Supplement # 63

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XV CLC General Assembly
Fatima 2008

CLC
Christian Life Community

Publication of the **World Christian Life Community**
Borgo Santo Spirito, 4 - 00193 Rome - ITALY - web site: www.cvx-clc.net - e-mail: exsec@cvx-clc.net

English • French • Spanish Editions

Editor *Guy Maginzi*
Editorial Committee *Guy Maginzi, Mauricio Lopez*

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Printed by **Tipografia Città Nuova**
via S. Romano in Garfagnana 23, Roma - Italy
Graphic Design *Alessandra De Marco*



fátima 2008
cvx-clc

XV World Assembly
Christian Life Community

Journeying as an Apostolic Body:
Our Response to this Grace from God

"The apostles gathered around Jesus and told him all they had done and taught." (Mk 6:30)

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Fatima 2008, World CLC General Assembly
A Reflection

The following is a reflection on the World Christian Life Community's General Assembly celebrated in Fatima, Portugal last August 2008. The commentary will have an element of fact interwoven with a reflection on the process. The element of fact will be presented so that the documents will be presented in the context of the Assembly process. While some of these documents have a lot of value in their own right, I believe that when these documents are reflected upon in the context of the process, then, more sense and fruit will be borne.



Chris Micallef

The overall experience of the assembly was that of an Ignatian Examen lived as one World Community. We first looked at the journey travelled by each one of our national communities, at least, from the World Assembly in Itaici Brazil, 1998 until today and gave thanks to God for all the graces received along the way. We also enriched this experience through the exploration of wider horizons both within CLC and outside CLC. We also took time to look at our inner dispositions, attitudes, desires and hopes. The next step was that of "Open Space" in which the Assembly had a chance to dialogue with itself, generate ideas, initiatives, challenges and commitments. The third and last step was that of preparing to continue to deepen our journey together. We did this through the taking of decisions and commitments and sending a new World Executive Council to be our leaders for the next 5 years.

The Assembly was made possible and the experience a peaceful one thanks to the organised, exquisite and attentive Portuguese host team. The translators, both simultaneous and written text translations, were made possible thanks to the commitment of 4 CLCers and 2 Jesuits . The

outgoing World Executive Council took the responsibility of guiding and mentoring the process while the whole Assembly and the ExCo were graced with the presence of a lay CLC process guide, Edward Warrington, who was consistently on target whenever he shared his thoughts with us. Edward's quite, hidden at times, but very present presence was one of the graces this Assembly received!

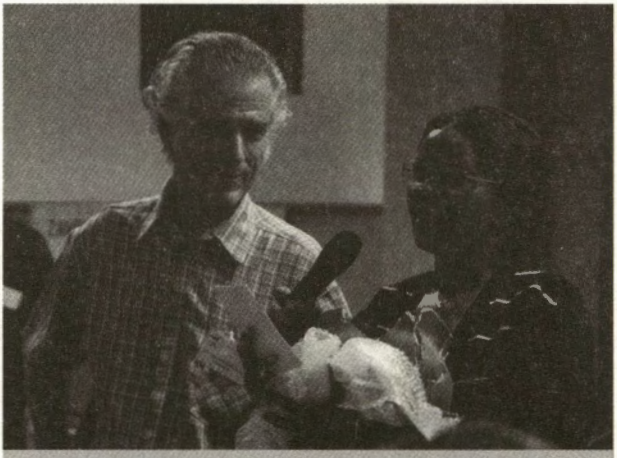
The Journey Travelled



Daniela Frank and Carla Rebelo

The morning of the first day was devoted to a grand welcoming ceremony. Daniela Frank (President of the World ExCo) and Carla Rebelo (President of CLC Portugal) officially opened the Assembly with two welcoming speeches. The highlight of the morning was the opening Eucharist which was concelebrated by the Bishop of Leiria (Fatima), the Portuguese Provincial of the Society of Jesus and by our World Vice Ecclesiastical Assistant. During the Eucharist a delegate of each national community presented their flag and draped it over the long balcony of the Church. The symbolism of this act was moving and powerful. One could instantly feel at one with the World Community as it literally unfolded. Seeing the flags opened as one mosaic very quickly left that deep feeling of many people coming from many (sixty six) countries, all different but one in the Lord! The morning was concluded with instructions and practical details given to the delegates by the host team and an introduction given by Edward (see "Process Orientation Day 1").

The afternoon started with a presentation of the history of CLC from 1967 to the present day and later an interview with the outgoing World Ecclesiastical Assistant, Rev. Fr. Hans Peter Kolvenbach sj in which he reflected upon the collaboration that exists between the Society of Jesus and CLC. He concluded by inviting the World Community to deepen its reflection upon this collaboration and special relationship because he sees clearly that both bodies can grow with the help of each other. Following these two inputs each national community was invited to present its symbol of its graced history. This sharing of each community's journey was yet another experience of joy but also sadness and concern for the life that some of our brothers and sisters live each day. The mosaic of the morning continued to complete itself in the afternoon through this sharing.



Fr. Konrad Landsberg and Sekayi Alfreda Chagweda
CLC Zimbabwe

The second day commenced with a brief introduction by Edward who, in a few words, focused the attention of the Assembly on the task at hand for the day (see "Process Orientation Day 2 - morning"). This was the day for the World Executive Council to present its 5 year activity report (see "ExCo Report"). During the morning session the Assembly was given a detailed reading of all the work that the ExCo had done during its 5 years in office. A financial report was also given making emphasis on financial co-responsibility within our World Community. The afternoon sessions started with a time of personal reflection before the "business" work for the Assembly was done. Here again Edward gave a brief introduction to the afternoon and to the personal reflection thus always helping the Assembly to remain focused on the work to be done and the reasons for this (see "Process Orientation Day 2 - afternoon"). Following this time of silent prayerful reflection the Assembly was asked to approve the ExCo's 5 year report and financial statements. Hungary and Rwanda also gave their incorporation presentation together with their God-Parent

communities Germany and Kenya respectively. The Assembly approved the ExCo's decision to incorporate these two new communities unanimously. CLC Cuba was not incorporated at this time since the delegates were still trying to obtain their visas to enter Europe and the ExCo decided to wait until the delegates managed to arrive before the Assembly was asked to approve their incorporation. Finally, the Assembly was presented with the options to change two General Norms, GN4 and GN21a. The Assembly did not approve the change to GN4. It also became very clear that the change to GN21a was not an easy and straight forward decision since there were 5 different positions for this change and some clarity was being requested. Therefore the ExCo took the decision to postpone this vote until a later date in the Assembly until delegates had time to discuss and share on this issue and also to give some time to the ExCo to prepare a position paper that would help the Assembly in its search for clarity.



Edward Warrington

The third and final day of the first part of the Assembly was devoted to "*Exploring landscapes around and within us*". Here again, Edward's morning input for the Assembly briefly but serenely showed us where we had come to and what we were about to do this day (see "Process Orientation Day 3 – morning"). During the morning we had Alfredo Sfeir Younis who gave a talk to the Assembly on the world in which we live and the theology of interdependence and self-realisation. Both Alfredo himself, who presented himself in his Buddhist regalia and his input had very different reactions from the delegates at the Assembly. There were those who felt that his input was both inspiring and challenging while others felt disappointed, hurt and cold. These emotions were quite clear and strong in people, so much so that while some

delegates went to congratulate and thank Alfredo, others expressed negative and even hostile feelings. In the afternoon, it was felt that another brief input from Edward would be necessary to calm people's hearts and bring the Assembly out of its moment of desolation (see "Process Orientation Day 3- afternoon"). Following Edward's very useful input we were given another input, this time by Fr.Eddie Mercieca sj on the "*Three kinds of disposition applied in community discernment*" (you can read the text of his talk in the document with the same title). Following Fr. Eddie's input the Assembly went into a silent solitary prayerful reflection for the rest of the afternoon and evening. This reflection was a perfect means to end the first part of the Assembly and prepare us for the next, very active part of the Assembly.

Open Space



The fourth day was a bright sunny day spent outside in the beautiful gardens of the house. This was the beginning of the next part of the Assembly, that of exploring possibilities. The experience of the next two days would be one of Pentacost, as Edward explained in his morning input to this part of the Assembly (see "Process Orientation Day 4"). Following this, Fr. Piotr and his team took over the facilitation of these two days using the Open Space Technology as a means to engage with all the delegates of the Assembly.



To help the participants focus on the task at hand, any Open Space experience needs a theme, ours was no different. So the theme of our experience was "*Live more deeply and act more effectively as an apostolic body*". Fr. Piotr and his team then explained the dynamics of Open Space in which there is a time for the participants to express the issues that they want to discuss during the experience. These issues are made public in the Open Space "market place". To each issue a time and place for meeting are given and also made public so that whoever is interested in the issue can join the meeting. Open Space comes with four principles and one law which are explained in the opening session so that the harmony of the experience remains working. These are:

1. Whoever comes is the right people: this alerts the participants that attendees of a session/meeting are "*right*" simply because they care to attend
2. Whatever happens is the only thing that could have: this tells the attendees to pay attention to events of the moment, instead of worrying about what could possibly happen
3. Whenever it starts is the right time: clarifies the lack of any given schedule or structure and emphasises creativity and innovation
4. When it's over, it's over: encourages the participants not to waste time, but to move on to something else when the fruitful discussion ends

The tentative "*law*", usually referred to as the "*Law of Two Feet*" reads as follows: If at any time during our time together you find yourself in any situation where you are neither learning nor contributing, use your two feet. Go to some other place where you may learn and contribute.

The Open Space market place generated 64 different issues which were then placed into their own time slots and meeting places for the rest of the day. By the end of the day each issue/ meeting produced its own documentation which gave a brief summary of what was discussed in the meeting. There was also a list of the participants of that meeting. All this documentation was then gathered and photocopied during the night for all the delegates. This meant that each delegate the next morning (day 5) received a full pack of documentation with sixty four issues!



Day 5 of the Assembly started with a wet and rainy experience, so, the setting of the garden very quickly became the plenary room. This was the second and last day of the Open Space experience. At the beginning of the day all delegates received a full pack of the previous day's work and they were given time to browse through the rich material that these packs contained. The delegates were then invited to share with the person next to them about the experience and the documentation. The rest of the morning was then spent with the Open Space team and an exercise was undertaken to move from issues to action plans on these issues. The rest of the day (the afternoon) was a time for rest! The Portuguese host team prepared tours for those who wanted to go and visit the surroundings of Fatima while the ExCo remained at the house sifting through the rich material that Open Space produced. The aim of this sifting was to see if there were any clear priorities emerging for the World Community. The rest of the Assembly would then focus on these issues while delegates and regions were invited to continue to focus on the more regional and national issues that also emerged from Open Space. In the evening, a working session was convened to resume the reflection on the change to GN 21a. A brief explanation of the reasons behind so many requests to change GN21a and a brief history of the changes to this GN from Itaici to Fatima were presented to delegates. It immediately became

clear that the delegates were now ready to vote, and decided to proceed with that vote on the following morning.

Day 6 of the Assembly was Visitor's Day. Since the Cuban delegates arrived the day before, the ExCo decided to change plans slightly for the day. There was a short morning session at which the Cuban delegates were given the chance to explain to the Assembly their graced history that brought them to this point and together with their god-parent community (Mexico) the ExCo asked the Assembly to approve it's decision to incorporate them as a community within CLC. The Assembly unanimously approved this decision. The second decision that the Assembly was asked to proceed with was that of the change to GN21a. The change to GN21a was approved allowing ExCo members to be elected up to a maximum of three terms and two terms maximum in one office.



The rest of the day was spent with hundreds of other CLCers from around the world who were in Portugal or made sure that they would be in Portugal for this day. We also invited and received our new World Ecclesiastical Assistant Rev. Fr. Adolfo Nicolas sj. This was his first encounter with the World Community. He concelebrated a Mass outside in beautiful sunshine. In his homily he invited CLC to remain vigilant of the poor and open to invite and be with the poor (see "Homily on Visitors Day"). He then spent the rest of the day with the delegates and the guests who came to visit the Assembly. Besides Portugal, we had people coming from Spain, France, Japan, Brazil and South Korea. In the afternoon we all went to the Fatima Sanctuary and took part in the Sunday procession and

held a short prayer session at the sanctuary. Here again Fr.Nicolas sj gave us and those present a short homily which again went straight to the heart of who we are (see "Homily at the Sanctuary"). This was another small public expression of the World Community being present in the Church. The clergy of the Basilica clearly appreciated our presence at the sanctuary. In the evening the delegates were asked to reconvene in a short plenary at which Edward gave a brief resumé of where the Assembly had arrived and what work was still left to be done in the third and last part of the Assembly (see "Process Orientation Day 6"). This also concluded the second part of the Assembly. After this input and supper Fr.Nicolas sj had a short meeting with all the EAs. This was a time where he expressed his gratitude and support for the work that the EAs are doing in CLC around the world.

Preparing to Resume Our Journey



Day 7 of the Assembly started with a very deep and touching delivery that Fr.Nicolas sj gave to the Assembly. Entitled "*Notes for a prophetic lay community guided by the Spirit of God*" Fr.Nicolas sj invited the World Community to look at its prophetic nature. His words of encouragement and invitations to open to new challenges were so inspiring that I believe his reflections will be a source of inspiration for many years to come. I invite you to read the text of his talk and reflect on it and share your insights, thoughts, doubts and aspirations with other CLCers in your

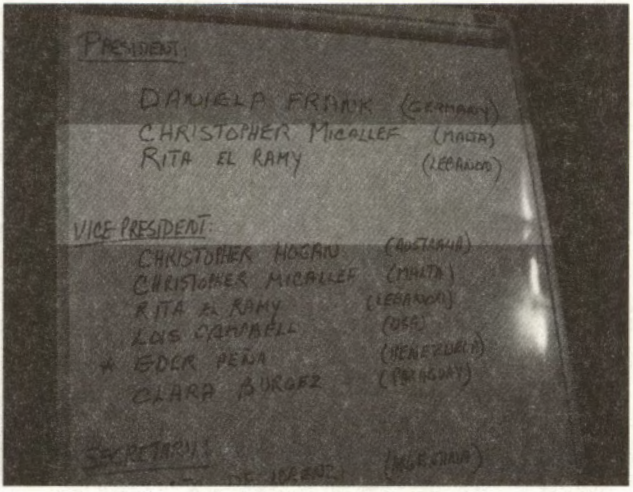
community and the World Community. The message Fr.Nicolas had for CLC on this day was not a message that could be consumed in one day!
The next day and a half, up to the end of Day 8 the Assembly was presented with 9 topics that emerged from the material of Open Space. With this material we worked systematically in working groups with the aim of producing world initiatives and ideas that the World Community together with the ExCo could work and develop over the next 5 years. The themes that emerged were: (1) Financial Co-responsibility, (2) Formation, (3) Networking, (4) Deepening CLC-SJ collaboration, (5) Commitment in CLC, (6) Spiritual Exercises, (7) Leadership, (8) Nature and Process of our Apostolic Body, (9) Family.

Every delegate was asked to sign up to two themes because these were split over the two days. Each theme's working groups then produced their work which was given to a writing group who were asked to write the Assembly's final document. So, during the night and in all breaks available five people from the delegates were working hard to try and document all that had been said in these working groups. The writing of this document proved to be a difficult task as the Assembly became quite demanding and the richness of the work was so great that summarising it all was very difficult.



The morning of day 9 of the Assembly was a time for the regions to get together and discuss the Assembly and its fruits for the respective regions. Even though a final document had not been produced, the delegates were so immersed in the process that some very rich meetings took place and some regional initiatives were also decided upon during the morning. The ease with which the delegates were sharing and committing themselves to

take responsibility for various tasks was something that left a sense of great peace. It was clear that the delegates were really living the experience of the Assembly and they all wanted to take the next steps necessary for our World Community to really deepen its Apostolic nature. The afternoon of day 9 was spent in prayerful reflection preparing ourselves for the decisions that were about to be taken the next day, that is, the choice of our leaders for the next 5 years and approving the final Assembly document that would inspire the World Community over the next 5 years.



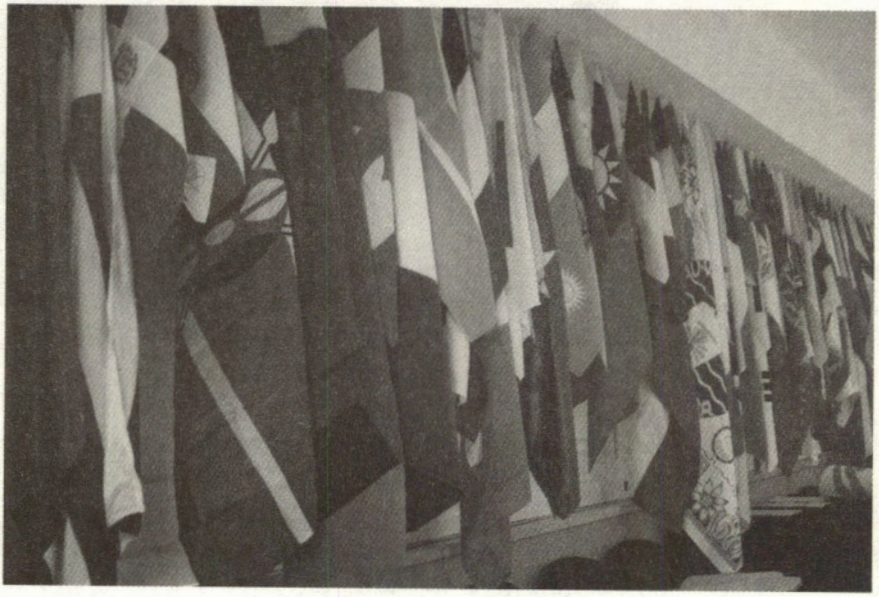
The last day of the Assembly was decision day. We started the day with the elections for the members of the new Executive Council. It was very encouraging to note that for each post there were multiple candidates and this fact made the election process quite a long one. However, even though it was a long one, it was clear that the Spirit was working in the Assembly. No post, except that for President, was decided in the first ballot. There was always a need for either another one or two ballots until the candidate was chosen. By the end of the morning the World Community had a new World Executive Council! During the afternoon the final text of the Assembly document was presented to the delegates and they were given time to review it and ask questions to clarify anything that may not have been clear. Here again, the reaction of the delegates was a clear indication that they were comfortable with the final text. The Assembly then proceeded to approve the document in great peace and harmony!

The Assembly was called to a close in a final Eucharist in which the outgoing ExCo was thanked by the Assembly for all the work they had done and the new ExCo was received and sent on mission. The sending

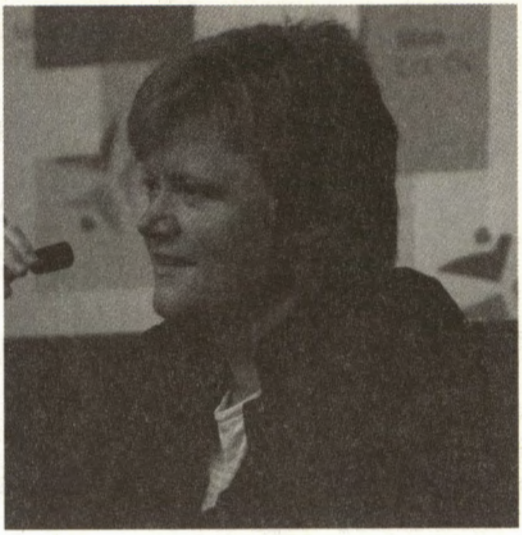
ceremony was a very touching and deep experience that left me with a lot of emotions and feelings of love for our World Community.

May the Lord continue to shower us with His grace and continue to show us His way and may we as a World Community always look to Him for inspiration!

Christopher Micaleff
Wolrd CLC Vice President.



World CLC President Opening Speech



CLC is one community, present in various countries and regions of our world. It is part of the Church and participates actively in her mission. Our members are persons in different stages of formation, more and more shaped by the personal experience of God through the Spiritual Exercises of St. Ignatius of Loyola. In different ways, we try to live rooted in Jesus Christ so that HE can enter in all dimensions of our lives. Thus, we also want to bring the liberating force of Jesus Christ into our social reality and face with HIM all the variety of cultures, so that HIS grace will illuminate all that might need transformation. All of this forms us as world community, as apostolic body, in a CLC way of life.

Today, this world community is made visible through all of us gathered here. We are more than 200 people who have come to Fátima to experience this world wide body and give testimony to it. Although we have been elected and sent by our national communities, from this moment we are no longer simply their representatives or primarily sent to lobby for specific positions. We are the core of the world community, responsible for it so that it can grow and move forward, faithful to our charism and the graces received.

We as the General Assembly are also the supreme governing body of CLC. As such, we will set policies and orientations and take decisions to be implemented later on at different levels: local, national, regional and world. Therefore, we are living a process of deliberation that will develop day by day, and surely, we as body will go through different spiritual

movements during this process. The process, we have prepared so far as World ExCo and through which our process guide will accompany us, should be understood as the Spiritual Exercises are understood. Although there is a certain idea and structure, we simply have to live this process open to the Holy Spirit. But, as in the Spiritual Exercises, we need to enter with an open heart and mind and with freedom, searching together for the will of God. We do so in continuity with our previous assemblies in Nairobi 2003 and Itaici 1998, when we felt confirmed in our call to be a lay apostolic body – with a Common Mission.

Later in this morning, we will give you a more detailed introduction to the coming days.

Let us take now some time to take note who is gathered here. Leah Michaud, secretary of the World ExCo will take over.

Let's now start this XV General Assembly of CLC with giving thanks to our Lord for all graces received in the Eucharist. We are very glad, that the local Bishop of Leiria, Mons. Antonio Martó, and Fr. Nuno Goncalves, Provincial of the Society of Jesus in Portugal, have accepted our invitation to celebrate this Eucharist with us.

Daniela Frank
World CLC President



Report of the ExCo to the XV World Assembly of the Christian Life Community

Preamble

Five years ago at the General Assembly in Nairobi, Kenya, the delegates from the world Christian Life Community sent by 60 national groups elected and mandated this Executive Council to implement the decisions made and presented in the document entitled Nairobi Recommendations. Here in Fatima, Portugal, we take this opportunity to recall and share with you our graced history since 2003. We see this as another element in this first stage of our assembly; sharing what we have done, taught and learnt and thus developing a deeper sense of our community in this moment of our graced history.

This account of the past five years, as experienced by the World ExCo, is organised as follows:

- We begin by explaining who we are and our way of working and living the mandate of Nairobi.

- The next section reviews each of the seven focus areas within this mandate, specifically, formation; leadership; the world community's presence in the universal church; collaboration with the Society of Jesus; apostolic initiatives; the world community's presence, as an international NGO, in world bodies and initiatives; and membership.

- The report then recounts developments, initiatives and insights occurring in the regions, sketching revealing 'snapshots' from the experience of particular national communities.

- The next two sections deal with the instruments with which our world community acts and grows, specifically, communications and finance. Here, we share our concerns about the growing challenges confronting World CLC.

- Finally, drawing on this lengthy narrative of events, initiatives, activities and experiences, we share with you our understanding of the way God's grace is working among us, and of the signs which we are asked to read and respond to, with the help of the Holy Spirit, present in this Assembly.

1. Our Team and our Report

We began our mandate by noting that there were strengths and weaknesses in the make-up of ExCo. To ensure that the whole world body had a voice at the table, ExCo co-opted two additional consultors: Mari Carmen Mora de Peña from Ecuador and Sandra Chan (Hailey) from Hong Kong.



In January 2004, we welcomed Guy Maginzi, the new Executive Secretary, and later on in 2004, a new vice-EA, Fr. Alberto Brito SJ. Fr. Peter-Hans Kolvenbach SJ continued as our EA until his recent retirement. We are delighted to welcome Fr. Adolfo Nicolás as our new world Ecclesiastical Assistant.

The 12 person strong ExCo spent the last five years listening, dreaming, sharing, planning, and encouraging ways and means to respond to the call and challenge received in Nairobi. Every February, ExCo met for 8 days of discerning – sending – supporting – evaluating (DSSE) the way forward. The working language of the ExCo was English, yet at times,

passion was best expressed in one's mother tongue. Although the work days were long, with lengthy agenda items, this community of people from around the world grew in friendship and respect for one another. Clearly, no amount of emails will ever replace the gift of knowing another that comes from seeing, speaking and listening face to face.

2. *Our way of working*

The Assembly of Nairobi confirmed us "*in our call to become a lay apostolic body that shares responsibility for mission in the Church.*" In a very specific sense for us, our work of the last five years has been an experience in shared responsibility. We realized, in the first meeting of our term, the need to divide the task before us. Consequently, we have, as you already know, four focus areas:

- Leadership – authority in CLC
- Formation concepts
- SJ-CLC collaboration
- Apostolic initiatives

Additionally, the topic "*membership and commitment*" gained importance over the past years. We proceeded to work in teams where each was responsible for one focus area. If our work has been light it is because we allowed each member of ExCo contribute to the whole through their own resourcefulness. We outline our experience to underscore our CLC characteristic and way of proceeding that has been very useful; we always bring to the ExCo our respective expertise, our own history and cultural background. Each of us contributed to the whole.

In the course of our work, we made decisions, by and large, based on the information received from the national communities, thanks to the improved communication between the national communities and the Secretariat. Our mode of proceeding has therefore been much more a 'bottom-up' approach rather than a 'top-down' approach. We notice that this approach enhanced mutual understanding and perception between the world Executive Council and the national communities. However, in making decisions, the world ExCo always experiences the tension between basing a decision purely on information received from the national communities or on a synthesis of information derived from its

privileged position of understanding the world status of CLC interacting with other global issues. The tension arises out of the fact that a position of leadership as world ExCo requires us to generate a vision or foresight of the new steps necessary for the fullness of Community that the Lord may be inviting us to. At the same time, this position requires the ExCo to be rooted in the local realities of various countries. Perhaps this tension is necessary. However, we appeal for understanding, patience and genuine consideration of suggestions emanating from the World Executive Council that, at first glance, may not be appear to be in harmony with your own national rhythm.

We appeal for understanding, patience and genuine consideration of suggestions emanating from the World Executive Council that, at first glance, may not be appear to be in harmony with your own national rhythm

We cannot stress enough the value of communications with national communities: CLC publications such as Progressio and Projects, the yearly national letter and feedback requests, visits of ExCo members invited to attend some National CLC events – these are the ways and means to gather as well as to disseminate information about the world community. It is this information sent and received that fertilizes the ground of our being as CLC – it is from here that we glean the Spirit's calling as we continue to grow and deepen as a discerning community for mission.

The special role of the World Secretariat

Our World Secretariat is staffed by the following team: Guy Maginzi, as Executive Secretary, Alberto Brito SJ as world Vice-EA, Nguyen Thi Thu Van, as a full-time Secretary (responsible for accounts and Progressio), and Marilyn Maginzi as a part-time employee. It is of crucial importance for communication within and of the world community. The service of the Secretariat has two principal dimensions.

Ad intra, the Secretariat offers:

- Service of communion for community: communication (emails, phone calls, website, publications – Projects and Progressio)
- Service of "institutional memory" (archive) and of "World CLC development" (promotion and support of potential and new communities)
- Support to the ExCo – including administration and finances.

Ad extra, the Secretariat is expected to serve:

- World CLC representation with other organizations and Church Hierarchy
- Strengthening of CLC – SJ collaboration
- International apostolic promotion.

All these dimensions contribute to the growth of the Community, besides requesting quality time, energy and, in some case, very specific skills from the Secretariat. Our human and financial resources oblige the Secretariat to set priorities, which sometimes can give the impression that the Secretariat does not fully play its role. This can sometimes be the source of misunderstandings and frustration not only for those working in this office, but also for CLCers who legitimately expect quicker developments of some aspects of the World CLC life that the Secretariat could or should actively promote.

An open reflection on this matter is needed, coupled with good communication, to balance expectations and share understanding about priorities, while maximizing resources to empower this important structure for our community-building. This reflection and communication exercise is also needed to realise our growing desire to act as a lay Ignatian apostolic body reaching out to the world. Signs in the Universal Church and in the Society of Jesus also confirm that the timing for this move – which lies at the core of our CLC vocation – is perfect.

3. *Focus areas: needs and challenges perceived, and our ideas and actions*

a. Formation

Formation has been a key element in the ongoing growth and maturity of CLC world wide. Many national communities have a history of developing formation processes and materials that are exchanged and adapted to local needs (France, Philippines, Canada, Spain – to name a few). Other national communities that do not use English, French or Spanish (Korea, Japan, USA Vietnamese-speaking CLCs) have notable processes in place. The challenge since Itaíci has been to review and adjust formation to reflect the developing apostolic vigour of CLC.



The International Leadership Course, Rome 2006

The Nairobi assembly recommended looking for ways to deepen the understanding of the second part of "*The CLC Charism*" and to orient our formation programmes towards becoming an outreaching lay apostolic body at all levels. To follow up this recommendation, the ExCo commissioned an international – Spanish-speaking – working group to develop guidelines or orientations on "*The Process of Growth in CLC*".

The group based its work on the recommendations of past world assemblies, feedback received from national communities to the surveys carried out by the World ExCo or collected during various international

formation meetings – such as the MAGIS programme in Latin America, the All-African encounter and the Asia Pacific meeting or the international leadership course – and the day-to-day experiences in our national and regional formation team. It goes without saying that at all times the work being undertaken has had as its point of reference The Spiritual Exercises of St. Ignatius, as the specific source of our Spirituality, the General Principles and Norms and also the Formation Criteria developed in the 2001 CLC Charism.

The present document, finally approved by the World ExCo only in these last days prior to the assembly, aims to integrate what we already are with what we hope to be in accordance with the call of Nairobi – a call which invited us to move forward '*in order to become an apostolic body which discerns, sends out, supports and evaluates*', and that we now in this assembly of Fátima want to evaluate and deepen, reflecting on our response to the grace received in Nairobi.

The objectives of the document *Guidelines for Formation – The Process of Growth in CLC* are to foster greater unity within the World Community – while it still recognises and values the richness of diversity. The Guidelines bring together certain common and fundamental dynamics of the CLC vocation process and deal with its various dimensions and phases of formation, both within the personal growth process and that of the community. Thus, this document is meant to serve as a guide for the formation process of the national communities and to offer a variety of proposals and guidelines which will allow the national communities to work out their formation plans in accordance with their own realities and necessities. The document seeks to encourage us to go deeper within and to journey along our own path of growth, with the ultimate aim of sharing our vocation and of participating more fully in the mission we have as an apostolic body within the Church.

b. Leadership

The 2005 letter to National Communities sought input on leadership issues faced by national communities. The feedback we received led to and shaped the topics for the November 2006 Leadership Course in Rome, which was designed as a '*training of trainers*' programme, focusing on leadership skills for the regional and national leaders. 27

participants from 23 national communities worked for 7 days to refine 16 individual modules on leadership themes. The quality and diversity of the participants contributed to the development of diverse but rich training resources for CLC leadership, which are now available on a designated website. Some characteristics of this leadership resource are worth emphasising:

- it is based on needs assessment
- it factors in our diversity
- it was developed by very experienced CLC members having hands-on- experience of CLC leadership
- it is imbued with both Ignatian and professional leadership models.

Since then, the course modules and materials have been translated from the original English into both French and Spanish by participants, and have been adapted and used in national communities in every region.

The intention was to have the Leadership Course replicated across the world community, according to the needs of each region and national community

The intention was to have this course replicated across the world community, according to the needs of each region and national community. To this end efforts to follow up and support national communities and regions continue. We have had very successful experiences in North America, the Middle East, and in communities in Latin America and Europe. Plans are underway to run courses in Africa as well as in the Asia-Pacific Region. In addition, most of the participants have already engaged the leadership teams in their own national communities.

All the participants can present or support workshops based on the course in national communities or at regional level. However, much remains to be done.

- Most of the follow-up has been in National Communities that had someone at the course.

- Although the plan of the participants in Rome was to work as a team in each region, it has been difficult to support the regional teams once they were back home: thus, follow-up on a broader regional basis has been stronger in some regions than others.
- As we did not coordinate well with the Euro Team, follow-up in Europe has not capitalized on the strength of that structure.
- Despite having 6 strong participants from Latin America and strong follow-up in several national communities, many other National Communities have not yet had a course.
- The two participants from Asia Pacific will need assistance to bring the training to that region.
- The three participants from Africa (a fourth could not get a visa) will need assistance to make courses available there.
- Asia Pacific, Africa and Latin America will need financial support to make the courses more widely available.
- A permanent working group seems to be needed to provide quality assurance of the course and support in the planning and implementation of courses in national communities and regions.

c. CLC's presence in the Universal Church

The Nairobi recommendations asked the ExCo "*to encourage frequent contact with the ecclesiastical hierarchy and with other movements, organisations and congregations, especially with those who share the Ignatian spirituality*".

An important way of expressing our relationship with the Universal Church has been good relations with and frequent visits to the Pontifical Council for the Laity (PCL), visiting, as ExCo, the authorities of the PCL each time we were in Rome. We also responded with our presence in the various assemblies called by this Council and by other organisations of the Universal Church. It is worth highlighting the recent appointment as a permanent member of the Council for the Laity of our Executive Secretary, Guy Maginzi. Previously, other members of CLC were members of the Council (Josefina Errázuriz, José María Riera).

In our conversations with the official organs of the universal Church, it was appreciated that, at a time that has seen many "*movements and new communities*" spring up, ours is an "old" association, being rooted in the

Marian Congregations, which is able to renew itself and survive with such solid foundations as the Spiritual Exercises of St Ignatius. We are constantly called to share this richness with others in the Church.

Evidence of the appreciation for CLC is also shown in the easy agreement between the Holy See, CLC and the Society of Jesus about the nomination of Fr Adolfo Nicolás as our new World Ecclesiastical Assistant. In this context, we give special thanks to his predecessor, Fr Peter-Hans Kolvenbach.

We were also invited to participate with other ecclesial movements in a number of international meetings called by the Holy See, including -

- the second world congress of Religious Communities and New Ecclesial Movements (Pentecost 2006 – Rita El-Ramy, Daniela Frank and Guy Maginzi of the World ExCo),

- the 9th International Youth Forum (April 2007 – Tien Vu and Mikaela Hillerstöm);

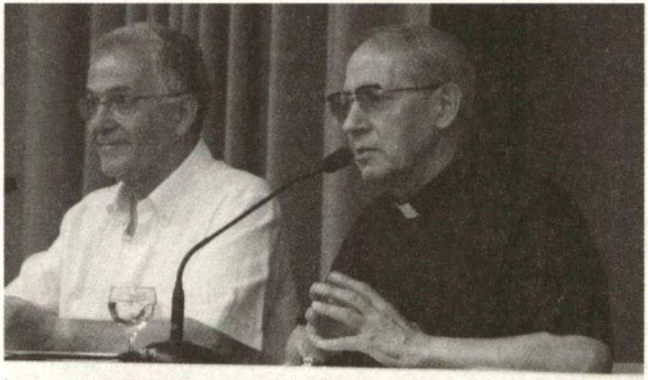
- a congress on 20 Years Mulieris Dignitatem on women (February 2008 –Aurora Camps, Vice-President of CLC Spain).

In Latin America, we were invited to participate in various assemblies and forums in preparation (2006 - Eder Peña, CLC Venezuela and José Reyes, World ExCo) for the Fifth Conference of the Latin American Episcopate and later on for receiving and deepening its conclusions (2008, represented by Mari Carmen Mora).

d. CLC collaboration with the Society of Jesus

Equally, Nairobi asked us "*to search for ways to deepen our relationship with the Society of Jesus and to increase the apostolic collaboration with it*". Furthermore, the Assembly approved an appendix entitled: Collaboration between CLC and the Society of Jesus, to highlight this theme and to set out some expectations and orientations for the relationship between these two Ignatian communities.

A key element of this collaboration has been the work of Fr Alberto Brito SJ. From the moment of his appointment at the start of our mandate, we experienced good communications with the authorities of the Society, which ultimately has served CLC well. Alberto adopted a way of working which allowed him a specific role simultaneously within the Society (Secretary of the Society of Jesus for CLC), the Church (Vice Ecclesiastical Assistant) and in CLC as a full member of the World ExCo and tireless member of the World Secretariat Team. With these "*three hats*", he has carried out important work: visiting the communities, getting to know the people and their circumstances, transferring experiences, inspiring Jesuit and lay leaders, listening carefully, communicating guidelines and directions, encouraging the commitment of the provincials and the Ecclesiastical Assistants. For this complex work he did not lack generosity or humility, social skills and spiritual depth, keen understanding of current difficulties, openness to and appreciation of cultures (including the gift for languages), and last but not least a clarity of vision, combined with a real passion for the worldwide community. It seems to us that the role of the Jesuit who has this responsibility is not easy: the office is simple and sometimes lonely, the tasks are many, the frequent travelling tiring, the languages to be mastered are many. It is not easy to find Jesuits having these gifts. It seems to us crucial for the Society to form and prepare young Jesuits for this type of international ministry.



Alberto with Fr. Nicolás

Nairobi acknowledged that "*CLC would not be what it is without the help and collaboration of the Society of Jesus*" and declared that "*we wish to maintain and deepen this relationship so that it matures fully in the collaboration between two apostolic bodies at the service of the Church*". In this context, the ExCo published a working document entitled *The*

relationship between CLC and the Society of Jesus within the Church. The document roots the CLC-SJ relationship in the context of the Church, the tradition of the apostolate and theology. It sheds light on the way we act with each other and on our dialogue. It outlines relevant issues and problems. Through a series of drafts commented on by a number of Jesuits and CLC members, we have developed the current Working Document. It was carefully studied and discussed in meetings of Ecclesiastical Assistants, has been circulated to the national communities and the Society of Jesus, and has been considered carefully in many conversations and working groups. The comments we have received are mainly positive, while come more critical. After this Assembly, and the contribution of GC 35, we hope to publish shortly the definitive text as a supplement of Progressio.

We participated in various opportunities for reflection, dialogue and collaboration with the Society of Jesus. On several occasions we were invited by the Conference of Provincials for Latin America and North America. We have had open conversations with the Superior General and other members of the Curia. We took part in a meeting on collaboration with the co-ordinators of the Social Apostolate of the Society of Jesus. One member of the ExCo participated in the preparatory commission for the General Congregation 35 on the theme of lay people and collaboration. We were invited to submit articles to the Journal of the Center for Ignatian Spirituality (CIS) and joined with the Secretariat of Social Apostolate in the planning the pre-days prior to the World Social Forums. We enjoyed the presence and input of significant Jesuits in the All-African Meeting, the leadership course in Rome, and during ExCo meetings. Apart from this cooperation at the international level, we are also aware of the important interaction and collaboration with national communities.

Another recommendation of Nairobi was to support "*the ongoing work and the evaluation of the ecclesiastical assistant*". In Nairobi "we respectfully suggest(ed) the introduction of structures for communication and mutual support at relevant regional levels (e.g. a Eurogroup within the Conference of European Provincials)". Though no structures have been created, the national Ecclesiastical Assistants have met regionally with a representative from the respective provincial conference (Fr

Rotsaert was in Drongen with the assistants from Europe, Fr Mifsud of CPAL was in Quito with those for Latin America).

Meetings for Ecclesiastical Assistants were held in all the regions and new avenues have been opened for the future. One example is the suggestions included in the paper prepared by the EAs for Latin America which was sent to the President of the Conference of Provincials. They proposed:

a. the need to recognise the historical link, both spiritual and legal between CLC and the Society of Jesus; CLC, in fact, though not a work of the Society is a mission entrusted to it by the Holy See;

b. the need for the Ecclesiastical Assistants to get to know CLC better before taking on the mission of EA: this is to be achieved through the study of the basic documents, the particular notes on the Charism of CLC, the knowledge of the worldwide structure and composition of the Community, etc. It is proposed that there will be regular training courses for new CLC Ecclesiastical Assistants, as well as holding regular meetings of existing EAs.

Nairobi also asked "*for a more clear definition of the role of the Ecclesiastical Assistant in CLC*".

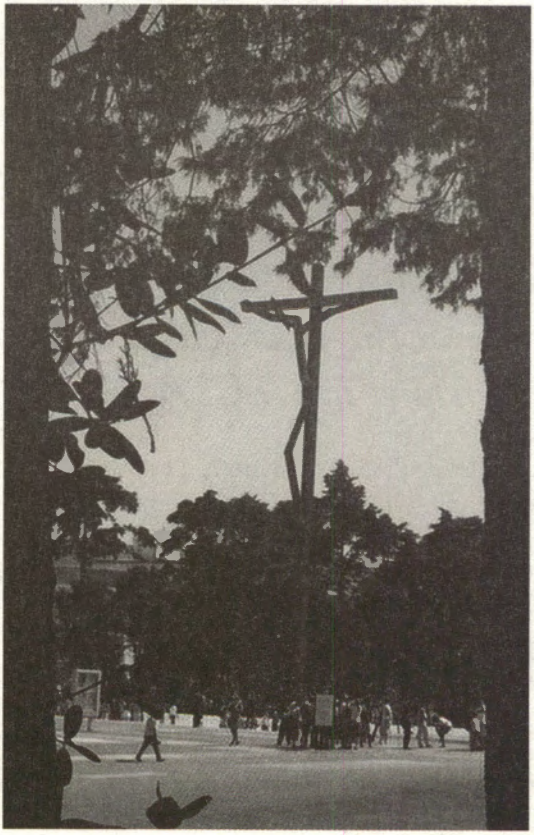
Nairobi also asked "*for a more clear definition of the role of the Ecclesiastical Assistant in CLC*". This should be achieved by CLC working together with the Society of Jesus and especially current Ecclesiastical Assistants". This work took place in subsequent regional meetings, which offered the opportunity to exchange experiences and form links. A draft of the text drawn up in Lille (September 2004) for the Assistants in Europe, was redrafted in subsequent meetings, and was finally revised and edited by the assistants for Latin America in December 2007, giving rise to a short Manual for an Ecclesiastical Assistant that we will now circulate. The merit of this document is that it has been drawn up by the ecclesiastical assistants themselves, rooted in their experience and in CLC documents. This Manual will enable the Communities and the National ExCo, the Provincials and the Episcopal Conferences to effectively nominate the

Assistant, and will also offer the Assistants the main outlines for their work.

e. Apostolic initiatives

The Itaíci Assembly document Our Common Mission highlighted very clearly the three areas of common mission for the World Community. To quote a small part of the introduction of this important document, the World Community said that:

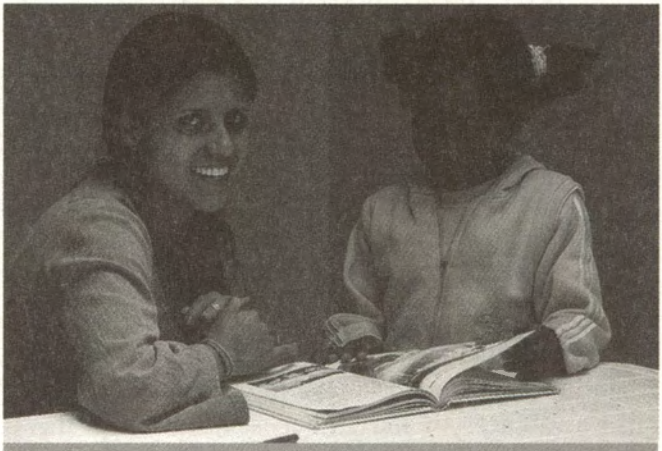
We want to bring the freeing power of Christ to our social reality.
We want to find Christ in all our varied cultures and to let His grace illuminate all that needs transformation.
We want to live Christ so as to bring him to every aspect of our daily life in the world.



The Nairobi Assembly recommendations further emphasised the fact that, as the World Community journeys on the road to becoming an Apostolic Community, our common mission will need to be given flesh in all the dimensions of CLC (local, national, regional and world).

During the past five years the ExCo has been in dialogue with many national communities, encouraging them to continue their journey and share their experiences with the rest of the World Community. Some national communities are still in the process of developing the concept of

CLC being an Apostolic World Community having a Common Mission. On the other hand, others have embraced this discerned vision and are adapting their formation programmes, national and local structures, reviewing their statutes and ways of working so as to better respond to this call. The "*fruits of our labour*" shown in this Assembly are a testimony to all this work. And an assembly is always a great opportunity to share experiences! We also hope that our new website can provide a forum for exchange, mutual encouragement and support, and thus develop as a tool that helps us to grow in our world-wide shared responsibility.



One of the service of SIGVOL

Your responses to this component of the CLC way of life as requested in Projects 136 indicate that there is a clear relationship between the vision and profile of a national community and the strengths of its apostolic initiatives. Some works even have an impact beyond the national community: to name two examples, SIGVOL, the Servicio Ignaciano de Voluntariado of CLC Ecuador and the St. Aloysius Gonzaga Secondary School in Kenya. These examples, and many other apostolic initiatives developing in CLC, also indicate that "sharing responsibility in mission" is a call that unites all of us in the ONE world community.

The ExCo is clear that our apostolic initiatives (as an expression of Our Common Mission) are central to our being. Generally, at the local group level, CLC around the world is active in many things – sometimes possibly too many. At the national level some fragmentation of effort is noted, as there is a predominance of individual efforts vs. communal action. Perhaps some nationals still lack clarity about what is meant by

"*mission*". Many of the activities reflect a preference for works of charity and less engagement in issues of justice and peace.

This component, which is essential to who we are, to our CLC identity, is what needs further understanding, maturity and strengthening. We invite you all to reflect on your own communal growth and share experiences with others in this Assembly so that, as one World Community, we can truly build bridges of hope and support across our world.

f. International presence as NGO

United Nations engagement. One concrete example of the World Community's Common Mission are the two UN working groups. CLC's international presence is known through being a Non-Governmental Organization (NGO) at the United Nations, having consultative status since 1975 (cf. PROGRESSIO Supplement #60 "An International Presence: CLC at the UN"). As such, CLC has been present at the UN in New York since 1978 and in Geneva since 1991, working for the Christian values embedded in the preamble of the UN Charter. In the context of Ignatian spirituality, CLC is called to improve the human condition in an increasingly threatened world. So the task has been to raise awareness of the global issues aired at the UN and to encourage CLC members to engage these issues at the local level.

Our status as an NGO within the UN is something to which the ExCo and the World Community gave focus and resources. A growing awareness and appreciation of this apostolic initiative resulted in an explicit and clear "mandate" given to the two working groups to be our World Community's voice in the UN. Under the theme of "*Multi-cultural Respect, Advocacy and Dialogue*", the main focus of the New York Working Group, up to this point, has been the issue of "Water" while the Working Group in Geneva focused on various aspects of "Migration".

The ExCo allocated a budget for the operations of these two groups and strongly continues to encourage all national communities to participate in the work of our representatives. The UN Working Groups (WGs) are a resource available to all CLC members and can assist people in their mission work with information, accessing resources, networking for their discernment and action.

Communication is a key in knowing and becoming involved in NGO work. The efficiency and effectiveness of the UN NGO Working Groups can only be the result of an efficient and effective communication system between the national communities and the working groups. To this end, with ExCo support, the Working Groups are attempting to establish a network of national contacts and have asked nationals to nominate an "*NGO national contact*" person. Up to now, 21 communities have responded to this request. It is the ExCo's desire that these NGO national contacts become a vital lifeline between the national communities and the working groups.



Members of UN Working Groups at Fatima Assembly
Sylvia Schmitt (NY) and Manuel Enciso (GE)

In order to keep the world community current with what is happening at the UN, each Progressio publication contains at least one article from either UN NGO WG. Several times a year the WGs also circulate a Bulletin of key bits of UN data, action information (both CLC and UN) plus directions as to where to go for more in-depth information on various topics. Through the Secretariat, the NY UN NGO WG co-ordinates both the Network of NGO National Contacts and the production of the Bulletin newsletter.

New York. The NY WG meets twice yearly and currently consists of 7 members, including an ExCo representative. Six of its members have official status as CLC UN representatives. The five members living in and around NY City regularly participate in various committees, thus raising awareness of CLC presence and visibility. Not only do they bring their particular expertise to the table, they also concretely reflect the face and

spirit of the CLC way of life. Whether it is at a meeting of the Commissions on the Status of Women, Sustainable or Social Development, Religious Freedom, or committees on HIV/Aids, Migration, Muslim/Christian dialogue, or specific issues on global climate change, water, poverty, racism, CLC representatives are present to add our voice for the common good. As our focus area was "Water", we were able to enrich our articles and communication on water to the world body from these various vantage points.

In the spring of each year, the WG meeting was planned to coincide with the United Nations' Department of Public Information (DPI) Conference for NGOs. At the 2007 DPI Conference focusing on Climate Change, the presenters were members of the group that jointly won the Nobel Peace Prize.

The NY NGO UN WG acts as a conduit for information between the UN work and our World CLC and aims at providing educational opportunities for our CLC membership at large. A pilot UN Immersion project for youth and young adults was initiated in April 2008. Young CLC members were not only exposed to the workings of the UN but experienced CLC Spirituality in tangible ways - the integration of Ignatian Spirituality, community and mission.

Geneva. The Geneva Working Group meets once a year and currently consists of 9 members – from Germany, Italy, Spain and Switzerland, among them two ExCo representatives. The biggest difference between the two working groups in that, at this time, no member of the Geneva WG is present at the UN in Geneva. Moreover, during the past five years, the situation at the UN in Geneva has changed, with the transformation of the former Human Rights Commission into a more permanent Human Rights Council.

On the occasion of our meetings or while attending some of the UN sessions in Geneva, we have been in touch with other – especially faith-based – NGOs in Geneva, sharing similar concerns. One of our major issues has been to develop a clearer vision of CLC's involvement in international advocacy and, accordingly, a clearer under¬standing of the role of a potential CLC representative in Geneva.

Our presence in Geneva is one aspect of CLC as an apostolic body. At national level, many activities are developed, sometimes in collaboration with the Society of Jesus, or simply by CLC member involvement in other NGOs. Today, on a regional level, Europe, for example, is involved in the issue of migration – as many other national communities are. To be able to build a more effective bridge between grass-root activities and international advocacy, a twofold collaboration (pastoral and social) should be fostered with the Society of Jesus at all levels. This will imply that CLC expertise be identified, encouraged and supported in building this collaboration. To achieve this, dialogue with SJ Provincials, the Social Secretariat of the Jesuit Curia in Rome and other members of the Ignatian family should be continued and developed.

Meanwhile, our idea of having a coordinator in Geneva has been called into question by the plan of the Jesuit Refugee Service (JRS) to send a Jesuit representative there: we were asked whether we would be ready and able to get involved at the UN in Nairobi. Thus, the question became whether we should – instead of preparing for a CLC representative in Geneva – look for a World CLC Coordinator (based in Rome in the Secretariat) whose focus would be apostolic collaboration and advocacy in and for WCLC. What could best help CLC to become more aware of our apostolic responsibilities (and possibilities)? What could our contribution as CLC be to international advocacy within the Ignatian family?

In such a process of developing a clearer vision towards the future, we hope that during this World Assembly, we will –

- learn more about existing apostolic initiatives,
- link those involved in the same areas,
- reconfirm our involvement in networking and advocacy as world CLC,
- identify topics or issues that we really want to be involved in, based on "Our Common Mission", and
- develop ideas on the concrete ways to do that.

In this context, future challenges include:

- greater communication, participation, coordination and action at world and national levels: this means the naming of NGO National

Contacts in all nationals with a mandate to be proactive in thinking globally while acting locally;

- changing needs raise the issue of a changing critical focus especially for the NY WG;
- building on the successful youth and young adult UN orientation experience, and the need for more such opportunities to be developed.

International Advocacy Workshop of the Ignatian Family. As part of the follow-up to the General Congregation of the Society of Jesus, we received an invitation to an international Advocacy Workshop of the Ignatian family, to be held in November 2008 in Spain. The aim of the workshop is to promote more authentic and effective advocacy (particularly at international level) within Ignatian institutions and centres. Of course, we hope that this assembly will help to clarify our specific CLC inputs.



World Social Forum. Another venue for CLC involvement at international level is attendance at the World Social Forum that takes place every two years. This is a gathering place where civil society has an opportunity to speak, to be heard, to exchange ideas, to develop coalitions in concretising the vision that a new world is possible. People from all economic and social conditions share the stage to tell their stories. It is a time of learning, reflecting and growing in solidarity with the peoples of the world.

CLC has been present in the last three World Social Forums

(India, Brazil, Kenya) and is growing in presence and coordination with CLC groups in the venue areas. CLC cooperation with the Society of Jesus in developing and carrying out the Ignatian pre-forum-workshops has also been growing. The experience of collaboration in Nairobi between SJ and CLC was very fruitful. It gave us the opportunity to reflect on a number of issues for the alternative world and therefore permitted us to approach the World Social Forum with a clearer perspective.

It is time to reflect on the objective of CLC's continuous participation on the WSF. Without a clear objective and strategy, we risk being passengers who, at best, hitch a ride on the train of other peoples' agendas for good causes or else move about as spectators in the market place of ideas. It is important for CLC to reflect on its agenda in respect to the World Social Forum,because, while we are all in agreement that another world is possible, we are not in agreement about which world. So, meaningful participation on the WSF requires prior preparation and reflection.

Roswitha Cooper will once again take the lead in CLC attendance at the next Forum in the Amazon region of Belém, Brazil, in January 2009; we invite other CLCers participating to get in touch with her.

Conference of International Catholic Organisations/Forum of Catholic-inspired NGOs. CLC has always been a member of the Conference of International Catholic Organizations (CICO). Although CICO was created 81 years ago, the Federation of Marian Congregations joined CICO in 1957. An extraordinary General Assembly of the Conference, held on 19th June 2008 in Paris, decided on the institution's dissolution. The decision was voted by a qualified majority of more than two thirds of its members, following a general policy debate which concluded a two-year process of multilateral dialogue in which the World CLC was actively involved.

The main objective of the recent action is to allow for the new Forum of International Catholic-Inspired NGOs, which held its first meeting in Rome (30 November to 02 December 2007). This Forum, initiated by the Vatican Secretariat of State, is the new platform of Catholic-inspired organizations. It brings together the community of both public and private International Catholic Associations of lay faithful as well as religious

congregations, with international status in regard to inter-governmental authorities, around objectives and common witness to evangelical values conveyed by the social teaching of the Church. We perceive it as a better-adapted response to the global challenges of our ever-evolving world, within the framework of the United Nations and other intergovernmental authorities.

This platform favors network exchanges that render more effective the work by thematic groups. As a result of having our international Office in Rome, and being concerned with issues related to climate change, our Executive Secretary is one of the two contact persons of the Rome Working Group. The first activity organized by this group in Rome was the discussion and drafting of a statement on the occasion of the high level conference on world food security. The statement was endorsed by 270 faith-based organizations, and not only Catholics.

In this process generated by the Forum, the International Catholic Centers located in several UN hubs, such as New York or Geneva, will have to reorganize themselves so as to enhance their role of both providing a meeting places for NGOs' representatives and of being an information point for NGOs (even those not having or not willing to have consultative status), thematic networks, National Bishops' Conferences, Dicasteries of the Holy See, etc.

An informal structure called Forum Working Group has been set up to:

- Prepare the next Forum, which is most likely to be held at the end of 2009. This Forum should focus on selected themes and challenges that require prior or particular attention on the international political agenda and in light of the Magisterium of the Church.

- Develop the dynamics and the processes meant to enhance collaboration among Catholic-inspired organizations and between them and the Holy See.

- Draft a working methodology that will serve the main Forum goal to be submitted and further discussed during the next Forum.

g. Membership

In many discussions and meetings we have had during these past five years, the issue of membership and commitment kept surfacing, as national communities are trying to clarify their understanding and way of proceeding and as others – especially Jesuits – ask us about our identity as an apostolic body and its composition. General Principles #10 and General Norms I, 1-7 as well as The CLC Charism (especially part III) present a clear framework for commitment in CLC: however, there seems to be a growing consensus within the world community about the need for a clearer vision of membership and a more profound concept of commitment than there was five years ago.

Questions on the relationship between individual membership and the incorporation of communities have come up, and whether there should be a variety of ways to affiliate with CLC. Meanwhile, many communities have some process leading towards membership and commitment; and, as several of them reported, this development is bearing considerable fruits, such as a clearer orientation towards mission or greater co-responsibility for the wider community. The issue "membership" immediately draws attention to CLC formation, taking into account all dimensions of the CLC way of life: Ignatian Spirituality, community and communal discernment, our lay identity and our co-responsibility in the apostolic service. It is also evident that our being an apostolic body is the grace of an individual and a communal vocation and presents the "horizon" to the deeper sense of membership and commitment.

Many communities have some process leading towards membership and commitment; and, as several of them reported, this development is bearing considerable fruits

We offer these observations to you as delegates to the CLC World General Assembly – inviting you to listen and reflect during these coming days as to how, we - as world community – should proceed in working on this topic.

4. *Around the regions*

This chapter of our report presents some "snapshots" from the different regions – and our involvement as ExCo to support regional cooperation, helping "the national communities to grow into the sense of being part of one world community" (see Nairobi recommendations).

a. Africa: All-African Meeting and coordination

Much has been going on in national communities but the highlight for CLC Africa was the All–AfricaRegional Encounter held in Johannesburg, South Africa in October 2005. For the first time in our history, a regional meeting was held that brought together the Anglophone and the Francophone communities. The encounter was preceded by one meeting of EAs in Africa which was attended by the Jesuit's General Assistant for Africa.

The key objectives for the encounter were as follows;

- Formation
- Priorities for apostolate (mission), and
- Regional structure.

Formation is the issue that received the highest attention. The key concern addressed was the harmonization of formation programmes that will impart the essentials of Our CLC Charism as well as opening up broad possibilities in the context of Africa. It is also in this context that the role of EAs in Africa was addressed. The emphasis on formation was triggered by the realization that it had a fundamental bearing on underlying challenges of growth in CLC vocation in Africa. The need to focus on formation became apparent and urgent. The encounter produced guidelines for formation in Africa that received the delegates' unanimous approval. These guidelines would continue to form the benchmark for formation programmes in Africa. Time is now ripe for conceiving on-going formation programmes for CLC in Africa.

Priorities for Apostolate. The desire was to help CLC in Africa to prioritize areas of CLC intervention among the ubiquitous needs. CLC's presence as an apostolic body on the continent ought to be seen and felt where it matters most, by acting upon the needs of the people, in the

political field, governance in general, HIV/AIDS, poverty and economic empowerment, refugees and the marginalized, management of the natural resources for all, among other concerns. The objective was to have CLC in Africa take a concrete and unwavering stand on which to focus in spite of the regional diversity. From the common apostolate, mechanisms for exchange of resources, ideas, experiences and sharing with the rest of the world would be conceived. While it was clear that many CLC members continue to involve themselves in different initiatives, it was acknowledged that it was not yet time to agree on a concrete decision, that perhaps another moment, another African encounter was required to singularly focus on this important issue.

Regional Structure. The desire for a better functional regional structure was considered. This desire comes out of the need to operationalize regional goals. The need to remain as a single regional bloc (but not as language blocs) was overwhelming. Consequently, an agreement was reached to retain Africa as a single CLC region but with 3 sub-regions. The sub regions grouped National Communities according to their geographical vicinity. Language was considered less of a barrier. However, the functionality of these sub regions continues to be a challenge.



All–Africa Regional Encounter, Johannesburg 2005

The encounter was very successful. The atmosphere and the mood of the meeting was always that of support and encouraging. The encounter provided great opportunity for national communities and especially delegates to learn and encourage each other. There is a great desire by national communities to grow amidst many challenges.

However, over two and half years later it was observed that, in the area of apostolic initiatives, there is a common denominator, namely that many members of CLC communities in Africa are involved in initiatives to mitigate the impact of HIV/AIDS. The following examples will suffice:

- **Congo DRC:** Bukavu. Parlons-SIDA (Let's Talk about AIDS).The project was born when a local CLC group, decided to make the struggle against AIDS its main apostolic priority. The group works with the Jesuit parish to bring about changes in individual and community behaviour that are necessary to tackle AIDS.
- **Congo DRC:** Kinshasa. Members of the CLC in Kinshasa, led by Xabier Zabala SJ, are tackling the pandemic as their common mission.
- **Côte d'Ivoire:** Abidjan. A medical doctor, Pierre Faure SJ, national assistant of the CLC, together with CLC members tackles the problem of AIDS. In order to address the pandemic, the CLC would like to undertake activities of prevention and of psycho-spiritual accompaniment of people living with HIV in certain parishes of our diocese of Abidjan.
- **Kenya.** St Aloysius Gonzaga Secondary School, situated in a large slum, Kibera, offers free secondary education to children from Kibera who have lost both parents to AIDS or whose surviving parent is infected.
- **Rwanda:** Kigali. Some members of CLC Rwanda undertake AIDS ministry as their common mission. This mission brings consolation and happiness to many people having HIV.

In the area of ***formation***, the guidelines approved in Johannesburg clarified many concerns of national communities. A number of communities have restructured their formation programmes. In a concrete way, a formation programme of CLC Rwanda has prepared the community well enough to be ready to join the world community. Indeed,

the emerging pre-CLC communities, represented in the assembly as observers, found their direction from this regional encounter.

Regional coordinating structures have yet to be effectively functional. Challenges include communication and functional organizational structures within national communities that do not lend themselves easily to external (regional) coordination.

b. Asia/Pacific

The Asia-Pacific Regional Assembly took place in Tagaytay, Philippines in 2006 with the theme of *Deepening CLC Identity – Commitment to a Way of Life*. The participants from Australia, Hong Kong, India, Indonesia, Japan, Korea, New Zealand, Philippines and Taiwan identified the strengths and the gaps in their National Community in relation to CLC Spirituality (Ignatian Spirituality, community, mission) and assumed responsibility to select, from the accumulated list of concrete actions, the one or two responses most appropriate to their nationals needs, with a view to lessening the identified gaps. Because of the ongoing conflict and difficulty in communication; Sri Lanka was not present.



The Asia-Pacific Regional Assembly in Tagaytay, Philippines 2006

The Assembly also used this opportunity to evaluate the current AP structure and to identify what was working and what needed to change. The missing component from the previous structure (agreed on during the previous assembly in 2002 in Quezon City, Manila) was readily identified - it was necessary to elect a person whose sole responsibility would be co-

ordination. The delegates also prioritized the actions that could be undertaken from a regional perspective.

The delegates want very much to "know" the other, as the majority feel far removed from the world community and isolated in their national communities. The fact is that in most of these countries, Christians are in the minority (except in the Philippines); there is no common language as a unifying factor with the rest of the region and, for any interaction to happen, one must board an airplane to visit another national community. India and Australia have huge distance problems within their own countries. In some nationals, development of CLC is conditioned by the understanding of the "English" translator or the particular bias of the EA. Certainly, India and Indonesia stand out in desire to live CLC but lack some of the most basic resources.

There was lots of energy and hope for CLC in the AP Region and a strong desire for CLC collaboration, notwithstanding the many hurdles.

c. Europe

The European region has been active in these past five years. In the regional assembly held in Lille, in May 2004, the outgoing Euroteam together with the ExCo held a European meeting for the EAs in Europe to discuss their role as an EA following the recommendations of Nairobi. During this Assembly a new Euroteam was elected and a more regional focus was given to the Nairobi recommendations. In the years that followed two other regional meetings have been held for the Eurolinks, one in Limburg, Germany and another in Rome, Italy. There was also another EAs meeting organised jointly between the ExCo and the Euroteam in which the EAs discussed and worked with the document CLC and the Church. This proved to be another important meeting for the EAs and the ExCo as we had a chance to share openly and freely with each other as partners.

An important reality in Europe today is the expansion of CLC towards the East

Last summer the Euroteam also organised European Holy-days in Palermo, Sicily for young adults. This

meeting gathered approximately 30 people from around Europe who relaxed, prayed and shared together as one community. Another important initiative carried out by the Euroteam during these years was the gathering of all formation material in the various European Communities. This material is now available and whoever is interested can contact the Euroteam to obtain a copy.

An important reality in Europe today is the expansion of CLC towards the East, where new communities and groups are starting to form. At the same time, other communities in Europe are declining in number and therefore are also aging. All these realities are here today at this Assembly. To highlight a few of the new communities, we are happy to have our brothers and sisters from Hungary and Lithuania with us today. We will ask you (the Assembly) to confirm the ExCo decision to incorporate Hungary into the World Community as a full community and we hope to be able to do the same in the near future with Lithuania, who are here in this Assembly as observers. We have other seeds of communities in Slovakia, Latvia and Romania and some initiatives developing in the Czech Republic and Ukraine.

We acknowledge the invaluable work that the Euroteam does in Europe. This team has a good history of working closely with the ExCos of the time and this has once again been our experience.

d. Latin America



Magis Program in Ecuador, 2004

In Latin America, collaboration in formation has proved to be the most effective and relevant means of fostering networking and coordination.

The Mesa(s) de Servicio was discontinued, but in fact MAGIS has facilitated the establishment of a continental network.

The Magis Programme has been offered in Latin America for the past ten years. This programme resulted from an initiative of the World ExCo in 1998, with the aim providing CLC members with a systematic, serious and coherent training that responds to the needs of today's world. It is for members who have experience of the full Spiritual Exercises and have been in CLC for a number of years.

This is a three-year programme with residential (intensive) and non-residential (extended) phases. During the residential parts participants from all over Latin America receive an introduction to the subjects that they will study at home during the rest of the year under the guidance of a tutor. In the non-residential part the participants prepare and research the subjects chosen, share their knowledge and concerns and prepare essays and reviews as required under the programme. The basic blocks of each of the phases focus on Christology, ecclesiology, lay and Ignatian identity.
The first version of the programme began in January 1998 in Lima and ended in January 2000 in Rio de Janeiro. Magis II was organised in two locations (north and south) between 2002 and 2004.

In 2006 in Bogotá the whole programme was evaluated. As a result of this regional review it was decided to launch the programme a third time. The first residential component was held in Paraguay from the 14 to 26 July 2007. In July 2008 the second session was held in Lima.

The World ExCo has supported and followed the programme in all its phases. The co-ordination and the organisation were, without exception, the responsibility of a Latin American team who worked with the national leadership, who selected the participants and the guides.

The programme was financed by the national communities, the participants themselves, the World ExCo, grants from the Society of Jesus and outside donations. During the three courses of MAGIS, 160 participants from 18 countries have been formed.

The MAGIS participants usually pass on the training received to others in their National communities by being spiritual guides for retreats or

promotors of apostolic works. The majority has assumed responsibility within CLC. The participants receive a sound theological training that enables them to give meaning to their faith in their communities and their daily lives.

An achievement of the programme is deeper integration and wider communication within the Latin American community. In the specific context of Latin America it is in fact the continental "network" or co-ordinating structure.

We would like to mention two more formation programmes that have been supported by the ExCo (also financially). *Minimanila* is a programme organized by CLC Chile in January each year with participation of CLC members from the whole region. In general it invites participation from young adult members with less than 4-years experience in CLC. The programme includes eight days of Spiritual Exercises and eight days of introduction to CLC themes.

In Brasil in July 2008, a new programme – *Amar y Servir* - was initiated with 50 participants, including 15 people newly interested in CLC. The participants from all over Brasil made an 8-day retreat, followed by a week of reflection and sharing about the different dimensions of the CLC way of life.

e. Middle East: developments and regional collaboration/mutual support.

Lebanon. As we are aware, the country is passing through difficult times. CLC Lebanon was ready to welcome the World Assembly but the war made this impossible. In spite of this, the community is growing, also in awareness of the larger community, and CLC members are appreciating the Lebanese ExCo's work. This year CLC Lebanon celebrated the tenth anniversary of its affiliation to the world community, in the presence of Fr Kolvenbach SJ and the Provincial. A working group formed by the national ExCo presented the leadership course to a group of 20 persons; this working group will continue to form other members. The collaboration of the Jesuits and the CLC is good and improving year after year.

Syria. CLC Syria has grown remarkably these past five years. Despite political restrictions the community wrote their statutes and now uses the name of "CVX". On the right path, CLC Syria is increasingly aligning itself with the CLC vision, although there is some tension with some Jesuits working with CLC who have a different vision on what CLC should be.

A leadership course for a group of 30 persons was held; a new ExCo was elected and the new president is participating in the world Assembly. Communication between the Syrian ExCo and the world ExCo link facilitated good cooperation during these five years.

Egypt. In Egypt, a new ExCo has been elected, with Hani Nagati, who participated in the leadership course, as the new president. It was not always easy for the World ExCo link to maintain contact with CLC Egypt. However, the Vice-EA and the World ExCo link visited Egypt to celebrate its affiliation to the world community, in the presence of Fr Oliver Borg Olivier SJ, the pioneer.

Middle East team. The Middle East Team, which represents the three countries affiliated at the world community - Syria, Lebanon and Egypt – has altered its structure, began to translate the world documents in Arabic for the benefit of the three countries, and is organizing a website for the three countries.

MC . The Lebanese MC is now an associated member. The leadership of the MC understands and accepts this changed status. A number of changes in the MC leadership prevented a normal relation with the CLC world ExCo. With the election of a new leadership team, the Lebanese MC will participate in the General Assembly as associated members.

f. North America

CLC in the North American Region increasingly reflects the population at large in its growing ethnic diversity. All three National Communities in North America are multi-cultural. In addition to groups meeting in English, French and Spanish, both CLC USA and Canada have communities that use Korean. CLC USA also has many Vietnamese American communities and a growing university and young adult CLC. CLC is present in 18 Jesuit Universities. Moreover, CLC in Canada and

the United States is attracting members from various other Christian traditions. Working effectively to support these diverse communities is both a challenge and great blessing in our immigrant countries.



Delegates CLC USA at Fatima Assembly

CLC Canada, CVX Canada and CLC USA have been working at discerning a way of collaborating at a regional level since the early 1980s. The constant has been the recognition of the value and strength of appropriating and moving forward with the fruit of world Assemblies on a North American basis. What has been most difficult is that with changing leadership, the story and vision sometimes gets mislaid and the unfolding development is halted.

In the 2005 NA Conference, a unanimous desire was to address the issue of water as a human right and as a result an Awareness Examen around the water issue was developed and circulated. A "*Memo of Understanding*" was also drawn up, laying out a proposed NA structure.

There was an expectation that the three National ExCos involved, having "sent" the delegations, would support the results of the Conference and continued development of a NA structure. This did not happen and there are no immediate plans to reconvene. What has happened is the implementation of leadership courses presented by a North American team in all three National Communities involving more than 200 leaders.

5. Communications

As mentioned at the beginning of this report, it is communications among national communities and between them and the World ExCo that

fertilizes the ground of our being as CLC. Following the Nairobi recommendations, we sent an annual letter to national communities, asking for continuous feedback. We received an average of 30 answers from national communities. We are aware that responding to our surveys meant a lot of work for national ExCos, but please be assured that the information provided helped us enormously in developing our work. Many thanks to all of you!

We also continued with *Projects,* and quite clearly, its regularity has facilitated the communication flow within our world community.

Progressio has often been a headache for us and especially for our Executive Secretary and his team. Its publication implies a lot of work, but we are not so sure whether it is still a relevant tool for communications within CLC. Therefore, we recommend that a new approach should be discussed by the new ExCo. We would need to rethink the policy and way of publication, but also add members to the editorial team.

Website. During the past years, the ExCo has placed much emphasis on updating its website as a means to achieving a better communication flow. A lot of work in the background has gone into the design, construction, testing and implementation of the new World CLC website. In 2007 the ExCo invited the national communities who had the resources and skills to build and maintain a corporate website in three languages to come forward and make proposals. Unfortunately the response was rather weak and only two communities offered assistance. Having evaluated both offers, the ExCo decided to proceed with CLC Malta's proposal and they are currently the webmasters for the world CLC website. This is a 3 year appointment. In 2010, the new ExCo will evaluate the experience and decide on future action.

If we want to have an updated website you MUST keep the secretariat busy with articles and experiences and resources to share (ideally in all three official languages of CLC)! It is now easy to upload content; please also send photos whenever possible (but keep their size and resolution low).

Now that the new website is active, the next ExCo will be in a position to start building on this platform. It will be possible to build both new

services and sharing material. The website is an important means of communication because it is accessible, easy and cheap to use. Examples of the new "services" we offer are the on-line forums available to all CLC members to contribute and to share their experiences of apostolic initiatives. More "services" will follow as each one is evaluated in the context of the web and whether or not they achieve the aim of developing a more connected world community.

6. *Financial Sustainability of CLC*

The issue of finances in CLC is always a difficult subject because we seem to believe that there is a divide between who we are and what we try to live, on one hand, and finances on the other hand. This subject is more often than not received with heavy hearts and wondering minds!

We begin this report on our finances over the past five years with a reflection on financial sustainability in our world community as another means towards helping CLC survive and operate efficiently in our society. The ExCo closely links financial sustainability to our responsibility towards and formation in CLC.

We seem to believe that there is a divide between who we are and what we try to live, on one hand, and finances on the other hand

The past five years have been very interesting in this respect because we have seen some opposing things take place.

We have experienced a healthy growth in the number of national communities who contribute towards the operating budget of CLC: the reference here is to the dues towards the operating budget of CLC.

- In 2003 €83,030 was collected, representing 81% of the budgeted dues: this only covered 58% of the operating budget of CLC, which left a deficit of €19,326.

- In 2007 €84,852 was collected, which represented 94% of the budgeted dues.

This means that, over the past five years, the world community was more responsive to calls for financial responsibility as more communities began contributing in accordance with the dues formula. The 'actual dues income' in 2007 represented 62% of total operating expenses. This 4% increase (from 58% five years ago) is a result of the increased commitment by more communities and through very austere expense control on the operating budget. As an effect of these two factors, the deficit in 2007 fell to €4,595.

Such austerity is not very healthy for a community that wants and aspires to grow, because some activities could not be carried out. In Nairobi it was said and documented that a target for the ExCo was to meet its operating expenses through dues from the national communities. Nevertheless, from some basic financial modelling, this would have meant that the ExCo would have nearly doubled your national dues in 2007 from €90,429 to €140,000!

It must be mentioned that the Society of Jesus also contributes towards the operating expenses of the World Community, e.g. by covering all the expenses of our World Vice-EA: none of these contributions and expenses is shown in our accounts. The ExCo, on behalf of the world community, acknowledges this generosity and gives thanks to the Society for quietly and willingly contributing to the life of CLC.

Although CLC must continue sensitising membership to the financial responsibilities of our World Community, the need to persevere with a very strict financial plan, and to have all national communities pay their dues to cover more of the Operating Budget, is critical. New communities, who initially begin with a minimum contribution, must also take responsibility for the financial sustainability of the World Community.

The World Community CANNOT continue to carry deficit upon deficit because we have in fact no "free reserves" (ie, reserves that are not dedicated to a specific purpose) left: if we did so, we would be using our small funds which were granted for formation programmes. Our objective continues to be having the operational budget covered by CLC income (national dues and donations). Additionally, the World Community needs

to raise additional funds to continue to sustain the operation of the Secretariat for a growing World Community and to support specific projects, especially in formation and the apostolic field.

7. *From Itaíci to Fátima. Towards the future*

When we went through the responses to Projects 136, we experienced deeply the joy and the grace of a world community maturing as an apostolic body. The reports gave us a much fuller picture of the growth, opportunities and struggles in your communities and demonstrated clear progress since Nairobi. It appears that we have come from a period of turbulence; trying to appreciate common mission, finding mechanisms that work, developing a deeper sense about what is happening around our world community, questioning, but also further developing our relationship with the Society of Jesus. Now finally, we are arriving at some balance. It is therefore good to pause and tell stories of "*what we have done, taught and learnt*" in these past five years. These experiences shared are the starting point of our common discernment, and this process is now in your hands – as delegates of this CLC World General Assembly, gathering our world-wide community.



The New ExCo with Fr. General

As the Executive Council concludes its five year mandate in this Assembly, we have shared with you in this report our concerns, the challenges we have perceived and actions we have taken. *As Assembly, all of us now have the responsibility to further develop this vision and decide on the steps to be taken.*

In Nairobi we agreed on the four steps – discerning – sending – supporting – evaluating – as our specific way of proceeding and sharing responsibility in mission. We definitely have matured as a discerning community; we have made progress in sending, but we still need to develop supporting and evaluating. *Further growth in these four steps is essential to strengthening our identity as apostolic body.* It is also evident, as we mentioned earlier, that our being an apostolic body is the grace of both an individual and a communal vocation. We cannot fully understand and appreciate the nature of membership and commitment except in the context of an apostolic body.

To develop further as ONE world CLC body, continuous contact and exchange among and between communities and with the world ExCo is essential. The more continuous dialogue between the World ExCo and national communities, through letters and visits, and among national communities (especially through regional interaction) has helped us to grow in our sense of world community. *We are still challenged to further develop the different tools at our disposal according to our needs and possibilities and bring them to the experience of the local groups.*

As this clarity of identity as world community grows, needed changes in structures and governance will emerge. Structures of governance evolve over time, dictated by the changing environment. Our global arena has changed and will continue to do so. The CLC world community has changed since the current structure was conceived. How can we make best use of the potential and capacities of our members and of our world-wide community? Which are the roles of and the priorities for the world secretariat, maximizing the resources to empower this important structure for our community-building? What is needed to equip the Executive Council of CLC to enable us to act as an Apostolic Body?

To be able to build a more effective bridge between grass-root activities and international advocacy, a twofold collaboration (pastoral and social) should be fostered with the Society of Jesus at all levels. This will imply that CLC expertise be identified, encouraged and supported in building this collaboration. To achieve this, dialogue with SJ Provincials and Conferences, the Social Secretariat of the Jesuit Curia in Rome and other members of the Ignatian family should be continued and developed.

Our CLC is only a small community within the Church – a Church that is facing an ever more complex reality, with new challenges and new opportunities arising. As lay people, we must recognize with humility and gratitude our specific identity and spiritual formation, our involvement in the family and professional life, our charism within this Church and in its mission in the world of today. Thus, we also should contribute from our specific lay identity and context so that we as Church learn to express our concerns in new ways, start new dialogues and develop new ways of relationship and collaboration. We should do so in communion with others, stretching out towards the future instead of hanging onto the past. In this context, we should especially continue to further develop our relationship, dialogue, common discernment and collaboration with the Society of Jesus and other Ignatian communities. As Ignatian bodies, we have the opportunity to be signs of hope, presenting ways of cooperation between lay and religious in communion with the Church, as models of how Christians having different vocations can cooperate, reaching out to proclaim the Good News and help to build God's Reign.

For the World ExCo
Daniela Frank, President



The three types of persons [SpEx 149-157] In a discerning Community

I share these moments with you with savour and gratitude. My way of being a Jesuit owes a great deal to the CLC, to many individuals, men, women and young people, who have helped me discover and deepen my faith and my apostolic giving. This is the third time that I have participated in a CLC World Assembly: Manila (1976) and Providence (1982) were the preceding ones. I need to remember, give thanks and go on.

This presentation aims at helping to:

- pray and deepen the aptitude of participants and the assembly as world community, so as to enter into the process of discernment 'with great courage and generosity' [SpEx 5];
- invite each participant to make a conscious effort to demand the grace of understanding, thinking, feeling and judging matters during this assembly as a living part of the World Community in Communion ;
- believe in internal freedom for mission, as participants and as an apostolic world body;
- recognise deceptive attitudes motivated by the evil spirit during the community discernment; and refine the meaning of our seeking by asking: where do these movements come from? And where are they leading us?

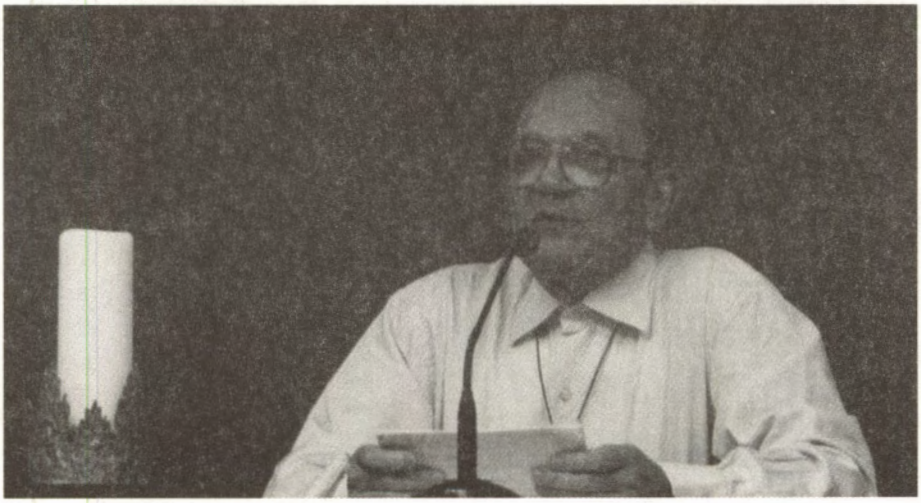
It is not a question here of a new election, we have already lived a long process:

- 1979 Rome: World Community, not a federation;
- 1982 Providence: Clarification, Assimilation, Confirmation;
- 1997 Itaici: Common Mission;
- 2003 Nairobi: Apostolic Community;

- 2008 Fatima: How to put into practice the above in the small Communities, in the world, etc. Give it concrete expression, implement it, offer more steps to improve the dream.

It is as much a qualitative as an effective step. This is more difficult to understand and put into practice than in the preceding assemblies. We are progressing from the grace of the CLC vocation to the grace of being one community; and from there to the grace of being one community on mission and an Apostolic Body for mission.

There must be a firm will and mindset to continue advancing. We are invited to ask in a new way: 'what have I done for Christ, what am I doing for Christ and what ought I to do for Christ' [SpEx 53]



The parable of three dispositions/deep seated mindsets as an aid to the CLC Assembly at Fatima
The three types of persons [SpEx 149-157]

1. **CLC World Community: clear-eyed, detached, compassionate/steadfast.**

For St Ignatius, this moment is solemn and of profound significance: the composition of place here will be, as an assembly before God our Lord,

who watches over us, and before all his saints, 'to desire and know what is more pleasing to his Divine Goodness' [SpEx 151] We seek to know what the Lord's will is for us, as CLC in today's world, through discerning our profound desires, this is the grace to ask for and a path to follow.
Ask for grace to choose the 'magis' 'what is more to the glory of his Divine Majesty and the salvation of my soul' [SpEx 152]

Ignatius invites us in the SpEx to '*Meditation on the three types of persons in order to embrace what is best*'; but this meditation cannot be separated from the other two dynamics of an 'Ignatian day': one, the '*Meditation on two standards* ' [clear eyed persons, SpEx 136-148]; and the other, '*Three kinds of humility*' [detached and steadfast persons, SpEx 165-168]. These are three dimensions of the same holistic approach, which comprises intelligence, will, and generosity. It is a matter of offering to this assembly united in discernment, several concrete paths in order to grow as a free apostolic Community [free of deceptions], clear-eyed, compassionate and steadfast.

'*Meditation on two standards*' places us right in history and reality, asking us which Jesus we are following, and how we are going to follow him

Every path is useful for following Jesus. '*Meditation on two standards*' places us right in history and reality, asking us which Jesus we are following, and how we are going to follow him. [What to do about] wealth, honours, pride. '*Meditation on two standards*' does not remove us from reality, but we need to live it in a different way. A way of being in life: running risks, being watchful that we do not fall into subtle escapes from reality 'under an appearance of good'.

The fundamental orientations that mark the life and the future of the Community CLC in the world (such as the World Assemblies), are the fruit of good community discernment that goes to the heart of being CLC. Ignatian spirituality is a spirituality of the heart. But we must not forget to make use of our reason and our will. '*Ignatian spirituality is a spirituality of the heart, but don't forget to use your brains*' an author said. All this

ought to help us to make the meditation/reflection on '*Three types of persons in order to embrace what is best*'.

It is a question of screening the desires, motives and attitudes of this group in its behaviour:

- so as to grow in freedom on the basis of our whole experience, as a daily attitude of heart.

- so as not to be deceived, or left behind, in order not to be satisfied with what is good and nothing more; mediocrity is perhaps the Ignatian deception par excellence. The grace of this assembly demands that we take ourselves and others seriously, in believing truly that the CLC can serve to make a difference in today's world.

- so as to live the 'magis' fully in our time we must realise that the actual historical moment is very similar to what Ignatius experienced: now there are also great changes. Humankind is living a change of paradigm in the way of understanding, the way of feeling, the way of getting in touch with others, with nature and with God. It is not a question of 'feeling guilty' because we are not doing more; but of living the 'magis' as a gift, an opportunity for freedom, a possibility that comes from a passion for Jesus and for all humankind.

- so as not to be satisfied with a simple discussion on CLC's mission. Today, this simple discussion is accepted and assimilated on the intellectual level and no longer provokes tension. This agreement on 'all the essential ideas' could be transformed into a subtle deception by the evil spirit, who seems like 'an angel of light' [SpEx 332] unless it succeeds in giving life, in action, in genuine compromise in the context of the signs of the times. 'The 3 persons' uncovers much of the process excessively ideologised in pursuit of the Lord.

2. The contemplation of Jesus of Nazareth. 'True life' [SpEx 139] (Jn 14: 6): Person and Plan.

There is still more. The whole process of discerning well as world community, to take on with strength and clarity an orientation of life for

the CLC mission, is not the fruit of an organised development, the calculation of an undertaking, or a question of willpower. For Ignatius, the whole process of discernment needs to be watered with the contemplation of the Lord Jesus. Before, during and after having taken the decision and the orientation to follow, the contemplation of Jesus of Nazareth, person and plan of the Father, grows like planted earth, a kind of spiritual ecology, where the choice made by the Christian is born and nourished. We cannot think of the process of apostolic community discernment without the personal and community contemplation of the Lord. This allows us to live in the Spirit and persevere in our offering.



As much as the contemplation of the Lord, so the trust in the shared deep intuition, are keys of the process. Going beyond the naming of choices to reach the shared feeling experienced as spiritual consolation is quite a challenge and a grace. It is also a challenge – sometimes difficult to give words to/express – to go from the feeling of a feeling in common – genuine or not, motivated by evangelical reasons, or by other self-seeking ones – to the clear-sightedness that gives us reality and interior freedom, that in its turn reveals personal and group pitfalls. In order to see beyond the first insights, to listen for the most delicate murmurs in the midst of the din and feel the desires of God for this CLC community, we need new eyes, attentive listening and well-ordered feelings. It is the fruit of contemplation of the life and the mission of Jesus, as it is recounted in the Gospel for the poor and the excluded of our world. (GP1)

3. The grace to ask for: 'embrace what is best' [SpEx 149]

The '*Christian Life Community*' seeks to be free for service, with Ignatian indifference, that is to say, with a passionate desire to want to

know the will of the Father ('embrace it' with fire of the heart, 'embrace it' with our hands). This is a demanding way of life and even counter-cultural in today's world. To see the complexity of things without skipping the hidden parts... explore the worthwhile alternatives with a generous and open heart...seek until you find... consciously accept the fruit of discernment, with love...do not be afraid to jump, trusting in the interior movements of this assembly and the entire world CLC. We must let ourselves be led by what God is doing and will do for us as world Community. The spirituality of the SpEx, '*the specific source and the characteristic instrument*' [GP 5] of the CLC, is our grace and our help. On this stage of the journey the parable of the 'Three persons living and acting in us' is a light, an effective guide. It will serve us as a mirror of what is happening or as a sieve given us by the Good Spirit.

- '*Embrace what is best'* is not being satisfied with being good Christians and nothing more... We need to acknowledge the non-negotiable, the untouchable in our lives, the spaces that prevent us from discerning well and limit God's work.

- '*Embrace what is best'* is not to be afraid of fear, not to allow fear to have the last word in our search and in our choices. (Aut 42:3)

- '*Embrace what is best'* is to face up to the Lord together; in order to do this, several questions help us not to be paralysed by great ideals and choices:

  - Why us? Why must we do this and not other people? Why the CLC?

  - Why do that and in that way? Why in this way and not another one? There are other ways of serving, of sharing... Why not take on a more reasonable way of serving, easier for everyone?

  - Why now? Why not later when we will be better equipped as world CLC, more mature, more united?

- '*Embrace what is best*' as the CLC World Community demands the purging of 'rational justifications' (that appear very reasonable, more or less subconscious, for wanting or not wanting)... Such

justifications generally tend to the infinite in number! There are always reasons for justifying the negative or the conditional affirmative. We want to be like the second person who 'wants to be rid of the attachment, but wants so to be rid of it as to remain with the thing acquired, so that God should come where [the person] wants' [SpEx 154]

Community deceptions coming from the evil spirit are found again on the level of disordered affections in order to touch everything spiritual, material and psychological

These subtle deceptions resist being uncovered: by the individual, by the pair or by two people, within the small group, the National Community and, certainly, within the CLC World Assembly gathered at Fatima. We are champions at deceiving ourselves, for remaining satisfied, for tolerating and setting in stone what does not fall within the spirit of the Gospel. To uncover the non-negotiable spaces, hidden in us as individuals and as Community, is the grace that we must ask for.

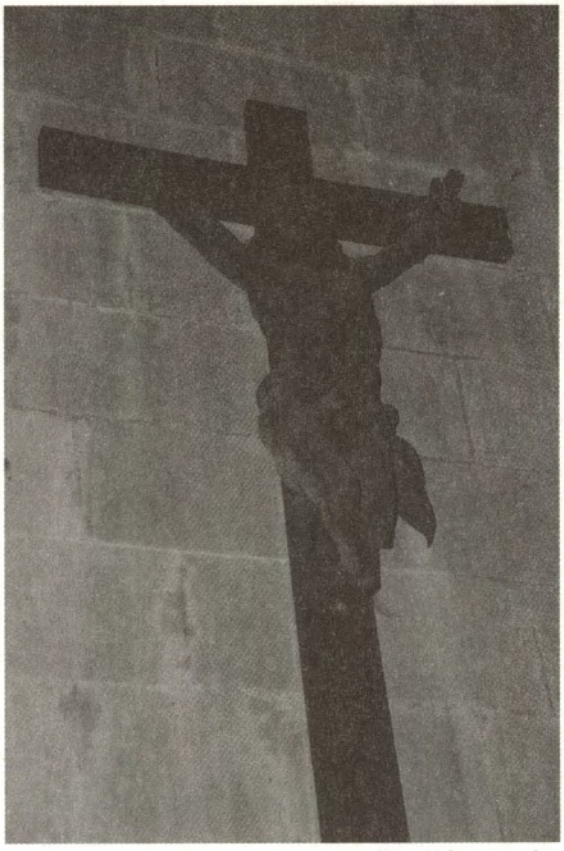
- '*Embrace what is best*' is not to back out with regard to life and vocation which grows from the same lay condition, and also 'embrace what is best' is not to be paralysed by excuses such as:

  - ***I am a lay person: I do not have the time***
    Family, work, retirement, life within CLC…

  - ***I am a lay person: I have neither the means nor the resources***
    Everything is expensive; I have few economic or technological resources…

  - ***I am a lay person: I do not have sufficient formation***
    I have not much theological formation; I need much more depth in Ignatian spirituality…

Community deceptions coming from the evil spirit are found again on the level of disordered affections in order to touch everything spiritual, material and psychological. The three meditations of the Ignatian day [Two standards, Three persons, Three kinds of humility] complete and purify one another in the process of discernment: lucidity, freedom, generosity.



- '*Embrace what is best*' is to give value to the efforts of lay persons in putting together all the dimensions of life. Lay persons are called to speak, in fact they speak many languages (of work, science, the family, social life, church life…) Lay persons are called to be experts in the Incarnation [Alberto Texeira Brito, S.J., national convention of CLC Italy, 2008]. Thanks be to God, we have many examples of this reality in several countries where the CLC is present. Sharing the 'good experiences' of apostolic life at the personal level and as Community will give us energy to move forward with hope. With simplicity and courage, characteristics of the Incarnation of the Lord, we can advance significantly. Post-modernism demands that we not impose our 'set of essential views' and our life style, but, at the same time, invites us to be ourselves, not to be inhibited, to be present and dialogue with our truth. Let us live also today a kairos, a time of grace, 'in order more to follow and imitate our Lord, so lately incarnate' [SpEx 109].

4. **Some criteria for better living of the orientations and choices, clear-eyed, free and generous:**

- The Lord calls us from our history and our reality: from our lay identity, from our weakness.

- The Lord calls us and at the same time gives us the grace and the consolation for the mission.

- This is the Pascal Christ who calls us: the experience of the Cross and the empty tomb always accompanies us.

- Our model for mission and our way of behaving is Jesus. 'I have discovered that the ideal for our way of behaving is the way you have. It is for this, that I fix my eyes on You' (Heb 12:2)... 'the eyes of faith, to contemplate Your Luminous Face as it appears in the Gospel'. [Pedro Arrupe, s.j. Oración a Cristo modelo, 18 January 1979].

- The Lord calls us to be in the world, where people live, work and suffer. [GP1]... 'This will be, here, to see with the sight of the imagination, the synagogues, villages, and towns through which Christ our Lord preached' [SpEx 91]... This image interprets in depth the call of individuals and of the CLC Community: to build the kingdom with Christ himself there where men and women live, love, work, struggle, suffer.

- We are sent by Christ with hope to the world of today as members of one body (Itaici, Brazil, 1998): to discern, send, support and evaluate.

5. **Take into account three considerations:**

CLC spirituality is one and centred on mission. *'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...'*[GP CLC 8]. This evangelising lay perspective is centred on mission, not on individual perfection. The world community is sent. This frees energy and invites us

not to remain within ourselves. This also helps us to see with the regard of the Trinity [GP CLC 1] and with the regard of others; even more, this helps us 'to find God in all things and all things in Him'.

The big choices, the big orientations entail tensions: mind-heart, renunciation-profit, doubt-certainty, present-future, personal vocation-common mission, God-the World, interior freedom-personal fulfilment, etc. It is not a question of suppressing one of the two opposites of the tension; that would certainly not be Ignatian... although it seems the easiest way. We must try to take on the tension calmly and with perseverance. It is the consequence of mission on the frontiers of the world and cultures: it is the Incarnation. Our apostolic mission entails a tension lived in faith, hope and love. It is the source of energy, of seeking with discernment, of significant actions.

1. The CLC apostolic community: what it is and what it is not.

- ***It is a community of life:*** A community of *'friends in the Lord'*, but which cannot be reduced to a Christian group of friends who meet weekly or simply an emotional support.

- ***It is a community of faith:*** A place where we pray and where faith becomes real, but cannot be reduced to a prayer group

- ***It is a community of action:*** But it cannot be reduced to a group that does things, which organises and plans activities.

Spirituality, community and mission interact and they are mutually energising. It is possible that at the beginning, the community of life and faith takes up the larger space. Nonetheless, shared mission finds the meaning and orientation [for the group], influencing in this way the discernment and the methods to use. We wish to lead the world community towards the mature CLC.

A great challenge for this World Assembly: how can we share what we experienced at Fatima?

2. *A challenge that must not paralyse us: how can we share what we experienced at Fatima?*

A great challenge for this World Assembly: how can we share what we experienced at Fatima? How can we pass on the way of choosing, the way of making an apostolic discernment? The aim is not to share a list of practical conclusions. The aim is to help in deepening shared mission and also to find a way for the local and national communities to be part of this apostolic movement.

We are here, in some way, as representatives of the best of CLC from every corner of the world; but we probably do not reflect the majority with their anxieties, seeking, and consistency of life in mission. How can we ensure that every member of CLC takes a step forward, without diminishing the demands and the great ideals of world CLC, that is to say, journey as an apostolic body?

Never forget. Anything that paralyses, anything that leads to a blind alley, does not 'taste' of the Good Spirit. In the sharing in our countries of this experience-call of the Lord, there are generally two deceptions to avoid:

3. *'Everything now' or the frustrating 'not at all'*

- wanting to take it all on and by everyone straightaway…
- believing that it is not possible to put it into practice, or consider 'a bare minimum'

The two options lead to tiredness and frustration; a fertile place for community spiritual desolation.

Nonetheless

- have clear ideas and goals and do not adapt to another choice than what has been decide in advance;
- know what we are and offer concrete and possible steps 'est ignatianum'

All this is a fertile place for community spiritual consolation.

6. Some pathways for apostolic community discernment

- We certainly cannot make community discernment unless each participant is a person capable of discerning, but it is also true that the reality of the group cannot be reduced to a simple sum of the members. The community is a new reality with a particular dynamic.

- The CLC World Community is not the sum of national federated communities. It is a new reality, the fruit of a communion on a more universal and profound level. This reality lived in faith and mission, also tends to be reflected in the structures and procedures in the mission of each member's and local community's daily life.

- In the discerning apostolic community (as we are here at the Fatima CLC Assembly, August 2008) and in relation to what happens with the individual), the processes are more complex and need a different scrutiny. Intelligence, will and generosity [SpEx 136-157; 164-168] in what concerns the shared decision as reality of the World CLC, must be confronted and scrutinised with community parameters: the interpersonal/international relationship, the goal to be attained and the intermediary objectives, the method/procedure that works for us as a discerning community.

- Each participant and every national community were called, out of their own reality, their history and culture to make a continuous



effort to seek the common universal good for CLC, beyond special interests. In this sense, the interior freedom given by the Holy Spirit and the common CLC mission/vision, will help each participant at the CLC World Assembly to be a member identified with it and its seeking, and not just a geographical representative here to defend pre-planned local interests.

7. What each participant and each national delegation is committing to in the process of discernment of the CLC World Assembly: a sort of preliminary agreement

The degree of responsibility of each participant/national delegation is vital for seeking in common the will of God as World CLC Assembly. This must be crystal clear and pleasing to God, that this be assimilated. The participants must be aware of the interior movements of the spirits and use them for discernment; not only individually, but also in a special way in the assembly as totally in communion. Each participant is called to:

1. Pray, individually and in communion, while welcoming the enlightenment of the Lord and asking for open minds, during the whole session.
2. Be informed and to the point, open to the possibilities of the problem being considered.
3. Come with your presence and active participation, through listening, silence, words; in the small groups and in the plenary assembly, in the informal exchanges between sessions.
4. Purify your motivations and intentions during the whole of the process of discernment; examine the so-called 'hidden agenda' and test it (as well as the unfamiliar in the agenda proper): for attempts at manipulation, power-seeking, unauthorised pressure groups, unfounded fears, a spirit of competition, etc.
5. Listen to everyone with an 'open heart', while endeavouring to understand what the other person means, beyond the way of expressing it... Do not forget that you can ask questions.
6. Make a real effort not to classify people, especially the most well-known, leave them the opportunity to be 'new' and to bring up the unexpected.

7. Be always ready to change your opinion and stance, allowing others and the way the group is working as a group to challenge you.
8. Always bear in mind the common good and the greatest universal service before personal interests or particular groups.
9. Work to produce lasting fruit, do not be carried away with the superficial, facile and transitory.
10. Follow the inspiration of the Good Spirit rather than being worried about playing to groups or opinions, which would be quite typical of political practices.
11. Trust the individuals of the group and what God can do there.
12. Do the work set during the process of discernment, that is to say, do not avoid the lectures, the meetings, the plenary sessions, the liturgies, the times of silence, personal or communal prayer, evaluations, etc.
13. Want, consciously, from the beginning of the discernment, to achieve the final result decently, in a sincere seeking for the will of God.

8. The triple colloquy [SpEx 147]

Intercessions. The discreet presence of Mary at Ignatius' great moments: as witness and support, presence and mediator. 'Our Lady' For Luke, Mary full of the Spirit, is a woman profoundly part of the people of Israel and of the emerging Christian community.

Because our spirituality is centred on Christ, we see the role of the Virgin Mary in relation to Christ: she is the model for our own collaboration in Christ's mission. Mary's cooperation with God begins with her 'yes' in the mystery of the Annunciation-Incarnation. Her effective service, as shown in her visit to Elizabeth, and her solidarity with the poor, as

Because our spirituality is centred on Christ, we see the role of the Virgin Mary in relation to Christ: she is the model for our own collaboration in Christ's mission

reflected in the Magnificat, makes her an inspiration for our action for justice in the world today. Mary's cooperation in her Son's mission, continued all through her life, inspires us to give ourselves totally to God in union with Mary, who, by accepting the designs of God, became our mother and the mother of all. Thus we confirm our own mission of service to the world, received at baptism and confirmation. We honour Mary, the Mother of God, in a special way, and we rely on her intercession in fulfilling our vocation. [GP 9].

One colloquy to Our Lady: ***That she may get me grace from her Son and Lord that I may be received under his standar:***

first in the highest spiritual poverty, and – if his Divine Majesty would be served and would want to choose and receive me – not less in actual poverty;
second, in suffering contumely and injuries, to imitate Him more in them, if only I can suffer them without the sin of any person, or displeasure of his Divine Majesty... '*Choose and receive*'... Our life finds its permanent inspiration in the Gospel of the poor and humble Christ. [GP 8d]. After that, a Hail Mary.

The second colloquy: ***I will ask the same of the Son, that he may get it for me of the Father;*** and with that, say the Soul of Christ..

The third colloquy: ***I will ask the same of the Father, that he may grant it to me;*** and say an Our Father.



We must make this triple colloquy in the preliminary period and in all the steps of the decision-making, that is to say, during several of the days that we will be here. The triple colloquy becomes familiar by repetition and is changed into a valuable instrument for growth in spiritual

freedom for the one seeking to be a disciple of Jesus and of living radically as a lay person. 'Deeds come from love; good reasons are not part of it' (from the Spanish proverb: 'obras son amores y no buenas razones').

For reflection and prayer:

The most Holy Virgin in the public ministry of Jesus. [Lumen Gentium]

58. In Jesus' public life, Mary appears significantly; in principle at the marriage of Cana in Galilee, through her compassionate intercession she obtained the first of the miracles of Jesus the Messiah. (cf Jn2:1-11).

She received the words with which her Son (Lk 2:19-51), building the Kingdom of God on the basis of ties of blood and body, proclaimed as blessed all those who heard the word of God and kept it, as she did so faithfully (cf Mk 3:35, Lk 11:27-28). In the same way the Blessed Virgin continued on her pilgrimage of faith, and faithfully kept her union with her Son as far as the Cross, where, with divine help, she remained standing (cf Jn 19:25). She felt passionate pity for the eternal Word, and she has shared with a maternal heart in his sacrifice, consenting in love to the immolation of the victim, willed by Himself; and, in the end, she was given as Mother to the beloved disciple by the same Christ, dying on the cross: 'Woman, behold your son!' (Jn 19:26-27).

Mary, sign of the people of God. [Lument Gentium]

68. The Mother of Jesus is already glorified in heaven in both body and spirit. She is the image and origins of the Church, which must be consumed in the future, on this earth, when the Lord comes (cf 2 Pe 3:10). She goes before the People of God on pilgrimage with her radiance, as a sign of hope and consolation.

1. Lk 1:26-38 The birth of Jesus
2. Lk 1:39-56 Mary visits Elizabeth
3. Lk 2:1-7, Mt 1:11 Mary, Mother of Jesus, Mother of God
4. Lk 2:22-36 Presentation of Jesus in the Temple

5. Mt 2:13-15 Egypt
6. Lk 2:39-50 Jesus remains in the Temple
7. Jn 2:1-11 Mary, the first disciple, the first to follow Jesus
8. Jn 19:25-27, Mt 27:55, Mk 15:40 Mary with Jesus
9. Jn 19:26 Mary, mother of all mankind
10. Acts 1:14 Mary, mother of the Church

General Principles of the Christian Life Community: Preamble #1 & 2, Our Charism #4-8; Mary #9, Our way of life #12

Eddie Mercieca, S.J.
Secretariat of Ignatian Spirituality
Curia S. J. - Rome



Homily of Father Adolfo Nicolás SJ

World Ecclesial Assistant of Christian Life Community
Visitor's Day - World Assembly 2008
Fátima, Portugal – August, 17th

Readings: **Isaiah. 56:1.6-7 ♦ Foreigners = local. Law & Justice**
Romans 11:13-15.29-32 ♦ Mercy for All
Matthew. 15:21-28 ♦ Canaan. Great Faith. Healing

1. Current Situation: Then and Now

- The Canaanite, the pagan woman, she announces a new Christian era
- where all can see and treat each other as brothers and sisters.
- The reality is men are the ones who govern and remain in power.
- Locals are the "only ones" who have power and control.
- Foreigners do not count.
- Women count even less than foreigners.
- Today we experience the same in our society, as well as in the Church; especially in Groups, Associations, Parishes. We have to humbly and truthfully recognize that we frequently experience something similar: Men, Clergy and Leaders are the only ones being recognized (even though this does not really happen with CLC leadership).

2. Jesus makes changes

- He begins with the status quo of the times.
- He accepts being challenged by a woman… a foreign (Even though today it is more important to highlight the foreign aspect than the gender).
- He admires the work of the Holy Spirit: her faith and courage.
- He changes his attitude and way of proceeding.
- This ability to change on important issues, challenged by the Gospel, it is always a sign of hope.

- CLC, as well, has changed from being many communities to ONE, UNITED and APOSTOLIC COMMUNITY.
- What are the challenges we will be encountering in the future?

3. *New Situation*

- We are all equal: Men and Women, Foreign and Nationals.
- Jesus is telling us how and where the Spirit will be taking us, leading us.
- We are a community that accepts differences.
- One Lord – One family – Being compassionate with each other and sharing life together.
- Healing wounds, prejudices, the past, being different: old and new; Christians are like "Therapeutes" – Health promoters, sonorous…
- A new life explosion – New community horizons.



Prayer in "Capelinha"

Hymn

Magnificat, Magnificat, Magnificat anima mea Dominum
Magnificat, Magnificat, Magnificat anima mea.

Psalm

The glory of the Lord rises above the heavens.

Praise, O servants of the LORD,
praise the name of the LORD.
Let the name of the LORD be praised,
both now and forevermore. **R.**

From the rising of the sun to the place where it sets,
the name of the LORD is to be praised.
The LORD is exalted over all the nations,
his glory above the heavens. **R.**

Who is like the LORD our God,
the One who sits enthroned on high,
who stoops down to look
on the heavens and the earth? **R.**

Gospel

Now on the third day there was a wedding at Cana in Galilee. Jesus mother was there, and Jesus and his disciples were also invited to the wedding. When the wine ran out, Jesus' mother said to him, "*They have no wine left.*" Jesus replied, "*Woman, why are you saying this to me? My time has not yet come.*" His mother told the servants, "*Whatever he tells you, do it.*"

Invitation to the Prayer

The Wedding at Cana



It is very meaningful that we take Cana as guide for our prayer at Fatima. Context: Wedding = Covenant. Endangered for lack of wine. Enter Mary. The HOUR of Jesus has come. The relationship has to change and Mary accepts the change. No request, no pressure...

Experience of building St. Ignatius Church in the Heart of Tokyo: Question: Where to put the statue of Mary? Altar? Side Altar? How to present her? Conclusion after meditating: At the entrance of the Church. Mary leads people to Christ.

This is exactly what happened at Cana and in our midst. We have problems and are perplexed in the face of a crisis. What to do? We turn to Mary. And Mary has the answer: "*Whatever Jesus tells you to do, do it*". And we find the way out, the solution in following, in obeying Jesus
This is our Catholic oldest Tradition and the heart of Devotion to Mary.
This was Saint Ignatius as well: He prays to Mary to "*Put him with her Son*" – "Ponme con tu Hijo".

WE pray, therefore, that this happens here these days... and continues to happen all our days.

Prayer of the faithful : *Lord hear our prayer*

Hymn

1. Mientras recorres la vida,
tú nunca solo estás,
Contigo por el camino,
Santa María va.

2. Aunque te digan algunos
que nada puede cambiar
Lucha por un mundo nuevo,
lucha por la verdad.

3. Aunque parezcan tus pasos
inútil caminar,
Tú vas haciendo camino
otros los seguirán.

Ven con nosotros al caminar, Santa María ven!
Ven con nosotros, a caminar, Santa María ven!



Notes for a Prophetic Lay Community guided by the Spirit of God

Fr. Nicolás' Talk to the CLC General Assembly 2008
Fátima, August, 17th

Introduction - Greeting

I forgot when it happened. I was finishing a period of my life: two years of studies in Rome or six years of service at the East Asian Pastoral Institute in Manila. Someone told me that the CLC Community in Japan, where I was returning, had asked Father Provincial to assign me as their Ecclesiastical Assistant. Maybe they were very desperate and wanted to secure a Jesuit, any Jesuit. But the Provincial had other plans and the Japanese CLC were protected from me. My contacts with CLC (CVX for others) were sporadic and not very frequent, although they were never cut off. And, of course, I never thought that I would be here today addressing the General Assembly. And I have to say that I do it with great pleasure.



I want also to say that I am very impressed. I have read some of your recent key documents. I have had access to your sharing, reports and exchanges. I have met some of your representatives and members of the Executive Council. And I never fail to me impressed by the vision, the dedication and the depth of humanity that I find in all of them. I congratulate you all for this level of human life and of Christian commitment. [I have to confess that I had to search in your Statutes or General Principles for the right terminology regarding leadership for CLC. I wanted to know how you call your leaders. I opened the Principles and read: "*The Three Divine Persons*". I did not need long to realize that I

was reading the wrong page. It was far down the pages that I found Assembly and Executive Council, and President, etc.]

It is also a factor in the comfortable joy I have today to know that we share so much, from the basic directions of Ignatian spirituality, to even some structural elements of your system of leadership. This is a far cry from the time when in High School I formed part of the Marian Congregation of the Jesuit School in Madrid.

Much has changed since I last related to CVX/CLC.

The reading of the letters of communication from the Executive Council to the Members is fascinating. The recommendations from the Assembly in Nairobi are, no doubt, epoch-making. I read: "*We felt confirmed in our call to become a lay apostolic body that shares responsibility for mission in the Church*" (Nairobi 2003). This is simply extraordinary for a community or an organization of Lay Persons. The reason is that such a statement coming from a process of discernment has enormous consequences for the CLC and for all its members. And it is precisely this that you want to deepen in this Assembly of Fatima.

There was a time in the world when strong, gifted and visionary individuals made the difference in Church and Society

This important change in the awareness of the CLC Members happens – providentially – at a time when other epochal changes are also taking place. There was a time in the world when strong, gifted and visionary individuals made the difference in Church and Society. To a certain degree, this continues to be true, even if at a lesser degree. All ages and generations have known some individuals that have had great influence for good or for evil. A gifted person never fails to influence others.

But times have changed and now we can see and experience how whole Groups, Movements, Communities, Collaborative Projects and the like make the difference. If an individual aims at real social change, his first question will be how to mobilize others, how to practically create such

movement of thought, motivation and vision that change becomes a possibility.

That, at a time like this, your Communities "*feel confirmed*" in a shared mission is one of God's responses to the growing need of our world for concerted and enlightened action on behalf of people, justice and reconciliation.

We can translate the above observation into ecclesiastical terms. There was a time when it was the role of Priests, Religious and other officially approved Ministers to set the tone of Church Life and give directions in every relevant sector of the life of the Church and Faith. But also here times have changed. We are getting used to live our faith and our charity with greater spontaneity coming out of our experience and training in the discernment of the movements of the Spirit. We respect Lay leaders as we did clerics in the past; we read the writings of lay theologians, we are inspired by the life and the testimonies of lay couples, of consecrated lay persons, of people who have found ways of holiness where before we only looked for secular "*good life*". The laity and the groups they form are being heard and accompanied with awe in the many new journeys that they have created.

There was a time, finally, when the preached and the written word had the edge in our lives. We come from a long and very rich tradition in which words were all important and faith, in the words of Saint Paul, entered our hearts mediated by the "*hearing*" – Fides ex auditu. There is something in the "*hearing*" that reaches depths of the person that other senses do not reach. All our cultures passed through an "*audial*" stage that coincided in great part with the most original testimonies of humanity and of God's communication to humanity. This continues to be true and we see real crowds of people gathering to listen to the Holy Father, his words and through them have a glimpse of God's revelation.

And yet, those of us who have been alive a long time, or who have also been blessed with long and deep contacts with the East of Asia have experience the strong emergence of "*sight*" in the search for deeper life and truth. The present generation finds many people who are tired and disappointed with empty words, campaign promises, dispirited and anemic homilies, words and words and words that, quoting again Saint

Paul, are only clatter, sounding brass, or clanging cymbals. People today want to "*see*" what they "*hear*". They want to see "*living words*". The preacher and the prophet are under scrutiny. That is why there is so much interest today in the living testimony of committed laity, couples who, through the years, have transformed difficulties, differences and conflicts into testimonies of greater love, Christian fidelity and creative hope. The eye has become an inseparable companion to the ear.

Can we, as a Community, live a Prophetic Vocation?

Whatever the analysis of recent change, its motivation, its process and evolution might be, we have in our midst a new awareness and a new reality. We felt confirmed that God wants us to be "*an apostolic community sharing mission in the Church*".

But this mission, in good Biblical and Church Tradition, has to be a Prophetic Mission, done and carried out in the name of God and under His Guidance. And we can meaningfully ask ourselves: Can we be really prophetic? Not long ago several scripture and spiritual writers were writing books and articles in which the big question was: "*Where are the Prophets?*" This question is particularly relevant when addressing a community. Can a Community – like an Institution – afford to be prophetic?

Most probably the answer is here, in our midst, in your midst. You have chosen as one of the key phrases of this Assembly: "*The Disciples rejoined Jesus and told him all they had done and taught*" (Mk 6:30)

Of course, not all are prophets. Maybe some among you... Or, at least, sometime, at certain times... Not always..., not on all fronts... But maybe – and this is far more important – this is the time for Prophetic Communities... and I feel that you are decidedly moving in this direction

And if this is the case, we can say again that Saint Ignatius is the Master that we need at this time. Let us consider some points around the question: *What is it that makes or defines a Prophet? What does the Bible tell us about Prophets?*

- The Prophet ***SEES*** the world with the Eyes of God. --- We have seen and contemplated this in the Incarnation. "*The Three Divine Persons...*" (Now I am in the right page!) Ignatius is not timid at all when he contemplates the world…

- The Prophet ***LISTENS*** with the Ears, the Hearing of God. God listens to the voice, the crying out, the anguished clamor, the outcry of the people. God hears the people when they ask for justice, when they suffer pain and loneliness and oppression…

- The Prophet ***FEELS*** with the Heart of God. We see how Jesus' insides churn, how he is moved to the depths… And the same we read about the God of the Old Testament… He cries and suffers with the sufferings of, (and here we can evoke the language of the Bible) "*My Daughter*", "*My people*", " *My beloved*", "*My Family*"… God is near, feels empathy and communion with his poor people. Compassion is his first response.



- Then the Prophet ***SPEAKS*** the Word of God. And we know that this is a word of mercy, of compassion for those who suffer… and a word of Conversion and Solidarity for those who can do something about that suffering. (We leave for another time to make a deeper analysis of this Word, which is not only an utterance with the mouth, but a living word that affects reality and changes it).

The Ignatian process and the Holy Spirit.

- Less than one month ago we witnessed the great experience of the World Youth Day in Sydney, Australia. 250.000 young people from all over the world. In a sense something parallel to this gathering here took place.

- At the heart of that Gathering, the Holy Father spoke of the Holy Spirit. He felt the need of a Catechesis of the Holy Spirit.

- Well, this is our theme as well. Ignatius did not have a good theology of the Holy Spirit, because at that time Catholic Theology was on a different line of reflection.

- But Ignatius had the EXPERIENCE of the Holy Spirit and the METHOD to help us have the same living experience. The spirituality of the Spiritual Exercises is a practical and concrete expression of that missing Theology (missing in theory, living in practice)

- The whole process of the Exercises on which we feed our hearts prepares the person (the soul, he would say) to come close to Jesus and do his doings:

  - It prepares us to SEE as we were saying that the prophets see.

  - It prepares us to HEAR what the Lord hears from the poor and the suffering

  - It brings us to FEEL what Christ and God feels of reality, of good and evil

  - It teaches us how to DISCERN in the middle of so much and such intense feelings with human and historical reality

  - It sustains us as we come to DECISIONS about how to respond and contribute to that reality that we have become a part of

  - It moves us to ACT, to DO according to what the Spirit has moved in us

  - And it opens our mouths so that we can SPEAK what is happening.

    - ✓ Tell him what we have done and taught, and

    - ✓ Tell people of the sweetness and Goodness of the Lord

The Challenges of doing this in Community and as Community

- We were asking a minute ago whether it is possible to be prophetic in community.

- There is no theoretical answer. There is only a practical answer. It is possible *IF AND WHEN*... Allow me to say a few words about these "If and When". But, first, let me remind you that you have made an option to become an Apostolic Community and share your mission in the Church. In other words, you have made an option to become a prophetic, missionary community, as community. The challenge, thus, is not theoretical, but practical: How to become one such living apostolic community. And maybe here this simple reflection about prophetic living might help:

- To be prophetic *ALL OF US* have to be *LISTENING* people. Listening to the People – Listening to the Word of God – Listening to the soft musings of the Holy Spirit. Ignatius gives us so many directions so that we can know when those three listening modes become one. Because when they become one we change and become aglow in joy, hope and consolation... Saint Thomas Aquinas wrote that in the experience of Faith there are two words: *The outside word that is given to us in the Scriptures – and the inner word that the Holy Spirit puts in our hearts.* When these two words come together we reach a very deep communion with the Lord. But for this to become a Community experience, we all have to be *LISTENING*...

In the experience of Faith there are two words: The outside word that is given to us in the Scriptures – and the inner word that the Holy Spirit puts in our hearts

- In order to be prophetic *ALL OF US* have to be *SEARCHING*. There is no prophecy without *DISCERNMENT*. "*Fast food-like*" conclusions are only the expressions of False Prophecy. Ignatius was so convinced of this. That is why he was always ready to test, and

test again his conclusions…lest he had missed some important fact, or feeling, or motion of the Spirit. An apostolic and prophetic community is a community of very humble, ever-searching believers.

- That means that a prophetic community lives in the healthy tension of being in need to ***RECEIVE***, because the gift of the Spirit – as Benedict XVI said – is never conquered, but is always received in humble thanksgiving. You can see how far we have to be from any kind of spiritual fundamentalism. Our security goes hand in hand with our humility; it is not based on possession but on the ongoing awareness of living in God's mercy and love, the gift of gifts. This is also the tension of ***DISCERNING***, of ***SEARCHING*** and ***DECIDING***. It may sound like a contradiction: How can we be humble and decisive at the same time? That is precisely the point of discerning, because when the Spirit comes to our community our fears are gone and we know what God wants from us.

- Now, if this is the spirit in which we as a community discern and decide, it is clear that the recently coined expression "*MEN/WOMEN WITH OTHERS*" is not something added to the more traditional expression of Arrupe's "*MEN/WOMEN FOR OTHERS*", but that, on the contrary, it can even be more original and radical for CLC that has opted to be an Apostolic Community.



- ALL the members are invited to have *EYES* to *SEE*. You also know that you, as lay people, very often see what we priests do not, or cannot see.

- ALL the members are invited to *HEAR*… what priests and clergy often do not hear. It is amazing, as a curiosity, how "*hearing*" can also be culturally conditioned. Who can hear a coin falling in a busy

street? Or your own name whispered ten meters away? Hearing is a discerned operation.

- *ALL* are invited and called to FEEL the pain and the suffering of others. The Third week of the Exercises trains us to feel with the pain of Jesus, the Other. It was the great Bishop Saint Hilaire de Poitiers who said: "*Sanctior mens plebis quam cor est sacerdotum*" (Fourth Century).

- *ALL* are called to DISCERN, DECIDE, and use their HANDS and FEET for action, service and compassion.

- Being a Prophetic Community for Shared Mission becomes a possibility if we dare take the challenge and move in Ignatian style to the Will of God.

Priority Importance of Formation for all

- All the above remarks and reflections lead me to the obvious conclusion that our greatest priority as CLC has to be the Formation of our members. This is the priority of priorities.

- In the recent weeks I have visited a few Cardinals of different Congregations in the Vatican. (Part of my job, I guess). Well, when I met Cardinal Rylko, Prefect of the Congregation for the Laity, he told me right from the start how happy he was with CLC; and he underlined repeatedly, "because of the serious formation they give to all its members".

- You remember how Saint Ignatius did not think that every person can profit from the Spiritual Exercises in the same degree. He was not elitist, but he knew that there is need of a basic capacity, an openness of the mind and the heart that prepares the person to be sensitive and responsive to the encounter with God and the guidance of the Spirit. Real education, in this sense, is to be measured by the ability to open the minds of people for greater and deeper realities.

- It is in this area where our main field of cooperation is. We Jesuits are extremely happy to see that the gifts of Ignatius are yours, are spreading and move beyond Jesuit circles and control. What Ignatius

did was at the service of the Gospel, which is never owned by anyone. It is our joy to see the gifts of Ignatius become a shared patrimony for the good of the Church and the World.

- We will have to work together for Formation in depth. A Formation that will include, naturally:

  - Theology, Psychology, Anthropology... anything that helps people grow as persons and as believing persons in love
  - But, mainly, the formation has to be in the Life of the Spirit, so that we all

    - ✓ master the tools to become interiorly free
    - ✓ for real discernment of God's will
    - ✓ for docile and joyful familiarity with the ways of the Spirit

- I really hope that we can work together in this important priority

- And I also hope that you, members of the CLC, help us Jesuits go deeper into the same Spirituality.

- Remember, that we are only a part, a very small part of the Body of Christ, of the People of God, of the Church of all. And it will always be a joy to serve all.

Conclusion

My gratitude for this invitation and for whatever form of cooperation that we will have in the future. Our task is big, but it is mostly deep, a task in which and through which we hope to build in each other the Body of Christ and share with each other the guidance and the inspiration of the Holy Spirit. Something to look forward to and to thank the Lord for.

Fr. Adolfo Nicolás, sj
World CLC Ecclesial Assistant



Final document
XV World CLC Assembly
Fátima, Portugal
12-21 August 2008

Journeying as an Apostolic Body:
Our Response to this Grace from God

"The apostles gathered around Jesus and told him all they had done and taught." (Mk 6:30)

Preamble

We, the delegates of the General Assembly of the World Christian Life Community, gathered in Fátima, Portugal, have reviewed how CLC is responding to the grace of the Nairobi World Assembly, when "*we felt confirmed to become a lay apostolic body that shares responsibility for mission in the Church.*" (Final Document, 2003)

Gathering around Jesus, in the presence of Mary, model of our collaboration in Christ's mission (GP9), we told him and one another all that we have done, taught and learnt on our journey from Nairobi. The Assembly of the Twelve around Jesus (Mk 6:30) became the model of the Fátima Assembly!

I.
Our graced history, 2003-2008

1.1 Ours are stories of sorrow and joy, desolation and hope, stagnation and growth, failure and success. Though it is not always easy to recognise God at work in our broken world, in symbols, if not always in words, we affirm that our stories are parts of the Great Story of Christ's saving love. Nothing more vividly expresses the hope that CLC lives day by day than the incorporation of the national communities of Cuba, Hungary and Rwanda into the World Community here in Fátima.

1.2 Thus, our stories challenge, inspire, console and teach us. Above all, they affirm that we are fellow disciples, apostles, pilgrims – one people, called from many nations, speaking the language of love, living a common way of life, sent on a common mission, bearing God's abundant gifts. With Mary, *our souls proclaim the greatness of the Lord and our spirit rejoices in God our Saviour ... for the Almighty has done great things for us* ... (Lk 1: 46-49).

II.

Living more deeply and acting more effectively as an apostolic body: the graces of Fátima 2008.

2.1 Five signs of hope and challenges stand out among the many graces received in Fátima:

- Fidelity to the orientations of Nairobi
- Unity in diversity
- The call to live as a prophetic lay community
- Closer identification with Christ's mission to bring the good news to the poor, and
- Widening and deepening networks of collaboration.

2.2 *Fidelity to the orientations of Nairobi* – Our graced history confirms the World Community's fidelity to the orientations of Nairobi. At every level, our efforts clearly have a single aim, which is to live more deeply and act more effectively as an apostolic body, because "*our life is essentially apostolic*" (GP 8). This is evident in the growing insistence on the Spiritual Exercises as "*the specific source and characteristic instrument of our spirituality*" (GP 5); in efforts to improve the effectiveness of formation; in a new emphasis on leadership in mission; and in noteworthy examples of collaboration within and outside the communities. At world level particularly, within the Church and at the UN, CLC is a coherent, credible presence. Collaboration between CLC and the Society of Jesus is also growing appreciably. We have considerable experience of exercising the dynamic of *Discerning - Sending – Supporting – Evaluating*, although *the Assembly acknowledges*

there is much room for growth and consistency in this area, and that formation should take greater account of its importance.

2.3 *Unity in diversity* – The Assembly vividly demonstrates both the unity and the diversity of World CLC. There is growing awareness that this is characteristic of our charism, a source of creativity and potentially a powerful instrument in mission. Because of this unity in diversity "*the field of CLC mission knows no limits.*" (GP 8)

2.4 The Assembly recognizes that it is not always easy to reconcile unity and diversity. As our common mission grows and our realities become more complex, only an ever clearer understanding of our charism will enable us to transcend the differences among us. Thus, by living our charism more deeply, we will also act more effectively as an apostolic body. A more explicit adhesion to CLC, such as the one implied by CLC *commitment* (GP7), appeared to us especially relevant for the World Community's present stage of development.

2.5 The Assembly recognizes that an individualistic culture and the specific social or historical circumstances of some communities may raise resistance to CLC commitment. However, the idea that the apostolic strength of the body depends on the depth of commitment to our way of life, as articulated in GP 12, leads the Assembly *to call for a review of the meaning and importance of CLC commitment, both temporary and permanent.* Therefore, "as the wise head of a household who brings from his storeroom both the new and the old" (Mt 13, 52) *the Assembly urges the World Community to rediscover commitment as an invitation to a personal spiritual journey and a discerned vocation lived in and through the apostolic body.*

2.6 The Assembly also recognises the difficulties entailed in expressing our hope and experience of "*commitment*" within an "*apostolic body*" using different languages and in different cultures: *we therefore invite the World Community to on-going dialogue and reflection about the language and forms through which these are expressed.*

2.7 The call to live as a prophetic lay community – "*Our mission, in good biblical and Church tradition, has to be a prophetic mission, carried out in the name of God and under His guidance. And we can meaningfully*

ask ourselves: Can we really be prophetic?" – seeing with the Eyes of God; listening with the ears, the Hearing of God; feeling with the Heart of God; and speaking the Word of God, "*a word of compassion for those who suffer ... and a word of Conversion and Solidarity for those who can do something about that suffering.*" (Address of Fr A. Nicolás, World Ecclesiastical Assistant, to the Assembly) We received this challenge as *the defining grace of Fátima 2008*, finding inspiration and consolation in his words: "*this is the time for prophetic communities... and I feel that you are decidedly moving in this direction.*"

2.8 The Assembly responds to this with another question: in what issues is God's Spirit prompting World CLC to be prophetic?

2.9 The Assembly reaffirmed three important desires that were first identified in Itaíci: "*to promote family life as a basic unit in building the world into the Kingdom of God; to accompany young people on the way to meaningful life...; and to integrate professional and other working activities into... our Christian faith*" (Itaíci Final Recommendations). The Assembly observed the growing prominence of "*family CLC*" – ie, living the CLC way of life together as a family unit – as an expression of "*our urgent need to unite human life in all its dimensions with the fullness of our Christian faith according to our charism*" (GP 4). We listened to other calls for prophetic witness, in areas such as the dignity of creation and the environment; a vision for women in society and in the Church, with Mary the mother of God as our model; ecumenical and inter-religious dialogue.

2.10 *Closer identification with Christ's mission to bring the good news to those who are "excluded" or "strangers"* – When Jesus healed the daughter of a Caananite woman (Mt 15: 21-28), "a new, Christian era, where all can see and treat each other as brothers and sisters" was announced (Homily, Fr A Nicolás). As the Assembly progressed, the call for a closer identification with Christ's mission to bring the good news to those who are "excluded" or "strangers" rang ever more clearly. We recognize the urgent need to bring the experience of the Spiritual Exercises to those who are marginalized and less powerful in our societies, and to invite them to join our communities, if necessary by creatively adapting programmes of formation and our way of life to their realities.

2.11 *Widening and deepening networks of collaboration* – Finally, reflecting on the World Community's experience of collaboration with other ecclesial bodies in the UN and elsewhere, and especially our collaboration with the Society of Jesus, the Assembly recognizes *the urgent need to widen and deepen networks of joint discernment and action at world, regional, national and local levels.*

2.12 The Nairobi Assembly called for greater collaboration with the Society of Jesus and greater clarity of roles in our relationship. The Assembly in Fátima gratefully acknowledges this collaboration and our desire that it continue to grow, not only between individual Jesuits and CLC members but also between CLC as an apostolic body and the Society of Jesus as an apostolic body. Three important documents outline our relationship and give direction for this to develop: *CLC – Society of Jesus Collaboration* (Appendix to the Nairobi Final Document); *The Relationship between the Christian Life Community and the Society of Jesus in the Church*; and *The Role of the Ecclesiastical Assistant. We urge our communities to become familiar with these documents. We encourage our Jesuit brothers, perhaps through our Ecclesiastical Assistants, to become aware of these documents so that our cooperation can be more fruitful.*

III.
Building knowledge and orienting action: the Assembly's recommendations

3.1 In response to the graces outlined above, the Assembly identified nine themes around which to build our understanding of the signs of the times, and to orient apostolic action, namely:

a) The nature of our "*apostolic body*" and the processes through which it acts

b) Increasing membership in numbers and diversity

c) Commitment to the CLC way of life

d) Formation, which is closely associated with greater availability of the Spiritual Exercises

e) Leadership

f) Networking apostolic initiatives, which is closely associated with SJ-CLC-Church collaboration

g) Financial co-responsibility.

3.2 *The nature of our "apostolic body" and the processes through which it acts* – While the signs confirm that CLC is becoming an apostolic body, numerous questions originating from our diversity were also raised in the Assembly. Thus, it is not (yet) possible to give a clear description or definition of a "*lay apostolic body*", because ours is a new way of being in the Church. Questions also arise about the relationship between the common mission and the discerned commitments of individual members. We need patience in this process and have to live with the questions as a challenge. The Assembly acknowledges the dynamic of DSSE practised on all levels – local, national and regional – as ***the*** means to build the apostolic body.

3.3 In light of our reality, the Assembly **recommends** that:

a) national and local communities integrate the *Discerning, Sending, Supporting, Evaluating* dynamic into their formation programmes;

b) exchanges of information, formation material and personal experiences be actively promoted at all levels, so that all members can identify more closely with our emerging apostolic body.

3.4 *Membership* – Clearly, membership is crucial not only to our desire to be an effective apostolic body, but also to the survival and spread of CLC. Though membership should always be discerned as a personal vocation (G.P 10), we feel called to propose CLC as a way of life for people from all social classes, economic conditions and states of life, seeking out those who are often excluded from community or ecclesial life.

3.5 The Assembly therefore **recommends** that:

1. communities at all levels improve the "*visibility*" of CLC through prophetic stances in favour of justice and the poor;

2. demonstrate the value of CLC as a community for the laity which participates in the mission of the Church through insertion in the world (apostolate);
3. promote the experience of the Spiritual Exercises among lay people, and invite them to continue the experience in CLC;
4. search creatively for new members in contexts other than the traditional ones and explain our charism in a language which is more accessible;
5. promote and support CLC among families who wish to live the CLC way of life as a family unit.

3.6 *Commitment to CLC way of life* - As already explained, the notion that the apostolic strength of the body depends on the depth of commitment to our way of life, led the Assembly to call for a renewed look into the meaning and importance of temporary and permanent commitment in CLC.

3.7 The Assembly therefore **recommends** that:

- national communities evaluate their current approach to CLC commitment; and
- the World ExCo make available documentation which evaluates the current national practices and articulates the concepts of vocation, apostolic body and commitment, drawing from already existing materials.

3.8 *Formation* – Attention must be paid to adapting formation to different stages of life, different social and cultural environments, families and younger members. It must adapt to changing realities within and outside CLC. The Assembly **recommends** that:

- the revised *Guidelines for Formation: The Process of growth in CLC* be circulated as soon as possible;
- formation that is oriented towards mission and financial co-responsibility be emphasised, especially by deepening the use, in all our discernments, of the methodology of *Discerning, Sending, Supporting and Evaluating*;

- formation resources, materials and expertise be made widely available to all CLC national communities, for example, by developing a central sharing and distribution centre.

3.9 *Experience of the Spiritual Exercises* – Together with our General Principles, the Spiritual Exercises constitute one of the three pillars of CLC charism. We are aware that the existence of many different social and cultural realities calls for creativity and flexibility in offering the experience to more people. The Assembly therefore **recommends** that:

- such creativity be encouraged;
- those experiencing the Exercises be informed that they are a specific source and the characteristic instrument of our spirituality, and a constitutive element of our way of life;
- the formation of guides (especially lay guides) be promoted, and the guides themselves supported, in collaboration with the Society of Jesus.

3.10 *Leadership* – Following the example of Jesus Christ, CLC desires leaders who will serve their communities and who can facilitate the DSSE process. The Assembly is gratefully aware of CLC's distinctive pattern of leadership, the range and quality of formation resources, and the gifts that many CLC members bring to leadership. It also acknowledges the challenges involved in fostering leadership development, encouraging suitable people to come forward for leadership roles, and supporting them.

3.11 Thus, the Assembly **recommends** that:

1. the World Community continue to clarify the nature of CLC leadership and the characteristics of various CLC leadership roles;
2. the World ExCo make more visible and accessible modules from the Rome International Formation Encounter leadership course for use by national communities; and
3. the World Community identify persons having leadership qualities to be available to facilitate leadership development where needed.

3.12 *Networking apostolic action and promoting solidarity* – The Assembly listened attentively to the call for greater solidarity among the national communities and for a more effective response to the signs of the times. The experience of the UN Working Groups and other experiences of networking apostolic action and promoting solidarity demonstrates the greater effectiveness of collective action in promoting justice and human dignity; it offers important lessons for world, regional and local projects. Thus, the Assembly **recommends** that: a "World Coordinator of Apostolic Initiatives and Advocacy" should be appointed to facilitate joint action and networking; this could be a role assumed by a World ExCo member;

a. each national community should appoint a "contact person" to provide information and respond to international apostolic concerns;

b. each national community should actively collaborate, where possible, on international issues with the CLC Working Groups at the United Nations;

c. national communities should consider twinning as an effective means of fostering solidarity among communities around the world.

3.13 Part II of this Document proposes specific measures to promote *collaboration between the Society of Jesus and CLC*, which need not be repeated here.

3.14 *Financial co-responsibility* – The Assembly listened to the World Executive Council's frank account of its difficult financial circumstances and of some national communities. It considers financial co-responsibility to be an essential expression of our belonging to one World Community, and a necessary means for becoming an Apostolic Body. Being responsible for one another is an essential aspect of community life. We recognise the need to develop existing and new ways of financing operating expenses as well as special apostolic initiatives. To inspire in CLC members an appreciation of financial coresponsibility, the Assembly **recommends** that the World Executive Council should:

a. ask each national community to assume greater responsibility in gathering and sharing financial information;

b. establish five-year financial plans;

c. establish an "apostolic fund for national community projects";

d. seek professional expertise where needed;

e. propose a strategy for reducing the World Executive's financial deficit as a specific project for World CLC;

f. consider, at national level, the development of guidelines concerning the financial contributions of members of the communities.

IV.
Conclusion

4.1 The orientations and recommendations sketched out in this Final Document of the Fátima Assembly will be followed by a record of the Assembly's Proceedings, which gives a full account of the insights, proposals and projects brought before the Assembly.

4.2 May all members of the World Community "*store up all these things in their hearts*" (Lk 2, 51), that we might live more deeply and act more effectively as an apostolic body journeying with the poor and humble Christ through human history, and become ever more closely identified with his mission (GP 8).

Participating National Communities

- Argentina
- Australia
- Austria
- Belgium Flemish
- Belgium Walloon
- Bolivia
- Brazil
- Cameroon
- Canada Eng. speaking
- Canada Fr. speaking
- Chile
- Colombia
- Congo R.D.
- Croatia
- Domenican Republic
- Ecuador
- Egypt
- El Salvador
- England & W.
- France
- Germany
- Hong Kong
- India
- Indonesia
- Ireland
- Italy
- Ivory Coast
- Japan
- Kenya
- Lebanon
- Lesotho
- Luxemburg
- Madagascar
- Malta
- Mexico
- Nicaragua
- Nigeria
- Paraguay
- Peru
- Philippines
- Poland
- Portugal
- Puerto Rico
- Slovenia
- South Africa
- South Korea
- Spain
- Sri Lanka
- Switzerland
- Syria
- Taiwan
- Uruguay
- USA
- Venezuela
- Zambie
- Zimbabwe

National Communities confirmed in Fatima

- Cuba
- Hungary
- Rwanda

Observers

- Tchad
- Sudan
- Lituania
- Republic of Congo (Brazzaville)

Amendments to the General Norms

General Norm 21 a) stated :

The elected members of the Executive Council are: the president, the vice-president, the secretary and four consultors, all elected by the General Assembly for a period of five years. They may be re-elected only once.

The new norm approved in Fatima is the following:

The elected members of the Executive Council are: the president, the vice-president, the secretary and four consultors, all elected by the General Assembly for a period of five years. They may be re-elected only for three terms maximum and two terms maximum in one office.

World CLC Executive Council 2009-2013

The members elected to the Executive Council are the following :

President : Daniela Frank	CVX Germany
Vice-President : Christopher Micallef	CVX Malta
Secretary : Lois Campbell	CVX USA
Consultor : Rita El Ramy	CVX Lebanon
Consultor : Edel Churu	CVX Kenya
Consultor : Christopher Hogan	CVX Australia
Consultor : Mauricio Lopez Oropeza	CVX Mexico

The following persons are appointed members of the Executive Council :

Executive Secretary: Guy Maginzi
Vice-Ecclesiastical Assistant: P. Alberto Brito S.J.
Eccleasiastical Assistant: P. Adolfo Nicolas S.J.