



progressio

**Serving the Community:
Some reflections**

Publication of the World Christian Life Community

Borgo Santo Spirito, 4 - 00193 Rome - ITALY - web site: www.cwlc-cls.net - e-mail: exclus@cwlc-cls.net

English • French • Spanish Editions

Editor Guy Maguire

Editorial Committee Ana Maria Aguirre, Guy Maguire

The following persons collaborated to this publication: Antonio Lopez, Leah Michaud Proof Readers, Marie Radloux, Thérèse Cademartori, David Formosa, Patricia Kane, Dominique Mony, Maria Magdalena Palencia Translators, Nguyen Thi Thu Van Lay out

No part of this publication may be reproduced, or transmitted in any form or by any means without prior permission of the World's 33' Secretariat

Printed by "Tipografia Città Nuova"

via S. Ransano all'Isola Tiberina 23 - Rome - Italy

CONTENTS

Editorial	2
<i>Guy Mugenzi</i>	
Ignatian Spirituality and Leadership in Organizations Today	4
<i>P. Alfred Darmanin SJ</i>	
Looking ahead: the Christian Life Community's Mission	21
<i>Guy Mugenzi</i>	
Criteria for Choosing Leaders	36
<i>Thomas Théophile Nug Bissokong</i>	
Nairobi '83: an Invitation	44
<i>Teo Gelache</i>	
CLC Leadership	49
<i>Lois Campbell</i>	

Editorial

The governance at the heart of an organisation like CLC is an issue both vital and sensitive. It is vital in that the development and growth of communities depend largely on the leaders' ability to facilitate CLC life and fruitfulness. That is if, on the one hand, the quality of leadership is deemed important. On the other hand, leadership is a sensitive question to raise in our communities. Sometimes the difficulty begins with the choice of words, which from the outset makes us think of the overtones understood in the world of management or politics. All of which obviously distances us from the governance of service that we wish to live within the heart of CLC, and to foster in the Church and the world.

During the last World Assembly at Nairobi, governance was seen as needing attention at all levels of our community. That is why the World ExCo gives it the importance it deserves and particularly calls attention to the recommendations of the Assembly on this subject. To this end, the questionnaire sent out to national communities in 2004 by the ExCo contained a series of precise points on governance. After going through the responses received, it was decided to organise a session of formation for developing leadership in CLC. This meeting took place in Rome from 25 November to 3 December 2006. 28 participants from all continents prayed, reflected, shared experience and learned from one another. This was also the opportunity to test the modules which may be used and adapted in regional and/or national sessions. These modules and the same experience of this International Encounter will form the substance of a future *Supplement to Progressio*.

Two of the articles appearing in this issue of *Progressio* were used as preparatory reading for the International Formation Encounter in Rome. Two further articles come more from the perspective of a sharing of experience. The CLC style of governance is profoundly influenced by the evolving mission of the world CLC as an apostolic lay Ignatian body. That is why it has seemed useful to us to precede the articles on governance with a reflection putting into perspective mission, the place where all CLC leadership begins.

The arena that this dimension of our CLC life opens up for us is enormous. It is through prayer and communal reflection on our lived experience that we are invited to build this governance. Christ Our Lord invites us. He goes before us and accompanies us on the journey. Let us follow Him.

Gary Maginzi





Fr. Alfred Darmanin SJ

Ignatian Spirituality and Leadership in Organizations Today

Fr. Alfred Darmanin SJ is a psychologist and senior lecturer at the state university of Malta, and obtained his Ph.D. in Organizational Psychology from Berkeley, California. He is former President of the Conference of European Provincials. While residing in Strasbourg in that role, he also acted as guide to a C.L.C. group. In the

Maltese Province, he is at present the provincial's delegate for the formation of lay collaborators.

Half a millennium ago, Ignatius was not cognizant of certain terms considered nowadays as fundamental in organizational leadership: such concepts as transformational leadership, empowerment, organigrams, organizational culture and learning organizations. Yet, judged by his writings, he seems to have had an intuitive grasp of these and other ideas in the way he applied them to govern an organization like the Society of Jesus.

Ignatian spirituality has often been approached from the individual and group point of view but rarely from a corporate or organizational perspective. How, and to what extent the principles, concepts and processes of organizational leadership applicable to today's organizations can be found already, at least implicitly, in Ignatius' vision of a religious institution?

This article intends to study those characteristics found in today's organizational leadership literature and practice and their corresponding traces both in St Ignatius' writings and in his role as organizational leader. Some of these characteristics are clearly and directly related to Ignatian principles. Others are less familiar and not so applicable to his "way of proceeding". On the other hand, there are elements of leadership in Ignatius' intuitions not yet taken up in today's secular leadership or management. Finally, a few characteristics still need to be developed both in organizational leadership today and in Ignatian leadership. The sequence of this article follows these four types of characteristics.

Preliminary Considerations

In reviewing the history of leadership research and practice, we have witnessed recently a shift in perspective. A shift from vertical to horizontal structures, from a command-and-control hierarchy to an empowerment strategy, from centralization to decentralisation of authority, from clarity, certainty and predictability to chaos, doubt and the unpredictable.

Vertical structures are making room to accommodate the lateral, informal, and inherently horizontal networking. The command-and-control hierarchy required front-line employees to follow and the CEO to lead. Everyone in between led those below and followed those above. Leading meant making decisions and providing direction; following meant obeying. Authority and accountability are now decentralized so that the organization becomes a collection of small, interchangeable units working toward a common goal. The future is uncertain for current and potential leaders. Never in history has so much change occurred so fast in our organizations. In today's fast moving organizations, rules cannot replace thinking, meetings cannot replace doing, and processes cannot replace responsibility.

While there are certain similarities between religious and secular (business, educational, civil, political) organizations in terms of characteristics common to both, important differences, nevertheless, do exist. Both may have similar structures as to concepts, similar dynamics as to processes and similar development as to stages. Yet, the content and the thrust of these common elements may vary considerably. Radical differences between business organizations and religious institutions are also found in the latter's "transcendent" aspect, the goals pursued, value priorities, the development of their original charism, and the motivation of their members. In the case of religious life, members live together and make a life-long commitment. These differences point to specific roles and functions of religious leadership.

Shared Vision/Mission

In a recent book edited by Hesselbein et al. (1996) titled *The leader of the future*, a group of well renowned leaders and executives expressed what they considered to be the main qualities a future leader ought to have. The

one which was practically mentioned by all was that of sharing a common goal, mission, vision or direction.

It remains a fundamental role of any leader to guide members towards a shared vision and to help them achieve the corresponding goals. It is normal to expect that vision and direction come from the top of the organization. But that vision has to percolate down the pyramid to reach all employees. This "visionary" leadership implies providing a specific mission which is communicated clearly to members as a source of inspiration and motivation to commit themselves to action. It is also interesting to note how the concept of a *mission statement* has become a motto for today's organizations.

**"Visionary" leadership
implies providing a
specific mission which is
communicated clearly to
members as a source of
inspiration and
motivation to commit
themselves to action**

In his biography of St Ignatius, Jesuit William Meissner (1992) indicates how Ignatius was truly a master of visionary leadership. In reading the Constitutions one is struck by Ignatius' constant reference to mission as a continuous criterion. The phrase "according to our mission" is often repeated. Just as in an organization its goals and specific orientation

determine its structures and tasks, so for Ignatius it is in function precisely of our mission that government structures in the Society are established, decisions by superiors are made, apostolic discernment is guided, candidates for the Society are examined, and the type of formation is chosen. Furthermore, Ignatius expects Jesuits to share his own spiritual vision by internalising the directives he expounded in the Constitutions.

Leadership Models

Until the sixties, the various leadership or management models attempted to answer the question "which is the best leadership style?" Then in the late sixties, both researchers and practitioners began to realise that there is no such thing as a best leadership style applicable to every situation and

to all circumstances. In 1967, Fiedler developed the familiar "contingency theory of leadership" where he argues that particular styles of leadership are only effective in particular kinds of situations. In the late seventies, Hersey and Blanchard (1977) elaborated on the Contingency Model and made it more specific through their famous theory of *Situational Leadership*.

In reading the Constitutions one is impressed by the repetitive insistence of Ignatius to add at the end of a declaration the phrase "according to the subjects, places, conditions and times." When giving guidelines to Superiors about criteria for making decisions, he felt the need to add similar phrases. Concerned about being misinterpreted as enunciating absolute or eternal truths regarding ways of proceeding, Ignatius allows for great flexibility in respecting contingencies inherent in reality.

In the early eighties, Burns' concept of *transformational leadership* began to develop. This expanded the focus of leadership beyond task-and-relations-orientation as found in previous models.

Transformational leadership is the set of abilities that allow the leader to recognize the need for change, to create a vision to guide that change, and to execute that change effectively. Transformational leadership is based on the principle of "mutual stimulation and elevation" and includes four interrelated components: charismatic, inspirational, intellectually stimulating, and individually considerate.

Ignatius' insight into the need for change in his times prompted him to take action by bringing together a group of dedicated men ready to commit themselves for Christ's Kingdom. His original vision to guide that change was eventually translated into founding a new religious order, the Society of Jesus. And to ensure the concrete and effective implementation of that change, he wrote the Constitutions elaborating details on governance in the Society. Throughout this whole process



which inspired so many followers, he did not waver from his personal concern for each individual. Ignatian spirituality offers a spiritual model for leaders on how to become agents of change in today's world and an effective way of proceeding to achieve that goal.

Organizational Culture

The concept of organisational culture was promoted in the mid-eighties by organisational psychologist Edgar Schein in his book *Organizational Culture and Leadership* (1985). It includes a company philosophy, a set of key values and belief systems, members' attitudes and behaviours, their shared norms and assumptions, and the whole atmosphere experienced within an organization. This corporate culture is like the character or personality of an organization. The importance of an organizational culture is widely acknowledged today since it gives members a sense of company identity and generates among its members a commitment to particular values and ways of doing things. As a result, members feel more integrated within the company and develop better relations among themselves and with their bosses.

The Spiritual Exercises of St Ignatius already provide a sound and solid foundation on which to build a corporate culture for the Society. At least, they represent the spirit underlying that culture. Then in the Constitutions Ignatius supplies a body to that spirit. In reality, we cannot separate our Jesuit spirituality from the Society's organisational culture. Ignatius' favourite phrase "our way of proceeding" captures succinctly what our "company culture" consists of. That phrase even goes beyond our Jesuit culture because it is more than a written code of values and norms. It is the way we live our vocation and mission as Jesuits. It is by internalising and owning our Constitutions that we actually create our corporate culture in the Society in the way Ignatius expects us to. That, also, is the whole purpose of the formation process. And that process is ongoing and lifelong.

Empowerment

Empowerment has become one of the most popular "buzz words" in organizations today. It is being applied to education, parenting, management and leadership. The concept of employee empowerment can now be found in almost every modern textbook on management.

Empowerment may be defined as the process of enabling people to set their own goals, make decisions, and solve problems within their sphere of responsibility and authority. As such, it includes previous leadership practices like motivation, participation, delegation, and autonomous decision-making.

Ultimately, the long-term role of a good leader is to empower people. Empowerment is not limited to sharing information with employees but also sharing in decision-making and responsibility. If those empowered are not ready to handle the new power given, then the leader must create conditions in which the followers can receive the training, coaching and feedback necessary to take their responsibility.

Without knowing this leadership concept, Ignatius practiced empowerment in his governing style. He trusted his men and willingly delegating authority to those directly involved in the apostolic works. Through his example and personal accompaniment he prepared and formed his followers to assume important leadership responsibilities. In the Constitutions, he describes the role of Provincials as sharing in the General's governing responsibilities and similarly for superiors at lower levels. This empowerment reaches even the level of the cook to whom power is given to manage his area of responsibility with those assigned to help in the kitchen. Ignatius himself, but also in his writing the constitutions, was careful in the choice of personnel to make sure that they are well equipped to be empowered. Similarly, the formation of Jesuits should be such that they achieve spiritual and human readiness to assume responsibilities and be receptive to empowerment.

Empowerment may be defined as the process of enabling people to set their own goals, make decisions, and solve problems within their sphere of responsibility and authority

Accountability

Empowerment, as opposed to the historic command structure, does not do away with accountability. But the difference is that empowered people can

accomplish more for the organization than ordered-about people ever could. Empowerment implies accompanying the conferring of responsibility with delegating the corresponding authority. Otherwise, responsibility without authority leads to frustration. However, accountability has to be added to responsibility and authority as a basic ingredient to ensure effective leadership. There is vertical accountability at various levels between leaders in organisations and their employees, and horizontal accountability among the employees themselves within each level.



Ignatius takes accountability seriously into consideration and gives concrete norms about governance in the Society. In part IX of the Constitutions and in the Complementary Norms, the system of accountability is clearly spelled out at the various levels – individual, community, province or region, and the whole Society. Thus, the individual Jesuit's accountability to his local community superior or Director of works, that of the superior to the provincial, and the provincial to the

General. Even the General himself is accountable to the General Congregation as his superior. Besides this vertical accountability there is also a certain type of horizontal accountability in the Society. In part VIII, union in the Society, members are exhorted to live the union of mind and heart, including through fraternal correction.

At the structural level, lately the Society has developed horizontal structures of authority. These have already been operative for some time now, particularly at intermediate levels between the provincial and the general level through Conferences of Major Superiors. Such structures have been found to be effective in promoting inter-provincial collaboration and have created a sense of solidarity and accountability among provincials themselves.

Globalisation

The phenomenon of globalisation is profoundly changing the way today's organizations are perceived and operate. Leaders are responsible today to determine how their companies fit into a global context. Living in a global village makes us aware of the international dimension of our organizations. The challenge facing today's firms and their executives is that of being attentive to global homogeneity where things become the same and global heterogeneity where cultural differences are to be respected. The global perspective of today's organizations is forcing them to adapt their authority structures, decision-making processes and operating procedures. Perhaps the adage "think globally, act locally" should rather become "think and act both globally and locally".

The genius Ignatius already in his time had a global perspective when founding the Society of Jesus. His vision was that of an international apostolic organisation to respond to the call of the King. The universality dimension was very present in his mind when formulating the criteria for the choice of ministries. For him "the more universal the good is, the more is it divine" (Const. 622d). This universality as an apostolic priority was precisely the reason for placing Jesuits at the disposition of the Supreme Pontiff who is in a position to regard the universal needs of the Church and of the world.

Training and Development

For quite some time, the training and development of employees in organizations was not given sufficient attention. Gradually, certain organizations began to realise that training of personnel was a necessity, not a luxury. So they invested money, time and energy in providing intensive training for their members at all levels. The result was having an effect not only on the quantity of their productivity but also on the quality of their performance. More important, the employees became more motivated and felt the company showed care and concern for them. Nowadays, it is a cliché to say that training is important for an organization to develop its human resource potential. If training is expensive, non-training is even more expensive.

**For Ignatius, formation is
seen as a preparation for
mission and hence it
should be geared towards
fostering apostolic
effectiveness both
individually for each
Jesuit and collectively for
the whole Society**

We are all familiar with the seriousness of our formation as Jesuits. Ignatius dedicated long sections in the Constitutions on how a candidate admitted to the Society should be formed. Especially in his time, he was aware of the lack of sufficient preparation and formation given to priests. For Ignatius, formation is seen as a preparation for mission and hence it should be geared towards fostering

apostolic effectiveness both individually for each Jesuit and collectively for the whole Society. Compared to the amount and type of training being given today in secular organizations, we should be proud as Jesuits on the quality of formation we receive in the Society. Just as a good leader in an organization gives importance to the continuous training and development of personnel, so in the Society we know that for superiors formation is a priority and hence they give special attention to those in formation.

Leadership vs Management

The two roles of management and leadership have often been assumed to be synonymous when in fact they are two distinct executive functions. Not all leaders are managers and not all managers are leaders. The managerial role has evolved mostly in response to organizational needs for stability, rationality, systematisation and power distribution. Leadership denotes another type of characteristic behaviour like risk-taking, personal power, inspiration, and so on. Managers give attention on how things get done in contrast to the leaders' focus on what the events and decisions mean to participants. John Kotter (1996) of the Harvard Business School maintains that leaders create vision, shared values and strategy by keeping their eyes on the horizon, while managers organize, control and plan by keeping their eyes on the bottom line.

The famous expert on leadership, Stephen Covey (1991) states that leadership deals with vision, with keeping the mission in sight, and with effectiveness (doing the right things). Management deals with establishing structures and systems to get results, focusing on efficiency (doing things right). Accordingly, his suggestion is "Manage from the left brain, lead from the right brain."

According to this distinction, was Ignatius a leader or a manager? Clearly, the answer is that he was both. He certainly practiced both leadership and management roles. He had a vision, a direction, a mission, an objective to promote in view of apostolic effectiveness. At the same time, he presented efficient strategies, means and methods, structures and resources adapted to attain the intended goals. Besides, in describing the qualities of a superior in the Society, he mentions qualities or characteristics that require both leadership and managerial skills. However, the leadership qualities are given more importance than the managerial ones. That is still true in the tradition of the Society today in the choice of superiors. When the management skills are lacking in a superior, his assistants (socius, minister, treasurer etc.) can make up for that lacuna.

As regards Covey's advice "manage from the left brain, lead from the right brain", Ignatius had already understood that idea. At times we make decisions based on rationality, logic, analysis and argument (left brain) and at other times through intuition, imagination, creativity, "feelings" (right brain). Ignatius in fact applied these two ways of mind processing to spiritual discernment. While combining these two approaches in searching for God's will, he seemed to give preference to the right brain activity. Thus, in proposing the three moments for making a discernment, he suggests as a second moment the process based on the experience of spiritual consolation and desolation ("subjective" criteria, more like right brain). Then as a third moment he resorts to left brain processes ("objective" criteria), a moment of tranquillity when one can consider reasons in favour and against the various options: putting oneself in the role of counsellor to someone else, imagining being at the moment of death, picturing oneself in judgment day. Applying all this to apostolic discernment on the part of superiors, this would mean that in that process the superior exercises both a leadership and a managerial role.

Communication

Much has been written on communication and, needless to say, its fundamental importance is here to stay. The new leader or manager is the person who builds trusting relationships through effective communication. The issue today is how to make it more effective by choosing and improving the appropriate medium without compromising the value of personal communication. While appreciating and using modern technology, we should not undermine the importance of personal relationships.

In the time of Ignatius it was not so

easy for the first Jesuits to communicate with each other, the means of communication being so limited in speed and efficiency. Yet he still insisted on his followers to stay in touch by sharing information and experiences. He explicitly mentioned this point in the Constitutions as a special means for the union of minds and hearts: "Another very special help will be communication by letter between subjects and superiors, and their learning frequently about one another and hearing the news and reports which come from the various regions" (Part VIII, 673). This type of communication, however, was not considered as a substitute for face-to-face conversation, something which Ignatius encouraged both in our apostolate and among ourselves. The "cura personarum" of the superior towards his subjects remains a central aspect of the superior's function.

Organizational Structures

An organigram or an organizational chart represents an organization's authority structure, roles, communication networks and decision-making processes. It also reflects, therefore, an organization's management style and culture. In creating new organizational structures, today, there is a shift from vertical to horizontal structures based on work processes rather than departmental functions. Boundaries between departments are thereby reduced or eliminated.

Nowadays, companies are breaking down traditional boundaries to create lean, adaptive and flexible organizations. Horizontal networks and inter-functional teams which cut across boundaries are taking their place alongside, and sometimes even replacing, functional, hierarchical organizational structures. The trend is therefore to break down the bureaucracy and the pyramidal levels in the organization in order to allow the flatter, network-driven organization to emerge.

The way Ignatius envisaged the Society of Jesus incorporated a government structure as outlined in the Constitutions which catered for the exercise of proper authority, with roles at the various levels well-defined, and decision-making processes established. That Ignatian heritage is still observed today among Jesuits. However, the hierarchical, pyramidal or vertical structure is still very present.

The question is: if Ignatius were to be living in our day, with the knowledge of contemporary trends in management, would he have conceived a more flexible structure for the Society allowing for more horizontal governing structures and networks? Before answering this question, we must realize that hierarchy as understood by the Society is not mainly a question of power, control, supervision or discipline though it also includes these. The hierarchical structures are not intended to replace the members' inner freedom, motivation and commitment. Nor do they suppress initiative, creativity or incentives for new projects. The real test for fidelity to our charism is to be found in an authentic discernment.

Organizational Metaphors

In his now classic book "Images of Organization", Gareth Morgan describes various developing metaphors or images to depict the nature of an organization. He lists the following: organizations as machines, as organisms, as brains, as cultures, as political systems, as psychic prisons, as flux and transformation, and as instruments of domination. Obviously, the metaphor chosen reflects one's understanding of an organization and its management.

In today's environment, leaders and managers are redesigning their companies to what is being termed as "learning organization". Instead of aiming at efficient performance, importance is given to knowledge and information

What would be Ignatius' metaphor for the Society of Jesus he founded? Some authors and spiritual writers have wrongly interpreted him to adopt a military model, given his pre-conversion background. Some concepts he uses may lead one to think that, for example, general, order, strategy, chains of command, the

situations of an earthly king in the Exercises, etc. As a matter of fact Ignatius takes up the organic metaphor, that of the body which he uses throughout the whole of the Constitutions. St Paul and the Church today also adopted that image of the mystical body.

Again, if Ignatius were living in our era which witnessed the development of new images for organizations, would he perhaps have also adopted one of the metaphors mentioned by Morgan, or more creatively would he have invented a new one?

The Learning Organization

In today's environment, leaders and managers are redesigning their companies to what is being termed as "learning organization". Instead of aiming at efficient performance, importance is given to knowledge and information. In the learning organizations, skills are developed in acquiring, transferring, and building knowledge which enables the organization to continuously experiment, improve, and increase its capability. All employees are involved in identifying and solving problems.

As a result, organizations today are in the process of shifting from a training to a learning orientation. Thus, training is seen as a way of organizing learning processes at work rather than as traditional formal

training away from work. In other words, a learning environment is created at the workplace itself. Examples of learning arrangements at the workplace are work-related learning projects, coaching, reflection-in-action, mentoring, self-study and learning-by-doing.

This new concept could perhaps be applied to Ignatian or Jesuit spirituality in the way our apostolate is conducted. To what extent do we create and develop apostolic projects that serve at the same time as a learning experience for us? Is our ongoing formation limited to sabbaticals, attending courses, making the long retreat, reading books and articles, spend time in a third world country, etc. or are we also constantly and regularly forming ourselves through the way we evaluate our apostolate and practice discernment?

Servant Leadership

Robert Greenleaf was the originator of this notion and applied it to business and educational institutions. For servant leaders, leadership is not a rank, privileges, title or money. It is a responsibility toward service. They do not ask "What do I want" but "What needs to be done?" Thus, servant leaders are givers, not takers. They never hold on to a position or title. They listen and learn from those they lead. They make themselves available. They are out and about talking and listening to people at all levels of the organization. And servant leaders want to serve only until a successor is identified and ready, not one moment longer. So, serving and supporting, rather than commanding and controlling, are the watchwords for the new leaders.



Ignatian spirituality is a spirituality of service. Already in the Principle and Foundation of the Exercises Ignatius states that we are created to serve God our Lord. For Ignatius, love is expressed in service. In our intentions and decisions or choices we are expected to seek what is more expedient for the divine service. Secular organizational leaders may not be concerned primarily with service, seeing in it spiritual or religious connotations. But certainly in the mind of Ignatius, Jesuits should seek to exercise their apostolic leadership by serving their fellow men and women. This has continued throughout the tradition of the Society and encapsulated in Arrupe's famous dictum "Men for Others".

Democracy

While the so-called democratic style of leadership has served companies and countries well because of its advantages over other systems, we are becoming increasingly aware of its considerable deficiencies. Choosing a leader for having obtained a numerical majority in a group does not guarantee that the best choice was made. Experience at group, organizational and national level of elections has conveyed that message. On the other hand, the alternative to this type of democracy is neither autocracy nor anarchy.

So when we insist that the Society, like the Church, is not a democracy, that does not exclude forms of active participation and consultation in the process of choosing a leader. Such a process, in fact, is what is being done in the Society by involving all concerned in a personal and communal discernment process. This is happening in the choice of Director of Works or local superior, and in the choice of a new provincial and his consultors. The results appear to be quite positive.

In the case of the General, who in the mind of Ignatius has a lot of power and authority in the Society, he is the only one who is technically elected and not appointed. The General is elected by representatives from all the provinces, most of whom were elected as delegates for their province. But even the General is not like a king with absolute power and with no superior because the General Congregation is even above the General. This electoral system may perhaps be applied to the choice of leadership in secular organizations.

Related to this notion of democracy is another Ignatian characteristic which is not much practiced in today's leadership in organizations. It is that of representing to superiors one's thoughts which go contrary to an order received (Const.627 I). It is within Ignatian spirituality to share with one's superior a personal discernment process which has led to a decision different from the superior's. In secular organizations this could be misunderstood as undermining the leader's authority.

Leadership as Plural

This idea is something which is neither found in today's organizations nor in the Ignatian concept of leadership. Leadership cannot remain the prerogative of one single person. It has to become plural, team-based, collegial. Leaders of the future will have to involve others and elicit their participation, because tasks will be too complex and information too widely distributed for leaders to solve problems on their own. Such leaders will share power and control according to people's knowledge and skills, in order to permit and encourage leadership to flourish throughout the organization. In an increasingly interdependent world, leadership must be created through relationships more than through individual results. In the case of the Society today, perhaps this is a new concept which may be applied to develop a type of co-leadership with our lay partners. Having said all this, it is still understandable that in certain governing structures it might be more feasible to have one person on top for greater effectiveness.

Leadership cannot remain the prerogative of one single person. It has to become plural, team-based, collegial

Creativity

The rapidly accelerating rate of change taking place is creating new types of organizations never imagined before. And changing organizations require changed leadership. This in turn requires creative leaders, capable of inventing new and original ways of seeing reality, creating new energy and life into the organization. Effective leaders have the vision required to

see things differently from others. In order to be creative, the future leader may have to become proactive and not just reactive, an agent of change, not only incremental but especially transformational change. This demands a new and different way of dealing with issues and problems which go against the traditional, stereotype ways.

Our challenge in the Society today is to imbibe Master Ignatius' creativity and apply it to our current situation. We would be practicing "creative fidelity" to our founder if we could imagine what changes he would make in the Society were he alive with us today and then to implement those creative changes.

Fr. Alfred Darmanin SJ

References

- Covey, S. (1992). *Principle-Centered Leadership*. New York: Simon & Schuster.
- Hersey, P. and Blanchard, K. (1977). *Management of Organizational Behaviour*. Englewood Cliffs, N.J.: Prentice-Hall.
- Hesselbein, R. et al. (1996). *The Leader of the Future*. San Francisco: Jossey-Bass Publ.
- Kotter, J. (1996). *Leading Change*. Boston, MA: Harvard Business School Press.
- Meissner, W. (1992). *Ignatius of Loyola: The Psychology of a Saint*. New Haven: Yale University Press.
- Morgan, G. (1977). *Images of Organization*. London: Sage Publications.
- Schein, E. (1992). *Organizational Culture and Leadership*. (2nd ed.) San Francisco: Jossey-Bass.
- St. Ignatius of Loyola. *The Constitutions of the Society of Jesus*, trans. with introduction and commentary by George E. Ganss, S.J. (St. Louis: Institute of Jesus Sources, 1970).



LOOKING AHEAD: THE CHRISTIAN LIFE COMMUNITY'S MISSION¹



Guy Maginzi

How can we determine what the Christian Life Community (CLC) mission will look like in the future?

We can choose some apostolic experiences, mindful of arbitrary implied in the choice, so as to envisage future developments. We can revisit the history of the world-wide Community, focusing on the "apostolic" dimension that emerges from successive world assemblies. Or we can recall the apostolic nature and objectives of CLC as outlined in the foundational texts² and note the direction that the community is achieving today towards these objectives.

Whatever approach is adopted, it is important to keep our eyes fixed on what is at the heart of the mission of the Christian Life Community: adherence to the risen Christ. The adherence takes birth in our hearts and is renewed daily, thanks to the Spiritual Exercises of Saint Ignatius. The CLC recognizes them, in effect, as *the specific source and the characteristic instrument of (their) spirituality*.³ Were the CLC to ignore this fundamental reality of its mission, it could neither be adequately understood nor be lived in an authentic way.

That is why we need to rediscover some significant characteristics of the CLC mission (I) before looking at certain challenges and difficulties (II). It will, then, be easier to see which opportunities are seeds for the future CLC missionary (III).

¹ Personal reflections of the author, who does not necessarily represent the views of the world-wide CLC or of its Executive Council.

² This approach would be particularly appropriate during the year 2007 when the CLC is celebrating 40 years since drawing up the foundation text: the General Principles (GP).

³ General Principle no. 5 of the CLC.

I. How do we understand the CLC Mission?

The Three Divine Persons, contemplating the whole of humanity in so many sinful divisions, decide to give themselves completely to all men and women and liberate them from all their chains. Out of love, the Word was incarnated and born from Mary, the poor Virgin of Nazareth. GP 1

The CLC mission constitutes a response to the love of God, who becomes involved in the life of the human person, God's creation. The CLC members discover the gift they have within the eyes of God, "whose ineffable will to save all peoples, gives them the possibility to participate integrally in the realization of their salvation in history"⁴. Our mission is born from a desire of being intimately united to the life of Christ who joins us in our human condition and gives it meaning.

To discern better the essential traits of the CLC mission, it would seem preferable to begin by saying what it is not. Thus, the CLC mission is not an activity, nor is it optional, nor totally personal.

**The CLC is not a place
which brings happy
people together to share
their faith and their
friendship in a peaceful
and agreeable closed
circle. The special
characteristic of the CLC
is for its members to go
out and witness to the
Risen Christ.**

*The mission of CLC is not
an option*

The CLC is an apostolic body for mission. It is not a place which brings happy people together to share their faith and their friendship in a peaceful and agreeable closed circle. The special characteristic of the CLC is for its members to go out and witness to the Risen Christ. No one can say that he or she is an authentic member of the CLC unless that person is engaged in an apostolic life. Whoever recognizes the

⁴ Synod of the Bishops on the vocation and mission of the laity in the church and in the world 20 years after the Vatican Council II, *Instrumentum laboris*, no 11.

CLC as a vocation in the Church, wants to follow Jesus Christ more closely and work with him for the building of the Kingdom.⁵ That person has met Christ and made the decisive choice to follow him, with his grace.

Often, when a person does not recognize in himself or herself the desire or the will to be on mission, it is a sign that one is not yet familiar with the vocation of CLC. In this case, a formation for a deeper understanding and further vocational discernment is needed. By the same token, a community that does not help its members to make the election and to live out its demands and implications is not a very life-giving CLC.

The CLC mission is not an activity

Unless this desire is upheld by Ignatian spiritual values, our apostolic commitment, even though it may be useful and praiseworthy, would be misleading of what CLC really is. What is important to realize is that the mission is not so much a service to be accomplished as an attitude, which both justifies and carries it.

The CLC Mission is common

To speak of a common mission makes us think, immediately, of all involved in the same activity, or in a series of similar activities. It is not quite like that, in the CLC understanding of its common mission. The mission "is common, by reason not only of its origin, but also because of its orientation".⁶ It is Christ who gives his mission to CLC, which, in turn, lives it according to its special vocation within the Church.



⁵ General Principle (GP) no.4 of the CLC

⁶ Our Charism no. 103, published in Progressio

In Nairobi we understood that the apostolic body the Lord invites us to build is one in which apostolic discernment, sending, support and evaluation are vital and integral. In CLC it is the interaction of these four dimensions of the mission that makes it common

During the World Assembly in Nairobi, we understood that the apostolic body that the Lord invites us to build is one in which apostolic *discernment, sending, support and evaluation* are vital and integral. In CLC it is the interaction of these four dimensions of the mission that makes it common.

Given the characteristics of the CLC, - a community of laity already involved in

different family, professional and social commitments - it would be rare for any group to discern and undertake as a mission a common activity for all its members. More likely, the community becomes the privileged place for the discernment of the "personal" mission of its members. What is true for the discernment is also true for the apostolic sending, support and evaluation.

After the discernment, the CLC must send its members on mission. A little sending celebration would be in order - such as we often do - if the community and person so wish. This aspect of sending on mission, like other Ignatian commitments, differs from other religious orders where lay persons receive their mission from the superiors of the orders with which they are associated.

The support that a member of the CLC will have from the community in the mission will depend to a large measure on the nature of the mission and the particular circumstances of the community. Whatever the situation, the community should ensure a spiritual solidarity with the member, particularly in one's apostolic life. To be concerned for one another and to carry each one in our prayer is a manifestation of this unity and our apostolic communion. As well and according to circumstances, the community must be ready to put at the disposition of its members

various – including material – resources, to help them accomplish the mission.

Evaluation is a dimension that is often neglected; it allows us, however, to recall, to reflect on what we have lived in the sight of God and to recognize, therein, God's presence in our history. When done in community, this exercise, so eminently Ignatian, makes our mission much more common and nourishes our apostolic discernment and support.

Clearly, what we mean is that these four dimensions in the life of CLC are not chronological stages to be followed one upon the other, but a dynamic interacting to ensure a reliable base for apostolic communion of



CLC. It is not the achievement of a certain apostolic activity by the members of a community or even of the institution with its apostolic network that makes the mission common, but rather the dynamic interaction of discernment – support – sending – evaluation. *The CLC mission, based on Ignatian spirituality, is that of a world-wide association of faithful lay people.*

The CLC shares the mission with the lay faithful in the Church, that is: *"to witness to God in the world in which they live. But by reason of their own vocation, it belongs to the laity to seek the kingdom of God by engaging in temporal affairs and directing them according to God's will. They live in the world, that is, they are engaged in each and every work and business of the earth and in the ordinary circumstances of social and family life, which as it were, constitute their very existence. There they are called by God, that being led by the spirit to the Gospel, they may contribute to the sanctification of the world, as from within like leaven, by fulfilling their own particular duties. Thus, especially by the witness of*

their life, resplendent in faith, hope and charity they must manifest Christ to others"⁷

Taking part in the mission of the lay faithful, CLC endeavours to follow Ignatian spirituality. To this effect, the words of Father Arrupe lead us to the essential: *The Ignatian spirituality is above all christocentric. To live an intense love for the person of Christ leads us to "a sense of Christ" which makes us be, appear and act like Him; that is the first and fundamental characteristic of "our way of acting"*.⁸ We, CLC, see in these words a task of continual renewal, a challenge to accept despite the inherent difficulties in this ecclesial vocation.

II. Challenges and Difficulties of the CLC Mission

Our Community is made up of Christians: men and women, adults and youth, of all social conditions who want to follow Jesus Christ more closely and work with him for the building of the Kingdom, who have recognized Christian Life Community as their particular vocation within the Church. GP4

Many difficulties are strewn along the path of CLC in its striving towards the apostolic body that it wants to become. Some belong to the CLC itself while others relate to other bodies within the Church or particular churches. We will leave aside particular cases so as to draw forth some universal lessons applicable to the CLC and which touch on its relationship with the Society of Jesus, its closest collaborators.

II. 1 Challenges that are internal to the CLC

While such challenges are numerous, we shall limit ourselves to pointing out the three most urgent: identity, leadership, and availability.

⁷ Dogmatic Constitution on the Church *Lumen Gentium*, n.31.

⁸ Pedro Arrupe, *Notre manière d'agir* (Our way of acting), Conference, 18 January 1979, available on the site: www.jesuites.com/histoire/arrupe/agir.html.

II.1.1 A further look at the identity of CLC

The path that the community is invited to follow is, from several viewpoints, a new way. CLC is a community of lay people who recognize their vocation in Ignatian spirituality and who want to live it as a world apostolic body on a road yet to be discovered. The process would certainly be easier if some, rather similar, organizations existed within the church. But such is not the case, and perhaps so much the better, I dare say.

The Church does have several bodies of lay people linked with religious orders, who retain, more or less, their institutional bonds. While the Society of Jesus does not promote having a Jesuit Third Order, so neither does the CLC propose to be such. The choice for the CLC to share and be inspired by Ignatian spirituality has implications for its CLC identity. These implications impinge upon the nature of the apostolic and institutional collaboration between CLC and the Society of Jesus.

The CLC does not amount to a simple network of apostolic action composed of lay people, more or less adult, in the spirituality of Saint Ignatius. The vision of CLC is much deeper. The community brings together lay people of diverse origins and conditions to become committed together in their life of following Christ, according to the method

and spirituality of Ignatius. While not imposing upon the members to become "lay Jesuits", the call to CLC is one of deep friendship in the Lord, as profound as possible. Can we truly be such friends in the Lord? One might well say that as an apostolic body, CLC is not, according to a rather humorous expression of a Jesuit, the infantry of the Jesuit cavalry.

The road travelled by the world CLC, notably through its world assemblies, brought into prominence the gradual clarification of the CLC's identity. This step is not yet completed because certain concrete expressions of our desire to become a worldwide lay Ignatian apostolic body must still be shaped. But there exist some areas where the happy

While not imposing upon the members to become "lay Jesuits", the call to CLC is one of deep friendship in the Lord, as profound as possible

adjustments have been developed both in community and in collaboration with others. Thus, for example, there is creativity in the practice of the Spiritual Exercises; adapting them for the laity is precious for CLC. There is no doubt, today, that the closed retreat of thirty consecutive days is not the only authentic way to experience the Spiritual Exercises. Laity, immersed in the world and its day-to-day rhythm does not have the time – or even the resources – necessary to go on retreat for thirty days.

Nourished by its own history, the CLC must accept the challenge to deepen and clarify for itself its own identity not by finding some practical model but by seeking the Holy Spirit

Nourished by its own history, the CLC must accept the challenge to deepen and clarify for itself its own identity, by allowing it to be enlightened by the Holy Spirit and not by an already existing model. The Spirit manifests itself in diverse ways in the teachings and calls of the Church, in the experiences of other Ignatian bodies and in associations of lay people.

This deepening is useful for CLC and facilitates collaboration in the Lord's vineyard. But this presupposes an effective leadership.

II.1.2 Leadership in CLC

The governance of the community is accomplished thanks to the generosity of the members. They give their time, and often their material resources to build the community and develop its apostolic dimension.

In the world, there are very few people able to serve the community on a full time basis, so possibilities for community action are seriously limited.⁹ While exploring ways to increase the number of persons who can work full-time for the community, the CLC should make use of mechanisms for effective communication and organization. It must also be attentive to opportunities for collaborative work that are offered through new information technologies. But these services presuppose

⁹ By way of example, the world-wide Secretariat functions with a CLC member, a Jesuit and a full-time employee, and benefits by the collaboration of two other part-time members of the CLC.

easy access to these technologies, which is not always the case in certain parts of the world and for certain members.

We realize that just the good will of CLC members who are on our service teams – national executive council, formation teams, apostolic teams, etc. – does not always suffice. The World ExCo has created a working group for the development of CLC leadership. The first initiative taken by the working group has been to prepare a session on formation¹⁰ for CLC who will then be able to animate sessions on CLC governance in their respective regions. Some modules have thus been developed and tested, so as to promote certain useful concepts in the management of our communities.

In this area, likewise, CLC has found a way to proceed, because our spirituality gives us excellent means to promote a leadership of service. As it is, CLC provides an important Christian witness in a world marked by an excessive eager-



Leadership Course Participants with Fr. P.H. Kolvenbach SJ

ness for competition. It allows us to embody a Christian way of proceeding: "volunteers" working at the heart of an organization that is at the same time spiritual in nature and strongly motivated, to become a good, efficient and fruitful apostolate.

II.1.3 Availability

Our lay life-style already makes strong demands upon our time devoted to family and professional commitments. We have little time left, therefore,

¹⁰ This session took place in Rome between November 25 and December 2, 2006. It brought together 28 persons from all the continents.

to offer. At the same time, the Society of Jesus – the historical reference of Ignatian spirituality – gives, and rightly so, great importance to availability and readiness to serve. Under these conditions, understandably, CLC often feels unable to live Ignatian spirituality fully. At times this feeling leads to discouragement with the prospect of never being sufficiently free enough to serve.

Ignatian spirituality cannot be reduced to only a Jesuit experience; we hope that it will continue to expand and bear more fruit in the Lord's vineyard. When Ignatius submitted the Exercises to the Pope, he was offering them to the whole Church. His desire would be to continue to call the laity to make fundamental choices to follow Christ in their concrete reality today. This choice, as exacting for the lay person as it has been for the religious committed to Ignatian spirituality, must be brought to maturity for the glory of God and the salvation of the persons who makes it.

To this availability of the persons is added the need for resources, because the needs are being felt in a way that is always more urgent and more pressing. Some actions have been implemented – including a world-wide reflection on finances – so as to make material resources for mission even more available. Something still remains to be done in this area, as well as in regards to the collaboration with the Society of Jesus.

II. 2. Challenges relative to the collaboration between CLC and the Society of Jesus.

First of all, it is from the perspective of the Jesuits' role, as ecclesiastical assistants for CLC, dealing with misunderstandings over reciprocal expectations prior to collaboration that we will take up these challenges.

II.2.1 Perceptions of the role of the ecclesiastical assistants.

The CLC inherits a history which comes down from the Marian Congregations. In this historical tradition of Ignatian spirituality being lived out by the laity, the place of the director was reserved for a Jesuit. While giving thanks to the Lord for the service in the church and in the world, which the Marian Congregations made possible, CLC acknowledges its gratitude to the Society of Jesus for its growth. Later on, so as to allow the Marian Congregations to rediscover their Ignatian origins lost over the course of the years, the Society of Jesus resumed its

service to the Congregations. In this process, the role of the Jesuits in the Congregations, which became the Christian Life Community (CLC) in 1967, likewise evolved.

Institutionally, the Jesuits' role changed from director to ecclesiastical assistant. But it is important to recognize that the process is not yet completed because it still happens that some Jesuits act as directors. To this effect, Father Kolvenbach noted that "certain Jesuits are more like directors, which is not at all our purpose. Others are what we want them to be: assistants. Even the word 'guide' would be too much. But that depends very much on the person's character and the group's maturity. This characteristic of Ignatian spirituality is very delicate, but we try to safeguard it".¹¹ On the other hand, we observe some situations in which the Jesuits, for fear of becoming too directive become almost passive. We are caught between two extremes¹² - happily minor - which remind us of the urgency to clarify, together, the role of the ecclesiastical assistant. Some efforts in this direction have begun¹³ so as to avoid misunderstandings, which are not the only ones to arise between CLC and the Jesuits.

11.2.2 Misunderstandings on expectations

One of the pitfalls to avoid in the apostolic collaboration between CLC and the Jesuits is to set up the one against the other with unrealistic expectations. The spiritual and historic bonds that unite the Society of Jesus and CLC can, at times, generate situations wherein the apostolic freedom of one, or the other, is made to suffer.

The collaboration between the Society of Jesus and the CLC finds its roots more in the shared spirituality than in some historical circumstances affecting certain Jesuit provinces

¹¹ Peter-Hans Kolvenbach, *Faubourg du Saint Esprit*, ed. Bayard 2004, p.133.

¹² Peter-Hans Kolvenbach, *Rapport Nairobi*.

¹³ The recommendations of the World Assembly in Nairobi includes an annex dealing with the collaboration between the CLC and the Society of Jesus (available on the site <http://www.cvx-ek.net/docfr.html>). As well World ExCo has set forth a working document on the subject, which has been submitted for the reflection of the national communities and the Jesuits before being officially published.

Thus, for example, when a work or an apostolic commitment of the Society of Jesus is offered to CLC, it must discern and be left free to accept or decline the offer. Certainly, it is important to consider the imperatives of efficiency and of the future apostolic fruitfulness of the work. But what is of prime concern is to underline that the collaboration between the Society of Jesus and CLC finds its roots more in the shared spirituality than in some historical circumstances affecting certain Jesuit provinces.

For the same reasons, CLC must not expect that all their requests, the fruit of its discernment, be favourably accepted by the Society of Jesus. The temptation to conclude that the bonds between the two are becoming weak, when there is a negative response to our expectations on the part of one or the other, can at times make us anxious.

It is through prayerful discernment and an open, frank dialogue that we can untie these kinds of misunderstandings and harmful perceptions and move towards a healthy collaboration that these two bodies are called to uphold.

II.2.3 Prior to institutional collaboration

In certain countries, CLC finds itself still in the first stages of preliminary development. Overwhelmed by the internal challenges and the fragility of a young organization, CLC does not always feel welcomed in this

collaboration by the Society of Jesus. It has happened that, pressed by its own apostolic priorities or its own difficulties, the Society of Jesus would prefer to wait until CLC "reaches a certain level of organization" before envisaging an eventual collaboration.¹⁴



¹⁴ Evoking this situation should not leave us to believe that the Society of Jesus is not present along side the beginnings of the CLC. Quite the contrary, the communities have often started on the initiative of the Jesuits; the CLC is grateful to

Even though this attitude is understandable, it risks, however, creating a vicious circle. History teaches us, in effect, that the early growth of CLC is often related to the collaboration that it succeeds in establishing with the Society of Jesus, which often helps it take shape. One of the fruits of Jesuit accompaniment is precisely a maturity which makes CLC capable of collaborating well with others, including the Society of Jesus itself. To minimize or neglect this collaboration from the beginning – which is shown principally by accompaniment of CLC on the part of the Society of Jesus – is not profitable in the end, neither for the CLC nor the Society of Jesus.

III. Opportunities, Future Seeds

Our life is essentially apostolic. The field of CLC mission knows no limits: it extends both to the Church and the world, in order to bring the gospel of salvation to all people and to serve individual persons and society by opening hearts to conversion and struggling to change oppressive structures. GP 8

At the heart of apostolic opportunities, is Ignatian spirituality whose flexibility and dynamic provide adaptation to the changing conditions and needs of today's world. These opportunities are seen as much in the actions already underway, as in the potential of CLC (see above already commented on).

III.1. Real Action

The CLC members try, in their everyday, very ordinary and mundane tasks, to be in communion with the life of Christ. Their lives, as well as those whom the Lord has placed on their path, are often quite marked by this communion. One could say that the ordinary path is their sanctification. Often, they are inserted in both social and Church life, a situation that is not sufficiently known and recognized. An explanation for this ignorance is found in their interior attitude, more or less typical of the community, which consists in not wishing to publicize or engage in some "apostolic marketing". The CLC's way, one often hears, is to be like the

the Society of Jesus. See a propos: the declaration of Nairobi on the collaboration between the Jesuits and the CLC. But it is helpful to evoke this objection so as to underline the counter-productive effect in the long term.

The CLC members try, in their everyday, very ordinary and mundane tasks, to be in communion with the life of Christ.

Their lives, as well as those whom the Lord has placed on their path, are often quite marked by this communion

leaven in dough or salt in food. Its members do not need to put themselves in the forefront.

It would be wrong for CLC to hand body and soul over to marketing its charism; as well, it would be wrong to deprive others of knowing the grace we are living in CLC. This humble sharing is a witness, which nourishes our faith in the Lord. To see it at

work, in our brothers and sisters, helps us to find it better in our own existence. This sharing helps us build community; it helps us, as well, to explore, grasp and strengthen the possibilities for apostolic collaboration, not only among ourselves but also with others.

III.2. CLC Potential

More than once I have heard it said that the CLC is a small organization, and in this respect its frame of action is limited relative to the complexity of the present-day problems in the world. The affirmation is not false, but carries the danger of not being able to recognize all our potential.

The world-wide characteristic of CLC is richness worth taking advantage of. Furthermore, its variety calls for nuanced, albeit profound, responses to certain general questions. This world perspective gives its members the possibility of really thinking - and one might add of praying and discerning - globally and acting locally. It is the reason why the General Principles encourage us to create and keep up our apostolic networks.

Thanks notably to the prophetic action of our elders along the way, CLC is a non-governmental organization with a consultative status within the United Nations. This status confers on it some possibilities for lobbying which need to be further exploited. These actions for

pleading a cause require close collaboration with persons and networks engaged at the grassroots. They constitute a service to other forms of social involvement and to lobbying carried out in other instances. In this domain, likewise, there are opportunities for collaboration with Jesuit structures for social action.

Conclusion

Because of Ignatian spirituality, mission is at the heart of CLC. It is lived in a variety of ways, which can and certainly must become better so that CLC may be truly an apostolic Ignatian lay body. Such is the great challenge for CLC, which opens, at the same time, to numerous opportunities for growth for itself and its members, while being of service to the Church and the world. The difficulties are not insurmountable, and our vision will no longer be beyond reach, if we take advantage of all the resources that our spirituality offers us. When we look at the world and ourselves with the eyes of our Incarnate Lord, our motivation to take up this challenge with Him is renewed. With a heart constantly being freed of all "affection which might be disordered", we will walk resolutely along the path which we have recognized to be the one which approximates, ever more intimately, our deepest desire: to be witnesses of the Risen Christ.

Guy Maginzi
World CLC Executive Secretary





THOMAS Théophile
NUG BISSOHONG

Criteria for Choosing Leaders

Thomas Théophile NUG BISSOHONG teaches literature and African civilisation at the University of Douala, where he is also responsible of administrative duties. He joined CLC in 1991, made his temporary commitment in 1998. He has occupied various roles at different levels within the national community in Cameroon, he now acts as a guide to individuals and groups, in line with the principles of the

Spiritual Exercises. NUG BISSOHONG has also been on a number of training assignments to other communities in Africa.

One of the ways that the CLC General Assembly of 2003 in Nairobi identified, in the introduction to the recommendations, as enabling us to become more of an Apostolic Body, is 'a responsible governance at all levels of our global community'. The governance in question needs to be exercised by those members whom the Community recognizes particularly as possessing a 'spiritual growth nourished by the Exercises'. This aspect is decisive, for the experience and pedagogy proposed by St Ignatius of Loyola form the very essence of our apostolic being and activities. From this point of view and after a dozen years of continuous presence in positions of responsibility in CLC Cameroon, my reflection on our practice and texts relating to our choice of leaders inspires me to praise the

Lord for His prophetic grace towards us. This grace has accompanied our national community on our journey, encouraging a progressive movement from a routine of discernment influenced by inertia towards a tradition animated by a patient seeking for the Ignatian magis.

From the local to the more universal

During the years 1987-1988, some young Catholic students, brought together in the beginning by Sister Hélène Ressicaud of the long established Society of Jesus Christ and later on by Father Martin Birba, a Jesuit from the university chaplaincy, founded the first CLC pre-community in the country in Yaoundé. As in the other groups which were born and became

established later on in Douala and Bafoussam as a result of the relocations of the pioneers, the prevailing human atmosphere generally gave precedence to the enthusiasm and mark of generosity shown by one member or another in their allegiance, for them to be entrusted with the role of coordinator and, if necessary, of secretary or treasurer of the group. Or it could happen that the individual member offered himself/herself, thus attaining a position considered prestigious, which could not then be questioned either, because of family or ethnic ties and good relationships of companionship or friendship which needed to be safeguarded; everyone seemed to be in agreement with this way. From 1992 onwards, under the impetus of the International Formation Encounters organised by the World Secretariat, which replaced the Pan-African Francophone Network, we began to be open to a way that integrated reflection and prayer in the process of choosing the candidates, whether to lead or represent the local group at the national level, or to represent CLC Cameroon at

Pan-African and World Assemblies.

One of the key moments in our initiation into such a spiritual discernment in the community came in 1993, when we were preparing for the International Formation Encounter, held in August/September in our country at the Catholic University at Nkolbisson. In order to choose the participants, members of the three existing groups were asked to meet and to follow a process, first of all, of praying together, then sharing on their choice of workshop which reflected their personal experience, desires and needs for formation (in

We learned, slowly
and not without
raised voices, to be
prepared to put our
own judgment aside
in order to follow the
community's wishes

CLC, family life, socio-political life). Following this, time was taken to reflect on their principal reason for wanting to go to the IFE, before sharing in the large group and

possibly choosing the delegates. As a result of this, we learned, slowly and not without raised voices, to be prepared to put our own judgment aside in order to follow the community's wishes, and finally to accept the responsibility as mission entrusted by the Lord Jesus through the Church, of which CLC

is a part. So well did we learn this process that when it came to electing the first members of the National ExCo, in May 1997 at the Bonamusadi Centre for Spiritual Encounters at Douala, it was recognized that the ten constituent communities had been well steeped in the spirit of the process unanimously adopted in February, and today written down in article 11 of our Rules: *'Each local community nominates members of CLC from outside their community for the different positions to be filled. Three of the proposed names must come from outside the region.'* By doing this, we opt, in our environment particularly driven by the standard of self-centredness in various forms, to be accompanied by men and women competent to continue leading us towards the greater standard of Christian universality.

From the competent to the most effective



In its beginnings, CLC Cameroon mostly appealed to students but it has become, over the years, a community made up of young professionals with different backgrounds: engineers, accountants, civil servants and private administrators, officials of the justice system, bankers, secretaries, hotel managers, nurses, businessmen, teachers etc. During a brief period, the tendency was to allocate the community tasks generally by taking into account the educational and academic competencies acquired by one member or another during their training. This method quickly showed its limitations. It became obvious that 'know how', originally obtained for earning a living, was not automatically put at the service of CLC for a number of reasons: one being the voluntary nature of this commitment and even the necessity of personally agreeing, in case of need, to financial sacrifices given the well known weakness of the national community in this area.

So we are turning away from those just with knowledge of how to gain a living towards encouraging and seeking from individuals the potential and availability for

formation, if it is necessary, with the avowed aim of being actually useful to CLC. The national sessions open to everyone, on *'time management'*, *'financial management'*, *'responsibilities and roles in CLC'*, *'aptitude for service'* and many others from a natural, intellectual and spiritual viewpoint, have been a positive and reliable support which favours the emergence of a group of dedicated leaders, trained on the job but truly effective. In our process of discernment for choosing leaders for the National ExCo, this criterion of effectiveness, finally adopted and mentioned in article 11 of the Rules, appears above all decisive at the level of national coordination.

The Coordinating Team *'at the service of the ExCo'*, groups together the regional coordinators, the coordinators and the guides of all the local communities, each of whom puts forward names for the different positions to be filled. Since this is a wider group, prayer must be included with *'information and sharing'*, and the responsibility clearly falls on it *'to discern the profile and charisms'* of each candidate, then to put forward two names, as a rule, for each position to the General Assembly, which makes the final election.

During this process, it may happen that the Coordinating Team, in discerning, adds further names. Others could be withdrawn, for example, because the nomination has not taken into account some

The essence of discernment tends more and more, once the candidates are accepted, towards the seeking of a more appropriate match between the personal charisms and the most urgent needs of the national community

necessary and important statutory matter. Or it could be that members of the original community of the nominated person, and even another participant, may put forward a valid argument against the nomination. The essence of discernment tends more and more, once the candidates are accepted, towards the seeking of a more appropriate match between the personal charisms and the most urgent needs of the national community. In other words, it is a question of considering our fundamental common orientations, asking for enlightenment from the

Lord, to know in which of the spheres of service, the talent of one or another might be more useful, even if that is not always in accord with the candidate's own wishes, nor those of the nominating community. One of the consequences of this way of acting is that the spirit of 'governing democracy' that presumably governs our decisions in the non-church associations that we belong to, suffers a serious blow. A majority of votes for a position in the local communities is not necessarily a sufficient criterion for choice at the National Coordination Team level which, nonetheless, gives up this right freely to the General Assembly. To be open to welcoming, with tranquil faith and interior freedom, the irritations of the desire to serve is thus a gift that members and groups have to ask from 'God eternal and all powerful who guides the course of history' while we expect that He will eventually show us a better path of discernment.

From the indecisive to the more consistent

At the time of our official admission to the World Community, which took place during the Itaici Assembly in 1998, the 11 established groups totalled about one hundred members. Since

1992, 20 to 25 new members have joined every two years. In this regard, it is remarkable to note that seven years later, in 2005, the total numbers remain the same, since those leaving equate almost to those joining. Among other reasons that could explain this stability, I remember especially the awareness, still to be deepened, of that perspective that the World CLC Assistant, Father Peter-Hans Kolvenbach, reminded the Itaici Assembly at the appropriate moment: *'it would not be Ignatian to be content with an elite and not to open our groups and communities generously to all those who want to come, nor to be obsessed with numbers or impressive statistics'* for *'it is very Ignatian to prefer spiritual quality to numbers of members'* (*Progressio*, 'Our Common Mission', nos 1*2*3*4, 1998, p.97).

The echo of the necessity of discerning vocations emphasized in this way is transformed with us through consolidation, by the national ExCo, of the process of initiation. On top of a previous experience of the Spiritual Exercises as a closed retreat and of personal spiritual direction, the candidates from now on follow together a general (in)formation for nine months on the CLC way of life. At that point, those among them who confirm their desire and who are judged suitable may be

admitted to a local community. The progress of several of these new members is full of great promise, and in addition holds up a mirror to the 'older' members who did not have the benefit of this type of initiation. Some feel challenged to try to get back on track, while others, more numerous, drag their feet, without our really knowing whether the community can rely on them or not. It seems to me that serious reflection and a consequent decision needs to be considered on this subject.

In this context and in accordance with the responsibility, it can be noticed sometimes that some members, well known in their community as absent, inactive and obviously ill at ease with the CLC life style, turn up at elections, insisting on their 'seniority' and turning the choice towards people who are sometimes in a dubious situation, like their own or worse. It would be difficult to initiate such people or have them monitor a calling into question of the status quo. Also, have we not made 'temporary commitment' a major element for the discerning of those likely to undertake responsibilities at the national and regional level, by referring to the 'criteria for formation' adopted by the World Community in 1998 and updated in 2001. With regard to the measures in article 2 of our Regulations

which define conditions and procedure and, whatever one may say, this [criterion] is not only a guarantee of stability but also, above all, of consistency. In stark contrast to the indecisive person, who *'would certainly want to rid themselves of the attachment [...] but do not put in place the means up to the hour of death'* (Sp Ex, #153), the person who takes this step *'gives a sacramental expression (a sign that does what it signifies) of their desire to seek and find God's will, through the use of Ignatian methods, and in the company of the community, [and must] make an explicit reference to their commitment to the World Community'* (The CLC Charism, 186).



In the meantime, however, because of the adoption of the criterion of temporary engagement, which

naturally restricts the field of eligible individuals (few enough in any case), the positions of responsibility sometimes go round the same individuals for a long time. These few show understandable signs of tiredness and even irritation. Thanks be to God, their sense of the service to be given to the national community is still present, but should not be taken advantage of. The answer to the call to become more of an Apostolic Body would win out, certainly, in such an environment of not bypassing the integration and underlining the interior aspect of Mission, from the first moments of welcoming the candidates. Otherwise the risk is great, in effect, of our forming apostles rightly convinced of the duty of being a witness to Jesus Christ, first of all in their family and/or professional life, and of the duty of serving the Church and the world but who, strangely enough, might be little disposed to accept responsibilities in CLC, which are rather more demanding. Our community, nonetheless, is the chosen and privileged place where our personal and communal sensitivity learns in the humdrum, through the dynamics of satisfactory structures, to live the Lord's gift together and to share it, although without forgetting that *'community is itself a constituent element of the apostolic witness of*

CLC' (The CLC Charism, 28). It seems to me that clarifying the intimate link to be established between the CLC vocation and interior mission is one of the furrows still to be ploughed, in order to find that the grace of the state of life is always with the one that God actually calls to us, but elsewhere as well.

Encouraged by the winks and nudges of the Lord, I agreed to take on the respective tasks of Coordinator of the group and of the regional CLC, responsible for formation, then Coordinator of the national ExCo, delegate to several gatherings in Africa and Madagascar, and then to three World Assemblies. All this has made me a privileged witness of the undeniable development, still to be perfected, of our discernment, *'of trustworthy men'* (Ps 100, 6) for the community I feel I have grown, without any doubt, in knowledge of myself and of the relationship of service with others. However, basically, I must name the gift and discovery of what has given meaning to this growth, which I call the *'mystique of the leader'*. Every time, it entails seeking and finding in the deepest part of my being, in my personal loving journey with Jesus Christ, the paschal echo of the call to service that the Lord sends me by means of the community which

gives me the tools for the job (The CLC Charism, 104-122). This is the source of the irresistible impetus that keeps me in a local, still pyramidal model of Church. At the heart of this Church, I can sense, in harmony with the call of Nairobi, the urgency of the imperative for us to move now from the state of faithful laity, more content to be 'governed, taught and made holy', towards the state of apostles co-responsible for mission, each of us in the right place according to our God-given talents for this purpose. United

with all Catholic Christianity, we have prayed tirelessly to the Lord, with the result that He has given us Pope Benedict XVI, successor to Pope John Paul II, so may these words continue to nourish our prayer for these servant apostles of the World CLC in Cameroon: *'May the one elected not shirk the responsibility to which he/she is called through fear of the burden; but submit humbly to Your holy will, as those before did, through the Blessed Virgin Mary's example; You the support of those whom you call.'*

Thomas Théophile NUG BISSOHONG
CLC Cameroon





Nairobi '03:

An Invitation

Teo Galache was born on the 17th of May, 1964. He is member of CLC Malaga since 1985. He made his Permanent Commitment to Christian Life Community in 1991. Professor in the Department of Applied Mathematics of the University of Malaga. Married to Ana Rabbuso del Moral, also member of the CLC, they have 4 children (Maria 13, Ana 13, Pablo 10 and Isahle 6). Currently, he is consultant of the Executive Council of CLC Spain, 2004-2009.

CLC received a Call from the Spirit at Nairobi 2003 to become and to act like **An Apostolic Body of Laity within the Church**. Starting from our condition as laity, it is my belief that, as CLC, we can learn some important lessons from an Apostolic Body with as long a history and one which has as many apostolic fruits as the Society of Jesus. In this way, if we observe simply and briefly how Ignatius exercised authority to increase the Apostolic Body of the Society, but always in search of the most universal good, we might find some clues to help us. This present article is a personal reflection which arose as a result of a Retreat which I made from 13 to 21 July 2002 under the direction of Fr. Adolfo Chércoles S.J., (a Jesuit who lives in Granada and who belongs to the Andalusian Province of the Society of Jesus in Spain); this Retreat was entitled 'Rules for the True Meaning/Direction we must have in the Militant Church'.

There is a very new term in CLC and one which was given great attention in the Nairobi Recommendations - it is **leadership**: *Our Community needs leaders who can facilitate the processes of discerning, sending, supporting and evaluating our personal and common mission.*

I have the feeling that since Nairobi placed so much importance on leadership, we are being encouraged to discover, at all levels of CLC, a sense of authority, which is not present in any of our structures as they exist at the moment (General Assembly, World ExCo, World President, National Assemblies, Executive Committees, National Presidents, Regional Assemblies, Regional Coordinators, Regional Coordinator, local Assemblies, local Presidents...) When I speak about authority I mean something which encourages growth and an objective view of things.

If the Christian Life Community really wants to be an *Apostolic Body for Mission* it must revise its structures. This new system of structuring, to which we were invited at Nairobi 2003, must have an authority (such as St. Paul describes in Romans 13:1-4 which encourages growth) which guarantees and fuels our faith and availability for mission. With regard to this, I think Jesus gives us a few clues in Matthew 20:25-28 about the kind of authority we should be looking to have at the heart of CLC: for all Christians authority means being called to service - it is never a power which can manipulate ('whoever wishes to be great among you let him/her be your servant').

In addition, authority must have an objective role. We need structures which make us objective, which remind us that reality does not end with my set of problems nor with my little world and that, in addition, we are called to agree to search for the common good with a view to serving in the mission to which we have been called. Within the Church, we consider it quite normal that there is an authority which is a guarantee of unity and of the search for the common good. In actual fact, the Catholic Church is based on hierarchy: the Pope, Cardinals, and Bishops. In reality too, we can consider the different 'structures' in which we all find ourselves: family, school, company or place of work, political organisations, and neighbourhood communities. If we want one of these groups of human beings to function we need authority.

I think Jesus gives us a few clues about the kind of authority we should be looking to have at the heart of CLC: for all Christians authority means being called to service

Nevertheless, in my view, a paradox occurs on some occasions; in many of the lay associations of the Church, and I include CVX among them, we are 'allergic' to the whole idea of 'authority'. Indeed, we even want to reject it. Frequently, we look on 'the structures' as something which 'they have imposed on us'. It is true to say that we are not a political party and we are not a religious order with a vow of obedience. But, always with sights set on the horizon of mission if we wish to be credible and effective as an Apostolic Body, we also need authority. The authority which we sometimes experience in this and in other environments sometimes is not a healthy one (it is not objective and it does not encourage growth) and it is

this which gives us the 'allergy'. So, although there is authority in many institutions, this does not guarantee that they will work well. The important thing is that we should recognise and live out a new concept of authority both in those who carry out the 'tasks of governing' and in their 'subjects'.

In actual fact, I think this is the step to maturity which we need to take in many lay organisations so that in 'all the matters (...) which militate against the Hierarchical Holy Mother Church' (Spiritual Exercises, 170), we might be able to take on more and more responsibilities.' I think that as CLC members we must all be sincere and honest: what kind of authority do our present structures (Committees, Coordinators, and Presidents) represent for us? Do we really share in responsibility and are we consistent with the idea of *'sending out which we do in the name of mission after putting into practice a community apostolic deliberation'*?

I am aware that the way which Nairobi 2003 opens up is not an easy one but in CLC we have, yet again, the great Grace of being able to rely on Saint Ignatius of Loyola as someone who, among other things, was famous for his 'skill and wisdom' in the ways of governing. As mentioned earlier, I had the chance of making an 8-day Retreat on the Rules for the True Meaning/Direction of the Militant Church (Spiritual Exercises 352 to 370). Adolfo Chércoles S.J., who had also based the retreat on other Ignatian sources - Autobiography, Constitutions of the Society of Jesus, many profoundly enriching Letters of Ignatius and of the first Companions, Chamber Memorial - helped us to 'capture and taste' the depth and present-day relevance which the Rules of the Church possess and again he presents an Ignatius who 'once more displaces and unsettles you'. When the person doing the Exercises 'has taken charge' of his/her life' and returns to reality 'to love and serve in all things' (Spiritual Exercises 233), Ignatius, in the Rules of the Church, makes you realise that this has all to be lived as a "we". He will no longer speak of 'the health of the soul' (S.E. 1) or of 'saving one's soul' (S.E. 23) but of 'the health of our souls' (S.E. 365, 13th Rule). Ignatius only speaks of this "we" when he has brought to the surface the essence of each retreatant: 'my mere liberty and will' (S.E. 32). We cannot form community if, before doing this, we are not persons, and we are not persons unless we take responsibility for the "we" from our own liberty.

One of the aspects which most surprised me about the 'Retreat based on the Rules of the Church' was that these Rules are not limited to an ecclesial dimension. 'Things social' accompany us from our birth to our death (we are born into a family, we are educated in a school, our work is a service for others, we live in a city and we have neighbours, we belong

to a certain people). Our personal growth is framed within a "we". Relations with other people, therefore, and especially with authority present problems for all people, not only for Christians with regard to the Church: my happiness depends upon the different "we" amongst whom I must live.

One of the days of this Retreat, based on Rules 10 (S.E. 362) and 12 (S.E. 364), Adolfo Chérocoles S.J., went deeply into authority-obedience in Ignatius. I believe that some of his ideas, with their nuances and logical adaptations, could be transferred to CLC taking into account our lay condition. To analyse how Ignatius exercised authority in order to make the apostolic body of the Society grow always in search of the most universal good, Adolfo used various quotations from the Constitutions, the Letters and the Memorial. He developed them under the following headings so that all the richness which Ignatius offers us in his views on authority might be appreciated:

- Qualities and role of the person who is exercising the authority taking what the Constitutions say about the Society General.
- Authority is not based on anything legal or juridical: 'neither laws nor rules were imposed'
- The basis of authority grows out of confidence in the possibilities of the 'subjects' and in following their 'inclinations' and qualities.
- The exercise of authority supposes knowing how to 'refer to those who are carrying out the tasks'.
- So that authority may be service - 'can' and 'know how to' must coincide.
- The aim of authority is to open up the 'subject' to universality: 'greater respect for the universal good than for one's own'
- The 'collateral': an example of how the juridical does not exhaust the function of authority.

I also would like to cite here one of the many quotations which Adolfo Chérocoles gave us:

And this is the reason why Our Father Ignatius so often refers to the opinion of the superior. He realised that it was not possible to establish a universal mandate in matters of a moral nature. Without doubt EXPERIENCE has shown that many important things have not come to fruition while they wait for a response from afar: many things would have worked out quite differently if the universal superior had been present. In many other matters it is possible that there were scruples, doubts and interpretations which went against blind obedience due to the diverse nature of these matters and because of the universal precepts and rules.

But it is not surprising that all these inconveniences continued because FOR ALL GOOD GOVERNING BEING ABLE AND KNOWING HOW TO MUST COME TOGETHER; and so thus, these two conditions remain quite separate because THE UNIVERSAL SUPERIOR WHO HAS THE POWER cannot have the particular and practical 'know-how' which is necessary.

Governing is not for Ignatius something sacred and abstract but, rather, the fusing of two elements which cannot be separated - the being able and the knowing how to

THE IMMEDIATE SUPERIOR, who HAS THE 'KNOW-HOW' and can feel things with his hand, does not have the power to carry them out by himself.' (Memorial, n.272)

Ignatius something sacred and abstract but, rather, the fusing of two elements which cannot be separated - the being able and the knowing how to. Only when these are in place will there be 'good governing'; only in this way will authority be service and not manipulation or imposition. Definitively, then, for Ignatius authority-obedience is a service. Here we can use an expression of this which appears in one of his letters to the King of Portugal, Juan III: 'My Lord in Jesus Christ' (all human 'majesty' is framed within the divine): we all serve. If we do not enter into the dynamic of 'bowing to and obeying our Creator and Lord' (S.E. 50 and 23), we will isolate ourselves in 'pride'. This reference to 'our Creator and Lord' will give meaning to all other authority, and it will make possible the saving of our own freedom in service so that we do not fall into infantile submission; this is precisely what makes service differ from what could be just simple servility. Both the 'master' and the 'subject' are under 'Our Lord'.

Let us be inspired by this passionate common task of 'seeking and finding' new ways of coming together in CLC which 'will make us capable' of being 'members of one single apostolic body for mission'.

Your friend in the Lord

*Teo Galache
CLC Spain*

CLC Leadership



Lois Campbell

I am spending the weekend at a regional CLC gathering with a handful of CLC members from the eastern coast of the USA, one small part of the World Community. Our discernment this weekend is on how CLC in this region will respond to an invitation to collaborate with our Jesuit brothers in the USA. We are reflecting on a paper from the USA Provincials called *"A Meditation on our Response to Christ's Call"*. As I sit here with the meditation, I am finally able to make sense of the struggle I have experienced in writing this article on CLC Leadership.

I was approaching the article academically as someone who teaches in a leadership program and works with leaders in organizations. I was thinking of leadership principles and how they relate to CLC. I was thinking of my own experience in CLC leadership and of the struggles and opportunities that face us. Mostly I was focused on the handful of CLC members who find themselves in a formal position of leadership. We do need to consider the needs and responsibilities of formal leadership as they are critical to growth and health of CLC and we do need to apply good leadership principles to the task of CLC leadership. For CLC these are important, but secondary considerations.

CLC Member as Leader

The starting place for any discussion of CLC Leadership must be our charism; the integration of community and Ignatian Spirituality that supports and informs mission. The CLC Charism informs how we do leadership, points to who we must think of as leaders and provides the skills and tools to lead well.

Chris Lowney in his recent book *Heroic Leadership* explores the *who* and *how* of the leadership of the early Jesuits. He identifies key strengths that can inform what is needed in leadership today. He describes how leadership is strengthened in those whose lives are transformed by the experience of the Spiritual exercises. He suggests that;

- we are all leaders and we are leading all of the time whether we do it well or poorly
- Leadership comes from within and is as much about who we are as what we do
- Leadership is not about a specific act, but about how we live our lives
- The process of becoming a leader is ongoing, we are never finished

His insights relate as well to CLC and how we are called to lead.



When we think about the *who* of CLC Leadership, our General Principles, our commitment to become apostolic community and our framework of Ignatian Spirituality place the focus on all CLC members not simply on a handful who find themselves in formal leadership positions. We must all be leaders. This is true for a number of reasons.

First, in CLC, we influence each other as we listen to how each community member is hearing God's call in their life. Whether a community member is making a life choice, discerning mission, or simply responding to the day to day events of ordinary life, the support and challenge of the community impacts them. We lead each other.

Often leadership literature calls a person a leader only when they are directly responsible for a large organization or influencing many people. Leadership is in fact much broader than this. Is someone less of a leader because they influence only individuals and small groups and only informally? The Gospel would suggest otherwise. Jesus led a small group of followers and he often influenced people one by one. Their lives were changed by the way he met them, listened to

them and healed them. We may not be able to heal in exactly the way Jesus did, but we can powerfully influence the life of others by our presence to and interaction with them.

Our personal leadership begins in everyday life, in our families, neighborhoods and workplaces. Parents share their values and beliefs with their children and provide them with the skills and support to set their own direction in life. We influence by our words and actions (whether positively or negatively) those we meet in our lives and in our work.

Our personal leadership begins in everyday life, in our families, neighborhoods and workplaces

Fortunately our CLC Charism provides not only the imperative to lead in our own lives and as we discern with each other, it also provides the skills and tools to do it well. Daniel Goleman (Emotional Intelligence) coined the term *emotional intelligence* to describe the ability of an individual to:

- Be self-aware—able to recognize and understand ones own emotions, moods and motivations
- Self regulate—able to control disruptive impulses and think before acting
- Understand what others might be experiencing emotionally
- Have a passion/motivation that goes beyond material things
- Manage relationships and work with others to find common ground

His research indicated that these factors, more than intelligence or education, made the difference in successful leaders. When we live the spiritual exercises and a discerned lifestyle, we develop and utilize these very capacities.

General Principle #5 refers to the Spiritual Exercises of St. Ignatius as "the specific source and characteristic instrument of our spirituality". As we engage the Spiritual Exercises, we allow God to teach us about ourselves. We learn to observe ourselves and notice the movements in our own hearts. We come to recognize consolation and desolation, to discern which spirit is moving us as we engage the everyday decisions of life. We become more aware of our own strengths and limitations and how they influence interactions and the large and small events of life. In a word, we

learn to be self aware and prompted by the Spirit. We learn to self regulate. As we pray with the First Principle and Foundation, the Two Standards, and the Contemplation on Divine Love, we are invited to shift our motivation to the banner of Christ and work to build the kingdom. We learn to seek the *magis*.

Since we are not simply Ignatian but our way of life is in community we have the opportunity to develop the other dimensions of *emotional intelligence*. As we listen to the story of other community members we grow in our understanding of their internal process. In communal discernment the community listens to the Spirit in the voice of each member and works together to discover God's call.

Living the Spiritual Exercises, using the Awareness Examen and discernment (both personally and communally) provides some of the best preparation for leadership we could find. These tools of our spirituality provide the framework and skills for us whether we are leading in the context of everyday life, in our workplaces, our families, within CLC.

Formal Leadership

CLC Leadership, (whether in the local community, the national community or in world CLC), must fundamentally reflect the Ignatian leadership principles and skills already discussed. These provide the framework into which we incorporate good leadership principles. Those in leadership roles must listen well to our members. Information should flow freely so all members are clear about the situation of the community and can participate in developing vision and direction. If CLC is to be successful, we must assure that the organization has the structures and resources it needs to be effective. It is the role of formal elected leadership to guide this process. Each CLC member shares in the responsibility to develop the resources the community needs. We do this with our financial support and by giving our time and talent.

All of this, any organization needs. What differentiates us again is our grounding in Ignatian Spirituality. The framework provided by the General Principles and our history stands alongside and further informs what we hear from leadership experts.

Chris Lowney suggests four principles that he sees reflected in Jesuit leadership. I believe they also suggest what is essential to the CLC leader today. We must grow to;

- ◆ Understand our strengths, weaknesses, values and worldview
- ◆ Confidently innovate and adapt in a changing world
- ◆ Engage others with a positive loving attitude
- ◆ Energizing ourselves and other through heroic ambitions

Lowney suggests that the Spiritual Exercises shape these qualities in the Ignatian person. They reflect in part the graces of the four weeks. We as CLC need to pray for these graces to be richly present in our community.

A particular aspect of leadership in CLC is that it is voluntary. It most often is not our primary work, but must be balanced in the context of profession and family and community. In this too, the leader uses the gift of the spirituality and discernment to discover which of the many things we can do are most important.

Other implications for CLC leadership flow from our discernment to become an Ignatian Lay Community on Mission. We have been a community of apostles who are each doing the work of building the kingdom. We are called to become more and more an Apostolic Body that discerns, sends, supports, and evaluates with each other. As a community, we listen for times and situations when the 'magis' requires that we act together. To lead in CLC, whether in the local community, regionally, in National CLC or in World CLC, is to participate in leading CLC as an Apostolic Body.



Leadership in the National Community:

Certain key structures, strategies and responsibilities are present when a CLC National Community is working effectively as an Apostolic Body. If

we are to grow, the leadership group must work with CLC members to put in place and guide these major responsibilities. No one leadership group can do all of this. It is the work of the entire community supported and coordinated nationally. None of us do it perfectly.

- 1) **Communication:** CLC members can only be involved with the national and world community if information flows freely in CLC. People are more likely to be engaged when they are connected to each other and to what is happening in the broader community.
- 2) **Formation:** The General Principles remind us that our formation must be formation for mission. It must be faithful to the General Principles and Norms and to the Charism Document. It can best be guided with a National Formation team. This team can work with the larger community to assure the formation process and materials develop authentic CLC for mission. Communities need the skills of social analysis as they discern direction for mission. As community members discover that CLC is their specific vocation, they need processes for temporary and permanent commitment. Our experience is that all of this happens best when communities have trained guides.
- 3) **Promotion:** In many parts of the world there is a clear hunger for spirituality and community. Many are making the Spiritual Exercises and yet know nothing of CLC. Our national communities need a strategy and the resources (people and materials) for growth of new communities.
- 4) **Growth of the National Community:** Leadership works with the national community to assess the strengths and limitations of the community and develop strategies to grow. With leadership, the community assesses its situation and discerns national priorities. Committees and working groups are coordinated and supported. Committees and working groups become places where new leadership is supported and developed.
- 5) **Connection to the Society of Jesus and the Church:** The recent document on CLC's Relationship with the Society of Jesus in the Church developed out of our need to clarify those relationships. It and the Nairobi letter point to the importance of nurturing relationships which continually shift as the CLC matures. It is a primary responsibility of leadership to maintain these relationships.

- 6) Administration: CLC like any organization must be good stewards of its finances and administration. Most of our national communities struggle to have sufficient finances to carry out the work of CLC. How can leaders work with the community to develop the financial and other resources necessary for effectiveness?

As Christian Life Community we are called to become a discerning community on mission—an Apostolic Body. Each of us whether in formal leadership or not, has a role in this process. Those in formal leadership have a specific role to support, coordinate and guide the work of the whole community. If CLC is to truly become an apostolic body, it must begin with the deep commitment on the part of each member to grow as a discerning person on mission. We must then be willing to submit our discernment to the input of the community. That can happen well only when each member of the community is deeply grounded in the CLC Charism. It will also happen best when supported by clear elected leadership at all levels in CLC.

Lois Campbell
CLC USA and World ExCo

