

WORLD COMMUNITY
OF
THE CHRISTIAN LIFE COMMUNITIES

LOYOLA '86

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REFLECTIONS ON LOYOLA '86

As I sit at a typewriter at the national secretariate of the German CLC community some days after the World Assembly at Loyola Spain, my mind and heart are still full from the graced experience of those days at Loyola. Delegations from fifty countries around the world lived together, ate, drank, prayed, shared and listened to each other to discover what the Lord would require of us as a World Community of mission. The initial days were spent in getting to know each other and our respective realities. They were marked by a deepening awareness of our diversity, especially our social contexts. Yet a common thread could be heard. It was the social, political or economic difficulties which called each of us to deeper commitment in our different realities. We became aware of the painful situation in South Africa, the onset of discouragement in Poland, the uncertainty of the future of Hong Kong, the difficulties in Sri Lanka, and deteriorating family life in the countries of the North as well as in some parts of Africa. We also shared the joys of the Philippino "gentle revolution". We saw in all of this the calls of Christ coming from the world in which we live.

There followed a day and a half of prayer and pilgrimage which prepared our hearts for the days of deliberation on mission which followed. The Spirit of Jesus, whom Ignatius loved so much, was very present with us at the holy places of Loyola and Aranzazu.

Having prayed for a change of heart, a conversion, at the room where Ignatius himself was converted to God, we started on a journey of deliberation and listening, first to the specific needs of our world and then to proposed means of addressing those needs. What emerged in only three days was truly remarkable. The Lord had graced us with a deep consensus and communion regarding our orientation for mission. First, we were powerfully confirmed in our identity which is rooted in the Spiritual Exercises of St. Ignatius. Over and over again, we heard national delegations insisting on the Spiritual Exercises as the characteristic instrument of our spirituality. Second, the image of Christ, poor and humiliated, dominated the insistence upon the work for justice, defence of life, and simplicity of life style. The national delegations, one after the other, affirmed our decisive option for the poor, expressed in a rich variety of word and imagery. Nor was the communal dimension missing. It became clear to all of us that we were sent on mission, together, as a single world community, united in heart and sharing experience, resources, personnel and support. Personally, I was very moved by the sense of the Church which was also present. The Assembly felt a deep communion with the Church and her mission. And, always in the background, one could hear Mary, the Model of our mission, whispering, "Do whatever He tells you!" (Jn 2:5).

So, 150 people from fifty countries arrived as members of a community in dispersion, and ten days later left as a deeply moved and united community of mission, a mission received from the Lord and His Church, as Mary received her mission.

A word about the new World Executive Council. In this matter, the Lord was equally good to us. The new council members are:

Brendan MacLoughlin (Ireland), President
Josefina Errazuriz (Chile), Vice-President
Marie Schimelfening (USA), Secretary
Anthony Martyris (India), Treasurer

Eadaoin Hui (Hong Kong), Consultor
P.M. Tasinda (Zaire), Consultor
Jack Milan (Eng.Canada), Consultor
Jose Antonio Cordoba (Spain), Youth Consultor
Jose Reyes, Executive Secretary
Tim Quinlan, Vice-Assistant

As you can see, there is excellent representation of the various world realities in this new ExCo. ExCo members do not "represent" any specific country or part of the world; they must be concerned with the service of the whole world community. But it is a very good advantage if the ExCo members have a first hand awareness of different needs in various parts of the world. This we have.

Also, the new Executive Council provides for adequate continuity in the face of substantial changes at the World Secretariate in Rome. Four members from the previous ExCo were re-elected, four new members elected, and two new members of the team at the Rome office, Jose Reyes, and Tim Quinlan, SJ, were appointed.

An account of the Assembly would not be complete without commenting on other significant events. First is retirement of Jose Gsell and Patrick O'Sullivan, SJ after 22 years of combined service. The Assembly warmly celebrated the unique and substantial contribution they have made to the World Community. We will miss them deeply.

There also were two joyous events. The first, of course, was the presence of Jose Reyes, our new Executive Secretary, and Tim Quinlan, our new Vice-Assistant. We welcome them with enthusiasm. Their combined skills and depth of spirituality will serve the World community very well.

And finally, but by no means least, was the presence with us of our Ecclesiastical Assistant, Fr. Peter Hans Kohlvenbach, SJ, the General of the Society of Jesus. He spent two days with us, and met with every delegation in regional groupings. He was encouraging, understanding of our identity, mission, and charism, and deeply interested in all that concerns us. He was a sign of the deep care that the Church has for our continued conformity to Jesus and His mission in the modern world. His presence was an occasion for great rejoicing.

Finally, it is important to point out, that while we were graced with abundant consolations at the Assembly, we were also deeply aware of the future costs to us and our world community if we are to be faithful to the grace given to us. It is no accident that the Trinity inspired the image of Christ, poor and humiliated, as a major image of our deliberations. There is much work to be done which will call forth from each of us a sacrifice. A world faith-community which receives a mission from Christ and His Church, assumes many responsibilities. But we left Loyola, in a spirit of deep hope that God, who began this good work in us, will carry it on until it is finished on the day of Christ Jesus (Ph 1:6).

Jack Milan

P R O G R A M

- 20 Aug: (afternoon)
- * Welcome - Registration
 - * Mass (for those who have not been able to attend)
 - * Evening - free, for informal get-together

First Part:

GETTING TO KNOW ONE ANOTHER - SHARING THE CLC REALITY

- 21 Aug: * Mass
- Opening of the Assembly
 - Presentation of delegations
 - * Activity Report; Financial Report
 - * Sharing our reality (first part)
(This will be done in three sub-groups.)
- 22 Aug: * Sharing what has occurred the previous afternoon
(second part)
- * National delegations come together to exchange what each one has heard, to get an overall view of the CLC reality
 - * Plenary session: questions and clarifications of the Activity Report and Financial Report
 - * Regional meetings: each region looks at itself in the light of the world CLC reality
 - * Mass
 - * Concert (after dinner)
- 23 Aug: VISITORS' DAY
(Opportunity to meet with CLC members of Spain and from other countries of Europe.)
- Plenary session
- Talk from P.Kolvenbach, ecclesiastical assistant for the CLC's
 - Exchange in small groups - mixed (i.e. made of delegates and CLC members from Europe)
 - Mass
 - Concert (second part)

Second Part:

DEEPENING OF EXPERIENCE AND DISCERNMENT FOR MISSION

- 24 Aug: DAY OF RECOLLECTION (in an atmosphere of silence)
- Night: prayer vigil before the Blessed Sacrament (in the room where St. Ignatius experienced the grace of his conversion). This is only an invitation, and so, naturally, people are free to respond in the way that seems to them most appropriate.

- 25 Aug: Pilgrimage to Our Lady of Aranzazu
Free afternoon
- 26 Aug: Seven Workshops
Workshop 1 - Mission and unity in the Faith (Ecumenism)
Workshop 2 - Mission and Youth
Workshop 3 - Mission and Justice
Workshop 4 - Mission and countries with Christian minorities
Workshop 5 - Mission and multicultural Societies
Workshop 6 - Mission and situations of conflict
Workshop 7 - Mission and the Consumer Society
An introductory Plenary Session, and then people divide up into their workshops.
- 27 Aug: * Plenary session
- reports from the workshops
- clarifications
- exchanges
* National delegations meet to exchange on what they have heard, what they feel, what has struck them...
* Time for prayer
* Regional meetings where each delegation gives its reflections or feelings
- 28 Aug: * Meeting of national delegations to finalise their intervention (invitations, challenges, orientations they see emerging...)
* Plenary Session for interventions
* Meeting of national delegations: after hearing all the interventions, where does it seem to us that we recognise/feel the more urgent call(s), and what do we recommend?
* Regional meetings: each national delegation shares what it feels and what it recommends.
* National delegations meet
* Plenary Session - each national delegation gives its recommendations

Third Part: VOTES AND ELECTIONS

- 29 Aug: * Plenary Session
- a synthesis of the recommendations is proposed to the Assembly (for its agreement)
- presentation of new affiliations
* Amendments
- Exchange in regional groups on the amendments proposed by the Ad Hoc Commission (and others)
- National delegations reflect and prepare their decision
- Plenary Session: the Assembly votes on the amendments by delegations
- 30 Aug: * Election of the Executive Council
* Regional meetings
* Final celebration

L O Y O L A '86

THE DELEGATIONS PRESENT

A. AFFILIATED NATIONAL COMMUNITIES

1. Argentina
2. Australia
3. Austria
4. Belgium (Flemish)
5. Belgium (Wallonne)
6. Bolivia
7. Brazil
8. Canada (French speaking)
9. Canada (English speaking)
10. Chile
11. Republic of China
12. Colombia
13. Dominican Republic
14. Ecuador
15. Egypt
16. England and Wales
17. France
18. Germany
19. Hong Kong
20. India
21. Indonesia
22. Ireland
23. Italy
24. Japan
25. Lebanon
26. Luxemburg
27. Madagascar
28. Malta
29. Mexico
30. Netherlands
31. Peru
32. Philippines
33. Poland
34. Portugal
35. Spain
36. South Africa
37. Sri Lanka
38. Switzerland
39. Uruguay
40. U.S.A.
41. Viet Nam
42. Venezuela
43. Zaire
44. Zambia
45. Zimbabwe

B. AFFILIATED GROUPS

1. Acu
2. International Sodality for the Sick
3. Poland (in exile)

C. CLC IN THE PROCESS OF DEVELOPMENT

1. Brazil (CLC)
2. East Germany
3. El Salvador
4. Korea
5. Lesotho
6. Puerto Rico
7. Tanzania
8. Yugoslavia
9. Panama

THE DELEGATIONS WERE:

II. DELEGATED GROUPS

ATTACHED NATIONAL COMMITTEES

- 1. ...
- 2. International Society for the Study of ...
- 3. ... (in exile)

- 1. Argentina
- 2. Australia
- 3. Austria
- 4. Belgium (Brussels)
- 5. Belgium (Washington)
- 6. Bolivia
- 7. Brazil
- 8. Canada (French speaking)
- 9. Canada (English speaking)

III. COUNTRIES IN THE PROCESS OF DEVELOPMENT

- 1. Brazil (GUL)
- 2. East Germany
- 3. El Salvador
- 4. Korea
- 5. Laos
- 6. Puerto Rico
- 7. Rumania
- 8. Yugoslavia
- 9. Panama

- 10. Chile
- 11. Republic of China
- 12. Colombia
- 13. Dominican Republic
- 14. Ecuador
- 15. Egypt
- 16. England and Wales
- 17. France
- 18. Germany
- 19. Hong Kong
- 20. India
- 21. Indonesia
- 22. Ireland
- 23. Italy
- 24. Japan
- 25. Lebanon
- 26. Luxembourg
- 27. Malaysia
- 28. Korea
- 29. Mexico
- 30. Netherlands
- 31. New Zealand
- 32. Philippines
- 33. Taiwan
- 34. Portugal
- 35. Spain
- 36. South Africa
- 37. Sri Lanka
- 38. Switzerland
- 39. Thailand
- 40. Turkey
- 41. Viet Nam
- 42. Yugoslavia
- 43. Zaire
- 44. Zambia
- 45. Zimbabwe

TALK OF FATHER GENERAL

Every christian is called to be, here and now, another Christ for the men and women the Lord has put in their way. However, who could reflect the fullness of the Lord in their life? Besides, the Spirit of the Lord calls each of us by name to incarnate some particular facet of the immeasurable riches of Christ: Christ who prays in solitude and Christ who heals and teaches; Christ who suffers and Christ who announces the Kingdom... There are different personal vocations just as there are different communitarian missions. The response that Our Lady graciously gave to the invitation of Him Whose Name is Holy has been an endless source of inspiration, in terms of some particular aspect, for so many personal and communitarian initiatives in the building up of the Kingdom. In this sense, the Marian dimension of the spirituality of the Christian Life Communities has been fashioned by the particular characteristics of Our Lady's mission which struck Ignatius of Loyola in a deeply personal way. Ignatius always respects the spiritual 'taste' of each person in his/her encounter with the Lord, and imposes no particular devotion; he is quite happy to leave us with Our Lady of Paris or Guadalupe, with Fatima or Lourdes, just as Ignatius himself loved Our Lady of the Way and Our Lady of Sorrows. In the Spiritual Exercises Ignatius is content to exhort us to pray the Hail Mary with the Church and he invites us to discover to what extent one of the characteristics of Our Lady's vocation, namely her mission in the work of salvation of her Son, continues today thanks to our labours and commitment - because that is the way God wants it.

What is this mission? When Ignatius invites us to meditate on the mystery of the Visitation of Our Lady to Elisabeth, he suggests three points to draw our attention equally to the meeting, to the Magnificat and to the fact that Our Lady stays with Elisabeth for three months. This detail is significant and this small feature reveals the facet of Our Lady's vocation which struck Ignatius. After

the Annunciation, Our Lady had every reason to give herself exclusively to the mystery which had touched her and to the child growing within her. Why not withdraw into herself to taste and see how good is the Lord and to rest quietly in the contemplation of this Trinity which is bringing about the world's salvation through her? However, she does not turn inwards in a narcissistic way, she does not stay shut up in her own house but rather she stays with her cousin Elisabeth to help her. The grace which has filled her moves her out of her house, out of her own life, to take the road to the hill country and to be, in the name of her Lord, a woman for others, instead of being just for herself. The haste to move out of herself and her family surroundings and the joy which echoes in the meeting with Elisabeth quite naturally accompany the 'exodus', the initial step to which the love that comes from on high always moves us. Anyone who is seized by the love of God is impelled to incarnate it here and now through serving, like Christ, at another's table to give them nourishment and life.

If the Christian Life Communities draw their inspiration from the spirit of Ignatius, the criteria for the authenticity of their spirituality is the concrete commitment to the service of others, which incarnates it. In addition, the Christian Life Communities wish to be a body for the Spirit, as Our Lady was, to set out on mission, to commit themselves in such a way that the Gospel takes flesh and the Beatitudes become a reality for those who are poor, suffering, searching for justice and peace, or weeping. This mission of Our Lady fascinates Ignatius so much in the Spiritual Exercises that he does not invite us to delve into the heart of Mary, nor to contemplate her interior life or to imitate one of her virtues. Ignatius passes beyond the way Our Lady keeps all these words in her heart and even her sorrow under the cross. Everything is concentrated on the mission of Our Lady, which flows from her fullness of grace.

What does this mission consist in? Ignatius never mentions it explicitly, but the whole setting of the Spiritual Exercises points towards mediation: to bring Christ to men and women and men and women to Christ, to be mediator of what the Church today calls "communion". Let us try to discover this in the perspective of the Spiritual Exercises of Ignatius.

Our Lady already figures in the first week at the meeting-point of two histories, which are always our own history. After having described the genealogy of sin as it descends from the angels to the first men and women and from Adam to each one of us, underlining in this way the joint responsibility for sin we all share in, in as much as we are hell for others, Ignatius invites us to meet with Our Lady. This invitation to ask Our Lady for the sense of sin has always amazed me. What does Our Lady know of sin? Can I have a colloquy with Our Lady about sin? The reply to this is by no means unimportant. Acknowledging with the Church that Our Lady is free from all sin, we run the risk of relegating her to a heavenly existence, far removed from the daily sinfulness of ordinary men and women. Here we forget that the absence of sin does not make us less human but on the contrary, more human. Without doubt, sin belongs to our human existence as a matter of fact. If we do not dare to take sin seriously, we place ourselves outside the human situation, outside the work of salvation. That is why Ignatius takes sin as the starting point, not in a morbid or pessimistic spirit, but through a concern to be realistic without which every mission in this world is located in what is unreal. Curiously it is communism which, through denying the existence of sin, attributes to man a strength which he does not possess, and so the marxist effort inevitably becomes utopic. The presence of Our Lady at the heart of the sinful history that Ignatius depicts, signifies quite rightly that the human person, to be fully human, does not have to be a sinner. The struggle against sin that Our Lady inspires is not directed against what is human, but against what is inhuman in our society today: we should have the courage to name this 'inhumanity' as sin - this 'inhumanity' which the Christian Life Communities are called to strive against, for the christian life struggles against the death that follows in the train of sin... And it is precisely Our Lady who in the first century in Palestine has followed the way of all women and men on this earth, the way of pain and joy, in a sinful milieu - the sins of her people - who still shows today that grace, the fullness of grace, is not foreign to our existence but on the contrary denounces what is inhuman in our existence and in our society; and so our society, thanks to the mission of grace that the Lord entrusts into our hands, can become a more human, a more just and a more peaceful society.

When Pope John Paul II, in the course of his apostolic voyages, brands the sins of our times, he has not the slightest intention of making human life more difficult by arbitrarily building up a series of 'Don'ts', but rather, in denouncing sin, which is at the source of the inhumanity, injustice and the hate which cut across our lives all the time, as we can see each day in the newspapers and television, the Pope basically is struggling for people, for the fully human values of life and love, justice and peace. And so it is in contemplating Our Lady in the fullness of her graced humanity that the reality of sin, of the inhuman, stands revealed in all its authentic cruelty, but also in its Easter defeat, for Christ has conquered this sin, this prince who fancied himself as prince of our world, and over whom Our Lady is the first victory among men and women. After having described the genealogy of sin, Ignatius has us meet with Our Lady who has known the sins of her people, but with whom the history of grace begins, not in the sense of removing Our Lady from our human existence, but rather in the sense of introducing into our history a human person in the image of the grace of God and in the likeness of the Son of God. Through meeting Our Lady in the midst of sinful history, Ignatius leads us to discover our mission as Christian Life Communities in the building up of the city of God of grace and life.

In the second week Our Lady is again at the meeting-point, this time not between the history of sin just ending and the history of grace just beginning, but in a very concrete way between the Trinity concerned for our salvation and a humanity thirsting to be saved. In a way that is very carefully balanced, Our Lady is at the centre of a vast scene that Ignatius depicts, with the Trinity above, humanity below, and Our Lady's house between the two. Ignatius does not invite us to depth the mystery of Mary, the feelings of her heart, but to receive from her our mission today in the Christian Life Communities. Whoever moves with Ignatius through the mysteries of Christ constantly discovers Our Lady in her mission of mediating life. This mission of Our Lady emerges all the time from a hidden and obscure life; it emerges from the humdrum, impoverished existence of some poor woman from an obscure corner of Palestine, far removed from great history, high politics and refined culture. And however - very significant for our mission - Our Lady knows herself to be an intermediary; she knows she is mediating salvation, life for others. Each one of us is very much aware that we have

received all that we are through the intermediary of others. In our modern society so many incidents and accidents confront us with the fact of our mutual dependence and show us how our lives, and even our salvation, are mutually linked. This 'solidarity' is inscribed in our human nature because it is a reflection in every person of the trinitarian communion. Still in our own days, in the case of a disaster, we assist at and we share in gestures, reactions of generous and spontaneous solidarity. However, in general, it still is extremely difficult for us to share, to communicate to others what we owe to others, what we have received thanks to others. Early on the community of Jerusalem has to face a couple who jealously hang on, for themselves, to what was destined for the community, and Paul complains bitterly that those who celebrate - or think they celebrate - the Eucharist look after their own meals and leave their brothers and sisters in hunger and distress.

But there is not only our daily bread, there is the Bread of Life, which we need even more to live authentically. As far as our human community is concerned in which people depend on one another, God has wished that we help one another even in the work of salvation and in the gift of Life, in the gift of our only real treasure which is the Life of God. Doubtless each one of us and the Christian Life Communities, as such, can only plant and water. God alone gives life to our brothers and sisters; nevertheless, God wants to root our mediation in Him who is the sole Mediator, Christ. It is so true that God does not save us for ourselves but for the salvation of the world. As God the Father only wants to be adored through the Son and in the Spirit, in the same way God regards us as He has regarded Our Lady, in other words, because we are members of the human community and in as much as we are members of human society, linked in responsibility for its salvation history and its ruin. Without doubt it is Our Lady who is called personally, but not in an exclusive way; she is called in person for the salvation of the world, a salvation which embraces all in Christ and enables them to be mediators of Life.

To accomplish this mission of mediation the Lord God has asked Our Lady for her 'Yes' in His work of salvation. In the prayer of the Kingdom, Ignatius does nothing but trace the contours of this invitation and this 'Yes'. In

encouraging us to pray the mysteries of Christ, to seek for the intimate knowledge of the Lord to be able, in His Spirit, to make the choices and take the decisions which incarnate our 'Yes' in daily living, Ignatius always makes us have recourse to Our Lady, to learn how to enter into a colloquy with her Son and to grasp how to say 'Yes' to God the Father. How does this fellowship with Our Lady inspire the Christian Life Communities in the way they go about translating the Kingdom into daily reality? Of course, nothing in the Gospels tells us about evangelisation as practised by Our Lady. She does not belong to the twelve and she only speaks through her simple presence among them. The Lord does not call us to copy the manner in which Our Lady has concretely expressed her 'Yes', not even to imitate her. However, the concrete manner to which the Lord calls each one of us and the Christian Life Communities to realise the Kingdom will always be inspired by the dynamism which is fundamental to Our Lady's way of acting. This dynamism is first and always marked by the radical character of the 'Yes'. This radicality impels the Christian Life Communities, following Our Lady's example, to know nothing except the gospel, and the whole gospel. We do not get caught up in slogans and ideologies, with secondary problems and doubts for the pleasure of doubting. Of course, our lives are complex and our organisations complicated, but this is one reason more for returning to the radical sense of this 'Yes' of Our Lady, that Ignatius situates amidst the turmoil that marks the life of men and women.

In the meditation on the Two Standards, Ignatius suggests the numerous ways of Satan to turn us aside from what is essential, radical, to paralyse us through becoming caught up in details, or just one aspect of things, or a passing whim. Thanks to her humble radicality Our Lady, as Ignatius presents her, knows always how to speak of the Gospel, of the one thing necessary, with words and gestures that are timeless. It is for us to become gospel for the men and women of our time, as Our Lady became gospel in all her radicality.

The dynamism of Our Lady is, in the second place, her fidelity which Ignatius highlights almost dramatically when, at the end of the third week, only Our Lady, from among those who followed Christ, remains faithful and completely alone. Even if the crisis presents itself in

very different forms, it is spiritually identical with what Our Lady has known. There is always a moment where faith in Christ, true God and true man, in all its starkness and with all its implications, forces on us a choice between fidelity and infidelity. This choice presses us even more when it comes to us via the Church of the Lord which, also divine and human, challenges us at the depth of our being, provoking our fidelity or infidelity. The weight of the institution of the Church like the weight of the failure of Christ on the cross are for Our Lady and for ourselves swords which pierce the heart. Like Our Lady each one of us and the Christian Life Communities are called to witness, in fidelity, to the risen Lord; our time, burdened with suffering and absurdity, stands in need of this. Our Lady in her fidelity to the Risen Lord is a sign of salvation as she saw, through pure grace, the new Life reborn from the pierced heart, from water and blood, in a situation which humanly speaking has never anything to offer except death.

The dynamism of Our Lady is finally characterised by her evangelical patience. Ignatius shows it always present when she is expected to give birth and to flee, to present in the temple and to say good-bye, to suffer with the Crucified and to rejoice with Him in His resurrection. Her patience in no way means a fatalistic resignation, but a trusting disposition - and for this sole reason - patient in being directed in the work of salvation by him who is the Spirit of the Lord. She has the interior freedom of the third class of men; nothing limits her apostolic dynamism. Like Our Lady, with the Church, the Christian Life Communities do not possess the secret of evangelisation: they must discern, formed by the Spiritual Exercises, from day to day, from situation to situation, from one urgent challenge to the next, the paschal ways of Him who lives in our midst in the Church and continues with us the work of our salvation. Neither can the Christian Life Communities carry on like shock troops, commissioned to conquer the world with a well thought out strategy and appropriate tactics. They are called to give to the Kingdom and its victory the sense of evangelical patience that Our Lady has given it. We must have the courage to accept the 'today' of God within the dynamic of something provisional, with its ambiguities and failures, with its searchings and fumbings. In effect, it is not a question of conquering the earth but of helping souls, according to the expression of Ignatius himself; and "helping souls" means helping the other become what he/she has received, what he/she is in

the depth of their being, son/daughter of our Father, brother/sister of the Lord Jesus and bearer of the Spirit, mediator of Life to help other souls.

The evangelical patience of Our Lady is founded on her radical and unwavering faith in her Son who has already conquered the world; and she knows that the earth is full of the presence of God our Lord. Our Lady herself is astonished, full of wonder when she discovers how the Kingdom of God goes beyond the public ministry of her Son and the first evangelisation of the young church. Then it is that the evangelical patience of Our Lady is the distinguishing mark that her high degree of humility, that is of love of service, receives. It should not happen that a particular way of presenting the spirituality of the Spiritual Exercises lead the Christian Life Communities into a 'militarism' or activism, understandable enough, but having little in common with the evangelical patience of Our Lady. May the Christian Life Communities be full of apostolic enthusiasm and dynamism, but let them be ready to welcome the third degree of humility through which Ignatius recalls the paschal law of all mediation, for the grain must die to raise up the new life. Concretely this humility moves us to help souls and in such situations, in the image of Our Lady, all our evangelical patience will be put to the test so that men and women, living in a milieu which does not know Christ, or knows him badly, can discover the way of the gospel thanks to our mediation. The Spiritual Exercises do not move us to a conquest in the military of triumphal sense, but they move us to a "greater service" that Our Lady lived to the full, and which, in turn, moves the Christian Life Communities to fulfill their apostolic mission in conditions that are desperate, thankless and full of conflict, while living out there, courageously, the evangelical patience of Our Lady.

For Ignatius, there is no doubt that Our Lady is at the meeting-point between the sorrowful passion and the joyful resurrection, as she is at the meeting-point between the history of sin and the history of grace, and between heaven and earth at the moment of the incarnation. Of all the work of Christ, nothing remains except Our Lady in her solitude; with her Son she descends into the hell of total abandonment. Even if fidelity to the biblical text inspires Ignatius to mention nothing which is not found in the gospel, his vision of Our Lady would not allow for the

absence of a meeting between the risen Lord and Our Lady, his mother. Perhaps a church dedicated to this paschal event at Jerusalem remained in the memory of Ignatius the pilgrim and confirmed his faith.

Again, Ignatius is silent about what is said between the risen Lord and his mother, but in making the meeting between the risen Lord and Our Lady the model of every meeting and apparition, Ignatius highlights the ministry of being a consoler, and consolation means for him every growth and increase of faith, hope and charity. In this way, Ignatius inserts us in the present moment where Our Lady is consoled to be here and now our consoler, through increasing our faith in the evangelical mission that the Lord of the vineyard has entrusted to our communities, increasing our hope that all our efforts and all our ventures help souls possess the only true riches - the life of God; and increasing love which alone unites the trinitarian communion to a community of christian life.

24 August
LOYOLA 86

MISSION

- 1) Mission is not so much something we do, as the whole quality of presence we bring to the world in which we live.
 - 2) Because...our mission is to carry on the mission of Christ - to be Christ-bearers, like Mary.
 - 3) Christ's mission was not first what He did, but what He was. His whole life....And His whole life was, in human terms, the full revelation of the Father's love.
 - 4) His dying reveals that the Father's love is unconditional and completely vulnerable to His creation; His rising reveals that the Father's love is undying and unconquerable.
 - 5) So - our mission is to carry on Christ's mission, as being people who reveal the Father's love.
 - 6) And we not only do this, but are this - ie. we reveal the Father's love through trying to build a world on which people can live as sisters and brothers....children of the Father.
 - 7) That is our mission; and it is further specified by our CLC experience as members of the Church; in the world today we cannot be - live as brothers and sisters unless
 - (a) we have a simple life-style - poor with Christ poor, for a better service.
 - (b) and unless we carry the spirit of evangelization - ie. a concern for the service of faith and promotion of justice.
 - 8) So - there is our mission in the world today....so to live as sisters and brothers that we reveal the Father's love, and that the people around us may also come to believe that the Kingdom of the Father is both possible and true....a Kingdom of Justice, Love and Peace.
 - 9) A reminder: we are not representatives - we are delegates; we are the General Assembly.
 - 10) The point of this General Assembly is to bring our national communities together, so that listening to one another, and sharing our experiences, in different ways, we - the General Assembly - will decide what concrete proposal
 - (i) will deepen the bonds of our world community, and
 - (ii) deepen the sense and effectiveness of mission of our CLC members on the personal, local, national and international levels.
- a "P.S." Our unity in Mission flows from the common experience of the Spiritual Exercises of St. Ignatius.

Patrick O'Sullivan, SJ

WORK - SHOPS

MISSION AND...

1. Unity of the Faith

Here we consider the efforts to be made to restore the unity of faith among the Christian denominations.

2. Youth

Young people in the world to-day: the mission of CLC (e.g. contribution of and service to youth).

3. Justice

To work for justice to-day is a demand of faith. What does it mean to work for justice in an evangelical (gospel) way?

4. Christian minorities

What does it mean for a Christian minority to live in a non-Christian environment, in a society with different values, and to develop there a sense of "inculturated" mission?

5. Multicultural societies

More and more we are seeing countries where people of different cultures, languages, races, traditions come together and have to live side by side (migration is one of the main reasons for this). How, as Christians, should we live out this reality/situation?

6. Situations of conflict

In a number of places, the social, economic and political situation has led to bitter conflict (raids, acts of aggression, violence, murder...). How do we live mission in such situations? What does that imply?

7. Consumer society

In some countries, the consumer society is experienced as a daily reality; in other countries, it is experienced as a dream, a goal to be reached. In one way or another, the spirit of consumerism has invaded whole areas of the world. What are the implications for CLC service and mission?

SYNTHESIS OF COMMON DELIBERATION ON MISSION

We have experienced these days how a community in dispersion, gathered and living together in prayer, reflection, listening, and sharing, can be powerfully moved by the Spirit. We have shared an initial communion, and a truthfulness and trust which did not hide differences, and which has led us to a union expressing itself in the following recommendations.

These recommendations of the national delegations express substantial and strong convergences that one can consider as the grace of Loyola '86. They also spell out a certain number of means to be faithful to this grace. That is the reason why we present the synthesis of the recommendations in two parts: 1) the explanation of what has been given to us at Loyola, and 2) the spelling out of the means to be implemented that have been indicated with great insistence.

Part I: The Grace of Loyola '86

We have been affirmed in our identity, which is rooted in the Spiritual Exercises of St. Ignatius of Loyola. They send us on the road with Christ, poor and humiliated, and invite us to follow Him on mission as Mary did, in freedom, poverty and solidarity - and all of this with a listening heart and a ready will to act for justice and the defence of life. This will lead us to a deeper conversion which is marked by a simple style of life and a decisive option in favour of the poor.

Our theme, being mission, couldn't be perceived without going back to our source and discovering that we are sent on mission by the Lord and His Church. We have also recognized that we cannot be faithful to our mission without placing it within the framework of our community, sensing that it is the whole community which is sent, in a communion of hearts and minds.

Part II: The Means

The means for implementation which have been insisted upon, in the order of priority, are:

- First, the creation of an international formation team, the formation of guides of the Spiritual Exercises, and guides for groups, to come especially from the laity
- Second, regional collaboration and organization (at the international level) to promote mutual help in formation and opportunities for wider consultation for mission.
- Third, the need for a means of permanent testing of the relationship between CLC experience and the Spiritual Exercises.
- Fourth, the provision of social analysis as a means to insure a more accurate correspondance between the reality we experience and the solutions we offer. Such analysis must be enlightened by the Gospel and the dynamic of the Spiritual Exercises.
- Fifth, twinning, as a privileged link which develops communication and solidarity.
- Sixth, denunciation of injustice, development of social consciousness, insertion programs and mechanisms of support for those who live in endangered situations.

Finally, our attention has been drawn to important and urgent areas such as family life, youth, and the '87 Synod of Bishops. It has also been asked that we distribute, and put at the disposal of all, the resources of our community, like materials, personnel and information.

Loyola '86

[This is the official synthesis of the deliberation on mission which was approved by the General Assembly on August 29, 1986.]