foresee.

Please try to make the work for the Prep. Team as easy as possible. Some National Communities are structured in regions or diocesan communities, and will send to the Prep Team a summary of their region's responses. It is, of course, understood, that the national ExCo gives detailed recommendations and instructions on how they want their local communities to proceed. The World ExCo only tries to give you the general ideas.

③ national community level:

The members of the Prep team will, of course, be living through the personal preparation as all the CLC members. It will be helpful if members of the Prep team could be available for local CLC groups in answering questions, offering help and encouraging the preparation process.

If you have national CLC publications, it could be a great help to use this media for offering articles, reflections etc. on the topics and areas of concern. In all we do in this preparation, we have to emphasize the importance of praying and meditating the topics and sharing experiences. We do not want only "intellectual input" which is not based on prayer and experiences.

The World ExCo hopes that the National Communities will find ways to integrate the preparation for the assembly in their national planning and any formation courses or meetings that might be foreseen before the assembly. Some National Communities might even like to share their experiences with neighbouring National Communities.

The CLC World Day 1998 might be a good opportunity for the National Communities to bring the preparation process to a point, to get a feeling for where the National Community stands in its preparation, and have the members of the Prep Team visiting local or regional communities.

We are asking much from all the CLC members, but we believe that if the whole community gets involved in the way we suggest, the outcome in Itaici could be exciting, inspiring and a moment of growth for us all.

We began this letter with the first part of GP No. 9, and we are ending it with the last part of it:

*Mary's cooperation in her Son's mission,
continued all through her life,
inspires us to give ourselves totally to God in union with Mary,
who by accepting the designs of God
became our mother and the mother of all.
Thus we confirm our own mission of service to the world
received in baptism and confirmation.
We honour Mary, the Mother of God, in a special way,
and we rely on her intercession in fulfilling our vocation.*

Workshop topics and areas of concern to help clarifying CLC's Mission on the eve of the third millennium:

Christ and growth in Christian life

... until Christ is formed in you ...
(Gal 4,19)

Goal: to help people, CLC and others, to grow in personal commitment to Christ and His mission, through deeper **experience of Christ**, following Him and serving Him in others.



Areas of concern:

- the Spiritual Exercises and ways of giving them;
- familiarity with the Scriptures and Christian doctrine, and ability to transmit them;
- apostolic formation;
- learning to live in community;
- thinking and feeling with the Church;
- SJ and CLC collaboration in Christian formation.

Christ and Culture

*... I made myself a Jew to the Jews
... for the weak I made myself weak
... for the sake of the Gospel.*
(1 Cor 9,19-23)

Goal: evangelization of cultures (modern world culture and particular cultures); inter-Christian and interreligious dialogue;



Areas of concern:

- faith in Jesus Christ in a secularized culture;
- being a Christian in dialogue with other Christians and other religions;
- Christian identity in a pluralistic world;
- the search for meaning in today's world;
- SJ and CLC collaboration in multicultural, inter-Christian and interreligious dialogue.

Christ and Social Reality

*... insofar as you did this to one of
the least of these brothers of mine,
you did it to me.'*
(Mt 25,31-46)

Goal: to contribute towards the transformation of society according to the Gospel.



Areas of concern:

- neo-liberalism and market economy as challenges to faith;
- the struggle against injustice as part of Christian commitment;
- mass media as means of life or death;
- non-violence and peace in a world of conflict.
- SJ and CLC serving the poor together.

Christ in daily life

*... whatever you eat, whatever you
drink, whatever you do ... do it for
the glory of God.*
(1 Cor 10, 23-33)

Goal: how to live a Christian life and testify to Christ to young people, family, and in the workplace, and integrate Christian values in those three fields. Especially how to make Christ significant and attractive for the youth of today in order to help them discover the meaning of life and personal vocation.



Areas of concern:

- family as a space in which to live the Christian vocation;
- profession as lived mission;
- relationship with youth as interpreter of today's culture and protagonists of the future;
- SJ and CLC sharing their different vocations in everyday life.

Welcome to the thirteenth General Assembly of World CLC:

We joyfully proclaim that it is our desire that the theme for this meeting "*CLC - Letter of Christ, Written by the Holy Spirit, Sent to Today's World*" (2 Cor 3,3) become a deep and abiding truth:

We invite you all to deepen our identity as an apostolic body by clarifying our common mission.

It is with deep joy I address you today and I begin with the presentation of the past four years since the Hong Kong Assembly.

If I had to use two phrases to define those four years I would say: they were firstly a ***path of grace***, and secondly a ***path of hope***.

A ***path of grace*** because the gifts received from the Lord were many. We have felt again and again the grace of His presence (where two or more of you meet together in my name, there I am). We have seen how the Spirit continued to illuminate this journey in everything that we have been experiencing, living and doing as a World Community in the world.

It is further a ***path of hope*** in that we parted in HK with a clear sense of having lived and experienced the World Community, maybe with an intensity that up until that moment had not previously been lived and experienced. We left with the hope that CLC had much to contribute to this divided and oppressed world. CLC is indeed called to be a **LETTER OF CHRIST, WRITTEN BY THE HOLY SPIRIT, SENT TO TODAY'S WORLD.**

Four years later, we meet again and, as we begin, we recall briefly how we have lived as World Community in the meantime. Now I'm only going to give you an overview. I'll leave it to the other members of EXCO to give you a more detailed picture of the particular events of the last four years.

In our last Assembly in HK, the conclusions of the workshops translated themselves into various recommendations and orientations, that were at once both general and particular. From these it clearly emerged that, in spite of the will, the generosity and the lived faith of our CLC members, "neither the way of making the Exercises, nor the Plans of Formation were moving us towards a mission that is really incarnate". We felt that the Lord was asking much more of us. We felt that neither the way we were forming ourselves nor our structures were in accordance with the mission to which the Lord was urging us.

The grace of HK was that the preferential option for the poor, a simple lifestyle, and walking with Christ poor and humble, should be at the heart of how we incarnate ourselves in the world.

With these premises, the ExCo began to prioritise three lines of action:

- 1 Formation for Mission,
- 2 The Life of the World Community,
- 3 Adaptation of Structures for Mission.

Formation for Mission:

It was clear in the orientations given to the ExCo in Hong Kong, that the long journey travelled by the communities since 1967 led us in Guadalajara to review and update our GPs. It was also clear that we should now deepen for ourselves our apostolic charism and so adapt the Plans for Formation of the National Communities. In practice this means finding a "common language" and a common approach to our identity. This allows us to have firstly a common mission, though not a single one, and secondly a single frame of reference that can be expressed in all of the rich diversity of our World Community.

This has led us, on the one hand, to the writing of the document *Our CLC Charism*, which we will soon be presenting in its revised version. On the other hand it has led us to work on the formulation of a long-range *Plan of Formation*. This should improve, systematize and give depth to the more usual partial formation that is received by the laity in general and CLC members in particular. Thankfully, this program has already become a reality in Latin America (*The Magis Program*). The possibility of applying it to other regions is now being studied (Maria Clara will speak to you about it later).

The Life of the World Community:

The ExCo has given a very positive evaluation to the International Formation Encounters (IFE's). It has decided to continue with them as a means of suggesting "ways of working" that would help to identify current "mission fields", to discover appropriate responses and furthermore would have a clear multiplying effect. Along with these IFE's there were also 12 meetings between the Jesuits and lay members of CLC, some of them with more than 100 participants. These meetings went to the core of our spirituality and have concrete consequences for the life of the community - a community that wants to be "Community for Mission".

The richness of what we have experienced together, the graces received, have exceeded our highest expectations.

Finally, each time has seen a greater coordination between the existing realities of the Euroteam, Service Teams and the ExCo. We understand now these structures as means of making concrete what the World Community is living and experiencing.

Structures:

The challenges presented to us regarding the mission push us to update our structures. In Guadalajara we felt the need for this, but it was in HK that this need was most evident. The workgroup that emerged from this has worked hard and have made many proposals. This Assembly will decide how to proceed with some of these and, depending on this, the incoming ExCo will be able to take it much further.

These possibilities and conclusions will have a positive effect on a Secretariat that is already overwhelmed with work. This quantity of work has already harmed the health of our dear, tenacious, generous and hardworking Roswitha.

Since you now have the details of all the themes and following your recommendations we conclude that we have created new instruments that allow us to penetrate more deeply "Our Charism". They reinforce our common identity and help us to search and find what God wants from us today in the ample diversity and complexity of our World Community.

Deo Gratias
José Maria Riera

REPORT ON THE INTERNATIONAL ENCOUNTERS FROM 1994 TO 1998

This report includes three kinds of encounters: The International Formation Encounters (IFE), the «Jesuit, religious and CLC» Encounters and the Spiritual Exercises with Communal Discernment.

I. International Formation Encounters (IFE)

Objective of the IFE. The encounters were developed by an international team during the years 1990-1994. The IFE's aim was *"to share apostolic experiences among the National Communities, using a methodology which allows evaluation and, if necessary, their reformulation"* In these last years, 1994-1998, the aim has become *"to elaborate five-year plans in the most vital fields of the National CLC"*. Three IFEs have been offered:

Bouake (Ivory Coast). From August 22 to 31, 1996, on "CLC formation", with 33 participants coming from seven African countries (Burkina Faso, Cameroon, Ivory Coast, Madagascar, Rwanda, Zaire and Zambia). The participants were involved in CLC formation in their own countries. There were seven persons in the guiding team, three Jesuits and four lay people.

Bonamoussadi (Cameroon). From August 20 to 28, 1997, on "The Family", with 23 participants coming from five countries (Burkina Faso, Cameroon, Ivory Coast, Rwanda and Zaire). The participants had been chosen because of their experience in the family apostolate. There were six persons in the guiding team (two Jesuits, four lay people).

Montreal (Canada). From October 2 to 7, 1997, on the "Activities Programme" of the CLC-Vietnamese overseas. Each one of the 17 participants was actively involved in the ExCo, the bulletin, formation and formation resources, the Retreats Programme, youth

and the family. In the guiding team there were five persons: One Jesuit, four lay people. (*This IFE is included in the report because its formulation of the five-year plan is particularly clear*).

The "pastoral planning" methodology. During the first years, 1990-1994, the methodology developed by CLC and published in *Progressio* appeared a little complex and rigid. With further use it has become more clear and simple, a useful tool to proceed with the encounter in an orderly and efficient way. The key moments of the encounter are the identification of the *basic needs* and the *diagnosis*. Once everybody agrees on these two elements it is not difficult to formulate an action plan for the following five years.

The participants in the IFE are persons actively involved in the fields of service on which planning is to be done. The encounter unfolds more easily and gives better results with a limited number of participants (from 16 to 30).

The guiding team. In the guiding teams of each Encounter there were one or two guides with experience in previous Encounters working alongside two or three leaders from the region who didn't have any experience but wanted to learn the dynamics of the programme. Only once the guiding team could hold a preparatory meeting some months before the actual Encounter. In most cases the international team, in order to minimize the travel expenses, received the programme, documents and introductions by mail. The immediate preparation was done one or two days before the actual Encounter. Therefore, the guiding team had to arrive some days earlier.

In the writing of the five-year plan there has been an increasing improvement, integrating better the main steps of the Encounter. In the last version (the Montreal Encounter) after each basic need follows a description of a critical situation and of the risks incurred if an adequate answer is not found: the five-year plan. Thus the interest of the document written in the Montreal Encounter.

In the **evaluation** the participants pointed out that:

- the final outcome as well as the process followed help to clarify the meaning of "common mission", because everybody feels part of it,
- The five-year plan strengthens the unity of each National Community and the solidarity among all the National Communities of the region.

- The methodology is becoming simpler and clearer, helping everybody to proceed in an orderly way, step by step to the final outcome.

Final remarks: These IFEs have been particularly helpful because:

- the planning process is based on the *experience* in the activity fields of the National Community,
- during the Encounter prime time is given to "*enrichment*" or "*deepening*" in the CLC Charism as well as in the specific fields of action concerned in the planning.
- thanks to the methodology the participants can share experiences in an *honest, deep and critical climate*,
- the participants *own* the five-year plan because all of them are actively involved in every step of its formulation,
- the planning process can (and hopefully will) be *repeated at the local level*, as a whole or one step at a time, by modules, because everybody knows the process and is provided with the documents used during the Encounter. Thus the effort to write down a complete report of the Encounter, including not only the final outcome but also the methodology, the introductions to each step and the inputs given during the Encounter.

II. International Encounters «Jesuits, Religious and CLC»

These Encounters, asked for in Hong Kong '94, have been developed by the Jesuit Secretariat for CLC, in cooperation with the World ExCo and each hosting country. The Encounters have fostered in most of the participants a deeper understanding and positive disposition towards CLC.

The **main objectives** were:

- o *to foster knowledge and a positive disposition towards CLC in Jesuits and religious who at present are not familiar with CLC,*
- o *to find practical ways and means to make mission central and the starting point for CLC's formation at all levels*

- ___o *to realize how much we share the same Ignatian Charism, and at the same time:*
- ___o *to acknowledge and celebrate the differences in our vocations.*

In the last four years, 1994-1998, twelve International Encounters have been offered:

In English: **Rome**, from August 12 to 16, 1995. This one was the first Encounter. More than seventy participants came from USA, England and Wales, Ireland, India, Malta. Father General gave an important speech. In the evaluation of this first Encounter some elements of the programme were confirmed, while many pointed out the need to avoid monotony in the use of the workshops, to give more space to the first years in CLC, and to improve the document.

___◆ **Caleruega (Philippines)**, from April 15 to 20, 1997. There were more than thirty participants from the Philippines, India, Korea, Japan.

___◆ **Sydney (Australia)**, from July 4 to 8, 1997. There were one hundred and five participants from Australia, New Zealand, USA, Ireland, England and Wales, Korea, Philippines... Father General gave an important speech. The quality of personal experience in CLC shared during this Encounter was very touching. This Encounter was offered a very valuable contribution of the English speaking communities to World CLC.

In French: **Cairo (Egypt)**, from January 22 to 27, 1996. There were thirty participants from Egypt, Syria, Libano, France, Ivory Coast, Cameroon and Madagascar. This was the main Encounter of the French speaking countries of the World CLC.

___◆ **Yaounde (Cameroon)**, from August 15 to 18, 1996, with more than thirty participants, Jesuits and lay people, from Cameroon and Ivory Coast.

In Spanish: **Buenos Aires (Argentina)**, from October 12 to 17, 1995. There were more than forty participants (religious, Jesuits and lay people) from Argentina. The joyful and friendly atmosphere of this Encounter were remarkable.

- ◆ **Lima (Peru)**, from January 3 to 8, 1996. There were more than one hundred participants from twelve Latin American countries, Spain and Portugal. This was the main Encounter offered in Latin America.
- ◆ **Madrid (Spain)**, from February 1 to 3, 1996 and from October 1 to 3, 1996. There were more than eighty participants (lay guides and Jesuits).
- ◆ **Guadalajara (Mexico)** from October 26 to 30, 1996. There were more than fifty participants from Mexico, Puerto Rico and Peru. At the end of this Encounter there was a deeply felt friendship and understanding between Jesuits and lay people.
- ◆ **Santo Domingo (Dominican Rep.)** From May 1 to 4, 1998. There were forty two participants from Cuba, Miami, Puerto Rico, Mexico and Dominican Rep. This Encounter brings the Caribbean countries closer to the World Community.

In Portuguese: **Soutelo (Portugal)**, from November 28 to December 1, 1997, with the participation of thirty lay people and Jesuits (Father Provincial was present during the whole Encounter).

In Italian: **Rome (Italy)**, from December 5 to 8, 1997, with more than seventy group guides and Jesuits.

The original programme was five days long, but not every Encounter was able to follow it fully. In some instances it had to be reduced to four, and even three days. In Spain, the Encounter was offered in two sessions, each one lasting two days and half.

The methodology consists mainly in bringing together religious and lay CLC people in small workshop groups. Before the sharing in workshop groups (90 min) about one of the vital issues in the CLC process, a time is given for personal reading and reflection (45 min). The document "the CLC Charism" has been used (and developed) for this purpose. In order to avoid monotony, after the Rome Encounter, some debates and special full groups meetings were also offered.

The Introductions. Before the personal reflection time, in a plenary session the theme is briefly introduced, emphasizing the importance of the topic, pointing out its place within the CLC process and the experience of the

participants. These introductions are adjusted, therefore, to each Encounter. These Introductions have been constantly re-formulated.

The participants. In these Encounters the number of participants is practically unlimited. In fact there were more than one hundred in some encounters. An effort has been made to have an equal number of Jesuits and lay people. Among the Jesuits attending the encounters some had a long experience accompanying CLC, while others were interested in learning about CLC. The lay participants had, in general, several years of CLC experience.

Output of the Encounter: One suggestion kept coming out in the evaluations of the first Encounters: that the Encounter be not only for "the assimilation of the CLC Charism and mutual enrichment", but that it should also produce some specific output. In line with this suggestion, the workshop groups have been invited to summarize their sharing around three questions: What are we doing that we should **stop?**, What should we **start?** What are we doing that we should **continue**.

Evaluation: From the experience of these encounters we can draw three main observations:

◆ **Diversity** among National CLCs at times causes tensions. But not all the differences among National Communities come from an incorrect understanding of the CLC charism. Some differences reflect different cultural and historical backgrounds. There is a precious blessedness in this diversity and therefore regular international encounters are convenient (maybe "necessary"). Some vital areas of this diversity are:

- the role of the Spiritual Exercises in CLC,
- having youth as well as committed adults in CLC,
- the way of envisioning and living our mission,
- the presence of few or many Jesuits in the National CLC.

◆ **The formation of Group-guides** is, according to most National Communities, an urgent and vital need. Being a group guide has a deep and vital communal dimension. Their formation is offered, of course, at national and local level. But encouraging teamwork among them, offering them guidelines and documents (like "The CLC Charism") is one of the most efficient ways in fostering unity at National and World levels.

◆ The document "**The CLC charism**" is to a great extent a result of these encounters. Having a unified explanation of the GP and the vital formation moments has been of great help for the personal reflection times and groups sharing. Most appreciated has been the importance given in the document to the *person*, the unfolding of *vocation* and *mission* in CLC. However, not all National Communities are fully happy about it. The main expectations the document has failed to meet so far are:

- To whom is the document addressed? The final version states: "to those involved in formation".
- It has been asked that the chapter on **CLC vocation** and the process of seeking and finding this vocation be equally relevant to the young and adult members of CLC.
- The document should be shorter and linear (avoiding detailed explanations of each topic), more attractive and closer to the lived experiences of people.
- Useless repetitions should be avoided.

III. Spiritual Exercises and Communal apostolic discernment

Objective: This is a course for guides of communities wanting to improve their communal apostolic discernment. It consists of two parts: Six days of individually guided Spiritual Exercises and three days of communal apostolic discernment. The programme has been developed by the Spanish CLC Assistants and is being used regularly as a formation course for community guides in this country. In the last four years it has also been offered in:

In English: **Sydney**, from June 27 to July 3, 1997, with more than seventy participants from Australia, USA, Philippines, New Zealand, Zambia... accompanied by a team of twelve people (lay, religious and Jesuits).

In Spanish: **Lunlunta (Argentina)**, from January 3 to 12, 1997, with fifteen participants from Argentina, accompanied by two Jesuits.

In Vietnamese: **San Diego (California)**, from June 11 to 16, 1996, with more than twenty participants accompanied by two Jesuits and two lay people.

___◆ **Houston (Texas)**, from June 21 to 28, 1996, with eighteen participants accompanied by two Jesuits and two lay people.

___◆ **Boston (Massachusetts)**, from July 1 to 7, 1996, with more than twenty participants, accompanied by two Jesuits and two lay people.

The first part, the individually guided Retreat, unfolds in a classic fashion. (One spiritual guide is needed for every six or seven persons)

During the second part, **the communal apostolic discernment**, there are two sessions each day: one in the morning and the second in the afternoon. Each session includes one hour of personal prayer and 90 minutes of discernment in groups of six to seven persons, accompanied by one of the spiritual guides. During the first day, they discern about *"the most urgent needs of those I am called to serve"*. During the second day: *"My ways of addressing these needs"*. During the third day: *"Reformulation of my apostolic commitment"* and the evaluation of the course.

These Spiritual Exercises, with a particular emphasis on mission and communal discernment offer an alternative to the traditional ways of doing them.

Given the openness and depth of the sharing during the communal discernment, this retreat presupposes that the participants have a good experience of community and a fair degree of human and spiritual maturity.

In the final evaluation the participants pointed out the richness of the communal discernment. The Sydney session was particularly appreciated because of their wish to improve communal apostolic discernment. The course offered them a moving experience and the method to foster it.

Julián Elizalde SJ
Outgoing Vice-Ecclesiastical Assistant

Report of the World ExCo on Structures

During the Hong Kong '94 World Assembly, the delegates asked the incoming World ExCo to see if the actual structures and procedures we have as a world community were still adequate, and eventually, to propose any changes apt to help us grow further towards a real world community.

The World ExCo, at its first meeting in February 1995 in Rome, dedicated much time to this problem, and shared ideas and concerns about further developments. It nominated a working group, composed of members of the World ExCo, to examine the different problems and propose solutions, to be submitted to the next General Assembly.

The Working group, composed of José Maria Riera, Ingeborg von Grafenstein, Roswitha Cooper and Johan Vlogaert, met several times, shared prayers and dreams, and reported on their work to the World ExCo, at its annual meetings. The comments and proposals from the working group were discussed at length, at each meeting of the World ExCo.

This way of proceeding finally resulted in three main orientations:

① Change of General Norms

There was a shared feeling amongst the World ExCo members that some changes in the General Norms need to be proposed to the World Assembly. Indeed, experience has taught us that some procedures and durations we agreed upon in Guadalajara were still too much the expression of a federal thinking about the CLC, while others were too restrictive to foster real growth towards community.

We discussed at length all the possible changes, in the World ExCo, and decided to propose to the Assembly only those articles of the General Norms for which there was a consensus amongst World ExCo members. Thus a document (Itaici 1998 - 4th mailing) was sent to you, in respect of articles 47 and following of the standing General Norms. Together with the proposed changes we tried to explain why we feel these changes were required.

All the issues on which, for various reasons, the World ExCo could not find

a consensus were not proposed. The most important reason, why those changes on which a consensus was not reached were not presented, seems to be that we want to be very careful about what we do.

We ask you to vote on the changes proposed by the World ExCo. A **two-thirds majority vote** of the Assembly is required for approval of these amendments. If not, the actual text will stay in place.

② Standing Orders

Rules are simply not enough to express all the richness of our community life. Furthermore, while it is important to be able to change certain structures without too much difficulty, it is also important to transmit the experience of past generations to the new ones, and to ensure **consistency** and **continuity**. Therefore we tried to write down the different ways in which we, as a World ExCo, think we should act in practice. We called these the Standing Orders. They have to be considered as the actual way the World ExCo is dealing with certain issues. They should however be kept very flexible.

We ask for your approval of these written down standing orders by a **simple majority** in the Assembly.

③ Recommendations to be given to the new World ExCo

During the meetings of the working group and the World ExCo meetings, and taking into account the experiences of our people in the World Secretariat, we shared a lot on how we could better organize the burden of work, be closer to National Communities and regions, and be present in the life of every CLC member, because we felt this is the only way to really build a world community. That was the reason why we shared with you some thoughts on possibilities of a more regional model or a team working in Rome. However, we feel that these things need a lot more reflection and prayer, and we recommend strongly that the incoming World ExCo would have the mandate to continue this work.

For the time being, however, we think we should continue in the way we have already worked until now with regional teams, where they already exist, to help us to implement locally what we decide.

Nevertheless better organized communication and shared efforts are already possible within the actual framework. During our last ExCo meeting in Brugge, February 1998, we gave this much consideration.

This is how we envisage the structure:

World Assembly: supreme governing body; World ExCo: implement the general policies agreed at a World Assembly, with the help of the World Secretariat.

For this work the World ExCo can appoint teams on specific issues, e.g., an apostolic team, a formation team, a team for Progressio, a finance team, etc. These teams report to the World ExCo and the Secretariat. They help to implement the World policies in the specific fields of their competence. They are not decision makers. The World ExCo and the teams can be supported by the regional teams, where they are already established.

Furthermore, the World ExCo can appoint a task force, of three or four people, to visit local communities, to try to find together solutions and create regional networks, so that these communities can be helped quickly and can help each other whenever required. This task force could visit a certain small region for a longer period, such as one month, and be composed of people with different expertise. The people in this task force can change for each separate mission. It will work in close collaboration with the World ExCo and the World Secretariat. It can also be supported by the regional teams, where they are already established.

The National Communities communicate directly with the World ExCo, the Secretariat or the Experts teams, depending on the issues. They can organize their cooperation in a given region by establishing a regional team, which has to be in very close contact both with the National Communities and the World ExCo/World Secretariat.

We ask for your approval of this proposed way of organizing our community in the future. It will bring no changes to our General Norms.

Conclusion:

The working group on structures and the ExCo have tried to make a step forward to enable us to organize life in our World Community more efficiently. We are deeply convinced that this is a dynamic process, and that we have to continue to reflect on these issues.

The solutions we propose are the fruit of a lot of sharing, praying and dreaming about the future. We ask you to consider this very carefully when you reflect on them. Finally, structures are only a means to achieve what we want: **building a real World Community.**

Johan Vlogaert
Coordinator of the working group

Report from the World Secretariat

After nearly seven years of serving the world community as Executive Secretary, I am grateful for this opportunity of sharing with you some insights I gained during this time. Although I have been frequently worried these last months of preparation, I have been eagerly looking forward to this assembly. It is a special grace to participate at such an event and certainly a great pleasure to meet so many friends.

In deep gratitude I look back to seven rich years of my life. I am grateful for many things. First of all, there is all the help and friendship I experienced through the Society of Jesus. For me personally and for CLC much good arose from the fact that the World Secretariat is housed at the Jesuit Curia. Fr Kolvenbach always has had an open ear for me and has shown much interest in my work. I have learned to appreciate deeply his precious advice.

Gratefully I have borne witness to good signs of growth. The awareness in most of our National Communities of being part of a world community is developing well. The sense of responsibility for each other and the community as a whole could be seen in the reactions to our mailings and suggestions. The discussion about the Charism document and the comments concerning our structures were lively and showed mature and responsible CLC members. It was encouraging to see how seriously the preparation for Itaici has been taken in most of the National Communities. The preparation material from the World ExCo was generally well accepted and used.

Another achievement to be grateful for is the good work of Julián, our Vice-Eccl. Assistant, in creating awareness for CLC among the Society of Jesus and in training Eccl. Assistants around the world. Julián and I always tried our best to talk to any visiting Jesuit about CLC and the need for collaboration with the Society of Jesus. I think that these past years many more Jesuits have become interested in working with CLC.

After a thirty years CLC journey, we praise the Lord for all that has been

given to us. There is no better way of praising him than by faithfully continuing to fulfill his will as Jesus teaches us and as Mary, our Mother and companion on the way, has shown us through the example of her life.

But why, then have I also been worried and why do I want to share this with you? Coming from a business background, I was used to a certain efficiency, a well-staffed office and enough financial means to operate. In the Secretariat in Rome I found myself lacking most of these. In addition I felt my own limitations strongly. I did not speak Spanish, French or Italian and English is not my mother tongue. Yet I was responsible for *Progressio* and *Projects* in these three languages and had to correspond with National Communities around the world. A heartfelt thanks to Julián at this point. Faithfully and efficiently he translated *Progressio*, *Projects* and the official mailings to the world community into Spanish.

What I had thought of being a real asset to my work for the world community, namely my sound CLC formation, my formation as a guide of the Spiritual Exercises and the experience in helping others to grow in the CLC way of life, I could not use in the way I would have liked. The lack of finances and the situation in the Secretariat did not allow me to travel more frequently or to get more involved in formation work. Seeing the need for formation in many National Communities and not being able to help them better has always been painful for me. Whenever I had a chance to visit National Communities or to participate in courses and meetings, I felt it a highlight of my work, even when I had to make up my absence from the secretariat by working late night hours.

Another painful factor I experienced was the lack of continuity in the World community. To give you an example: A few weeks ago I looked by chance at some material from the first International CLC Formation course that took place in Rome, 25 years ago in 1973. One hundred and five CLC participants from 31 countries met for 15 days. Most of them were leaders or formators in their own countries. The criteria for participation were: CLC involvement, human maturity, spiritual maturity and social responsibility. All elements of our CLC way of life were presented in an appealing and experienced way by people who seemingly had much experience in formation and the CLC way of life. When I saw how well balanced all elements of CLC formation were presented, and how well the social and apostolic dimension of our specific charism was developed, I felt we should have built more on this basis and I am wondering how we can learn from this from the future.

The World ExCo and their "executive arm" the Executive Secretary, alone are unable to guarantee continuity and unity of formation in the world community. Therefore, the World ExCo has made a few suggestions as you heard earlier in the report on Structures.

Now a few words to explain the working situation in the Secretariat. Our financial situation and other facts, which I cannot explain here, did not allow me to staff the secretariat in a way that it could function better. In the past six and a half years I spent much time and energy training nine different people each of them staying for a year or two at the most, and then leaving for various reasons. A big exception is dear Van Nguyen, a young woman of Vietnamese origin, who has now been working with me full time for over four years. She is responsible for updating the address files and all the administrative work connected with *Progressio*. Van took over a huge amount of administrative work and, after my illness last year, I also trained her to do the accounting. She has been extremely faithful and since, I could not offer her any security or social benefits which she would have had when working for an Italian enterprise, I collected money from private donors (outside CLC) to pay into a Social Benefit fund. Van, married to an Italian since one year, gave birth to little Chiara, on July 4th. The money for the five months of maternity leave will be paid out of this account and there should always be a reserve so that we can help Van when needed. I hope that she will be working with us for many years to come.

Working for a community, I often felt alone in my work and in the decisions to be made. It was hard for me often to neglect important issues because I could do no more. Our NGO status was one of these issues. Every day I receive mountains of publications and correspondence from the various UN departments or other NGOs and I did not even have time to read them all. Sending two CLC delegates to the World Women Conference in Beijing 1995 was quite an achievement. The money for this came from former business associates. Father Dan Fitzpatrick and Father Henry Volken were often left alone and I am ashamed to say, even paid most of their expenses from their own pockets. Thank you, Fr Dan and Fr Henry, for not giving up because you know better than any of us how important your work is. (cf proposals from a working group on NGO).

I always tried to give enough time to visitors from around the world to make them feel at home in the World Secretariat. Many contacts with visiting CLCers, Jesuits and sisters from Ignatian orders as well as a lively E-mail

communication around the world, kept me sane and helped me to realize that giving one's time and energy for CLC is worthwhile. I have met wonderful people in this community and I am very grateful for my CLC vocation.

Good relationships with the Pontifical Council for the Laity and other movements in the Church were considered important, too. It was a wonderful experience of community this May when eight of us (five of us are present here: José Maria Riera, Agnes Rausch, Michael Mifsud, Gilles Michaud), participated at the World Congress of Ecclesial Movements. In these days together we were able to live community. We all felt that CLC has much to offer in the Church and society. For me, our role in proclaiming Christ in the Third Millennium is taking shape. I hope that by the end of our time here, the Lord's Spirit will have made clear the next steps to take.

Busy as you all have been in preparing for our assembly, you might not have noticed that *no Progressio* has yet been published this year. My six weeks of absence last year and the increasing workload in preparation for the assembly had forced me to make this hard decision. It embarrasses me to think that our subscribers have already paid for something they will only get in the last quarter of this year. I always enjoyed preparing *Progressio* although I am quite aware that I did it *amateurishly*. One person cannot do well what should be the task of a team.

A most encouraging and heartwarming experience at the beginning of this year was the three-month presence of Agnes Rausch in the World Secretariat. For three months Agnes left her much beloved and important work with refugees in Caritas Luxembourg to help me. The time with Agnes confirmed me in my opinion that a team should be working together in the World Secretariat. Agnes' example inspired my local CLC group. When she left, Antonella from my group came to the rescue. With Van absent I would not have known what to do without this precious help.

I am telling you all this because I strongly feel that, as the governing body of our community, you must have a clear picture of the situation to enable you to give clear recommendations to the new ExCo or to make decisions about our structures. As you know, our friends Gilles Michaud and his wife Leah, will be taking over from me and will start their work in the Secretariat in October. They will need your support, and the ExCo you will be electing will need your recommendations and support, too. A well functioning task force, an apostolic team, a formation team, etc. as proposed in the report on

structures will need committed and capable people who can devote much time to the different responsibilities. It will also need organizing minds. Before these teams can function, an additional workload will be put on the World Secretariat.

To set up these teams all at once is not practicable. Do you agree that a **FORMATION TEAM** should be given priority? When creating this formation team we should ask ourselves "what has made **me** grow most in CLC?" Are not the living testimonies of others most important and do they not have the greatest impact? Intellectual formation is, of course, important but it is not the essential part of CLC formation. We have to ensure that we pass on our CLC way of life through lived experiences. We have to clarify how the General Principles are to be implemented into the daily lives of the individual and the community. We must not allow them to be interpreted simply by charismatic individuals. Openness and flexibility are a good thing but giving in to the 'Zeitgeist' is something else.

In some National Communities important elements of our CLC way of life are not or cannot be lived because of a lack of formation or because possibilities are lacking, e.g. to make the Spiritual Exercises or to get appropriate spiritual guidance or group guidance. If we expect newcomers to CLC or National Communities to be ready for mission as we understand it, without offering them the necessary basic formation, we should not be surprised if something other than CLC develops.

I have put together two pages with a brief review of our history (see following document). Perhaps they may help to reflect our journey and to avoid mishaps of the past. Why did the Marian Congregations lose their Ignatian roots and develop into a mass movement? Perhaps one reason was that for us human beings there will always be the temptation to be too impressed by big numbers and a glamorous visibility. Evangelic visibility grows out of following the humble and suffering Christ. As CLC we must not be afraid to be "radical" when it comes to this essential truth. Jesus Christ is the centre of our spirituality. He is the way and He is the goal. Our apostolates and services as individuals or community will not become mission if not based on our personal relationship with Christ (. . . apart from me you can do nothing . . . s. John 15.5.). If we live the CLC way of life in truth we cannot be other than an **apostolic community on mission** as we follow "Jesus Christ more closely and work with Him for the building of the Kingdom."

Roswitha Cooper

From Marian Congregations to World Christian Life Community

A brief review of our history

- 1540 Society of Jesus is founded by Ignatius of Loyola.
- 1563 A Jesuit teacher by the name of **Jean Leunis** gathers a group of students of the Roman College for spiritual advancement — the Marian Congregation is born. This first group quickly becomes a model for other congregations throughout the world.
- 1578 The Superior General of the Society of Jesus, Claudio Aquaviva, approves the Common Rules for those who wishes to follow Congregation life.
- 1584 Pope Gregory XIII with the papal Bull *Omnipotentis Dei* entitles the first Congregation at the Roman College (the **Primaria**) to be the head of all the Congregations.
- 1587 Pope Sixtus V, following the request of the Society of Jesus, issues the Bull *Superna Dispositione*. This Bull states the right of the Superior General of the Society of Jesus to create aggregates of the first Congregation within other localities, even among persons who were not students of Jesuit schools.

It might be interesting for us today to remember that in this early time of the Society of Jesus, Jesuits and lay people who were members of the Congregations would frequently work as a team.

The seventeenth century not only saw the highpoint of Congregation life but also the beginning of its decline in spirit.

- 1748 Pope Benedict XIV, with the Bull *Praeclaris Romanorum*, tries to renew the vigour of Congregation life. This Bull increases the advantages of membership by granting the members enlarged spiritual benefits and this perhaps has a reverse effect. At this time the Society of Jesus, a victim of political intrigues, is already struggling for its life.
- 1773 Pope Clement XIV signes a document to suppress the Jesuit Order. The Congregations, by the order of the same pope, become one of the

normal works of the universal Church. In the eighteenth century membership increases vastly, from 2500 groups to 80,000. The consequence is a diminishment in fervour and practice. The spiritual life of the members and the social concern for the rejected of society is reduced to pious practices and annual and symbolic events. The Marian Congregations have become a pious mass movement, different from what Ignatius or Jean Leunis or Aquaviva had meant it to be.

- 1922 Fr Ledochowski, Superior General of the Society, convenes a meeting of Jesuits working with the Marian Congregations or Sodalities, as they are called in some countries. The central secretariat, a service centre, is founded. It is the first secretariat for Jesuit works. Today the SJ curia has eight similar offices for other works. This is the first step towards restoration.
- 1948 Pope Pius XII with his Apostolic Constitution *Bis Saeculari*, gives an important push towards renewal of the Marian Congregations. "*Bis Saeculari* was exactly what was needed: a clear, authoritative statement on the authentic identity of the Marian Congregations, a pressing call for reform, orientations towards the future and some declarations on lay apostolate in general. The impact of this document was enormous" (Fr Paulussen, SJ in: "GOD WORKS LIKE THAT").
- 1950 Seventy one Jesuits from forty countries follow the call of the Superior General Fr Jansen and meet in Rome as a first answer to *Bis Saeculari*.
- 1951 The first world congress for the lay apostolate is held in Rome. Forty delegates from 16 countries take the opportunity to meet and discuss the idea of a world federation.
- 1952 Eucharistic Congress in Barcelona: the opportunity is used to meet and discuss the "World Federation" further. The central secretariat in Rome is asked to prepare some Statutes.
- 1953 The World Federation of the Marian Congregations is approved by the same Pope.
- 1954 1st assembly of the world federation in Rome.
- 1959 2nd assembly in Newark, USA.
- 1962 opening of the Second Vatican Council.
- 1964 3rd assembly of the world federation in Bombay, India.
- 1967 4th assembly and a new name and a new beginning: **Christian Life Communities.**

- 1968 on the Feast of the Annunciation, Pope Paul VI confirms the General Principles of the World Federation of the Christian Life Communities.
- 1970 5th assembly in Santo Domingo a crisis and a challenges (the General Principles are amended and approved in 1971 by the Holy See).
- 1973 6th General Assembly in Augsburg/Germany: the call to be free, *the liberation of all men and women*.
- 1976 7th General Assembly in Manila/Philippines: the call to be poor, *poor with Christ for a better service*.
- 1979 8th General Assembly in Rome: call towards a World Community, *at the service of One World*.
- 1982 the General Assembly in Providence: *the challenge to be one World Community on mission to "bring about justice"*.
- 1986 10th General Assembly in Loyola: *seeing Mary as model of our mission, being asked to do "whatever Christ tells us"*.
- 1990 11th General Assembly in Guadalajara: *an international community "at the service of the Kingdom, to go out and bear fruit"*.
- 1994 12th General Assembly in Hong Kong: *CLC Community in Mission "I have come to bring fire to the earth, and how I wish it were blazing already!"*.

Why all these dates and history?

We have met for our 13th General Assembly, here in Itaici, to **deepen our identity as an apostolic community and to ask the Lord for a common mission**. For deepening our identity, it might be helpful to understand better where do we come from. Throughout these past four centuries, many generations have prepared the way for us. This is not only a reason to be grateful. It is a big responsibility too, and a challenge to give our answer to the call with all our being and to play our part as the Lord wants us, together with our brothers in the Society of Jesus and all the others in the Ignatian family.

Reflecting on the past and the themes of former assemblies, we perhaps understand the need for our continuous renewal and conversion towards our centre, Jesus Christ and the participation in the Paschal Mystery.

Itaici 1998 will be as good as we are open for this renewal and conversion.

Report of UN Activities of WCLC in Geneva

Introduction:

This Report should be seen as complementary to the other, from New York, written with great care by Fr. Daniel J. Fitzpatrick, SJ. I can identify with all that his Report contains and will avoid repetition.

Basic insight

First, I wish to share a basic insight about the context within which the United Nations functions world wide. I see two powerful, somewhat contradictory forces, operating in the global reality. **One** is expressed in the UN, especially by its leadership Kofi Annan and Mary Robinson, which aims at bringing the whole operation of the UN within a comprehensive framework of Human Rights, with special attention to those suffering most from the violation of H.R. **The other** is inspired by the ideology of the Free Market, focussed on profits, favouring the strongest, with little concern for those who have no buying capacity, nor for the right to work and the right to development for all. This force is operating within the international organizations, over which the UN has no control: WTO, W.B. IMF and Transnational Corporations. Governments and their representatives participate in both of these worlds. In the UN, they have to represent their people and the common good, while in the other they are under pressure of mechanisms (especially if their country is weak) which serve particular interests - surely not those of the poor! Can a bridge be built between these forces, so that together they promote Peace, Justice and God's Creation? Is this possible unless the second can be brought under the control of the UN?

UN in Geneva

Both, the Human Rights Center and ECOSOC, to which NGOs are accredited, are based in Geneva. This offers specific possibilities to international NGOs in Geneva. These have the right to participate in UN

Human Rights sessions and to make oral and written interventions. This has made the collaboration between WCLC and the Jesuit Refugee Service (Henry Volken and Elisabeth Janz) very fruitful - WCLC can accredit others, so that they get an entry to UN sessions. Together, and in the name of WCLC, we have been able to make, on several occasions, interventions in favour of refugees. We also worked together in the context of the Campaign against personal land mines, which has revealed the power of united NGO action world-wide. In the domain of "Rights of the Child", jointly with a few other NGOS, we have intervened in favour of the hundred thousands of child soldiers. In relation to "impunity" WCLC could accredit persons and groups from Latin America, for example a Jesuit from Guatemala, peace groups from Colombia.

Again, in collaboration with other NGOS, WCLC has been able to offer a platform for Third World groups, so that their voices could be heard in the UN building. An example is the "Movement of Landless" from Brazil. Their representatives held a public meeting, which I had the privilege to preside.

Special NGO Committee for Development

WCLC presides - I am the elected chairperson - over this Committee, of which about 50 international NGOs are members. The aim of the meetings, we regularly organise, is: to help the members better understand their role in the UN and in many other committees in which they participate. We deal with specific issues from the perspective of human rights and the interests of the poor. Of special importance are seminars and round table conferences we organise for the public. The last of these took place before the WTO Ministerial Meeting held in Geneva (at which President Clinton, Fidel Castro, Mandela etc took part). The Theme was: "WTO and its impact on Economic, Social and Cultural Rights." A large number of NGO representatives, of Permanent Missions to the UNO, some UN officials and the press participated at this round table conference. Attracted by some of the speakers, even the T.V. was there, though we had not invited them. A very detailed report on this meeting appeared in the Geneva press

WCLC, member of the Council of NGOs (CONGO)

CONGO is a sort of federation of international NGOs. It aims at assuring a rightful place of NGOs in the UN at all levels. Verbally the role of NGOs in

the UN is time and again stressed. In reality, there are many governments who do not like them, because of their critical voice in UN sessions. The positive attitude of the General Secretary and the High Commissioner of Human Rights, on the other hand, encourages CONGO to insist on "wider space" for dialogue and real partnership.

NGOs of CONGO are of very different types. Hence there is need, within CONGO itself, to stress the specific role of NGOs to defend the human rights of all, especially of the weak and of third world countries. In the last annual meeting of CONGO, a tendency first prevailed to only focus attention on the partnership between UN, NGOs and Business, forgetting the excluded. As representative of WCLC and its "option for the poor", I felt urged to raise a prophetic voice, which got applauded by many and changed the prevailing atmosphere of keeping silent.

Support Group

In contrast to New York, Geneva does not have a team of CLC representatives at the UN. I would have felt much isolated were it not for the support group, representing Switzerland, Germany and Italy. Together, we could regularly discuss the work in Geneva, communicate with CLC regional groups, report to meetings in Europe reflecting on the NGO role of CLC, and keep the General Secretariat informed.

Keeping hope alive

I had prepared a two days meeting in the UN for a group of young people from Germany and Switzerland, who participated in a course on "Spirituality and Political Responsibility." They asked me: "How can you remain enthusiastic in your work in the UN, where much seems to be more paper work than real change?" I replied: "Often I have seen among the poor in third world countries how, in apparently hopeless situations, they keep hope alive and trust in God. How could we, who claim to be in solidarity with them, fail to be inspired by them?"

Submitted to the CLC World Assembly in the hope of contributing more orally

Henry Volken SJ
CLC Representative at the UN Geneva

Report on UN Activities of WCLC at UN Headquarters, New York

Introduction:

Since our last World Assembly in Hong-Kong many activities have taken place at the UN. Two of the most notable highlights have been the 50th Anniversary of the inception of the UN (1995) and the 50th Anniversary of the Universal Declaration of Human Rights (1998). As you all well know, the Holy Father, Pope John Paul II, gave a profound address to the General Assembly on the occasion of the celebration of the 50th Anniversary of the UN. The Holy Father not only set out the Church's endorsement of the UN but also gave the UN a vision of hope for the future.

The Worldwide Vision of John Paul II:

In his address to the UN General Assembly on October 5, 1995 the Pope stated: "The Holy See, in virtue of its specifically spiritual mission, which makes it concerned for the integral good of every human being, has supported the ideals and goals of the United Nations Organization from its very beginning." The Pope then went on to put forth a magnificent vision and challenge for the future. The Pope spoke of the Universal Declaration of Human Rights as "one of the highest expressions of the human conscience of our time." Towards the end of his address the Pope speaks of the role of the UN in our world. "Fifty years after its founding, the need for such an organization is even more obvious. . . The United Nations Organization needs to rise more and more above the cold status of an administrative institution and to become a moral centre where all the nations of the world feel at home and develop a shared awareness of being, as it were, a "family of nations". The idea of "family". . . evokes something more than simple functional relations... The family is by nature a community based on mutual trust, mutual support and sincere respect (where) the strong do not dominate; instead the weaker members, because of their very weakness, are all the more welcomed and served." The Pope ended his address with a stirring note of hope: "I come before you as a witness: a witness to human freedom, a witness to hope, a witness. . . that the destiny of all nations lies in the hands of a merciful Providence. . . (With) the help of God's grace, we can build in the next century and the next millennium a civilization worthy of the human person, a true culture of freedom."

General Overview:

Over the course of these past four years several of us have volunteered to try and keep WCLC's presence alive and active at the UN. Since 1985 Fr. Daniel J. Fitzpatrick, S.J. has been the main representative of WCLC at UN Headquarters. Fr. Henry Volken, S.J. has been our representative in Geneva, Switzerland. Several CLC members have been assisting Fr. Fitzpatrick, S.J. in N.Y. Lillian D. Caldarise and Elena Pena have been our representatives with UNICEF and the NGO Committee on the Family. At present, those two positions are now being handled by Barbara Sigillito. Ann Noonan has assisted both Lillian, Elena and now Barbara. Anni Noonan and Annie Lam of the Hong-Kong CLC were our representatives at the World Women's Conference in Beijing, China.

Most of the issues that have occupied our time have been human rights issues. Since it is impossible to follow every UN issue, we have concentrated our activities on the area of family, children, and freedom of religious beliefs. In his own report Fr. Volken S.J. will mention the work he has done in Geneva on human rights and especially in conjunction with the Jesuit Refugee Service the work done to try and ban landmines throughout the world. Fr. Volken, S.J. attended the World Summit for Social Development held in Copenhagen, Denmark in March 1995.

International Catholic Organizations Centre:

As part of our activity at the UN we have been heavily involved with the International Catholic Organizations Centre (ICO) in N.Y. The ICO is made up of many different Catholic organizations which represent a wide range of activity within the Catholic Church. To mention but a few of the members of the ICO: World Union of Catholic Women's Organizations, Pax Romana, Pax Christi International, Caritas Internationalis, Catholic Relief Services, International Catholic Education Office, International Catholic Union for Social Service. In addition, there are several religious orders who have now been granted UN status as recognized Non Governmental Organizations (NGO), for example, Franciscans International, Sisters of St. Joseph, Sisters of the Presentation, Order of St. Augustine, Salesian Missions, and Loretto Community. We meet regularly twice a month at the ICO Centre close to the UN. WCLC has been active in promoting the works of the Centre and in working in collaboration with the other Catholic organizations and religious communities. There is a strong feeling of mutual support among the members of the ICO Centre. The Centre is not only a source of mutual support but also of much useful information regarding activities and happenings at the UN. The Centre also serves as a point of contact with the

Holy See Mission at the UN as well as with the American Bishops (USCC) and the Centre of Concern in Washington, D.C.

In 1995 in union with many other International Catholic Organizations WCLC was a co-signer of an open letter to the Heads of State gathered in Copenhagen for the World Summit on Social Development. Three points were made: (1) to enable people and individuals to participate in the decisions that affect their daily life and future; (2) to strengthen the role of governments in social development, especially to make an effort to eradicate poverty and to create opportunities for productive employment; and (3) to create new international mechanisms, especially to cancel the debt of the economically poorest countries and to develop an ethical code of human development. During this past year the Centre has centred much of its energy on this huge question of poverty and debt reduction.

Committee of Freedom of Religion and Belief

Almost all the work done by NGOs at the UN is done through committee work. We do not have direct access to either the General Assembly (GA) or to the Security Council. Only governments have their rightful role to play in these bodies within the UN system. Each week all NGOs are briefed on one or other aspect of the various activities that are going on in the UN. It is through the various NGO committees that non-governmental organizations can ultimately have input to the GA. Since it is impossible to be on every committee one has to choose a committee which most reflects the interests and scope of a particular NGO. In New York WCLC has been involved in the Committee on UNICEF, the Committee on Family, the Committee on Women and the Committee on the Freedom of Religion and Belief.

The Committee on the Freedom of Religion and Belief has been a very active committee since its inception several years ago. There are two branches of this Committee, one in Geneva and one in New York. The committee is an ecumenical committee made up of representatives from various religious and humanitarian organizations. The committee works closely with the NGO Committee on Human Rights and once a year co-sponsors a seminar on the subject of freedom of religion and belief. Article 18 of the Universal Declaration of Human Rights speaks explicitly of the right to freedom of thought, conscience and religion. The committee also has worked closely with Professor Abdelfattah Amor, Dean, Faculty of Law, University of Tunis and Special Rapporteur on Religious Intolerance of the United Nations Commission on Human Rights. Professor Amor's role within the UN system is to act as "a special investigator" regarding violations against religious freedom and freedom of conscience throughout the world. Each year

Professor Amor must give a detailed report on his work to the UN General Assembly and to the Commission on Human Rights in Geneva. The committee in N.Y. is usually briefed on Professor Amor's report to the General Assembly and the Commission on Human Rights.

The committee has also worked closely with the Human Rights Centre of the University of Essex, England. In 1997 the Centre has published *Freedom of Religion and Belief: A World Report*, edited by Kevin Boyle and Juliet Sheen (Routledge: London & New York). This report describes in some detail the matter of freedom of religion and belief in some fifty countries of the world. It is an excellent resource book. Fr. Fitzpatrick has also been a member of the executive board of the committee.

Some practical suggestions for CLC:

There are several suggestions to bring before the World Assembly which might help toward better participation of the CLCs around the world in the work of WCLC at the UN.

- First, since this is the 50th Anniversary of the Universal Declaration of Human Rights, it is important that every person in every country know what is contained in this document to which every nation in the UN has consented. Therefore, it might be a work of great service if each national CLC were to take it upon themselves to distribute this document in their own country. In many countries the Universal Declaration of Human Rights has never even been translated into the native language. Here again CLC could serve in a special way by providing this translation and the distributing the document. It is important that people know the rights they are already accorded by the Universal Declaration.
- Second, the same could be done for the Declaration on the Elimination of All Forms of Intolerance and Discrimination Based on Religion or Belief. This declaration was passed by the UN General Assembly on 25 November 1981. It is this document along with the Universal Declaration of Human Rights which are the bases for the work that Professor Amor does as Special Rapporteur.
- Third, you can make use of the services afforded by the UN. The Commission on Human Rights is headquartered in Geneva and is headed by the High Commissioner, Mary Robinson, the former President of Ireland. Matters of greater moment can be faxed or e-mailed to the Commission. The same can be said for the Special Rapporteur on Religious Intolerance. There is a 24-hour "hot-line" in Geneva for reporting Human Rights violations in

general or religious discrimination in particular at 011-41-22-917-0092. The "hot-line" is meant for emergency situations only. Both the Commission on Human Rights and Professor Amor can be reached by mail at: Centre For Human Rights, United Nations, Geneva, Switzerland. If possible, it is always good to make known your claim of a violation against human rights at the local and national level as well as at the international level. This avoids a country being able to say that they never heard about a particular infraction of human rights that may have been reported to the UN Commissioner or Special Rapporteur. A copy of your complaint should also be sent to your own country's UN ambassador in new York.

- Fourth, CLC members can keep informed on the work of and issues before the UN. There is a vast amount of information on the UN available to those who have access to the worldwide web on the Internet. The UN website is in English, French and Spanish. The UN website can be accessed at www.un.org. This website can connect you with the websites of many UN organization and issues. At this website you will find UN documents, UN news, and a host of issues such as human rights. To access information on human rights issues directly the address is www.unhchr.ch. To access any UN agency, fund or programme within the UN the address is www.unsystem.org. To access UN actions for women www.un.org/womenwatch.

- Fifth, the larger issues of our world should be the subject of our prayer as members of the worldwide body of CLC. It might be appropriate in different countries to pray for special issues of national concern. A local community might undertake a common apostolate of prayer for one or more special concerns which are before the worldwide community, e.g., arms control, human rights, children, poverty, refugees etc.

- Sixth, many of the issues that are of concern to the international community are also issues that are local and national concern as well. In almost every country there is a UN presence, usually in the form of a UN Information Centre (UNIC). These centres can be contacted to find out what is going on in your country as well as what other NGOs are doing. There is the possibility of cooperation in one or other of their projects. The other way of cooperation is by searching out what other International Catholic organizations might be doing in your country so that CLC might cooperate with them.

Respectfully submitted to the CLC World Assembly

Daniel Fitzpatrick SJ
CLC Representative at the UN New York

As CLC we desire to be a Letter from Christ, written by the Spirit, and sent to today's world



From the General Assembly of Providence '82 to Itaici '98, the Christian Life Community has made a journey that leads to mission. Providence '82 confirmed and expressed clearly the desire to be *one* World Community, sent in mission, to promote justice. This led the CLC, at the Loyola Assembly, to look at Mary, Our Lady, as model of our mission, and then to reformulate the General Principles in Gaudalajara '90.

At the Hong Kong '94 World Assembly, the Community felt confirmed in the call to be "*one*", and to be a "*community in mission*". And here, in Itaici, we are moved by the desire to ask the Lord that, in the middle of so many activities of service that He has entrusted to us, to help us mark all of them with that unique mission which constitutes us as one world community.

Yesterday, in bidding us welcome, José Maria Riera told us that we had come out of the Hong Kong Assembly "with the clear feeling of having lived and experienced the world community maybe with an intensity we had not lived up to then and with the hope that CLC has a lot to offer to this divided and oppressed world". José Maria reminded us that CLC is called to be A LETTER FROM CHRIST, WRITTEN BY THE SPIRIT, AND SENT TO TODAY'S WORLD.

I shall comment on this desire of the World CLC, by reflecting on the words of Saint Paul, so that they may help us to concentrate on that which really moves us during these days.

"You are our letter, written in our hearts, known and read by all men and women. Clearly, you are a letter from Christ, edited by our ministry, written not in ink, but by the Spirit of the living God; not on tablets of stone, but on tablets of flesh, on your hearts"

(2 Cor 3, 2-3).

CLC, a letter from Christ²

As a world Community we wish to be a letter, sent from within the Church, which has the mission to reveal the good news of Jesus Christ. We desire that our way of living and serving will make visible to the world this mission we have received. Therefore, we look at the Church from a Trinitarian perspective (cf. GP 1), in close relation to the plan of salvation and with the Father's two missions³: that of the Son and that of the Spirit (cf. LG 2-4). We understand the Church as "*a multitude of people made one with the unity of the Father, the Son the Holy Spirit*" (LG 4), which has in the Trinity its model and its supreme principle (cf. UR 2).

In CLC, "*Christ has sent us on mission as members of the pilgrim People of God to be His witnesses before all people by our attitudes, words and actions. We are to become identified with His mission of bringing the good news to the poor, proclaiming liberty to captives and to the blind, new sight, setting free the downtrodden and proclaiming the Lord's year of favour.*" (GP 8).

Written by the Spirit

This "letter from Christ" cannot remain in us merely as a law, written on tablets of stone (cf. Ex 24,12; 31, 18). It needs to be engraved by the Spirit of the living God on our hearts of flesh (cf. Ez 11, 19; Jer 31, 33; cf. GP 2). We are aware also that the Spirit who anointed Christ also gives life to the Church that the Body of Christ may grow. As Christ fills the Church with His Spirit, He, the Head, and we as his Body, participate in the same Spirit by whom we have been anointed (cf. LG 7-9; PO 2). This anointing by the Spirit, received in baptism, makes us participate in the same mission of Jesus, the Christ.

God calls us to serve in a new Alliance, not only in words, but made also flesh in Jesus, by the work of the Holy Spirit (cf. 2 Cor 2,14-17; 3,4-6). "*The Lord himself renews his invitation to all the lay faithful to come closer to him every day, and with the recognition that what is his is also their own* (Phil 2:5)

² The quotations correspond to the documents of Vatican Council II: Gaudium et Spes- GS, Lumen Gentium - LG, Presbyterorum ordinis - PO, Unitatis redintegratio UR; and Christifideles laici - ChL, and the General Principles of the Christian Life Community - GP.

³ Irenaeus of Lyons refers graphically to these two missions when he speaks of the "Father's two hands" (cf. Against heretics, IV, Pr 4; 7,4; etc.).

they ought to associate themselves with him in his saving mission. Once again he sends them into every town and place where he himself is to come (cf. Lk 10:1)" (cf. Lk 4, 18-19; ChL 13; GP 6).

Sent into today's world

We are aware that the mission we share with Christ Jesus, invites us to look at the world we live in a renewed way. *"The joys and the hopes, the griefs and the anxieties of the men of this age, especially those who are poor or in any way afflicted, these are the joys and hopes, the griefs and anxieties of the followers of Christ. Indeed, nothing genuinely human fails to raise an echo in their hearts. For theirs is a community composed of men and women. United in Christ, they are led by the Holy Spirit in their journey to the Kingdom of their Father and they have welcomed the news of salvation which is meant for every man"* (GS 1).

We contemplate this world with its fears, its hopes, its longings and its questions (cf. GS 4-10) as the place where God reveals and communicates Himself to us. *"The People of God believes that it is led by the Lord's Spirit, Who fills the earth. Motivated by this faith, it labours to decipher authentic signs of God's presence and purpose in the happenings, needs and desires in which this People has a part along with other men of our age"* (GS 11).

In order to offer answers to this world of ours, we cannot simply start with the realities given in revelation and tradition. With the help of the same Spirit who moved Jesus, we also wish to incorporate also those facts and problems received from the present time and from history, which as new "data" will help us to clarify the evangelical "reality". *"With the help of the Holy Spirit, it is the task of the entire People of God, especially pastors and theologians, to bear, distinguish and interpret the many voices of our age, and to judge them in the light of the divine word, so that revealed truth can always be more deeply penetrated, better understood and set forth to greater advantage"* (GS 44).

We started the discernment process in our National Communities some months ago. There, with the help of the Holy Spirit, we discerned and interpreted the many voices of our age and judged them in the light of the Word of God. We were moved by the desire to discover what God expects of us. Thus, we observed our reality and we came to the Assembly having answered the questions:

Where do we see the most urgent needs in each field of interest?
What shall we do for the Lord?
How should we answer as a World Community?
What suggestions can we make?
What steps do we deem necessary to implement the mission received?

Now in Itaiici, gathered together in the World Assembly, we continue the discernment process begun in our community of origin. In prayer we look at our reality, now as a World Community. We want to answer the same questions from this new point of view.

We have already made the first step. We have listened to the reports presented by the members of the ExCo, and at the same time, we have shared in groups about life in our National Communities, from the World Assembly in Hong Kong '94 to today.

I invite you to dedicate the time we have till lunch to personal prayer. At 2.30 this afternoon, we shall meet again here to comment on the steps we shall make as we continue our discernment process.

We pray to the Father for the grace to be a letter for the today's world, which, written by the Spirit, communicates faithfully and efficiently Christ's message.

Fernando Salas SJ
Incoming Vice-Ecclesiastical Assistant

Ignatian Criteria for Mission



At the beginning of the preparation for the Assembly we proposed four workshops as working instruments and instruments of reflection:

Christ and growth in Christian life which has as its objective "helping CLC people and others to grow in their giving of themselves to Christ and his mission by means of a more profound experience of Christ, following and serving him in others",

Christ and culture which has as its objective "the evangelization of cultures (the culture of the modern world and the diversity of cultures) inter-christian and inter-religious dialogue,

Christ and the social reality which has as its objective "contributing to the transformation of society according to the Gospel, and

Christ in daily life which has as its objective "how to live a christian life and how to give witness to Christ among the youth, in the family, at work, integrating christian values in these three areas, with special attention to how Christ can be made a significant and attractive figure for today's young people, helping them to discover the meaning of life and their own personal vocation.

We proposed, therefore, a way which tries to include as much as possible the distinct areas of our lay reality, in order to put more emphasis where we are inserted, where we undertake our activity, as men and women of our times, as men and women of the Church. It is evident that this is an approximation to the areas of mission in which we feel we are called to love and serve all to whom we are sent by our Lord.

All of us, as members of the Christian Life Community, are united, defined and characterized by a common identity: Ignatian spirituality. **This spirituality enlightens and inspires our concrete way of approaching these**

realities which are gathered together in the four proposed workshops. **This spirituality inspires and structures our way of proceeding.**

Now, in the process of our Assembly, we find ourselves at the moment in which we are beginning to formulate our conclusions concerning the most urgent and universal needs which we detect in our world of today and, therefore, we begin to have a first vision of the places to which the Lord may be calling us to act. We are now fully immersed in a process of "deepening our identity as an apostolic body and clarifying our common mission". May our CLC, guided by the Spirit, proclaim the good news of Christ on the eve of the third millennium.

Our objective is to look for and discover the will of God with regard to our mission. What does God desire of us when faced with these realities which we are contemplating?

It is, then, in these moments, after listening attentively and trying to see our realities according to the topics presented in the different workshops as Christ sees them, that we present the **Ignatian criteria for mission**, as a way to orientate our apostolic discernment in order to seek and find what our response should be as an apostolic body to the needs and great challenges of today's world.

Before we delve into these Criteria, I would like to pause and contemplate where they come from and why they continue to be relevant.

Ignatius was a man of his times. He lived always inserted into the changing reality of the Renaissance. He started out as a man who was enamored of life and of the promises of the world. He loved life fully and he assumed the risks of an ambitious man who wanted to enjoy each and every moment as he lived it. At the same time, he was a man of ideals, willing to serve and willing to reach the highest level of power of his times.

This profound experience of life and the desire to live fully immersed in it (one of the key elements for understanding Ignatian spirituality), would never be abandoned by Ignatius. The spiritual path by which the Lord would lead him, would lead Ignatius to live each moment in the function of what he thought was most adequate to achieve the ideal of which he dreamed. Finally, this ideal would be the petition to put himself with Christ, desiring to be admitted as his servant and desiring to be identified with Him in order to do that which the Father had destined him to do.

Always using as a frame of reference the will of the Father, Ignatius had a way of incarnating and shaping it when faced with the reality which he had to live. This consisted in asking himself what was **most urgent and universal**. This would lead him to walk thousands of miles and it would involve him in a variety of conflicts. It would lead him to found either directly or indirectly many institutions which even today continue bringing the reality of the Kingdom nearer to those who are least favored on the face of the earth.

Ignatius lived the reality of the Renaissance in a world which was in a process of complete change, with an emergent humanism which proposed displacing the religious values which had been prevalent until then with a "technological" revolution which made the universe prevail and centered it on man himself. Ignatius learned to read the complexity of this reality and "developed" (as we would say today) a way of responding to it, his own way of discerning how and in what way he should respond; always taking Christ as his reference point, always asking himself "in what" and "how" the Lord would act.

We live in an age which is in many ways similar to that in which Ignatius lived. We live in a changing and globalized world which, by means of continuous changes and technological advances, is leading us towards a profound displacement of those values which have been prevalent until very recent times, with the enthronement of materialism and individualism, with "economics" as the only center around which everything turns, a world which has enthroned post-capitalism as the hegemonic economic system.

This globalization has its shadows. What we really have is a mutilated globalization given that large areas of the planet do not participate in it and this increases, even more, the disequalities. In spite of the apparent universalization of the means of communication, the environment and interest of individuals is being reduced more and more, to the point of converting the human into an egocentric being who is only interested in simple information concerning that which has no direct reference to his or her own private interests.

In order to better understand the way to respond to actual challenges which Ignatius proposed and trying, as he did, to responded to that which the Lord desires of us as an apostolic body, we propose reviewing the **Ignatian criteria for mission**. These are the criteria which will give our mission its own and unmistakable character, which will help us to choose our ministries and particular missions, and which are inspired in those offered to us by Saint

Ignatius. These Ignatian criteria of apostolic discernment, in addition to the Exercises, can be found above all in the Autobiography, as a personal way and process, and in his letters in which he suggests strategies, defines objectives and proposes means to achieve them. In the Constitutions of the Society of Jesus, Saint Ignatius presents systematically the criteria for the selection of ministries.

* The "Magis"

As persons inspired by Ignatian spirituality, our missionary availability cannot be restricted to one field or another of the apostolate. In principle we should be available for everything, for whatever that does not enter into conflict with our state of life and our primary obligations as lay men and women (family, etc.). We should be "predestined for nothing and available for all", even prepared to move from one place to another, from one situation to another if Jesus Christ and his Kingdom requires this of us. That is to say, the "magis" which we experience as a calling by means of the Exercises and which we assume as a guideline for ordering our lives should also be a fundamental criteria for our mission.

The identification with the mission of Jesus crucified which Ignatius lived in the vision of la Storta made him fully available to want to do only the will of the Son who lives in communion with his Father and thus realizes his mission: "The One who sent me is within me". Mary, also present in the vision, indicates the way to Ignatius as she indicates it to us. She is made the "poor of Yahweh", resting her hopes in God alone, and living a simple and poor lifestyle always open to the following of the Son's mission.

We repeat in the Spiritual Exercises Mary's fiat and we wish to imitate our master making ourselves available for all.

* "The more universal the good the more divine it is": The most universal and most lasting good.

The second criterion derives from the first. Since the spirit of Magis must rule our missionary vocation and our apostolic discernment, the more universal the good we seek through our service the more divine it will be, as St. Ignatius himself said (cf. Constitutions 622). The consequences Ignatius draws for the nascent Society in the text of the Constitutions are still valid today. Since the more universal the good the more divine it is, when we

discern and choose our apostolate we should prefer people and places whose profit would result in extending the same good to many others who are under their influence. So we, as lay men and women, should not, out of fear or shyness, refuse to assume front-line tasks such as political posts that would put us at the fore of the great national, regional or world questions. We should not be afraid of being close to influential people or ones with public responsibilities. We should be wherever there is the possibility of multiplying the announcement of the Good News and influencing structures rather than people, offering our availability and our skills, though always conscious of our limitations and always seeking the help of others (our spiritual guides, our fellow community members, etc.).

These big tasks should not stop us or reduce our apostolic zeal for smaller things. Everything becomes greater and more important when done in the name of God. But it is certainly not a good discernment to choose that which is less for fear of facing the greater challenges.

* **The greater fruit:** The capacity for multiplication, that an apostolic service has, is of extreme importance for our mission. We may wish to commit ourselves to an extremely good service, full of merits. If in discernment, however, we have to confront it with another where we could reach a greater number of people, the latter should be preferred to the former. In other words, the universal always has priority over the particular. This is of vital importance, especially in times like the ones we are living in, times in which the harvest is so great and the workers are few. In the same way, the more lasting is certainly to be preferred to the episodic and the momentary. If there is a mission that has possibilities of enduring longer and of bearing lasting fruit as regards the service it offers, it is certainly preferable to another which is momentary, and which will probably end with me. It is merely a work which is restricted to my person and cannot be passed on to others who will carry it on and make it grow after I leave.

* **The greatest need or urgency.** The urgency of the service to be rendered.

We must also take into consideration the urgency of the service to be rendered for the mission the Lord indicates to us. It can be of great help to us to keep in mind the social reality and the pastoral plans of the local and universal Church, so as to respond to the apostolic calls addressed to us at all times with a proper understanding of the roots of these calls. Social and cultural analysis that includes the religious, social and political aspects, with

in depth and specialized studies, and a true knowledge of the situation, are all indispensable if we wish our discernment to be truly efficient. These means are closely related to the spiritual means, such as prayer, discernment and spiritual orientation learned in the Spiritual Exercises. The absence, however, of an adequate instrument for analysis may lead to improvisations and amateurisms, which, though made in good faith, unfortunately do not lead to a service of quality.

*** Reaching where others do not reach; being where others are not.**

The very same capacity to analyze the socio-political and cultural reality, whose importance we have just underlined, should help us discover where the needs are not so visible and transparent. It should also help us discover the difficulties which have discouraged people being present; and where solitude and despair call us to give witness to hope.

We must live our mission in a world that is pluralistic on all levels, including the religious level. Knowing that we are sent to announce the Gospel, we lay Christians who live in the world, must be ever more **open and attentive to the demands of ecumenism and of inter-religious dialogue**. We must learn to work with people of other creeds to promote common values and objectives, such as peace and justice. By reaching out to others, of another culture, another faith, of another religion, our attitude must always be one of respect and attention to what we can build together, and to how we can dialogue in a more fecund way, and at the same time be always ready to "give the reason of our hope" and not afraid to affirm our identity.

In order that our mission may become ever more what it is intended to be, according to the desire of the Father of our Jesus Christ, we must take seriously the need for **a solid and deep formation**. In this, too, we cannot be content with less. In order to be sent by the Lord and his Church to today's world, we must be ready to prepare ourselves in an adequate and permanent manner. This formation is demanding and must embrace the human, spiritual, doctrinal, ethical and pastoral levels. We cannot give in to the temptation of offering to the men and women of today, who thirst for truth and are skeptical of all mediocrity, persons with little capacity for the mission to which they are sent. The Society of Jesus can be of great help to us in this, as it has from the beginning, and will be even more so in the future.

Finally, a last but no less important criterion: **collaboration with the Society of Jesus**. The 34th General Congregation opened up an important horizon

for us with Decree 13, which speaks of collaboration between Jesuits and lay-people. If this concerns all the lay people who are close to the Jesuits, it seems to us that, as the World CLC community, it concerns us in a very special way. We are an association of lay people inspired by Ignatian spirituality. We have a lot in common with the Jesuits, especially our heritage, the experience of the Exercises, which is at the source of our vocation. It is therefore an urgency felt by both sides that we are called more than ever to work together, side by side, as companions in mission. May I quote here the Complementary Norms of the Constitutions of the Society, paragraph 306 § 2: *"we want to collaborate with them (the lay people) as true companions, serving together, learning from each other, responding to common concern and initiatives, dialoguing about apostolic objectives, ready to offer our collaboration as counselor, assistants or collaborators in the works that they develop"*. The road to this collaboration, however, goes both ways. If our brothers, the Jesuits, are ready to do this, we, the members of the CLC, must be ready to do so, too. All that can strengthen the apostolic efforts and initiatives, all that can help the mission to go further and deeper must be given priority by us as World CLC community. Collaboration with the Society certainly is among the principal features of this priority.

In this assembly where dynamism and creativity are so evident, where discernment is leading to brave initiatives and projects full of optimism, the Lord gently reminds us that we need Him, too. I am sure that this meeting at Itaici, with its sharing and communication, is already a prayer of thanksgiving for everything that CLC has been able to accomplish almost everywhere, for the greater glory of God. It is a prayer of praise as well, to Him who is always at the heart of CLC mission, for it is Christ who sends you out to others, and the Spirit who ceaselessly fills CLC with his breath and his fire, who inspires and unites you for the glory of the Father, our Father.

José Maria Riera
World CLC President

Synthesis of the Needs Identified by the Four Workshops

WORKSHOP 1: GROWTH IN LIFE IN CHRIST

URGENT NEEDS:

1. CLC needs itself (claiming its right place in the Church) to share what we are and what we have with our real world.
as an apostolic community
 - acting as a leaven in our everyday, real world
 - living in solidarity (passive and active), especially with outcast and poor
 - finding Christ already there in our real world.
2. CLC needs special experience of the *Spiritual Exercises*.
profound experience, progressive and constant
 - leading to life in community
 - shaping a way of life
 - and experienced as a gift to us and through us to our real world.
3. We need to focus – see clearly – concentrate on – our real world.
especially as all kinds of relationships, personal, family, and with nature, are decaying.
 - appreciating the real world in our faith, our cultures, and with a passion for justice.
4. We need, as CLC, trained guides
who know our real everyday world.
 - are thoroughly trained in the Ignatian tradition by our partners the Jesuits
 - who can give *Spiritual Exercises*, offer spiritual direction, and act as group guides.

WORKSHOP 2: CHRIST AND CULTURE

Preamble: Every person must be valued as a human person, just as the Creator does.

God is already present in all cultures.

1. The need for sensitivity and understanding of Culture within our own particular society, looking at it with the eyes of the Trinity.
 - Being SENSITIVE to today's situation/reality, where religion is no longer the basis of culture, where there are no norms/common value structure, where Christians are in a minority. The need to recognize a secularized, consumeristic and fragmented society.
 - ATTITUDES that need to be nurtured in order to face this society: a critical sense and flexibility in our responses.
 - AWAKENING to the fact that Faith has to harmonize itself with this Culture and to rejoice in the positive values that people try to live.
2. The need to discover the NEW CHRISTIAN PERSON who will integrate in a multicultural society,
 - who will affirm his/her person in a non-Christian society,
 - who will discover the opportunity to announce Gospel values,
 - in the face of negative influences like selfishness,
 - in the face of different spiritualities,
 - in the face of secularization,
 - within an ecclesial community of different tendencies.
3. Moved by the desire to discover and share love with all people we feel the need to be in sincere and deep dialogue, as the way to be Christian today.
Dialogue with other Religions
 - Ecumenical dialogue
 - Dialogue within the Catholic Church, among Catholic movements/associations themselves
 - Dialogue with people who are searching and people of good will
 - Dialogue with sectors like politics, economics, media etc.
4. The need of finding A FEARLESS NEW WAY OF BEING UNIVERSAL CHURCH.

We need to have a Church that is not transplanted but which emerges from the incarnation of God's word within the community.

The need to distinguish between "western" culture and Christianity.
The need to recover and rejoice in indigenous, tribal and local cultures, to promote what is positive in the local culture and to challenge the negative aspects.

WORKSHOP 3 - CHRIST AND SOCIAL REALITY

Different forms of expressing the needs we see

A. As they were presented to the Assembly, in a very synthetic way

Our world needs more justice

- Our world needs more hope
- Our world needs to care especially and urgently for the poor
- Our world needs persons capable to undertake action, very concretely, within their local realities

Our world needs people able to stand in the world in a prophetic way, both bringing criticism and opening new ways.

It is good to read this very brief statement at this moment, but we don't want to lose the richness of all those more concrete and detailed needs that we shared throughout the process. Nor do we want to maintain an abstract approach but rather we want to underline the need for action.

B. As they were written by English Group # 1:

To stand with the poor and interpret reality from their point of view through the eyes of Jesus

To be prophets who lead and inspire others by their actions more than through their words; prophets on line with justice and hope,

- To work for a better human life especially for the vulnerable and weak members of society. For this we want to be adequately formed and trained for analysis and effective action.

C. As they were written down by English Group #2-

There is a need for prophets in our world today. All of us, no matter what situation we are in, are called to be prophets. A prophet is:

- A person taken over by the message of Jesus,
- Rooted in the reality of his/her world and able to translate and apply it in big and small things,
- Always open to God and His Word,
- Commonly counter cultural,
- Part of a struggle for a more just world and carrying a message of hope.

D. As they were written down by Spanish Group 1

We feel the need for an education and formation able to transmit hope, to promote justice, to move towards involvement and to foster capacity of analysing and modifying our realities.

We need to educate and form ourselves towards living out a prophetic vocation. This vocation will lead us to bring more hope and human values to our world, to give the human person its dignity, to strengthen family life and to better orient youth.

E. As suggested in the Workshop plenary of July 24

Our world needs prophets of hope and justice, capable to interpret social reality and to act on it, from the perspective of the poor and for a better quality of human life for everybody.

WORKSHOP 4: CHRIST IN DAILY LIFE

(NEEDS PRIORITIZED IN THIS WORKSHOP)

• *introduction*

In workshop 4 on 'Christ in daily life', 4 rather distinct areas of concern were suggested: family, youth, professional life and collaboration between Jesuits and CLC. The last area could be dropped, because no needs came up. It was present as absent...

On the other hand, we discovered that something was lacking: the suggested areas do not cover the total reality of daily life. So we had to add a transversal area about the whole of daily life relationships. It became the first area where a need was felt. Needs 2, 3 and 4 are concrete applications of need 1.

- NEED 1

In our world system there is a lack of recognizing the value of human life and human relationships. This system dictates daily life reality and excludes who and whatever is not obedient to it.

- lack of recognizing human life from before birth to death
- dictatorship of policies, structures... 'the system forces'...
- marginalisation of whoever does not fit into the system: women, un- and underemployed, the poor...

- In the christian faith context this means that Christ is driven out of the center, even in christian settings.

- NEED 2

Family is breaking down, even to the point that the term 'family' itself has become problematic.

- Family seems to be the major area of concern.
- Family and marriage are not lived as a sacrament, as a place where God and Christ can be encountered through the relationships and values that are lived out.
- A lack of dialogue and affection in the couple, between parents and children, adults and young
- A lack of educational elements that help to live out family life and personal relationships
- Suffering of the family because of all kinds of brokenness

- NEED 3

Youth is the first vulnerable victim of consumerism

- A lack of adults who can give youth right elements to go against the culture of antivalues in which we seem to be living.
- A lack of ways to help youth find meaning of life in consumerism society
- A lack of inculturated faith initiation for the young

- NEED 4

Professional life is not integrated in, and often contradictory to christian life

- A lack of links between faith life and work
- A lack of a christian reading and understanding of globalization
- Dictatorship of the professional life over the family
- Conflict between being christian and the job

Homily of Father Peter-Hans Kolvenbach SJ

In this Assembly where dynamism and creativity are so evident, where discernment is leading to brave initiatives and projects full of optimism, the Lord gently reminds us that we need Him, too. I am sure that this meeting at Itaici, with its sharing and communication, is already a prayer of thanksgiving for everything that CLC has been able to accomplish almost everywhere, for the greater glory of God. It is a prayer of praise as well, to him who is always at the heart of CLC mission, for it is Christ who sends you out to others, and the Spirit who ceaselessly fills CLC with his breath and his fire, who inspires and unites you for the glory of the Father, our Father.

In today's Gospel, Jesus' call to pray rings out among us, inviting us not to forget that to pray is also to ask, is only to ask. The Lord's prayer, which he taught us, is only a list of five, six, seven petitions, among which is the coming of the kingdom and our daily bread. This 'Our Father' seems terribly self-seeking, while an alleluia sung with all my heart seems so disinterested and unselfish. It is true, we have our pride. Asking is never easy, and sometimes we prefer to give presents, for that is a joy. Receiving, thanking or even depending on another, costs us, and may even humiliate us. Jesus knows this from experience. This is where his insistence stems from, that we are to pray as children in Him, the Son, to his Father, our Father.

It is not as a slave beseeching his master; it is not even as a poor relative asking in shame for help from a rich member of the family; it is definitely not as a beggar holding out his hand to a benefactor. As Jesus himself lives in everything as Son of the Father, he urges us to ask from the source of all life and every good thing as a son or daughter asks in trust which thus grows, and in love which unites, because asking strengthens the union between the Father and his sons and daughters.

To convince us of this, Jesus refers us back to our daily experience. If a child asks for an egg or a fish, what parent would dare give him a snake or a

scorpion? No parent would risk death - snake and scorpion - for the child who asks for life, life in food which is given every day. So our Father who is good will not refuse us the energy of life and love that we need from above. Ask, then, but not grudgingly, as someone without a real choice asks, because they must. Asking is not humbling myself; it is assuming joyfully and thankfully the reality, the truth that everything comes from the Father with love, from a Father's love.

But as always in the Gospel, Jesus goes further, takes an extra step. After the parable of the father, there is also that of the friend. Imagine the scene Jesus is talking about. During the night, all the members of the large family are sleeping on the ground, taking up all the available space. When the neighbour comes to ask for some bread, his friend is uncomfortable: it is impossible to reach the door without disturbing the whole family. But he cannot refuse the request either, and he gives some bread. Through this family scene taken from life, Jesus is telling us that God does not react to our petitions only as a good father, but also as a friend, who shares wholeheartedly the cares and needs of his friends. In this way the son's prayer of petition becomes the prayer of a friend to the One whom many liturgies call the 'Friend of men and women'.

So it is by presenting our petitions in our CLC prayer that we become truly daughters and sons of Jesus' Father, our Father, and live authentically as friends in the Lord. Let us pray to the One who is the source, the strength and the fervour of CLC, that, thanks to our prayer of petition here at Itaici, united with all the CLCs in the world, we may accomplish the work that God has begun, according to the desires of Christ made known to us by the Spirit.

Lay-Jesuit Collaboration - Some Experiences



For some decades now lay Christians have had access to the scenario of Church life. In this respect Vatican II was an important stage when it recognized, in a number of its documents, the importance of the role of the laity in evangelizing our society.⁴

More recently in 1987 in the Synod on the Laity, the document *Christifideles Laici* (ChL) that emerged from it reiterates the affirmations of the Council and takes a further step by reaffirming the importance of the call to holiness that all Christians receive by virtue of their baptism.⁵

In Latin America in 1992 the Santo Domingo Conference placed the "Protagonism (active participation) of the Laity" as a priority in its concluding document. The document stated "there will be no new evangelisation without the active participation of the laity" (n. 107).

This review of lay involvement in the Church in the last number of years begs the question of CLC members as to how, from the perspective of our particular vocation, we are living this more "active participation". What are the specific and appropriate elements in our spirituality that help us participate more actively and that, without which, according to the Latin American bishops, there will be no new evangelisation?

Two recent texts may throw some light on our reflections.

1. Pope John Paul II's post synodal apostolic exhortation *Vita Consecrata* (1996).

⁴ LG 31

⁵ ChL 16-17

Paragraph 54 of this document states that "nowadays some Institutes, because of new situations, frequently arrive at the conviction that '*their charism should be shared with the laity*'. The laity are invited to participate in the spirituality and mission of the Institute with a greater intensity than before...a new and more hope-filled chapter in the history of the lay-consecrated relationship has been initiated". Paragraph 55 continues "These new ways of collaboration and communion deserve and require different methods of stimulation. Overall this could bear fruit in a spirituality that pushes out the boundaries of the Institute....Another positive consequence could be a connection between the laity and those who are consecrated resulting in a greater desire for mission....Often lay participation brings with it the unexpected which, in turn, can give real depth to certain aspects of the charism. It can lead to a new and more spiritual interpretation of the charism pointing to new directions for future apostolic endeavours".

2. *Decree 13 of GC 34* (Thirty Fourth General Congregation of the Society of Jesus) begins with the affirmation that 'the Church of the next millennium will be the "Church of the laity". It also says that "collaboration with the laity is both constitutive of our way of proceeding and a grace that requires of us a personal, communal and institutional conversion. It invites us into the area of lay-ministry, to share our mission and create new ways of cooperating with them". (n. 26)

The document proposes a lay-Jesuit collaboration based on the following:

a) *Sharing of a common heritage*⁶

b) *A two-way collaboration.*

It's not only the laity who are called to work in the apostolates of the Society of Jesus. Jesuits too are encouraged to collaborate in the apostolic initiatives of the laity. The decree goes further in that it envisages not only a collaboration between Jesuits and lay people involved in apostolates of the Society but also a collaboration with lay people involved in non-Jesuit works. Again the decree affirms the formation that Jesuits can offer lay people. This formation has the further effect of teaching Jesuits how to work with lay people.⁷

c) *Collaboration that comes about through the lay associations promoted by the Society of Jesus.*

⁶ GC 34 (n. 7)

⁷ GC 34 (n. 8)

Among these associations CLC is mentioned in first place followed by three others (Jesuit Volunteers, Past Pupil Associations and the Apostleship of Prayer).

Referring to future opportunities, the decree asks the Society of Jesus to make full use of the potential of this "Church of the Laity" (n. 19) by encouraging a strengthening of the lay-leadership in the apostolates of the Society (n. 20). It suggests creating an Ignatian apostolic network (n. 21) that would form links between individuals, collaborators, older Jesuits, and associations and communities that are as much lay as religious - all of whom find a common foundation and apostolic motivation in the Spiritual Exercises (n. 21).

In the light of this data we can look at the experience of the Province of Central Brazil. This Province has taken a number of concrete steps towards making this more active participation of the laity a reality - a reality that expresses itself in apostolic collaboration. Its objective is to make full use of the range of the existing apostolic efforts even if they are somewhat dispersed and isolated.

1. The Commission for the Lay Apostolate

The Province has had, since 1994, a commission made up of four lay people (one of whom is the national president of CLC) and three Jesuits. Their task is to keep the Provincial informed about the formation of and collaboration with the laity. In those four years the commission has attempted to bring to light the initiatives concerning lay formation that are in the Province while at the same time making each of the initiatives more aware of each other. It has also opened avenues of dialogue with the works of the Province - the colleges, pastoral youth programmes etc. - that deal directly with lay people. This August a meeting is planned with those responsible for formation in the Society of Jesus. The aim is to find ways of integrating a lay presence into Jesuit formation from the earliest levels onwards.

2. Loyola Centres

These were set up as centres of formation for the laity and places where the dialogue between faith and culture might happen. The centres (Rio de Janeiro, Belo Horizonte and Brasilia) are truly a reference point for lay Christian formation in Brazil. In quite a pioneering way they are equally an area of experimentation in the effective collaboration between Jesuits and lay people who share a common mission.

The Loyola Centres in Rio and Belo Horizonte are run by the laity who form the majority of the members of the core team and decide the direction and structure of the Centre. Lay people are also members of the administration team responsible for the day-to-day running of the Centre. Almost all of these lay people are members of CLC. Jesuits also form part of the team and together with their lay collaborators carry forward the work of the centre which has as its objective, the integral formation of the laity. These years of working together have proved fertile in terms of learning how to collaborate around a common objective.

With the formation of the laity as its aim, the Loyola Centre focuses its activity on the giving of retreats following the methods outlined in the Spiritual Exercises of St. Ignatius of Loyola. Marked in its identity and in its way of proceeding by Ignatian spirituality, the Centre seeks to make this same spirituality available to lay people who are searching for a more integrated formation. The Exercises are offered in a step by step pedagogy. This allows those who want more - people of great desires - to continue growing in the assimilation of the spirituality and to integrate it in every dimension of their lives. The Centre, therefore, offers the Exercises in the following ways:

- a. A weekend (For those starting off)
- b. 4 weekends in a year (In small stages)
- c. 8 days,
- d. 30 days - given in different ways (thirty days consecutively, the Exercises in daily life, the Exercises given in three stages of ten days each).

This more personalised approach to giving the Exercises where people are given space to be on their own seems to be a very suitable way of forming lay people in prayer and Ignatian discernment.

The Centre also offers courses in theology for lay people. These courses are run at night and are given by teachers from the theology faculties in cities where these faculties are located. The theology courses run by the Centro Loyola have been quite successful in attracting lay students who work during the day and who are unable to attend regular courses in the University. These students want to deepen their faith by reflecting on the data revealed in Sacred Scripture and in the tradition of the Church.

Many of those who want to do theology have done the Exercises and vice-versa. This allows the spiritual to be integrated with a solid doctrinal foundation and can also form a good basis for a lived faith and any future apostolic ministry. The Centre also has a lay-Jesuit team who themselves have completed the full Exercises in thirty days. The team offers ongoing spiritual guidance for people who want direction, who maybe want to share their spiritual journey or who want help in their prayer-life and in discernment. This is offered to people whether or not they have done the Exercises. Perhaps the best testimony to the work of the Loyola Centre is its capacity to grow and multiply. Other than the already existing Centres others will soon begin eg. Juiz de Fora (MG), São Paulo, etc.

The Ignatian Apostolic Network

In a Eucharist celebrating the feast of St Ignatius of Loyola on July 31st 1996 in Rio de Janeiro and in front of the whole community, 28 lay people made a commitment. They all had in common the experience of doing the complete Spiritual Exercises in one of its forms - either the 30 days done consecutively, the 30 days completed in different stages, or the Exercises in daily life. They committed themselves to taking seriously their vocation as lay persons inspired by Ignatian spirituality. In practice this meant working with the Society of Jesus in common projects for the formation of other lay people. For its part, the Society of Jesus in Brazil committed itself to providing human, spiritual and material resources for the ongoing formation of these 28 people. The province also committed itself to collaborate in apostolic projects whether they be from Jesuit or lay initiatives. The great majority of these 28 are CLC members who want to reenforce the apostolic efforts that sometimes happen on an individual basis. Today there are already more than 60 associations in this network, some of whom are from outside of Rio de Janeiro. Among the various apostolic projects initiated and/or envisaged by this network are the following:

2. Work with the Spiritual Exercises
3. Various social projects such as pastoral work in prison, work with street children,
4. Youth Centre
5. Centre for Bioethics.

There are also plans to integrate into this network the centres set up by religious women's congregations who share the Ignatian tradition. The setting up of a "Home Page" on the Web (Internet) should facilitate a

growth in contacts between the members of the network and make available information on all the projects. This should provide a better integration of effort and be mutually beneficent for all concerned.

In Brazil today Jesuits and lay people are experiencing a way of being together that is very new. As with all things new it still has to grow, to find its particular path, and to create new ways of making itself more visible. Only in listening to the prompting of the Spirit will this experience of collaboration guarantee itself a lively and growing future. Looking at the future, however, from the viewpoint of the members of the same Ignatian community, it seems to me to be important to say that we can and should dream of and desire great things. We are called to be totally amenable to God's invitation with no room for doubts. We are called to make prophetic gestures, creating and developing new avenues of mission. We do all this with the guidance of the Spirit who never ceases to delight in its charisms, who gives new life to the ministries of Christian lay men and women and who is already shaping the face of the Church for the third millennium. The capacity of the Church to be more in tune with the desire of the Spirit will depend on our ability to really listen. It will depend on our ability to respond adequately and with innovation to the extremely challenging times in which we live.

Maria Clara Lucchetti Bingemer

ADDRESS BY FR. PETER-HANS KOLVENBACH S.J. TO THE CLC WORLD ASSEMBLY,

Before everything else, I must say a big thank you for your invitation to participate in your World Assembly at Itaici. I am still sorry today that I was not able to be present at the Hong Kong Assembly. There is scarcely any doubt that these high points of the CLC world community mark its daily life almost everywhere for a long time. Since this assembly is turned towards the future through an important process of discernment, I would like to contribute by reflecting with you on the origins of the apostolic solidarity of CLC with the Society of Jesus. It is a story without ruptures: the story of two communities which, moved by the same Spirit, are looking in the same direction and exchanging their own experiences from time to time, in order to enrich each other in their journey on the way of the Lord.

It was not St Ignatius who started this link, but a young Jesuit, a professor of ancient languages at the Roman College, who, in 1563, gathered together some students in a first community of Christian life. A year later, when he drew up the statutes for this community, he did not make any reference to Ignatius or his spirituality, even though Ignatius knew him well and had admitted him to the Society. For this young Jesuit, Johannes Leunis, what we now call Ignatian spirituality came from oneself. Many of his confreres founded associations, communities of Christian life with lay people. These students from the Roman College were united in devotion to Our Lady, and, thanks to Johannes Leunis, Ignatius' personality was close to them. In fact, if we rely on the statutes drawn up by Father Leunis, the Marian congregations were already emphasizing proper lay responsibility in the Church and the world. The Ignatian ideal of integrating faith and daily life was clearly the point of view of these young companions. They were discovering how to live fully the Gospel in their professional lives, without having to enter a monastery. We can guess, too, that they discovered fellowship and community in serving the Lord together, in the image of that first small ecclesial cell of apostles which came into existence after Pentecost. Even though this perspective is clearly Ignatian, it is Our Lady, not explicitly Ignatius, who leaves her mark on the statutes.

This implicit, rather than explicit, Ignatian spirituality, will be providential when Pope Clement XIV suppresses the Society of Jesus. So, without the Jesuits, the Marian congregations continued as an apostolic work of the universal Church, and even flourished, but it is true that the Ignatian character was lost, slowly but surely. It is not surprising, then, that the restoration of the Society in 1814 does not immediately lead to the Jesuits taking charge of the congregations. Little by little, after Pope Leo XII had reestablished the link between the first congregations and the Society in 1824, the congregations and the rank and file Jesuits remember their common origin so well that in 1922 Father General Wladimir Ledochowski, together with the Jesuit guides, can consider the Society's responsibility towards the congregations. Pius XII's 1948 apostolic constitution, *Bis saeculari*, confirmed that the Society of Jesus was taking the congregations seriously. Strongly supported by the Jesuits, the congregations organized themselves into a world federation with Ecclesiastical assistants appointed by the Holy Father: Archbishop Joseph Garolisia (1954-1965), and Bishop René Audet (1965-1984). Since 1967 CLC has been meeting on a world-wide scale, from Rome to Newark, Bombay to Rome, Saint-Domingue to Augsburg, Manila to Rome and Providence, and every assembly increases with creative fidelity the gift that the Spirit gave the Church by inspiring the foundation in 1563.

When we look at the rules and statutes which have marked the secular history of CLC, it is not difficult to note how the founding text of 1967, by returning freely to Ignatian spirituality, has changed completely the view points of 1567 or 1584, when Gregory XIII approved the statutes of the Marian congregations, and of 1855 and 1910 as well. This return coincides with the rediscovery of the sources of this spirituality within the Society. CLC and the Society are retracing the road to the sources together and enriching one another on the journey. It seems unbelievable to us today, but scarcely forty years ago Ignatius' spiritual journal was gathering dust in the archives: it was considered that this mystical experience concerned only Ignatius and his private life, and was not for sharing or imitating. Historians knew and studied the deeds of the knight Ignatius, as he recounted them in his autobiography, but no one had the idea that his experience could be relived personally, in a spirit of prayerful discernment, in the way that so many men and women do today, and as you are doing here at Itaicí.

It would be an exaggeration to reduce the story of CLC and the Society to a tension or indeed a struggle between those who are looking for the fullness of the Ignatian mystery and those who are happy with some, no doubt essential, elements of his spirituality. The Lord was very well-known to

Ignatius, and enlightened him in an uncommon manner on the events of his own life and that of the Church and the world. Ignatius was extremely sensitive to the Lord's presence; his heart was on fire and he wept tears of joy and consolation on the slightest provocation. His mystical life was not lived for itself, but for a greater service to the Lord and his Church.

It is true that, even in St Ignatius' own time and increasingly after his death, some Jesuits were afraid of the exacting freedom and complete trust in the Lord that Ignatius wanted to find in his companions. The successors of St Ignatius, knowing our limits and weaknesses, judged it more prudent to found the Society and CLC on regulations and obligatory practices, doubtless also to protect Ignatian spirituality. The most significant example is Ignatius' wish not to stipulate when and how to pray, because he was certain that anyone living in familiarity with God would know himself how to behave towards the Lord; he would know how to be contemplative in action, in the midst of activity. The successors of Ignatius will not repudiate him, but they were to impose an hour of daily prayer and introduce some practices, such as the daily recitation of the litanies of the saints, into the life of the Society.

CLC is part of this evolution, because its founder, young Leunis, shares the concern of his superior general, Francis Borgia, when he draws up the first statutes of the very first Marian congregation. He remains Ignatian but we must wait until 1967, in the texts of CLC and of the Society, to return to the fullness of the Ignatian experience that does not exclude its mystical dimension or disregard its radical approach, one that is not reserved solely for Jesuits.

I wish wholeheartedly that CLC and the Society of Jesus will continue on their road together, as did the much missed Fr. Pedro Arrupe and all the presidents of CLC who worked with him, but it is important to raise several practical questions in consequence of this. First of all, do we hope that many people want to follow us on this journey, or are able to? Is it truly reasonable to let ourselves be guided by a mystical Ignatius in mission, in prayer, in daily life where the preoccupations of earning a living are so important, where one must devote oneself completely to one's profession and work, where many social relationships with family, colleagues, neighbours must be taken into account?

It would not be wrong to offer Ignatian spirituality as a simple and practical spirituality, suitable for any kind of life. Ignatius said himself that he wanted to be 'useful'. In fact, business people use some techniques and methods like the daily Examen or the election. Many people owe their personal way of

praying, and their taste for reading the Scriptures to the Spiritual Exercises. It is a fact that on the psychological level, too, a great number of men and women have found balance and hope, enthusiasm and peace for their life here. Why don't all these people become members of CLC or Jesuits? If Ignatius were among us, he would say: 'they do not have the desire.' We feel it, too, when making the Spiritual Exercises with Ignatius: for him, the human being is a being of desire, sometimes integrated and peaceful because he/she has made a right choice among many desires, sometimes torn apart and confused by discordant desires.

Ignatius could not work with passive people, those without an ideal or plans. It matters little whether the plans be crazy and the desires excessive; the important thing is to have a yearning to become like our Creator and Lord Jesus Christ in some way. If we do not feel such a burning desire, because of our weakness and human wretchedness, at least, says Ignatius, may we feel desire for the desire through which the human person desires to acknowledge their origin by praising our Creator, and is zealous for our Saviour by serving him in his mission to save the world today. (Cf. Const. 101-102). Ignatius could do nothing with an apathetic person, who is not inflamed by extreme desires. For CLC as for the Society, people must have a 'wide and generous heart' and desire profoundly to share in Christ's mission. That means that everyone is not called upon to join us; but, in return, CLC and the Society need to live their vocation and their mission openly so they can be recognizable by those men and women who have the desire for the desire to live Ignatian spirituality fully. We will be guided only by this desire and not by an obsession with numbers or impressive statistics. It is very Ignatian to prefer spiritual quality to numbers of members, but it would not be Ignatian either to be content with an elite and not to open our groups and communities generously to all those who want to come. To be shut in on ourselves, to withdraw, is not the longing for mission engraved on Ignatius' heart. A man of desire, Ignatius understands mission as a call to bring it about through choices, through elections. In this sense, our meeting at Itaici is exactly on track for this essential part of Ignatian spirituality.

It happens that we may be grateful to Ignatius for the technique of decision-making that he developed, but we may not use it as a guide for making an election. I will put that more clearly: we must not detach the election from the spirit of the Spiritual Exercises, but keep it within the mystical experience that governed Ignatius' choices. We need not be afraid of the word mystical: it is not synonymous with extraordinary or spectacular manifestations. Nor must we believe that the Lord has reserved the mystical

life for religious only. When he lives his mystical experience, Ignatius is a layman, not at all tempted to found a religious order, or become a priest or father general. When we undertake discernment to reach a choice, we are faithful to Ignatius.

Since the last General Congregation, the Jesuits speak now of prayerful discernment. It was happening too often, in fact, that discernment was kept on the level of a discussion, an exchange of views on whether or not an institution should be closed. For Ignatius, a decision was never a neutral matter. He believed with fervent faith that the Lord writes the history of the world with us, guiding it with us, if necessary against us, towards the holy city where he will be all in all. As on the road to Emmaus, the Lord wants to go personally with each and every one of us on our daily journey in order to transform it - He with us and us with Him - in love leading always to more love. But this plan of God's presupposes a positive response on our part to the divine advances, a choice always made in harmony with God's plan. Ignatius believed deeply that his mysticism lay less in contemplating God in his essence than in discerning what God wants and then making choices in his Spirit. He was astounded to discover that the adherence of humankind to God's plan was completely decisive for God in lovingly respecting our free will. For this reason, Ignatius ends his numerous letters with the prayer: 'may it please God that we may know His most holy will and fulfill it perfectly'.

Our life is made up of choices: even in our practical decisions we reveal what we want to be and do. From experience, we know how difficult and painful some choices can be. Ignatius, too, knew doubts, hesitation, uncertainty, especially on his return from Jerusalem. The man who questioned every little detail of his prayer and way of life, had never doubted that his future lay in Jerusalem, where Jesus had been, in order to continue his mission among the pagans. That is why Ignatius was profoundly upset in his deepest convictions, when the Father Guardian of the Franciscans told him of a papal bull forbidding anyone to put into action what was the aim, the dream of his life.

It was then that the question which was always with Ignatius rang out: *quid agendum*, what ought I to be doing. So he began a process of discernment with competent people and some friends, with his benefactress, Isabelle Roser, and with a professor of grammar, Master Ardevol. Asking advice from people around him before making a choice is a practice that Ignatius continued in his governance of the Society. For him, preparing for a decision with others was as important as taking a decision for which he alone had the responsibility. This Ignatian practice had disappeared somewhat in the Society. The Superior of the Society, like the Director of the Marian

congregation, was rather on his own and alone in the governance. Today, faithful to Ignatian practice, the Superior needs to discern with others, seek for advice, as the Assistant to CLC does. The change from director to assistant has not been easy, and is not yet finished.

Ignatius prays because it is only in prayerful discernment that the other person can speak to me in the name of God, who also makes known his holy will. It is very significant that Ignatius invites us, in the contemplation on the Incarnation, to look at the holy Trinity in the process of discernment leading to an election: the Incarnation of the Word of God. There is the dialogue in the Trinity, the communication of the Divine Persons 'up there', but the deliberations, the discernment continues 'down here' in Our Lady's house until she makes her own choice: Behold the handmaid of the Lord. It is from this background 'up there' that our discernment 'down here' must unfold. Each prayerful - or mystical - discernment must include the acknowledgment that in the end everything begins up there and ends 'down here' with love.

For St Ignatius says himself: the love which moves me and makes me choose something has to descend from above, from the love of God; so the person who makes the choice must, first of all, feel interiorly that the love, greater or lesser, felt for the object chosen is solely for the sake of one's creator and Lord. (Ex. 184). A commentator on this Ignatian text has written: 'Only this mystical point of view of the election orients it towards the praise and service of Our Lord and makes Ignatian spirituality a mysticism of service'. CLC and the Jesuits can both become enriched by exchanging their experiences of discernment for the greater glory of God in the work of salvation, for the true life of the world, our world.

Ignatius' experience at Jerusalem seems to place discernment within certain limits. His apostolic project to work in Palestine seemed to him a desire from 'up there', made actual in his plan 'down here'. Ignatius believed his free will untainted by any selfish ulterior motives, yet in spite of this, the Church put an end to this choice, fruit of a long discernment. This experience of Ignatius has not remained in the past. In such and such a country, one hesitates or does not dare at all to teach the rules in order to be more united with the Church on its journey. There seems to be a sort of abyss between the contemplation to gain love and what appears to be blind obedience to the Church and the things of the Church. We run the risk of forgetting that Ignatius, in the extension of the fourth week, had to propose a disposition of the heart to serve the Church, because all the appearances of the Risen Christ were made to enlighten the Church of the Apostles.

It is enough to go over the mysteries chosen and set out by Ignatius for our contemplation: the Risen Lord endows his Church with everything needed to be the light of the nations. With his customary seriousness, Ignatius shows us that we need the language of love to live the mystery of an institution which, with its weaknesses and limits, remains the Spouse of Christ, who consoles her unceasingly, as friends console each other in increasing their faith, their hope and their love. In the extension on the Risen Christ's love for his infant Church, Ignatius sees no contradiction between the rules of 'sentire cum ecclesia' and the contemplation to gain love. It is not at all by chance that the whole of the fourth week is inspired by the encounter of the Risen Christ with his Mother. As the General Principles emphasize, Our Lady is the model of our own cooperation in Christ's mission, exactly because the love that expresses her 'yes' is not kept locked up in her heart, but is realized by her 'feeling' with the young church of the Apostles, where she passes on her love from up there for the Church, even if she is down here. It is a question of the same love from up there that comes down to the Church here, right into our authentic commitment to the service of the local Church - into our essential vigilance at the heart of the ecclesial community.

Later on, when Ignatius remembers that the Church has refused to let him work in the Holy Land, he can only praise God's love, because by that painful disciplinary measure a greater service was made possible. Without that refusal, neither CLC nor the Society of Jesus would be at work in the heart of the Church. In consequence, if our discernment, our apostolic dreams and desires clash with the reality of the Church, with pastoral orientations of the local churches, or are in competition with new church movements, or lead to dissension that may damage the ecclesial community, or a scandal among Church people, Ignatius urges us to use a language of love, for this involves our mother. All of which does not in any way rule out the truth, the whole truth. In any case through love for the Church - a Church so different from the one Ignatius knew - CLC and the Society of Jesus have to discern what is the actual service that the Lord has entrusted them with. I am happy that CLC and the Jesuits have taken up the challenge of mission again, in discerning how to be servants of Christ's mission here and now.

In this full sense, the Society is a being desiring only that the Lord make use of it. In this sense, CLC is a letter from Christ, written by the Spirit, sent to today's world.

The Secretariat for Ignatian Spirituality

A "secretariat" works with one special part of an country or an organization. From the whole organization, it gathers information and then sends information where it is needed. It promotes activities and developments in its field. And it keeps the central administration aware of and responsive to what is going on in the field. A secretariat is a little like a bulletin board, or, for those who know computers, like a virtual memory.

The Secretariat for Ignatian Spirituality — that is my position — does all of these things. Let me tell you about it by recounting several experiences. These experiences, let me add, will also remind you of much of what is currently happening in Ignatian spirituality around the world. I say "remind" because CLC already knows; CLC is carrying on a great deal of that activity.

Let me begin in Santiago de Chile at the Center for Ignatian Spirituality, two weeks ago. We are crowded into in the great salon of what was a wealthy home before the neighborhood decayed. A panel of three talk about Ignatian spiritual direction to seventy-five men and women, diocesan priests, and Jesuits. The first, an experienced Jesuit priest, quotes questions that rise in spiritual direction. The second, a religious woman doing pastoral work, speaks about prayer in everyday life. The third, a laywoman who has chosen to live long among the poor, describes offering spiritual companionship to the very poor. Each tells how spiritual service to others has affected them. They speak beautifully. They recount experiences of grace and prayer that a generation you could only have read about in holy books. Here is something fresh and new: not only the priest and the sister, but everyone in that room in Santiago — like everyone in this room in Itaici — of course, lives an interior life, a spiritual life. I jotted down what they said, for future reference.

In passing, note that this happened at an "Ignatian Center." Some of you remember when there was just one Ignatian center: CIS, the Center of Ignatian Spirituality at Rome. No more. Like the famous cowboy who got so

excited that he jumped on his horse and rode off in all directions, that old CIS has spread graduates around the globe. So now there are centers in Toulouse, Los Angeles, Gdynia, Seoul, Guatemala, and perhaps twenty other places. These centers are sometimes a house for retreats and sometimes just an office, phone, FAX, and if God blesses us, e-mail. New centers are emerging like new constellations in the Hubble telescope; I honestly have not been able to count them.

I have been able to count retreat houses and listed them in an annual or directory. The Jesuits have — one way or another — 259 houses, some more than a century old and some rather new. In Varese, northern Italy, the house offers only silent, directed Ignatian retreats (with an occasional informal group of an evening). When I was there under the Alps, the staff was preparing for the third 30-day retreat of the year — mainly for laity. On the other hand, the staff at Manresa at the mouth of the Mississippi River in the United States prepare for different groups. There, the staff of four Jesuits and a permanent deacon give three-day conference retreats to men who keep silence and pray alone, say prayers together before the Lord, on 51 weekends every year. Even more than at Varese in Italy, the men themselves gather the retreatants — more than one hundred for each retreat. Right, that's 5,000 men a year. (An aside: Jesuits and Cenacle sisters in the area agree on keeping the tradition of separate houses for women and for men.)

One other house: some of you who were at last year's grand CLC reunion in Sydney know about Melbourne's Campion House. The staff there is a new kind, becoming more and more common: Jesuits, lay men and women, and sisters. They give silent directed retreats, indeed, but they also offer many programs: weeks, days, evenings, on human development in grace (fathers and sons, women in mid-life); many workshops on prayer and discernment; and CLC activities. This is the more ordinary pattern of retreat houses, like the ones at Czystohowa in Poland, at Clamart in Paris, at Dollymont in Dublin, Ching Mai in Thailand, and a lot of others. The staff at Campion House joins other spiritual directors in Australia for an annual retreat. This year, the group prayed and discerned their way to a decision: they are setting up a program to form Ignatian spiritual directors for Australia.

Programs like that are a new development, you all know. ***At one center strongly supported by the Jesuit community, such a program to train directors to give Spiritual Exercises*** started about five years ago. When I visited there to give a week of conferences (they work their speakers until

they are hoarse!) — the program had no fixed, coherent curriculum. Here's another development you are familiar with: the Jesuit **Constitutions** and the Constitutions of several Ignatian Congregations include a program for forming directors of **Exercises**. But only in this generation have we begun to form others. German Jesuits and CLC together have been forming directors for 25 years, and we just noted Australia's new one — perhaps the oldest and the newest. Some offer serious formation and some seem a bit haphazard. Most seem to last three years (like much else, this apparently just happened), and many are only now finding out that they need to offer supervised experience in directing, what English calls 'mentoring.' Before turning to that, let me mention that I sent materials from other such formation programs to the one that had no curriculum. Now it has one.

Now, the new need for supervision or mentoring rises with the explosion of ways of giving **Exercises**. We are re-discovering some of the riches that we'd misplaced, particular Annotation 18 and the **Exercises** of election. Last Easter Week, a large group from retreat houses in the Asian Pacific gathered at the retreat house above Cebu in the Philippines. In that house, Jesuits and a layman on staff full time give 30-day retreats to seminarians before ordination, 8-day retreats to religious women and lay men and women, and a lot of workshops on various topics. From that center, two laymen who trained there are now shaping a dozen parishes' Basic Ecclesial Communities in spirituality. We are talking about thousands of people, the most margined and poorest. The men have designed a splendid program, which emphatically includes training of guides for the BEC's. One of the two has written a book for daily life Exercises in his native language, and both are skilled directors.

There in Cebu, and in many other places, Exercises according to Annotation 18 are being identified and promoted amazingly. In Santa Clara, a young Jesuit takes university students for silent weekends, and in Sardinia, they take them for a full week. Young people of 18 or 19 are making serious, of course adapted, Exercises. It would simply be impossible to mention all the places where CLC members or teams, Jesuit tertians or scholastics in various configurations of teams, and individual lay women and men offer some kind of Exercises — **some** Exercises, or most of the First Week and the first little method of prayer. They offer them to people who are eager to learn how to pray with Scripture, to pray mentally, to find some meaning in life, to find some peace of heart. St Beuno's has had a program to train people for this. I wrote about one of these programs in the **Review of Ignatian Spirituality**, ending with the remark that these Exercises find tremendous acceptance by

people in real, ordinary, busy lives — and they take very little effort by those of us who are privileged to have been introduced to an interior life through *Spiritual Exercises*.

Spiritual Exercises. The original CIS had to find experts, many right there in Rome, to teach vast numbers of Jesuits and Ignatian religious what Exercises are and how to give them. That was thirty years ago. Today, the Secretariat, my job, could not possibly make a creditable list of all those who are genuinely expert in some sense of the word in giving *Spiritual Exercises*. Two experiences stand out: first, these Exercises now come in many forms; and second, these experts no longer wear the roman collar (both because many Jesuits don't, and because many of them are not Jesuits!).

You already know how many forms the *Exercises* now come in. Retreats in the country of 30, 15, 10, 8, 5, 3 days — which official documents of the Jesuits officially call authentic Exercises. And they are experienced as authentic. Men and women, like myself and most religious older than 40, who never made a retreat of election — our novitiate retreat was explicitly one of *confirmation* — have had to learn how to direct long retreats of election. Scores of religious women in the Ignatian family direct every kind of Exercises. And now businessmen and women, family members, have grown into the ability, been trained, and found acceptance as directors — even of 30-day Exercises. Here is a question for my secretariat to gather information on: How do they direct? What helps to an authentic experience? When are the thirty days just thirty days of prayer, and not St Ignatius's *Spiritual Exercises*?

As lay men and women begin directing closed retreats, many of them bring experience from directing Exercises in Daily Life, EVO in the French. A few months ago in Frankfurt, a trio of the most experienced directors I know discussed the comparative values of 30-day closed retreats and of serious, Annotation 19 Exercises in everyday life. They tend to think that at this time, the EVO may be the more valuable for laity and even some religious. Yet, what we are doing as Annotation 19 Exercises is surely not what St Ignatius did. We need to gather a lot of experiences, a lot of practices, and a lot of histories, so that we can help one another make good choices on this new ground.

This "collecting" of experiences, practices, and histories leads to a final experience to tell about. Last February, a group of eleven of the experts I mentioned above gathered from the whole world: Philippines, India, the

U.S., Canada, Brazil, Germany, Poland, Zaire. By the way, four of the committee were CLC members, and two of them are here: Maria Clara Bingemer and Roswitha Cooper. They began work formulating a kind of handbook or workbook on giving *Spiritual Exercises*. We've been calling the document a "directory," an old name for handbook — I like it because it reminds me that the little book of *Exercises* is surely the sole and only "how-to-do-it" book that is 450 years old and still completely, entirely useful and even indispensable. Who could name another? Eventually, the Secretariat will publish some kind of document, perhaps a help in guiding Annotation 19 Exercises in particular.

When we do print it, the document will appear in the pages of the *Review of Ignatian Spirituality*. This review is published in Spanish, French, and English, three times a year, from the Secretariat. It goes to every Ignatian retreat-house director and to hundreds of others. Well, the review printed the results of that first meeting last February as "Notes for the One Giving Exercises." This current issue contains responses to that little document from four corners of the globe. When the committee meets again in February of 1999, we will take these responses and hammer out the next step.

The project to pull together a handbook or directory seems important to many people who are forming guides and directors — in retreat houses, centers, CLC, and Ignatian Congregations like the Cenacle and the Society of Mary. It should be helpful to programs like the one based in Rio de Janeiro, which over a period of three years and more introduces eager people to prayer, to spiritual direction, to exercises, and finally to *The Spiritual Exercises*. It will help similar programs in St Louis and northern Italy and elsewhere. In these places, and in Milwaukee and Manila, lay men and women are coming together as an Ignatian Apostolic Network — many supported by CLC — and they need the experiences of others who have gone before them to shape their interior life for honest and creative discernment.

We have come to what this Secretariat — and the Company of Jesus and CLC — is all about: accepting the good order of the Holy Spirit of God into our own most intimate selves so that, when God's hopes in us rise clear and strong, we will accurately and eager fulfill them all. For CLC is A way, the Company of Jesus is A way — of the journey all of us are on to finding God in all things. The goal is so precious that every effort to make it successfully is well spent.

Fr. Joseph Tetlow SJ

Education Offered by the Society of Jesus and its Frontiers

Introduction

My salutation and the introduction to this presentation will consist in just a few words. Thank you for having invited me. It is a privilege and an honor to be here in this assembly with you. I am moved and impressed by the atmosphere here.

Considering the quality of the service which you all deserve, I am sorry that Fr. Gabriel Codina, Fr. General's Secretary for Education, has not been able to be your speaker for this topic.

Above all, I feel a great desire to communicate with you in order to share as much as possible the great enthusiasm and passion which Jesuit Educators have for our work and for that which we wish to do in the field of education.

Furthermore, knowing that you are interested in, and willing to collaborate with this profound means of evangelization is extraordinarily stimulating. For all of this, I thank you.

I. A QUANTITATIVE ANALYSIS OF JESUIT EDUCATION

I don't think that it would be worthwhile overwhelming you with statistics concerning what the Society of Jesus is doing in the area of education. Precisely in these days Fr. Gabriel Codina is tabulating the latest data received from all of our formal and informal educational institutions, throughout the entire world, and the people who work in them. You can ask him for this data in order to have a more complete vision and better understanding of what we are doing and what we are not doing.

An analytical reading of these educational statistics, if it is not superficial and naïve, reveals important data concerning criteria, options, strategies, tendencies, possibilities and absences.

The fact that a little more than one fourth of the Jesuits in the world are working in the educational apostolate, and the fact that this apostolic sector is the one which includes the greatest number of Jesuits are two facts which reveal that the body of Society of Jesus thinks - as Fr. General said in Caracas in January of this year - that education is "a privileged means for helping souls", and that "today, withdrawing from the area of education would be completely irresponsible on the part of the Society of Jesus".

The number of primary and secondary schools, institutes of higher learning and universities which dedicate themselves to men and women students of all social and economic levels, from the poor and margined to the intellectual investigators, professionals and businessmen at the best universities, along with being present on all continents and even in countries located in the so called "three worlds" that are in a state of conflict and involve high risks, all of this reveals a strategic vision, an unconditional vocation of service, missionary audacity, the power of penetration in diverse classes of communities and cultures, and the universality of our mission.

Having overcome the crisis which occurred in our educational institutions during the sixties and seventies, the Society of Jesus has understood, as have the sociologists and those who build societies, that education is a **fundamental good and a strategy for which there is no substitute**, and it has rediscovered the potential for the promotion of faith and justice and for evangelization which exists in it.

In today's world, education is becoming so irreplaceable that the excessive demands and expectations which are placed upon it have put education itself in crisis.

When communities begin to have democratic problems and don't know how to capacitate their citizens, they ask education to take charge of political and democratic education. When threats to the ecology emerge, they assign to us educators the task of ecological education. When AIDS extends itself uncontainably, they demand sexual and health education from us. When drugs and alcohol destroy young people, they assign to us the task of education to prevent drug addiction. When getting a job becomes more difficult, they demand from us "work oriented" education and capacitation. When corruption contaminates political atmospheres and social and economic power, they beg us to work with the students and give them ethical and civic education, etc.

Systematic, institutionalized education has been converted into a wild card, a bag full of all kinds of assignments. This demands that educators prepare their students for everything, that they understand everything, and that they contribute in an effective way to resolve everything. Education is being converted into the resource for expectations.

What I mean to say by making this commentary is that a quantitative analysis is pushing us towards a qualitative analysis. Not only are there many of us working much and in many places; in addition, societies are demanding more and more of us. They are assigning to us more and more tasks that are more complex and important. We are no longer instructors or teachers. Now we are educators which also signifies that above all, we are formators and capacitors for life.

II. A QUALITATIVE ANALYSIS OF JESUIT EDUCATION

I referred you to the data bank of our General Secretary for statistical information and the quantitative dimension of Jesuit education. In order to offer you elements for a qualitative analysis, I now refer you to the text of the last General Congregation and to the addresses, commentaries and letters which Fr. General has been writing.

The General Congregation evaluated what we have been doing in education starting with the elaboration and putting into practice of the following two documents: "Characteristics of the education offered by the Society of Jesus" (1986) and the "Paradigm of Ignatian Pedagogy" (1993). These documents inspire and motivate our work and they are the key for understanding the renovation and the actual validity of education in the Society. The General Congregation recognizes that:

1. "many Jesuits and lay persons have initiated and carried out an important apostolic renovation".
2. "our educational institutions have opened themselves to an ever growing number of students from groups that are economically weak".
3. "the quality of education has improved according to the principles announced in the educational documents of the Society".
4. "collaboration between Jesuits and lay persons has increased considerably".

5. "our schools have become platforms from which we insert ourselves within the community... and even within the poor and margined of the community".
6. "we have shared our educational heritage with those who have asked us for it".
7. "the educational apostolate of the Society has been notably enriched by the contribution made by centers for popular education which have been created in rural and urban areas in countries which are in the process of development".

The 34th General Congregation "is pleased to note these advances and urges that they be carried out". In addition, it exhorts continual growth by means of a series of strategic recommendations such as:

1. "the careful selection of directors and professors, Jesuits and non-Jesuits".
2. "an adequate formation in Ignatian charisma and pedagogy, especially for those who will occupy positions of responsibility".
3. "dedication to primary and grade schools" since "these kinds of schools are very important" and they "constitute one of the most effective services which we can offer, especially to the poor".
4. "collaboration between centers for popular education and high schools, universities, and social centers".

The positive evaluation which the 34th General Congregation gave to the educational work of the Society has been confirmed in the document called "Complementary Norms" (277) in which the following is stated with great clarity:

"The educational apostolate, in all of its scope, should be esteemed as of great importance among the ministries of the Society for the continuation of our actual mission in the service of the faith, which springs from justice, and as something especially recommended by the Church in our times. The reason is that if this work is carried out in the light of our mission today, it contributes in a vital way to "the full and integral liberation of the human being, which introduces him/her into the participation in the life of God Himself".

In the General Congregation and in the Complementary Norms, we educators have received concrete orientations and recommendations to confront our work in interaction with other dimensions of our evangelization, such as ecumenism, interreligious dialogue, social pastoral work, and the evangelization of cultures, integrating in all of this collaboration and co-responsibility with lay men and women.

III. OPENING THE FRONTIERS OF JESUIT EDUCATION

This rapid review of our education, based on official documents of the Society, with a brief quantitative and qualitative analysis, is not sufficient in order to evaluate what is happening and in order to open our frontiers.

What we are doing is insufficient and is deficient. We need deeper, professional reassessments in order to be able to satisfy the needs and expectations of those who send their children to the Society's educational institutions, in order to assure ourselves that we are an adequate response to present day demands, in order to confirm that we are moving in the direction of the "magis", along the way of "Ignatian excellence" and in order to feel that we are apt and efficient instruments in the hands of God for the construction of the Kingdom.

We who are educators, lay and Jesuit, in the institutions of the Society of Jesus need to continue completing, deepening and developing the Ignatian pedagogical paradigm. The published document is a provocative and motivating trial document, but it is still imperfect and in a germinal state.

Educators in general, not only those of the Society, still dedicate the major part of our reflection and investigation to studying the problems of our students and of our schools almost exclusively from the perspectives of psychology.

We have not shaken loose from the so-called "tradition of performance". We analyse what happens in the educational processes and in the processes of teaching and learning with ingenuousness and we isolate them, as Apple would say, "without untangling the complexities of daily interactions within the school." Being Ignatian, we still haven't learned to tie these internal dynamics to the cultural, social, ideological, political and economic context.

We must overcome the vision of our schools as ambits where we seek almost exclusively to maximize the performance of individual students.

The social and sociological pedagogy of education do not find sufficient echo in our professional way of doing things, nor do they encounter resonance in the present text of the Ignatian Pedagogical Paradigm. I think that much reflection remains to be done concerning the role of the school in society and that this reflection should be centered on structural and political analyses. We need to view our schools in a more structural, cultural and social way.

Some of us are convinced that as educators we can, and should, be not only capacitors of students for life, servants of faith and promoters of justice, but also we should be true "builders of society". This implies a new role for educators and a professional preparation which incorporates contributions of social pedagogy to our educational task.

The formation of a critical sense in our students, which traditionally has had clear antecedents in the Society in teaching and learning how to think, today requires a more subtle pedagogy, connected to the riches of reflection in spirituality and Ignatian pedagogy. Why is this so?

We ourselves, and our students, are being enveloped in the subtle "nets and chains" of the neo-conservatism of post modernity, whether it comes from the hands of capitalist neo-liberalism or from any other suspect ideology.

From the hands of the means of social communication, especially commercial television, it is normal to see human suffering converted into a naked spectacle, inch by inch, on a daily basis. It is normal that looking attentively at human violence, at human beings against human beings, and with frivolous motives, becomes part of our entertainment in the home.

Stating that every day there are more and more impoverished persons no longer impacts us and we could even interpret as a triumph the fact that the "option for the poor" has been converted into a conservative objective and an explicit proposition of institutions of the World Bank that are essentially capitalist, when in reality this is an empty victory.

How can we educate today in order to overcome poverty? What should education contribute to social justice? What ways of learning knowledge, attitudes, processes, methods, and values should we promote and try to achieve? What abilities and capacities?

In some educational institutions of the Society of Jesus, in some countries, they have managed to define the profile of an ideal graduate, measure technically how many indicators they achieve and rectify previous educational processes in order to achieve them. But there are still many educational institutions where work is carried out empirically, without theoretical frameworks nor a developed educational philosophy, without paradigms nor defined educational projects which nourish the work for all of its potentials.

The process of renovation of the Society's education has begun and is in good health. It has achieved excellent objectives, but there is still much to be done. Its frontiers are too close.

We have to dilate them, open them, incorporating in our apostolic work of evangelization by means of education the richness of an intelligent dialogue concerning the relations between faith and reason, faith and mature affectivity, faith and science, faith and knowledge, faith and life.

We should open them, passing with more professionalism to the other side, where we can encounter the resources which social pedagogy, educational sociology, and micro and macro policies of education can offer us.

The "Characteristics of Jesuit Education" and the "Paradigm of Ignatian Pedagogy" are being enriched by very important experiences and with studies which will enlighten even more this first and genial intuition.

With the work of all, and if you decide to work in this area with enthusiasm, with the mystique and the spirit which animates you, the Society's education in these decades will leave a deep imprint not only on the beneficiaries of our institutions, but also on the shelf of significant contributions to the history of education.

Fr. Jesus Montero Tirado SJ

The Social Apostolate Initiative 1995-2005 In The Society Of Jesus

You are listening to God's voice to define your mission, and among the four fields of interest you are praying and reflecting on, you have chosen that of "Christ and social reality". I would like to share a process with you that the Society of Jesus is going through today, in its desire to fulfil its mission to promote Justice and serve the poor. We call this process: The Social Apostolate Initiative.

You asked Fr. Michael Czerny, the secretary for Social Apostolate in Rome, to come to talk to you about this dimension of the mission of the Society. Unfortunately, when the request was made to him, Fr. Czerny was already engaged in other meetings in various continents, and he could not accept your invitation. He asked me to express to you his regret at not being able to be here with you. I had the pleasure of accompanying the initiative quite closely on the European level, and I am happy to share with you our experience up to now, the richness of this ongoing process and the hope it engendered in us.

Our search can throw light on yours, and the result of your search for your mission can throw light on ours. I see in the workshop entitled, "Christ and social reality", there is the following area of interest: "the Society and CLC together at the service of the poor". Hopefully this sharing will lead to a more concrete collaboration on the level of local commitments between Jesuits and the communities of CLC and its individual members. In this way we may help each other to follow the Lord and serve Him in the poor.

The grace of Hong Kong revealed an explicit call to a deep conversion to the "poor and humble" Christ, to the poor and the downtrodden, and to the commitment to the service of Justice and Peace. On all levels of community life you are, therefore, well on your way to fulfilling that call and making great progress. Before speaking about the Initiative of Social Apostolate, I would like to review briefly with you some of the steps some of us have already taken in this process.

Your experience as World community makes you aware of the immensity of the situations of poverty and misery, of the diverse forms of injustice and, of

the dramatic situations in which so many men and women are living. The neoliberal economic situation which is becoming ever more widespread is made for the success of the rich and the strong, of those who hold power. There is no place in it for the small and the poor. They are useless and are an "excess". In the North as in the South, in all countries, the types of poverty and exclusion are multiplying. This situation is deeply offensive to the Lord and to humanity, the pearl of his creation. It is a radical issue for our faith and a challenge to our personal and community life, as well as to the way we proclaim the Good News.

In the Church and in our Communities, the Spirit of the Lord has already helped us take great steps in constantly rediscovering the way of the evangelical option for the poor and the Promotion of Justice. We can thank God for that.

We know that it is a ***fertile path which bears a lot of fruit***. The poor really evangelize us. They make us discover again and again the deep meaning of the Gospel - Good News for the Poor. Working for the Justice of the Kingdom, serving the poor, becoming closer to them, becoming their neighbour - all of this is an immense grace we both ask for and receive. It is a path we cannot avoid without denying our Christian identity. It is also at the heart of Ignatian identity and spirituality.

It is also a ***difficult and demanding path***. The struggle for justice which involves power and people's riches will always provoke a lot of misunderstandings, conflicts and divisions. And the resistances and oppositions exist first of all within us - the poverty of the poor is not attractive. The world and the media keep repeating, "woe to the poor, the excluded and the marginalized", and they accuse them of all the evils of the earth. Our egoisms and our riches, too, separate us from them. The path to Justice and to the poor is a long-term journey of courage and fidelity, which will always meet with misunderstanding, because the Justice of the Kingdom is much more global and radical than mere human justice.

But this way is also ***the way of joy and the way of the Kingdom***. We have already heard and experienced the Beatitude of the Poor in the Father's Kingdom, a Kingdom which is the true reality of our life and world for us. "Blessed are the poor for theirs is the Kingdom of God", and blessed are we, too, when we become poor, when we live closer to them, with them, when we become their neighbour.

I now come to the Initiative of the Social Apostolate itself.

The expression "social apostolate" refers to a great variety of social apostolic experiences and works in society and culture. It is an inclusive and wide expression, which indicates a shared and analysed coexistence with suffering, injustice and poverty. No particular approach or activity are specified or excluded, neither those more directly for and with the poor, nor the more intellectual ones of formation and studies. You know as well as I do the many and very varied works of the Society and the Jesuit companions in the social field in all regions of the world, both in the poor and in the richer ones.

The Initiative is an ongoing process

In his speech at the Congress in Naples, of which you have received a summary, Fr. Kolvenbach said to us: "It is the passionate, insistent and urgent cry of the poor that has moved the Society towards Decree IV of the 32nd General Congregation". In that decree, the mission of the Society has been defined as "the service of faith, of which the promotion of justice is an absolute demand". Decree 4 has had a powerful impact deeply renewing the apostolic activity of the Society of Jesus and the Society itself.

But the situation has certainly changed in twenty years, especially since 1989. In 1995, GC 34 reaffirmed "the unique mission of the service of faith and the promotion of justice", but there was a new awareness of other dimensions of the struggle for justice, especially "the inculturated promotion of the Gospel and the dialogue with other religious traditions". How do these changes influence our work for justice?

In 1995, shortly after the GC 34, the Social Apostolate Initiative was born. The central issue was *how, as Jesuits, to bring the justice of the Gospel to society and to culture*. Bit by bit a small number of companions involved in the social apostolate began to answer this question on the how, the boundaries, the elements, the method and the hopes of our social apostolate.

From mid-1995 to the beginning of 1997, more than thirty meetings were held all over the world. The results sent to Rome were handed on to an international task force, which then proposed the main themes of an international Congress centering on three points. These were firstly, spirituality and the project of our social apostolate (the Why), secondly, the

contexts in which we work (where we work and where we live) and thirdly, the means and the methods we use (our way of proceeding)

160 Jesuits from the four corners of the world met for a week in June 1997. There was gathered here an immense richness of traditions, cultures, religious and spiritual expressions. It was a powerful moment of meeting each other, of sharing experiences, of listening and reflection on the diversity and the complexity of our Social Apostolate. Common questions, convictions, process and attitudes gradually appeared at the origin of our commitment to the poor, at the core of our life and work with them, and as so many reasons to continue.

Thanks to the great work of synthesis by Fr. Michael Czerny, Secretary of the Social Apostolate in Rome, the first results of our sharing and reflections have been transformed into a video "**Social Apostolate: Why?**" and a document called "**The Characteristics of the Social Apostolate of the Society of Jesus**".

Just as in 1986 the "*Characteristics of Jesuit Education*", which are a common reference in this particular apostolic field, were published, so also, at the end of 1999 or the beginning of 2000, Fr. General hopes to be able to formally publish a more permanent edition of the "*Characteristics of Social Apostolate*". Then we shall be able to use them in workshops, meetings and study groups, in courses, and during days of prayer or retreats. Finally, what is important is not so much to know the "Characteristics" intellectually, but more to integrate them spiritually and interiorize them. In so doing they may help us enter concretely into the service of the little ones and the poor, that Christ may be praised and served in His poor.

Video and Characteristics

The video **SOCIAL APOSTOLATE : WHY?** (I have an English, Spanish and French version with me) is not the chronicle of or a documentary on the Naples Congress. It presents some aspects of the Social Apostolate as it is found at the end of the '90s and the questions with which we are confronted.

The document **CHARACTERISTICS OF JESUIT SOCIAL APOSTOLATE** (100 pages in English, published in June '98; the French and Spanish translations are already available or should be available very soon)

is not a description of all that we are doing and much less a doctrine. In Naples, however, we noticed that we have our own ways of approaching problems, and we have common convictions, tensions and questions. The Characteristics invite us especially to have a global outlook and not to forget any important issue of the Social Apostolate. Their aim is to help unify the great variety of our initiatives and efforts in the social apostolate. Just like the *Spiritual Exercises*, they intend being, first of all, a guide and an encouragement for personal and group reflection.

These two supports are temporary. They are mainly working instruments. They are intended for Jesuits and the social apostolate communities, but also for all those with whom we work and who help us in this ministry. And therefore, they are also for you, the CLC Communities, who are seeking to deepen the social dimension of your mission.

Let us look at the main themes of the Characteristics. We must once more repeat that the originality is not so much in the content itself, interesting though it may be, as in the process by which it invites us to question ourselves on a certain number of central issues. These central issues characterise our social apostolate.

I What inspires us? The origins

Just like Ignatius and his first Companions, it is the desire to follow Christ "poor and humble" that renders us friends of the poor. There is a paradox in the poor in that they experience very great sufferings and yet Jesus declares them "Blessed". This paradox provokes us to react. We live a mixture of indignation and tenderness that we call "Compassion", which binds us to them. The *Spiritual Exercises*, the Constitutions, the documents of the GC and all the social teachings of the Church strengthen the compassion we feel for and live with them.

II What do we do and how do we live?

What is essential for us and which defines our mission, is not so much to do this or that, as to be available, to be in solidarity and be committed in every aspect of our lives. As we have already seen, no activity is either specific to or excluded from the Social Apostolate. There is a catalogue of the different activities of the Social Apostolate which shows clearly this diversity.

We also felt that the style of our community life and where we live are also essential for our social apostolate, to help us remain faithful and discern the Magis.

The answer to the question: "What are we doing and how are we living?" could be reduced to a triple friendship - friends of the Lord, friends of the poor, friends in the Lord.

III What are the elements of our work?

Three principal aspects should be retained here (I'll summarize as much as possible here).

The reading of the situation. We must understand clearly *why* the poor go through so much suffering. They are not born poor, but are incessantly rendered poor. Reality is complex, hence the importance of cultural, economical, political, religious and multidisciplinary analyses, carried out by a team, sometimes even with the persons concerned.

The promotion of work. In order to become more efficient, we try to work as a team and develop working networks that are constantly developing. We also develop the ability for evaluation and planning.

The consolidation of the social apostolate. GC 32 told us that the promotion of justice "should be our life concern and a dimension of all our apostolic efforts". It is definitely not a question of "leaving the promotion of justice to specialists". The social apostolate should, therefore, be at the core of the apostolic mission of each Province.

IV What is our way of proceeding?

It is useless to say that discernment is a central and vital characteristic of Ignatian social work.

Permanent *tensions* exist and we are always "in progression towards" the Magis. Those tensions most frequently mentioned are between visibility and discretion, between the "head" or the "feet", and between the charism and the institution. This can be summed up in tension between *work for justice as Good News* or *work for justice as effective social change*.

V **Why do we still hope?**

Real hope for humanity and for the world is a gift. It is the fruit, both of our love for Christ poor and humble, and of our compassion for the poor. If work is done well and in service of the poor of the Kingdom as an extension of our faith, then our hope will be constantly reborn. The example of our martyrs is a reminder to us of this.

This solidarity, compassion, and life with the poor, has evangelized and converted more than one of us. The "recentering" of the mission by GC 32 in 1975 on the service of faith and the promotion of justice has made the Society rediscover its mission in today's world and returned it to the core of its spirituality centred on Christ poor and servant of the poor.

The social apostolate initiative is a great enterprise of reflection and discernment in order to better respond to the new challenges of the work for justice. We already have many rich experiences in the social apostolate specifically in works undertaken by CLC members or communities. It is on this basis of respective experiences, that we should share and promote concrete actions together, in our common desire to serve the Lord through his poor.

Fr. Bernard Lestienne SJ

The Integrated List of Needs Perceived by the Assembly

WORLD

- The world needs more justice for all, especially and urgently for the poor in all sectors of social life, in education, health, housing, employment, etc.
- The world needs to gain a sense of meaning and hope
- The world needs to rescue the value of human life from conception to death
- The world needs to recover a sense of authentic human relationships within family life, in the workplace and with nature
- The world needs to be aware that consumerism and individualism harm the very basis of human life
- The world needs to better understand globalization and its consequences
- The world needs to ensure a place for everybody, while respecting differences among people, cultures and beliefs

PERSON IN RELATIONSHIP

- There is a need for human persons who are leaven in the world of everyday life
- There is a need for human persons who are prophets in word and deed and secure to be habitually counter-cultural in order to engage in the struggle for a more just world and to carry a message of hope to it

- There is a need for human persons who work for a better human life, who are
 - trained in the tools of societal analysis leading to effective action
 - able to be critical in evaluation and flexible in response
 - ready to apply themselves to concrete local situations
- There is a need for human persons who relate in the family in healthy affectivity, whether as married couple, between parents and children, or among young and old, and care for those suffering from brokenness in their family life
- There is a need for human persons who integrate authentic values through the stages of human life beginning from youth

CHURCH

- The Church needs to relate to the real world and recognize Christ already present in it
- The Church needs to be in sincere and deep dialogue
 - within the Church itself
 - with other Christian denominations
 - with other religions
 - with people who are searching and people of good will
- The Church needs to find a fearless new way of being universal Church
 - to be inculturated, emerging from the incarnation of God's word within the community
 - to recover and rejoice in indigenous, tribal and local cultures, to promote what is positive in the local cultures and to challenge their negative aspects
 - to have an inculturated faith initiation for the young
- The Church needs prophets of justice and hope who will be critical and open new ways
 - In a world system often failing to recognize the values of human life, the Church needs to put Christ back at the center in the Church itself

- The Church needs for family and marriage to be lived as a sacrament, as a place where God and Christ can be encountered through the relationships and values that are lived out
- The Church needs to enable professional life to be integrated with one's Christian life
- The Church needs to have a Christian reading and understanding of globalization

CHRISTIAN LIFE COMMUNITY

- Christian Life Community needs to be an apostolic community at ease with the world, labouring with Christ
- Christian Life Community needs to yearn for faith, justice and peace in one's own culture
- Christian Life Community needs to have effective formation programmes and guides trained in the spirit and method of the Spiritual Exercises of St. Ignatius
- Christian Life Community needs to fully experience the grace of the Spiritual Exercises in a deep, progressive, constant and complete form as a gift and a service for the Church and the world

General Norms modified by the Itaici 98 General Assembly

17. The General Assembly meets normally every 5 years and is convened by the ExCo at least 12 months in advance.

21.a) The elected members of the Executive Council are the president, the vice-president, the secretary, treasurer, and three consultants, all elected by the General Assembly for a period of five years, They may be re-elected only once.

22.d) Assuring CLC representation in programs of international cooperation wherever it may be opportune, for example in collaboration with the Conference of International Catholic Organizations. Our representatives in these international institutions participate with observer status at the General Assembly or are represented by the World ExCo.

28. Nominations for all elected officers are to be proposed to the World Executive Council in writing at least six months before the meeting of the General Assembly at which elections are to take place. Nominations are submitted by each National Community through its executive council.

34b) Reasons for excluding a member from the World CLC:

1. A community which does not accept the General Principles, the General Norms and the Standing Orders.
2. A community which does not implement the General Principles and General Norms according to the guidelines of the World Community expressed in basic documents.
3. A community not paying dues, without giving an explanation.

It is a right and the obligation of the General Assembly to exclude a National Community if the above reasons are given. Such a decision is prepared by the World ExCo. The World ExCo will contact the given community for explanations, and will report to the General Assembly for a decision.

35. The statutes of National Communities have to be translated by these communities into one of the official languages of the World CLC, and are to be confirmed by the Executive Council of the World Community.

III. STANDING ORDERS: Standing Order 1 (GN article 16e)

Criteria and Procedures For Establishing a National Community as a Member of the World CLC

The following text is based on the original proposal of the World ExCo modified by suggestions coming from the reactions of the National Communities and by changes arising from our discussion in the ExCo. It was - as such - accepted as the final version to be sent out 3 months before Itaici and to be submitted for vote to the General Assembly.

(A) What will the World CLC require from a new member?

World CLC demands a certain maturity in the CLC way of life that allows the survival of the community even if the founding members or strong leaders would withdraw. It *assumes* that such maturity exists if there are:

- ◆ Some groups of adult members who have experienced the full Spiritual Exercises in any of its modalities and who fully lived the CLC way of life.
- ◆ Groups in more than one place or institution (e.g., groups based at a Jesuit institution can be a good beginning but they are not sufficient for a National Community's membership with World CLC).
- ◆ Certain structures (e.g., a National ExCo or guiding team elected by a national Assembly, a team responsible for formation).
- ◆ Acceptance of World CLC's General Principles, General Norms, and any other documents approved by the World CLC.

- ◆ Some experience with communal apostolic discernment and openness for mission .
- ◆ An understanding of CLC as an apostolic community within the Church, an open and loving attitude within the community of the Church and acceptance of the Church's teaching.

(B) The procedure for *Establishing Membership*

The establishing of new communities is laid down in General Norms 30 to 33. Before the World Executive Council can approve a new National Community, it must make sure that this community fulfills the criteria for being established as a member. Therefore, the following procedure is followed:

A National Community seeking membership sends a formal request to the World Executive Council. The request, signed by the National Executive Council, should contain the following information:

- ◆ A short history of development and growth
- ◆ a short report in which the fulfilment of the above criteria is explicit

If the **World Executive Council** approves a National Community, they will then ask the next **General Assembly to confirm** the ExCo decision.

A developing community should not be left alone on its way to membership. The World Executive Council, therefore, suggests the following **additional procedures**:

- ◆ Before a National Community can become a member, we ask them to live through a certain *trial period of membership* which can be compared with the temporary commitment of an individual member. In this trial period either a *companion National Community*, if available, or a *companion team* proposed by the World ExCo in consultation with the candidate community, accompanies the new community.
- ◆ The "companions" help the candidate community to grow according to the General Principles and General Norms and the formation

guidelines of the World CLC. They help in the formation of the members of the new community.

- ◆ The “companions” propose the full membership of the candidate community to the World ExCo, and present the candidate community at the General Assembly for confirmation as a new member.

The World ExCo believes that this procedure not only helps a new community in its growth but also strengthens the sense of responsibility for each other among the members of the world community.

III. STANDING ORDERS: Standing Order 2 (GN article 15)

Criteria for the nomination of delegates

- Full identification with the General Principles and the CLC charism.
- Membership in a stable, local group where communal discernment and sharing of life and faith can be practiced.
- Apostolic commitment and an understanding of mission.
- Deep experience of the Spiritual Exercises and their understanding as a life process.
- Awareness of and commitment to the World CLC
- A commitment to CLC as a personal vocation in the Church.
- Support of the National Community, family and the community where he/she lives.
- Knowledge of at least one of the official languages.
- The ability and the time to:
 - prepare for the Assembly;
 - participate fully in the Assembly;
 - convey the experience and the decisions of the World Assembly to one's National Community.

Further remarks:

The above also applies to an ecclesiastical assistant being a delegate. The ecclesiastical assistant who comes as a delegate should ascertain with his superior that he will be able to continue serving CLC for a length of time after the assembly.

Delegations should be truly representative of the membership of their National Community

Selection of delegates requires 'discernment of spirits' and preference should be given to those who best fulfill the above criteria. Every member in the National Community must understand, that to be selected delegate is not an 'honour bestowed' but an serious obligation and a mission taken on, on behalf of the World CLC - chosen and sent by the National Community

All National Communities are asked to study these criteria carefully and use them to direct the process of choosing delegates.

If a National Community, for any reason, **cannot find 3 delegates who fulfil the criteria**, it should consider whether or **not to send a full** delegation, or at least those members who fulfil most of the criteria. Please note that no delegate will be accepted who has not been a member of a National Preparation Team.

III. STANDING ORDERS: Standing Order 3 (GN 16f)

Candidates for the World CLC Executive Council

(A) Procedure for the nomination of candidates

- ① Each member community is called to nominate candidates for all the elected positions on the Executive Council, i.e:

President, Vice-President, Secretary, Treasurer and 3 Consultors.

Those nominated can be members of the same National Community or from any other National Community. Each member-community may nominate one person for each position, making a maximum of seven nominations.

- ② According to General Norm 21(a), an ExCo member can be re-elected only once.
- ③ Nominations in writing should be forwarded to the World Secretariat as soon as possible through the National Executive Council. According to General Norm 28 nominations should be received six month before the Assembly.
- ④ The World Secretariat will contact the nominated candidates to ask for their consent. At the same time they will receive a questionnaire.
- ⑤ In a further mailing, the list of candidates will be included with their answers to the questionnaire, to allow an initial discernment before the election itself in Itaici.

The nomination of candidates is a great responsibility for the National Community. A prayerful approach is needed, as well as discernment on the basis of the following criteria .

(B) Criteria for selection of candidates

According to our General Norms, the Executive Council is responsible for the ordinary government of our Community. For this important task, a mature personality and leadership qualities are needed to govern an international association, thus the following basic criteria have to be met by the candidate:

- Commitment to CLC as their life vocation
- Identification with the General Principles, and a personal life style that is not contradictory to them
- Availability (willingness and time) to give priority to the obligations of an active, working member of the World ExCo and the support of one's own National Community, family and CLC group
- Awareness of and commitment to the **one** World CLC
- A profound experience of the CLC way of life, that is
 - an understanding and experience of the Spiritual Exercises as a life process,

- membership in a small CLC community where communal discernment, and sharing life and faith are practiced,
- apostolic commitment and an understanding of mission
- Sound CLC formation
 - understanding of the group process and the process of personal growth
 - Experience of leadership in the National CLC or in the ecclesial, professional or civic field
- A good relationship within the National Community, the Church and with the Society of Jesus
- A good knowledge of scripture and of the Church's teaching
- The ability to work in a team
- Good knowledge of at least one of the official languages - English, Spanish and French.



**XIII Assembleia Mundial de la CVX
XIII World Assembly of CLC
XIII Assemblée Mondiale de CVX**

Itaici - Brasil '98

CLC: A Letter From Christ Written By The Spirit Sent To Today's World

Our Common Mission

This document is the outcome of the XIII General Assembly of the Christian Life Community in Itaici 98. It presents a common mission as it was discerned by the delegates, put into words by a mandated commission and amended and received by the whole assembly. It is now offered to all national and local communities, all individual members and Ecclesiastical Assistants of CLC all over the world.

This XIII Assembly inscribes itself in the line of all - and especially the last four - World Assemblies. In Loyola 86, it became clear that, as we were a World Community, we were community for mission. In Guadalajara 90, we felt ourselves sent to bear fruit as an apostolic body. In Hong Kong 94, we recognized and integrated the context from and into which we are sent. In Itaici we defined our common mission in the context of our world.

The mission of CLC comes from Christ himself who invites us to join him in preparing the world to become the complete Kingdom of God. He calls us to be at the very heart of the world experience and to receive God's gift in its fullness.

In the review of our graces over the past four years we found the hand of Christ and His love and in gratitude for so much good that is accomplished in our lives in CLC. We offered ourselves to follow Him in pilgrimage and labour like Ignatius did.

We discerned about the most urgent needs of the world today and from there tried to give flesh and blood to the desire of the Lord for us here and now.

In our review of needs we faced our limitations, weaknesses, our lights and shadows and our sinfulness. But we also found much that was wise and good especially the powerful and pervasive effort to pursue the struggle for mission.

And so we take on our mission with confidence that the Lord takes us as He did with Ignatius, not because we are strong, but because his "love and grace are sufficient for us".

In this process of discernment which began already in our National Communities we went through four areas of our life following the Ignatian charism: **Christ and growth in Christian life; Christ and culture; Christ and social reality; Christ and daily life.**

The process resulted in discovering three areas of mission and a set of necessary means for this mission.

First, we want to bring the freeing power of Christ to our social reality. Secondly, we want to find Christ in all our varied cultures and to let His grace illuminate all that needs transformation.

Thirdly, we want to live Christ so as to bring him to every aspect of our daily life in the world.

These three areas of mission were enlightened by the spiritual source which nourishes and empowers us for mission: the Spiritual Exercises which help us to grow in Christian life.

In addition, we must attend to our own formation for mission, so that our community may ever become a more effective instrument of service.

We suggest to everyone who receives this mission statement to read it not from a merely intellectual viewpoint, searching for information, but as a wording of the strong desire of the World Christian Life Community as gathered in the Assembly.

We invite the reader to join our pilgrimage so that Christ may gain his full stature. That is what we passionately yearn for and wholeheartedly commit ourselves to.

CHRIST AND SOCIAL REALITY

Side by side with the Poor: Our personal relationship with God which arises from the Sp. Ex.. is the inspiration which fires us to participate in the struggle for a just world. We prize the church's prophetic stand against poverty itself and against all that causes poverty. Rooted in Christ and in his love for us, we want to make the option for the poor, not as an idea, but by making serious analysis and adopting a responsible and effective attitude towards poverty and its causes. We are called in our communal life to encourage one another to look at the world and to work in it from the perspective of the poor, and to grow in our capacity to meet them, to know where they are in our societies and which are the best forms to take part in their struggles. We are also called to examine our own lives from this perspective.

1. For a More Just World

We need to work against the greed and the misuse of the power for evil in political and economic structures, often exercised so effectively by the multinationals.

Just as the causes of poverty and injustice are linked among themselves and support one another across national boundaries, we as CLC are called to witness to a world community that empowers its members to be prophets of justice and hope, able to take bold stances and positions in order to bring about more justice to this world. We are ready to establish networks, to undertake social action: we will become social entrepreneurs, with the same intensity that business entrepreneurs employ.

We want to participate in different forums at the national and international levels, bringing to them the voice of the poorest in issues such as the problem of international debt. In different ways all of us are called to active participation in the economic, political and social structures, not only from a critical point of view but also through providing solutions. In this the community empowers us so that we truly believe that we can work to change sinful structures.

We care for the integrity of God's creation in all its manifold blessings. We appreciate sound relationships in every area of human life – family, work,

public life and church – and hold in high esteem a culture of dialogue within the human family.

2. Witnessing to Our Way of Life

We recognize that our main contribution to our world is to live fully our vocation, as it is expressed in our General Principles, as individuals and as a community

We feel particularly called to live in solidarity with all, in a simple life style, searching every day for our own conversion to God and sharing the actual experience and the pedagogy of the Spiritual Exercises of St Ignatius.

We believe that one of our great contributions to our world today, especially in resolving conflicts and making good decisions at all levels of life, is the process of discernment and those listening and dialogue skills that we learn in our community.

3. Standing as Prophets in Our World

We feel CLC is called to resist the growing consumerism and individualism and the resulting cultural erosion. Our spirituality forms us to be proactive, and this will give us the confidence we need to be counter cultural when necessary.

We do not want to be “burned out” prophets in the world, but to rejoice in Christ’s presence in it and to return frequently to nourish our essential relationship with the Lord, and we also need to learn how to serve as leaven in a silent and profound way, promoting and living out just relationships in the family, in the workplace, in public life and Church issues.

4. Formation through Experience and Action

CLC needs to act. CLC needs a formation/training programme to help it be active in the world. Many or all of the social needs that we want to address need formation to be dealt with. But action should not wait for full formation. We need from the very beginning to learn to be contemplatives in action, to promote insertion experiences in deprived or oppressive situations, and to foster a model of experience-reflection-action in our formation programmes.

We want to develop an active, progressive, continuous and adaptive formation in the Spiritual Exercises, and find specific ways in which their richness can be shared with people in all circumstances of life.

5. Networking and Collaborating

We feel that today there is a big opportunity to collaborate with others and find flexible and dynamic structures to ensure effectiveness in the service we want to bring to the world. We want to collaborate within CLC and beyond, and to humbly join others and help in their initiatives. We see a particular call to do this with the Society of Jesus in many different sectors, according to local realities and personal skills: education, refugees, social concern, NGOs, etc.

CHRIST AND CULTURE

We have encountered Christ in the Gospels and choose to follow him. Our enrichment, not only by our own cultures which provides so much for the unique identity of each but also by what we receive through the cultures of one another, is one of the profound blessings of our lives. Yet we abhor the harm which the sinfulness of each culture can cause in breaking persons and in splitting community. Furthermore, in its drive towards uniformity, the emerging world culture seems to be having the negative effect of destroying the uniqueness of each culture more than the positive one of drawing peoples of different cultures together in one world which respects the unique contribution of each culture. It is from these perspectives that we commit ourselves to the fuller realization of the presence of Christ in all cultures in the following ways:

1. Working in word and deed as prophets who foster the growth of all that is good and transform all that is harmful in the cultures in the world where we live.

Regarding the dominant world culture:

We oppose its individualism with the concern for dialogue found at a deeper level in this culture, its marginalization of the poor with its concern for human rights and for the dignity of all and its consumerism with its more fundamental affirmation of life.

We affirm a simple life-style which places the emphasis never on things but always on who we are, on what we can share and on what will serve the human person.

We commit ourselves to lives of witness emerging from our CLC form of community life focused on receiving and giving, and our effort is to draw others into this way of living.

Regarding local and regional cultures:

We support all that is unique in the realization that all humanity is finally enriched by every perspective, the concern for community which often needs to be expanded beyond limited horizons and the rich symbolic life which enables us to dream and to create even as we recognize the symbolic can be used to demean and destroy.

The various media and means of social communication, and especially the mass means, have tremendous potential for good and for evil. We commit ourselves to learning to use them effectively and to be critical of what is presented to the consumer. We must employ them extensively in our desire to communicate our Christian faith and the values for which we stand.

2. Incarnating Gospel values in every situation so that every culture can realize its potential to bring humans fully alive

We shall incarnate ourselves in our own culture while still having the strength to be counter-cultural in our criticism and witness.

We attend especially to those who are searching that they may find meaning and to those who are hopeless that they may find a way.

We search for better forms of education so that true values may be appropriated and lived.

We recognize today that every stage of life has its crises and challenges, and we support everyone on their journey, most especially young people who can face special difficulties because of the relativity of values presented to them.

We bring skills for dialogue and commitment to reconciliation in every situation.

3. We commit ourselves to becoming involved to find a new way of being universal Church drawing to itself from all that makes today's reality so rich in its diversity.

We promote dialogue in the Church and between the Catholic Church and other Christian denominations, other religions, people who are searching and all of good will.

We work for authentic inculturation in local Churches, helping Church in promoting what is positive in the local churches and challenging their negative aspects, and applying this to pastoral service, to catechetics, to liturgy and to theology.

We work to integrate with our faith every aspect of our reality, including family, marriage and work.

We promote the values of authentic human relationships in the Church which implies attention to healing our brokenness and working for the transformation of sinful structures.

CHRIST IN DAILY LIFE

As we want our belonging to CLC to run through everything we do in our daily life, we desire to live fully according to who we claim to be as an Ignatian lay faith community on mission. This desire clearly has two important aspects which can both be connected with our commitment to seek and to find God in all things. On the one hand, we can miss God in the ordinary thereby missing both a richness in God's presence and many opportunities to serve. On the other hand, we can blind ourselves to God's presence in some aspect of our life, in this way neglecting a challenge to grow and the potential to serve in this aspect of our life. We discern the following four strong desires and make them our priorities in our mission today with regard to bringing the presence of Christ to our daily life.

1. We desire to nourish the absolute value of every human person and of authentic human relationships in the community of humankind.

Throughout our entire world, the forces of death are strongly at work and have an impact on all our daily activities. We want always to affirm the human person created in the image of God.

We want to live lives that are unafraid to be affectionate in our relationships and to appreciate this world as gift of God.

In the faith conviction that no one is expendable, we want to have a special care for the poor and to include this perspective in the decisions we make in every aspect of our daily lives.

We include a critical Christian understanding of globalization, environmental problems and militarisation in our interpretation of the world

2. We desire to promote family life as a basic unit in building the world into the Kingdom of God.

Concern for the area of family in its variety of manifestations moves us very strongly since it is so threatened today even to the point of decay.

We will cultivate authentic relationships and affection in couples, between parents and children and between the generations.

We are committed to living marriage and family life in a discerning way in order to integrate them with our faith so as to live these dimensions fully as vocation of the Lord in the Church.

We give ourselves especially to care for families suffering from any kind of brokenness.

3. We desire to accompany young people on the way to meaningful life and to invite them into contact with the Lord who offers them fullness of life.

Young people are especially vulnerable to consumerism and other antivalues. Each young person stands at the crossroad of choosing a way of life, and we work to ensure that the way of Christ may be seen as attractive and challenging. We will listen to young people in their hopes, desires and generosity and foster their growth in every way we can.

We will offer young people an inculturated faith initiation, meeting them where they are and going together the way towards deeper encounter with Christ with the effective help of Ignatian pedagogy.

4. We desire to integrate professional and other working activities into a truly human life and into our Christian faith

The pressure of an overarching concern for profit must be resisted in all areas of professional life.

While affirming that work is not an end in itself, we want to value work and the dignity of the worker.

We want to overcome the distance often present between our faith commitment and our professional and working activities so as to live these activities as a part of our personal vocation.

We also want to find ways to deal with unemployment and underemployment, even in circumstances where we cannot solve this problem.

MEANS FOR MISSION

1 Spiritual Exercises

As a world community, CLC is to actively support all its members by providing the means and resources to fully experience the grace of the Spiritual Exercises of St. Ignatius, in offering them models that are dynamic, progressive and continuous. Since all Ignatian Sources are integral to our spirituality, we wish to read them all from a lay perspective. In this spirit we support the attempts to adapt the Spiritual Exercises.

2 Formation

CLC will provide formation teams, at regional, and world levels, who will develop and propose formation programs which intellectually and affectively integrate the spiritual, communitarian and apostolic dimensions of CLC life. Special assistance ought to be given to developing programmes that will enable our members to be proactive and counter-cultural whenever needed.

CLC will offer its expertise in the development of persons, integrating faith and life, touching all dimensions of daily life, with a special sensitivity to the poor and marginalized. We wish to provide formation and education programmes that will enable persons and/or communities to listen actively, to deal with conflict resolution and promote sincere and open dialogue among our members and with other persons in society.

CLC will assist all its members in learning the process of personal and communal discernment, which will lead to more effective personal and communal apostolic activities. To achieve this, we will provide meaningful programmes and training for leaders, guides and co-ordinators in the spirit and method of the Ignatian pedagogy. We also wish to provide means and resources to all our members, at every stage of human development, so as to attain awareness of personal vocation and be affirmed in their identity in the community.

3 Collaboration in mission

CLC feels a particular call to collaboration in mission with the Society of Jesus and other Ignatian family members. CLC is especially interested in the creation and actively supporting apostolic networks within the Church and with other international groups.

4 Finances

CLC is especially concerned with the financial support given by all its National Communities, for dealing with its expenses at the world level. Financial responsibility should always be discerned by each member in his/her small community, and is clearly seen as a sign of mature commitment with World CLC.

Comments and Proposals Our Common Mission made by the World Assembly at Itaici

While approving this document at the General Assembly, some National Delegations expressed their approval with comments and proposals. What follows is a synthesis of them.

The document is the outcome of an apostolic discernment process that began with the Hong Kong 94 General Assembly and ended during the Itaici 98 Assembly. The process is clearly dated, because we are "*sent to today's world*". During this process as a World Community, we looked at this world of today. "Our Common Mission", the document, contains very valuable guidelines for our mission today. It is our present way, the best we could find, of expressing it at a world level. But deepening our identity as World CLC is a longer process that certainly has not ended. We are everyday and every year sent as a Community "*to today's world*", and as the needs of our world change, so will our mission. In living within this process, God's love is developing in us moving us to serve more and better. We will be deepening our identity as World CLC in as much and in the manner we appropriate this process.

We recognise our own limits while looking for the best way to answer the Lord's call. We feel the need of continual conversion and profound humility, about our CLC, its structures and our personal self.

Because "Our Common Mission", the document, contains guidelines for our present mission, it is essential to CLC identity that National Communities record their actions and discerned evaluations of what is happening, every month and every year, with the implementation of "Our Common Mission". That way of proceeding is the best preparation for the next General Assembly where the World Community will receive new insights on its common mission.

Today, in CLC we should make a renewed option for the poor and for the marginalized by the social and economic system in which we live. We feel invited to live a lifestyle that witnesses our commitment with justice.... a compassionate lifestyle that rejects violence, that expresses our solidarity with those who are not or cannot be successful, and that expresses our longing for the transformation of this world that marginalizes so many.

As CLC, we should offer the Spiritual Exercises as the source of our spirituality and as an important part of our mission today. This requires that we live under the impact of those Spiritual Exercises and that a greater number of us, as lay persons, prepare to share that life experience with others in the Church and in the world.

New CLC World ExCo

The newly elected Executive Council will serve until the next General Assembly in 2003.

President	José M. Riera I Mas	Barcelona - Spain
Vice-President	Mary Nolan	Victoria - Australia
Secretary	Brigitte Minier	Le Mans - France
Consultor	Ana María Aguirre Valdivieso	Santiago - Chile
Consultor	Daniela Frank	Aachen-Germany
Consultor	Victor Kachaka	Lusaka - Zambia
Consultor	Veronica Villegas	S. Juan-Philippines

The following are also members of the World Executive Council:

Ecclesiastical Assistant	Fr. Peter-Hans Kolvenbach SJ	Rome - Italy
Vice - Eccl. Assistant	Fr. Fernando Salas SJ	Rome - Italy
Executive Secretary	Gilles Michaud	Rome - Italy

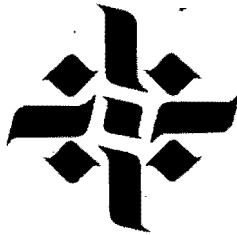


The Retiring Members of World Executive Council

Our Thanks to those retiring from the CLC World Executive Council.

<i>Vice-President</i>	Maria Clara Lucchetti Bingemer	Brazil
<i>Secretary</i>	Ingeborg Von Grafenstein	Germany
<i>Treasurer</i>	Vitaliano Nañagas	Philippines
<i>Consultor</i>	Alberto Gossweiler Ferreira	Uruguay
<i>Consultor</i>	Johan Vlogaert	Belgium
<i>Vice - Eccl. Assistant</i>	Fr. Julián Elizalde SJ	Italy
<i>Executive Secretary</i>	Roswitha Cooper	Italy

May our heartfelt prayers of thanksgiving go with them as they continue in their service to CLC.



Homily by Fr. Francisco Ivern SJ

On the feast of St. Ignatius, on the closing day of your World Assembly, devoted to deepening your identity as an apostolic body, Christ solemnly address all of you and invites you to "go out to the whole world and proclaim the Good News to all creation". What does that exactly mean today, for you and for all those whom you represent, the members of the Christian Life Communities spread throughout the whole world?

In a world that does not have God any more, but people's material well-being as its guiding principle and source of inspiration; in a world marked by materialism and consumerism, by drugs and violence; in a world where people are primarily valued by what they possess and gain and not so much by what they are; in a world where people and nature are so often used in a disorderly manner and abused, instead of respected and gratuitously admired and loved; in a world where people are mostly concerned and anxious for their own advantage and not for that of others (I Cor, 10, 33); in a world where injustices and inequalities abound and love and solidarity are so scarce, you who define yourselves as "Christian Life" Communities, are called to witness and proclaim, by what you are and what you do, the Good News.

You are called to witness and proclaim, not what today most people around you say and do, but something different, something entirely new. To witness and proclaim, not what burdens and enslaves people; not what closes them to others; not what harms or diminishes their dignity, but something really ennobling, liberating and good.

Something entirely new: A new scale of values, a new order of things, inspired by Christ's revolutionary teaching. Revolutionary, neither because it negates human progress and welfare, nor because it advocates subversion or violence, but because, in the name of people's God given dignity and ultimate destiny, it subordinates all things - science and technology, material wealth and well-being, economics and politics - to the construction of a new world, ruled by love, sharing and solidarity. Something really good: A new

life principle, an inner force that can liberate people from their own servitudes and restore order and harmony in their own lives and in the society in which they live and work, by reconciling them with God, with others and with the world and the nature from which they have often alienated themselves.

Today, at the end of your Assembly, you are invited to answer, faithfully and generously, God's call, and in His name and animated by His own life, the life that Christ won for you, you are also invited, like the apostles, to leave the cenacle, the upper room, the communities in which you pray, share your faith and support each other, and, in spite of your own limitations and weaknesses, go out, courageously and fearlessly, to this vast and complex world marked by sin, but also by God's presence and the transforming action of His Spirit.

We can't shun this encounter, however challenging and difficult it may be, and simply take refuge in the certainties of faith or in the safe quietness of prayer, but supported and animated by the God that lives in us, we must go out to meet this same God who in the person of His Son, the Word Incarnate, is frequently ignored, despised, kept captive and continues to suffer and die in the lives of so many men and women and in the sinful structures and institutions of our societies. Like Christ, in His name and company, we are not afraid of facing evil and sin, of frequenting, when necessary, the dining rooms of the rich and the powerful, of meeting and conversing with public sinners, with adulterers and exploiters, with the Simons, the Samaritans, the Publicans and the Zacchaeus of our world.

Like Ignatius, we go out to discover, love and serve God in all things. We rejoice when we find Him, contribute to free Him from the bondage to which He has been subjected, alleviate His hunger and thirst and help Him grow in the lives of our fellow men and women. We are saddened when He is denied and absent, but, like John the Baptist, we are consoled when we succeed in opening a path for Him in people's hearts.

Though few and weak, we are not afraid of assuming our missionary task in today's world. Today's Gospel describes the signs that will accompany the bearers of the Good News. We know that, like in apostolic times, it will be the power of the Spirit and not our own that will effect those wonders. It is the Spirit that is going to help our listeners to understand and eventually accept the apparently new and strange language, the disturbing and

threatening, but truly healing and liberating discourse that we will employ. It will be by the power of the Spirit that evil will be cast out from people's hearts and minds and sicknesses will be healed. God's Spirit will also protect us from the many strong and harmful influences to which all of us are continually exposed and which, in so many ways and using so many channels, threaten to subvert our scale of values; to corrupt the integrity of our faith and the purity of our apostolic testimony. (Mk, 16, 17-18).

How to become authentic witnesses and adequate instruments to serve Christ's mission in a world dominated by so many different and even opposite ideologies, that sometimes in the name of people's material progress and welfare, sometimes in the name of one's own limited understanding of what religion means, proliferate and are offered to us, like so many articles to be bought, used and consumed, in the secular and religious shoppings and supermarkets of today's world?

There is no need to remind you that, as members of the Christian Life Communities, you are the rightful heirs of a charism and spirituality with which, through Ignatius of Loyola, God endowed and enriched His Church and of which the Spiritual Exercises are its better and fuller expression. A spirituality that time and experience have tested and proved to be solid and sound, that the Church has repeatedly praised and recommended, and that, because of its integrating nature, uniting in an harmonious blending of the dimensions of the Christian vocation and mission that sometimes people tend to separate and isolate, appears as extremely adequate for the task of evangelizing anew contemporary society: a task which the Church invites, today in a special way, lay men and women to undertake.

While respecting other authentic charisms and without judging so many other religious expressions of one's faith, you have not only the right, but also the duty to carry out your mission according to the charism and spirituality that you have inherited. You can't bury this treasure under the ground or cover this light and put it in some hidden place, but on the lamp-stand so that people may see it and may help them, as it helped you, to find the right way to fulfil their Christian vocation and carry out their apostolic mission. (Lk, 8, 16; 11, 33)

The closer you follow Christ and identify yourself with Him, with his way of being and proceeding, the better instrument you will become at the service of His Kingdom. We have to remain, however, always alert and watchful so

that what we learn and experience in the Spiritual Exercises, the newness and radicality of Christ's message and the values that it implies, may not lose their transforming power, after the Retreat is over. These evangelical values should govern and give a new direction to our individual and family life. They should permeate the environment in which we live and work. They should inspire and animate whatever we say or do, so that people seeing us, the way we act, the way we relate with others and treat them, even the way in which we perform the small and ordinary things of daily life, like eating and drinking, may recognize us as men and women truly of God, glorify Him and take us for their inspiration and model, as we take Christ. (1 Cor, 10, 31 - 11, 1)

In today's world, where intolerance and sectarian proselytisms are widespread and people are attracted by strong and clearly defined identities, to shy away from publicly reaffirming, visibly projecting and openly sharing with others, our own charism and apostolic spirituality that, while being strong, are always open to dialogue and collaboration, it would practically mean to resign ourselves to disappear and to die.

This is why the last General Congregation of the Society of Jesus, in its Decree on Jesuit and lay collaboration in carrying out our common Christian mission, proposes that all those, individuals or groups, that draw from the Spiritual Exercises their religious inspiration and apostolic motivation, establish a vast Ignatian Apostolic Network. Such a network would foster, among its apostolically committed members or groups, mutual communication and interchange, personal and spiritual support for carrying out more effectively the new evangelization that the Church desires and the world needs. In my own Province we have already started this Ignatian Apostolic Network, in an experimental way. Members of the Christian Life Communities constitute its main nucleus and basic support, though others, fulfilling the necessary conditions, may also join it. We feel that the network will strengthen and complement the CLC, by projecting in a more public and visible way the apostolic spirituality that animates them.

We hope and pray that this Assembly which today, with this celebration, closes its deliberations, after having elected the new officers of the World Christian Life Community, may contribute not only to strengthen your apostolic identity, but also to make the charism and spirituality on which that identity is founded, better known and more widely spread, for the greater glory of God and service of God's people.

World Christian Life Community

I. Established members

1. Argentina
2. Australia
3. Austria
4. Belgium (Flemish)
5. Belgium (Walloon)
6. Bolivia
7. Brazil
8. Canada (Eng. speaking)
9. Canada (Fr. speaking)
10. Chile
11. Colombia
12. Congo D. R. (formerly Zaire)
13. Ecuador
14. Egypt
15. El Salvador
16. England+Wales
17. France
18. Germany
19. Hong Kong
20. India
21. Indonesia
22. Ireland
23. Italy
24. Japan
25. Kenya
26. Lebanon (Marian Congregat.)
27. Lesotho
28. Luxembourg
29. Malta
30. Mexico
31. Nicaragua
32. Paraguay
33. Peru
34. Philippines
35. Poland
36. Portugal
37. Slovenia
38. South Africa
39. Spain
40. Switzerland
41. Syria
42. Taiwan R.o.C.
43. United States
44. Uruguay
45. Venezuela
46. Zambia
47. Zimbabwe

II. Confirmed in Itaici:

48. Cameroon
49. Korea
50. Lebanon (CLC)

III. Participated as observers:

1. Croatia
2. Cuba
3. Puerto Rico
4. Vietnamese Companions