

CLC CANADA LEADERS' MANUAL

2020



MISSION STATEMENT of CLC CANADA

“Rooted in the Trinity,
and formed
in the Spiritual Exercises of St. Ignatius of Loyola,
Christian Life Community Canada
is called,
as a body of lay apostolic leaders,
to read the signs of the times
and prayerfully discern prophetic action
to set hearts on fire
with Christ’s transformative love and compassion.

Through the grace of God,
in solidarity with World CLC priorities,
CLC Canada
collaborates with the Society of Jesus,
the universal church
and all people of good will,
to work for justice
on behalf of the environment,
the marginalized,
the oppressed
and for people living in poverty. “

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PREFACE

This opening section offers an orientation to the revised Leaders' Manual. It situates it in the context of the following:

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PREFACE

“Glory be to God whose power working in us can do infinitely more than we can ask or imagine, glory be to God from generation to generation in the church and in Christ Jesus for ever and ever. Amen” Eph. 3:21

The mission of CLC leadership finds its inspiration in these words which recall for us the 'magis' of the Spiritual Exercises of St. Ignatius - whatever is *more* for the greater glory of God.

“ ... each of us has received from God a call to make Christ and his saving action present in our surroundings ... the Community helps us live this apostolic commitment in its different dimensions and to be always open to what is more urgent and universal...” G.P. 8 (a) and (c)

Well formed CLC leaders across Canada are part of that call to reveal the glory of God in our midst. Indeed, we could say it is an 'urgent' and 'universal' need at this time in our history. It is for such leaders, identified, called forth, and sent, that CLC Canada offers the following Leaders' Manual.

Why do we need a revised Leaders' Manual for CLC Canada?

In the autumn of 2015, CLC Canada's General Council identified the need for a revision of its CLC Leaders' Manual, a manual which has served us well for almost twenty years (since 1998). The original manual provided access to World formation documents and various documents related to group dynamics and tools for CLC development. An overview of Canada's three Manuals of Formation was included. Since that time, revision of the Phase I Manual was completed in 2009, Manuals II in 2016, and Manual III in 2018.

During this period, the call of the Spirit continues to move us forward, especially through our more recent World Assemblies. The ongoing formation needs of Canada's CLC Leaders invite us to retain what is still helpful in the 1998 Manual but to also give attention to fresh orientations, new insights, deeper understanding and more practical ways to help our communities become a lay apostolic body.

The work of the CLC members who contributed to the original resource are gratefully honoured: *John English SJ, Shirley Gatchene, Mary Pat MacDonald, Gilles Michaud, Jack Milan, Fran Morrison, and Barbara Peloso*. This current revision was also a collaborative effort. *Pam Daigle and Betty Poley* re-organized the layout, reordered the material and began the work of selecting and suggesting the content for each of the Manual's nine sections. Under the coordination of *Pat Lawson and Leah Michaud*, the work continued with contributions from *Mary Balfe, Ruth Chipman, Beulah Costain, Peter Chouinard, Julia Donahoe-MacDougald, Gilles Michaud, Karen Reeves, and Gerri Tingley*.

Our hope is that this updated Manual will further help Canada's CLC leaders find instruction, affirmation and helpful resources for their ministry, at whatever level of service they offer themselves and their gifts.

For whom is this Leaders' Manual intended?

This Manual is primarily intended for those persons who have been discerned, called forth, and mandated by the CLC to serve in 'formal' roles of leadership in the National, Regional, or Local community. In CLC Canada, then, this would include:

- National and Regional Governance leaders
- National and Regional Formators or Teams
- Group Guides
- Group Coordinators
- Group Contacts (an initial entry into formal CLC leadership).

In selecting the contents of this revised Leaders' Manual, we have been influenced primarily by the perceived needs of Group Guides and Group Coordinators who are tasked with the *immediate and ongoing development of* CLC groups in Canada. While this Manual attempts to be comprehensive in scope and sequence, it does not attempt to offer depth of content so as to not overwhelm those who are in beginning stages of CLC leadership.

Our aim was to make this Manual as user-friendly as possible in its style and content. We soon realized that there was a need, in some Sections, to offer more in-depth theoretical content that might require further study and conversation with other CLC leaders in order to deepen and clarify one's own understanding in how to best live the leadership role with wisdom and justice. Those who need more in-depth knowledge and skills are encouraged to seek these through other means (formation workshops, internet technology and other available resources).

How is the Manual structured?

This Manual begins with a brief overview of our Canadian culture as a *context* for 'reading of the signs of the times'. Introducing others to our CLC way of life and, as CLC leaders, forming them in it, must take this into consideration. This revised Manual is divided into nine sections:

Section One outlines CLC history at both the World and Canadian levels

Section Two clarifies the nature of CLC leadership and gifts needed in leaders

- Section Three** includes sections, excerpts, or summaries of CLC core documents essential to our approach to formation
- Section Four** offers material related to the three dimensions (pillars) of the CLC charism with a focus on the Spirituality pillar
- Section Five** offers materials related to the pillar of Community
- Section Six** focuses on materials related to the pillar of Mission
- Section Seven** identifies or describes some key CLC tools or instruments in working with group dynamics of CLC processes
- Section Eight** offers 'best practices' to assist leaders or groups in working with CLC materials or processes
- Section Nine** offers an explanation of terms widely used in CLC and an appendix of resources for further or more in-depth study.

OUR CANADIAN CULTURE

Canada is a pluralistic, multicultural country. This invites us to ongoing and prayerful reflection in reading and responding to the signs of the times. Those called to CLC leadership must keep in mind the cultural landscape in which we live – a culture which more and more opens up a longing for meaning and a desire for community in a world that changes.

Our Canadian reality has a geographical and cultural dimension. Our land is massive in size, bordered by three oceans and it spans over five time zones. Most of us live in southern urban centers and yet those who live in rural and northern areas are important parts of our 'mosaic'. Culturally - 'multi-culturally' - there is a great complexity as people from many lands of origin learn how to live together.

Canada recognizes three groups of indigenous peoples - First Nations, Métis and Inuit, each bringing a deep spirituality and heritage to who we are as a nation. They also bring their suffering history in which 'we' have been complicit. We are a country in need of healing. Our European heritage of two founding cultures, French and English, also shape our Canadian identity. The third cultural reality is that we are a land of many immigrants. These immigrants, established and newly coming, add to the richness of who we are as well as add to the intricacy of how we are to live together.

Generally, Canadians have recognizable characteristics. We are people of social concern. Social programs have expressed our focus on 'the common good'. In many places, Catholic Social Teaching has shaped our way of thinking. Our deepest values honour diversity and desires to be mediators of peace.

We would also acknowledge *three cultural strands* woven into the complexity of who we are at this time in our history.

- **A Traditional Cultural Strand:** We are appreciative of 'traditional' culture, which tends to connect us with 'place'. We are shaped by the groups or groups to which we belong. This is reflected in how we value stability, commitment and loyalty to the 'organizations' that have nurtured us. We love to pass on our customs, our stories and skills from 'generation to generation'.
- **A Modern Cultural Strand:** We are inspired by 'modern' culture in that we, like other modern nations, value progress and creativity. We value knowledge, especially scientific knowledge that increases our ability to 'live well'.
- **A Postmodern Cultural Strand:** We are increasingly being shaped by a 'postmodern' culture - shaped by evolving technology, social media, independence and interconnectedness. Globalization is changing our worldview. Relativism and secularism have a foothold. We have become less trusting about progress in a destabilized world and are more skeptical of religion. Commitment is more of a struggle, yet we hunger for and seek meaning, spirituality and community. We have an awakened consciousness about how we are treating one another and the

planet. This cultural shift weaves in among the first two.

Our Canadian reality is also marked by four generational realities: We are...

1. **Mature Adults** born before 1945 have been influenced by the Great Depression, the Second World War and the development of Canada's Social Security and Medicare systems.
2. **Baby Boomers** born between 1945 and 1964 belong to the population explosion generation - and to the increased number of marriage breakdowns. They are the first generation to see an increased priority of work over family with many women entering a workforce marked by competition success orientation.
3. **Generation x** born between 1965 and 1979 have witnessed family breakdown at a rate not seen before. Work stress is a significant reality for both parents. This generation struggles with balance between work and home life. They are also the first generation which has had to face the possibility of not being as financially secure as their parents even though better educated. This generation has had to face the world pandemics of HIV/Aids, Covid-19 and environmental crisis.
4. **Millennials** born since 1979 have never known a world without computers and ever changing technology. Formative events have been violence and terror on a scale that has been psychologically, socially and politically destabilizing for them. Millennials have been drawn into escapism and addictive behaviors more than previous generations and often look for their heroes in the world of sports and media personalities. They hunger for community but organized religion generally has little meaning for them.

Being able to recognize the generational and cultural influences of Canadians is part of 'reading the signs of the times'. It may challenge us as CLC leaders in our use of language and in our ways of proceeding in presenting our CLC way of life to others. But, it is also a time of grace and hope for evangelizing the culture through the gift of our CLC charism.

Content source: the CCCB publication, On Good Soil, p. 19-26

SECTION ONE

CLC HISTORY

This section is intended to provide CLC leaders and the groups they accompany with an overview of the roots of CLC and its unfolding history. The updating of CLC World and National history has been an ongoing work by CLC Canada members throughout the years.

This section also offers, CLC leaders, *brief overviews* of the call and direction to Christian Life Community which have emerged from the following World Assemblies: Itaici (1998), Nairobi (2003), Fatima (2008), Lebanon (2013), Buenos Aires (2018).

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CHRISTIAN LIFE COMMUNITY: THE STORY

Looking back to 40 years of deepening its specific identity

CLC's history, as a world-wide lay community, goes back to the 16th century, to the origins of the Society of Jesus. From the beginning, Ignatius of Loyola, and subsequently his first companions, gathered lay people (at that time only men) to share with them the spirituality founded in the Spiritual Exercises and to cooperate with them in the apostolate.

The apostolic origins of CLC: The Marian Congregations

It was the Belgium Jesuit Jean Leunis, who, in the 1560's, brought together a group of students in the Roman College to prepare them for apostolic activities in the City of Rome. His desire was to deepen the aims of education of the Roman College, which was definitely a European Centre of profound academic formation, of science, research and culture, marked by the spirit of St. Ignatius to search for God in all things. Thus, the groups of students came together to integrate all dimensions of their lives, their academic studies and their Christian faith. Obviously Jean Leunis SJ had special talents to encourage and guide them in their journey under the guidance of Mary as their patron saint leading them to becoming the Marian Congregations: "Ubi duo vel tres congregati sunt" ["... where two or three are gathered in my name" Mt:18-20]. An impetus for this name came from a fresco in the Chapel of the Roman College of the Annunciation to Mary, integrated in the mystery of Incarnation, following one of the key contemplations of the Spiritual Exercises.

The life of these Marian Congregations was marked by an intensive spiritual life with weekly community meetings and an active apostolic involvement, that was rooted in a fervent search for new and effective responses to the religious, social and political needs of their times.

From 1565 onwards, Jean Leunis SJ travelled to found new congregations. Just a few days after the death of Jean Leunis SJ, Pope Gregory XIII confirmed the Congregation of Rome as the Head of all Marian Congregations (1584/1585). An important instrument to support the unity in the same Spirit and the authenticity of the Marian Congregations were the first General Rules of 1587, put together by the General Superior Fr. Claudius Aquaviva SJ, based on the experiences of the groups in Rome. These General Rules, that would be valid for nearly three centuries, proved to be an important cornerstone for the dynamic developments of Marian Congregations world-wide.

Until 1773, about 2500 groups were affiliated to the Marian Congregations (MC). 1773 is the year when Pope Clemens XIV abolishes the Society of Jesus and their apostolic works. At first, this also included the Marian Congregations, but after a few months,

they were re-established, now under responsibility of the local bishops. The original intention, of an integration of all dimensions of life, rooted in the spirituality of St Ignatius, community life and apostolic service, got lost.

"Go back to your roots"

In 1922, the process of renewal inspired by the original aims of the M. C. began. Fr. Ledochowski, then Superior General of the Society of Jesus, convened a meeting of Jesuits working with Marian Congregations which included approximately 5% of all existing groups. 40 Jesuits from 19 countries came together, to reflect about the possibilities of doing something for the restoration of the original spirit, being aware of the fact that the Marian Congregations were closely connected with the Jesuits from their very beginning. As a result of this meeting, a central Secretariat was founded in Rome at the service of Jesuits and the Marian Congregations.

Pope Pius XII followed the efforts of this central Secretariat with great interest. He did all he could do to support the renewal of Marian Congregations. In 1948, he published an "Apostolic Constitution" called "Bis seculari", stressing the original Ignatian identity of Marian Congregations and calling all groups to return to these origins, rooted in the Spiritual Exercises of St. Ignatius.

How was "Bis Saeculari" to be put into practice? To plan concrete steps, it would be important that not only Jesuits but also lay people come together to cooperate and share their ideas and reflections. To support this cooperation, the central Secretariat (under the headship of Fr. Louis Paulussen SJ since 1951) at the request of representatives of Marian Congregations, prepared statutes for a permanent international contact between the groups. With the confirmation of these statutes by the Pope in 1953, the *World Federation* of Marian Congregations was officially founded.

In 1954, connected with an international congress on the occasion of the Marian Year, the first World Assembly of Marian Congregations took place in Rome, during which time the laity themselves initiated their process of renewal, taking over the responsibility again and electing a first World Executive Council.

Returning to the origins means to re-visit the roots and re-discover and adapt their spirit to current realities. What does Ignatian Spirituality, community life and apostolic service mean now for the individual member but also for the group? A first challenge was definitely the rediscovery of Ignatian Spirituality. In the early 1950's, eight day Ignatian retreats and, later on, even the full 30 days Spiritual Exercises were given to lay people for the first time with great success in the USA.

In 1964, it would have been possible to present the new General Principles to the delegates' Assembly taking place in Bombay. But, in the midst of II Vatican Council, the importance to wait in order to allow the World Federation to approve new Statutes which would fully correspond to the outcome of the Council of Renewal for the whole Church was evident.

New General Principles and the change of name: Christian Life Communities (CLC)

During the 4th Assembly of the World Federation on October 1967, the final draft of the new General Principles developed through a world-wide consultation, begun in late 1959, was presented to the 140 delegates from 38 countries. Finally, on Oct 21, the participants, moved by the Spirit of our Lord and influenced by the rediscovery of the Ignatian sources and by Vatican II, approved the full "General Principles". It was an extensive programme of "*aggiornamento*" for this 400 years old organization.

The preamble can be seen as the core – not just an introduction:

"1. In fulfilment of his promise, God became man, born of Mary in order to give himself continuously to all men and invite all men to give themselves continuously to him in and with Christ. This gift of God to men and of men to God, moved by the Spirit, is always conditioned by the circumstances of each situation. Therefore, we members of the World Federation of Christian Life Communities have composed these General Principles to aid us to give ourselves always more generously to God in loving and serving all mankind in the world of today.

2. Because our movement is a way of Christian life, these principles are to be interpreted not so much by the letter of this text but rather by the spirit of the Gospel and the interior law of love. This law, which the Spirit inscribes in our hearts, expresses itself anew in each situation of daily life. It respects the uniqueness of each personal vocation and enables us to be open and free, always at the disposal of God. It challenges us to see our grave responsibilities; it aids us to seek constantly the answers to the needs of our times and to work together with the whole People of God for progress and peace, justice and charity, liberty and the dignity of all men."

The first part concretises the characteristics of the way of life: spirituality, community, unity with the Church, service for justice and peace, inspiration drawn from the Gospel of the poor and humble Christ, union with Mary. In the second part, the elements of the way of life are outlined in more detail. Paragraph 11 summarizes how the three pillars of spirituality, apostolic service and community mark and inspire the life of a member.

"11. This way of life commits the candidate, with the help of the group, to strive for a continual development which is spiritual, apostolic and human. In practice this involves: frequent and even daily participation in the Eucharistic Sacrifice, an intense sacramental life, daily practice of personal prayer especially that based on Sacred Scripture, discernment by means of a daily review of one's life and regular spiritual direction, an annual interior renewal in accordance with the sources of our spirituality, a love for the Mother of God.

Furthermore, it requires of each member simplicity in all aspects living in order to follow more closely Christ in his poverty and preserve interior liberty in the midst of the world. It demands of him an apostolic commitment, especially to the renewal the institutions of society, and an effort to strive to develop human qualities and professional skills so as to become ever more competent and convincing in his witness.

Finally, each one takes upon himself the responsibility for participating in the meetings and activities of the group, and each helps and encourages the other to pursue his personal vocation, always ready to give and to receive fraternal advice and aid."

The juridical requirements reflected the "new spirit" of the General Principles as well: It would no longer be the Prima Primaria in Rome and the General Superior of the Society of Jesus who would accept a local community or national federation as member, but that role would now rest on the regional and world Federation.

On March 25, 1968, Pope Paul VI confirmed the new General Principles for a trial period of three years. On March 31, 1971, they were finally approved by the Holy See.

Finally, the 1967 Assembly delegates also decided to change the name. Many countries had underlined that it would be impossible to live a profound renewal while keeping the name of Marian Congregations. Many groups had looked for ways to express the renewal but the final name for the world Federation (but not automatically for all affiliated groups!) as "*Christian Life Communities*" came from among the participants. *Thus, CLC started to live their renewed vocation: as laity, rooted in the Ignatian Spirituality, in community and at the service of justice and peace.*

In the following years, the enthusiasm of 1967 was put to test at various levels: tensions on the part of members, criticism and resistance from some Jesuits as well as from some bishops. But despite such set-backs, by the next General Assembly in Santo Domingo in 1970, it was clear that there was no going back.

Accordingly, the following 1973 Assembly in Augsburg was designed in a way that would help the delegates to grow into the way of life of CLC step by step. The theme "*CLC, a community at the service of liberation of the whole person and all persons*" was an answer to the challenge from within and outside CLC.

Based on the chosen theme, the Assembly led the delegates to concrete points of direction and action:

- Commitment to the transformation of political, economic, social, cultural and religious structures, using discernment to determine priorities and methods of action;
- Openness to the world by presence, by action and by collaboration with all persons of good will, and solidarity with the very poor and the oppressed;
- Recognition of the capital importance of a formation rooted in the Spiritual Exercises and in the cultures of the different countries;
- A community life in which sharing and mutual help extends to all communities, to other nations, and to the poor.

During the next General Assembly in Manila 1976, the theme "*Poor with Christ for a Better Service*" called to mind our social responsibility and became more alive than ever.

From the Federation to One World Community

The fruits of the processes lived became visible in Rome '79. It was evident that we belonged together more deeply than the word "federation" expressed. The Assembly could move forward "*towards a world community at the service of one world*", but not

all national federations could yet agree. Three years later, in Providence 1982, the common search resulted in a clear "Yes" to *"the Call to World Community"*.

Consequently, the Assembly of Loyola 1986, bringing together delegates from 50 countries, focused on apostolic mission: *"Do whatever He tells you – Mary, Model of our Mission"*. Supported by the grace of meeting in that place where Ignatius himself experienced his conversion towards a deeper relationship with our Lord, CLC received a confirmation of its identity as rooted in the Spiritual Exercises of St. Ignatius: sent in mission in union with Christ poor and humble and in imitation of Mary – in freedom, poverty and solidarity.

Four years later, in Guadalajara (Mexico), the community was invited to reflect more profoundly on its being *"at the service of the Kingdom"* as a missionary community of Ignatian laity in the Church, with a deep personal sense of mission and with a growing communal involvement in mission. Also in 1990, revised General Principles were presented which reflected on being ONE community (instead of a world federation), the experiences lived and the challenges received since 1967. Through the deliberations and votes on these revised Principles, CLC not only thankfully faced the graces received, but also its limitations, humbly acknowledging that we still need to learn better how to be led by God's Spirit both as individuals and as a World Community: "We have experienced a grace of knowing ourselves as moved by the desire to serve Christ in the work of the Kingdom, and we have been confirmed in this call. At the same time, we have come to know ourselves as still in need of greater unity and spiritual freedom as a community of disciples." (The Grace and call of Guadalajara '90)

In 1994, delegates and observers from 59 countries met in Hong Kong as *"CLC – Community in Mission"* with the purpose and goal of the Assembly being an examen of conscience as to mission on a community level.

Answering the call to become an apostolic body

During the 90's, the awareness of being an apostolic community deepened and was finally taken up by the 1998 Assembly in Itaici (Brazil), when the world community focused on *"Deepening our Identity as an Apostolic Body – Clarifying our Common Mission"*.

The discernment process of the Assembly, prepared in the national communities, was focused on three areas of growth in Christian life: Christ and culture, Christ and social reality, and Christ and daily life. Looking at the Ignatian criteria for mission, the needs we perceive in the fields selected and at possibilities of fostering the Lay-Jesuit collaboration, the process resulted in discovering three areas of mission and a set of necessary means for this mission:

"First, we want to bring the freeing power of Christ to our social reality. Secondly, we want to find Christ in all our varied cultures and to let His grace illuminate all that needs transformation. Thirdly, we want to live Christ so as to bring Him to every aspect of our daily life in the world."

These three areas of mission were enlightened by the spiritual source which nourishes and empowers us for mission: the Spiritual Exercises which help us to grow in Christian life. In addition, we must attend to our own formation for mission, so that our community may ever become a more effective instrument of service."

In Itaiçi, the expression "apostolic body" was already being used, but to develop its meaning in daily practice more profoundly was the specific focus of the Nairobi Assembly in 2003. Only there, the community "*felt confirmed in our call to become a lay apostolic body that shares responsibility for mission in the Church.*" (Recommendations Nairobi 2003 as published in *Projects 124*)

Under the theme "*Sent by Christ, members of one body*", the world community had a profound look at the consequences of living that call at all levels. As a key for sharing responsibility in mission as an apostolic body, we defined the four steps of *discerning, sending, supporting and evaluating*. In community, we discern the calls we receive; it is the community who send us to live the discerned apostolic service and who supports it and, after certain periods of time, evaluates the mission.

In order to live and act as an apostolic body, CLC needs to revise its structures and processes so as to better respond to the call received. Among the cornerstones, our concept of formation and our way of leadership need to be particularly stressed, as well as other aspects such as e.g. regional co-operation or promotion of advocacy for social justice.

Looking back at our history, the fundamental pillars of CLC (and previously Marian Congregation) way of life (Ignatian Spirituality, Community, Mission) have been re-confirmed through the processes lived. In each stage of our history, we were called to deepen a different aspect – e.g. in the first years of the renewal it was our rootedness in Ignatian Spirituality, by the end of the '70s and beginning of the '80's it was the communitarian dimension of our vocation. At each stage, it has been crucial not to forget the other pillars. *When focusing on our apostolic service, mission cannot be understood without being linked with the Spiritual Exercises and the communitarian dimension of our way of life.* Accordingly, the formation process of CLC also interconnects these three dimensions, assisting the individual towards integrating his/her faith with their lives. The local groups, but also the wider community at national or regional levels, support and continue the dynamics generated by the Spiritual Exercises, leading us to an essentially apostolic life. Even when apostolic service is offered on an individual basis, the service is always part of the mission received in CLC. In this sense, our mission is always communal – participating in the mission of the Church (see also "*The CLC Charism*", revised version of 2001).

CLC is an Ignatian vocation. The charism and spirituality of CLC are Ignatian. Thus, the Spiritual Exercises of St. Ignatius are both the specific source and the characteristic instrument of CLC spirituality, leading to the integration of faith and life in every dimension: personal, social, professional, political and ecclesial. CLC members live Ignatian spirituality in community in the local group, at the national level and as a world community. The support of the others sharing the same vocation is essential for our human, spiritual and apostolic growth. In addition, the community itself is a constituent element of the apostolic service and witness of CLC, being essentially a community for others.

Collaboration within the Ignatian Family

CLC is a lay vocation. During the Nairobi Assembly, focusing on CLC as a lay apostolic body that shares responsibility for mission in the Church, we paid special attention to the collaboration of CLC and Jesuits. As CLC, we are very grateful for the gift of Ignatian Spirituality that Jesuits have generously shared with us following the example of St. Ignatius. Jesuits helped us to rediscover the lay expression of Ignatian Spirituality when we moved from Marian Congregations to CLC and their support has made possible the establishment and strengthening of communities in many parts of the world. One way of collaboration between CLC and Jesuits are the services Jesuits offer to CLC as Ecclesiastical Assistants.

Looking around the globe, many concrete experiences of collaboration with the Jesuits as well as with other members of the Ignatian family (Ignatian congregations and other lay groups inspired by the Spiritual Exercises) could be stressed. In most cases, activities take place in the field of spirituality such as: formation courses and training programmes offered for Spiritual Guides, CLC members cooperating as Spiritual Guides in Centres of Ignatian Spirituality, administrating Society of Jesus retreat centres etc. In most cases, people involved would stress the mutual enrichment; not only in favour of the concrete activity but also for deepening one's own identity be at as religious or as lay person.

As an Ignatian family, we have a lot to offer to the Church and to the world. In our communities, be it the Society of Jesus, CLC or other congregations and organisations, we can rely on a great variety of expertise and experiences, on a profound Ignatian formation and disponibility, and a deep commitment "*to work for the reform of structures of (the Church and) society, participating in efforts to liberate the victims from all sort of discrimination and especially to abolish differences between rich and poor*" (General Principles #8d) in unity with the mission of the Church.

Source: taken and adapted from CIS – Review of Ignatian Spirituality: Collaboration in Mission, 2007 authored by Daniela Frank. For complete document go to:<http://www.sjweb.info/cis/>

A HISTORY LINE OF WORLD CLC

From Marian Congregations to World Christian Life Community

- 1540** Society of Jesus is founded by Ignatius of Loyola.
- 1563** A Jesuit teacher by the name of Jean Leunis gathers a group of students of the Roman College for spiritual advancement ... the Marian Congregation is born. This first group quickly becomes a model for other congregations throughout the world.
- 1578** The Superior General of the Society of Jesus, Claudio Aquaviva, approves the Common Rules for those who wishes to follow Congregation life.
- 1584** Pope Gregory XIII with the Papal Bull *Omnipotentis Dei* entitles the first Congregation at the Roman College (the Primaria) to be the head of all the Congregations.
- 1587** Pope Sixtus V, following the request of the Society of Jesus, issues the Bull *Superna Dispositione*. This Bull states the right of the Superior General of the Society of Jesus to create aggregates of the first Congregation within other localities, even among persons who were not students of Jesuit schools. In this early time of the Society of Jesus, Jesuits and lay people who were members of the Congregations would frequently work as a team. The seventeenth century not only saw the highpoint of Congregation life but also the beginning of its decline in spirit.
- 1748** Pope Benedict XIV, with the Bull *Praeclaris Romanorum* tries to renew the vigor of Congregation life. This Bull increases the advantages of membership by granting the members enlarged spiritual benefits and this perhaps has a reverse effect. At this time the Society of Jesus, a victim of political intrigues, is already struggling for its life.
- 1773** Pope Clement XIV signs a document to suppress the Jesuit Order. The Congregations, by the order of the same Pope, become one of the normal works of the universal Church. In the eighteenth century, membership increases vastly from 2500 groups to 80,000. The consequence is a diminishment in fervor and practice. The spiritual life of the members and the social concern for the rejected of society is reduced to pious practices and annual and symbolic events. The Marian Congregations have become a pious mass movement, different from what Ignatius or Jean Leunis or Claudio Aquaviva had meant it to be.

- 1922** Fr. Ledochowski, Superior General of the Society, convenes a meeting of Jesuits working with the Marian Congregations or Sodalities, as they are called in some countries. The Central Secretariat, a service centre, is founded. It is the first Secretariat for Jesuit works. Today, the SJ curia has eight similar offices for other works. This is the first step towards restoration.
- 1948** Pope Pius XII, with his Apostolic Constitution *Bis Saeculari*, gives an important push towards renewal of the Marian Congregations - exactly what was needed: a clear, authoritative statement on the authentic identity of the Marian Congregations, a pressing call for reform orientations towards the future and some declarations on lay apostolate in general. The impact of this document was enormous (Fr Paulussen, SJ in: / GOD WORKS LIKE THAT).
- 1950** Fr Louis Paulussen SJ, starts the Rome Secretariat for the Marian Congregation. Seventy one Jesuits from forty countries follow the call of the Superior General Fr. Jansen and meet in Rome as a first answer to *Bis Saeculari*.
- 1951** The first World Congress for the lay apostolate is held in Rome. Forty delegates from 16 countries take the opportunity to meet and discuss the idea of a world federation.
- 1952** At the Eucharistic Congress in Barcelona, the opportunity is used to meet and discuss the World Federation further. The Central Secretariat in Rome is asked to prepare some Statutes.
- 1953** The World Federation of the Marian Congregations and new MC Statutes receive approval by Pope Pius XII.
- 1954** The 1st World Assembly of the Marian Congregation Federation is held in Rome and elects an Executive Council.
- 1959** The 2nd Assembly in Newark, USA marks the beginning of drafting new Common Rules that would become the General Principles.
- 1962** Opening of the Second Vatican Council.
- 1964** The 3rd Assembly of the World Federation is held in Bombay, India.
- 1967** The 4th Assembly in Rome results in a new name and a new beginning: The World Federation of Christian Life Communities approves a new draft of the General Principles (replacing the "1587 Common Rules") and affirms lay leadership.
- 1968** On the Feast of the Annunciation March 25, 1968, Pope Paul VI confirms, *ad experimentum* for 3 years, the General Principles of the World Federation of the Christian Life Communities.
- 1970** During the 5th Assembly in Santo Domingo a crisis develops and a challenging

evaluation.

- 1971** On May 31st, 1971, the General Principles of the Federation of Christian Life Communities were confirmed by Papal decree.
- 1973** The 6th General Assembly in Augsburg/Germany centered on the call to be free - *The liberation of all people.*
- 1976** The theme of the 7th General Assembly in Manila/Philippines was the call to be poor - *Poor with Christ for a better service.*
- 1979** The theme of the 8th General Assembly, Rome was a call towards One World Community - *At the service of One World.*
- 1982** The General Assembly in Providence resulted in a unanimous approval to be - *One World Community on mission to bring about justice.* A name adjustment to "Christian Life Community" was made.
- 1986** The 10th General Assembly in Loyola theme was - *Mary model of our mission in the world: Do 'whatever Christ tells you'.*
- 1990** At the 11th General Assembly in Guadalajara an international community - *At the service of the Kingdom, to go out and bear fruit* was the focus was. Delegates approved the revised GP and GN and on December 3, 1990, the Pontifical Council for the Laity approved the revisions.
- 1994** The 12th General Assembly in Hong Kong's theme was *CLC - Community in Mission - I have come to bring fire to the earth, and how I wish it were blazing already!*
- 1998** The 13th General Assembly in Itaici (Brazil) was about deepening our identity as at apostolic Community - clarifying our common mission. The theme was *CLC, a letter from Christ, written by the Spirit, sent to today's world.* (World Document: Our Common Mission)
- 2003** The 14th General Assembly in Nairobi, Kenya centered on *Sent by Christ, Members of One Body* and the call to DSSE (Discern, Send, Support, Evaluate as our CLC way of proceeding).
- 2008** The 15th General Assembly in Fatima, Portugal gathered as a *Journeying as an Apostolic Body - Our Response to this Grace from God.*
- 2013** The 16th General Assembly in Beirut, Lebanon called to be a lay Apostolic Body - *From Our Roots to the Frontiers.*
- 2018** The 17th General Assembly in Buenos Aires, Argentina presented - *CLC A gift for the Church and the World.*

A HISTORY LINE OF CLC CANADA

(English Speaking)

Preamble:

In Canada, our CLC way of life traces its beginnings to the arrival of Jesuit missionaries in 1625 and the blazing saga of the Huron Missions. Jean Brebeuf SJ and others planted the seeds of Ignatian Spirituality in this fierce new world with purpose and passion. Despite the often deadly collision of Old and New World cultures in North America, brilliantly documented in the *Jesuit Relations*, the work of the Trinity is visible moving throughout our history. Ignatian Spirituality grew and evolved through the Sodalities, begun in the 1640's, to Canada's acceptance into the World CLC in 1982 and continues to challenge us today.

While CLC Canada can trace its kinship to the Sodalities (Marian Congregation), its formation was founded directly on the Spiritual Exercises (SE) of Ignatius rather than on the Ignatian and Marian spirituality within the Sodality.

The 1970's

- 1972** José Gsell, the Executive Secretary of the World Executive Council in Rome, meets with Fr. Nick Reimer SJ (USA) and Fr. John English SJ (Canada), at Loyola House, Guelph. They talk about becoming a center for CLC in Canada.
- 1974** Fr. English SJ gathers four men (including Art Walter and Peter Peloso) and shares CLC prayer material from France. The World Federation of Christian Life Communities makes a request that Loyola House in Guelph Ontario be a CLC centre for the area.
- 1975** Gathering of first group to assist Fr. John English SJ of Loyola House, in Guelph, Ontario in giving the Spiritual Exercises to the laity. The group follows some instructions of *Vie Chrétienne* course. The group consists of four couples: Desneiges and Art Walters, Helen and Lou Drago, Barbara and Peter Peloso, Helen and Frank Sullivan, to begin a special journey of life. These pioneers and trail blazers were the founding members of CLC Canada. Art, Peter and Barbara accompany others on their journey through Annotation 19th.
- 1977 - 1978** The Canadian *program* becomes known as the "*Growing Together in Christ*". Many later members of CLC are doing the Spiritual Exercises in Daily Life

at this time with the Loyola House personnel. Art Walter gathers and visits about 5 groups in Guelph, Kitchener, Waterloo, Cambridge and Brantford. Peter Peloso brings CLC to the Kitchener Waterloo Charismatic Prayer group. Fr. John English SJ is assigned as Director of the Jesuit Office for CLC by the Jesuit Provincial.

1979 Four CLC groups emerge; Waterloo, Brantford, Elora and Burlington. All members experience the Exercises in Daily Life. Art Walters dies suddenly.

The 1980's

1981 These 4 groups meet in Guelph and discern to become the "English-speaking CLC of Canada", and apply to the World Federation for membership.

1982 The World Federation welcomes the membership of English-speaking CLC Canada. Peter Peloso and Jean Floyd represent Canada at the **World Assembly in Providence R.I., USA. The theme: *Act justly, love tenderly, and walk humbly before God.*** Fr. John English SJ was present on the last day. North American delegates meet for the **1st** time and outlined 5 areas of common work. Peter and Barbara Peloso (Hidden Life, Ontario) become Presidents for CLC Canada. Fr. John English SJ becomes National EA. Jack Milan, former CLC USA President, joins Fr. English as a member of the Loyola staff and CLC ExCo

1983 **1st National CLC Canada Assembly** of 4 federated groups. Two groups, Pickering Ontario and Halifax Nova Scotia, join the National Community. First newsletter is published. A 2nd informal meeting in Guelph of CLC members from the North America region takes place but no meeting records kept.

1984 CLC members gather for a **2nd National Assembly at Loyola Retreat House, Guelph Ont.** Sept. 21-23 around the theme: *Looking Back with Ignatius- Looking Forward in Faith.* These yearly national gatherings would become the norm for the next years. PEI sends a representative. Groups begin forming in the Atlantic Region.

1985 Lois and Kuruvilla Zacharias (Waterloo, Ont.) become Co-Presidents. CLC gathers for the **3rd National Assembly at Loyola Retreat House, Guelph Ont.** Sept. 20-22 around the theme: *Let Us Build the Kingdom Together.* ExCo is mandated to develop a constitution and is responsible to implement formation, National Community organization, finance, and mission committees. Formation Team (Helen Drago, Shirley Gatchene, Patrice Reitzel) writes and published new formation manuals. First Group Guide Course held in Guelph. Gilles and Leah Michaud from PEI attend. The 3rd meeting of the North American CLC Continental Region (CLC Canada, USA, CVX Quebec and Mexico) takes place in Montreal, Canada – no meeting records. CLC spreads to Mabou N.S.

- 1986** Five representatives from CLC Canada attend the **12th World Assembly in Spain**. Theme: *Mary, Model of our Mission*. Co-Presidents, Lois and Kuruvila Zachariah, and Fr. John English, represent CLC Canada as delegates. ExCo meets with the Jesuit Provincial of English Canada. CLC gathers for a **4th National gathering at Holy Spirit Centre, Hamilton, Ontario** on Sept. 26-28 around the theme: *Mission and Vision*. Peter and Barbara Peloso attend CLC Mexico Assembly.
- 1987** Jean Floyd (Our Lady of Lourdes, Ontario) becomes National President. Jack Milan is hired as the National CLC Coordinator. CLC groups form in Guelph and Toronto. Fr. English visits Kelowna, BC, and introduces CLC to the Sisters of St. Martha. CLC gathers for the **5th National Assembly at Loyola Retreat House Guelph Ont.** Sept. 25-27 around the theme: *Have That Mind in You Which Was in Christ Jesus*. Children's program arranged by Peter and Barbara Peloso. NB (River of Life) and PEI (Ixthus) groups discern to join CLC.
- 1988** The beginning of a General Council with representatives from across Canada is formed. Drawing up of Standard Operating Procedures (SOPs) and Group Guide course in PEI. CLC Information sessions in Lethbridge lead to the formation of four CLC groups in the area. Five more communities are formally welcomed into CLC from PEI, NB, Ontario and BC. CLC gathers for the **6th National Assembly at St. Joseph's Centre of Spirituality, Hamilton, Ont.** Sept. 9-11 around the theme: *Releasing New Energies for Mission*.
- 1989** John and Chris Sullivan (Family CLC, Ontario) become Co-Presidents. Phase 1 Manual is published by Office of English Canada CLC, as compiled by the Formation Team. 1st Regional Assembly takes place in the Atlantic soon to be followed by Central, and Western Region assemblies. Group Guide course takes place in Edmonton. Twelve communities are committed to the National Community. Thirty more groups are in various stages of the CLC journey. CLC gathers for the **7th National Assembly at Loyola Retreat House, Guelph, Ont.** from Sept. 29-Oct.1 around the theme: *Mission beyond Ourselves with Christ Towards Persons, Societies, Planet Earth*.

The 1990's

- 1990** Gilles Michaud (CLC Ixthus, Prince Edward Island), Joanne Mawhinney (CLC Emmaus, Victoria Island), and Fr. English attend the **10th World Assembly in Guadalajara, Mexico**. The theme: *CLC at the Service of the Kingdom*. Western Regional Assembly in Lethbridge is attended by more than 50 CLC members from the area, BC, Spokane, Washington, Oregon and Seattle. For the first time, a Rockies Regional Representative, (Sonja Sphon), and Marilyn Heaton attend a General Council Meeting in Guelph.
- 1991** Beth and Graydon Nicholas (River of Life, New Brunswick), are elected as Co-Presidents. First retreat for CLC members held in Lethbridge (Martha Retreat

Center) under the guidance of Fr. John English. Communal Graced History/retreat Workshop held on PEI. Fr. JP Horrigan begins EA journey with Central Region. Formation Manual Phase II is published in 1991, compiled by Fr. English, SJ, Sr. MacDougall, CND, and Jack Milan.

- 1992** FIRST (actual) CLC National Assembly is held in Guelph, Ont. This Assembly is the first official National gathering because of the representation of delegates from across Canada. The theme: *Appreciation of the larger vision of CLC*. 50 delegates attend as representatives of their local communities. Lethbridge forms a regional Core Group: one representative from each of the four local communities. National assemblies are now to take place every three years.
- 1993** Gilles Michaud (Ixthus, PEI) is elected President of CLC Canada. Atlantic and Central Regions hold Regional Assemblies. Group Guide weekends take place: in Regina, SK by Fr. English and Barbara Peloso, and in New Brunswick, by Fr. English and Gilles Michaud.
- 1994** Gilles Michaud (Ixthus, PEI), Fran Morrison (Fidelis, Ontario), and Fr. Dave Creamer, SJ attend the **12th World Assembly in Hong Kong**: Theme: *CLC Community in Mission*. Formation Manual Phase III is published – compiled by Fr. English, SJ.
- 1995** Bob and Shirley Gatchene (Our Lady of Lourdes, Ontario) are elected Co-Presidents of CLC Canada. SECOND National Assembly held in Halifax, NS: Theme: *A call to act justly, love tenderly, to walk humbly with our God*. Mary Boyd, Director of the PEI Diocesan Social Action Commission is guest speaker. In November, a World CLC Working Group is formed and meets in Rome to design a long range formation plan for CLC. Gilles Michaud attends the 10 day session.
- 1996** ExCo develops a Formation Needs Survey. CLC Regional Structure Committee is established with representatives from the Western, Central and Eastern Regions. Formation weekend facilitated by Fr. English SJ takes place in Mabou, NS.
- 1997** Fr. John English arrives in Winnipeg. Working Group Formation begins working on a Leaders' Manual. ExCo proposes a donation structure of \$25 per year for members who have completed the 1st Phase of Formation. Atlantic Regional Assembly, Fredericton, NB around theme: *CLC Charism-Identity, Vocation, Mission*. Celebration facilitated by Fr. English SJ. Central Regional Assembly in Guelph presents a theme centered on: *Mission is the Quality of my Presence* with Peter Peloso as facilitator. Ray Comeault (Winnipeg) accepts his role on GC as Youth Representative replacing Dale Swirsky (Winnipeg).
- 1998** **13th World Assembly in Itaici, Brazil**: Theme: *Our Common Mission*. Elaine Regan (Companions, Ontario) and Fr. Earl Smith SJ represent CLC Canada. Leah and Gilles Michaud, as incoming World Executive Secretaries, are also present. Decision-World Assemblies to be held every 5 years. Group Guides Coordinating Committee is established and begins development of a Group Guide Training Program. Group Guide Course in Central Region. The Leaders' Manual is

completed. Assembly in the Central Region. Fr. English directs Spiritual Exercises at St. Ignatius Parish, Winnipeg, and begins training new directors. SOPs on how to organize National and Regional Assemblies and the responsibilities of the Regional Representatives are reviewed by General Council. GC decides that *UPDATE* – the National Newsletter is now mailed to all members of CLC Canada. Gilles and Leah Michaud begin their work at the World CLC Secretariat in Rome.

1999 Elaine Regan and Fran Morrison become Co-Presidents of CLC Canada. **THIRD National Assembly held in Winnipeg, Manitoba:** Theme: *Appropriating Our Identity as an Apostolic Body as called by the Spiritual Exercises and General Principles*. This is the first time an Assembly is held in Western Canada. Keynote speaker is Leah Michaud. At the Assembly, it is proposed that the Western Region be divided into the Prairies and Rockies Regions (to be voted on at the next Assembly). Approval given to establish a \$25 membership donation structure. National assemblies to be held every 5 years following the World Assembly year. Atlantic Region meets in Amherst, NS; an Atlantic Regional Structure is established. Group Guide courses in Central and Atlantic Regions. Prairies Region consists of one community in Winnipeg, four in Regina, and a new CLC begins meeting at St. Ignatius Parish, Winnipeg, after experiencing Annotation 19.

The 2000's

- 2000** Annual meetings between the SJ Provincial and CLC Presidents are established. Fr. Smith, SJ is appointed National Ecclesiastical Assistant by the Jesuit Provincial, replacing Fr. English, SJ (now Ecclesiastical Assistant Emeritus). General Council discerns to develop a SOP on the role of the National Ecclesiastical Assistant, for a National Disaster Fund and for the Role and responsibilities of the Atlantic Regional council. Atlantic Regional Assembly is held on PEI with Jack Milan as guest resource person. Colleen Sumarah (Truth Given, Nova Scotia), forwards a report on CLC Ecumenism to General Council.
- 2001** National General Council meeting is held for the first time in Winnipeg. Action Plan for renewal is developed: *To become discerning apostolic communities in action*. Fr. Charles Pottie-Pâté, SJ is assigned EA for the Atlantic Region.
- 2002** 4th North American Conference is held in Guelph: Delegates from CLC Canada, CVX Canada, and CLC USA (including members from USA Vietnamese Đông-Hành) participate with facilitator Jack Milan. ANIA held in Midland, Ontario (Ignatian Experience before World Youth Day in Toronto): Seven CLC members participate as animators/spiritual guides. Leah and Gilles Michaud arrive from Rome to take part. The Atlantic Regional Assembly is held Halifax, NS. Theme: *Recognize, welcome and share the apostolic action*. Atlantic Region: new Formation Coordinator and Editor of the newsletter, *Colloquy*, is Leo Deveau. Group Guide Course in Thunder Bay with Lois and Kuruvila Zachariah. Six local CLC members and Kati Gumbmann, from Winnipeg attend.

- 2003 14th World General Assembly in Nairobi, Kenya:** Theme: *Sent by Christ, Members of one Body*. John Sumarah, Kati Gumbmann and Fr. Smith SJ attend as delegates. Leah and Gilles Michaud attend as outgoing members of the World Secretariat. Co-Presidents of CLC Canada are elected: Kati Gumbmann (Koinonia, Man.) and Graydon Nicholas (River of Life, NB). John English Fund, to help with formation expenses, is established in honour of Fr. English's role as a Founding Father. First ExCo and General Council Meetings via telephone. Central Regional Assembly in Waterloo Ontario. First Regional ExCo Mtg. in Central Region. Jesuits meet with lay collaborators in Winnipeg: Fr. English, Fr. Smith and Kati Gumbmann attend. Three local communities in Thunder Bay, Ontario, discern to leave Central and to join the Prairies Region. Formation Team is formed in the Central Region under leadership of Barbara and Peter Peloso. Leah Michaud is elected at the World Assembly in Nairobi (2003) as a member of the World ExCo.
- 2004** Death of Fr. John English on June 9. **FOURTH National Assembly Lethbridge Alberta** with theme: *One Apostolic Community – Our Way of Life*. Keynote speaker is John Sumarah. Working Group for Leadership Formation and Working Group for the revision/updating of Formation Manuals established with Coordinator Gilles Michaud. Working Group for Communication established with Chair Clarence de Schiffart. Working Group reviews current Constitution and SOPs chaired by Maria Brown. Manitoulin Island starts its first CLC. Atlantic Regional Assembly held St. John, NB. Theme: *One Community ... invited ... blessed ... sent*. In collaboration with the Society of Jesus, Leah and Gilles Michaud (CLC Canada), Roswitha Cooper (CLC Germany), and CLC India ExCo, represent World CLC at the World Social Forum held in Mumbai, India. Five new CLC groups form in NB after an information session. The first Group Guide Peer Support Group in the Atlantic Region forms in NB.
- 2005** Peter Chouinard (Earthen Vessel, NB) joins Kati Gumbmann (Koinonia NB) as Co-President of CLC Canada. The 5th North American Conference is held in Chicago. Delegates are Peter Chouinard and Ruth Chipman (Koinonia, Manitoba). Geraldine Tingley (New Brunswick) accepts the task of webmaster for CLC Canada. Weekend workshop for Rockies Region led by Kati Gumbmann and Fr. Smith on themes: *The Spiritual Exercises and CLC* and *Contribution of the different Roles in a CLC group*.
- 2006** Fr. Charles Pottie-Pâté, SJ, is appointed as National Ecclesiastical Assistant. Gilles Michaud attends the International Formation Encounter in Rome on behalf of CLC Canada. Fr. Earl Smith, SJ is appointed Atlantic Regional Ecclesiastical Assistant. Weekend workshop for Rockies Region led by Kati Gumbmann and Fr. Smith: *The 3 Pillars of our CLC Way of Life*. Introduction of a Group Guides' Course.
- 2007** World CLC President, Daniela Frank, visits PEI and Ontario. North American Conference is cancelled. World Vice-Ecclesiastical Assistant, Fr. Alberto Brito, SJ, visits the Atlantic, Central and Prairies Regions. The Atlantic Regional Assembly takes place at the University of PEI, Aug.17-19: *Deepening CLC Identity-Commitment to a way of life*. Lois Campbell, from CLC USA and member of the World ExCo, is the keynote speaker. USA CLC Formation Encounter takes place at

Creighton University from June 24-30. Seventy CLC USA members attend, along with Ruth Chipman (CLC Canada President) and Rock Lapalme SJ (CVX Canada). Gilles Michaud (CLC Canada) is a member of the facilitation team. A CVX Leadership Formation Encounter takes place at Villa St Martin, in Montreal, on October 5-7. The facilitators: Lucille Madore (President of CVX Canada), Roch Lapalme SJ and Gilles Michaud. Leadership Formation Encounter (LFE) takes place in the Atlantic Region, facilitated by Lois Campbell (CLC USA) and Gilles Michaud (CLC Canada). Central Regional Assembly held in Guelph, ON. Prairies Region holds Group Guide workshop, facilitated by Elaine and Peter Regan/Nightingale. Prairies Regional Assembly is held in Winnipeg, Nov 1-3. Fr. Pottie-Pâté SJ and Ruth Chipman conduct a Group Guide workshop for the Rockies Region. Elaine Regan/Nightingale attends the International Workshop on *Ignatian Communal Apostolic Discernment of the Signs of the Times*, at the Drongen Retreat House, Drongen, Belgium, from July 8-13.

- 2008** A Central Regional Leadership Formation Encounter (IFE) takes place in Toronto, April 4-7. Fifty CLC members attend. Lois Campbell (CLC USA) and Gilles Michaud (CLC Canada) facilitate the workshop. The Prairies Regional IFE takes place on April 11-13, in Winnipeg. Eleven CLC members participate, including Anne and Phillip Goertzen, representing the Rockies Region. Lois Campbell (CLC USA) and Gilles Michaud (CLC Canada) facilitate the workshop. **15th World CLC General Assembly** is held in Fatima, Portugal, August 12-21. Theme: *Journeying as an Apostolic Body: Our Response to this Grace from God*. Delegates: President Ruth Chipman, Mary Balfe and Fr. Charles Pottie-Pâté SJ, as the National EA. Leah Michaud completes her mandate on the World ExCo.
- 2009** Mary Balfe and Fr. Charles Pottie-Pâté SJ attend course, *Communal Apostolic Discernment, in the Light of General Congregation 35*, in Rome Jan. 18th to Feb. 4th. **The FIFTH National Assembly Guelph, ON.** at the Loyola Spirituality Center, April 23-26. Theme: *Pillars and Prophets: CLC Called to be transformed* based on the Fatima priorities for the Canadian context. Constitutional revision process is not approved.

The 2010's

- 2010** World President, Daniela Frank visits with CLC members in Atlantic and Central Regions (including Toronto Young Adults). Central Region discerns Common Apostolic Mission for Haitians.
- 2011** Peter Chouinard and Mary Balfe become Co-Presidents of CLC Canada in Feb. 2011. Jesuit Congress, Midland Ontario: *Celebrating 400 years in Canada*. CLC Canada sends Co-President Peter Chouinard as representative. Members of CLC French and English Canada join J.P. Horrigan SJ (Central E.A.) for an insertion trip to Dominican Republic for Haitian Mission.

- 2012** Second insertion trip by Central Region members and representatives from CLC French Canada. Prairie Region discerns a Common Mission statement. Central sends French speaking CLC members Leanne Salel of Central and Gilles Michaud of Atlantic to facilitate a discerning retreat for Haitian Young Adults pre-community, Port au Prince, Haiti.
- 2013** **16th World Assembly, Lebanon:** Theme: *From our Roots to the Frontiers*. Co-President Mary Balfe, Leanne Salel, and Fr. Charles Pottie-Pâté SJ represent CLC Canada. Elaine Nightingale attends as Process Guide. The first Bi-Provincial gathering of French and English Canadian Jesuits, Montreal. CLC Co-President Mary Balfe attends with other Ignatian/Jesuit community representatives.
- 2014** **The SIXTH National Assembly in Saint John NB** in June. Canada's revised Constitution accepted unanimously and submitted to the world ExCo for approval. General Council approved the SOP covering the Roles and Responsibilities for the Circle of Elders. CLC Canada sent Leah Michaud to the USA National Assembly. Leah Michaud elected President-elect, Trevor Scott SJ is appointed National EA. Mary Balfe ends her term as Co-President. Working Group established under coordination of Past Co-President Mary Balfe to complete draft of revised National Mission Statement. Revived North American Region (NAR) holds meets in Nov facilitated by World ExCo link to NA Ann Marie Brennan (CLC USA). Gilles Michaud and Elaine Regan Nightingale mandated as CLC Canada representatives. Treasurer Karen Dysart-Chuba ends her mandate. Past Co-President Peter Chouinard ends his mandate in Dec. In response to the Lebanon Recommendations, CLC Canada established working groups for each of the 4 Frontiers.
- 2015** GC appoints Gilles Michaud, GC Elder, as Interim Treasurer. CRA now allows membership fees (replacing donations). President Leah Michaud, EA Fr Trevor Scott attend Central Assembly in June. 12 members make Permanent Commitment. NAR explores possibility of hosting 2018 World GA. Elder Gilles Michaud suggests time for COE to begin discernment of next Elder on GC. Gerri Tingley reports on survey of Update readership. Fr. Trevor Scott SJ and Leah Michaud attend Directors of Jesuit Apostolates meeting in Nov. The revised Canada's Common Mission Statement approved and circulated. Mary Balfe replaces Elaine Regan Nightingale on the NAR Working Group. Atlantic Region discerns mission statement. Rockies Region CLC growing but lack group guides.
- 2016** Evaluation of CLC Canada National Structure begins. Working Group of 4 members established: Ruth Chipman, Jane Abernethy-Parker, Leanne Salel, and Fr. Trevor Scott. Ongoing concerns about lack of financial co-responsibility. Work continues on completion of Manuals II and III. Leah Michaud and Fr. Scott facilitate November leadership/group guide Formation event in Vancouver. Liz Garret begins and ends role as Update editor.
- 2017** GC discerns to co-parent CVX Haiti with CVX Canada. WG of 4 established: Mary Balfe and Gilles Michaud from CLC Canada, Eleonore and Denis Tchuente CVX Canada. CLC Canada has no communication vehicle (Update, Web page managers)

retire). IFE on Family held in Spain. Dorothy and Tom Goettler represent Canada. Lois Campbell is guest speaker at Atlantic Council gathering. Use of technology makes possible national inclusion in Jack Milan's presentation on the GPs. New Treasurer Bill Greenwood welcomed. Gilles Michaud ends term as Elder and interim Treasurer on GC.

2018 17th World Assembly, Argentina: Theme: *CLC, a gift for the Church and the World.* National delegates include President-elect Michelle Mahoney, National EA Fr Trevor Scott SJ, Catherine Kelly and alternate delegate Peter Chouinard. Leah Michaud and Fr Trevor Scott attend Directors of Jesuit Apostolates in Guelph. Lois Zachariah becomes editor of Update, Felipe Banados Schwerter becomes web page manager. In September, Michelle Mahoney begins role as President. Preparations commence to hold 2019 National Assembly in Winnipeg Man. Michelle Mahoney replaces Gilles Michaud on the NAR working group. CLC number of members confirmed to be 173. Michelle Mahoney, as CLC President, continues to attend the yearly gathering of the Jesuit Apostolates.

2019 Canadian delegates meet from Oct. 17 to 20th for the **SEVENTH National Assembly in Winnipeg Manitoba.** The theme was *Discerning ... Sharing ... Listening ... Deepening ... Joyfully in Mission.* Fr. Charles Pottie-Pâté SJ is present as the new National EA. The delegates approve the recommendations presented by the Working Group on the Evaluation of CLC Canada Structure.

The CLC history continues to evolve. In this evolution, as pilgrims walking the road of life, we learn the importance of community. In doing so, we encounter the cosmic Christ.

OUR COMMON MISSION

From this World Assembly, three areas emerged for common mission:

1. Christ and Social Reality

Desire: To bring the freeing power of Christ to our social reality.

Stance: Side by side with the Poor

Overview: We prize the church's prophetic stand against poverty itself and against all that causes poverty. Rooted in Christ and in His love for us, we want to make the option for the poor, not as an idea, but by making serious analysis and adopting a responsible and effective attitude towards poverty and its causes. We are called in our communal life to encourage one another to look at the world and to work in it from the perspective of the poor, to grow in our capacity to meet them, to know where they are in our societies and which are the best forms to take part in their struggles.

Focus for Action:

1. Work for a More Just World
2. Witness to our Way of Life
3. Stand as Prophets in Our World
4. Be formed through Experience and Action
5. Engage in Networking and Collaborating.

2. Christ and Culture

Desire: To find Christ in all our varied cultures and to let His grace illuminate all that needs transformation.

Stance: Commitment to the fuller realization of the presence of Christ in all cultures

Focus for Action:

1. Work in word and deed as prophets who foster the growth of all that is good and
2. Transform all that is harmful in the cultures in the world where we live.
3. Incarnate Gospel values in every situation so that every culture can realize its potential to bring humans fully alive
4. Become involved to find a new way of being universal Church drawing to itself from all that makes today's reality so rich in its diversity.

3. Christ in Daily Life

Desire: To live Christ so as to bring Him to every aspect of our daily life in the world

Stance: To live who we claim to be, an Ignatian lay faith community on mission

Focus For Action:

1. We desire to nourish the absolute value of every human person and of authentic human relationships in the community of humankind.
2. We desire to promote family life as a basic unit in building the Kingdom of God.
3. We desire to accompany young people on the way to meaningful life and to invite them into contact with the Lord who offers them fullness of life.

Means for Mission: Spiritual Exercises... Formation... Collaboration in mission... Finances.

14th General Assembly

Nairobi, Kenya July 30 –Aug. 9, 2003

SENT BY CHRIST, MEMBERS OF ONE BODY

From the Preamble:

(Having) felt confirmed to become a lay apostolic body that shares responsibility for mission in the Church, we have identified strong formation and leadership, at all levels in our World Community, as essential in a move towards a more apostolic body.

Key recommendations...

In Formation:

- Encourage and support all members to engage with the Spiritual Exercises
- Impart that the CLC way of life is a lived lay expression of the Spiritual Exercises
- Use the tools available to CLC when formulating or updating formation programs
- Deepen understanding of Part II of The CLC Charism, 2001 (Process of Growth)
- Focus formation programs towards becoming a lay apostolic body at all levels.

In Leadership:

- Leaders who facilitate the communities' processes of discerning, sending, supporting, and evaluating our personal and communal mission
- Leadership capacities we seek: leadership skills, grounding in the Spiritual Exercises, awareness of own limitations and gifts; a willingness and ability to work collaboratively.

World Dimension

CLC's movement toward becoming an apostolic body calls for some specific priorities for the World ExCo and developing structures to support the world community at all levels. These priorities are identified under the following headings: The World ExCo; World CLC Administration; Moving toward the Experience of one World Community; Identity and Formation; Social Responsibility of CLC.

National Dimension: ... to achieve the task of fostering an apostolic body:

- formation for all CLC members that empowers them for mission and active participation in community life
- refocus local group meetings in order to better live out the call to be members of an apostolic body who practice personal and communal DDSE
- promote and develop CLC apostolic projects as discerned by the community
- ensure that all stages of formation prepare members for an active membership in a world apostolic community grounded in the Spiritual Exercises and committed to CLC as a way of life
- recall that financial co-responsibility is a sign of mature commitment of the community which needs to be addressed in discernment at all levels of the National.

In conclusion, we, the General Assembly of Christian Life Community, desire that these recommendations will inspire CLC members, groups, and national and world leadership to a deeper capacity to know the will of God and respond to it completely in love and humility. We trust that our efforts on this journey will move us closer to the vision of lay apostolic community.

15th General Assembly

Fatima, Portugal Aug. 12-21, 2008

JOURNEYING AS AN APOSTOLIC BODY: **Our Response to this Grace from God**

5 Signs of Hope and Challenge that stand out among the graces received in Fatima:

1. **Fidelity to the orientations of Nairobi:** Our efforts and aim - to live more deeply and act more effectively as an apostolic body using the dynamic of Discerning - Sending - Supporting - Evaluating ... a formation priority.
2. **Unity in diversity:** Calls for a review of the meaning and importance of CLC commitment - to rediscover commitment as an invitation to a personal spiritual journey and a discerned vocation lived in and through the apostolic body.
3. **The call to live as a prophetic lay community** (the defining grace of Fatima 2008)
"Our mission ... has to be a prophetic mission... [bringing], a word of compassion for those who suffer ... and a word of conversion and solidarity for those who can do something about that suffering." (*See address of Fr A. Nicolás*)
4. **Closer identification with Christ's mission** to bring the good news to the poor; those who are excluded or strangers, marginalized and less powerful.
5. **Widening and deepening networks of collaboration.**

9 Themes to Orient Apostolic Action:

1. The nature of our 'apostolic body' and the processes through which it acts
2. Increasing membership in numbers and diversity
3. Commitment to the CLC way of life
4. Formation, which is closely associated with
5. Greater availability of the Spiritual Exercises
6. Leadership
7. Networking apostolic initiatives, which is closely associated with
8. Society of Jesus - CLC - Church collaboration
9. Financial co-responsibility.

Concluding Statement:

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).

**16th General Assembly
Beirut, Lebanon July 30-Aug. 8, 2013**

“From Our Roots to the Frontiers”

Primary Focus: A Lay Ignatian Vocation

Our CLC vocation is precisely a lay Ignatian vocation, a particular way of living out our fundamental baptismal vocation. CLC is apostolic, at the service of God’s mission, with the foundational call of every CLC member being to live his/her Ignatian lay vocation in daily life. This focus was further confirmed by Fr. Nicolás SJ who inspired us to explore how we might engage with the contemporary world in terms of wisdom. Wisdom in this sense is about discovering God’s gracious action, not simply in His more obvious actions in history, but in everything, in ordinary life – in the way of the Contemplation on Love (SE 230-237).

Seeking the way of wisdom may help us to discover a new and simple language of depth with which to dialogue with the people of our day. This invitation to the way of wisdom reinforces our awareness of our need for collaboration, as we recognize the immensity of God’s mission and the reality of our limitedness. While we speak of the CLC body, we need to be ever aware that we are part of the larger body, the Body of Christ. There is no future without collaboration.

Ignatian Spirituality centres on God’s incarnation into our reality in Jesus Christ. Our distinctively Ignatian tools can help us bring this incarnation into our world, becoming agents of change. These include the Spiritual Exercises, the Examen, the DSSE process, discerning analysis, and an ability to listen, speak and act with simplicity and depth. Rooted in these graces of our vocation, we are invited to recognize and be at home at the frontiers, with respect, openness, and a sense of welcome.

Four Frontiers:

The Assembly adopted four contemporary frontiers:

1. Globalization and Poverty
2. Family
3. Ecology
4. Youth.

Specific Commitments:

The document identifies orientations for action for the next five years by identifying specific commitments in relation to:

- the four frontiers
- apostolic networking and advocacy
- sharing experiences and best practices.

Ongoing CLC Growth and Development:

Finally, the Assembly makes recommendations regarding EXCO’s continuing facilitation of ongoing CLC growth and development in:

- specific areas of CLC life
- Fr. Nicolas’ invitation to become able to read the new signs of today’s reality
- setting up commissions on Youth and on the General Principles and General Norms.

**17th General Assembly
Buenos Aires, Argentina July 22–July 31, 2018**

"CLC, a Gift for the Church and the World"

Three Realities:

This time in our history was seen as a 'Kairos' moment, a special time in which God is with us to better enlighten our journey. This was understood in the context of:

- 1) the 50th Anniversary of our new identity and change of name to Christian Life Community and receiving of the General Principles
- 2) A Papacy renewing our Church (writings and example of Pope Francis)
- 3) Renewed call of the Laity in the World (more deeply and humbly in a spirit of Collaboration)

In this perspective, there was a felt call to reflect more deeply upon our identity and mission as a lay Ignatian discerning apostolic body. Several prayer exercises were facilitated involving Personal Prayer, Small Group Reflection with 3 rounds of sharing and ending with a Plenary (i.e. a process of discernment).

There was no new Mandate or Final decisions made in this process, as with previous Assemblies, except a call to:

- i. **DEEPEN** our identity, through an inner conversion that allows us to be more faithful and caring about our charism and all its dimensions.
- ii. **SHARE** humbly with others the gift of Ignatian spirituality as lived out in our lay vocation. We view discernment and the Ignatian tools and methods as precious gifts we cannot keep for ourselves.
- iii. **GO FORTH** to serve those most in need and sow the seeds of mercy, joy and hope in the world in order to follow Jesus more closely and work with him for the building of the Kingdom.

Concluding Statement:

When translated into our national communities, the process of communal discernment can prove a very powerful tool to improve the quality of our apostolic calling to the Kingdom.

- The Assembly recommends that the World ExCo expand, develop and evolve this process for use at the various levels of our world community.
- We also call upon national communities, through their delegates returning from the Assembly, **to share the methods and fruits of this process (*communal discernment*) to facilitate greater depth and integration of our charism in the apostolic lives of our communities.**

SECTION TWO

CLC LEADERSHIP

This section presents the importance of leadership in the development of CLC. It offers some specific descriptions of what is needed in CLC leaders, and clarifies the key roles exercised in a CLC group. It also includes an overview of three styles of leadership that, when adapted to the needs of the group, are helpful in dealing with group dynamics.

In the pages which follow, you will find:

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CLC MEMBER AS LEADER

PREAMBLE:

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

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

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

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

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

Often leadership literature calls a person a leader only when they are directly responsible for a large organization or influencing many people. Leadership is, in fact much, broader than this. Is someone less of a leader because they influence only individuals and small groups and only informally? The Gospel would suggest otherwise. Jesus led a small group of followers and he often influenced people one by one. Their lives were changed by the way he met them, listened to them and healed them. We may not be able to heal in exactly the way Jesus did, but we can powerfully influence the life of others by our presence to and interaction with them.

Our personal leadership begins in everyday life, in our families, neighborhoods and workplaces. Parents share their values and beliefs with their children and provide them

with the skills and support to set their own direction in life. We influence by our words and actions (positively or negatively) those we meet in our lives and in our work.

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

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

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

General Principle #5 refers to the Spiritual Exercises of St. Ignatius as 'the specific source and characteristic instrument of our spirituality'. As we engage the Spiritual Exercises, we allow God to teach us about ourselves. We learn to observe ourselves and notice the movements in our own hearts. We come to recognize consolation and desolation, to discern which spirit is moving us as we engage the everyday decisions of life. We become more aware of our own strengths and limitations and how they influence interactions and the large and small events of life. In a word, we learn to be self-aware and prompted by the Spirit. We learn to self-regulate. As we pray with the first Principle and Foundation, the Two Standards, and the Contemplation on Divine Love, we are invited to shift our motivation to the banner of Christ and work to build the kingdom. We learn to seek the 'magis'.

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

Living the spiritual exercises, using of the awareness examen, and discernment both personally and communally provides some of the best preparation for leadership we could find. These tools of our spirituality provide the framework and skills for us whether we are leading in the context of everyday life, in our workplaces, or in our CLC families.

Formal Leadership

CLC Leadership, (whether in the local community, the national community or in world CLC), must fundamentally reflect the Ignatian leadership principles and skills already discussed. These provide the framework into which we incorporate good leadership

principles. Those in leadership roles must listen well to our members. Information should flow freely so all members are clear about the situation of the community and can participate in developing vision and direction. If CLC is to be successful, we must assure that the organization has the structures and resources it needs to be effective. It is the role of formal elected leadership to guide this process. Each CLC member shares in the responsibility to develop the resources the community needs. We do this with our financial support and by giving our time and talent.

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

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

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

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

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

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

Leadership in the National Community

Certain key structures, strategies and responsibilities are present when a CLC National Community is working effectively as an Apostolic Body. If we are to grow, the leadership group must work with CLC members to put in place and guide these major responsibilities. No one leadership group can do all of this. It is the work of the entire community supported and coordinated nationally. None of us do it perfectly.

- 1) Communication: CLC members can only be involved with the national and world community if information flows freely in CLC. People are more likely to be engaged

when they are connected to each other and to what is happening in the broader community.

- 2) Formation: The General Principles remind us that our formation must be formation for mission. It must be faithful to the General Principles and Norms and to the Charism Document. It can best be guided with a National Formation team. This team can work with the larger community to assure the formation process and materials develop authentic CLC for mission. Communities need the skills of social analysis as they discern direction for mission. As community members discover that CLC is their specific vocation, they need processes for Temporary and Permanent Commitment. Our experience is that all of this happens best when communities have trained guides.
- 3) Promotion: In many parts of the world there is a clear hunger for spirituality and community. Many are making the spiritual exercises and yet know nothing of CLC. Our national communities need a strategy and the resources (people and materials) for growth of new communities.
- 4) Growth of the National Community: Leadership works with the National Community to assess the strengths and limitations of the community and develop strategies to grow. With leadership, the community assesses its situation and discerns national priorities. Committees and working groups are coordinated and supported. Committees and working groups become places where new leadership is supported and developed.
- 5) Connection to the Society of Jesus and the Church: The recent document on CLC's Relationship with the Society of Jesus in the Church developed out of our need to clarify those relationships. It and the Nairobi letter point to the importance of nurturing relationships which continually shift as CLC matures. It is a primary responsibility of leadership to maintain these relationships.
- 6) Administration: CLC like any organization must be good stewards of its finances and administration. Most of our national communities struggle to have sufficient finances to carry out the work of CLC. How can leaders work with the community to develop the financial and other resources necessary for effectiveness?

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

THE NATURE OF CLC LEADERSHIP

PREAMBLE:

As Christian Life Community we are called to become a discerning community on mission – a Lay Apostolic Body. If we are to become this, we need formed and committed leaders. Our CLC charism shapes how we 'do' leadership and, therefore, who we might conceive as leaders.

Our charism tells us that our CLC way of life is communal, is rooted in the Spiritual Exercises, and its purpose is to form members for mission. Leadership deals primarily with vision, with keeping the mission in sight, and with discovering the most helpful ways to become effective in moving others towards this. Fidelity to our General Principles and Norms, our Charism Document, the CLC Process of Growth, and the unfolding direction from our World Assemblies⁴ inform CLC leaders about their ministry of service to Christian Life Community.

WHO ARE CLC LEADERS?

Within a CLC group, every member is fundamentally a leader. How does this happen? It happens through the influence we bring to bear on our communal life and our ways of proceeding. Through our stories, our shared reflections and discussions, the questions we raise, and our interactions in discernment processes, we are all leaders.

Though all of us are leaders in these ways, some are called forth to contribute in more 'formal' roles. Some become Group Contacts, some Group Coordinators, others are called to be trained for the role of Group Guide. CLC leaders also serve at 'governance' levels on National or Regional Councils or as part of Formation Teams. No matter what leadership role is undertaken, there is always a learning curve for every CLC leader who says 'yes' to such a call and no one accepts such roles without being grounded in humility and having a willingness to grow with the help and support of others. This understanding of CLC leadership can help us consider the following attitudes, capacities, knowledge, and skills needed to become effective CLC leaders.

CLC Leadership Attitudes:

- A desire and willingness to be available – a servant stance
- A willingness to collaborate and to seek help from others
- A full appreciation of the World dimension of CLC and its unfolding history
- A humility that allows one to own one's gifts and limitations as human persons
- A willingness to grow in knowledge and skills to become more effective CLC leaders.

CLC Leadership Capacities:

- To be able to personally live out of the dynamic graces of the Spiritual Exercises
- To appreciate and commit to the CLC leadership role(s) to which they are called and sent
- To be able to 'order' their lives (SE 21) so as to be able to offer quality time to their role
- To enable and empower CLC members to live the CLC charism
- To recognize, call forth and unify the gifts in others for service
- To listen, reflect, and discern movements within themselves and those they lead
- To encourage others to 'do what they say they will do' and challenge if necessary
- To communicate the unfolding direction of CLC in ways that others can understand
- To be able to work with CLC resources in order to help form men and women for others
- To adapt their style of leadership to the needs of the group or the situation
- To be accountable.

CLC Leadership Knowledge:

Sufficient understanding of:

- Scripture and the biblical tradition
- Various spiritualities in the Church
- Ignatian ways of prayer
- The dynamics of the 4 Weeks of the Spiritual Exercises
- The CLC process of growth and its stages
- The Discern, Send, Support, Evaluate (DSSE) way of proceeding for communal apostolic decision-making
- Group dynamics
- Social analysis
- The Social Teaching of the Church
- Theological Reflection
- CLC language/terms
- CLC tools for assisting CLC groups in becoming lay apostolic communities.

CLC Leadership Skills:

Sufficient skills related to the knowledge named are important for CLC leaders. However, knowing how to facilitate the process of becoming an Apostolic Community is the most important. This 'process' is the DSSE way of proceeding. The degree to which CLC leaders use knowledge and skills to assist communities in this way of proceeding, the more effective CLC will be in becoming a Lay Apostolic Body.

Source: taken and adapted from Projects 132

CLARIFICATION OF ROLES

in the

FORMATION of CLC GROUPS

THE CLC GROUP GUIDE

Projects 149 identifies the role of the groups' guide as being called to:

- Promote personal and spiritual growth
- Safeguard the Ignatian process
- Lead communal discernment
- Facilitate group dynamics
- Accompany members towards Temporary and Permanent Commitment
- Evolve in his/her role as the group grows in maturity.

The primary gift of the CLC group guide is **spiritual guidance** - a *contemplative* gift to accompany others as they awaken to the spiritual in *everyday* life. On the part of the CLC Guide, it requires:

- a contemplative stance in prayer and in life
- an ability to adapt to the level of maturity of the group
- a passion for being 'keepers of the vision' of CLC.

The contemplative stance means the ability to listen, notice and discern the movements and dynamics in oneself and in the group.

Adapting to the level of maturity of the group means the ability to help the group mature in three (3) areas of the human personality:

1. to grow in **intellectual maturity**, that is:

- to learn how to reflect on one's experience as a person in the world
- to learn how to think critically and creatively.

2. to grow in **affective maturity**, that is:

- to learn how to notice spontaneous movements (the thoughts and feelings which are the data for discerning interior and communal movements)
- to learn how to dialogue with others with respect, honesty and responsibility
- to learn how to notice and name resistances and blind spots
- to learn how to manage and integrate tensions to make decisions well.

3. to grow in **spiritual maturity**, that is:

- to grow in the 3 dimensions (pillars) of the CLC way of life
- to respond to the vocational and apostolic 'situations' of individual members and of the group
- to adapt CLC formation to the group's stage of CLC growth.

Being a 'keeper of the vision' means to have clarity about the goals of CLC:

- the three dimensions (pillars) of its way of life (spirituality, community and mission)
- the dynamics which allow for the development of an apostolic community (the process of growth/stages of growth and DSSE way of proceeding).

In light of the above role description and its importance to the formation of the CLC way of life, the Group Guide needs to be a discerning person from the OUTSIDE looking in. For this reason, the Group Guide should not belong to the community in order to remain objective and be effective in the service they provide.

Even in a mature established CLC group, a Group Guide is recommended, even if appointed or invited to visit the community on a regular basis (at least 3 times a year). Such a guide may need to come more often if required by the group, or to facilitate days of reflection, or to assist in a CAD (communal apostolic discernment), or to help the community identify where it is in their communal life or spiritual journey.

After the Initial Stage of Community, the Role of Group Guide becomes especially important to help the community recognize the dynamic that is taking place within itself, and to help ensure that the community continues to move beyond itself and does not turn within and want to remain there. This can be a tendency in some cases in later stages (or in Phase II or III of Canada's formation manuals).

A community embarking on Phase III of CLC Formation (the Communal Spiritual Exercises) clearly needs a CLC Group Guide to ensure that the community will have the fullest experience of the communal component of the Spiritual Exercises. A community will not be able to identify by itself the movement of grace which occurs individually and communally without a Group Guide's assistance.

THE CLC GROUP COORDINATOR

This person is also very important for the development of CLC. He/she helps move both the group and the formation 'program' forward from the INSIDE of community. Being sensitive to flow and group harmony, he/she makes sure the community keeps on track. It is important that a Coordinator has, or is willing, to develop a good understanding of the CLC charism and that they have a basic understanding of the CLC process/stages of growth and of the Spiritual Exercises. The Coordinator has a practical role in the community:

- Setting the meeting agenda (sometimes with the help of the Group Guide)
- Seeing that the content of each meeting is completed
- Ensuring that the community members understand the dynamic and grace being asked for.

Initially, in a new community, the leadership of the group is handled mostly by an experienced CLC Coordinator (or the Group Guide who plays both roles) until trust and comfort is established. Then gradually shared leadership ought to be introduced and encouraged. As the community journeys through Phase I, the CLC Coordinator or Group Guide calls forth responsibility for leadership within the community. Ideally, as a community develops, more responsibility will be accepted by the community itself and less responsibility will fall on the Coordinator. This is something that the Coordinator would foster continually from the beginning. The recognized importance of the role of CLC Group Coordinator will become evident and, in later stages, discerned and called forth by the group itself. Therefore, it is strongly recommended that by the end of Phase I, each community will have identified its Group Coordinator. This will allow a community to enter Phase II well prepared with this role established.

GROUP CONTACT PERSON

The Group Contact is one of the first leadership roles to be established in a new CLC group. At some point in Phase I or the initiation stage, the guide or guide-coordinator invites the group to have a person act as a group communicator and information coordinator for the community. This role deals primarily with:

- taking care of meeting times, place
- communication of up-coming CLC events - Local, Regional, National or World
- circulation of Newsletters etc.
- making sure Regional or National discernment issue items are carried out and deadlines are met by the community
- any items pertaining to the CLC life of the community.

This position can be rotated among the community members, setting a time frame of commitment to this role. This position offers the beginnings of basic leadership training and rotation should be encouraged.

DEFINITION: LEADERSHIP and STYLES

DEFINITION:

Leadership is the effective, efficient, and sensitive use of power to enable a group of people to achieve its goals in fidelity to its charism and mission in a specific historical period and according to a particular world view. Therefore, the task of leadership is to coalesce the power in a group. This power of free persons is called commitment.

Leadership is not a quality inherent in the individual, but it is a quality conferred on persons by a group. Therefore, leadership and the power that goes with it is relational. It is not to be confused with authority. Authority is the sum of rights assigned to a position. A person may have authority by virtue of position, but may not have leadership because the group has withheld conferral. Hence, it is possible to have authority, but not to exercise leadership. Likewise it is possible to exercise leadership without having authority. (Mk. 16:15)

Leadership is a role or function which is sometimes exercised by the formal leader of a group, but which is exercised by the other members of the group in a variety of ways and circumstances.

The four **models** of leadership are: dictatorship, bureaucratic, political and communal. CLC practices the communal leadership model in which communication is open and free, decisions are by consensus, the leader is accountable to the group, and leadership is functional and operates in the interest of group goals. The communal model is energized by trust and shared vision.

STYLES:

The leadership **style** can be authoritative, consultative or facilitative depending on the situation of the group. The leader needs to know the state of the group and which style to use as the process of each step of the power/energy cycle – action, evaluation, recommendation, and decision - is experienced.

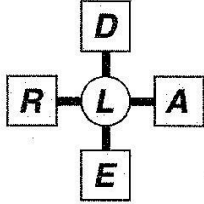
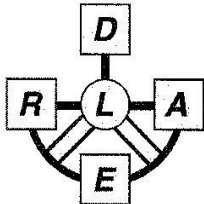
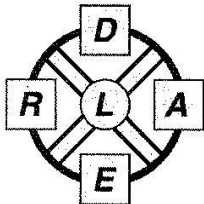
- Authoritarian: the group lacks identity or is in crisis; the leader makes and presents a decision, invites questions for clarification only.
- Consultative: the group is developing a sense of identity and is stable; leader presents a 'tentative' decision and dialogues with a willingness to change the decision but with an option to 'veto'.

- Facilitative: mature group owning goals and objectives; leader defines limits (funding, timeline ...) seeking consensus.

In terms of the four basic activities in the Power/Energy Cycle, a person is able to lead a group in any of the above ways. The style of leadership is not dependent on the personality of the leader or the personality of the group. It is dependent upon the situation that the group is in or wishes to discuss.

Group-Leader relationships is a matter of how the leader gains acceptance from the group so that they trust the leader and have confidence in their leadership. After such acceptance, the leader can challenge and lead a group into the future. Again, both understanding the processes, of oneself and of the group, are important. Leaders need this knowledge so that they will recognize the state of the group in terms of themselves and not procrastinate when a decision is needed ... nor urge the group forward too fast.

LEADERSHIP STYLES

Condition of Group	Style of Leadership	Leadership Initiative and Procedure	Desired Group Response & Roles in Power Cycle
Survival — External Crisis — Internal Crisis — Lack of Identity	AUTHORITARIAN	<p>Leader makes decision and announces it, without a sense of needing to share a rationale.</p> <p>Leader makes and presents decision, "selling it" to group by sharing a rationale prepared in advance. (Monologue)</p> <p>Leader makes and presents decision, invites questions of clarification, providing a rationale based on the questions of group members. (Dialogue, with no expressed willingness to change decision)</p>	<p>Acceptance of Leader's Initiative</p> <p>Cooperation with Decision; Guided Action</p> 
Security — Stability — Developing Sense of Identity and Direction of Energies	CONSULTATIVE	<p>Leader makes and presents a "tentative" decision, announcing an openness to questions of clarification. (Dialogue, with willingness to change decision if necessary)</p> <p>Leader identifies situation or problem and moves into a facilitating role to surface assumptions and suggestions; moves out of facilitating role and makes decision.</p> <p>Leader calls on group to identify the situation, problems, and limitations, and to explore and make a decision contingent the leader's veto power.</p>	<p>Cooperation in Process Leading up to Decision</p> <p>Acceptance of Decision</p> <p>Responsible Action</p> 
Mature Sense of Identity, Direction, Limits — Fully Owning Goals and Objectives	FACILITATIVE	<p>Leader defines limits, shares any "givens" (e.g. funds available, time parameters, etc.) and facilitates a decision by members within limitations.</p> <p>Leader calls on members to identify problem or situation, explore situation, identify limits, explore options, and make decisions, maintaining a facilitative role throughout, seeking consensus.</p>	<p>Responsibility and Collaboration in All Phases of Power Cycle</p> 

PRAYERFUL REFLECTION ON LEADERSHIP

Contextualizing:

Leadership is the responsible use of power. Power is the commitment of individuals to goals and objectives they have freely chosen. A leader, or leadership group, therefore, is always deeply concerned about how responsibly it is managing the free commitment of others and its own in the leadership group.

Good process and procedures enhance the power of the leadership group and those they lead. Poor structures disempower- wear away the commitment to the goals and objectives of the group or organization. Not to be conscious of the leadership style and how consonant it is with where the group is, is automatically to allow unconscious and therefore unjust, disempowering practices to enter or remain in the group or organization.

Imaging:

Take some time to 'sink in' your usual leadership stance. What does it feel like, think like, look like? What animal would be a good symbol for your leadership style? Why?

Will and Desire (Id Quod Volo):

I greatly desire to know myself and this group in its leadership stance. I want to exercise effective, empowering Christian leadership. I do not want to be swayed by mere personal preference, convenience, or unconscious attitudes in my leadership.

Pointing:

When I find myself in a leadership position, am I most comfortable exercising authoritarian, consultative, or facilitative leadership?

1. Do I find myself most responsive to authoritarian, consultative or facilitative leadership in others?
2. What I do not particularly handle well when I am in a leadership situation is ...
3. What do I not particularly handle well when another is leading?
4. What I like, value about the gifts, talents, styles of others in the group in their exercise of leadership is ...

Colloquy:

Share with one another what you heard. Share any suggestions you might have to help another in his/her area of difficulty.

LEADERSHIP: IGNATIAN STYLE

God's Stake in Human Institutions

Any human institution or organization is a flawed and imperfect instrument for fostering God's dream. In addition, all the individuals in the organization, including the leaders, are flawed, sinful and limited. How do CLC leaders, themselves limited and sinful, lead other sinful and limited people in an organization that is a flawed instrument of God's dream?

For one thing, they must have faith and trust that God wants this organization to exist and to function more in tune with God's dream than not, and that God, therefore, has a stake in how the organization and all its members function. Such a belief is energizing, moving leaders and those led to do everything in their power to attune what they do with God's purposes in bringing this organization into existence. Belief in the mission of an organization is greatly enhanced if those involved see the organization as an instrument of God.

God's Stake in the Choice of Leaders

In addition, those who are called forth as CLC leaders are asked to trust that God has a stake in their own leadership of the organizations entrusted to them. This kind of trust need not lead them to blind faith in their own decision-making ability, but can give them the kind of self-confidence that is necessary in leaders. In the ideal Calling Forth process, all those making the decision want to find leaders who are trying to be in tune with God's dream.

Thus, even the process of calling forth CLC leaders is, in the ideal, a process of discernment of God's will. Those who are appointed can then trust that God has a stake in their becoming leaders, and in how they lead the organizations entrusted to them. The keyword here is 'entrusted to them'. The organization is God's work, not the leaders.

Leadership Requires Mutuality

IGNATIAN GOVERNANCE presumes that leaders will have enough self-confidence to know their own strengths and limitations and be able to listen to others, even when these others may present ideas and insights that run counter to their own.

Mutuality Means Openness on Both Sides

Ignatius presumes that God communicates to everyone, and that God is always moving individuals to live in tune with God's dream for them and the world. If this is true, then in any organization that wants to be in tune with God's dream, everyone who accepts the mission has the obligation to listen to how God wants this organization to work. The leader is not the only pipeline to God. CLC governance presumes that God is present in any conversation, and, therefore, that both parties may be surprised by what happens as a result of the interchange.

A Non - Dualistic Attitude

So, CLC leaders may go into the conversation expecting one outcome but this expectation should not hinder them from listening with attention and reverence, even when what they hear runs counter to what they had expected. It is not easy to do this, hence, before any such conversation, they need to pray for such spiritual freedom, thus the openness to be surprised by God.

Some Corollaries

These points derived from IGNATIAN GOVERNANCE depend on the assumption mentioned earlier, namely that God has a stake in the decisions made by members and leaders of organizations. Granted the truth of this assumption, how we decide is important to God and to God's hopes and dreams. Once God creates a world in which human beings exist, God becomes vulnerable to us. God cannot achieve the dream without our cooperation. Individuals and the institutions out of tune with God's dream make the dream's achievement difficult. Hence, the kind of leadership human beings exercise in this world is either part of the solution or part of the problem.

Somehow or other, what needs to be communicated regularly and often to all CLC members is that all of us are in this together in cooperation with God.

'THE WHOLE IS GREATER THAN THE SUM OF THE PARTS'

*Excerpts from – "A Note on Leadership, Ignatian Style",
Wm Barry, SJ Human Development Vol. 28, Number One, Spring 2007*

CREATIVE LEADERS

"...in the past few years, ever since uncertainty became our insistent 21st century companion, leadership has taken a great leap backwards to the familiar territory of command and control."

There is no greater training for true leadership than living in the naked now. There, we can set aside our own mental constructs, receive input and ideas from all directions, and lead even more creatively and imaginatively - with the clearer vision of one who lives beyond himself or herself. This is surely why some of great mystics, such as Catherine of Siena (1347-1380), Ignatius of Loyola (1491-1556), and Teresa of Avila (1515-1582), were also first-rate leaders, motivators of others, and creative reformers of institutions. Here are some insights into what every good, servant-hearted, non - dual leader knows and practices, whether in community, in the workplace, or in the classroom.

Creative leaders:

- are seers of alternatives
- move forward by influencing events and inspiring people more than by ordering or demanding
- know that every one-sided solution is doomed to failure. It is never a lasting solution but only a postponement of the problem
- learn to study, discern, and search together with others for solutions
- know that total dilemmas are very few. We create many dilemmas because we are internally stuck, attached, fearful, over-identified with our position, needy of winning the case, or unable to entertain even the partial truth that the other opinion might be offering
- know that wisdom is "the art of the possible". The key question is no longer "How can I problem solve now and get this off my plate?" It is "How can this situation achieve good for the largest number and for future generations?"
- continue finding and sharing new data and possibilities until they can work toward consensus from all sides
- want to increase both freedom and ownership among the group - not subservience, which will ultimately sabotage the work anyway
- emphasize the 'why' of a decision and show how it is consistent with the group's values.

In short, good leaders must have a certain capacity for thinking beyond polarities and tapping into full, embodied knowing (prayer). They have a tolerance for ambiguity (faith), an ability to hold creative tensions (hope), and an ability to care (love) beyond their own personal advantage.

Margaret Wheatley, "How Is Your Leadership Changing," 2005, (Adapted from R. Rohr, "The Naked Now: Learning to See as the Mystics See"), The Crossroad Publishing Company: 2009, p.156-158

ASSUMPTIONS ABOUT LEADERSHIP

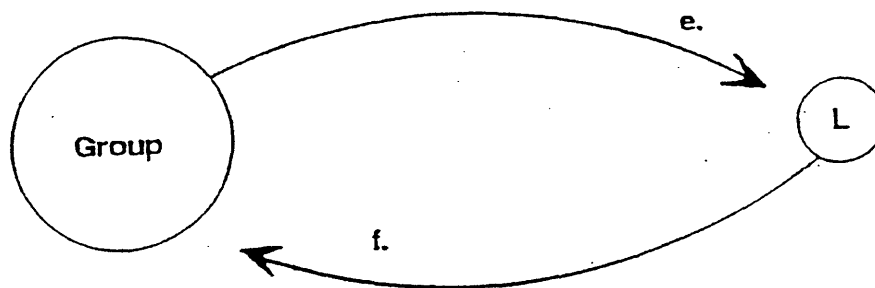
1. The group empowers a member to exercise leadership authority on behalf of the group.
2. A group of individuals does not become a true, formal group until it establishes a human locus of commitment, a functional point of reference, a leader. This is true of a specific project, a standing work of the group, or the group's life.
3. Empowering a leader involves delineating the leader's authorization and accountability: the extent, limits and procedures for the exercise of authority and for accountability.
4. All three styles of leadership - authoritarian, consultative, and facilitative - are models of adult-adult relationships in organizations of common purpose.
5. All three styles of leadership can be empowering, enabling and effective, depending on the situation, the state of the group, and skills of the leader.
6. Leadership is a function which is sometimes exercised by the formal leader of the group, but which is exercised by other members of the group in a variety of ways and circumstances.
7. Leadership in specific situations can be delegated to a member of the group other than the formal leader.
8. The exercise of leadership in a particular style is determined not by the preference of the leader, but by the needs of the group in a particular situation.
9. Leadership is concerned with promoting and managing the committed energies of the group. Management, or shepherding the group, is the primary leadership activity in the action or implementation phase of a project, a standing work, or the group's life in general. Planning for evaluation of the action is a corollary responsibility.
10. When management leadership is not delegated, it remains the responsibility of the formal leader of the group. The more comprehensive the role of a formal leader, the more should regular management responsibilities be delegated.
11. Leadership involves skills in human relations and task performance: group dynamics, one-to-one dynamics, and administrative organization and executive action.

LEADER - GROUP RELATIONS

1. The process begins in the group; it is the group which possesses the power of shared meaning generated by the corporate efforts of the past.
2. The leader's power is constituted by the call of the group, as a person. The leader has, of course, the power of his or her own personhood independently of the group; but as leader in relation to this group, the leader's effectiveness stems initially from the group's empowerment on the group's terms.
3. If a leader is unable to accept the norms, goals, or roles of the group, the time to say so is before accepting the commission to be leader. Once the commission is accepted, refusal to honour the group's norms will diminish the leader's effectiveness and the group's power; it will be destructive of the life which has been created. (*Accepting the appointment with the understanding 'to change them' is as disastrous in this case as in a marriage.*)
4. Every group possesses norms and expectations for its new leader. If these are unclear or perhaps even in conflict, the potential leader should ask the group to explicate unclear expectations and resolve conflicting ones before accepting leadership of the group.
5. The formal conferral of authority upon the leader at the beginning of the process should not be confused with status. Formal authority will confer reward-power or coercive power, but genuine personal power which builds free human commitment is only created by the acceptance of a group's own expression of its selfhood. Much less should status be equated with the formal trappings involved in the initial formal announcement of a leader's appointment.
6. The failure of a leader to accept the status offered by the group is experienced as a rejection of its worth and will drain off all its investment and commitment.
7. A leader relates to a group as a group and not as an aggregate of individuals.
8. This implies that the group must have 'space' in which to create its identity vis-a-vis the leader, to share its perceptions: of itself, of the leader and its relationship to the leader, of its progress toward its goals, of its feelings of satisfaction or dissatisfaction.
9. This, in turn, implies that the leader must create this space or distance for the group to strike its balance, whether positive or negative, at the end of each cycle in the leader-group process. Visible distance, e.g. separate office for the leader, can facilitate achievement of this psychological distance.

Group Relationship Cycle:

- a) The group does what has been requested of it; it discovers its power to move on toward the achievement of its goals. (*"We did it; we were able to do what we said we would."*)
- b) The leader acknowledges their achievement. (*"Nice work; we've got a good thing going."*)
- c) The leader is now free to innovate, to request something hitherto unexpected by the group; in effect, to ask the group to risk a slightly new identity, new norms. This is possible because 'credits' have been built up with them; the leader is empowered. (*"I'd like to try something new."*)
- d) Being asked at this point, the group experiences satisfaction in granting the leader freedom to innovate; they can risk because they are secure, satisfied that they are O.K. (*"We've got a great leader; we're on the move."*)



10. The balance will be positive if the group has experienced inter-dependence, the interaction of two 'selves' with their own interior identity. It will be negative if the group has experienced only its own dependence (*"I'll tell you what to do"*), or only its independence (*"You tell me what you want and I'll do it"*).
11. A perceptive leader should be able to sort out the expectations which are still operative from those which, though they are 'on the books', are really only dead formalities.

POWER, LEADERSHIP, GOVERNANCE and AUTHORITY

“There are different gifts but the same Spirit; there are different ministries but the same Lord; there are different works but the same God who accomplishes all of them in everyone. To each person the manifestation of the Spirit is given for the common good.”

(1 Cor. 12:4-6)

Power/Energy:

Power is the free commitment of individuals to goals and objectives which are freely chosen.

Leadership:

Leadership is the effective, efficient, and sensitive use of power to enable a group of people to achieve its goals in fidelity to its charism and mission, in a specific historical period and according to a particular world view. Therefore, the task of leadership is to coalesce the power in a group. This power of free persons is called commitment.

Leadership is not a quality inherent in the individual, but it is a quality conferred on persons by a group. Therefore, leadership and the power that goes with it is relational. It is not to be confused with authority. Authority is the sum of rights assigned to a position. A person may have authority by virtue of position, but may not have leadership because the group has withheld conferral. Hence, it is possible to have authority, but not to exercise leadership. Likewise, it is possible to exercise leadership without having authority (Mk. 16:15).

Leadership is a role or function which is sometimes exercised by the formal leader of a group, but which is exercised by the other members of the group in a variety of ways and circumstances.

Governance:

Governance is the ministry or service given to persons who are designated/elected by a specific communal body. Those who are called to exercise the ministry of governance, that is, to foster the life and mission of a group, do so in fidelity to the distinctive charism of that particular group. The ministry of Governance empowers, frees, and supports each member of the communal body to actualize the mission, to respond to the call of ministry and to live community (I Cor.12: 4-11, 27-31).

Authority:

Authority in the Christian community is a spiritual authority based on the authority of Jesus himself and his commission to the disciples to bring all people into the saving act of God (Mt.28:18-29). This authority is based upon a variety of gifts and a variety of forms of service (Cor. 12:4-31, Eph.4:1, Rom. 12:6-8). Whatever gifts are the basis for authority, they are all in service to the community and are not in terms of domination over others (1 c5; 4.-5).

Authority is a recognized position within a particular communal body and is exercised in specific circumstances which are delineated in Canon Law and/or the Constitutions of the communal body. Accordingly authority is juridical and defines certain rights and limits in the group. In turn the communal body acknowledges the legitimacy of this position.

Loyola House, P0 Box 649, Guelph, N1H 6J9 ESDS\LEADERAG'

FIVE STRENGTHS IN APOSTOLIC LEADERSHIP

The exercise of power is actuality a process; that is, a social 'transaction' - one of the ways we come 'face-to-face' as mature adults. In groups, it wears 5 faces or 5 differences in strength. Each has its own way of being experienced in a group. Each is needed for a reason.

FACE #1: POWER ON

This mode of power or adult strength is experienced as **influence** and **initiative**. This gift of strength provides the **adult competence** needed in an apostolic group. That is, those who have this power, or strength, have an awareness that "*things happen because of me. I am an agent of change*". This kind of maturity in a person is actually a foundation for intimacy because it basically says: "*I have the resources within myself to make it on my own if I have to in order to go on mission; however, I prefer to be interdependent and collaborate.*"

FACE #2: POWER OVER

This mode of power or adult strength is experienced as two energy processes: **coordination and control**. It is about *skills* for managing apostolic energies. It describes one who can 'take charge' or 'take hold of a task or a situation. The term 'power over' can automatically bring to mind a frowning face of power, as it suggests force and manipulation. It's the word over that frightens. While any form of power can be abused, what it means here as a strength is being able to **manage the power of others**. By assuming COORDINATING leadership in a group, I must be able to generate and focus energies that go beyond my own. Without this kind of power among us, a group's life and purpose becomes ineffective. Decisions are not carried out, resources are wasted and energies dissipate. Power over is a key strength in any group. Its real definition includes:

- Bringing together a number of resources
- Keeping a complicated effort on track
- Giving a sense of direction to a larger effort

The grace of this leadership strength is that it can help a group reach a **COMMON GOAL** or **COMMON ACTION**. Without the gift of 'power-over', a group will be communally and apostolically weaker. At the same time, we need to call 'power over' to ongoing accountability and purification.

FACE #3: POWER FOR

This is a key path to communal maturity. For the benefits of interdependence or 'power-with' to be available to me, I must first be able to depend on the group. This mode of power or adult strength can be expressed by the phrase "**I am strong for others**". That is, I give my talents to the tasks of the team...I use my influence to further the goal of the group. That is, I 'spend' myself and my resources in pursuit of others' benefit. At its best, this 'power-for' energy is expressed in nurturance and creativity in a shared dream or a shared project. Here, I am challenged to use my power for others in ways that EMPOWER THEM rather than diminish them. It means using my strength to increase their freedom rather than make them dependent on me. This is tricky. In ministry or in developing group life, we touch the struggle of 'for their sake' which is often experienced as a tension between care and constraint.

All mature relationships are characterized by mutuality rather than equality. We cannot be equal in intelligence, creativity, social graces, physical strength (and so on for other qualities or gifts). The challenge of mutuality is to BECOME ENGAGED with each other's strengths and weaknesses and to celebrate them. With this kind of 'power-for', generativity and energy for mission is released!

FACE #4: POWER WITH

This mode of power or adult strength says, "**We are strong together**". It's like saying: *"I know myself to be strong and your strength doesn't diminish me or replace my own. Instead it strengthens and increases mine."* This gift or strength is called **INTERDEPENDENCE** or **MUTUAL EMPOWERMENT**. It produces *dependability* in an apostolic group. This is a key path to communal maturity. For the interdependence or 'power-with' to be available to me, I must first be able to depend on others. That is, I need the conviction born of experience to trust that I do not have to do it all by myself. This is a strength that says:

- I am strong enough to receive and benefit from others' power.
- I know myself as 'strong' enough that I can allow my weaknesses to be visible to myself and others *because my weaknesses are not stronger than my strengths*.

This mature dependence is grounded in having received strength, support and nurturance from outside the group I am leading (from my relationship with God and from supportive relationships with others). Power-with helps us count on others in the group to bring different resources to our common task or a common mission. It is more than sharing or self-disclosure because people in mutual power depend on each other for the development of their respective strengths. This goes beyond just the achievement of goals or mission to also include the enrichment of each member of the group and its shared life.

FACE #5: POWER AGAINST

This mode of power when used is often experienced by others as uncomfortable. When someone exercises this kind of strength in a group, it can 'feel like' a struggle. This gift of 'power against' can help bring conflict out into the open. It is a necessary strength in a leader for the sake of the group's communal life as well as for the sake of communal mission. Power-against is not about being against individuals or the group itself. It is about being against what is keeping a group stuck ... it is a strength needed to help the group work through differences. Those who have this strength have:

- an 'assertive' kind of power, a willingness to 'stand up for' key values and principles, for whatever is needed in the group or in a situation.
- an ability to 'negotiate'
- an ability to bridge gaps in relationships or in working towards solutions
- an ability to help redistribute power

This face of power is critical in revitalizing apostolic energy in a group when energy dissipates, to help it find new life, a fresh perspective or a better way of proceeding.

FOR REFLECTION:

Even though the guide and coordinator are the 'formal leaders' whose roles work together to move CLC groups forward, each member of the group is a leader who has power/strengths to assist in this process. On a separate page, draw a large circle to represent your CLC group. Use small circles (or figures) to represent each member. (You may wish to include your guide).

Using the above descriptions of the 5 faces of power...

- a) Identify the strengths of each member of your group. Some members may have more than one 'power' or strength. You may want to name all of those 'powers' you perceive.
- b) How will the insights (in a) be helpful for you as a leader/co-leader of your group?

Adapted from "Seasons of Strengths" by Evelyn and James Whitehead, p. 153-154

IGNATION LEADERSHIP on NATIONAL AND REGIONAL COUNCILS

CLC members commit to live a common way of life inspired by the Spiritual Exercises of St. Ignatius of Loyola. CLC is lived as a 'body' sharing a common goal, mission, vision, and direction with mission as a continuous criterion. As Ignatius thought globally striving for the *magis*, we place ourselves at the disposition of the Pope regarding the universal needs of the Church and the world. Listen to our Canadian Common Mission Statement,

"Rooted in the Trinity, and formed in the Spiritual Exercises of St. Ignatius of Loyola, Christian Life Community Canada is called, as a body of lay apostolic leaders, to read the signs of the times and prayerfully discern prophetic action to set hearts on fire with Christ's transformative love and compassion. Through the grace of God, in solidarity with World CLC priorities, CLC collaborates with the Society of Jesus, the universal church and all people of good will, to work for justice on behalf of the environment, the marginalized, the oppressed and for people living in poverty."

In light of this, CLC leadership and governance are different from corporate perspectives of governing. We have formed ourselves through the way we evaluate our apostolate and practice discernment. Governance is established to function apostolic mission. The Spiritual Exercises of St. Ignatius provide solid and sound foundation to build a stable CLC organization in which leadership can empower the members to be responsible, accountable, committed people living and working for individual and communal apostolic mission.

Ignatian Spirituality is a spirituality of service. In the Principle and Foundation of the Exercises [23], Ignatius states we are created to serve God. Love is expressed in service, service to others. Servant leadership asks, "*What needs to be done?*" CLC leaders make themselves available, serving and supporting.

The National CLC General Council is made up of the President, Secretary, Treasurer, Ecclesiastical Assistant and a Representative from each of the four Regions (Rocky, Prairie, Central and Atlantic) as well as an Elder who holds the history and wisdom of CLC Canada. Regional Councils possibly have a Regional Coordinator, Secretary, Treasurer, Ecclesiastical Assistant, National Representative and other positions such as Formation Leader. The structure is established and determined to fulfill mission and apostolic discernments. Roles are clearly defined and decision making processes are established allowing for flexibility in ways of proceeding according to the subjects, places, conditions and times.

All members of Council are leaders sharing power and control according to each one's knowledge and skills. The governing council can make up for any lack by filling the 'gap' with 'working groups' to pursue certain tasks. Thus, collaborative leadership, co-leadership with mutual dependence on each is the norm.

Good leaders trust and delegate authority adding accountability to responsibility in its members. We know also that an Ignatian characteristic is to share one's personal discernment process in making decisions even when it is contrary to the 'council'.

Noting that leadership is created through relationships rather than individual results, communication is of fundamental importance. In union of mind and heart, we share information and experiences through personal (Face-to-Face) relationships as well as through technology- website, Newsletter, SKYPE and ZOOM. This applies within Councils as well as Council to members of CLC. Good communication among leaders and between leaders and members builds trusting relationships throughout the 'body'. Ignatius had communication with his Society of Jesus but it was written correspondence delivered ever so slowly. He would have surely used technology if it were available to him!

Apostolic projects can serve as learning experiences. We constantly form ourselves through the way we evaluate our apostolate and practice discernment. We learn by coaching, mentoring, reflection-in-action, self-study, and by doing. The formation process is on-going and life-long. The long term goal of a good leader is to empower people in decision making and responsibility. If people are not ready, we must provide conditions for training, coaching and feedback as necessary for individuals and communities to take responsibility in leadership.

IGNATIAN LEADERSHIP ON NATIONAL AND REGIONAL COUNCILS are people of vision, shared values and having mission always in sight. Our creative leaders have new ways of seeing things, new energy, and new life. Effective leaders have the vision required to see things differently and are pro-active agents of transformational change – gifts of Ignatian Spirituality!

*These notes are based on "IGNATION SPIRITUALITY AND LEADERSHIP IN ORGANIZATIONS TODAY"
by Fr. Alfred Darmanin, SJ*

SECTION THREE

KNOWLEDGE - CORE CLC DOCUMENTS

This section is intended to provide CLC Leaders with knowledge of 'core' CLC formation documents – some in condensed form, some as excerpts. The complete documents are recommended for a deeper understanding of what is presented in this manual. In the pages which follow, you will find:

<u>The World CLC General Principles and Norms</u>	55
• Structure of CLC General Principles and Norms	
• General Principles and Norms (full document 1990)	
<u>The Last Five World CLC General Assemblies</u>	69
• Itaici (1998): Our Common Mission (excerpts)	
• Nairobi (2003): Recommendations (excerpts)	
• Fatima (2008): Recommendations (excerpts)	
• Lebanon (2013): Recommendations - Four Frontiers (excerpts)	
• Argentina (2018): Recommendations - Fruits of Discernment (excerpts)	
<u>The collaboration between the Society of Jesus and CLC</u>	91
• The Relationship between the Christian Life Community and the	
• Society of Jesus in the Church Document (excerpts)	
• CLC Ecclesiastical Assistant's Handbook	
<u>The World CLC Charism Document: Excerpts or Summaries</u>	97
• Profile of the CLC Person	
• The CLC Vocation	
• Dimensions of CLC Vocation/Growth in Vocation	
• The CLC Process of Growth	
• CLC Commitment: Temporary, Permanent	
<u>CLC Canada's Formation Materials: Commentaries and Summaries</u>	109
• Fundamental Stages of Growth document	
• <i>Progressio Supplement # 64: A Backdrop</i>	
• A Chart Form of Fundamental Stages	
• The Goal of CLC Formation: Canada's Manuals	

CLC GENERAL PRINCIPLES AND NORMS

THEIR STRUCTURE

Our CLC World document is divided into two sections: General Principles and General Norms.

SECTION I: CLC GENERAL PRINCIPLES

Section I includes 17 numbers organized in this way:

A Preamble [1-3] followed by three parts

Part 1: Our CLC Charism [4-9]

Part 2: Life and Organization of the Community [10-15]

Part 3: Acceptance of General Principles [16-17]

The Preamble:

The preamble which begins the GP's does not start with a declaration of 'our' intentions as members of CLC, but rather they start with the Incarnation. [SE 102] Without a deep understanding of the Preamble, it is very difficult to understand all that follows. It already contains the great themes and the spirit and style of the text.

Part 1:

The first part is also rich in spiritual and theological content, useful for prayer, reflection and even study. This part is key to understanding the **identity** of CLC as an association of the faithful, as a *vocation* in the Church and as *a way of life*.

Part 2:

The second part provides a *bridge* between the **identity-vocation** domain and the **legal-organizational** domain.

Part 3:

The third part aims to preserve, among CLC, the true sense of belonging to the Church.

SECTION II: CLC GENERAL NORMS

The second section contains 49 norms which can only be understood in relation to the first section, the General Principles. The General Norms are organized in three parts:

Part 1: Membership

Part 2: Way of Life

Part 3: Life and Government of the Community

While the General Principles have been composed 'to last', the General Norms are more flexible depending on circumstances and new opportunities. In this sense, the GN's must be read in a pedagogic way.

*Taken and adapted from "Anthropology and Christology in the General Principles"
by Jose Reyes, Progressio Supplement # 62, pg. 52, 58*

FOR CLC LEADERS:

- *Regular reading of the GP's, in particular 1-12, will deepen basic understanding of our CLC charism and way of life. This can also be fruitful for prayer and reflection with CLC groups committed to formation beyond the welcome stage.*
- *For a deeper understanding of the General Principles 1-9, the following resource is recommended: 'Progressio Supplement' 38-39, Sept. 1992*

GENERAL PRINCIPLES AND GENERAL NORMS

FOREWORD

With joy we publish the text of the General Principles of the Christian Life Community.

This text replaces the former one of 1971. It preserves the best of our tradition and incorporates the main developments since 1971 up to now. The approval of these General Principles at the General Assembly by a large consensus indicates that God is addressing us through them. In fact, the General Principles express the way in which we want to respond to Christ's call. They are our covenant with God, with the Church and with all people.

With this conviction, we have come to the Apostolic See with humility and a spirit of faith to be confirmed in our vocation and sent out to live it among the People of God. In receiving its confirmation and canonical approval, we have experienced once again the life of the Church expressing itself through a very old rite in the history of the pilgrim People of God: the solemn confirmation of a covenant.

May this double approval help us to grow in our sense of communion with the whole Church in its efforts to extend the Gospel in a lasting and profound way in the great variety of places, persons and situations. May we also grow in our love for the Pope and the Apostolic See, visible expression of the mystery of the Church.

These General Principles will help us to fulfil our deepest desires of service. Let us pray on them, individually and in community. Let us use them as an inspiration and a point of reference when we review our lives and program our activities.

Encouraged by the example of Francis Xavier, on whose feast we received our canonical approval from the Holy See, let us offer to the Church our life as an apostolic Ignatian community.

PONTIFICIUM CONSILIUM PRO LAICIS DECREE

Having considered and carefully studied the text of the "General Principles of the Christian Life Community", approved by the World Assembly of that association of faithful in Guadalajara (Mexico) on 7th September 1990, and subsequently submitted to the Pontifical Council for the Laity for canonical approval,

Also bearing in mind the "General Norms of the Christian Life Community", approved in the same Assembly,

Recognising in the Christian Life Community the joint continuation of the Marian Congregations initiated by Jean Leunis, S.J. which still trace their origins to "those groups of lay people that developed after 1540 in different parts of the world through the initiative of Saint Ignatius Loyola and his companions" (General Principles, preamble 3),

In appreciation of a venerable association erected by the Bull Omnipotentis Dei of His Holiness Gregory XIII (5 December 1584), sustained and encouraged subsequently by numerous pontifical documents, particularly by the Apostolic Constitution Bis Saeculari of His Holiness Pius XII (27 November 1948) enriched by examples of holiness and apostolic fruits,

Taking into account the actual commitment of "men women, adults and youth, of all social conditions who desire to follow Jesus Christ more closely and work with him in the building of the Kingdom, who have recognised Christian Life Community as their particular vocation within the Church" in accordance with their own charism and spirituality (cfr General Principles, part 1),

Recalling that the former World Federation of Christian Life Communities was recognised as an International Catholic Organisation and that its Statutes were approved by the Holy See on 31 May 1971 after a period of three years *ad experimentum*,

Also considering the actual norm of the Code of Canon Law relative to Associations of the faithful within the Church,

THE PONTIFICAL COUNCIL FOR THE LAITY

CONFIRMS the Christian Life Community as a public international Association of faithful, of pontifical right, in accordance with canons 312 and following, of the present Code of Canon Law,

AND APPROVES its "General Principles" presented in their original form and deposited in the Archives of this Dicastery.

It is highly significant that this pontifical approval of the "General Principles of the Christian Life Community" occurs precisely in the Jubilee year, which celebrates the 500th anniversary of the birth of St. Ignatius Loyola and the 450th anniversary of the founding of the Society of Jesus. Therefore all the members of the Christian Life Community should take to heart what has been written in the letter of Rev. Fr. Peter-Hans Kolvenbach when he points out that "the Ignatian year has no other purpose than the renovation, in the Spirit, of the apostolic life, both personal and at community level", associating with this celebration in a special way "all those men and women who collaborate most intimately with the Society or who take their inspiration from Ignatian spirituality" while embracing "the Spiritual Exercises in all their rigour and authenticity". This we ask of the Lord through the intercession of the Most Holy Virgin Mary, to whom the Christian Life community regards itself as profoundly and traditionally united from its very beginnings and in whom it has always wished to inspire its fidelity to the Lord and its apostolic and missionary zeal "for the greater glory of God".

Given at the Vatican, on 3 December 1990, the feast of St. Francis Xavier.

Paul J. Cordes
Vice-President

Eduardo F. Card. Pironio
President

GENERAL PRINCIPLES OF THE CHRISTIAN LIFE COMMUNITY

*Approved by the General Assembly on September 7th, 1990
Confirmed by the Holy See on December 3rd, 1990*

PREAMBLE

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

Inserted among the poor and sharing with them their condition, Jesus invites all of us to give ourselves continuously to God and to bring about unity within our human family. This gift of God to us, and our response, continues to this day through the influence of the Holy Spirit in all our particular circumstances.

Therefore we, members of the Christian Life Community, have composed these General Principles to aid us in making our own the options of Jesus Christ and taking part through Him, with Him and in Him in this loving initiative which expresses God's promise of faithfulness forever.

2. Because our Community is a way of Christian life, these principles are to be interpreted not so much by the letter of this text but rather by the spirit of the Gospel and the interior law of love. This law, which the Spirit inscribes in our hearts, expresses itself anew in each situation of daily life. It respects the uniqueness of each personal vocation and enables us to be open and free, always at the disposal of God. It challenges us to see our serious responsibilities and to seek constantly the answers to the needs of our times and to work together with the entire People of God and all those of good will for progress and peace, justice and charity, liberty and the dignity of all people.
3. The Christian Life Community is a public world association whose executive centre is presently in Rome. It is the continuation of the Marian Congregations, started by Jean Leunis S.J. and first officially approved by Pope Gregory XIII's bull, *Omnipotentis Dei*, of December 5, 1584. Going back beyond the Marian Congregations we see our origin in those groups of lay people that developed after 1540 in different parts of the world through the initiative of Saint Ignatius Loyola and his companions. We live this way of Christian life in joyful communion with all those who have preceded us, grateful for their efforts and apostolic accomplishments. In love and prayer we relate to those many men and women of our spiritual tradition who have been proposed to us by the Church as friends and valid intercessors who help us to fulfil our mission.

PART ONE OUR CHARISM

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

We aim to become committed Christians in bearing witness to those human and Gospel values within the Church and society, which affect the dignity of the person, the welfare of the family and the integrity of creation.

We are particularly aware of the pressing need to work for justice through a preferential option for the poor and a simple life style, which expresses our freedom and solidarity with them.

To prepare our members more effectively for apostolic witness and service, especially in our daily environment, we assemble people in community who feel a more urgent need to unite their human life in all its dimensions with the fullness of their Christian faith according to our charism.

We seek to achieve this unity of life in response to the call of Christ from within the world in which we live.

5. The spirituality of our Community is centered on Christ and on participation in the Paschal Mystery. It draws from the Sacred Scriptures, the liturgy, the doctrinal development of the Church, and the revelation of God's will through the events of our times.

Within the context of these universal sources, we hold the Spiritual Exercises of St. Ignatius as the specific source and the characteristic instrument of our spirituality.

Our vocation calls us to live this spirituality, which opens and disposes us to whatever God wishes in each concrete situation of our daily life.

We recognise particularly the necessity of prayer and discernment, personal and communal, of the daily examination of consciousness and of spiritual guidance as important means for seeking and finding God in all things.

6. Union with Christ leads to union with the Church where Christ here and now continues his mission of salvation. By making ourselves sensitive to the signs of the times and the movements of the Spirit, we will be better able to encounter Christ in all persons and in all situations. Sharing the riches of membership of the Church, we participate in the liturgy, meditate upon the Scriptures, and learn, teach and promote Christian doctrine.

We work together with the hierarchy and other ecclesial leaders, motivated by a common concern for the problems and progress of all people and open to the situations in which the Church finds itself today.

This sense of the Church impels us to creative and concrete collaboration for the work of advancing the reign of God on earth, and includes a readiness to go and serve where the needs of the Church so demand.

7. Our gift of self finds its expression in a personal commitment to the World Community, through a freely chosen local community. Such a local community, centered in the Eucharist, is a concrete experience of unity in love and action. In fact each of our communities is a gathering of people in Christ, a cell of his mystical Body. We are bound together by our common commitment, our common way of life, and our recognition and love of Mary as our mother. Our responsibility to develop the bonds of community does not stop with our local community but extends to the National and World Christian Life Community, to the ecclesial communities of which we are part (parish, diocese), to the whole Church and to all people of good will.
8. As members of the pilgrim People of God, we have received from Christ the mission of being his witnesses before all people by our attitudes, words and actions, becoming identified with his mission of bringing the good news to the poor, proclaiming liberty to captives and to the blind new sight, setting the downtrodden free and proclaiming the Lord's year of favour.

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

- a) Each of us receives from God a call to make Christ and his saving action present to our surroundings. This personal apostolate is indispensable for extending the Gospel in a lasting and penetrating way among the great diversity of persons, places and situations.
 - b) At the same time, we exercise a corporate or group apostolate in a great variety of forms, whether through group action initiated or sustained by the Community through suitable structures, or through involvement of members in existing secular and religious organizations and efforts.
 - c) The Community helps us to live this apostolic commitment in its different dimensions, and to be always open to what is more urgent and universal, particularly through the "Review of life" and through personal and communal discernment. We try to give an apostolic sense to even the most humble realities of daily life.
 - d) The Community urges us to proclaim the Word of God and to work for the reform of structures of society, participating in efforts to liberate the victims from all sort of discrimination and especially to abolish differences between rich and poor. We wish to contribute to the evangelisation of cultures from within. We desire to do all this in an ecumenical spirit, ready to collaborate with those initiatives that bring about unity among Christians. Our life finds its permanent inspiration in the Gospel of the poor and humble Christ.
9. Since the spirituality of our Community is centered on Christ, we see the role of Mary in relation to Christ: she is the model of our own collaboration in Christ's mission. Mary's co-operation 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 reflected in the Magnificat, make her an inspiration for our action for justice in the world today. Mary's co-operation in her Son's mission, continued all through her life, inspires us to give ourselves totally to God in union with Mary, who by accepting the designs of God became our mother and the mother of all. Thus we confirm our own mission of service to the world received in baptism and confirmation. We honour Mary, the Mother of God, in a special way, and we rely on her intercession in fulfilling our vocation.

PART TWO LIFE AND ORGANIZATION OF THE COMMUNITY

10. Members

Becoming a member of Christian Life Community presupposes a personal vocation. During a period of time determined in the General Norms, the candidate is introduced into the way of life proper to CLC. This time is allotted for the candidate and the wider Community to discern the candidate's vocation. Once the decision has been taken, and approved by the wider Community, the member assumes a temporary commitment and, with the help of the Community, tests his/her aptitude for living according to the end and spirit of CLC. After a suitable period of time, determined by the General Norms, permanent commitment follows.

11. Community Bonding

As a primary means of formation and continuing growth, members come together on a regular basis in a stable

local community, to assure a deep sharing by members of their faith and human life, a true community atmosphere and a strong commitment to mission and service.

12. Way of Life

- a) The way of life of Christian Life Community commits its members, with the help of the community, to strive for a continuing personal and social growth which is spiritual, human and apostolic. In practice this involves participation in the Eucharist whenever possible; an active sacramental life; daily practice of personal prayer, especially that based on Sacred Scripture; discernment by means of a daily review of one's life and, if possible, regular spiritual direction; an annual interior renewal in accordance with the sources of our spirituality; and a love for the Mother of God.
- b) Since the Christian Life Community aims to work with Christ for the advancement of God's reign, all individual members are called to an active participation in the vast field of apostolic service. Apostolic discernment, both individual and communal, is the ordinary way of discovering how best to bring Christ's presence, concretely, to our world. Our broad and demanding mission requires of each member a willingness to participate in social and political life and to develop human qualities and professional skills in order to become more competent workers and convincing witnesses. Furthermore, it demands also simplicity in all aspects of life, in order to follow more closely Christ in His poverty and to preserve inner apostolic freedom.
- c) Finally, each one assumes responsibility for participating in the meetings and other activities of the Community, and to help and encourage other members to pursue their personal vocation, always ready to give and to receive advice and aid as friends in the Lord.

13. Government

- a) The World Christian Life Community is governed by the General Assembly, which determines norms and policies, and by the Executive Council, which is responsible for their ordinary implementation. The composition and functions of these bodies are specified in the General Norms.
- b) The National Community, constituted according to the General Norms, comprises all those members who are striving to live out the CLC way of life and mission within a given country. The National Community is governed by a National Assembly and an Executive Council. Their aims are to ensure the structures and formation programs necessary for responding effectively to what is needed for the harmonious development of the whole Community, and for an effective participation of Christian Life Community in the mission of the Church.
- b) National Communities may, if they find it helpful, establish or approve regional or diocesan communities or centers, comprising the local communities of a given region, diocese, city or institution. They are constituted according to the General Norms and the National Statutes.

14. Ecclesiastical Assistant

Christian Life Community on each level has an ecclesiastical assistant, designated in accordance with Church law and the General Norms. The assistant takes part in the life of the community in its various levels according to the General norms. Working in collaboration with other leaders of the community, he is principally responsible for the Christian development of the whole community, and helps its members

grow in the ways of God, especially through the Spiritual Exercises. In virtue of the mission given him by the hierarchy, whose authority he represents, he also has special responsibility for doctrinal and pastoral concerns and for the harmony proper to a Christian community.

15. Property

Christian Life Community on each level can, if it is useful, own and administer property as a public ecclesial person, in accordance with Church law and the civil laws of the country in question. Ownership and administration of such property belongs to the specific community.

PART THREE ACCEPTANCE OF GENERAL PRINCIPLES

16. Modification of the G.P.

The General Principles, which express the fundamental identity and charism of the Christian Life Community and therefore its covenant with the Church, have been approved by the General Assembly and confirmed by the Holy See as the fundamental Statutes of this World Community. Amendments to these General Principles require a two-thirds majority vote by the General Assembly and confirmation by the Holy See.

17. Suspension and exclusion

Acceptance of the General Principles of the Christian Life Community is a prerequisite for membership in CLC on any level. Significant failure of a member or a local community to observe them is cause for suspension and eventual exclusion by the National Community. Significant failure of a National Community to act when one of its local communities is not observing them is cause for its suspension and eventual exclusion from the World Community. There always remain a right of appeal from a local or regional decision to the national community, from a national decision to the World Community.

GENERAL NORMS OF THE CHRISTIAN LIFE COMMUNITY

Approved by the General Assembly on September 7th, 1990

Amended by the General Assembly in Itaiçi, 1998

Amended by the General Assembly in Nairobi, 2003

Amended by the General Assembly in Fatima, 2008

Amended by the General Assembly in Lebanon, 2013

I. MEMBERSHIP

1. A person can become a member of the World Christian Life Community in one of the following ways:
 - a) By initiating along with others a local, pre-CLC community, which is accepted by a regional or national community. The accepting community must provide the formation resources for the development of this new community.
 - b) By being a member of an existing group of Christians, which has chosen the CLC way of life. This group accordingly has been received as a local community by the regional or national community, which is its accepting community.
 - c) By joining an existing local community, which is the accepting community, and which provides the means of formation.
2. In whichever way admission takes place, the new members must be helped by the Community to assimilate the CLC way of life, and to decide whether a call, an ability and a willingness to live it are present, and to become identified with the wider Christian Life Community. After a period of time ordinarily no longer than four years and no less than one, they assume a temporary commitment to this way of life. An experience of the Sp. Ex. is strongly recommended as a means of arriving at this personal decision.
3. The temporary commitment continues as such until, after a process of discernment, the member expresses his or her permanent commitment to CLC, unless he or she freely withdraws from the Community or is excluded by it. The length of time between temporary and permanent commitment should be ordinarily no more than eight years and no less than two.
4. An experience of the complete Spiritual Exercises in one of their several forms (in daily life, a closed month, retreats over several years), precedes permanent commitment to Christian Life Community.
5. The forms of these personal commitments are left to the National Communities. It is suggested that a printed model of these personal commitments be drawn up by each National Community and that they include an explicit reference to the acceptance of the General Principles of CLC.
6. All that is said above must be understood and practised according to age, culture and other specific characteristics. For this purpose the National Communities must develop formation programmes, diversified if necessary for various groupings of members and the various exceptional circumstances, which may arise for individual members.

7. The Christian Life Community is a particular way of following Jesus Christ and working with Him to bring about the reign of God. It allows for many different individual responses and does not value one more than another. Within the richness of the Gospel and the tradition of the Church and as a result of their growing in Christ, some CLC members may desire to emphasise one or more of the many evangelical counsels by taking private vows. Likewise, persons or groups of persons who have taken such vows outside CLC can be accepted into the community on the same basis as all the others.

II. WAY OF LIFE

8. National and regional communities must find ways for making accessible to all members the actual experience of the Spiritual Exercises of Saint Ignatius, of spiritual guidance, and of other means of growth in the Spirit.
9. As a primary means to continue our growth as persons and as Christian Life Community, our ordinary way of decision-making at all levels is a discerning approach, and even a formal community discernment for the more important shared decisions.
10. In the spirit of its best tradition, and for the sake of greater apostolic efficacy, the Christian Life Community at all levels promotes the participation of its members in joint projects to respond to various and changing needs. National or international networks, specialised apostolic teams, or other such initiatives may be set up by the Community where appropriate.
11. Likewise, in the same tradition and in view of the formation of its members and of other people, the Christian Life Community at all levels promotes workshops, seminars, courses, publications and other such initiatives.
12. For the sake of mutual help and apostolic collaboration, the Christian Life Community at any appropriate level can affiliate other associations of people who wish to share in our way of life but not to become full members. Similarly, the Christian Life Community at any appropriate level can find ways of expressing meaningful links with persons or institutions that are somehow related to the same tradition.
13. Special attention must be given at the world and national levels to ensure that all local communities be helped to live a genuine CLC process with a well formed guide and an efficient co-ordinator.
14. All that is said above, both with regard to apostolic and formative challenges, supposes a good collaboration with the Society of Jesus and with other persons, communities and institutions that share in the Ignatian tradition.

III. LIFE AND GOVERNMENT OF THE COMMUNITY

A. General Assembly

15. The General Assembly is the supreme governing body of CLC. It is made up of the Executive Council and the delegation of each National Community. Each delegation will consist normally of three delegates, one of whom should be the Ecclesiastical Assistant or his representative. Difficulties, which may arise in making up the delegations, are to be settled by the Executive Council.

16. The General Assembly:

- a) Approves the activity reports and accounts of the period since the previous Assembly.
- b) Sets the policies and orientations for the period up to the next General Assembly.
- c) Decides the financial policies to be followed.
- d) Decides on proposed amendments to the General Principles and General Norms.
- e) Confirms the establishment of new national communities.
- f) Elects the Executive Council for the period until the next Assembly.

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

18. The President is empowered to convene the General Assembly at other times following consultation with the national communities and the written agreement of one third of them.

19. In the General Assembly each National Community has one vote and decisions are taken in a spirit of discernment by a majority vote providing a quorum is present. A quorum consists of 50% of the national communities. In the Assembly, the Executive Council has one vote in the person of the President.

B. Executive Council

20. The Executive Council is responsible for the ordinary government of the Community. It is made up of 7 elected members and 3 appointed members and a maximum of two co-opted members.

- 21 a) 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.
- b) The appointed members of the Executive Council are the ecclesiastical assistant, the vice-ecclesiastical assistant and the executive secretary.
- c) The World Executive Council may, if it wishes, co-opt one or two additional consultors.

22. The Executive Council is responsible for:

- a) Promoting the implementation of the General Principles and General Norms.
- b) The implementation of the policies and decisions taken at the General Assemblies.
- c) Fostering national communities, stimulating their mutual assistance and collaboration, and promoting their active participation in the world mission of CLC.
- d) Assuring CLC representation in programs of international co-operation wherever it may be opportune. Our representatives in these international institutions participate with observer status at the General Assembly or are represented by the World ExCo.
- e) Promoting the implementation of the teachings of the Church, especially that of Vatican Council II and its further developments.
- f) Encouraging the fuller sharing, by national and other communities, between each other and with the World Community, of their documentation, experiences, personnel and material resources.
- g) Promoting and encouraging specific projects particularly in accordance with norms 10 and 11.
- h) Encouraging and creating initiatives necessary to fulfil all these tasks.

23. The Executive Council meets at least once a year. It informs all national communities of its activities.

24. In the Executive Council, decisions are taken in a spirit of discernment by a majority vote providing a quorum is present. A quorum consists of 5 members.

25. The Executive Council maintains a Secretariat for carrying out its policies and decisions.
26. The Executive Secretary is appointed by the Executive Council, which determines the rights and responsibilities of the office.
27. For all official communications the address of the World Secretariat is to be considered as the address of the Executive Council.
28. Nominations for all elected officers are to be proposed to the World Executive Council in writing at least six months before the meeting of the General Assembly at which the elections take place. Nominations are submitted by each national community through its executive council.
29. A list of candidates for the presidency of the Christian Life Community is to be presented to the Holy See at least three months prior to the election.

C. Establishing New Communities

30. Though the Christian Life Community is one, it may nevertheless comprise groupings of National Communities according to common specifics or relating to territory.
31. The World Community officially establishes a single national community in a given country. When circumstances make formation of a single national community impossible, the World Community may establish more than one community in a country or one community to include more than one country. Establishment of a new national community is first, approved by the World Executive Council. Such approval makes the newly established community eligible henceforth for all the rights and obligations of membership. However, the decision is to be confirmed by the General Assembly.
32. The Church authority which grants official approval to a national, regional or local community is the World Christian Life Community, canonically approved by the Holy See, with the consent of the bishop or bishops concerned; for communities established in places belonging to the Society of Jesus or in those whose charge has been confided to it, the consent required is, according to the pontifical documents, that of the General or Vicar General of the Society of Jesus, who may delegate this authority to the provincial or to the ecclesiastical assistant.
33. Every established national community must accept:
 - a) The General Principles and General Norms.
 - b) The resolutions approved by the General Assembly.
 - c) The financial contribution fixed by the Executive Council.
- 34 a) The Executive Council of the World Community respecting the legitimate rights and obligations of the National Communities will take action regarding a national community only in the event of non-compliance with General Norm 33. The General Assembly reserves to itself the right of expulsion.
 - b) Reasons for excluding a member from the World CLC:
 - (1) A community which does not accept the General Principles, the General Norms and the Standing Orders;
 - (2) A community, which does not implement the GP and GN according to the guidelines of the World Community expressed in basic documents;
 - (3) A community not paying dues, without giving an explanation.

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

D. National Communities

35. Each national community as a branch of the World Community establishes its own statutes in conformity with the General Principles and General Norms and the stage of development of the national community. The statutes of national communities have to be translated by these communities into one of the official languages of the World CLC, and have to be confirmed by the Executive council of the World Community. Such statutes would ordinarily deal with:
 - a) Membership in and admission to the national community.
 - b) Goals and means of the national community.
 - c) Relationship with the hierarchy
 - d) Structures for choosing leaders and for making decisions.
 - e) Procedure for selecting delegates to the World General Assembly.
 - f) Any other matters essential to ordering the life, unity, growth and mission of the national community.
36. Each National Community may establish regional, diocesan, parochial or other suitable units as may facilitate its development.
37. Secretariats may be established by national communities, which desire them for the purposes of co-ordination, counsel and promotion.
38. National Communities are free to enter into relationship with each other for apostolic projects or any other just concerns. Any new structure resulting from such initiatives, if it intends to act in the name of those national communities, must have a clear and specific mandate approved by the Executive Council.

E. Local Communities

- 39 a) Members participate in the life of the community at several concentric levels. The local community level (also called "small CLC community" or simply "group") is the most appropriate for a communal continuation of the dynamics of life generated by the Spiritual Exercises. These small communities practice the type of prayer and relationships, which foster a process of integration of faith and life by offering to all members a permanent communal verification of their spiritual and apostolic growth.
 - b) Experience shows that for this end it is of great help that these communities be composed of no more than twelve members of like qualities, such as age, occupation, or state of life, and that they meet weekly or every fifteen days so that the process carries over from one meeting to the next.
40. Each local community, within the framework of a wider community (a centre or church, a diocesan or national community, or whichever unit is appropriate to the different realities) adopts its process for accepting new members, its own programs, service, and the content and format of its meetings. All members participate periodically in celebrating the Eucharist and share responsibility for the life of their local community and of the wider community in which this is inserted. Thus, the entire community decides all its affairs except those it delegates to its leaders.

- 41 a) The principal responsibility for co-ordination in each local community is vested by the members in its elected co-ordinator, who works in close collaboration with the guide and possesses such other powers as are delegated by the community.
- b) The guide, well formed in the Ignatian process of growth, helps the community to discern the movements at work in the individuals and the community, and helps them to maintain a clear idea of the CLC goal and process. The guide assists the community and its co-ordinator to find and to use the means needed for the community's formation and its mission. The guide's participation in the life of the community is conditioned by the objectivity needed to carry out effectively the role of guide. The guide is chosen by the community with the approval of the national or regional community.

F. Ecclesiastical Assistant

42. The World Ecclesiastical Assistant to the Christian Life Community is appointed by the Holy See after receiving a list of names from the World Executive Council.
43. The World Christian Life Community accepts as its Vice-Ecclesiastical Assistant the Jesuit who, after consultation with the World Executive Council, is appointed to this post by the Superior General of the Society of Jesus.
44. National, regional, diocesan or other ecclesiastical assistants are proposed by the CLC executive councils at the equivalent level, but their appointment is reserved to the competent authority. Generally at the national, regional and diocesan levels, the ecclesiastical assistant is a priest; in special cases the competent authority may assign the function to any other qualified person, always taking account of the role that the CLC expects from its assistants (GP14). Procedures and formalities for these appointments must be clearly expressed in the National Statutes.
45. At the level of the local community the link with the ecclesiastical assistant will normally be maintained through the local community guide.
46. The term of office for a national, regional or diocesan ecclesiastical assistant is four years. This may be renewed.

G. Modification of the General Principles and General Norms

47. Changes in the General Principles and General Norms are to be proposed in writing by national communities to the World Executive Council at least six months prior to a meeting of the General Assembly. Copies of formal amendments will be circulated to the national communities at least three months prior to the meeting. A two-thirds majority vote of the Assembly is required for approval of such amendments.
48. The World Community of itself can both establish and amend the General Norms by a two-thirds majority vote of the General Assembly, with the exception of norms 21b, 29, 42 and 48 which touch on our relations with the Holy See.
49. A national community may reword the General Principles and General Norms, if need be, for better comprehension, as long as the substance is retained, subject to approval by the World Executive Council.

'Progressio Supplement # 62'

XIII WORLD GENERAL ASSEMBLY OF CHRISTIAN LIFE COMMUNITY

ITACI, BRAZIL

1998

OUR COMMON MISSION

Pre-note:

The following document is the outcome of the 1998 XIII World General Assembly in Itaci, Brazil. It presents a common mission as it was discerned by the delegates, put into words by a mandated commission and amended and received by the whole assembly. This process of discernment resulted in discovering three areas of mission and a set of necessary means for this mission. (Complete text in Progressio 1998)

CHRIST AND SOCIAL REALITY

Side by side with the Poor

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

1. For a More Just World

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

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

We want to participate in different forums at the national and international levels, bringing to them the voice of the poorest in issues such as the problem of international

debt. In different ways all of us are called to active participation in the economic, political and social structures, not only from a critical point of view but also through providing solutions. In this the community empowers us so that we truly believe that we can work to change sinful structures.

We care for the integrity of God's creation in all its manifold blessings. We appreciate sound relationships in every area of human life - family, work, public life and church - and hold in high esteem a culture of dialogue within the human family.

2. Witnessing to Our Way of Life

We recognize that our main contribution to our world is to live fully our vocation, as it is expressed in our General Principles, as individuals and as a community. We feel particularly called to live in solidarity with all, in a simple life style, searching every day for our own conversion to God and sharing the actual experience and the pedagogy of the Spiritual Exercises of St Ignatius. We believe that one of our great contributions to our world today, especially in resolving conflicts and taking good decisions at all levels of life, is the process of discernment and those listening and dialogue skills that we learn in our community.

3. Standing as Prophets in Our World

We feel CLC is called to resist the growing consumerism and individualism and the resulting cultural erosion. Our spirituality forms us to be proactive, and this will give us the confidence we need to be counter cultural when necessary. We do not want to be "burned out" prophets in the world, but to rejoice in Christ's presence in it and to return frequently to nourish our essential relationship with the Lord, and we also need to learn how to serve as leaven in a silent and profound way, promoting and living out just relationships in the family, in the workplace, in public life and Church issues.

4. Formation through Experience and Action

CLC needs to act. CLC needs a formation/training programme to help it be active in the world. Many or all of the social needs that we want to address need formation to be dealt with. But action should not wait for full formation. We need from the very beginning to learn to be contemplatives in action, to promote insertion experiences in deprived or oppressive situations, and to foster a model of experience-reflection-action in our formation programmes. We want to develop an active, progressive, continuous and adaptive formation in the Spiritual Exercises, and find specific ways in which their richness can be shared with people in all circumstances of life.

5. Networking and Collaborating

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

CHRIST AND CULTURE

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

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

Regarding the dominant world culture:

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

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

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

Regarding local and regional cultures:

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

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

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

We shall incarnate ourselves in our own culture while still having the strength to be counter-cultural in our criticism and witness. We attend especially to those who are searching that they may find meaning and to those who are hopeless that they may find a way.

We search for better forms of education so that true values may be appropriated and lived. We recognize today that every stage of life has its crises and challenges, and we

support everyone on their journey, most especially young people who can face special difficulties because of the relativity of values presented to them.

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

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

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

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

We work to integrate with our faith every aspect of our reality, including family, marriage and work. We promote the values of authentic human relationships in the Church, which implies attention to healing our brokenness and working for the transformation of sinful structures.

CHRIST IN DAILY LIFE

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

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

Throughout our entire world, the forces of death are strongly at work and have an impact on all our daily activities. We want always to affirm the human person created in the image of God. We want to live lives that are unafraid to be affectionate in our relationships and to appreciate this world as gift of God. In the faith conviction that no one is expendable, we want to have a special care for the poor and to include this perspective in the decisions we make in every aspect of our daily lives.

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

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

Concern for the area of family in its variety of manifestations moves us very strongly since it is so threatened today even to the point of decay. We will cultivate authentic relationships and affection in couples, between parents and children and between the generations. We are committed to living marriage and family life in a discerning way in order to integrate them with our faith so as to live these dimensions fully as vocation of the Lord in the Church.

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

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

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

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

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

The pressure of an overarching concern for profit must be resisted in all areas of professional life. While affirming that work is not an end in itself, we want to value work and the dignity of the worker.

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

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

MEANS FOR MISSION

1. Spiritual Exercises

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

2. Formation

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

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

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

3. Collaboration in mission

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

4. Finances

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

XIV WORLD GENERAL ASSEMBLY
Of CHRISTIAN LIFE COMMUNITY

NAIROBI, KENYA

2003

"Sent by Christ, Members of One Body"

Pre-note:

The following excerpts are taken from the 2003 Progresso Supplement of the World General Assembly in Nairobi, Kenya. While the reading of the entire document is suggested, these excerpts are the Assembly Recommendations intended for CLC members to understand "...the call to become a lay apostolic body that shares responsibility for mission in the Church" and, as well, "... identified strong formation and leadership at all levels in our World Community as essential requirements in a move towards a more apostolic body".

In Formation

The General Assembly reminds the National Communities and the World Executive Council (ExCo) of the Christian Life Community (CLC) of their responsibility to:

1. Encourage and support all its members to engage with the Spiritual Exercises of St. Ignatius;
2. Impart the fact that the CLC way of life is a lived lay expression of the Spiritual Exercises;
3. Use the tools available to CLC, such as "*The CLC Charism*" (*Progressio Supplement N. 56*, Dec. 2001), when formulating or updating its formation programs;
4. Deepen the understanding of the second part of "*The CLC Charism*" (*Progressio Supplement N. 45-46*, Dec. 1996);
5. Orient our formation programs towards becoming an outreaching lay apostolic body at all levels.

In Leadership

Our Community continues to need leaders who facilitate the communities' processes of discerning, sending, supporting, and evaluating our personal and communal mission.

The capacities we seek in them include:

- Leadership skills (both as individuals and when working in a team);

- Spiritual growth through grounding in the Spiritual Exercises;
- An awareness of their own limitations and gifts as human beings;
- A willingness and ability to work collaboratively.

The above implies that the people chosen to fulfill these roles will be able and willing to “order their lives” (Spiritual Exercises #21) so that they may be able to offer quality time to the community, irrespective of the level at which they serve.

CLC’s movement toward becoming an apostolic body calls for some specific priorities for the World ExCo and developing structures to support the world community at all levels.

Our World Dimension

The World ExCo

1. We ask that the World ExCo proceed purposefully in its leadership of service to our apostolic body.
 - a. It is important that the World ExCo has regular contact with National ExCos offering them their support and inspiration in their discernments, according to the decisions of the Assembly
 - b. To facilitate contact with the National ExCos, we invite each member to serve as a link with a region (ExCo link), ideally with the one in which he/she lives.
 - c. In order to lead the whole community, the World ExCo will not only be present to CLC but will also promote regular contact with the Church Hierarchy and with movements, organizations and congregations, especially those who share Ignatian Spirituality.
 - d. As expressed in the appendix to this mandate, entitled "*CLC – Society of Jesus Collaboration*", the World ExCo will look for ways to deepen our relationship and enhance apostolic collaboration with the Society of Jesus.

World CLC administration

2. The CLC Secretariat renders an important service to the whole community. The World ExCo members will clarify and, as necessary, reformulate the roles and responsibilities of the executive secretary. Care must be taken to fairly provide for the needs of adequate living conditions in Rome.

Moving toward the experience of one world community

3. The World ExCo will request a short annual report from each National ExCo on the situation in its community. A brief summary of all this information together with a report on the work of the ExCo will be sent back to the National Communities.
4. The World ExCo will encourage and support national communities to twin with communities in other regions to foster the experience of world community.

Identity and formation

5. The World ExCo will recommend to CLC at all levels a deepening of the knowledge and implementation of "*The CLC Charism*" (*Progressio* Dec. 2001) as one of the most appropriate ways of developing and strengthening our identity.
6. The World ExCo will recommend the second part of the initial version of "*The CLC Charism*" (*Progressio Supplement* Dec. 1996) as an important instrument to define common guidelines for national plans of formation. It will also encourage National Communities to evaluate and develop this document and send the results of this evaluation to the World ExCo for consideration at the next World Assembly.

Social responsibility of the CLC

7. The World ExCo will support initiatives in the field of advocacy for social responsibility as effective means to promote social justice. The NGO status of CLC at the UN is an important vehicle for this work. These initiatives will also contribute to the public visibility of CLC.

Regional Presence

National Communities in active relationships with other National Communities in their region have expressed the desire to shape their relationship based on mutual support and particular organizational needs. This regional co-operation should help the National Communities grow into the sense of being part of one world community and help them move toward becoming an apostolic body sharing mission. The practical expression of this relationship is left to each region. As a minimum it would include:

- A means of communication and co-operation among themselves;
- A means of communication with the World ExCo;
- A means of communication between the national Ecclesiastical Assistants (EA) and the World Vice-Ecclesiastical Assistant.

This relationship may develop over time into regional teams at the service of both the National Communities and the World ExCo. National Communities are encouraged to discern, experiment and carefully evaluate their process of regional collaboration.

Our National Dimension

1. To achieve the task of fostering an apostolic body, all members need a formation that empowers them for mission and active participation in community life. Each National ExCo can facilitate this process through its own formation team or by co-operating with other communities to prepare a formation plan adapted to their reality. Such a plan will also be a fruitful instrument for local group guides.
2. The local group meetings may need to be refocused to better live out the call to be members of an apostolic body who practice personal and communal discerning, sending, supporting and evaluating.

3. The National ExCos are called to promote and develop CLC apostolic projects as discerned by the community.
4. At all stages of personal and group development, formation should prepare them for an active membership in a world apostolic community grounded in the Spiritual Exercises and committed to CLC as a way of life.
5. The National ExCo may receive valuable support by contact with communities in neighboring countries. This might include collaborating in service projects and in the preparation of formation plans.
6. We wish to recall that financial co-responsibility is a sign of mature commitment of the community and with the community, which, basically, can only offer what its members have financed. We suggest that this topic be addressed in the discernment at all levels of the national community.
7. It is beneficial for each National Community to have regular contact with the world CLC Secretariat, so as to increase the communication between the different members of the apostolic body.
8. In order to better serve the mission of the Church, the National ExCo promotes stable relationships with the Hierarchy, and with congregations, organizations and movements in the local church especially those who share Ignatian Spirituality.
9. To facilitate growing collaboration with the Society of Jesus, we suggest more regular contact between members of the National ExCo with the Jesuit Provincial and his team. This can promote the implementation of formation programs and shared apostolic projects.
10. The National ExCo will support initiatives in the field of advocacy for social responsibility as effective means to promote social justice.

In conclusion, we, the General Assembly of Christian Life Community, desire that these recommendations will inspire CLC members, groups, and national and world leadership to a deeper capacity to know the will of God and respond to it completely in love and humility. We trust that our efforts on this journey will move us closer to the vision of lay apostolic community.

Appendix

CLC – Society of Jesus Collaboration

We the General Assembly of Christian Life Community, gathered in Nairobi, Kenya wish to respond to a request received many times from different levels of governance in the Society of Jesus and from individual Jesuits: *"What do we the Christian Life Community expect from Jesuits and the Society of Jesus?"*

First we want to express our gratitude for all the gifts received over the many years of our journey. We are grateful for the gift of Ignatian Spirituality, which you have generously shared with us following the example of Ignatius. We acknowledge the critical Jesuit presence and leadership during the rediscovery of the lay expression of Ignatius Spirituality as we moved from the Marian Congregations to CLC. This formative work made possible the establishment and strengthening of CLC in many countries all over the world.

It continues today as CLC grows towards becoming an apostolic body. CLC would not be what it is today without the help and collaboration of the Society of Jesus. We want to continue and deepen this relationship until it fully matures as collaboration of two apostolic bodies in service to the Church's mission.

In places where CLC is not yet present we hope for your support in initiating beginning communities.

In areas where CLC is in its early stages of development, we hope for your continued presence as catalysts of new community formation, together with our lay members. This would include:

- the availability of an Ecclesiastical Assistant who is open to the direction and spirit of the world community
- introduction to the Spiritual Exercises
- being spiritual companions
- guiding groups towards becoming apostolic communities sharing responsibility in mission
- forming lay leaders to assume responsibility for mature communities.

In National Communities more advanced in the process of becoming an apostolic body, where the above work has left its fruits, lay people are assuming responsibility for formation and ongoing CLC development. Here too, we would like you to continue the above forms of cooperation and explore new ways of collaborating.

- We desire your continued partnership in formative work.
- We want to develop ways of collaborating between our respective apostolic bodies and be mutually open to shared apostolic work.

- We propose more promotion of each other's activities in our respective publications.
- We want to establish more institutional relationships between the Society of Jesus and Christian Life Community (e.g. periodic meetings between the National ExCos and Provincials and their teams; building consensus for the appointment of an Ecclesiastical Assistant; planning, supporting and evaluating common apostolic work).
- We want a relationship that will allow a shared apostolic discernment capable of widening the fields of common apostolic mission to include areas such as spirituality, social action, family, youth, political and professional involvement.
- We wish the on-going contribution from the Society of Jesus in deepening the understanding and appreciation of the lay vocation in the church.
- We wish a relationship that respects and values the differences in our vocations. This will help both CLC and the Society of Jesus together to support vocation discernments especially of young people.

In the spirit of improving and deepening our relationship and collaboration, we invite Jesuits, especially those in formation to participate in the life of CLC through:

- Formation events and seminars;
- National and Regional gatherings;
- Regular participation in local communities;
- Joint involvement in apostolic works;
- Making the Spiritual Exercises together with CLC members;
- Knowledge of basic CLC documents.

To support the work of the World vice Ecclesiastical Assistant and the National Ecclesiastical Assistants, we respectfully suggest the introduction of structures for communication and mutual support at relevant regional levels (e.g. a Euro-group within the Conference of European Provincials).

Finally, we would like to stress the over-riding importance of a more clear definition of the Ecclesiastical Assistant role in CLC. This should be developed by CLC working together with the Society of Jesus and especially current Ecclesiastical Assistants. This has been consistently called for by both the Society of Jesus and CLC and will support the on-going work and evaluation of the Ecclesiastical Assistant.

XV WORLD GENERAL ASSEMBLY

OF CHRISTIAN LIFE COMMUNITY

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 (GP 9), 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!

Our graced history, 2003-2008

Ours are stories of sorrow and joy, desolation and hope, stagnation and growth, failure and success. Though it is not always easy to recognize 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.

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).

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

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
- Widening and deepening networks of collaboration.

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.*

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)

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* (GP 7), appeared to us especially relevant for the World Community's present stage of development.

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.*

The Assembly also recognizes 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.*

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”.

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

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;
- to integrate professional and other working activities into our Christian faith” (Itaíci Final Recommendations).

The Assembly observed the growing prominence of “family CLC” – i.e., 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.

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 Canaanite 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 programs of formation and our way of life to their realities.

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.*

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*
- *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.

XVI WORLD GENERAL ASSEMBLY

OF CHRISTIAN LIFE COMMUNITY

LEBANON

2013

"From Our Roots to the Frontiers" -This is my Son, the Beloved. Listen to Him (Mk 9:7)

Pre-note:

The following excerpts are taken from the 2013 CLC World document from the World General Assembly in Lebanon. While the entire text in Progressio Supplement #70 is recommended, these excerpts are intended to help leaders understand the Recommendations arising from the World Assembly.

The lay Ignatian body of CLC is apostolic, at the service of God's mission. As with our spirituality, so with our apostolate – it must be authentically lay. CLC members may be involved in personal apostolates, and CLC as a body may have an institutional presence or engage in international action. But the ground of all these levels of mission is the foundational call of every CLC member to live their Ignatian lay vocation in daily life. This means being contemplatively active and present in the home, in the family, at work, in civil society, in political and cultural life, living a simple lifestyle. If we are not living out our mission at this level, then whatever we seek to do at other levels will be a "house built on sand". If we do live out our mission at this foundational level, we will be building on rock.

This focus on finding God in daily life was further confirmed by the words of our World Ecclesiastical Assistant, Fr. Nicolas SJ. He inspired us to explore how we might engage with the contemporary world in terms of wisdom. He pointed to Pope Francis as one who witnesses to this path of wisdom in very simple ways with people of all faiths and those with none. Wisdom in this sense is about discovering God's gracious action, not simply in his more obvious actions in history, but in everything, in ordinary life. It is the way of the Contemplation on Love (Sp. Ex. 230-237), of finding God in all things. Our call to be a prophetic lay community (Fatima 2008) certainly remains valid as an important challenge to greater authenticity for ourselves and others engaged in the faith community.

But for those who have no such grounding, seeking the way of wisdom may help us to discover a new and simple language of depth with which to dialogue with the people of our day.

This invitation to the way of wisdom reinforces our awareness of our need for collaboration, as we recognize the immensity of God's mission and the reality of our limitedness. Collaboration is God's way of proceeding. The Blessed Trinity engaged

collaboratively in the salvation of the world – “let Us work the redemption of the human race” (Sp. Ex 107). By awaiting her Yes, God chose Mary to be the primary human agent of collaboration with him in this work of salvation. She is “the model of our own collaboration in Christ's mission” (GP 9). Christ began his public ministry by beginning to form a body, calling collaborators who, after Pentecost, would form the early Church, the body of Christ. While we speak of the CLC body, we need to be ever aware that we are part of this larger body, the Body of Christ. There is no future without collaboration. New attitudes and approaches to mission call for new forms of collaboration.

Ignatian spirituality centres on God's incarnation into our reality in Jesus Christ – in his life, death and resurrection. So we feel prepared to engage the reality of our contemporary world – to be changed by that reality and to help change it. We do this by bringing both our professional competence and our distinctively Ignatian tools, sharpened for current needs. These include the Spiritual Exercises, the Examen, the DSSE process, discerning analysis, and an ability to listen, speak and act with simplicity and depth. Rooted in these graces of our vocation, we are invited to recognise and be at home at the frontiers, with respect, openness, and a sense of welcome.

A survey of national communities before the Assembly led us to reflect on three frontiers in particular:

- Globalization and Poverty,
- Family,
- Ecology.

We adopted all of these as important contemporary frontiers, along with a fourth one that emerged during our deliberations, namely:

- Youth.

The following points represent the orientations for action for the next five years in relation to each frontier. National communities should keep in mind that these points represent the main intentions of the Assembly and need to be interpreted and applied in the local, national and regional context.

Orientations for Action:

Family

- Show openness, compassion, respect, and sensitivity to people who belong to diverse family realities
- Create formation processes for couples and families, in collaboration with others

Globalization and Poverty

- Develop spiritual tools to more adequately understand and address the challenges we are facing

- Network for sharing experiences and taking actions.

Ecology

- Develop a sensitivity towards respecting creation in our attitudes and actions
- Network for sharing experiences and good practices such as the Amazon Project

Youth

- Meaningfully engage youth in the community
- Develop a sensitivity in our apostolic work with youth

Commitments of the Assembly:

- We commit ourselves to act at the four frontiers wherever our desire and discernment lead us.
- We continue our efforts in apostolic networking and Advocacy, using the “bottom up” approach. We will use our Ignatian tools through digital social media (for example ‘Jesuit Networking’).
- We commit ourselves to sharing our experiences and good practices such as the ‘Rincon de todos’, and the video on musical instruments made from recycled materials.

Recommendations to EXCO:

- We recommend that EXCO facilitate CLC’s understanding of Fr. Nicolas’ invitation to become able to read the new signs of today’s reality.
- We recommend that EXCO set up commissions on Youth and on the General Principles and General Norms.
- In continuity with Fatima 2008, we recommend that EXCO continue to facilitate our world community’s self-understanding concerning formation, commitment, governance, finances, and collaboration with others. The Assembly also feels that we need to further clarify the issue of membership.

These more concrete suggestions represent our awareness that we cannot stay up in the clouds, no more than the disciples on the hill of Transfiguration. Having gathered on our hill, listened to God’s Beloved Son, and discerned, we know that Christ sends us down the mountain, to engage with our ordinary lives and with our world. We seek to do so in his company, with roots deepened, and open to ever new frontiers.

XVII WORLD ASSEMBLY
OF THE CHRISTIAN LIFE COMMUNITY
BUENOS AIRES, ARGENTINA

August 2018

*CLC, A gift for the Church and the World - 'How many loaves have you? ...Go and see'
(Mk 6:38)*

Pre-note:

The following excerpts are taken from the Progressio Supplement #74. While the entire document is recommended, these excerpts are intended to reflect the movement and process leading to the fruit of the Assembly in discovering, "... the apostolic significance of our way of proceeding as a lay Ignatian community and the gifts we have to offer to a world that is groaning in labor pains for spirituality and transcendence".

PREPARING FOR THE ASSEMBLY

Three Contextual Realities:

Our Assembly was called together amid three contextual realities:

- the 50th year anniversary of the renewal that led to CLC,
- a papacy renewing the Church, and
- the renewed call for the laity in our world today.

These contexts revealed a "Kairos" moment where we might reflect more deeply upon our identity and mission as a lay Ignatian discerning apostolic body through the loaves we are invited to offer to be multiplied.

History of Mission and Identity:

We journeyed to the Assembly conscious of our history of mission and aware of our priorities. The most recent World Assembly in Lebanon in 2013 clarified our orientations for action at our discerned four frontiers of family, globalization and poverty, ecology and youth. The link between mission and identity was made evident in Nairobi in 2003 when we confirmed our call to be a lay Ignatian apostolic body with DSSE (Discern, Send, Support, Evaluate) as our way of proceeding.

Signs of the Times:

We journeyed amid volatile and complex times in our world's history, characterized by

increasing polarization, a deepening ecological crisis, and an unwillingness to welcome the other. These difficulties delayed some delegates and prevented others from arriving at all. Our world makes our hearts ache, but we drew inspiration from the Trinity in their Contemplation of the world in the Incarnation, and confidence from the Spirit which hovered in the darkness over the waters of the original Chaos in the Book of Genesis.

BECOMING THE ASSEMBLY

The Assembly received with gratitude and found inspiration in the surprise greeting of Pope Francis. He reminded us that humble thanksgiving for our gifts leads to the responsibility of going forth to encounter others. At the center of our spirituality are the two dimensions of contemplation and action, "because we can only enter the heart of God through the wounds of Christ, and we know that Christ is wounded in the hungry, the uneducated, the discarded, the old, the sick, and the imprisoned, in all the vulnerable human flesh."

Cardinal Kevin Farrell, Prefect of the Dicastery for Laity, Family and Life greeted us with insights drawn from the *Apostolic Exhortation Gaudete et Exsultate*. He invited us to reproduce in our own lives the various aspects of Jesus' earthly life in order to harmonize our whole life with the mission we receive from God. His greeting echoed the necessity of both identity and mission for the one who desires to follow Christ and incarnate God in our world today.

The Kairos moment in our Church calls us to be missionary disciples to our world through an encounter with Jesus that opens us up to the love of the Father.

Austen Ivereigh, a biographer of Pope Francis, shared that entering into this missionary spirit means: being Christ in our wounded world by helping people reconnect with creation and the world as creatures of God; to experience family and community which are the bonds of trust and unconditional love that build resilience, character, and self-esteem; and to help people find sanctuary. This journey invites us to let reality and the Holy Spirit guide us in our mission.

Maria Magdalena Palencia Gomez of CLC Mexico shared about our journey as a discerning lay Ignatian apostolic community from Pius XII's challenge to the Marian Congregations to undergo a renewal process until the present.

Our World Ecclesiastical Assistant, Fr. Arturo Sosa, S.J., invited us to see our being a community of discernment as a gift for developing a laity capable of individual and communal discernment. This discernment can be shared with the Church and become a tool of wisdom for action in the world. Forming our members in both constant prayer and generous service will facilitate the link between individual reconciliation and our ability to become agents of reconciliation.

The tapestry woven by the various inputs helped us grow in our communal spirit and we were re-energized in the importance of being community. We opened ourselves more deeply into the gift of our way of life by sharing openly in small groups throughout the Assembly discernment process. We were awakened to the beauty of discerning together as a lay Ignatian discerning apostolic body.

FRUITS OF OUR APOSTOLIC DISCERNMENT

We arrived in Buenos Aires desiring greater depth and integration in living out our CLC charism in the world today. We leave the Assembly feeling deeply grateful and consoled for so great a good received. We felt sorrow for our paralyses. We were offered a way for deep internal conversion. As we felt reconciled with each other and with our history, our hearts filled with immense joy, we became real friends in the Lord, companions on a journey, reenergized for Mission. We feel confirmed in our call to be a lay Ignatian apostolic body in the Church.

Our evolving discernment led us to ponder the question: 'As CLC, we are called today to...?'

Among the many responses that were offered, three main windows were opened:

- We feel called to DEEPEN our identity, through an inner conversion that allows us to be more faithful and caring about our charism in all its dimensions;
- We feel called to SHARE humbly with others the gift of Ignatian spirituality as lived out in our lay vocation. We view Discernment and the Ignatian tools and methods as precious gifts we cannot keep for ourselves;
- We feel called to GO FORTH to serve those most in need and sow the seeds of mercy, joy and hope in the world in order to follow Jesus more closely and work with him for the building of the Kingdom.

The process of communal discernment held in Buenos Aires gave us a new understanding of CLC as a lay Ignatian apostolic body and inspired us to shoulder our financial responsibility in a more proactive manner. When translated into our national communities, the process of communal discernment can prove a powerful tool to improve the quality of our apostolic calling to the Kingdom. It may also sow the seed to help us understand whether there is a certain way of living out our call to Mission which is specific – and prophetic – to our lay vocation. The Assembly therefore recommends that the World ExCo expand, develop and evolve this process for use at the various levels of our world community.

We also call upon national communities, through their delegates returning from the Assembly, to share the methods and fruits of this process to facilitate greater depth and integration of our charism in the apostolic lives of our communities.

THE RELATIONSHIP BETWEEN CHRISTIAN LIFE COMMUNITY THE SOCIETY OF JESUS IN THE CHURCH

Introduction:

In its present expression and state, the Christian Life Community is the result of a process which has been lived for centuries within the Church and deeply influenced by it. It has also been a process linked closely to the Society of Jesus from the time of Saint Ignatius and it has therefore been very much influenced by that history. We can say that CLC cannot grow or develop in any of the aspects that constitute it if it is not done in the context of this double relationship with the Society of Jesus in the Church.

But what are these constitutive elements of the CLC which should be developed? Synthetically, today we can say of CLC:

- From an ecclesial point of view it is a worldwide Ignatian and apostolic community of laypersons who actively participate in the life and mission of the Church. This ecclesial and apostolic orientation is the fundamental characteristic of CLC.
- From a juridical point of view, it is an international public association of the Church's faithful approved and recognized by the papacy.
- From a vocational point of view, it is a particular way of being in the Church and it represents a style of Christian living by lay people marked by the experience of the Spiritual Exercises.
- From a pedagogical point of view, it represents a continuous process of growth in Christ, which includes support and reciprocal accompaniment as well as sustained and guided formation.

These four constitutive aspects are not static. On the contrary, we are constantly constructing them and they also react with each other, a fact which has many implications. In some moments or circumstances, one of them may stand out in importance, but we should never lose sight of the others. Above all else, we should allow each element to challenge and question the others in order to enrich the process of discernment, the making of decisions, the process of formation, interrelationships,

the services we offer, the styles of leadership and accompaniment, etc. The essential goal is always to arrive at being an apostolic body in the Church.

In this context we wish to reflect here on the ministry of the ecclesiastical assistants and the men and women religious who accompany us. Most of them are Jesuits who have received from their superiors the mission to work in CLC. Often, they ask for clarification on their function in the local community. For this reason, in this text on the right-hand side of the pages, we present a brief summary of the functions of the Ecclesiastical Assistants.

We hope that this document will be read by the formed community leaders to clarify the work that is done and foster a rich and deep dialogue on the ministry of the Ecclesiastical Assistant and the relationship between the CLC and the Society of Jesus in the Church for the mission. In this dialogue it is important to consider that there is great difference between CLC and the Society of Jesus and also between Jesuits and lay persons. Despite being rooted in a long historical tradition, CLC is a young association which has to find its own way of proceeding, consolidate its lifestyle, find its economic autonomy, its apostolic structures, etc. At the same time, the Society of Jesus is a mature and stable apostolic body. The dialogue will be fruitful if we recognize our respective starting points and what each one is for the other.

Complete text found in Progressio Supplement #65

CLC ECCLESIASTICAL ASSISTANT'S HANDBOOK

PROFILE

Profile and Responsibilities

1. **A man/woman of prayer**, faithful to his or her vocation, who seeks and finds the divine will in his or her life.
2. **A privileged witness** to growth in Christian life, desirous to see Christ's influence increase.
3. **Someone who has assimilated the Spiritual Exercises** and can communicate their manner and order.
4. **A server and companion** of that Church which, according to Vatican II, expresses itself best through communitarian and participatory means.
5. **Conscious of, and enthusiastic about, serving the CLC as a mission** received from the Church, from superiors (in the case of a religious), and from the community itself.
6. **Knows pedagogically how to balance** being a "father/mother" with "allowing growth and even departure."
7. **Values the laity** and appreciates them as the subjects served by the hierarchy, which the EA (Ecclesiastical Assistant) represents.
8. **In line with our mission** (should he be a Jesuit), especially regarding the service of faith and the promotion of justice with a preferential option for the poor.
9. **Knows and accepts the differences** that exist between laypeople and Jesuits in order to deal and work with both while giving his or her all in the process.
10. **Respects** people, their situations and processes. Knows how to be patient.
11. **Makes proposals**, conquers that timidity or immobility which can arise as a result of misconstrued respect.
12. **Listens to others**, inspires trust and gives good counsel that helps resolve conflicts and even knows how to benefit from tensions.
13. **Does not create dependencies** in others toward him - or herself.

The EA, the National ExCo (Executive Council) and the National CLC

1. Actively participates in the Exco as an impartial counselor, a friend and critic.
2. Advances a vision and organization that faces the long run armed with a broad horizon.
3. Encourages teamwork and a sense of spiritual and organic communion that promotes more collaborative and fertile participation for mission.
4. Promotes a communitarian style that appreciates, values and encourages pastoral ministry while energizing priests and religious.
5. Supports biblical and theological formation.
6. Guards the Ignatian authenticity of the CLC process in its entirety.
7. Promotes especially the Spiritual Exercises, paying close attention to how they are given.
8. Knows and assimilates as ecclesial texts the "CLC General Principles and Norms" and its antecedents and is familiar with the documents of the General Assemblies and of the worldwide CLC.
9. Knowledgeable about CLC's distinct historical stages and highlights.
10. Promotes the different aspects that touch upon the formation of CLC members: Christological, ecclesiological, ministerial, Ignatian, apostolic, social-political, etc.
11. Helps overcome personal attacks, overbearing postures and decidedly partial points of view.
12. Collaborates with the formation of guides and of community coordinators.
13. Invigorates and makes the apostolic associative life possible by making use of its global orientations and the general Principles and Norms.
14. Supports the community by helping to develop its apostolic dynamism, common mission, and its individual members.
15. Values and promotes the international and public dimension.

16. Promotes CLC's growth while respecting its current level of Christian maturity at every stage.
17. Participates proactively and incisively in CLC's promotion, in the recruitment of new members and in the formation of new communities.
18. Permanently evaluates the difficulties that emerge in the associative life.

LIAISON

A) The Ecclesiastical Assistant, the local Church and other Christian Communities

1. Offers information regarding the activities of CLC in the local Church and receives similar reports concerning other communities.
2. Motivates CLC to play an active role in the life of the local Church so that it can feel itself a part of the ecclesial community.
3. Promotes lay vocation and mission as well as adult participation in the Church.
4. Creates bonds and dialogue with the hierarchy at every level.
5. Encourages and promotes the active and creative presence of religious and of ordained ministers in CLC so that they can participate in its structures of governance, in its formation and apostolic programs, in its liturgy, and in the accompaniment of its members.
6. Propagates and promotes the teachings of Vatican II concerning apostolic lay associations, including those recommendations involving priests and religious.
7. Helps CLC deepen its identity as an association of the faithful in the Church.
8. Promotes CLC's integration into the local Church.

B) The Ecclesiastical Assistant, the Society of Jesus and the Provincial

1. Strengthens a healthy integration and dialogue between CLC and Society of Jesus.
2. Regularly writes a brief but attractive note concerning CLC that can appear in a Jesuit province's news bulletin.

3. Frequently communicates with the regional EAs, with other national ecclesiastical assistants and with the World Ecclesiastical Vice-Assistant (who, for Jesuits, is the *Society's Secretary for CLC*).
4. Promotes and supports apostolic cooperation projects between CLC and SJ.
5. Personally encourages Jesuits to collaborate in the CLC formation and, especially, in the giving the Exercises.
6. Insures that Jesuit houses of formation and, where possible, tertianship programs are introduced to the CLC.
7. Helps the provincial decide on matters affecting CLC when asked.
8. Participates with the ExCo as a province consultant when asked.
9. Fulfills those statutory and canonical obligations that guarantee an opportune Jesuit presence in the various CLC processes and structures.

World CLC ExCo December 2007

PROFILE OF THE CLC PERSON

Pre-note:

The following excerpts are taken from the 2001 CLC World document, The CLC Charism, Part One, (sections of paragraphs 32-42). While the entire section is recommended, these excerpts are intended to help leaders understand the CLC vocation presupposes similar conditions for those needed to make the Spiritual Exercises.

THE PROFILE:

The elements of the CLC process of formation in relation to vocation are based mainly on the Spiritual Exercises. (For this reason) there are minimal conditions, laid down by Ignatius, for undertaking the adventure (of the Exercises). The characteristic traits, which define a suitable individual, must in some manner be present in the beginning. Ignatius presupposes that whoever wishes to have this experience wants above all "to love and serve the Divine Majesty." These, then, are also the distinctive characteristics of the individual best fitted to become a CLC member. These personal characteristics can be put into two categories.

From the human point of view:

- capable of facing reality, sensitive to the social and political world in which he or she lives;
- able to communicate and render service to others in a significant way;
- with strong desires to lead a passionate and dynamic life, even if these ideals are, at least for a short time, mingled with personal ambition;
- not self-satisfied with their own little world but ready to modify their points of view and lifestyle.

Concerning their experience of God:

- they are moved by the desire to encounter and follow Jesus Christ;
- in love with Jesus and His mission, yearning for a deeper personal relationship with Him that will redirect and correct, if necessary, their needs and aspirations, and heal their wounds and weaknesses;
- aware of being a sinner, but loved and chosen by Christ;
- open to the needs of others, ready to serve them and to join with all who seek to build a world both more human and more divine;
- conscious of being a responsible member of the Church, identified with its message and committed to its mission.

CLC VOCATION

Pre-note:

The following excerpts taken are from the 2001 CLC World document, The CLC Charism Part One - The CLC Person (sections of paragraphs 1-3.3). While the entire section is recommended, these summary excerpts are intended to help leaders understand the focus of CLC formation ... to lay the foundation for discerning CLC as a vocation in the Church.

THE CLC PERSON

TO SEEK AND FIND ONE'S VOCATION IN THE CHURCH

1. THE PERSONAL VOCATION

*"Our Community is made up of Christians: men and women, adults and young people, of all social conditions, who want to follow Jesus Christ more closely and to work with Him for the building of the Kingdom, **having recognized the Christian Life Community as their special vocation within the Church**". (GP 4)*

The foundation of CLC formation and renewal is the value of each person and the conviction that each person has a divine vocation, which embraces all dimensions of that person's existence. God calls everyone. God takes the initiative, but respects our personal freedom. Each individual discovers this call when he/she listens to it and accepts God's wishes. **This call of God is a personal vocation**, which reveals itself in our deepest inclinations and our most authentic desires. Each person finds in his or her own personal vocation the concrete way to live the universal vocation of the human family, which is a call to communion with the Father through the Son in the Spirit of love.

2. THE CHRISTIAN VOCATION

Christian life is the answer to the call of Jesus to follow Him and to be transformed by His Spirit. The Lord invites us to intimacy with Him, and to collaborate with Him in His mission of announcing the Good News and promoting God's Reign". We respond to this call of the Lord in faith by welcoming His word and the gift of His Spirit. God's call is inserted in the fabric of our natural gifts and in the circumstances of both our personal and social history, in which we participate. The Christian vocation is an invitation to reorder all one's life by placing Jesus at its centre. In the Christian vocation, we find the inspiration to choose a new lifestyle, the strength to persevere and the joy to announce the Good News to the poor, to love and to pardon.

In adults, who have already defined their family and professional lives, the question of how to follow Jesus will affect, above all, the way of living their commitments so as to arrive at a profound and gradual transformation of their relationships with others. In the language of Ignatius, the answer to this question leads to the amendment or reform of one's life.

Vocation is intimately linked to mission. When a Christian deepens his or her bonds of friendship with the Lord, He entrusts a mission to them. The mission entrusted to them by Christ is a deep, permanent and growing desire born out of this bond.

3. THE SPECIFIC CLC VOCATION

CLC members recognize their **personal vocation** within the Church in this particular form of Christian life. The CLC vocation makes the universal Christian vocation *specific* by means of three principal characteristics:

An Ignatian Vocation

The charism and spirituality of CLC are Ignatian. The Spiritual Exercises of St Ignatius are both the specific source of this charism and the characteristic instrument of CLC spirituality. The CLC way of life is shaped by the features of Ignatian Christology: austere and simple, in solidarity with the poor and the outcasts of society, integrating contemplation and action, in all things living lives of love and service within the Church, always in a spirit of discernment. Ignatian Spirituality also explains the Marian character of the CLC charism. The role of Mary in the Community. The mother of Jesus is constantly present at the side of her Son, and a model of response to His call and to working with Him in His mission. *The spirituality of the Exercises strengthens the distinctive character of this Christian vocation.*

A Communal Vocation

CLC members live Ignatian Spirituality in community. The help of brothers and sisters sharing the same call is essential for our growth in fidelity to our vocation and mission. In addition, community itself is a constituent element of the apostolic witness of CLC: *"To prepare our members more effectively for apostolic witness and service, especially in our daily environment, we form communities of those who strongly desire to unite their human lives completely with their Christian faith according to our charism".*

A Lay Vocation

CLC is defined in the General Principles as an association, not of laity, but of the faithful: "Our community is made up of Christians: men and women, adults and young people, of all social conditions..." With maturity, however, *at the time of Permanent Commitment, the CLC vocation is specifically lay*, with its objectives and its characteristics: *"We seek to achieve this unity of life in response to the call of Christ from within the world in which we live."*

This particular dimension the CLC's vocation is described in detail in a special section in The Charism document (no 125-163).

TABLE I: DIMENSIONS OF CLC VOCATION
(Progressio Supplement #64)

Dimension↓	Area/Aspect	Aims <i>Constantly journeying to ...</i>	Specific Notes
SPIRITUAL	Being with Jesus	Be open to transcendence Make sense of faith and hope	The divine in the human and creation Study and deepening of faith
	We are people of God	Participate in the sacraments Live out the sacramentality of life	Especially the Eucharist In daily life and of the community
	Ignatian identity	Pay attention to Ignatian spirituality Be contemplatives in action	Prayer, Sp. Ex., the Examen, Spiritual guidance God in everything and everything in God
	To serve and be with others	Live in fraternal union, simple way of life Discern the plans	In humble groups of the Lord's friends Individual and group
COMMUNITY	Growing in universality	Feel as one global community Encourage working teams	The world community as one body Councils, Apostolic groups, guides
	To feel with Church	Be united with the Church and its mission Identify ourselves as lay	Hierarchy, parishes, movements Contribute the aspects of our own vocation
	Preaching the Gospel	Live our life as mission Available without limits – indifference	In all our activities and areas of operation Take up apostolate, services.
	Apostolic Community	Work together for the Kingdom Share our mission	For better results and universality Discernment, commission, support and evaluation
APOSTOLIC	Co-responsibility with others	Build a more divine world Work together for a more just world	With Church groups, especially Ignatian Institutions and civil and political personnel
	Preferential Option	Identify with the poorest Reform the inhuman structures of the world	With whom Jesus identifies Sign of our effective apostolic work

SIGNS OF GROWTH IN THE DIMENSIONS OF THE CLC VOCATION

Formation Stage → ↓ CLC Dimension	Period of Reception/Welcoming (Stage 1)	Laying the Foundations for Vocation (Stage 2)	Discernment of Vocation (Stage 3)	Apostolic Discernment (Stage 4)
SPIRITUAL	Feeling positive about one's own history Desire to deepen the relationship with God, with the Church and with this vocation	Conviction of the group that Jesus is the centre of their lives, Appreciation of and constant participation in the sacraments Practice of prayer Carrying out some experience of the Exercises which have been adapted for this stage	Effective Ignatian integration of faith, everyday life and mission. The person has carried out and is living the Spiritual Exercises in their entirety Personal life project	An attitude of ongoing formation Continuous personal spiritual Guidance Gratitude for the gift of life A joyous life in faithfulness to Christ in communion with the CLC Apostolic Body
COMMUNITY	Regular attendance and enthusiastic attitude Feeling of responsibility within the group Clear disposition to live the CLC process	A more conscious desire to accept the CLC way of life A contribution to the strengthening of the Community at different levels Acceptance of oneself and of other members of the group with a clear awareness of strengths and weaknesses.	Definitive commitment to the CLC Apostolic Body Participates in Church life and feels fully part of it Helps build community at all levels. Freedom and availability to practice discernment along with a joyful acceptance of the mission received from the community	Engaged in the ordinary life of the Church Helps with the strengthening of the community of the Apostolic Body Lives a discerned apostolic life, supported and evaluated by community
APOSTOLIC	Concern and sensitivity towards the reality of the world Willing to collaborate in internal and external tasks of service	A concrete adoption of the austere and simple CLC way of life A greater political and sociocultural understanding A carrying out the first Experiences of probation	Generous engagement in practical services in and outside the community Shows, by example, a greater evangelical sensitivity to and awareness of the poor.	Leads a full apostolic life Has a commitment to the poorest

THE CLC PROCESS OF GROWTH - A SERIES OF GRACES and SKILL DEVELOPMENT

(Taken and adapted in format from *Progressio # 6%*, 2009...from paragraphs and Tables p. 77)

STAGE (Goal of the Journey Stage)	OBJECTIVES	CONTENTS - The WHAT <i>adapted to the National, Regional/Local communities</i>	THE MEANS - The How To's <i>adapted to the National, Regional /Local communities</i>	EVALUATING - SIGNS of the STAGE ENDING
<p>1 Reception Welcome “ <i>Lord, where do you live?</i>” Months</p>	<p>95 <i>To get to know each other</i> <i>To receive basic knowledge - CLC structures and spirituality</i> <i>To decide to explore if CLC is their 'vocational' path</i></p>	<p>97-103 Reality as a place to meet God Knowledge & acceptance of one' s life The person of Jesus CLC <u>vocation</u> as apostolic, lay, Ignatian and communal World, national & local mission aspects of CLC</p>	<p>104-111 Meetings ... structure & dynamic (though <u>flexible</u>) Guidance from the CLC guide & coordinator Formation ... how to listen/share and Ignatian prayer CLC history from Assembly documents Gather with other CLC/life stories of other members Hear presentations on <u>mission priorities</u> Contact with the world of the poor - <u>communication media</u></p>	<p>112-117 Beginning to accept one's own history Members feel accepted by the group ... begin to identify as a group Open to take on responsibility for their meeting Regular attendance, enthused attitude Desire to continue or leave</p>
<p>2 Laying the Vocation Foundation “ <i>Come and See</i>” SE: P&F, Wk 1 1 -4 yrs. <i>Initial & TC</i></p>	<p>118-121 <i>To enter a process of conversion to Christ & his way, accept being loved, forgiven</i> <i>To know Jesus more intimately & freely respond to his call</i> <i>To know one another at a deeper level</i> <i>To see human reality rom a more critical standpoint</i> <i>To understand the CLC way of life</i> <i>Enough to decide if CLC ' might' be their vocation</i></p>	<p>123-132 Materials to facilitate the personal journey of receiving mercy & forgiveness (corresponding to First Week of SE) Initial & progressive experiences of the SE (up to Week 2) The General Principles & Norms (a deeper grasp) The Examen The Review of Prayer The Review of Life (personal & communal graced history) The Meeting Evaluation (& Appropriation) The Meeting Recap as a tool for communal growth) Depth of reasons for poverty – experience initiation into critical analysis of social reality Understanding of CLC' s option for the poor and personal contact with the poor</p>	<p>133-135 Spiritual Guidance ... having a personal sp. companion Meetings ...<u>agenda</u>/structure & dynamic which allows the contents to have an open exchange in the group Formation ... How to: share feelings of prayer) (not all the detail deepen the Examen/other forms of Ignatian prayer apply First Week Rules of the SE share responsibility for community life use parts of Ignatius' life re Week I experiences Initiation into social analysis Begin to share responsibility for mission Initial experiences of DSSE – helping one another or for group</p>	<p>136-141 Jesus is more the center of their lives Desire to grow in the CLC way of life Open to make Temporary Commitment Open to 'simple' CLC way of life Members are living out of the SE (proposed for this stage) including the Examen and receiving personal spiritual guidance (if possible) Growing in sensitivity to the problems of injustice and social marginalization Beginning to identify with CLC mission priorities ... and Timely participation in communal mission</p>

<p>3</p>	<p>Discernment of Vocation “ What must I (we) do for Christ? SE: Wk. 2 2-8 Yrs. PC</p>	<p>143-144 To <i>discern</i> & <i>confirm</i> our personal vocation (a CLC vocation or another vocation) To <i>learn about</i> & <i>experience</i> the 2 moments of vocational discernment as in Week 2 of SE - spiritual freedom as the necessary disposition - the choice of a specific way (call) - to follow Christ</p>	<p>146-151 Materials to deepen knowledge or practice of ... Christian faith & values as a vocation and mission Vocational discernment as a journey Various vocations in the Church, Ignatian or not The Nairobi Assembly recommendations- DSSE CLC Criteria (5) to seek & find God’ s will Spiritual Exercises – the full (4 Week) experience Fuller understanding of Ignatian discernment Rules Contemporary problems & theological reflection (ex. use of the pastoral cycle) The world of the poor as a reference for all discernment, vocational & mission processes</p>	<p>152-153 Formation to ... Deepen knowledge of Christ, the Church, CLC history & Assemblies through reading and study Deepen identification with Christ <i>through gospel contemp.</i> Grow in spiritual freedom & discernment of spirits in prayer & life for personal & communal decision-making Deepen practice of DSSE in choosing/living common mission Gain deeper knowledge of the Spiritual Exercises through personal prayer, Examen & longer directed retreats in prep. for full SE Carry out necessary processes for ‘ election’ /decisions Service ... at different levels of CLC, in the Church Give witness testimonies ...participate in some way in the mission of the (wider) Community</p>	<p>154-161 Looks at life in a mission stance Open to serve/participate in the life of the CLC and the Church ... Makes effective use of Ignatian methods to integrate life & mission Committed to the apostolic body of CLC - engages in the activities of the local, regional & national CLC, incl. financial Mission/communal action more regular through DSSE practice Witnesses through life choices to a gospel sensitivity to the poor and knowledge of the poor</p>
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STAGE (Goal of the Journey Stage)	OBJECTIVES	CONTENTS – The WHAT adapted to the National/Regional/Local community	THE MEANS – The How To... adapted to the National, Regional /Local community	EVALUATING – SIGNS of the STAGE ENDING
<p>APOSTOLIC COMMUNITY</p> <p>“ A pure life bids us to serve much”</p> <p>SE: Wks. 3 & 4</p> <p>Paschal Mystery living</p> <p>This stage does not end – we just go more deeply into it</p>	<p>164-165</p> <p>To deepen the integration of human & Christian life personally & communally</p> <p>To deepen intimate communion with the missionary Christ</p> <p>To evangelize in our daily life</p> <p>To become agents of social and cultural change for the Kingdom</p> <p>To place the skills of the CLC apostolic body at the service of Christ’ s mission in the Church and in the world</p> <p>To create communities that can generate a more effective apostolate in promoting justice for the poorest</p>	<p>167-174</p> <p>The integration of faith & justice</p> <p>Initiatives to foster discernment, availability & integration</p> <p>Healthy interest in the problems of others with a docile attitude to the Holy Spirit</p> <p>Deeper experience of the SE by applying them to daily life</p> <p>Giving apostolic meaning to the methods of Ignatian spirituality (Examen discernment, of spirits, spiritual guidance)</p> <p>The experience of being sent - expressed in personal, communal, ecclesial activities – Ability to respond to the greater need & universality</p> <p>Development of an affective and effective co-responsibility as members of an Apostolic Body and as members of the Church</p>	<p>175-185</p> <p>Formation (permanent & ongoing) in human, psychological, Ignatian, community-related theological, socio-political areas</p> <p>An annual internal renewal (retreat) in accordance with our Spirituality ... frequent personal spiritual guidance</p> <p>Participating in DSSE processes concerning the great issues of life which affect people</p> <p>Living the central importance of personal projects and the communal apostolate</p> <p>Applying the Rules and criteria for discernment for mission (personal & communal)</p> <p>Meetings: the meeting focus is organized primarily now around personal and communal missions using the DSSE dynamic for considering the needs and priorities of the church /world</p> <p>The wider CLC - participation in meetings, formation events, CLC activities (Assemblies)... sustained communication with CLC members beyond the local area ... financial collaboration to support he Apostolic Body</p>	<p>162-167</p> <p>A joyous living out of faithfulness to Christ in communion with the CLC Apostolic Body</p> <p>Lives in permanent readiness to practise discernment of mission</p> <p>A full apostolic life which is discerned, sent, supported and evaluated in community (DSSE) as a regular way of meeting</p> <p>An attitude of permanent formation and search for the Magis</p> <p>Continued personal spiritual guidance so as to put affections in order for the sake of the Lord and mission</p> <p>Having an effective commitment towards the poorest</p> <p>Living a simple lifestyle as an expression of inner freedom and solidarity with the poor</p> <p>Financial collaboration with the CLC Apostolic Body Community</p>

CLC COMMITMENT

In the light of the following General Norms and the General Principles:

G.P. 10

Becoming a member of the Christian Life Community presupposes a personal vocation. During a period of time determined in the General Norms, the candidate is introduced into the way of life proper to CLC. This time is allotted for the candidate and the wider community to discern the candidate's vocation. Once the decision has been taken, and approved by the wider community, the member assumes a Temporary commitment and, with help of the community, tests his or her aptitude for living according to the end and spirit of CLC. After a suitable period of time, determined by the General Norms, Permanent commitment follows.

G.P. 11

As a primary means of formation and continuing growth, members come together on a regular basis in a stable, local community, to assure a deep sharing by members of their faith and human life, a true community atmosphere and a strong commitment to mission and service.

G.N. 2

In whichever way admission takes place, the new members must be helped by the Community to assimilate the CLC way of life, and to decide whether a call, an ability and a willingness to live it is present, and to become identified with the wider Christian Life Community. After a period of time normally no longer than four years and no less than one, they assume a Temporary Commitment to this way of life. An experience of the Spiritual Exercises is strongly recommended as a means of arriving at this personal decision.

G.N.3

The Temporary Commitment engagement continues as such until, after a process of discernment, the member expresses his or her Permanent Commitment to CLC, unless he or she freely withdraws from the community or is excluded by it. The length of time between temporary and permanent commitment should be ordinarily not more than eight years and no less than two.

G.N. 4

An experience of the complete Spiritual Exercises, in one of its several forms (in daily life, a closed month, retreats over several years}, precedes Permanent Commitment to the community.

WHY COMMITMENT?

There are many reasons for commitment, the most important being:

Theological:

That is, the roots of commitment in CLC are not found within ourselves, but with God. God establishes an unbreakable covenant with God's people. The Lord is the first to commit Himself in a permanent and visible way. But it is in the Incarnation that God gives us the greatest and irrevocable sign of this covenant.

Anthropological:

We are not pure spirits, but human beings who need to express our deepest experiences through the senses - through visible, sacramental signs. Commitment to CLC is perceived this way in the community.

Communal:

We do not live our vocation as isolated individuals. The community has the right to see, to hear, and to appreciate our commitment. This helps us to live coherently. In proclaiming before God and our companions that we have committed ourselves to a spirituality, a way of life and a mission, we are confirming our discernment and the gift of ourselves. We proclaim that the Christian Life Community is the body within which we want to live the charism that the Spirit of the Lord has given us.

TEMPORARY COMMITMENT

THE PROCESS

A reading of the General Norms and General Principles shows that the CLC life originates in a call from the Lord to each individual member, and that such a vocation is apostolic and universal, lived in the Church and within a local community.

G.N.2

From the beginning, those who feel attracted by CLC must be helped by the community to assume a CLC way of life.

G.P. 12

Vocation - or calling- is perceived in the beginning as a vague longing strong enough to encourage the making of contact with CLC. When candidates first become members of a community, they begin to become familiar with the CLC way of life and growth. These ways are introduced gradually, as part of a pedagogic process during which spiritual guidance plays an important role.

During this growth stage, the candidate has to make certain decisions:

- attend days of recollection,
- take part in group activities,
- meet with a Spiritual Guide,
- undertake some pastoral activity,
- undertake the Spiritual Exercises or a short retreat, etc.

In making these decisions, candidates commit themselves progressively to the CLC way of life. On their journey, they will experience different emotions and these will help them to realize whether or not this is the way *for them* to become closer to God. The community, for its part, sustains the candidate with an attitude of discernment and encourages them to take further steps towards growth and commitment. At some point, the moment arrives when candidates must ask themselves whether they truly perceive the path, along which they have been taught and guided for some time (1-4 years according to GN 2), to be a call and a grace from God. This moment of discernment can arise spontaneously along the path, or it can be deliberately made as part of a guided process.

THE PURPOSE and MEANING

Temporary Commitment is the expression of the desire to live according to the CLC way of life, while looking towards making a final decision. Temporary Commitment does not take for granted a *definitive* CLC vocation, but it means to remain open to the call of God for whatever state of life we are being called. The process involves asking ourselves: "Do I want and desire to deepen my experience of God fostered by the Spiritual Exercises of St. Ignatius and lived in community, for greater service?" Is CLC the path which God wants them to follow, and whether or not they feel free to accept this and make a commitment (SE 98) to an apostolic way of life?

This vocational stage is open to different options. Thus, within CLC, some young people discover the call to religious life or to another type of life pertaining to the Church and leave the Community. Others find that their motivation for joining was rather social or affective and acknowledge that they have no desire to continue further. Others, however, come to the conclusion that the community answers their aspirations and commit themselves to the CLC way with renewed strength. Thus, Temporary Commitment, made within the community and accepted by it, expresses the individual's determination to seek God's desire by employing Ignatian methods for doing so. Ways of celebrating this decision in community can vary. Some choose Eucharistic celebrations, assemblies of the wider CLC, special days like World CLC Day, Pentecost etc.

PERMANENT COMMITMENT

In the CLC vocation, *Permanent Commitment* corresponds to the mature stage of apostolic life when personal vocation is lived as apostolic mission. Permanent Commitment occurs when members have finished the process of discerning their vocation and have chosen CLC as their way of life. **While Temporary Commitment in CLC is linked to the formation process, Permanent Commitment is linked to the CLC way of life.** Permanent Commitment to CLC is in harmony with the trustful surrender of the prayer of the Contemplatio (SE 234) ...

Take Lord, and receive all my liberty, my memory, my understanding, and all my will - all that I have and possess. You, Lord, have given it all to me. I now give it back to you, O Lord. All of it is yours. Dispose of it according to your will. Give me your love and your grace for that is enough for me (SE 234).

PUBLIC PERMANENT COMMITMENT

Why public? By bearing witness before CLC members, by doing so in front of the whole community who witness, I am asking for their help and asking them to accompany me on my journey. The outward expression of this inner gift of faith somehow give it a sacramental character. This is a time to *confirm* one's decision to live the CLC way of life, to ensure a strong commitment to mission and service (GP 11). The Spiritual Exercises should continue to play a key role in our life becoming mission directed, helping us to follow better the poor and humble Christ (GP 8(d)).

Once a Permanent Commitment to the CLC way of life has been made, formation should be considered as a 'continuing formation' so that we are always 'in good apostolic shape', and thus able to give at any time the most adequate answer to the question: *What shall I do for Christ?*

CLC CANADA FUNDAMENTAL STAGES OF CLC FORMATION

Revisions: Oct., 2008, Apr., 2009, Feb., 2010

PREAMBLE

The National Leadership Formation Working Group (LFWG) developed this Formation Document with the objective that the contents be used as an aid or a tool by the CLC Group Formator(s) (Group Coordinators, Guides, etc.) as they begin guiding groups of persons in and through the 5 Stages of CLC Formation. As such, this Formation Document is to be included in the revised CLC Leaders' Manual as a Formation resource material for the CLC Formator(s) when they begin the CLC journey with a new local group.

In the three Leadership Formation Encounters that took place in years 2007 & 2008 in the 4 CLC Canada Regions, it was noted that the CLC Formation Manuals were extremely important for the formation of CLC Groups. The fact that the Manuals' initial inception was in 1981, they now all need to be revised and updated.

While we recognize that the CLC Canada Leaders' Manual does describe the different Fundamental Stages of CLC Growth (pages 22-36), the most recent revisions to the CLC Canada Formation Document includes additional information resulting from our experiences since the last number of World Assemblies regarding Formation in CLC¹. The CLC Canada Formation Document, while respecting the process of growth noted in the *Progressio Supplement # 64*, includes an explanation of the goals and signs of moving on throughout the 5 traditional stages that coincide with our CLC Canada Formation Manuals. These 5 stages are considered to be an essential part to CLC maturation. Therefore, it is our intention that by adding this document to the CLC Canada Leaders' Manual it will enhance what has already been given.

CLC FORMATION AND TRAINING

CLC formation and training is an introduction to a way of life (vocation) leading to a total gift of one's self through the progressive identification with the person of Christ² and His mission in the modern world. This way of life supposes, requires, and is rooted in a sharing between individuals in a community of persons³ who participate in the same vocation. For this reason, the formation and growth process in CLC follows the

¹ See "The Process of Growth in CLC", *Progressio Supplement #64*

² GP 4

³ GP 11

dynamics of the Spiritual Exercises of St Ignatius⁴. Just as the Spiritual Exercises' goal is to foster union with God in Christ through a self-discipline of mission, CLC in the same way offers a specific spiritual way or path of mission⁵. That is why CLC members, with the help of the community⁶, make every effort to be actively engaged in a continuing personal and social formation and growth. This document has been written for Group Guides, Group Coordinators, and all those responsible for CLC formation and growth. These persons are given the title of "CLC Formators".

From the point of view of individual growth and the way in which the individual progressively responds to his or her vocation, the CLC life has three inseparable and mutually supportive dimensions:

- **Spiritual Exercises**
- **Community**
- **Apostolic (mission) Action**

After several years of experience, what we have come to understand is during that the "Come and See" stage (the first 13 SESSIONS in Manual I), the Group would normally enter into the "Sense of Discipleship" (Table of content in Manual I). Upon reaching that phase, the Group Formator(s) is to assist the Group by moving into SESSIONS 14 to 18 with a specific focus: preparing the individuals in the Group to discern a personal decision to an "initial commitment" to the CLC way of life (Temporary Commitment).

When entering into the Temporary Commitment phase of the formation process, it is advisable that the Group Formator(s) use an adaptation of the Spiritual Exercises based on the dynamics of the Kingdom and the 2nd Week key meditations - the Two Standards, Three Types of Persons and Three Kinds of Humility (see *Progressio Supplement no. 56, Charism # 61 to 68*). That is the reason why it is crucial that all persons who are called to *guide* groups in the CLC way become well formed as CLC group leaders on how and when to use the graces of the Spiritual Exercises of St Ignatius.

During the stage of formation considered to be Pre-Community, or sometime before ending SESSION 18 (Sense of Discipleship in Manual I), the individuals would be asked to share with the group their discerned decision on their initial commitment to CLC. When all members of the Group have agreed to enter into a "Temporary Commitment" phase, a form letter is to be sent (names and signatures) to Regional Leaders expressing their initial commitment. It is also advisable that this decision be celebrated at a CLC public gathering such as a CLC Regional meeting.

When the Group is in this initial stage of discernment, there could be some members that have not yet decided and need more time to discern. In this case, the Group Formator(s) would need to allow more time for discernment but always being aware that this period of decision-making must be given a deadline agreed upon by the CLC

⁴ GP 5

⁵ GP 12

⁶ GP 7 and CLC Charism Part II, pages 2-5

Group. Once again, a communal discernment process is important. If there are individuals who still continue to indicate that they cannot or will not make the initial commitment, they would be invited by the Group Formator(s) to continue their faith journey in other ways (Prayer Groups, Cursillo groups etc).

This "suggested method of proceeding" can be a very challenging time for the individuals in the Group and could bring about anxiety and/or tension. The Group Formator(s) must proceed with great sensitivity and care for all individuals. At the same time, it is critical that this course of action is taken for the greater good of the Group and for the members who have indicated a desire to go on in their CLC formation. This step must be facilitated in a courageous but yet caring way thus allowing those persons the freedom to continue the process in discerning their call to the CLC way of life. This proposed way of proceeding is, to our mind, dealing concretely with the important question of discernment and commitment to the specific vocation of CLC. When discerned in a loving and honest way, members are given the freedom to move forward through the other 4 stages of formation (Initiation, Redemption, Deepening, and Apostolic Community).

Our experience has taught us that the remaining 4 stages (Communal Graces) could take, under normal circumstances, approximately 4 to 6 years for the Group to complete. We are well aware of the fact that the GN 3 does state up to 8 years and no less than 2 years from Temporary to Permanent Commitment. While keeping this guideline in mind, we are of the opinion that by using the CLC Canada Formation Manuals as recommended, along with appropriate guidance, this would allow the Group to complete the entire formation process within the 4 to 6 year time frame.

The Formation Manuals I & II are formulated in such a way as to give each individual in the Group a preliminary exposure to the dynamics of the entire Spiritual Exercises of St Ignatius. When the Group is ready to move into the stage of "Apostolic Community", the Group Formator(s) will offer the Spiritual Exercises in the form of Annotation 19 by using Manual III. We have come to recognize that there may be circumstances that could arise that would allow the CLC Formator(s) to facilitate the Group in its on-going formation by offering the Spiritual Exercises following the completion of Manual I. If that is to occur, we would suggest to seriously look at the need to return to Manual II (social reality/signs of the times) after the completion of the Spiritual Exercises.

When entering into the 5th stage, Apostolic Community, individuals and/or the Group will be invited to begin the entire Spiritual Exercises (Ann 19). They will be reminded by the Group Formator(s) to enter into the Spiritual Exercises with a focus and desire to discern the question of a deeper commitment to the CLC way of life (Permanent Commitment). However, it must always be remembered that this movement and call is inspired by the rhythm of the Holy Spirit working in and through individuals. As we know, this deeper commitment (Permanent Commitment) follows from the CLC way of life and is in harmony with the trustful surrender of the Contemplation for attaining Love (4th week grace). The expression of that commitment is the "*Take, Lord and receive...*" prayer.

The 4 weeks of the Exercises conclude with the Contemplatio which gathers up the themes of the Exercises in their entirety inviting one to work its insights and attitudes into the texture of everyday life (mission). The same can be said of the CLC member along with her/his Group that has arrived at the stage of Apostolic Body. The pilgrimage of life continues, joining Christ in the here and now. However, the individual and/or the Group could very well find itself re-living and deepening the insights and attitudes of the earlier stages of growth.

THE CLC CHARISM

I A SPIRIT OF DISCERNMENT

One of the dangers that can kill the life and creativity of our CLC groups, especially among adults, is settling down into a routine of simply having a group meeting and passively accepting what we have always done without questioning and evaluating. That type of attitude blocks the spirit of discernment and smothers the life of the Spirit. We should have mobility in mission; we can't turn what we achieve for others into an idol. Rather, we should review and evaluate mission on the basis of analysis and discernment of the needs of our time, remaining open to the changes which the Spirit keeps prompting in us.

II APOSTOLIC COMMUNITY

At the World Assemblies in Nairobi in 2003 and in Portugal in 2008 as CLC, we discerned that there was a great urgency to move from being "Second Week" groups (community of apostles) to "Third and Fourth Week" groups (apostolic community). However, we need to be attentive to the reality that, when moving into "3rd and 4th Week" Groups, internal tensions and unconscious dynamics could sow dissension, misunderstanding, and projections in the good wheat (cf. Matt. 13: 24-30). The 5th stage, **Apostolic Community**, has been a recent insight to the Fundamental Stages of CLC Formation. It is by giving its "graced identity" that we can come to understand; "*what does it look like*" in a local CLC Group.

Moving from the stage of Deepening to **being an Apostolic Community** calls for **skilled leadership**. This leadership must be willing to hold sacred that each community has its own 'flavour', and its own unique journey. There must be a discernment process, always asking the questions, "What have I/we done for Christ, What am I/we doing for Christ, What ought I/we do now for Christ".

NB

If the Group Guide and/or Coordinator is not aware of the fundamental goal of CLC Formation, its process and its prime rule for collective apostolic discernment could be thwarted.

III THE FORMATION OF WOMEN AND MEN

In the *Survey* published by an international team (1981) we read: "... let us stress that this document (*Survey*) has been developed, having in view those who are responsible for CLC formation... it offers a clear and overall vision of what is at stake in the formation of our members and communities to those persons who have already experienced the CLC way, and have the responsibility for handing it on to others ... The aim of CLC is to form communities of men and women of discernment for apostolic service in all spheres of life especially where lay persons are most actively engaged: family, profession, politics etc. This entails a rather lengthy process of formation which includes the following phases:

1. *PRE-COMMUNITY* - "Lord, where do you live?" (Jn 1:38)
2. *INITIATION* - "Come and see." (Jn 1:39)
3. *EXPERIENCE OF REDEMPTION (2 phases)*
 - "Though our conscience may condemn us God is greater than our hearts." (1 Jn 3:20)
 - "The glorious freedom of the children of God." (Rom: 8:21)
4. *DEEPENING* - "This is eternal life, to know you, the one true God, and Jesus Christ whom you have sent." (Jn 17:3)
5. *CONTINUING GROWTH* - "As the Father has sent me..." (Jn. 20:21)"

IV HISTORICALLY LINKING⁷ CLC GROUP FORMATION

FIVE COMMUNAL GRACES

CLC Formator(s) and all those persons in leadership roles need to have before them a formation "roadmap". This document is offered as a map for those given the responsibility of group leadership by describing goals, characteristics, and signs of moving on through five stages of growth in CLC formation⁸. It is therefore the goal of this document to describe, for the sake of clarity, each stage as five **movements**⁹ or what could be referred to as "**five Communal Graces.**" Each stage begins with a desire moving into an ever deepening process of search, discovery and confirmation propelling the CLC member/group from the current stage to the next stage of goals and characteristics. This is a similar dynamic to the "Graces" of the Spiritual Exercises.

⁷ The framework attempts to make the connection between; CLC SURVEY Formation Stages, CLC Canada Formation Manuals, and the Ignatian Sp. Ex.

⁸ See CLC Canada Leaders Manual pages; 18-20

⁹ CLC Canada Leaders Manual page 21, "Stages of Community" refers to a 5th stage as, Continuing Growth. It is this documents contention that the continuing growth has been more clearly defined by the World Assembly held in Nairobi and its "Recommendations" that the 5th stage is "Apostolic Community"

It is our hope that, with a greater clarity of goal, the Group Formator(s) will not only be given a sense of direction but also have before them the “what” and “how” of CLC formation. Flexibility and creativity are always encouraged but the goals of each phase of CLC Formation must be kept in mind by those responsible for the Group’s growth and development¹⁰.

“We learn by going but to have some sense of where one is going always helps to get there.”

A CLC CANADA PRAXIS

The following is an attempt to update the successive formation stages given in the *SURVEY* publication by complementing and adding what has surfaced through our Assemblies and documents since 1981. Since that time, there have been other National CLCs that have adapted the formation stages from their own perspective. An example of this is CLC Australia¹¹.

This is a CLC Canada Formation Document resulting from several years of research and adapting the five formation stages from our experiential context. It is the National Leadership Formation Working Group’s hope and desire to assist CLC Leaders in describing the five successive stages by briefly sketching their goals, characteristics, and signs of moving on to the next stage. For a more comprehensive and lengthy description of developmental stages see *Progressio Supplement #64*. The CLC Canada material honours the insightful work done by John English SJ as the founder of the Institute for Communal Living (ICL 1990) with a small group of persons (Carolyn Arnold, Marita Carew, Margaret Kane, and Jack Milan).

<u>Formation Stages¹²→</u> <u>SURVEY PUBLICATION</u>	<u>Formation Manuals¹³ →</u> <u>CLC CANADA</u>	<u>Spiritual Ex.¹⁴</u> <u>SPIRITUAL EXERCISES</u>
1. Pre-Community	Phase I Sessions 1- 13	Disposition Days
2. Initiation	Phase I Sessions 14 - 18 Initial/Temporary Commitment	P. & F.
3. Redemption	Phase I Sessions 17 to 37 Deepening Commitment	S.E. wks. 1 & 2
4. Deepening	Phase II Sessions 1 to 46	S.E. wks. 3 & 4

¹⁰ CLC persons that have been trained and are given the responsibility of CLC formation

¹¹ See CVX-CLC Web site and link CLC Australia.

¹² ...formation in CLC Canada can be taken over a period of 4 years and includes a succession of stages that are necessary to discern one’s vocation in CLC (see Survey, 1981). In the CLC G.N. 3 it states that the length of time between temporary and permanent commitment should be ordinarily no more than eight years and no less than two years.

¹³ Canada CLC Formation Manuals; phase I, II, and III

¹⁴ Spiritual Exercise of St. Ignatius basic division is four “phases”, called weeks.

5. Apostolic Community
(Prophetic)

Phase III¹⁵
Permanent¹⁶ Commitment¹⁷

Communal S.E.
(Ann. 19)

V FORMATION STAGES GOALS, CHARACTERISTICS, AND SIGNS OF MOVING ON

1. PRE-COMMUNITY: enabling persons in any given group to become community.

This is a group of persons just beginning and who are searching to deepen their faith.

GOAL

The goal is to discover whether or not they are drawn to move further in this way of living out their Christian faith by forming community.

CHARACTERISTIC

The characteristic of the group is that the persons come from diverse backgrounds. This will create a degree of instability and a vague sense of identity. Members depend on the "CLC Formator(s)" for guidance and leadership.

SIGNS

The signs that this cycle is ending are when members are developing a sense of identity and they have a sense of belonging. Some members may at this time indicate that they wish to continue meeting as a community.

2. CLC INITIATION: giving persons who have shown an interest and appear to have the necessary disposition and desire for the CLC way of life.

At this stage the group members are getting to know CLC Spirituality and its history; General Principles/Norms, CLC governance, organizational structures and financial responsibilities¹⁸ etc.

GOAL

The goal of this cycle is to know and experience the CLC charism on a personal level and as a Community¹⁹.

CHARACTERISTIC

The emerging characteristics are that members are integrating life and faith; there is a growing honesty, and they accept each other's strengths and weaknesses.

SIGNS

A sign that this cycle is ending is when members are showing a readiness to make personal decisions in a communal discernment mode. Members could be ready to make a "Temporary Commitment" to the CLC way of life. This cycle may cause some members to leave and seek other ways of living out their faith (celebrating this

¹⁵ Communal Spiritual Exercises in the form of ANN. 19

¹⁶ The word "Permanent" is explained in the CLC Charism publication #191.... *Permanent Commitment* follows from the CLC way of life, and is in harmony with the trustful surrender of the Contemplation for attaining Love. Commitment is the "*Take, Lord and receive...*"

¹⁷ The CLC Charism pages 62-63... CLC Canada Leaders Manual pages 37-42

¹⁸ See CLC GN 33 & 34

¹⁹ cf: THE CLC CHARISM (revised) *Progressio Supplement* no. 56 Dec 2001

moment in appropriate ritual form is a sign that God calls each one of us in a variety of ways).

3. REDEMPTION: To experience and learn how to evaluate this way of life within a community and see CLC as One World Community.

The group is experiencing the 1st week of the Spiritual Exercises with a growing awareness of personal and collective sinfulness.

GOAL

The goal of this stage is to discover and develop an awareness of personal and collective sinfulness and limitations. To experience the need for Christ's redemptive love, and God's mercy in acceptance of one another's personal limitations and the limitations of the group.

CHARACTERISTIC

The special characteristics of this cycle are: members are becoming more at ease with using the tools of discernment and decision-making; the experience of individual and collective Consolation and Desolation are becoming more real. They are becoming aware of the 1st Week Rules of Discernment of Spirits (Sp. Ex. Rules 313–327). The **Communal Awareness process** is helping the group to name conflict within the group and service is becoming an imperative.

The group could be moving into experiencing the dynamics of the 2nd week (Kingdom meditation, the Two Standards, Three types of Persons, Three Kinds of Humility).

SIGNS

The signs that the community is evolving are that the members have a greater sense of gratitude and a growing commitment to CLC as call/ vocation and to Ignatian Spirituality as a way of life. Members can now face conflict and tension more easily since they are moving toward a deeper sense of inter-connectedness with all Creation and with Jesus who is journeying with them.

4. DEEPENING: Deepening the experience on the personal and community level with special attention given to all aspects of daily living, particularly focusing on mission and service.

There is a growing intimacy with Christ, the Church, and the world leading members to respond with love and with a deeper commitment to the mission of Christ especially as He labours in Creation and moves among the suffering and poor of our world (3rd week of the Sp. Ex.)²⁰.

GOAL

The goal of this cycle is to have the group operate as a discerning body. The group is assisted in becoming a discerning apostolic group by introducing communal

²⁰ Many apostolic and leadership groups grow to be “Second Week” groups; the challenge for CLC groups is to grow into a “Third” and “Fourth” week group.(ISECP manual page iii)

diagnostic tools such as: Rules on Consolation/Desolation in the 2nd week form, Communal Power Cycle²¹, Social analysis etc.

CHARACTERISTIC

The characteristics at this stage are: group members are coming to know the many faces of Christ as He challenges but also comforts; members are growing in discerning mission and service by recognizing the signs of time. They are becoming aware of the 2nd Week Rules of Discernment of Spirits (Sp. Ex. Rules 328 – 335).

SIGNS

A sign that the group is ready to evolve is when members are considering “Permanent Commitment” to CLC vocation. The Group Guide could, at this time, offer the group or individual members the Spiritual Exercises of St. Ignatius (Ann. 19²², 20, individual or communal).

5. **APOSTOLIC COMMUNITY**²³: Living DSSE by discerning decisions in community with all members and by sending, supporting, and evaluating the implementation of the mission.

The members of the group continue to deepen their understanding of the General Principles especially GP 8. This principle clearly defines CLC in mission while challenging us as individuals and communities. At this stage, the Group Guide facilitates the process by encouraging communal evaluation and appropriation which would help to extend the group’s apostolic involvement (4th week Sp. Ex. 230).

GOAL

The goal of this cycle is to live in mission, moving from a community of apostles to an apostolic community and to have each member of the group see her/his apostolic activity in light of the group’s apostolic commitment.

CHARACTERISTIC

The characteristics of the apostolic group are a greater awareness of Christ resurrected and a greater sense of hope that Jesus is with them, labouring with them in bringing about God’s reign in the world.

The members are learning to live in a communal discernment stance; discerning, sending, supporting, and evaluating the common mission²⁴ by using instruments of social analysis in their group meetings (Power Cycle²⁵).

SIGNS

Signs of digression and/or doubt are always a concern and if this is not addressed and dealt with, the group will eventually die and disband. The “Life-Death-

²¹ See APPENDIX: The Communal Power Cycle (adapted from ISECP manual pages 49-51)

²² CLC Canada Formation Manual III

²³ The World General Assembly (Nairobi 2003) in its “Recommendations” (<http://www.cvx-clc.net/Documents>) drew our attention to the fact that CLC should strive to move toward and mature to the stage of Apostolic Community and consequently pointed out, “*We have identified strong formation and leadership at all levels in our World Community as essential requirements in a move towards a more apostolic body.*”

²⁴ See Document, “Our Common Mission” *Progressio* nos. 2, 3, 4, 1998 (pages 130-139)

²⁵ Cf: CLC CANADA LEADERS MANUAL pages 104-105

Resurrection²⁶ process can be a very important instrument in helping the group to discover why they are struggling and why they might go out of existence. At this time, the Group Guide would play a pro-active role in facilitating and/or challenging the group to move forward to a more life-giving stance.

CONCLUSION

A Jesuit historian, Michael Maher SJ, has written extensively on the history of the Marian Congregations. In his research, he has noted that the Marian Congregations and their transition into Christian Life Community have never deviated from their original charism; *to gather, to form, and to send*. These CLC characteristics are shaped by the features of the Ignatian Christology. This is the reason why the local CLC group is *the most appropriate for a communal continuation of the dynamics of life generated by the Spiritual Exercises*.²⁷ Therefore, it is crucial that Formators of CLC groups remain faithful to the CLC formation process.

The CLC group, as it sets its sail toward being an Apostolic Community, should always be mindful of the prevailing winds on the ocean of the mystique of action. Those dominant winds are always coming from the direction of **contemplating the Signs of the Times**, the **Dynamic of Discernment**²⁸ and an **Awareness Examen** that sends us in mission, mission which Christ entrusted to CLC as a Church association.

²⁶ CLC Canada Leaders' Manual page 106

²⁷ Cf GN 39a)

²⁸ Experience, Reflection, Articulation, Interpretation, and Decision-Action: see Spiritual Intimacy and Community, John English sj, pages 29- 41

CLC CANADA'S FUNDAMENTAL STAGES OF CLC FORMATION

With

PROGRESSIO SUPPLEMENT #64 AS A BACKDROP

CLC Canada's Fundamental Stages of CLC Formation document (developed by the National Leaders Formation Working Group facilitated by Gilles Michaud in 2009 and revised in 2010) is based on the World CLC Charism document, Part II: *The CLC Process of Growth*. It is primarily a summary document which has been skillfully adapted to our Canadian reality aligning the stages of CLC growth with Canada's 3 Formation Manuals and the SE dynamic. CLC Leaders need to understand this document as a 'template' for forming CLC groups in Canada. It offers brief statements about the goal, characteristics, and signs of ending for each of the 5 stages. The World document (*Progressio Supplement # 64, The CLC Process of Growth*), on the other hand, identifies **4 stages**.

A comparison between the two documents easily shows the places of overlap with Canada's Formation Manuals. However, the value of the *Progressio Supplement* document is that it is a helpful *backdrop* to Canada's Fundamental Stages document. Its primary value lies in that it is *more detailed* in naming the formative **contents** and **means** for each developmental stage.

In accompanying groups through the stages of CLC growth, leaders, especially group guides and coordinators, are sometimes unsure about WHAT to introduce and WHEN. Others are at a loss as to HOW to do what needs emphasis or practice.

While Canada's three formation manuals are intended to provide some of this guidance, CLC leaders also need to understand the underpinnings of the materials we use. We also need suggestions for ways of proceeding that will help us be more effective. For this reason, *Progressio Supplement #64* is a helpful backdrop. It clarifies the knowledge and experience needed for each stage of growth and identifies practical ways to move this forward.

Both documents, then, are important instruments for CLC leaders.

A Chart Form of CLC CANADA' S - FUNDAMENTAL STAGES OF CLC FORMATION

Time Line: (one year) (.....) four to six years (.....) Calls for skilled leaders

STAGE	Related to	STAGE 1	STAGE 2	STAGE 3	STAGE 4	STAGE 5
GOALS & OBJECTIVES		<p>PRE-COMMUNITY (desire for community)</p> <p>To discover whether or not members are drawn to move further in <i>this way</i> of living out their Christian faith by forming community</p> <p>Temporary Commitment to be considered</p>	<p>INITIATION (disposition & desire for the CLC way of life)</p> <p>To know and experience the CLC charism on a <i>personal level and as a Community</i></p> <p>Temporary Commitment to be considered or made</p>	<p>REDEMPTION (to experience/evaluate this way of life & see CLC as one World community)</p> <p>To discover & develop awareness of personal & collective sinfulness & limitation and the need for Christ' s redemptive love & God' s mercy to accept one another' s and the group' s limitations</p> <p>Temporary Commitment</p>	<p>DEEPENING (deepening personal & communal levels of daily living – focus on mission)</p> <p>To have the group operate as a discerning apostolic body by regular use of diagnostic tools (CAD processes, LDR, Power Cycle, Social Analysis)</p> <p>Permanent Commitment <i>to be considered</i></p>	<p>APOSTOLIC COMMUNITY (living mission via DSSE in community)</p> <p>To live in a communal discernment <i>stance</i> of DSSE - on mission, moving from a community of apostles to an apostolic community where each member of the group sees his/her apostolic activity in light of the group' s apostolic commitment ...</p> <p>Permanent Commitment</p>
CONTENTS & PROCESSES	Phase I Manua I	<p>Sessions 1-13</p> <p><u>Section 1:</u> Journey of CLC</p> <p><u>Section 2:</u> Experiencing Prayer</p>	<p>Sessions 14-18</p> <p><u>Section 3:</u> Sense of Discipleship</p>	<p>Sessions 19-37</p> <p><u>Section 4:</u> Experience of Identity</p> <p><u>Section 5:</u> Called To Work With Christ</p> <p><u>Session 6:</u> Owning One' s experience</p>	<p><i>Phase II Manual</i></p> <p>“ from Second Week groups (community of apostles) towards Third/Fourth week group: (apostolic community)</p>	<p><i>Phase III Manual</i></p> <p>Growing into ‘ apostolic community’ through the communal experience of the full Sp. Ex - the group may re-live and deepen the insights and attitudes of earlier stages of CLC growth</p>
related to SE DYNAMIC		Disposition Days	Disposition Days	P&F, Weeks 1-2 Examen, Wk. 1 Rules	Weeks 2-4 Wk. 2 Rules	The Communal S. E. – Annotation 19
Scriptures		John 1:38	John 1:39	1 John 3:20/Rom. 8:21	John 17:3	John 20:21

Stages” refers to a series of communal graces revised by Pam Daigle, Oct. 2011

THE GOAL OF CLC FORMATION

CANADA'S MANUALS

The Goal of CLC Formation

In order to effectively use CLC formation manuals or materials it is important for CLC leaders to have a clear sense of the 'direction' of CLC formation. **In General Principle 4, we find a clear description of the CLC charism ...**

"Our community is made up of Christians, men and women, adults and youth, of all social conditions who want to follow Jesus Christ more closely and work with him for the building of the Reign of God, and who have recognized Christian Life Community as their particular vocation within the Church. We aim to become committed Christians in bearing witness to those human and Gospel values with Church and society which affect the dignity of the person and the welfare of the family and the integrity of creation... to prepare our members more effectively for apostolic witness and service, especially in our daily environment, we assemble people in community who feel a more urgent need to unite their human life in all its dimensions with the fullness of their Christian faith ..."

CLC formation then is about developing communities of mission and service. The CLC offers a specific spiritual way or path which has characteristic practices in **General Principle 12:**

"The way of life of Christian Life community commits its members, with the help of the community, to strive for a continuing personal and social growth which is spiritual, human and apostolic" ... an integrated way of life leading toward union with the person of Christ who 'came not to be served, but to serve'. (Matt. 20:23) The specific source of this spiritual way is the Spiritual Exercises of St. Ignatius. In other words, CLC spirituality is Ignatian spirituality.

CLC aims to foster a deep awareness that the tasks we undertake in life are a response to a call from God to work with the Trinity in furthering God's Reign here and now. **Our goal is to become contemplatives-in-action; to become a lay apostolic body.**

To understand this specificity of the CLC way of life helps us to recognize that there also are other ways to God. For some, the primary path to God will be by way of prayer, for others solitude, for others intense communal life. All express love, and all are expressions of the Christian life, but the nuance is different, the emphasis is different. In this sense, we speak of a 'vocation' to a 'way of life'. CLC, as a personal call from Christ in the way described, is then, a 'vocation'. The formation we are called to provide must help members discern if indeed CLC is their call, to 'lay the foundation' for discerning that and, if chosen, to help them live out that vocation as fully as possible.

With this introduction to the overall goals of the CLC way of life, we then look at the formation materials we use and how we work with them. In Canada, we have at our disposal, a Leaders' Manual and three (3) Manuals of CLC Formation (Phases I, II, III) for the development of groups in the CLC way of life.

CANADA'S MANUALS OF FORMATION
BASIC GOALS
OF EACH PHASE OF THE CLC JOURNEY

PHASE I:

The goal of Phase I of the CLC journey is to arrive at two destinations. The first is a lived experience of the overall vision and dynamic of CLC. The second is to gain a heightened awareness of personal interior movement of spirits, for this is fundamental to the members of CLC as they strive to be *discerning communities of apostolic mission or service* to the whole of humanity in the Spirit of the Church.

PHASE II:

There are five important destinations in Phase II of the CLC journey. The first one is to learn the art of individual and communal contemplations. The second is to gain a deeper understanding of incarnational and liberation theology. The third is to grow in spiritual understanding of our world. The fourth is to discover the way of decision-making through communal discernment of spirits. The fifth is a preparation for the *Spiritual Exercises of St. Ignatius*.

PHASE III:

This phase of the CLC journey is taken up with the experience of the Spiritual Exercises of St. Ignatius. In the CLC journey through the Exercises there will be a communal component. This means that CLC meetings will continue and some sharing of the state of one's being while doing the Exercises may take place, or the community as a whole might go through a communal experience of the Exercises.

PHASE IV:

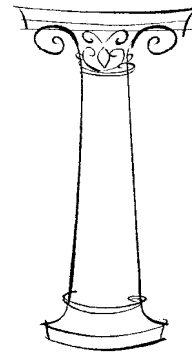
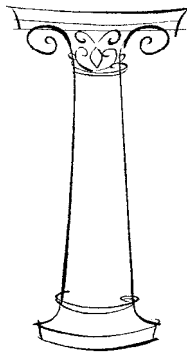
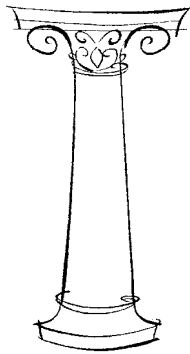
This phase of the CLC journey begins with learning and practicing instruments of communal discernment. It continues by assimilating the journey of the previous three phases and now trying to apply it to ongoing community life. It is a time for living the General Principles of CLC and practicing the skills of communal decision-making that lead the community to mission.

Suggestions for CLC Leaders of Formation

1. **Stay in touch** with the CLC charism through periodic and prayerful reading of the General Principles.
2. **Keep referring to** the charts on the CLC Process of Growth and CLC Canada's Fundamental Stages of Formation.
3. **Read for understanding** the basic goals articulated in each Formation Manual's Introduction section. Return to them often.
4. **Pay attention to** how manual materials are sequenced to understand how this helps move CLC groups towards goals and objectives named.
5. **'Read'** the groups you lead in a prayerful reflective way. Allow this to inform what is needed. Use formation manuals flexibly and creatively. If materials seem outdated or the language is not helpful for your group – adapt them or find those that are more meaningful. Do not be afraid to take necessary detours 'off the manual' for a period of time, but know why you are doing it. Other resources (*Progressio* articles, National or Regional materials, books, film, parts of the Spiritual Exercises, intentional/planned experiences) may focus or enrich the formation needed by the group(s) you lead. It is the goal and objectives of each stage of CLC development that inform how and what you use as formation material.
6. **Evaluate** progress regularly. When we evaluate, we always evaluate against the goals and objectives. Good focus questions can help a group do this prayerfully and effectively. It is also helpful to evaluate against the specific hopes and dreams which a CLC group names for itself, perhaps at the beginning of a new year. Evaluation (personal and communal) in relation to the CLC way of life, should occur at least once a year. A day or weekend retreat is an ideal opportunity to do this.
7. **Join with** other CLC leaders to reflect on your journey of forming others in the CLC way of life. Learn from one another. Study and discuss CLC documents that can allow you to be 'keepers of the vision". Help one another grow in confidence in using the various tools and processes that are part of this Leaders' Manual. Share your 'best practices'.
8. **Trust** your call to be a CLC leader and know that it makes a difference.

SECTION FOUR

THE 3 PILLARS of CRISTIAN LIFE COMMUNITY



<u>SPIRITUALITY</u>	<u>COMMUNITY</u>	<u>MISSION</u>
<p>As persons moved by the desire to follow Jesus, we are grounded in the Word of God, the teachings of the Church and in the Spiritual Exercises of St. Ignatius. We live this spirituality of discernment in community, as our particular vocation in the Church.</p>	<p>As lay men and women, we join with others to share life and faith, and to build apostolic communities of trust and purpose. We belong to the World CLC lived out in a local community through a common way of life.</p>	<p>Our CLC way of life is essentially apostolic. To respond to God's calls, we live a common way of proceeding. We discern, send, support, evaluate our individual and our group apostolates in community, bringing a sense of mission to all dimensions of our life - not just what we do but also through the quality of presence we bring to the world in which we live.</p>

The following pages include articles focusing on:

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DIMENSIONS of the CLC VOCATION..... 129

A SPIRITUALITY for THESE TIMES131

SUB-SECTION: The PILLAR of SPIRITUALITY132

OVERVIEW: CLC'S THREE PILLARS

Pre-note: Section Four introduces the three pillars of the CLC charism which are covered more fully in the first nine (9) sections of the CLC General Principles. Briefly

I. APOSTOLIC SPIRITUALITY: (THE SPIRITUAL EXERCISES)

Apostolic spirituality decisively builds the Kingdom! Apostolic spirituality is a spirituality of choice at the level of faith.

- The Spiritual Exercises is THE source of our spirituality. "If we are not eventually called to make the full SE, we are not called to CLC" (a quote from Eileen Burke - Sullivan).
- Are we living the Spiritual Exercises? If not, we can't discern. WHY? Because I need to be really clear about my 'traps'- my disordered tendencies and disordered attachments and how God is working to transform them. Self-knowledge is critical in apostolic spirituality. Similarly, as a community WE need to be aware of OUR disorders and how God is at work transforming them if we are to discern decisions.
- We need to learn how to shift from what I want to how God is calling me/us so that our decisions don't flow from our un-freedoms. Choosing the magis depends on this. The Spiritual Exercises is the SCHOOL that teaches us how to do all this.
- The SE are not optional! It is not enough to even have made them. We cannot put them on a shelf but we need to use them on-goingly because they are central to our CLC vocation. They need to be returned to or reviewed constantly throughout our life. We do this especially through the daily Examen and through our annual retreat based on the SE (ideally directed). This is very important for Group Guides to choose for themselves and for CLC members to build into their way of life. Retreats, especially directed retreats, are *formative* of our spirituality.
- A community is like a mess of beans in a soup at times. The Guide must stay out of the soup so as to help when a group gets stuck ... knowledge of the SE is needed for this.
- We need to distinguish between other spiritualities (for example, Dominican) and Ignatian spirituality, the spirituality of the Exercises (apostolic spirituality). Dominican spirituality invites one into contemplation that LEADS TO action. Ignatian/SE spirituality invites one to contemplation IN action. While prayer and contemplation is very important, it is IN THE ACT of service that one is consoled, that is, where one predominantly finds God - it is where I meet God with delight.

The busy work of the apostolate (note: not busyness) is how God nourishes our soul.

- The focus of prayer in apostolic spirituality is personal not communal, even though we pray in community. This is because our prayer needs to be about discovering how, by grace, I am becoming more and more the person I am called to be and how to live that out in my choices, "so that grace may abound for more and more people". This is why Guides and Coordinators need to help their communities learn how to share the FRUIT of their personal prayer. This leads to hearing God call the community to discover how they, as a group, are called to be and live that out in communal choices.
- We need to pay attention to the complexity of our life. The Examen helps us do this so that we can find the lead of God.

II. APOSTOLIC COMMUNITY

This is the pillar we all have in common; it is our strongest focus, but often at the expense of our SE Spirituality and Mission.

- CLC is fundamentally apostolic and discerning but we can get stuck in community for its own sake at times. When this happens our community may become an Ignatian support community or prayer group but it does not become CLC.
- Because our spirituality is an apostolic spirituality, how does our community life and ways of proceeding support and develop mission - that is, how does our community have us 'out there' building the kingdom, as individuals and as community?
- This won't happen unless we are grounded in the Spiritual Exercises and using the skills we have developed.
- Apostolic community means that our primary focus in our formation and way of being community is intentionally focused on living DSSE. Most of the time we aren't acting together but we are discerning.
- DSSE needs to be THE blueprint we hold before us. Well-formed Guides (and Coordinators) are key here.
- We need to ask ourselves: "How do we hold one another to the discerned decisions we make? How do we need to grow in our ability to support one another on mission?"
- How do we need to grow in helping to evaluate one another's mission, or the group's mission?
- We need a meeting structure that can support the third round of sharing (leading to how the Trinity is active and calling the group) - whatever will allow us to listen more deeply and carry this into Part II of the meeting. We need to find good structures as a way to go about how we can talk about this.
- We are a member of the World Community through a Local Community. How do we learn to be a World Community? A National Community? A Regional Community? What kind of structures will support this awareness and reality? Guides need to be more intentional in helping Coordinators facilitate this in their

local communities. How do we allow the larger CLC to come into our 'community space' and influence us?

- We need to recognize the different stages of community development so as to perceive how a group is developing so we can plan the formation necessary.

III. APOSTOLIC MISSION

Look at Jesus' 'mission' in Luke 4. Look at what Jesus says in Matthew 25. Look at the Beatitudes in Matthew 5. You will see very clearly that the mission oriented life Jesus lived and calls us to - is action-oriented.

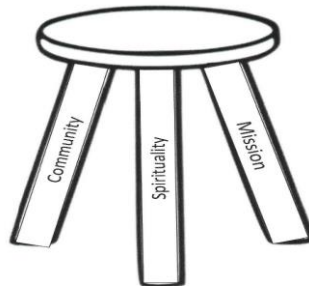
- Prayer is very important but it is not the most important - loving the neighbour is.
- For Ignatius, the Examen Prayer is how we discover this - how to find God IN our action.
- It is true that we cannot discern without prayer - that's the root of the flower, but mission is the blossom.
- The SE is our spirituality and it is about discerning the magis (the greater good) between two goods.
- Discernment based in the SE is about finding clarity for mission - which flows from my gifts and the needs of society/those around me.
- GP#4 says that our field of mission is unlimited. However, we need to keep in mind that our fundamental option is for those living in poverty.
- For some, their mission is formation (SE/CLC) ... for others it could be other spheres, however, there is that backdrop that OUR CLC mission needs to include the poor.
- Even if my mission may be starting new communities, if we live DSSE with each other in deciding and living out our apostolic service, we are doing common mission!
- We need to learn how to see 'systems' - to widen our vision, use tools like the pastoral cycle/social analysis in order to see beyond the person to the systems that create injustice.
- We need to realize that poverty is lived on the back of our affluence and even though I can't personally change that, as a community/world community we can support the efforts of those who can make changes. Where I buy, fair trade, pay people well, learning to live more simply, more green, can make a difference. That is, even if our community is not directly involved, we can support this kind of 'mission' to the poor by engaging the efforts of others.

Lois Campbell (CLC USA) member of World ExCo at the 2007 PEI Regional Assembly

THREE PILLARS: DIAGRAM

CLC is a specific lay vocation in the Church.

- Formation is ongoing and both - flows from, and leads to, temporary and permanent commitment to the CLC way of life.
- CLC members have a clear understanding and ownership of the General Principles which expresses the CLC vision.
- There are three pillars (dimensions) of CLC: Spirituality, Community and Mission. Just as a stool needs three legs to make it balance, CLC needs three legs to live the GPs. All three must measure equally strong.



Spirituality:

Deeply grounded in the Spiritual Exercises of St. Ignatius, members participate in annual retreats, commit to a regular prayer life, take part in community faith sharing, seek regular spiritual guidance, are unflinching in the daily practice of the awareness examen, practice discernment and live a discerning lifestyle.

Sense of Community:

CLC is an accredited lay organization within the Church and is one worldwide community. Commitment and accountability to CLC is lived out in the Local community, as well as at the Regional, National and World levels.

Communities grow through stages of development. This growth, aided by a process of formation, finds its fullest expression in individual and/or communal discernment. Competent Group Guides are essential to this growth.

Mission:

The end, for which community and spirituality exist, is mission. The call received in Baptism, to build the reign of God, is made specific to the CLC charism by a choice for the fundamental option for the poor. An ability to read the signs of the times and a commitment of working toward a vision of a just world is essential.

Presented at the 2011 Atlantic Council Meeting

DIMENSIONS (PILLARS) OF LIVING THE CLC VOCATION

Taken and adapted from PROGRESSIO, *The Process of Growth in CLC* p.78-79

Dimension of CLC Vocation	Relates to ...	Involves willingness to grow in the following ways ...	Additional comments
SPIRITUAL DIMENSION	1. Being with Jesus/Journeying with Christ	To be open to the journey of transformation and liberation with Christ by growing in faith, hope and love.	<i>Scripture meditation, daily examen, study and reflection on all aspects of the Christian faith are a necessary part of such a journey</i>
	2. Living as the People of God	To participate in the life of the Church (Body of Christ)	<i>To be part of a worshipping community as a means of living daily life in community To live a Sacramental and Eucharistic life</i>
	3. Living an Ignatian Identity	To live Ignatian spirituality as a way of life by becoming a <u>contemplative in action</u>	<i>To grow in ways of prayer, especially the Examen and through Spiritual guidance/ retreats and especially through the journey of the Spiritual Exercises seeking and finding God in all things</i>
COMMUNAL DIMENSION	1. Being With and Serving Others	To live in love and union with others by sharing one's faith and actively listening for ways of serving God in everyday life	<i>To gather in small groups to learn how to discern apostolic mission as both individuals and as a group</i>
	2. Growing in Universality	To grow in awareness of being one global community and to encourage team collaboration	<i>To grow in solidarity with the World CLC as one body and to be open to work as part of Councils, Apostolic groups, Group Leaders etc.</i>
	3. Feeling with the Universal Body of Christ (Church)	To be united with the body of Christ (Universal Church) and its mission	<i>To maintain a stable relationship with the Church as the Body of Christ and open to hear the Spirit in life giving structures, or in movements that can contribute to the various aspects of our own CLC vocation.</i>

<p style="text-align: center;">APOSTOLIC DIMENSION</p>	<p style="text-align: center;">1. Witnessing to and living the Gospel values</p>	<p>To desire to be sent by Christ into the world to live the gospel values through our lives – witnessing Christian values through our attitudes, words, actions, and simple lifestyle. To be open and available to God’s call with a sense of detachment (spiritual freedom)</p>	<p><i>To have the attitude of being ‘ sent’ into the world in all activities and areas of one’s life</i> <i>To set no limits on apostolates – to be guided especially by CLC’s “ criteria for mission”</i></p>
	<p style="text-align: center;">2. Living as Apostolic Community</p>	<p>To work together for the Reign of God by sharing in community the responsibilities of the mission (common mission)</p>	<p><i>For more effective service, to live in community the DSSE (Discern, Send, Support and Evaluate) way of proceeding for individual and group missions.</i></p>
	<p style="text-align: center;">3. To have a Preferential Option For The Poor</p>	<p>To identify with the poor and to reform the systemic unjust structures in the world.</p>	<p><i>With whom Jesus identifies A sign of our effective apostolic work</i></p>

A SPIRITUALITY FOR THESE TIMES

Pre-note: Ignatian Spirituality is a positive, apostolic vocation (calling). While the Ignatian Charism is stated in the General Principles #4-#9, Jack Milan offered the characteristics of our specific charism in a resource article in the Phase II Manual, 1991, 'The Ignatian Charism, A Spirituality for These Times' by John P. Milan . Below is an in-depth listing of the characteristics of the Ignatian-CLC charism.

There are 6 characteristics of Ignatian *Charism* which help us respond to the reality of our world today.

1. Incarnational World View:

- God reveals himself in reality
- the concrete world embodies qualities of God
- reality gives you religious energy - love energy
- be aware! God in all things! Give thanks!

2. Life Attitude of Reverence:

- respect for human life and the earth
- respect for what we are, what we do
- respect for needs of each and for all.

3. Interior Freedom:

- attach ourselves to what is of God
- detach ourselves from what takes us away from God
- see attached prayer "Jesus set me free.."
- be in the light, the hope and trust in God
- know the truth and be set free.

4. Action Orientated:

- response - ability with the Trinity
- co-creators
- positive apostolic vocation
- do-ers through discernment.

6. Rooted in Reality with Humility:

- be accountable - "I count"
- be real, be joy (Jesus, Others, Yourself)
- daily examen - "lived experience consciously confronted"
- pre-serve unity in humility.

6. Communal:

- participate, share in mystical Body of Christ, the Church
- in, with, through this mystical body we get energy and direction
- commitment for human family, family of God.

THE PILLAR OF SPIRITUALITY



This *sub-section* contains material related directly or indirectly to the Spiritual Exercises, the “specific source and instrumentality of our spirituality” (GP 5)

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WHAT IS SPIRITUALITY?

WHAT IS SPIRITUALITY?

Fundamentally, spirituality is related to our personhood. Our person includes our body, psyche (soul), and spirit. A *person* is a being in relationship. Spirituality also takes seriously the motivations that determine our decisions and actions. In the broad sense, *spirituality* describes **the way that we approach life** in terms of our relationship to God. It includes:

- our sense of identity (who we are),
- vocation (how we are to be and what we are to do),
- mission (what we are to accomplish),
- celebration (how we relate to others and to the earth).

It includes **qualities of our being** such as:

- honor, justice, love, and faith,
- the way we know ourselves, others, and God,
- our communion with others and God.

Spirituality also embraces **the various movements of spirits** within us at all times and which draw us to God who is the One, the Beautiful, the True, and the Good.

WHAT IS MEANT BY "SPIRITUALITIES"?

One, whose spirituality is Christian, is determined by his or her commitment to the risen Christ and the values presented in the New Testament. However, people may find an affinity with a particular spirituality, for example, biblical, contemplative, active, feminine, masculine, or monastic. Some spiritualities (such as Benedictine, Franciscan, or Ignatian) are the expression of inspired persons and become gifts to others as communities of women and men are inspired to follow them and promote their spirituality. Each of these are forms of authentic Christian spirituality.

HOW DOES CULTURE INFLUENCE SPIRITUALITIES?

New spiritualities arise for many different reasons. One of the main reasons is the sociocultural environment that confronts people of faith. As we reflect on the history of spirituality, we recognize a number of responses and reactions that are a result of the culture in which people live.

- **In the early Christian centuries**, people found their relationship with God in the communal context of the body of the Risen Christ.

- **After Constantine**, many Christians saw the church and the Roman world as unfit for the Christian life. They followed Saint Anthony into the desert and developed an eremitical (solitude, silence and isolation) spirituality.
- **Augustine's** struggles with his own sexuality and the degenerate clergy of the time urged him to promote severe sexual abstinence and develop a spirituality that was consciously focused on the inner self.
- **Benedict** observed the restless wandering of many monks about Europe. He realized that there was a need to set deep roots and develop rules for monks living in community: humble obedience, moderation, and vocal prayer.
- **Francis of Assisi** was part of the new merchant class during medieval times. He reacted negatively to the worldly concern for wealth and the pomp that went with it, and became a model of the simple mendicant (living humbly, poor, given to begging while preaching the gospels) dedicated to Lady Poverty.
- **Later mystics**, such as Saint Catherine of Genoa, Saint Teresa of Avila, and Julian of Norwich, focused on a more simple and imageless spirituality in reaction to the abuse of relics and multiple acts of piety (letting go of images of God that are related to human experiences of people; human perception of divine reality is beyond the realm of ordinary perception).
- **Ignatius of Loyola** lived in a time of great change - a new humanism, growing individual freedom, the Protestant Reformation, and European explorations of Asia, Africa, North and South America. This led him to emphasize a spirituality of discernment, that is, the ability to recognize the presence of God and diverse spirits in culture as they are experienced interiorly, and the ability to know the significance of these interior movements for carrying on the work of Christ in the world. A new spirituality developed which emphasized the importance of the individual and a one-to-one relationship with Christ.

Today we see a communal spirituality developing

This may be a result of the global awareness that is brought to us through the media - we live in a global village and are particularly dependent on each other. The new spirituality may also be a reaction to the obvious destructiveness brought about by exaggerated individualism.

For as in one body we have many members, and not all the Members have the same function, so we, who are many, are One body in Christ, and individually we are members one of another. (Rom. 12:4-5)

Many of us grew up with a personal piety that privatized one's relationship with God who spoke through superiors and religious leaders, not through members of the community. Today, we understand that we are People of God, the Body of Christ and we grow in our faith with others, through others. We meet Christ through other people realizing that spirituality is communal.

CLC: IGNATION SPIRITUALITY and LANGUAGE

General Principle 5

“The spirituality of our Community is centered on Christ and on participation in the Pascal Mystery. It draws from the Sacred Scriptures, the liturgy, the doctrinal development of the Church, and the revelation of Gods will through the events of our times. Within the context of these universal sources, we hold the Spiritual Exercises of St. Ignatius as the specific source and instrument of our spirituality...”

Christian Life Community (CLC) consists of small groups of people (6 – 10 people) who are striving for a deeper spirituality that helps them find God in all things. Each local CLC belongs to a regional, national and international community of Christian men and women, young and old, of all social conditions, who have a desire to find the voice of God in and through the ordinary events of each day.

The spirituality of CLC is inspired by the Spiritual Exercises of St. Ignatius and is the specific source of its charism. Members focus on increasing their awareness of being created and loved by God, as well as fostering their desire to work as a companion of Jesus to continue his mission in the world. This is done through the practices of continual prayer, individual and communal discernment to discover how God speaks to us. CLC uses this time with the Trinity to move into apostolic action within the world.

Following Ignatian Spirituality enriches our relationship with God, Jesus his Son, and the Holy Spirit. It also helps us in our relationships with each other within the context of an ecumenical spirit, leading to a stronger sense of community.

Taken from the CLC Canada website:

<https://www.christianlifecommunity.ca/wordpress/about/>

THE LANGUAGE OF IGNATIAN SPIRITUALITY

As a CLC follows the Ignatian methods of prayer, the community becomes aware of and familiar with certain terminology. It is important that CLC Group Guides and Coordinators have experiential knowledge of various spiritual experiences so that they will be able to give examples of the words and phrases Ignatius uses in his Spiritual Exercises. These would include the following:

- A spiritual exercise
- Preparatory prayer
- Asking for a grace
- Repetition in prayer
- Asking for a Grace
- Colloquy

- Review of Prayer
- Interior movements
- Discernment of Spirits
- Consolation and desolation

A SPIRITUAL EXERCISE

A spiritual exercise is a specific grace and scripture (or article) to be taken to prayer using meditation, contemplation or another Ignatian method of prayer. Prayer is always a conversation (talking and listening) with our Triune God.

PREPARATORY PRAYER SE [46]

In his Spiritual Exercises, St. Ignatius of Loyola recommends that we come to the threshold of prayer – literally, stop a few steps before the place where you will pray - and pause for a moment: “*before all contemplations and meditations, there ought to always be made a preparatory prayer.*” This suggested preparation sets a boundary and provides an orientation.

Before prayer, Ignatius directs us to ask for God’s grace so that every intention and action be purely directed to the service and praise of God’s Divine Majesty. Know that you have come to meet in prayer so be wary of drifting in, blithely insensible to conditions. Know that this time of prayer depends not on you but on God. This preparation to pray, which directly acknowledges our relationship to God, orients not only this time of prayer, but trains us to be orientated to God in the same way in all our daily work.

Michelle Franci-Donnay, 'Catholic Standard & Times' 05, 12, 2011

The preparatory prayer can help us put ourselves at God's disposal as we begin a formal prayer time. In the text of the Exercises it is expressed this way: *I ask for the 'grace that all my intentions, actions and operations may be directed purely to the praise and service of the Divine Majesty'*. Or in a contemporary expression of this prayer more in tune with our times, language and culture: *'I allow my spirit to rest a little and consider where am going and for what purpose'*.

From 'The First Spiritual Exercises' by Michael Hansen SJ

ASKING FOR A GRACE

Asking for a grace is always part of an Ignatian approach to prayer. It fosters a disposition in us whereby we give God ‘permission’ to respond to what we ask for in the way that God knows best. To ask for a grace basically acknowledges that all growth in prayer is God’s gift and not our work. It puts us in the position of receiver rather than that doer. When I pray for a grace, I leave that part of my being open to receive it.

REPETITION OF PRAYER

Repetition means I return to those parts of the scripture or contemplation where I have experienced being moved in some way. It is **the return to a previous prayer period for the purpose of allowing the movement of God to deepen within the heart.** Being

'moved' in prayer could include the following: an experience of receiving 'light'; having a memory triggered; being stirred by a feeling. Through repetitions, we fine-tune our sensitivities to God and to how God speaks in our prayer and in our life circumstances. Recalling and pondering an earlier conversation with the one we love is a way of honouring God's word to us. It is as if to say to God, '*Tell me that again, what did I hear You saying?*' It is a follow-up conversation and NOT the repeating of the prayer material as one repeats a study assignment. Such experiences of being moved may please me or not. What is significant is that some part of me is being touched by God's Word. It is to this inner movement that I return, especially to what 'triggered' it. I may notice this more clearly after doing a Review of Prayer.

COLLOQUY

A colloquy is a form of prayer which Ignatius uses to describe interactive prayer or prayer that is a 'dialogue' with God about what is happening within us. A colloquy is about speaking and listening with God in an intimate, relational way – as Ignatius puts it 'as one friend speaks to another'. Friends share not only their thoughts but also their feelings, their fears, their struggles, their hopes and dreams. Each prayer period then assumes that 'at least' by the end of the prayer time, the one praying will have entered into some form of dialogue or conversational prayer with God.

REVIEW OF PRAYER

Ignatius suggests we reflect on our experience of prayer (SE 77). Keeping a journal is most helpful. This exercise can be challenging because we are trying to put into words our encounter with God, who is Holy Mystery. This process can help us discern how God is meeting us or leading us in our prayer. The purpose of the Review of Prayer is not to relay your time of prayer minute by minute. Instead, after your prayer period concludes, consider the following:

- What were the significant interior movements during my prayer: feelings, reactions, intuitions, desires, emotions, thoughts, or insights?
- What was the prevailing mood of my prayer: peace, agitation, excitement, boredom, confusion, calm?
- Was my prayer more about the head or the heart, or about both?
- What word, phrase, image or memory meant most to me during prayer?
- Is there some unfinished business that I think God is calling me to return to during another time of prayer?
- Is there something happening in my life that is becoming part of my prayer? Do I feel moved to do something concrete in my life?
- Am I making the necessary preparations for my prayer? Is there anything I am doing, or not doing, that is getting in the way of my listening to God?

The Review of prayer is not homework, but another way of praying. Feel free to write directly to God as Father/Mother or Jesus, as if you were writing a letter or an e-mail or a blog! The journal becomes a rich spiritual treasure to which you can return months or even years later.

Excerpt from 'The Ignatian Adventure' by Kevin O'Brien, SJ

INTERIOR MOVEMENTS

Interior movements are recognized as feelings such as:

*joy, turmoil, acceptance, peace, bitterness,
resentful, defensive, angry, alienated, loving, hostility,
longing, desire, distant, confident,
helpless, embarrassed, cautious, fury, indignation, annoyed, frustrated,
relieved, fearful, loved, hyper, confused.*

From 'Orientations' by J Veltri SJ

We focus our reflection on our interior movements, recognize where they are coming from and make a judgement - discerning if they are leading us toward God or away from God.

DISCERNMENT OF SPIRITS

Discernment of Spirits is about detecting the sources of our interior movements - whether they come from a good source or a bad source so we can better decide how to respond. God is present in every moment and every bit of matter in the universe. Discernment of Spirits helps us determine which actions of ours will lead to an increase in faith, hope and love for God and our neighbours or which will lead us away from God. St. Ignatius has 'Rules for Discernment' which are actually guides in determining which spirit is at work in us.

CONSOLATION AND DESOLATION

Consolation, in Ignatian Spirituality, is the experience of a deep connectedness to God, and fills our being with a sense of peace and joy. The epicenter of the experience lies in God and not ourselves. There is a difference between experiencing spiritual consolation and simply feeling good. The effects can be very similar, but in fact the source is quite different. Feelings of 'ups and downs' focus on ourselves. Feelings of true consolation "is experienced when our hearts are drawn toward God ... It is a signal that our hearts, at least for that moment, are beating in harmony with the heart of God ... it fills our being with a sense of peace and joy."

From 'Inner Compass: An Invitation to Ignatian Spirituality' by Margaret Silf

Desolation is the opposite of consolation ... our hearts are drawn away from God. We are turned in on ourselves and have negative feelings, are drained of energy, and desolation makes us want to give up on things that were important to us.

Discernment of Spirits, mentioned above, helps us realize if our interior movements are of consolation or desolation.

IGNATIAN METHODS OF PRAYER

CONTEMPLATION

Ignatian contemplation is a way of using your imagination to 'place' yourself in a scene from Scripture. *In contemplation, we allow God to do the work* allowing us to know Jesus through the gospels. Using your imagination (which is a gift from God), you compose the place with as much vividness as possible. You can be an observer or one of the people in the gospel, or as yourself there in the scene.

1. Choose a gospel scene where there is 'action'.
2. Prepare for prayer by placing yourself in a comfortable position. Allow yourself to become still and silent inside. Be aware of God's presence within you. With the eyes of your heart, take a moment and 'look at God looking at you' SE [75].
3. Ask for the grace you are seeking at this time.
4. Read and reread the gospel passage letting details of the scene and the narrative settle into your memory. Imagine the scene. Spend enough time using the senses of your imagination to see, hear, smell, taste and touch this place.
5. Then place yourself in the scene - BE THERE somewhere in the scene. You are not going back in time, but the gospel is happening now in your present time. Stay with this gospel story ... and *Allow Jesus* to unfold the story further in your imagination ... Talk to Jesus or one of the characters.
6. Gather together the main threads of your contemplation. Spend a few minutes with the part in the contemplation that most moved you.
7. Colloquy: Have a conversation - talking and listening with God about what happened, your feelings rather than your thoughts.
8. Conclude with the Lord's Prayer or another favorite prayer.

The primary aim of gospel contemplation is to help us 'encounter' Christ and to grow in intimacy with Him so as to choose His way.

MEDITATION

With Ignatian meditation, you also use your imagination as with the contemplation above. But this time *you are doing the work*, seeking with the action of the mind. The

Bible is the living word and the scenes come alive in your imagination and mind and you *ponder* what is happening.

LECTIO DIVINA

Praying with Scripture as a Love Letter from God

Lectio Divina means “*Divine Reading*” and is a traditional practice of scriptural reading, intended to promote communion with God and to increase knowledge of God’s word. It is not a study of the word but a very personal way of becoming immersed in the Scriptures, becoming in closer relationship with God by reflecting on God’s words.

The four steps in praying according to this method includes:

1. *Lectio* (Read) ... Choose a Scripture and read slowly. Listen for words or phrases that seem to jump out. Wait patiently for God to give you gentle guidance.
2. *Meditatio* (Reflect) ... Read the passage a second time. Focus further on the points you became aware of during the first reading, reflecting carefully where God has nudged you. Do not analyse or ‘study’ the passage. Ask God to make the focus clear- listen to what God says.
3. *Oratio* (Respond) ... After a third reading, you can record (journal) your thoughts and respond in prayer which gives you an opportunity for a conversation (colloquy) with God.
4. *Contemplatio* (Rest) ... After the final reading spend about 10 minutes in silence. Sit quietly and let God do the work.

In Lectio Divina, we hear specifically and individually from God through Scripture, guided by the Holy Spirit, and deepen our relationship with Him.

Taken from Fr. Thomas Keating’s ‘Open Mind, Open Heart’ by Elizabeth Manneh

THE PRAYER OF CONSIDERATION

This approach to prayer ‘exercises’ our thinking faculty – we ‘look at’ or consider things with God. Using a scripture passage, we sit and ponder/reason asking ourselves questions about how God’s word applies to our life. We can also do this by considering the commandments, the Christian virtues, or the works of mercy.

The prayer of consideration is a very fruitful form of prayer and is very helpful in looking with God at an area of our life, perhaps to seek guidance. Or we may need to consider - weigh advantages and disadvantages in our decision-making. Some people find it helpful to pray over their calendar or their ‘to do’ list to gain perspective or better balance in their life.

In the Exercises, we recognize this approach to prayer when Ignatius invites us to pray over the Principle and Foundation, or when he invites us to consider the following questions:

*"What have I done for Christ?
What am I doing for Christ?
What ought I do for Christ? "*

IGNATIAN REPETITION AS A SPIRITUAL "EXERCISE"

Repetition is a very important Ignatian method of prayer. It is NOT the repeating of the prayer material as one repeats a study assignment. Rather, repetition means I return to those parts of the scripture or contemplation where I have experienced being moved in some way. In the Spiritual Exercises, Ignatius says where we feel "greater consolation / desolation or greater spiritual appreciation" SE [62]. Being 'moved' in prayer could include the following:

- An experience of receiving 'light'
- having a memory triggered
- being stirred by a feeling.

Such experiences of being moved may please me or not. What is significant is that some part of me is being touched by God's Word. It is **to this** inner movement that I return, especially to what 'triggered' it. I may notice this more clearly after doing a Review of Prayer. For example:

1. I have prayed over Psalm 139. I noticed a sad feeling as I lingered over the words, "in my mother's womb"... like a heaviness on my heart. (I return to those same words in my next prayer period.)
2. I have prayed over Psalm 139. I stopped on "you read my thoughts". I kept trying to move on/ but always felt drawn back there. I don't know why. I return to those same words in my next prayer period.
3. I have prayed over Psalm 139. I read through the whole psalm ... nothing seemed to touch me. I found myself very restless and kept looking at my watch wishing the 30 minutes would be up. I return to Psalm 139.

THE REASON FOR MAKING REPETITIONS

Repetition:

- helps us notice interior movements
- invites us to respect God's communication
- allows 'meaning to unfold'
- may be the occasion for desolation to become consolation.

Adapted from CLC Manual I – page R74-R76

THE AWARENESS EXAMEN

The Awareness Examen is a short prayer exercise is to help increase one's sensitivity to the Holy Spirit working in one's life and provides the enlightenment needed to cooperate and respond to this presence. Used daily, the Examen prayer is helpful in noticing spiritual movements that are from God and movements from the wrong spirit. In his writings, St. Ignatius advises that the Daily Examen should *never* be missed.

Of all the Ignatian methods of prayer, the Examen of Consciousness (not the examination of conscience) is the most important prayer for those living the CLC way of life because it makes apostolic discernment a habit which accompanies all our activities.

There are several ways to pray the Examen proposed in the Spiritual Exercises:

- **The Examen of Prayer** – S.E. [77, 90, 160, 207] is used after praying a contemplation or meditation, and is more commonly called the 'Review of Prayer' (see Methods of Prayer).
- **The General Examen** – SE [32-43] is directed more towards the *Contemplation to Attain Love* by helping us ponder how we have put love into action during our day.
- **The Particular Examen** – SE [24-31] focuses on a particular growing edge.

The following are 'guided' examples of Examen prayers that CLC leaders may want to use or adapt.

THE GENERAL EXAMEN "RUMMAGING FOR GOD"

The *guided* Awareness Examen below can be prayed personally or communally. It is especially helpful for CLC groups in early stages of growth as it focuses on attention to feelings. Noticing and naming feelings are usually a challenge for beginners in the spiritual life and yet, they are a doorway to affectivity. Affectivity is the data for discerning movements of spirits, both individually and communally. In his book, The Prayer That Changes Everything, Dennis Hamm offers an image for the Examen - "Rummaging for God", suggesting it is akin to "*going through a drawer full of stuff, feeling around, looking for something that you are sure must be in there somewhere ... this prayer, which deals with the full contents of your consciousness lets you cast your net much more broadly*". The following is his suggested approach to the Examen.

2. Pray for light.

Aware that we are in the presence of God, we ask for 'light' or *graced seeing* about our day.

2. Review the day in thanksgiving.

Gratitude is the foundation of our whole relationship with God. So we use whatever cues help us to walk through the past day, from hour to hour, from place to place, task to task, person to person, *thanking the Lord for every gift we encounter.*

3. Review the feelings that surface in the replay of the day.

Our feelings, positive and negative, the painful and the pleasing – we pay attention to any and all of those feelings as they surface, the whole range: delight, boredom, fear, anticipation, resentment, anger, peace, contentment, impatience, desire, hope, regret, shame, uncertainty, compassion, disgust, gratitude, pride, doubt, confidence, shyness - whatever was there. It is *these feelings that are the liveliest index to what is happening in our lives.* This leads us to the next step.

4. Choose one of those feelings (positive or negative) to focus on and pray from it.

We choose the remembered feeling(s) *that most caught our attention.* The feeling is a sign that something important was going on. Now pay attention to this feeling with God, to what triggered it – then respond to God with praise, petition, contrition, cry for help, or healing.

5. Look toward tomorrow.

That is, what feelings surface as we look at the tasks, meetings and appointments that face us? Fear? Anticipation? Self-doubt? Temptation to procrastinate? Joyful planning? Whatever it is, we turn it into prayer - for help, for healing, whatever comes spontaneously. To round off the Examen, we pray the Lord's Prayer.

THE PARTICULAR EXAMEN

The Particular Examen invites us to look at 'particular' areas in our personal and CLC life that can benefit from this. Ignatius calls them disordered tendencies or attachments; we might call them our growing edges in trying to live an apostolic way of life.

In his Spiritual Exercises, Ignatius encourages us to '**ask for what I desire more earnestly in connection with particular things**' [199]. A particular thing could be any desire directed to my good or the service of others. I can even discover a particular desire through seeing its opposite in me. For example, I may begin to notice a destructive pattern of selfishness in a relationship, or a fear in relation to a call. I can now **desire** to be more generous in my words and actions ... or desire to be 'free from' the fear that holds me back.

One Approach to this form of prayer:

Step 1: I ask God to help me be aware of an area of struggle and a particular desire for the grace I need.

Step 2: Upon rising, I recall the desire I have expressed.

Step 3: During the day, I am attentive to this growing edge issue as it emerges.

Step 4: At the end of the day, I do a formal 10 minute Particular Examen asking to see how God has been 'laboring with and for me' with my particular desire and how I have responded.

Step 5: I give thanks and recommit to co-operating with God's grace to act with my desire tomorrow.

A PARTICULAR EXAMEN OF A CLC MEETING

The following is a *guided* approach to sharing the Examen in community. It can be very helpful for evaluating a CLC meeting. The guide, coordinator or another member of the group facilitates the process which usually takes about 30 minutes.

1. ACT OF PRESCENCE

Let us begin by placing ourselves in the presence of the Trinity. We become aware of God looking at us tenderly with eyes of love. (Pause)

2. SENSE OF GRATITUDE

Let us become aware of all the gifts which God has given to us – as individuals and as a group. (Pause)

3. PRAYER FOR GUIDANCE

Holy Spirit, we ask for Your light and guidance – help us understand the mystery that we are as we live our CLC charism. (Could sing "Spirit of the living God fall afresh on us...")

4. HEIGHTENED AWARENESS

Holy Spirit, help us get in touch with what has been happening in us and through us during this meeting. Help us be open to share these awarenesses with one another. *(The facilitator then reads the following in a contemplative way, using only those reflections appropriate for the stage of development of the group, allowing a brief pause after each one).*

Let us ponder

- We ponder the **atmosphere** of our meeting tonight ... how did we develop a sense of presence to each other - and of God within us and beyond us?
- We ponder our way of **communicating** tonight ... how did we listen and speak to each other? Did we include everyone in the group?
- We ponder our **agenda** ... how effective was the content and flow of our agenda? How well did we move through it? Did we begin and end on time?

- We ponder our meeting in terms of our **graced history** as a group ... did we notice any influence of our history on certain issues/items?
- We ponder where we are on the **Life, Death and Resurrection cycle** ... what do we see? ... The cycle of a group that can help us move forward together?
- We ponder our meeting experience in light of **the Power Cycle** ... where do we sense our energy was focused in Part II of our meeting tonight? In our conversations, was our energy on evaluating, making recommendations, working through decisions, or planning for action? Were there any steps in the Power Cycle we neglected or rushed through?
- We ponder the **style of leadership** we experienced ... how helpful was it? Would another style have been more helpful for any particular part of our agenda?
- We ponder the **communal spiritual movements** at work in our meeting ... how would we name these? Where did they seem to lead us as a group?
- We ponder any **decisions** that we made tonight ... how did we come to agreement? Would any other way of proceeding have been more helpful for us?

(The facilitator invites each one to share what awarenesses surfaced as most significant and to share this within the time available for the size of the group.)

5. SHARING OF AWARENESS ROUND ...

6. THANKS, CONTRITION AND HOPE

- Let us take a moment and reflect on the awareness we have heard.
- We give thanks for the ways the Spirit has been working within us (if applicable).
- We express sorrow for the ways we have placed obstacles to the Spirit working in our communal life.
- We ask for (the grace we need) for our next meeting as we continue to grow in our CLC way of life.
- We close with an Our Father.

A PARTICULAR COMMUNAL EXAMEN OF OUR YEAR

For Groups in Early Formation

1. Awareness of God's Presence and Gratitude to God

Scripture: Lk 1: 46-55

Let us take a moment and settle into a place of quiet stillness. "Loving God, we come before you aware of your caring and sustaining presence in our lives. We know that in

you we live and move and have our being. We desire to give you thanks for your goodness to us. Touch our hearts now and help us be aware of those blessings and gifts you have given us during this year... *Pause.*

All are invited to share that which moves them to gratitude.

In response to the sharing: Psalm 95:1-7

2. Seeking New Awareness

Scripture: Hosea 11:4

In every moment and in every circumstance of our daily lives God is deeply involved with us. And so we ask you now, Holy Spirit, to help us be aware of where you have been at work in us. We ponder GP #4 - how we have responded to the call of Christ in our work, our ministry, our family life, our moments of rest and relaxation, our times of prayer and worship, and the events that have happened. We ponder how we have been witnessing to the Gospel values which affect the dignity of the person, the welfare of the family and the integrity of creation. We ponder how we honour Mary, the Mother of God in a special way and rely on her intercession in fulfilling our vocation. We ponder our commitment to the CLC way of life. We ponder how we shared our hearts. We ask to see what has preoccupied us during this year, what thoughts or feelings have dominated our consciousness. Help us, Lord, be aware of those interior movements that have especially influenced our responses and choices... *Pause for 3 minutes.*

All share one awareness and any understanding they have been given at this time about it.

In response to the sharing: Phil 1:3-6

3. Responding to the New Awareness

Scripture: Luke 10: 38-39

From listening more deeply to ourselves and God at work in our lives, let us ask the Spirit for a discerning heart that we might understand what God would have us see more clearly at this time... *Pause for 2 minutes.* Perhaps we are aware of a desire to give thanks to God for what has been revealed, perhaps we realize we need to ask for pardon of God or someone else, perhaps we are more aware of needing a particular grace or freedom around what has surfaced. Lord what is the word you are speaking to us right now to help us move forward in our own personal lives and as a group? ... *Pause for 2 minutes.*

All share whatever is present to them.

In response to the sharing: Psalm 118:1-4

4. Future Hope and Closing Prayer

Lord, we move now into our CLC year with a hopeful spirit. We hope to grow in intimacy with You, and to allow that intimacy to overflow into our quality of presence and service to others. We hope to walk in Your ways, in the footsteps of Your Son, Jesus, led by His Spirit. Help us to seek and find you in all things to Your greater honour and glory. Amen

Glory be to the Father, Son and Holy Spirit...

A PARTICULAR YEARLY COMMUNAL EXAMEN/evaluation of Mission

WHAT HAVE WE DONE FOR CHRIST?

"We are invited to live apostolic discernment in community, to recognize the will of God, recognize where we are asked to serve, and collaborate in the mission of Jesus Christ. This presupposes personally living discernment as a habitual attitude (daily examen of consciousness). "

This means to continuously refocus on our goal to live as a discerning apostolic community that shares responsibility (Mission) for CLC Canada. It means that we take time to listen to the experience(s) of the other, ask questions that will help reflect on how the mission, entrusted to us, engages and extends the mission of Jesus (his values-beatitudes). It means challenging one another at times, giving advice - even offering familial correction in a loving way if necessary. Evaluation can lead to further discernment on the ways of proceeding.

In the Word of God, we find that there are two important aspects that are frequently repeated, and without doubt, inspire and orient our evaluation:

1. Gratitude (Eph1:3-14):

This is a hymn of praise in gratitude to God for all that has been received:

- for having made us children of God,
- for choosing us to be part of God's plan of salvation.

We have received so much that what remains in us is the infinite joy in God - for God's fidelity and self-giving. This joy cannot remain within the four walls; it impels us to go outward.

2. The Mission (Mt.13:3-16: 18-23):

God sends us in mission, something concrete (i.e. the seed). In the face of the mission entrusted, there are diverse responses, means applied whether they are adequate or not.

Jesus pointed out the necessity of reflection and recognition to see whether or not there has been fruit. At the same time, we have the sense of "*unconditional love*". The Sower offers gratuitously and unconditionally, and does not choose where he will sow because he trusts that there will be responses. We are not classified according to the percentage of the harvest, but we are invited to see that the seed bears fruit in some manner.

"The goal of the evaluation is to confirm or modify this mission; to permit 'taking the temperature' of our apostolic actions. This is also a means to reorder both attitudes and actuations."

Evaluating our year as a CLC is a specific prayer exercise. We evaluate how we did what we did. Our evaluation exercise is an Examen Prayer which is a *discernment of the spirits that moved us* through the year. In examining "*what we have done for Christ*",

we Examen where the Holy Spirit gave us energy and where the wrong spirit depleted our energy.

An Examen Prayer is a prayer of discernment...discerning where God was in our CLC work for the good of CLC Canada. God is the focus of this spiritual practice. We discern God's presence in our CLC and how we follow the Spirit of Jesus. Within our community of faith, let us evaluate our year by praying the Examen Prayer:

Adapted from the Spanish DSSE Manual

A SIMPLE FORM OF EVALUATION OF MISSION

Just as our daily examen is a prayerful 'looking back with God' on our day's experience, so too can an **apostolic** examen be a 'looking back with God' at our efforts to live out our mission. This can help keep us be more faithful and effective on mission with Christ. This Apostolic Examen can be done by an individual or a community.

1. We begin with gratitude for being called to be on mission with Christ, then ...
2. We ask for light, understanding and acceptance of what we need to see about our efforts.
3. We reflect on a specific period of time (for example, 6 months) of being involved with the mission or the specific ministry that carries it forward. We ponder...
4. We consider what needs to be done to ensure a more effective (magis) mission or ministry in the future.
5. We give thanks and ask for the Graces needed for the coming year in mission.

Inspired by an article by Len Atilia SJ, from a Jesuit Blog

PERSONAL DISCERNMENT *And* FOUR DYNAMICS OPERATING WITHIN US

To “discern” means to try to figure out what God wants us to do. St. Ignatius of Loyola offers time-tested guidelines for the discernment of spirits to help us discover what God is calling us to do in the big and small decisions of our lives – marriage, single life, religious life; should I move or should I stay; should I teach students or give workshops to teachers. **When praying a Personal Discernment**, Ignatius assumes in his discernment of spirits that God communicates directly with each of us in our hearts, minds, and souls through various interior movements – our feelings, thoughts, and desires.

There are **ASSUMPTIONS** that are basic for personal discernment:

A. BELIEF IN GOD (a tri-personal God who is love). One who is:

- personal
- loving
- powerful
- creative
- profoundly interested in me and in my decisions
- desires my absolute freedom – and free response of love
- Lord of all Creation and desires to bring about the Divine Reign of Justice and Compassion “on earth as it is in heaven”
- sends the Divine Spirit into the conscious life of the believer to assist in seeing rightly, weighing rightly and choosing rightly.

B. ACCEPTANCE OF REALITY OF FORCES THAT WORK AGAINST GOD

- “Cosmic” forces – named demons, enemy or devils in tradition (mythological description of personal forces committed to evil)
- **Cultural forces** – common repression or projection by a whole group: Tribe, family, city, state, nation, language group etc.
- **Personal human limitedness** – psychological, cultural, intellectual, physical, temporal and spiritual.

C. A WILLINGNESS TO SPEND TIME IN PRAYER

- willingness to spend time in paying attention to **my own inner workings** – thoughts, feelings, willing/choosing, or failing to choose – over time – including the outcomes of these processes
- willingness to seek **to know what God desires** that I do for the Kingdom.

WHERE AM I NOW? AND WHERE AM I GOING?

These are the essential questions for learning to discern rather than just make a human decision. Joseph Tetlow, S.J. (*Choosing Christ in the World*) suggests that there are at least **four dynamics** that attract our absolute loyalty and adherence in various ways and at different moments of our lives. The Christian Tradition teaches that the human is made for God and only in God will we find and become all that we can be and really want to be. When one responds to union with God (with God's initiation and help) then one will find the opportunities and relationships that give meaning and value to all the rest of human life right here and now and for eternity.

BUT

Because we have been imperfectly loved in our lives by other human beings, and because we grow up in a culture that is imperfectly ordered because of a general 'disorder' within our human condition, we are attracted by other possibilities that are NOT GOD dynamics. We call them 'false gods.'

We can also make choices toward doing something for others, for general social order and peace, etc. but for human values rather than for God.

OR

Worse, we can make choices which are self centered – we make choices according to what we think will bring us pleasure, fame, security, freedom from worry, freedom from death and suffering, etc. Most of these choices are ordered to 'getting our wants met' even when we disguise that in various ways.

OR

Worst of all, we make choices for destruction – ours or others. We can call this 'the dark'. This is a choice for violence for the pleasure it can bring, or greed in order to beat someone else out, or cruelty (for the sake of cruelty). This attraction is usually NOT the first step we take away from God, but is what we tend to move toward if we have consistently made self-centered choices because there are malevolent 'spirits' within us and in the world that want to destroy all the God has created simply for the pleasure of destruction!

Personal discernment, then, is about discerning the four dynamics which operate within us and how these are moving us towards or away from the attitudes and behaviors that reveal their power or energy.

Personal Discernment adapted from Rome Leadership Modules – Module 3.

CHART of "FOUR DYNAMICS" THAT ATTRACT US

The Dark	Ego	Humanity	God
Movement toward (examples – but not limited to this behavior)			
resorting to violence	pleasure seeking	courteous	mercy
constant bitterness	obsession with power	respectful	justice
cruelty/meanness	addictive behavior	careful of other's goods	compassion for all persons esp. the weakest
abusive speech/behavior	focus on money	caring of others especially at times of common reflection	peacemaker
looking for revenge	always needing to be first, best, or on top	Willing to accept that others have greater gifts and talents	patient and attentive of others and rejoices in the strengths of others
takes delight in the suffering of others	impatient of other's differences esp. that inconvenience oneself	tolerant of differences	prayerful
uses sex for violence and/or abuse	uses sex for own pleasure only	considerate of other's sexual needs	experiences sex as God's gift to be experienced in 'right' relationships
Movement away (examples but not limited to this behavior)			
recognizes violence and alienation is destroying one's humanity	recognizes one's self centeredness is leaving one alienated and alone	growing self-centeredness	self-righteous,
actually meets someone other than self (and evil) to care for	addictive behavior is destroying any possibility of relationships of love	less and less interest in the needs and concerns of others when they conflict with one's own	growing anger or resentment
has a personal crisis – physical or mental that forces person to deal with the direction of his/her life	'wakes up' to the hole that pleasure seeking is taking one down	may become attracted to pleasure of something so much that relationships get lost	ceases to pray
is assaulted by someone more evil than one-self and is helpless to do more than stand by and see it happen – causes one to "face reality."	feels 'wasted'	gradually becoming racist, sexist, or other exclusionary behavior because of bad experiences	impatient or disrespectful of other persons and their needs
	confronts the possibility of death and is terrified	begins to act in ways that are self and other destructive	less just, charitable or merciful – even acts against another's person's well-being.

Insights from Choosing Christ in the World: Directing the Spiritual Exercises of St Ignatius Loyola according to Annotations Eighteen and Nineteen: A Handbook by Joseph Tetlow, S.J. St. Louis: Institute of Jesuit Sources, 2000. Chart developed by Dr. Eileen Burke-Sullivan, S.T.D., Creighton University, Omaha, NE.

COMMUNAL SPIRITUAL CONSOLATION

In the Spiritual Exercises [316], Ignatius describes spiritual consolation as an affective spiritual interior movement that may include feelings, inspirations, urges, desires, and thoughts that lead toward God/love or God's call/service. Consolation can be obvious or subtle. It can be fleeting or it can be a sustained or pervasive spiritual experience. CLC leaders need to be able to recognize what spiritual consolation looks like in a group. CLC guides, especially, listen for communal consolation when a group is prepared to make a decision. Some signs:

Attitudes and Behaviors of a Group in Consolation:

- sense of belonging and togetherness
- listening respectfully, compassionate presence ... or a new capacity to listen to one another
- desire for building communal life ... growing sense of group identity
- desire to grow in relationship to God — to face obstacles to that growth
- increase of faith, hope and love in the group — an expansiveness which includes others
- suffering with one another (and others) in compassionate presence
- willingness to reflect on group experiences — to evaluate
- honestly and respectfully expressing opinions even if it causes distress or conflict
- willingness to face into the truth — to ask hard questions of one another and the group out of love/for the sake of communal growth or for the mission ...
- staying with conflict and difficulty
- sense of freedom in the group
- energy and commitment to the goals and objectives of the group and its way of life
- energy for mission/the greater good... a stance of availability
- generosity/willingness to share one's gifts for the sake of the group and its call
- choosing to implement decisions in spite of obstacles faced.

A SPIRITUAL EXERCISE:

The following may help a group prayerfully reflect on their communal consolation(s):

Scriptural Context: Gal. 5:22 "What the Spirit brings is love, joy, peace, patience"

Grace: *We ask for help to recall an experience of communal consolation and to be able describe it and understand its significance.*

Imaging: *I recall moments of the felt presence/action of God in our community. I linger with *one memory and ponder what was happening or what were we about at that time.**

I describe my sense of the consolation WE experienced. I might ask myself ... what did it look like, feel like, sound like, act like as it was experienced by us?

For example ...

FEELING WORD(S) THAT CAPTURE IT	IMAGES THAT HOLD PART OF ITS MEANING	SCRIPTURES THAT CONNECT TO IT
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COMMUNAL SPIRITUAL DESOLATION

In the Spiritual Exercises [317], Ignatius describes spiritual desolation as an affective spiritual interior movement that may include feelings, inspirations, urges, desires, thoughts that lead away from God/love or distract from God's call/loving service. Desolation can be obvious or subtle. It can be fleeting or it can be a sustained pervasive spiritual experience. Some signs:

Attitudes and Behaviors of a Group in Desolation:

- confusion, apathy, listlessness, withdrawal, anger, doubt
- lack of active listening, non-verbal signs of 'non presence', unwilling to relate to one another in vulnerability/weakness
- disproportionate socializing taking up time needed for formation, discerning mission
- lack/lessening of commitment to prayer, to the group(missed meetings, low priority), reluctance to commit to the CLC way of life after a reasonable time
- pattern of unfocused sharing, too lengthy, intellectual not sharing of self
- resistance to the group's formation materials or ways of proceeding
- being 'nice', not evaluating honestly, risking confrontation/dealing with issues
- patterns of criticism, negativity, blaming, projecting (toward members or beyond)
- resistance to reflect on group experience/to use the power cycle/other tools in order to reach better/more life giving recommendations or decisions
- lessening of energy for mission — lack of unity, trust, spiritual freedom
- overwhelmed by the task/discouraged, tempted to give up rather than find a better way ... refusal to accept limitations with humility and revise a response ... opting for short cuts to relieve group tensions.

FOUR COMMON SOURCES OF DESOLATION IN CLC GROUPS

1. Problems of relationships within the group.
2. The meeting process is weak – or the agenda which organizes it:
 - the use of time,
 - the focus or the approach to the formation
 - the orientation to mission or way of proceeding with it.
3. There is a lack of free commitment to the goals and objectives of the group.
4. There are persons who aren't drawn to the CLC charism/way of life ... or they are emotionally unable to live its core elements (community, spirituality of the SE, mission).

A SPIRITUAL EXERCISE

The following may help a group prayerfully reflect on their communal desolation(s):

Scriptural Context: Luke 23; 17, 21 or Ga. 5:13-15

Grace: *We ask for help to recall an experience of communal desolation and to be able describe it and understand its significance.*

Imaging: I recall moments of the felt absence of God or struggle in our community. I linger with *one memory and ponder what was happening or what were we about at that time.*

I describe my sense of the desolation WE experienced. I might ask myself ... what did it look like, feel like, sound like, act like as it was experienced by us?

For example ...

FEELING WORD(S) THAT CAPTURE IT	IMAGES THAT HOLD PART OF ITS MEANING	SCRIPTURES THAT CONNECT TO IT
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ROLE OF THE GROUP LEADER(S)

QUESTION: What does a group guide (or the coordinator) need to do when a group is in desolation?

ANSWER: DEAL WITH IT

Help the group **evaluate:**

- name the desolation for what it is
- talk it through - face the underlying sources of it
- pray about it in the context of faith
- discern an appropriate response/steps to take
- act on it — trust consolation will return — move forward.

The Life-Death-Resurrection Cycle is helpful in dealing with communal 'doubt'.

COMMUNAL DECEPTION

Group Leaders are to be particularly attentive in those times that the whole group is led or moved towards:

- taking short cuts to an excellent conclusion
- being subtly deceived (under the guise of good) around their gifts, strengths
- exaggerated enthusiasm and a sense of the group's superiority/self-importance
- A tendency to be nice and not confront
- ideas that appear to be inspired but could be rooted in false assumptions or structures
- compulsions typical of the enneagram
- placing a sense of 'being enlightened' in discussion but avoids taking action
- a tendency to imitate deceptive cultural patterns such as *rewarding* members for overwork, intelligence where, and to whom, they exercise their ministry.

BECOMING A LAY APOSTOLIC COMMUNITY

For CLC to become an apostolic body, we need to use the tools available to CLC, however, we are asked to look at our CLC vocation from a particular viewpoint, as a SENT community.

Our CLC charism document proposes that *starting from experience*, we choose personal and group processes that can connect us to the dimensions of spirituality, community and mission which characterize our CLC journey and our way of life. This means that CLC is not to be only a **community of apostles** (persons more or less committed to their own individual missions) but rather, CLC is called to be an **apostolic community**.

What are the implications of this? It means that although members are dedicated to their own individual calls and tasks, they also share their lives in such a way that they carry out their mission 'in' community. **That is, they live a DSSE way of life ... they:**

- **Discern** together the object and content of one another's mission
- are **Sent** by the community
- are **Supported** by the community in doing it
- **Evaluate** with the community's help how they are following Christ (in their choices).

To live this DSSE way of life will mean **re-visioning our community meetings** on a very practical level so that we become receptive to new calls from the Lord. To do this is to become '*very*' *Ignatian*. We need to grow in our ability to recognize and share with one another the spiritual movements that happen within us. That is, we need to be attentive to what preoccupies our minds and hearts, those thoughts and feelings *that stay with us* to see how the Spirit of Christ is at work in them. We especially need to notice what we have done about these interior movements. If this is our call, then how can we best carry on our meetings? How can we help 'mission' become **imbedded in every part of our CLC meeting?** What might our CLC meetings look like if we did this well? Let us consider the three parts of our CLC meeting in light of this focus.

PART I

ROUND I:

How is mission imbedded in the First Round? This can happen as we come prepared to give a brief summary of our main spiritual movements since we last met. The daily Examen will enable us to notice the ways in which God is relating to us or approaching us. These interior spiritual movements would concern any concrete needs, situations or opportunities that we have noticed (in our family, work/profession, among friends, in the Church, in the nation, or in the apostolic works where we are already engaged.)

What is key, however, is the meaning I give to them - especially what the Spirit is inspiring in me about them.

THE CONTEMPLATIVE PAUSE

How is mission to be imbedded in the silence following the first round of sharing? Time for silence is critical to listen for what God may be doing in our stories. The reflective silence allows each member to go over what has been shared and to *notice* how we are being affected by what we heard – especially to notice the Spirit drawing our own mind and heart to the needs or opportunities within the stories.

ROUND II:

How is mission to be imbedded in the second round? I now share the fruit of my prayerful reflection - attending to how my own spirit responds to the needs or opportunities expressed by another/others. As I listen to the members share in this brief second round, I may begin to hear more clearly how the Lord is working *among us*, speaking, calling me/others/or even the group to be sent into the world.

ROUND III: NAMING THE TRINITY'S PRESCENCE and ACTION IN THE GROUP:

After a brief pause, one or two in the group may be able to name the sense of mission to which the Trinity is forming/calling the community - or one or more of its members. This is an invitation to the DSSE process!

PART II

Part II moves the community into ongoing formation in the CLC way of life or discernment for mission. Mission is *naturally* imbedded here. However, Part I awarenesses may need to continue into the second part of the meeting to help us clarify what we have heard and what we will do about it. While a single meeting may not be enough to arrive at a clear conclusion, if our conversations are sincere and meaningful, it is normal that what God is about in them will keep presenting itself as possibilities to individuals or to the group as time goes by. In other words, we will eventually make personal and communal decisions for mission in response to what we are hearing. That is, in Part I, God's desire to 'send' us may be hidden there.

PART III

How is mission imbedded in Part III of our meeting? We do this by the way we ask good 'appropriation' questions. We choose questions that will help us pay attention and name what God has been about with us as individuals and as a group during a particular meeting.

What might happen if we live our CLC way of life in our meetings focused towards mission in each part of the meeting?

We will begin to discern what the Lord wants us to do in response to the needs which impact and engage us. Our CLC groups will become apostolic communities of MISSION. The type of meeting we are suggesting - grounded in the Spiritual Exercises - is a process which will call its members to:

- COMMITMENT to the daily Examen
- REGULAR PARTICIPATION in the meetings of the small community
- ON-GOING FORMATION appropriate to the stage of community growth.

A consistent and developing discerning attitude belongs to the core of Ignatian spirituality. The small community meeting will help us to live this discerning attitude. It will also allow each of us to support the life IN MISSION of the other members. In fact, in the process of coming to understand what the Lord wishes us to do, the community can even actively participate in helping us discern, thus making the mission explicit and concrete. It can even share the responsibility for that mission and support its accomplishment.

Taken and adapted from the article, Remaining Faithful in a World That Changes by Fernando Salas SJ and Jose Reyes in Progressio August, 2003.

THE SPIRITUAL EXERCISES IN DISCERNING CLC VOCATION

THE SPIRITUAL EXERCISES AND CLC

Because the Spiritual Exercises are fundamental and essential for living the CLC vocation, we cannot understand, much less discern and live the CLC as a vocation without experiencing the Exercises.

At the beginning of the book of the Exercises, St Ignatius defines what he understands to be the method God inspired in him "... by this name of *Spiritual Exercises*, is meant every way of examining one's conscience, of meditating, of contemplating, of praying vocally and mentally, and of performing other spiritual actions." The purpose of the Exercises is to "*overcome oneself, and to order one's life*" (Sp Ex 21); "*to explore and inquire in which life or state does his Divine Majesty wish us to serve Him*" (Sp Ex 135).

The original experience of the complete Spiritual Exercises, as conceived by St. Ignatius, covers a period of approximately one month, spent in silence, speaking only with a spiritual companion. However, in our modern circumstances of life, it is often not possible for the laity, to make the SE in this mode. For this reason the Exercises can be adapted to the different circumstances of each person, being made in shorter steps or in daily life. Some of these modes could be:

- 1. Four 8-Day retreats in a period of two years*
- 2. The full Exercises in daily life, weekly over one year or bi-weekly over two years*
- 3. A combination of 1 and 2, an 8-Day retreat followed by continuing the daily life mode*
- 4. Several 8 day retreats over a period of consecutive years*
- 5. A daily life journey with some parts of the exercises ... 'initial' exercises to prepare for a fuller experience at a later time.*

Once made and assimilated, the main fruit produced by the Spiritual Exercises is a new style of life. CLC hopes that its members will continue to grow as people of prayer, able to listen to the desires of the Lord, able to discern among many calls what is best suited for the building God's Reign.

For CLC members, therefore, the Spiritual Exercises are not an optional experience to be made or not, or that once made, belong to the archives of the past. For CLC members, they are *a basic, vitalizing experience, constitutive of the CLC vocation*. Therefore, it will always be necessary to return to them as a source for nourishment and constant renewal.

In other words, the Exercises are to be lived for the rest of one's life. **Personal, individual spiritual guidance** helps us do this and therefore, is an indispensable part of our CLC discerning way of life.

The above excerpts are taken from the 2001 CLC World document, The CLC Charism, Part One (sections of paragraphs 39-51). While the entire section is recommended, these excerpts are intended to help leaders understand the role of the Exercises in discerning a CLC vocation. One additional excerpt is from Progressio Supplement #33, 5 modalities for making the SE.

THE SPIRITUAL EXERCISES and the DECISION-MAKING PROCESS

EMBRACING THE BEST

[SE 149-157]

When we are moving through decision-making processes as a CLC Apostolic Body, we are always invited to ask in ever new ways ...

- What have I done for Christ,
- What am I doing for Christ
- What ought I to do for Christ' [SE 53]

The parable of three types of persons [SE 149-157] is situated between the exercises of the Two Standards and the Three Kinds of Humility. These three exercises are really about three dispositions or deep seated mindsets and involve the graced freedom to be clear-eyed persons, who are embracing the 'best', and are detached, compassionate and steadfast. But it is the Three Types of Persons that can help open us to the spiritual freedom we need in order to hear and respond concretely to Christ's call.

When we pray with this meditation, we imagine ourselves as a community before God and before all his saints. We seek to know what the Lord's will is for us, at a particular time in our history and in the particular context of our lives. We ask for grace to choose the 'magis' '... what is more to the glory of his Divine Majesty ...' [SE 152].

When we are facing a choice, Ignatius invites us to meditate on the three types of persons in order to 'embrace what is best'. The 3 types of persons is really an extension of the Two Standards in that it helps us SEE MORE CLEARLY how our attachments can deceive us. To do this, we need to see the complexity of things without skipping the hidden parts ... exploring worthwhile alternatives without bias ... seeking until we find ... consciously accepting the fruit of our discernment, and not being afraid to jump, trusting in the interior movements of the community.

Embracing what is best' is about:

- not being satisfied with being good Christians and nothing more ...
- acknowledging the nonnegotiable, the untouchable in our lives
- naming the spaces that prevent us from discerning well and limiting God's work
- not being afraid of fear
- not allowing fear to have the last word in our search and in our choices.

- facing the Lord together.

We need to acknowledge and struggle with questions that, if hidden, can paralyze us:

- Why us? Why must we do this and not other people? Why our 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, more mature?

Embracing what is best demands the purging of those reasonable and more or less subconscious reasons for wanting or not wanting that typically belong to the second type of person. This type of person wants to be rid of the attachment, but wants so to be rid of it so as to still keep the 'attachment'. In other words, he wants God to come to his way of thinking [SE 154]. These subtle deceptions resist being uncovered: by the individual and equally so within a group. We are champions at deceiving ourselves, for remaining satisfied, for tolerating mediocrity (which Ignatius calls the greatest deception) by clinging to paralyzing excuses such as: I am a lay person ...

- I do not have the time due to family, work, retirement, life within CLC ...
- I have neither the means nor the resources - everything is expensive
- I have few economic or technologic resources
- 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 on the level of ALL disordered affections, touching everything – the spiritual, the material and the psychological. The three meditations, called the 'Ignatian Day' in the Exercises [Two Standards, Three Persons, Three Kinds of Humility] *complete and purify one another in the process of discernment: leading to lucidity, freedom, and generosity.*

The Three Types of Persons meditation is particularly helpful for the journey of spiritual freedom – for individuals and for a discerning community.

*Sections taken and adapted from an article by Eddie Mercieca SJ,
The Three Types of Persons in a Discerning Community, Progressio Supplement # 63*

THE SPIRITUAL EXERCISES and MISSION THINKING WITH THE CHURCH

DISPOSITIONS FOR THINKING/FEELING WITH THE CHURCH

A Consideration of Ignatius' Counsel:

For CLC groups entering into communal apostolic discernment processes for mission, social analysis, with theological reflection, is an important skill. In his Spiritual Exercises, Ignatius invites us to 'think/feel' with the Church SE [352]. In our time, we might express the rules he offers in the following way – as inner dispositions needed or cultivated. This means we must:

- foster in ourselves a genuine love of the Church the People of God, in all of its dimensions: the laity, the hierarchy, religious, its human sinfulness, its divine reality and mission.
- possess a sincere desire to "listen" to the Church from the inside with a loving heart. (Her/our pains, joys, teachings, experiences of success or failure, etc.)
- desire to "listen" to the entire human family with the same heart of love with which Jesus and His Church listen. We must be able to "listen" to our own hearts, to detect the prompting of love there.
- develop in ourselves a "sense" of the mission of Church.
- cultivate the interior freedom of the children of God and, finally, we must
- be open to hear a call from the Church from Jesus.

Because Jesus sent us (the Church) his Spirit, we can be confident that if we sincerely desire the pre-requisites above, that He will pour them into our hearts. We can express our sincere desires in the following ways:

- We can pray for the gift of love for the Church and the human family; and for the interior freedom which allows such love.
- We can foster in ourselves and one another a deep personal relationship with Jesus such that we truly do "put on the mind and heart of Christ".
- We can study the Scripture and Church Documents and struggle with their applications to our lives and the situations of our world.
- We can practice the use of the simple process of experience, analysis, gospel reflection, discernment and action.

An excerpt from RESOURCE 4 CLC Manual II, from an article by Jack Milan

SECTION FIVE

THE PILLAR OF COMMUNITY



This section contains material related directly or indirectly to the development of CLC as a 'community' of faith for mission. It includes the following:

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CHRISTIAN LIFE COMMUNITY: CHARACTERISTICS

The following excerpts are taken (and adapted in form) from the 2001 World document: The CLC Charism.

"To prepare our members more effectively for apostolic witness and service, especially in our daily environment, we form communities of those who strongly desire to unite their lives completely with their Christian faith according to our charism." (GP 4)

Vocation in CLC is communal. It is lived out with the support of the community. The commitment of the individual to the World Community is expressed through:

- a particular community, freely chosen
- made up of a maximum of twelve people, generally from a similar background.

With some exceptions, the members of a group do not normally share goods in common and live under one roof. Nevertheless, CLC is a community of life, and as such is "a unity expressed in love and action" because its members:

- follow the same particular vocation in the Church
- adopt a way of life consequent on that
- share their problems, aspirations, plans and various aspects of their lives
- help each other in this way to live their Christian faith fully
- help each other in their spiritual and material needs with a spirit of solidarity
- undertake a common mission, despite different social backgrounds, ages, characters or tasks.

The most concrete expression of this community life is its meeting which are usually held weekly or bi-weekly. At these meetings, important elements of CLC formation and activities take place, appropriate for a community that lives in mission and which is engaged in apostolic service. Group bonds are reinforced by a better knowledge of each other and by reciprocal gestures of love and service.

THE COMMUNITY MEETING AS A CONTEMPLATIVE EXPERIENCE

If the whole CLC group is trying to keep God in view, we may speak of its meetings as contemplative experiences. The unfolding of God's dream for the world includes a human community that is wise, loving and inclusive. Communal holiness serves the coming of God's Kingdom. It happens primarily through the complexities of decision-making which call for a range of wisdom, experience and grace that can only be found in a group.

"In years to come", Judith Roemer says, "groups will be canonized as saints because they remained faithful to the meetings that led to actions that built the Kingdom."

However, such groups must have members who have a contemplative life as individuals. This prepares them to live 'contemplative experiences' communally by increasing their capacity to live in an ongoing dialogue of love, forgiveness and decision-making. In this 'contemplative' approach to the CLC meeting, the members and the group work out their call and their common mission.

What attitudes are needed to live our CLC meetings as a contemplative experience?

1. **CONTEMPLATIVE ATTENDING:** This is about 'looking for God's' presence and action in *all parts* of the CLC meeting. This attitude enlarges our capacity for 'seeing' God as the point of reference in all conversations, especially in decision-making.
2. **CONTEMPLATIVE WAITING:** This is about the group waiting prayerfully for God to reveal what is to be done as opposed to saying, "Let's *get this dealt with fast*", or "That's a great idea. Let's do it".
3. **CONTEMPLATIVE NOTICING:** This is about recognizing how God is influencing, or inspiring us. This may be a wow experience, or it may be the quiet, consoling conviction that this or that is what God wants done. It is a sense that the touch of God is here with us in our deliberations. It is a contemplative experience of awarenesses that God *prevails*.

How do leaders foster development of this contemplative dimension in CLC meetings?

In addition to nurturing the three attitudes above, the following practices can foster the contemplative experience of CLC group meetings.

- **The Recap:** The recap (or minutes) of the last meeting should be prayerfully pondered before the meeting - read as the 'living Word of God' for the community here and now.
- **The Agenda:** The agenda, if it is in tune with what God is unfolding in the group, will lead to prayerful and reflective conversations that help us become who we are.
- **The Material:** The materials we use for prayer and meeting preparation can be 'windows' into the heart of God for us and our call, helping us 'find God in all things'.
- **The Review of the Meeting:** Just as we review a period of personal prayer attending contemplatively to what happened during the meeting, and what meaning (discernment) we give, help form us as contemplatives-in-action. Choosing good evaluation and appropriation questions can open up deeply contemplative experiences in Part III of our CLC meetings.

COMMUNITY BUILDING SPIRITUAL CONVERSATION IN CLC

Spiritual conversation presupposes a regular personal practice of the Examen of consciousness and is basic for growing in the CLC way of life. Two basic skills or practices make up spiritual conversation, active listening and intentional speaking.

a) **Active listening:** The goal of active listening is to seek to understand others as they are. It means:

- listening not only to what the other person is saying, but also to what they mean to say
- listening to what they might be experiencing interiorly
- paying attention to more than one level of expression of the other, verbal and non-verbal
- listening to the other now as he or she is speaking, not on what one will say next
- welcoming, non-judgmentally, whatever the person says no matter what you think about what is being said, or what you think about the person
- listening from the point of view of the Presupposition of the Spiritual Exercises [22], that is, to be "more ready to put a good interpretation on another's statement than to condemn it as false"
- expecting that the Spirit is speaking with us through the other person
- non-judgmentally receiving and exploring what the person is saying through follow-up questions or expressions of interest and sympathy
- not criticizing or disagreeing, at least not at first, and not until the other person feels you have understood what the person means. This is a profound welcome of the other person in his or her radical uniqueness. If we criticize or challenge before this happens, then the other person will probably not feel free to be frank and sincere
- allowing oneself to be affected by the other
- humility, openness, patience and involvement by taking others seriously.

b) **Intentional speaking:** This is the equivalent to active listening, and means:

- listening actively to oneself in order to be aware of how one is responding interiorly to the other during the conversation

- sharing the truth as one sees or experiences it, not imposing it in a self-giving, free way as a gift to another in reciprocity for being actively listened to
- speaking of one's experience, feelings and thoughts, trying to remain free of selfish motivations in what one says
- taking responsibility not only for what one says, not blaming others for what one is feeling. For example, instead of saying "You made me angry when you said x..." say "When you said x, I felt angry because I thought...." This allows for free exchange by avoiding making the other defensive.

Note:

A good way of understanding the relationship between active listening and intentional speaking in spiritual conversation is by analogy to Ignatius's second preparatory comment in the Comtemplatio, "*love consists in a mutual sharing between two persons. One shares what one has with another who has less of it, and welcomes from another what one has less of. Thus when one has honour, one shares it with one who has less honour, similarly with knowledge..*"

Taken and adapted from The Jesuit Tool Kit

COMMUNITY BUILDING and LISTENING

The Importance of Listening in CLC

Our life is communitarian. The CLC way of life and particularly Ignatian spirituality calls us to a profound respect for each individual. We listen to and support the faith life and call in each other. As a result, a central framework of our interaction with each other, whether in the national community, in apostolic work, or in our local communities is deep empathic listening that can lead to dialogue and to discernment.

As CLC leaders, it is especially important to listen well to the individual CLC member and to the community as a whole. How else can we discern, send, support and evaluate with each other. How else can we understand where the community is in its life of mission and how it is called.

Even outside of CLC, research shows that being perceived as an effective listener is central to leadership effectiveness. If we are really willing to learn how to listen, we can become better leaders. Effective listening is a valuable and essential skill for leaders and for all community members.

What is the difference between hearing and listening?

There's a distinct difference between hearing and listening. To listen is "to make a conscious effort to hear" or "to pay attention to sound". Another definition suggests that to listen is to **lean into so as to hear better—to hear better so as to understand better**. A person may have perfect hearing, but because they do not listen well, what they understand is not necessarily what is being said. Listening involves:

- hearing the speaker's words,
- understanding the message and its importance to the speaker, and
- communicating that understanding back to the speaker.

Of all the communication skills, listening is the earliest learned and the most frequently used, yet it is often the least mastered. Listening skills are often ignored or just taken for granted. Studies have shown that a large percentage of people listen less effectively than they believe, and many are poor listeners.

Ways of Listening

When people listen, they're in one of four general categories:

- **The Non-listener:** - doesn't hear the other person, doesn't make any effort to hear what the other person is saying, or, does most of the talking, constantly interrupting the speaker.

- **The Marginal Listener:** - at this level they're hearing the sounds and words, but not really listening. Superficially concentrating on what's being said, they tend to focus on, facts, the bottom line, rather than the main ideas.
- **The Evaluative Listener:** - the listener is actively trying to hear what the speaker is saying but isn't making an effort to understand the intent. They tend to be a more logical listener, more concerned with content than feelings. Without understanding the message they form opinions before the message is complete and risk not truly understanding.
- **Active listener/ emphatic listener:** - shows the speaker, both verbally and nonverbally that they're truly interested and listening ... listening not only for the content of the speaker's message, but more importantly, for the intent and feeling of the message as well ... never interrupting, looking for verbal and visual cues.

Active/Empathic Listening

What is Empathic Listening?

Empathic listening is always centered on the other person, and its goal is to make the other feel uniquely understood. Listening with empathy requires attention, not only to the words being spoken but to gestures, general posture, body position, and facial expressions. When you listen with empathy you make a conscious effort to set aside your biases and connect with the other person's emotions without getting carried away by them. You can 'step in and then step back'. Much of the effectiveness and grace of empathic listening comes from its *nonjudgmental* quality.

There are three things a listener can do to convey empathy. We can:

- Show our desire to understand the person:
 - Helps maintain the relationship with the person when our understanding falls short of the mark.
 - Using both verbal and nonverbal responses, shows a desire to listen.
- Reflect the person's feelings or felt meanings:
 - Helps people feel understood, to become more aware of their feelings and to express them more fully which facilitates communication.
 - Very helpful in expressing negative feelings such as anger or fear.
- Pace the person's sensory and non-verbal behavior:
 - Nonverbal behaviors are useful when they pace the speaker's non-verbals.
 - Useful to help others feel accepted, cared for and valued by the listener.

BARRIERS TO EFFECTIVE LISTENING

- **Lack of concentration and attention.** It's very important to realize that to listen effectively, we need to concentrate and ignore distractions such as phone calls, or nearby conversations.
- **Motivation and attitude:** We hear what we want to hear and we don't hear what we don't want to hear. Some people possess negative attitudes toward listening because they believe that listening is a passive, compliant act and talk is power.
- **Experience and background:** Language, culture and where we choose to communicate has a great bearing on how effectively we listen.
- **Impatiently waiting to talk:** You're anxious to share your ideas.
- **Information Overload:** There's too much information to absorb.
- **Being pre-occupied:** Having other compelling issues on your mind.
- **Ignoring:** Not wanting to really listen or hear at all.
- **Jumping to conclusion:** You know what the speaker is going to say (or you think you do).
- **Prejudice:** Predetermining the value of the person as opposed to what she/he's saying.
- **Selective Listening:** Sorting through what you hear to embrace only what you agree with or choose to focus on.

FOR REFLECTION:

1. With which of these barriers have I experienced being on the 'receiving end'? What difference did this make to the conversation or the relationship?
2. Which barrier(s) do I tend to fall into as a pattern? In what circumstances or with what persons does this tend to happen?
3. What do I need to see more clearly about myself as a listener in my role as a CLC leader?

Taken and adapted from *Module 6, Rome Leadership Modules 2006*

COMMUNITY BUILDING AND GROUP DYNAMICS

Group dynamics are important in community building. All sorts of personalities, habits and skills, and different ways of seeing and responding to life are involved. Group dynamics happen when a group of people *interact* together. These interactions affect the attitudes and behaviour of the members of the group and how the group moves forward.

Group dynamics are affected by several *variables* – the size of the group, its purpose for being, the meeting structure, the type of leadership exercised and the 'roles' played out by each member, often unconsciously. These *roles* produce 'dance' patterns (like in a play) and they shape the unfolding 'story' of the group. Some of these roles are:

- the initiator
- the mediator
- the confronter
- the blocker
- the coordinator
- the evaluator
- the theologian/philosopher
- the gatekeeper
- the follower
- the harmonizer
- the avoider
- the clown
- the dominator
- the consensus seeker
- the information processor

FOR REFLECTION:

1. In the CLC group which I lead – or to which I belong – which roles have I noticed being played out in our way of being with one another or in how we move through a meeting agenda? How do I sense these roles affect our growth as a community living the CLC way of life?
2. What role(s) do I usually assume? What does this have to do with the role I tend to assume (or have assumed) in my family of origin or in other social systems of friends/work/ministry?
3. What changes in behaviour(s) would I desire for myself or others in our CLC for the sake of our communal life or mission?

**COMMUNITY BUILDING BY BALANCING TWO DYNAMICS:
GROUP PROCESS and GROUP MAINTENANCE**

A. GROUP PROCESS

RELATED TO:

- Good meeting practices
- Patterns of authority and power
- Elements of desires and motivations in individuals and in the group
- Balance of task and maintenance (relational harmony)
- Level of group understanding
- Psychological differences (ex: Myers-Briggs)
- Ability to problem solve
- Understanding conflict and how to deal with it
- Coordination of information for decision-making
- Individual and communal ways of proceeding for decision-making.

SKILLS TO BE DEVELOPED:

- How to develop good meeting agendas, manage time, keep records
- How to evaluate
- How to name and claim core values
- How to set goals, objectives and priorities
- How to brainstorm and generate ideas
- How to develop a mission statement
- How to think critically
- How to use power in a helpful way in problem solving
- How to proceed through decision-making processes and how to reach consensus
- How to plan and implement decisions.

B. GROUP MAINTENANCE:

RELATED TO:

- The climate or feeling tone of the group
- Affective harmony – relatedness among the members
- Patterns and styles of communication in the group.

SKILLS TO BE DEVELOPED:

- How to create a respectful, safe place for open and honest communication
- How to get psychosocial needs met (to develop satisfying relationships)
- How to observe and interpret various layers of reality in human interactions
- How to contribute to the life of the group
- How to understand and work through differences that could divide if a consensus cannot be reached.

COMMUNITY CONFLICTS

Conflict can be defined as disagreement between individuals. It could be a clash of interests, values, actions, views or directions. Conflicts are natural and inevitable part of people living and working together and so CLC is not an exception. It must be appreciated that conflicts are not necessarily a bad thing. Sometimes the existence of conflict is a sign of interest in the organization or that which is being done. On the other hand the absence of conflicts could indicate apathy.

The conflicts experienced in CLC are for the most part not big, emotional scenes of physical violence. They usually involve the small stuff, like someone discounting what the other says. Too often when someone in CLC is angry or disappointed in the direction CLC is taking, they just go away or are pushed away rather than addressing the disagreement.

CLC leaders must play a central role in helping the community move through conflict. While doing so, they need to be aware of their own beliefs about conflict, their style of handling conflict, and they need to develop effective resolution skills.

Why Conflicts arise?

People disagree when they see things differently. This can happen due to differences in understanding, communication barriers, unresolved prior conflicts, disposition, awareness, background or outlook (*Ladder of Inference pgs. 246-248*). People also have different styles, status, thinking styles, principles, values, beliefs and slogans which determine their choices and objectives.

Some Types of conflict

1. **Relationship conflicts:** concern the way people view and treat one another
2. **Identity conflicts:** occur when people sense that the very essence of who they are has been attacked, belittled, or ignored
3. **Data conflicts:** are disagreements about information (data), its interpretation, its relevancy, procedures used to gather or analyze it, or any combination of these
4. **Structural conflicts:** are about time, (either too little or too much), roles. It results from the organization's structural systems
5. **Value conflicts:** occur when one group of people tries to force their value or belief system on another
6. **Interest conflicts:** are about actual or perceived incompatible needs or desires.

7. **Process conflicts:** are about differing views about what should be done or how it should be done, such as differing goals, differing approaches to problems, perspectives on issues and differing sources of information.

FIVE STYLES of CONFLICT RESOLUTION BEHAVIOR

1. **Coercion/Force/ Competition: (My way or the highway)** is a win-or-lose style of handling conflicts. It has high concern for personal goals and low concern for relationships.
2. **Collaboration: (Let's do it together)** aims at finding some solution that can satisfy the conflicting parties. It involves high concern for both goals and relationship.
3. **Compromise: (Meet you in the middle)** is a common way of dealing with conflicts. You give up something and so does the other party, but neither of you are totally satisfied. It also shows with the concern for personal goals as well as relationships.
4. **Avoidance: (Run away)** is based on the belief that conflict is bad or unwanted. It should be delayed or ignored. It has low concern for both goals and relationship.
5. **Accommodation: (I give up, let's do it your way)** It plays down differences and stresses commonalities. It involves high concern for relationship at the expense of personal goals.

NEGOTIATION: A CONFLICT RESOLUTION PROCESS

Negotiation is a process in which two or more conflicting parties share ideas, information, and options, seeking a mutually acceptable outcome.

Prerequisites for Negotiation

- Both parties acknowledge that there are issues which need to be resolved.
- There is interdependency - based on mutual needs, values or goals, and/or where the future relationship or reputation is important.
- There is a sense of urgency to resolve the conflict.
- The parties are relatively rational, informed, and skilled in communicating.
- Other options for resolving the issues are less desirable.
- Participation is voluntary.

Interest-Based Negotiation

If the persons can inquire about the other's interests (beliefs, values, desires, fears) that led to their position, together it is often possible to identify creative new solutions - different from either position, but achieving the real desires of each (*see **The Ladder of Inference** in Section Seven*).

Adapted from *Module 7, Rome Leadership Modules*

SKILLS NEEDED FOR DEALING WITH CONFLICT

PERSONAL AND GROUP SKILLS

Preamble:

CLC Leaders need to keep the following in mind:

1. What CLC is – clarity of purpose
2. The level of commitment of the members of the group
3. The capacity of the group to stay focused
4. The amount of time and space needed to deal with issues.

Skills:

- Create a safe space for all participants to feel fully heard, respected and supported.
- Set some ground rules: no personal attacks (focus on the ideas not personalities), one person speaks at a time.
- Notice what is going on, both behavior and its impact on the group - decide whether what is going on needs to be mirrored to the group. If you decide it does, describe what you have noticed in a non-blaming way. Ask the group whether it wants to do anything differently or suggest new behavior.
- Communicate very carefully. Subtle verbal and body language can make a difference. Make direct eye contact and use the word "and" instead of "but." "And" is seen as joining. "But" is seen as a divider.
- Describe the conflict in such a way that people do not feel personally attacked.
- Ask focused questions so that you can listen for the facts as well as the feelings in the group.
- Ask good questions which invite others to open up about their thoughts and feelings and what they want to see happen.
- Restate and summarize what someone has said so that they feel understood.
- Ask the group if they see any shared interests among the conflicting positions.
- Try to narrow the range of solutions by asking which ones seem to best bring the desired outcomes.
- Test for agreement, evaluate the agreement and modify the solution if needed (see how willing people are to adopt one or more solutions).

What does a leader do when conflict escalates?

The atmosphere becomes charged with anger, frustration, resentment and hostility. Communication breaks down and people look for someone to blame. The original issues become blurred. The conflict becomes personalized. Perceived differences become magnified. It is not easy to shift this situation but we can:

- Reduce tension through humor
- Let the people vent and acknowledge their view point
- Rephrase comments so that you are sure that you understand them and that they hear them through you
- Slice the larger issue into smaller issues
- Separate the issues from the people
- Focus on common goals
- Focus less on your position as leader and more on their need to move forward.

See CONTENT Reference: Community Conflict, Module 7, Rome Modules

COMMUNAL APOSTOLIC DISCERNMENT OVERVIEW

Communal apostolic discernment is done for the sake of recognizing how a group and the Lord are interacting, and for using that recognition to make good decisions in the Lord. It can be practiced for two purposes: for the sake of community-building and for making apostolic decisions. Most find that good community-building is not inwardly focused in an exclusive way but leads to mission. Community is not only for mission, it also is mission and a tool of discernment, for authentic apostolic spirituality will eventually lead to matter for decision-making. Skills of spiritual conversation in groups build community; communal spiritual decision-making depends on good skills of communal spiritual conversation. Community-building can be mission because good, conscious communal processes are also just processes, that is, they are a matter of treating each other and the group justly. Unconscious group processes are likely to be unjust processes.

A basic skill

Discernment in common, whether for decision-making or community-building, is largely a matter of spiritual conversation in groups, for this is the main source of data for the communal discernment. Spiritual conversation is group prayer, and thus a meeting can be an encounter with the Lord, a contemplative experience.

A basic insight

Communal apostolic discernment is not about debating positions and winning arguments, nor is it about solving problems. Like personal discernment, it is about *following the leads of grace and attending to the quality of our availability to and engagement in God's presence to us and in the issue at hand.*

Knowing Ignatian spirituality

These Tools often presuppose that the reader is familiar with the *Spiritual Exercises of St. Ignatius of Loyola* and with the terminology of Ignatian spirituality. They also presume an Ignatian habit of prayer, including a practice of the examen of consciousness and the review of prayer.

COMMUNITY HELP IN PERSONAL DECISION MAKING

STEP 1

State the Problem: Have a general discussion of the issue - *"I have such and such a decision to make concerning such and so. I need your help"*. Having discussed the issue at length, move to the next step.

STEP 2

Clarify the core Issue (question, problem): Search out the background facts and feelings pertaining to the issue. The techniques of social analysis are important here. When this is being done, alternative possible answers usually surface as the members of the group try to understand the issue.

STEP 3

Decide upon the key answer: This involves looking at all the aspects of the issue to see what the key answer is. Separate this key answer from the others. There may be a need to prioritize. But often in personal decisions lesser significant answers are taken care of automatically if the key one is determined.

STEP 4

State the answer clearly as a brief, positive statement. If it is too rambling it can lead to confusion, each word in the statement of the answer must be clear.

STEP 5

Set up the Four Column Method: On a sheet of paper, state the answer as a positive statement, "I will do this" and negatively "I will not do this", advantages to me and disadvantages to me in doing it, and the advantages and disadvantages to me if I don't.

STEP 6

Pray over the four columns: Each member of the group takes the key answer home to pray over it in terms of the advantages and disadvantages for the member engaged in the decision process. Before entering this step there is need for:

- a reminder of affectivity: Here the group reminds the member of the importance of doing the method with empathy; i.e. putting oneself in the place of the person with the situation, need/issue and considering his/her personality (strengths and weaknesses) to feel with the person.
- prayer as a group: Before the close of the meeting we ask for guidance of the Holy Spirit and the grace of freedom for each one of us in this consideration.

Each then takes the answer home for the week, prays over it and writes down what comes in the appropriate columns.

... at the next CLC meeting ...

STEP 7

- Each person brings his/her completed sheets to the meeting. In a circular way each person gives the results of his/her reflective prayer. Note: This is not an occasion to give any advice such as "This is what I think you should do".
- After this process is completed the individual sheets that were used for the reflective prayer and deliberation are given to the person who was seeking the help.
- Except for ongoing prayer to support the person, **this is the end of the communal process.**

STEP 8

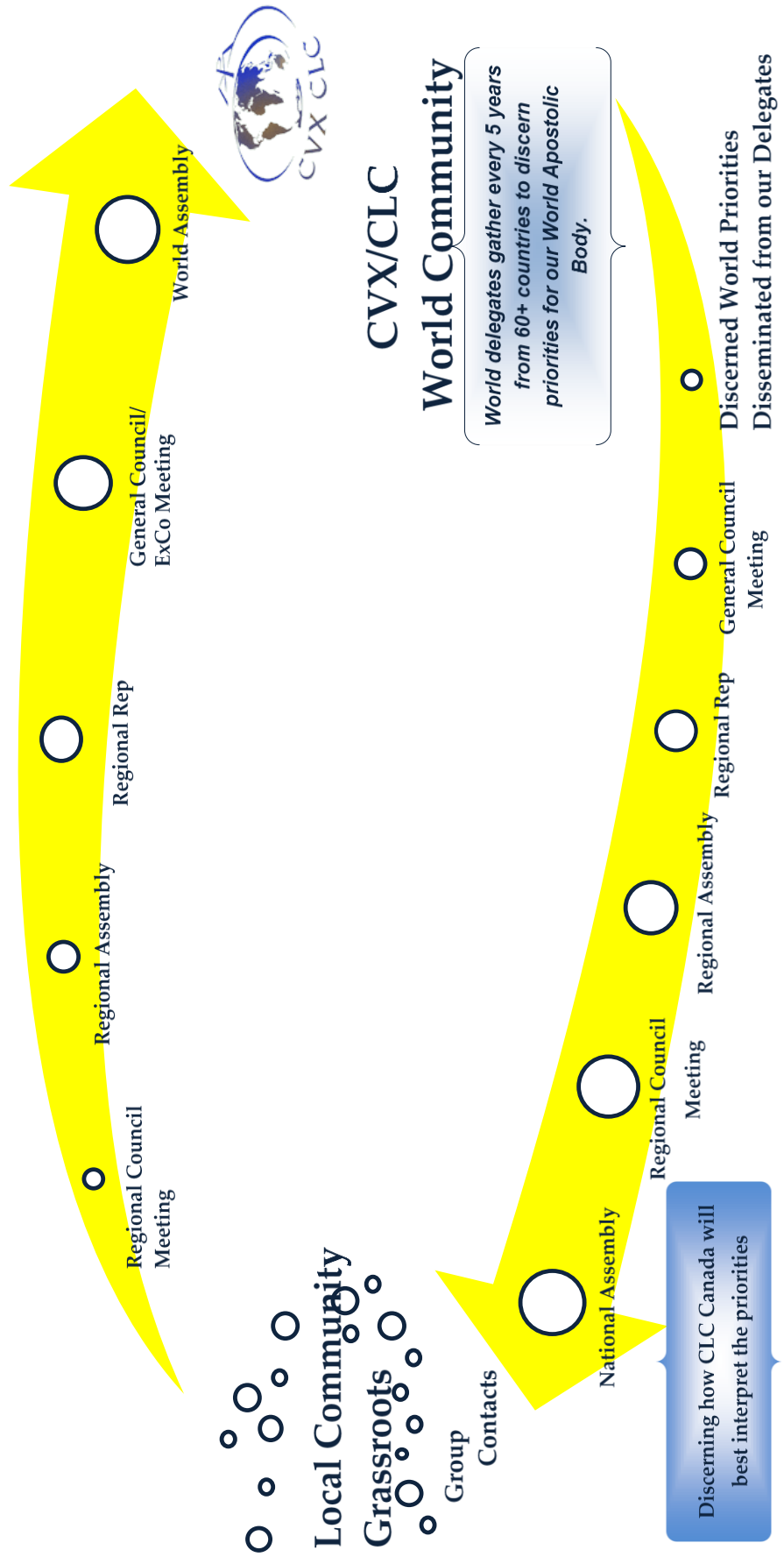
The person who sought the help initially now goes to prayer and discerns the Lord's will. This discernment also includes asking the Lord for a confirmation of the decision.

A few comments: The community or group itself does not make the decision. Rather, it assists the person who is making the decision and continues to pray for the person.

At times the group will help the person to weigh the findings; often it becomes obvious where the Spirit is leading.

The group remains silent as to the final decision.

CLC CANADA: COMMUNICATION FLOW



SECTION SIX

THE PILLAR OF MISSION:



This section contains material related directly or indirectly to CLC mission.

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MEANS FOR MISSION

1. SPIRITUAL EXERCISES

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

2. FORMATION

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

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

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

3. COLLABORATION IN MISSION

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

4. FINANCES

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

THE APOSTOLIC POLYNOMIAL OF CLC: DSSE

Discern – Send – Support – Evaluate

*These four words have emerged in the recent history of CLC and with great apostolic force. It is not about four successive steps that should occur in each community meeting. Rather, it implies **four functions** that are integral in helping us as CLC to live our call – to function as a true lay apostolic body.*

DISCERN

To discern means to welcome the orientations and apostolic priorities in our local CLC groups. It means sharing our individual experiences about our areas of service. It means listening to the Word of God together, especially to contemplate Jesus in action and to share how this moves us. As we do this, it clarifies our own experiences and drawings and we can then consider how God might be calling us to join Christ on mission. This may mean discerning new calls or changes in our present areas of service. It is about seeking the 'magis' - what is MORE for the glory of God at this time in our present circumstances. This leads us to personal and communal discernment around specific choices. Not only is a community invited to discern apostolic actions, but CLC also offers a way for the community to help an individual member discern such choices.

SEND

To send is to 'mission' the community or the CLC member into that part of the world that is to benefit from their discerned apostolic choice - that place that will experience their co-labouring with Christ and benefit from their quality of presence and their particular gifts and abilities. Sending also means helping the community or individual members 'connect' their experiences with their apostolic choices/priorities. This 'connecting' helps 'deepen' the sense of being sent by God and the community more fully into this mission. Sending also involves printing/publishing members' apostolic commitments (i.e. via *Progressio*, *Update*, web page contributions) This heightens the experience of shared responsibility for mission and invites continuing support by those who live the CLC way of life.

SUPPORT

To support a CLC member, who has discerned with the community an apostolic service, means to welcome and accompany that member in concrete difficulties, personal necessities, discouragements, depressions, and questions related to the mission they have decided. This means that the CLC group members offer advice at times, encourage, affirm, give specific help according to their gifts/abilities etc. Support also includes praying for the one on mission and for the mission itself. Sometimes support, depending on the need of the member, means asking the community to study specific aspects of the mission so as to help deepen the community's understanding. It could also mean financial support (i.e. mandating and sending a member of the group as a delegate to a National or World Assembly etc.).

EVALUATE

To evaluate with a CLC member the mission undertaken means to value the apostolic life of the member or the group with a grateful attitude. It means to continuously refocus on our goal to live as an apostolic community that shares responsibility for one another's mission. It means that we take time to listen to the experience(s) of the one (or those persons in the group) living out their mission and ask questions that will help them reflect on how their mission engages and extends the mission of Jesus (his values). It means challenging one another at times, giving advice - even offering fraternal correction in a loving way if necessary. Evaluation can lead to further discernment on the decision itself or on other ways of proceeding because other factors may have surfaced that warrant a change of apostolic action.

The following is one way of considering how these functions' might look in relation to the wider CLC and the Local CLC group.

Function	In the wider CLC (World, National, Regional)	In the local community or group
DISCERN	<ul style="list-style-type: none"> • Study the reality • Bring together the experiences • Formulate orientations and apostolic priorities • Guide the processes • Communicate with the Church • Identify places, works, milieu, relationships 	<ul style="list-style-type: none"> • Welcome the orientations and apostolic priorities of the wider community • Share individual experiences about them • Listen to the Word of God • Contemplate Jesus in Action • Share the spiritual movements • Clarify what we have heard and experienced. • Ask what we will do about it • Reach conclusions... and act
SEND	<ul style="list-style-type: none"> • Confirm (or not) initiatives and apostolic formal commitments • Assure and organize a presence of CLC members in the different places or works identified • Cover the whole range of orientations and apostolic priorities • Establish bonds with the hierarchical Church and with the Society of Jesus regarding missions entrusted to some members. 	<ul style="list-style-type: none"> • Confirm (or question) personal options in one's ordinary environment • Connect the experiences of the members with the apostolic priorities of the wider community • Publish and print the apostolic commitment of each member.

Function	In the wider CLC (World, National, Regional)	In the local community or group
S U P P O R T	<ul style="list-style-type: none"> • Give spiritual, intellectual, apostolic and human formation • Connect efficiently to members apostolically sent • Create structures of support • Contribute leadership, vision • Disclose documents, possibilities for obtaining assistance, etc. • Go beyond CLC for apostolic collaboration with others 	<ul style="list-style-type: none"> • Welcome and accompany in concrete difficulties, personal necessities, and questions • Give members what they individually need: advice, encouragement, specific help, confirmation, etc. • Pray for each one and for their mission • Study and deepen some specific aspects of the mission according to the needs
E V A L U A T E	<ul style="list-style-type: none"> • Promote and guide self-evaluation and self-criticism on apostolic effectiveness within CLC • Gather and record successful or failed experiences • Study the criticisms coming from the Church, the Society of Jesus and other associations • Prepare and point out good examples of evaluation, discernment, and implementations • Set objective parameters for the apostolic commitment of CLC and its members 	<ul style="list-style-type: none"> • Practice giving advice and fraternal correction • Make known the background and give input to the leaders at Regional or National levels • Value the apostolic life of each member with a grateful attitude • Continuously refocus on our goals in function as a lay apostolic body

Taken and slightly adapted from Progressio Supplement # 59 – an article by José Reyes

CLC MISSION: 5 CRITERIA, 4 EXPRESSIONS, 7 MARKS

CLC Mission is identified by 5 criteria:

1. The "Magis"

As persons inspired by Ignatian spirituality, our missionary availability cannot be restricted to one field or another of the apostolate. We should be available for everything, for whatever does not enter into conflict with our state of life and our primary obligations as lay men and women. The "magis" is experienced as a calling 'to the more'. (In the Spiritual Exercises it is about ordering our lives).

2. The most universal and most lasting good

We should prefer people and places whose profit would result in extending the same good to many others. So we should not, out of fear or shyness, refuse to assume front-line political tasks, or of being close to influential people with public responsibilities. We should be wherever there is the possibility of *influencing structures* rather than people, offering our availability and our skills, always conscious of our limitations and always seeking the help of others. However, big tasks should not stop us or reduce our apostolic zeal for smaller things. Everything becomes greater and more important in response to God's preferred will for us.

3. The greater fruit

If there is a mission that has possibilities of enduring longer and of bearing lasting fruit as regards the service it offers, it is certainly preferable to another which is momentary, and which will probably end with me. It is merely a work which is restricted to my person and cannot be passed on to others who will carry it on and make it grow after I leave.

4. The greatest need or urgency

Keep in mind the social reality and the pastoral plans of the local and universal church. Social and cultural analysis that includes the religious, social and political aspects, with in depth and specialized studies, and a true knowledge of the situation, are all indispensable if we wish our discernment to be truly efficient. These means are closely related to the spiritual means, such as prayer, discernment and spiritual orientation learned in the Spiritual Exercises. The absence, however, of an adequate instrument for analysis may lead to improvisations and amateurisms, which, though made in good faith, unfortunately do not lead to a service of quality.

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

The very same capacity to 'read' the situation calling for a response – to analyze the socio-political and cultural reality, whose importance we have just underlined, should help us discover where the needs are *not* so visible and transparent. It should also help us discover the difficulties which have discouraged people being present there; and where we may be called to give witness to hope. We must live our mission in a world that is pluralistic on all levels, including the religious level. Knowing that we are sent to announce the Gospel, as Christians who live in the world, we must be ever more open and attentive to the demands of ecumenism and of inter-religious dialogue. We must learn to work with people of other creeds to promote common values and objectives, such as peace and justice.

***Addendum:** 'In order that our mission may become ever more what it is intended to be, we must take seriously the need for a solid and deep formation. We cannot be content with less ... we must be ready to prepare ourselves in an adequate and permanent manner. This formation is demanding and must embrace the human, spiritual, doctrinal, ethical and pastoral levels. We cannot offer less to the men and women of today...'*

*Our Common Mission, Progressio 1998, pgs. 77-79
Excerpts for Addendum taken from pg 79*

One way to reflect on how CLC understands 'mission' is to ponder the following four (4) expressions of mission:

1. Mission is a disposition of heart

It is expressed in our relationship with Christ. That is, it is connected to our desire to be His instrument in the world.

2. Mission is a way of life

It is expressed in the way we integrate faith with life. That is, every area of life is potentially apostolic for being an instrument of the Lord. Mission, in this expression, is fostered by simplicity of life and inner freedom to respond to inspirations of the Holy Spirit.

3. Mission is specific orientation for choice

It is expressed by a leaning towards a particular 'priority' area or areas. These priority areas reflect our deep values and focus our energies in a particular direction. Without specifying specific action, mission priorities emerge from being drawn to concrete needs of the human family which invite a gospel response.

4. Mission is concrete choice for apostolic action or service

It is expressed by a specific project we undertake in responding to the needs around us.

'CLC' mission, is recognized by seven (7) distinguishing 'marks':

1. Mission must be incarnated

That is, it must be 'secular', oriented to the historical events/ situations in our family, work, ministry, civic, church life.

2. Mission must Christ-centered

That is, it must be rooted in our knowledge of and our companionship with Christ.

3. Mission must be about the greater, the Magis

That is, it must take into consideration *CLC's 5 criteria for mission*.

4. Mission must be paschal

That is, the paschal mystery will mark our service → it involves courage, risk and hardship.

5. Mission Must be discerned

That is, it is the fruit of efforts to prayerfully read the signs of the times in light of the gospel. Social analysis can deepen this effort.

6. Mission must be Marian

That is, it must be the same as Mary's model of service. She heard the Word and did it.

7. Mission must be communal

That is, it must be in tune with the missionary priorities of the Church and of the CLC.

Adapted from CLC Manual II, Resource 11

COMMUNAL LIFE DISCERNMENT AND ACTION

COMMUNAL

Communal refers to a sense of being all together. It is an enhanced awareness of unity and a sense of communion and solidarity.

COMMUNITY

Community is a human grouping with the following characteristics: small enough to afford face-to-face communication; enduring through time; relatively stable membership; having a common sense of vision and purpose; relationships based on trust; open and free communication; decision making by consensus; functional leadership usually accountable to the group.

As a social style, a community is a group characterized by:

- a common orientation toward some significant aspect of life
- some agreement about values
- a commitment to common goals
- opportunities for personal exchange
- an agreed-upon definition of what is expected of the membership in this group.

INDIVIDUAL SPIRITUAL DISCERNMENT

Spiritual discernment is concerned with the movements in the affections (the attraction and resistance in one's whole person) and their influence on the interior state of the person and also on his or her actions. As a process spiritual discernment is a matter of recognizing the initiative of the Holy Spirit so as to follow the Spirit's lead. The basic point of reference in this process of judging the state of one's being is the experience of receiving and giving love unconditionally: in Christian terms, experience of the gracious (grace-giving) God.

Spiritual discernment is a skill, which has to be learned and practiced. St. Paul names discernment of spirits as one of the gifts of the Holy Spirit, but even for those who are especially gifted for it need to exercise their gift constantly.

COMMUNAL DISCERNMENT

Communal discernment begins with the recognition that God's spirit is at work in us, motivating us to live as Jesus did. It acknowledges our human freedom and responsibility for the betterment of humanity. We realize that we are called and can do something for ourselves and all humanity. We are drawn out of isolated positions as

individuals and so gain hope and energy. Eventually, communal discernment gives a group a sense of its unique identity in which the significance of every member is acknowledged, their presence to the group as well as their particular gifts.

Communal discernment uses the same principles as in personal discernment. It is a matter of recognizing group consolation and desolation (expansiveness or stifling taking place in the group). This discernment involves three basic awarenesses in a group:

- the physical, psychological state of the individuals in the group;
- how these are affecting the total group, sometimes an individual carries the group forward in an energizing way or in a de-energizing way, sometimes the group rises above such an individual;
- how forces beyond attack or carry groups.

Individual discernment is not complete unless it considers the experience of Christianity and humanity. There is no individual discernment outside a communal setting and no communal discernment without individual discernment. Each individual profits from the communal activity of discernment and the community profits from each individual's discernment. The community shares the gifts of the members - their wisdom, faithfulness, joy, patience, compassion, truthfulness, and gentleness, as well as their discernment.

METHODS OF CHRISTIAN COMMUNAL DECISION- MAKING

A. ANY METHOD

Any method which secular society uses for decisions provided it is used in the context of:

- spiritual freedom
- gentle and open listening
- a community of faith
- seeking a better way of building the kingdom of God.

B. THE SOUNDING METHOD

The leader invites all the community to pray and reflect on the issue that requires some decision. After a period of prayerful reflection she/he invites each member to express the data involved around the issue. After everyone has heard and clarified the data involved in dealing with this issue, all pray for a time as to what decision should be made. The leader then invites all to share their conclusions. The leader listens carefully to all the conclusions and then the leader goes to prayer and makes the final decision.

C. THE CONSENSUS METHOD

This approach starts exactly the same as in the Sounding Method. However, if everyone, after prayer, arrives at the same decision, then consensus is reached. If this does not happen, then the leader - through careful dialoguing with the group - helps the group to discover where there IS consensus on the issue (see pgs. 207-209).

D. THE FOUR COLUMN METHOD

The 4 column method found in the Spiritual Exercises [181] can be very helpful in this dialogue towards consensus. It can be used in conjunction with any of the other methods described above as well as on its own. Through discussion, clarifying, brainstorming, generating solutions, prioritizing, eliminating the unnecessary, etc., the group arrives at a clear and acceptable statement of the possible solution to the problem being considered. If several solutions need to be further considered, they are dealt with according to their priority. The solution is written down as two alternative statements (see pgs. 181 - 182).

E. METHOD OF IMPLEMENTATION OF THE FINAL DECISION

When ready to move the discerned decision into concrete action, proceed through the following steps:

1. Describe as clearly and as concretely as possible the immediate outcome/result of the decision. If a snapshot could be taken, what would the 'product' look like?
2. Brainstorm all the steps to be taken to produce the outcome.
3. Designate the realistic steps. Determine which steps are necessary for the outcome and which are helpful but not absolutely necessary.
4. Determine the chronological order in which the steps must be taken.
5. Determine the resources necessary to take these steps.
6. Determine the resources at hand and the resources which will have to be sought elsewhere. Spell out clearly: What is to be done? ... Who is to do it? ... When must it be done? ... How? ... Where? ... How much will it cost?

Adapted slightly from CLC's Manual II, pgs. 83-85

OPERATIVE IMAGES OF OF THE WILL OF GOD

When working through communal discernment processes, we need an 'image' of God's will that FITS where we are as a group, one that connects to our stage of CLC growth or maturity.

FOUR OPERATIVE IMAGES OF THE WILL OF GOD

Operative images of the 'will of God' are those that actually influence our thinking whenever we come together to make important decisions. They often 'operate' below the surface in a side conscious or even unconscious way. For a community to recognize and name these can be a great help in moving into or through processes of communal apostolic discernment.

IMAGE # 1 - A FIXED IMAGE

In this image, God's will is 'fixed' and our job is to search and find it (like finding a needle in a haystack). This is basically saying that God's mind was made up billions of years ago about how the world should go and our job is to figure it out and do it. (Saints have been made from this image of the will of God, but this is not helpful for an apostolic community).

IMAGE # 2 - IMAGE OF TWO FREEDOMS (God's and ours)

This is a more helpful image of the will of God as it images an interpersonal relationship between God and the discerning community. In this image of the will of God, God is understood as giving us 'latitude' in our decision-making. That is, we operate with the understanding that we can choose what we truly want and that God will respect our choice.

For example, loving and wealthy parents take their 5 year old to the toy store to choose whatever toy he wants. He chooses the 'red fire truck' and the parents are delighted for him. But if the 5 year old picks up a hunting knife more suitable for a 14 year old, they will distract him and steer him towards another aisle in the store. Love knows that he is not mature enough yet for that choice. Similarly, this image of God helps us trust that God will 'guide' a CLC away from what would not be helpful for them at their stage of growth.

IMAGE # 3 - IMAGE OF TWO DESIRES (God's and ours)

This is a "continuum" image of the will of God. On the continuum, one is distorted and the other is helpful. The distorted image is the desire that operates like this - "If our desire is for such and such, then God's desire is probably the opposite". This is a distorted way of looking at how God leads a group towards God's will. It is NOT helpful for discerning communal decisions. It is more helpful to believe that the two wills (ours and God's are actually closer together when we can touch the DEEPEST desires of our heart). This requires a journey into spiritual freedom to find the deepest ones, not just the second deepest ones.

IMAGE # 4 - Image of a 2-way communication (God and us)

This is a very *mature* image of the will of God, philosophically, psychologically and theologically. When this one operates in a discerning community, persons/the group are understood to be 'hearers of the Word' and God is understood as One Who speaks to us. This happens in two ways: through the PROPHETIC Word of God (scripture, the authentic teaching of the Church and through the interior movements of the human heart) and also through the EXISTENTIAL Word of God (in the signs of the times). Both together allow us to discern God's Voice, God's will for us HERE and NOW. This is the most mature image of the will of God. It is a Jn. 2:6 image - "Do whatever he tells you".

The above is adapted from 'Images of the Will of God' in Beyond Individuation To Discipleship by George Schemel SJ and Judith Roemer.

CAD - COMMUNAL APOSTOLIC DISCERNMENT

Preamble:

A major aspect of the role of CLC leader is to assist our groups in discerning mission and the apostolic initiatives that flow from that. This is the D (discern) phase of our DSSE way of proceeding. Because our CLC spirituality is rooted in the Spiritual Exercises of St. Ignatius, our understanding of discernment is Ignatian. The following article by Eileen Burke-Sullivan (slightly adapted) attempts to open up this understanding and give an overview of a 'way of proceeding' with the groups and communities we serve.

1. What is Communal Apostolic Discernment?

The practice of discernment (of both spirits and of God's will) was a common enough spiritual pursuit throughout the Christian Tradition – attested to in the letters of St. Paul and often discussed in the writings of the Fathers of the Church and later mystics and theologians. However, the practice was raised to a high art by Ignatius of Loyola in the 16th Century. For Ignatius, the heart of his own vocation was to be obedient to the will of God as he understood it to be expressed in his regard. Such obedience presumed some capacity to discover what it was that God willed. The very word obedience is rooted in the Latin verb which best translates "to hear". One can only "hear" God's will when one understands the myriad "voices" of human life and learns to recognize among them the voice (experience and lead) of God on the journey into spiritual (and psychological) freedom.

The *practices* of ordinary discernment of spirits, and discernment of God's will – on a personal level - require a personal discipline and attention to the thoughts and affections that give rise to the inner desires and direction of one's life. But what of the practice of a **group** of persons tracking the various spirits within and among the members of the group, and discerning **God's will for the group**? Given the intricacy of attending personally to spirits and to God's desire for one's life, wouldn't the task of tracking the movement of spirits within and among a group be impossibly complex? The answer to the question is the classical Biblical line: with humans, yes, but with God all things are possible (Matthew 19:26).

One of the central beliefs of the Christian faith is that God desires human persons to know and follow the Divine will for the good of the persons themselves *and for the common good of all*. How could God want to thwart that? The task is none-the-less, complex and demands both work and humility. It requires also a vulnerability of persons with and toward one another. Only with a group that one truly trusts is it possible to undertake communal discernment with any degree of confidence.

2. What are the preconditions for a Group Undertaking a Communal Discernment?

- A. Every member of the group must have a **deep faith in God** and hold the conviction that God desires a direction or outcome *for this group*, not just the individual members of the group.
- B. It is necessary that the **group members trust each other** enough to speak freely and with confidence. It is essential that each member of the group be confident that every other member truly desires to know and follow God's will to the best of each one's ability. (One cannot be suspicious that some members are not free, do not desire God's will, have a hidden agenda, etc.)
- C. It is imperative that **each member** of the group have **some formation and practice in Ignatian discernment of spirits**, and that each member of the group can articulate his/her thoughts and feelings (affectivity) in a way that reveals the various spirits moving him or her.
- D. Every member has to agree to enter into **prayer, penance** (here, penance means not external practices but an 'interior' turning of the heart') and **self-examination** according to the principles or personal discernment of God's will. Each member should 'ideally' have received the 'equivalent' graces of the Second Week meditations for spiritual freedom: The Kingdom exercise, the 2 Standards, 3 Classes, and *at least* the second kind of humility (see pgs. 162-163). A group may need to recognize that this fairly high degree of freedom is not present. In this case, the group will need to be 'cautious' about any *certainly* that God's will has been found. This means that the group will need to seek greater confirmation following the discernment and during the implementation phase.
- E. It is best if someone who is utterly disinterested in the outcome, but knows the process of discernment **facilitate the process**. Listening carefully to the tones, words, body language, and other subtle clues for the movement of spirits in the *whole* process.
- F. It is necessary that everyone in the group be *capable of* and *willing* to reflect on **all relevant data for the decision** that the group is reasonably capable of collecting. So it is important that everyone in the process read and study any data distributed in the group before the group meets, and keep a reasonably careful journal about his/her thoughts and feelings while studying the data and while personally praying about it.
- G. Before the process begins that **every member** of the group involved must **agree to accept the outcome** and to support it as God's will unless it is definitively shown not to be so.
- H. It is urgent that when members discover within themselves strong resistance to some information - or to the process - that they pray earnestly for interior freedom and peace and *then be willing to lay out with some clarity their objections or concerns as important data*.

- I. It is important that **the group has the authority to make the decision** they are attempting to discern. If they are a leadership group of a larger body, it must be clear that the body has commissioned them to make this decision - that it is within their purview to do so. Further, all members of a larger group should be expected to enter into prayer for the freedom and wisdom of those making the decision.

3. What is a helpful way of proceeding for undertaking CAD?

Before the group begins its actual discernment process it establishes some “rules” for proceeding:

- The amount of time that will be given to the process
- The breaks in meeting time ... or if the discernment extends over a series of meetings ... how the various phases of the process will unfold
- The approach to consensus for decision or a sense of discerned direction.

4. What are some things for groups to avoid when trying to discern God’s will?

- Undertaking a significant discernment without a guide.
- Failing to give a reasonable amount of time to the discernment.
- Expecting to make a successful discernment without adequate information and analysis of the topic or alternatives. Prayer is no substitute for homework and research – both have to be in place.
- Attempting to discern a decision that your group does not have competence to make.
- Taking too little time for prayer, for reflection and for personal sensing of the spirits moving each person.
- Trying to pack too much into a short time and exhausting the participants. As much as possible discernment needs to take place in a context of peace and quiet – both physically and mentally.
- Allowing people to participate who cannot discern their own movements of spirits. (Successful discernment generally presupposes that participants have made the Exercises – at least to the second week of the process.
- Allowing any member(s) of the group to manipulate, overwhelm or intimidate others in the group.

5. What should we be looking for when we practice Communal Apostolic Discernment?

Overall, when a group is practicing discernment in its decision making, it should look for Gospel fruitfulness in the subsequent work of the group – that is, members should love each other more, there should be deeper commitment to prayer and concern for the poor. The means to implement well-discerned decisions should be forthcoming. If God wants the work done, God will provide the means. This doesn’t mean that the group

should sit around waiting – as in everything, the community begins to act with the expectation that the graces and resources will surface as the work goes forward.

But groups should also expect suffering and difficulty – usually from outside forces. Some form of persecution, challenge, etc. Just because our direction is truly toward God’s will we won’t be spared difficulty and suffering. On the contrary, the Third week of the Exercises follows upon the discerned decision of the call and choice. Generally speaking, such suffering is not from “natural causes” so much as from the forces of evil within culture and within persons. The “enemy,” as Ignatius termed all forces that seek to destroy the people and things of God, does not want any group to find and follow the call of the Kingdom in the world. It will stop at nothing to stamp out goodness.

Ordinarily, however, the difficulties will not arise within the group, unless some members of the group are not able to discern from failure to recognize their own spirits. Contentiousness, anxiety, anger, back-biting, jealousy etc. DURING the discernment process is to be expected and looked for **as dark spirits** (desolation) within the discernment. This should be pointed out to those so engaged, and all involved need to pray for peace, mutual affection and patience – or whatever virtue is needed to overcome internal conflict. Discernment cannot go forward in an environment of distrust and anger or anxiety between or among those discerning – the members must fight to overcome such attitudes and behaviors or the discernment cannot go forward.

Members should also look for peace, confidence, courage, compassion and understanding to one another (often surprising us) and great joy in the agreed upon outcome. Joy and peace are the most frequent signatures of God’s presence and care, but don’t overlook courage, patience, attentiveness – even practiced by those for whom they are not a usual virtue. Expect to be surprised by the people in the room – especially people you know the best. Expect God to shower the group with wonderful graces of care and respect so that the work of discernment can be implemented. GOD WANTS THE DIVINE WILL TO BE EMBRACED – BECAUSE IT IS FOR EVERYONE’S GOOD!

6. How much time will Communal Apostolic Discernment take?

Time can be a difficult reality to factor. Generally speaking, a group that is practiced at discernment will move faster on any one given decision. Groups that are just starting will need more time. If the group can foresee the need for the decision ahead of the time when the decision will be required, so that adequate time can be given to the research, study and other forms of preparation – not the least of which is prayer and penance – then the outcome will be better assured to be authentic.

Time should be factored into the decision-making meeting for prayer, for relaxation and community building, for thoughtful discussion and debate, for recreation, and for resolving unexpected (or expected) conflicts or personality clashes. If a group is willing to engage in significant prayer, study, review of resources etc. before coming together, the time of the actual decision making could be considerably foreshortened. All this prior work, however, should be considered part of the discernment process itself, and

participants should be expecting sharp experiences of both consolations and desolations. What can't be done as well without getting together is the very human process of developing community bonds of friendship and mutual trust of each other's communication and decision making styles.

Too little time often induces anxiety, which then eats away the little time that is there. I would say that the more important the decision is for the group's ultimate apostolic work, the more time should be built in for the best human conditions possible.

Can a decision be an authentic discernment if the group works together only 'virtually'? Yes, if everyone is willing to give his or her best effort and attention to the project for the duration of the time the decision is being made. I have never heard of a group taking **too much** time for a discernment – if they are actually working at the process, but I assume it is possible. A good friend, now deceased, who was a Jesuit that guided many groups in discerned decision making spoke often of the defeat of discernments by inertia once the Desire of God is fairly clear. In such cases the group panics and can't implement so they endlessly revisit the discernment – hoping for another answer possibly. Never underestimate the power of evil to attempt to disrupt God's work – even in the holiest places! The original deliberation and discernments of the first fathers took several months of fairly concentrated effort, so major discernments that concern the future and wellbeing of a community ought to be given enough time to do it well, but then have a plan for implementing the discerned decision as soon as possible.

7. Should we make EVERY group decision by this means?

Another way to ask this question is 'when do we discern a decision, and when do we simply humanly decide?' The answer to either question is not cut and dried, but generally speaking decisions that:

- 1) will greatly affect the existence or future life of an organization,
- 2) stir up great conflict or division within the community and risk its life or well-being, or
- 3) directly affect the apostolic mission of a group should all be discerned decisions.

These are the decisions about which God would undoubtedly have a will. There may be some decisions of implementation of larger decisions that don't need a special discernment process as much as they need to be faithfully reviewed within an on-going discerning way of evaluating or goal setting.

In this case, the leadership group of an Ignatian community, for example would set aside time to discern major decisions of policy, direction change, development, leadership or new apostolic ventures. But the leadership would subject ordinary business of fund raising and spending, hiring of staff, evaluation of progress, and accountability of resources to a rather ordinary discernment of spirits in a corporate exercise of Examen. When leaders function in an ordinary discerning style it is relatively easy to see and determine when a formal discernment of God's will is necessary.

It might be valuable for leadership groups to formally discern their goals early on after new leaders are chosen by discernment, in order to 'practice' discerned decision making in this (new) group, but then to conduct ordinary business in a more relaxed 'Examen style' of discernment until serious conflict about values or resources challenges the group toward a more fully developed discernment process.

STEPS IN A COMMUNAL APOSTOLIC DISCERNMENT

STEP 1

Clarify the issue to be discerned and express it in a positive statement. For example:

"This year, our CLC group will undertake a prayer vigil every Friday in repentance for our country's involvement in the cultural and sexual abuse of our aboriginal peoples."

... or ...

"CLC Canada will request that the Provincial Government impose a moratorium on further expansion of fracking." Etc.)

STEP 2

Everyone prays again for interior light and peace to know and follow God's desire on this matter. Then every participant takes a period of prayer and personal discernment of spirits for a serious study of relevant data on the topic. That is, each one allows the statement and data to arouse interior movement of spirits (those of evil and those of God) in order to expose each person's attachments *regarding either side of the question*. It is wise if each person keeps a journal of key movements regarding the question and the data.

STEP 3

The group meets and each person carefully shares the fruit of his/her discernment of spirits *when considering* the topic in light of prayer.

STEP 4

At the end of this session everyone spends more time in prayer and asks for the grace to know God's desire in this matter, and the freedom to continuing 'hearing' one another. Each person now 'listens to' him/herself about how they feel and think about the previous round of sharing - what so-and-so said, etc. Keeping track of one's affect and thoughts during this phase is also very important. Members now take proportional time to surface every possible argument AGAINST the statement.

STEP 5

The group returns and listens to all the negatives and prays for light to weigh them in light of the Gospel, CLC's vocation, the teachings of the Church etc. At the end, everyone prays again for interior light and peace - and the group puts away the 'cons' (negatives) and prays again to know and follow God's desire on this matter.

STEP 6

The group then takes proportional time to discover every possible reason FOR the statement and then follows the same procedure as was outlined for the negatives (see

Step 4-5).

STEP 7

Now the members go apart and carefully weigh the cons and pros in light of each one's sense of God's desire (to him or her), listening carefully for the various spirits of good and of the dark that will be stirred up at this time. As each member listens to the thoughts and feelings of his/her own heart, he/she determines *which* of the pros and cons *are significant and worth listening to*.

STEP 8

The group comes back together and listens carefully to each person sharing his or her sense of the weight of each of the reasons *for* and *against*.

AT THIS POINT the guide helps the group determine whether it is functioning in a prevailing communal consolation or desolation (see pgs. 152-156). The members pray together for an agreed upon period of time - for interior freedom and self-giving to God regarding this statement for decision. Then, group members share their preference for or against the statement as given. The group then works through their pre-determined communal consensus approach until they have completed the decision-making process.

STEP 9

Once a decision emerges through consensus, the group spends proportionate time praying for consolation to confirm the decision. The group members continue to 'read' their own personal spirits both around the question and in general. (Be aware that this activity is very demanding both emotionally and intellectually and you may well be very tired – with its attendant emotional letdown).

STEP 10

Implementation of the decision: In the implementation of the decision, be sure that the group continues to pray for confirmation as to whether this is God's desire, but moves forward to enact the decision as well as possible. *We are never guaranteed that we have certainly discovered God's will for ourselves or our associations, but if we remain open to God's desire and move forward with courage we can be assured that God will find ways to clarify our perception of His will for us as persons and as organizations committed to the Reign of God on earth.*

Note: *It is imperative at this point that all involved in the discernment process listen carefully to their own hearts and heads to determine what spirits are operating most strongly. The general rule is that if you can pin-point the focus of your consolation/desolation (why are you specifically afraid, angry, dismayed etc. at this moment or conversely why are you specifically filled with confidence, hope, courage, enthusiasm etc). What is the exact cause or location of these experiences? When you can answer this question then you work or vote against desolate thoughts or affects and work with consoling thoughts or affects.*

Taken and adapted from Rome Leadership Modules: Module 10

A BASIC CAD METHOD

1. An issue or concern surfaces in a group member or emerges from group discussions / processes.
2. **Clarify** the issue/concern. Search out the facts, the background, and the genesis of the issue / concern. Identify the **feelings** that pertain. (Social analysis may be helpful at this stage.) Alternative responses/possibilities will likely emerge during this phase.

From among these:

3. **Decide** upon a **key** response. This may involve prioritizing until one is found.
4. Write the **key** answer/response in a brief, clear statement. (Each word must add to the clarity.) **This is the explicit choice to be discerned.**
5. **Decide** who in the group has the commitment and capacity to assimilate the data. (This should be a criterion for who is able to enter the discernment process.)
6. **Determine** the time lines and processes to be used, including dissemination of data to all who will participate in the discernment.

Entering the Process

7. The discerning group needs to be fully aware at the time of the discernment process. Use symbol, ritual, celebration of the Eucharist, personal prayer and spiritual conversation (faith sharing) to evoke the faith consciousness of the group.
8. **Prayer** before, during and after discernment for...
 - light
 - purification**as a group**, as well as personal prayer, is necessary. The prayer should be Christic and thematic (not centering prayer) in order to seek self-knowledge and the spiritual freedom to be open.
9. When the group is in a graced place of 'poised spiritual liberty' (ready to move where the Spirit indicates), the group is in a position to consider the question for discernment. (There must be 'sufficient' **freedom as a felt-experience** for the group to move beyond this point.

10. Given this freedom, the next step is group **consideration of the data**, giving separate and quality time first to the reasons against the key response statement identified earlier, and then the reasons for. It is not problem-solving, but attending to the leadings of grace.
11. The discerners are asked to name what decision is forming in their own hearts and in the group, as they listen to the pros and cons expressed, in an **attempt to achieve consensus**. A question to hold as a backdrop ... "Does this decision that we are leaning toward regarding this issue fit with the graced history/^name of grace' of the group?" Another question ... "Is this decision a further development of who we are before God?"
12. Given a consensus, this 'tentative' decision is presented by the group to God. In prayer and sharing the group is **listening for confirmation in consolation**.

Communal consolation has the sense of:

- recognition that group members are instruments of God amid confusion and pain
- new freedom in the group
- a new image of self – despite our insignificance we are a way the reign of God happens
- a new sense of humility
- an expansiveness which includes others
- a new or deeper capacity to listen to one another
- an ability to accept reality with a certain peace and acceptance.

On the other hand, lack of confirmation or communal desolation may be pointed to by:

- expression of fear, hopelessness, negative self-image individually or in the group
- preoccupation with own reality/closing in on self-experienced by group members
- patterns of non-honesty (expressing feelings not really held, over-politeness)
- denial of truth
- unwillingness to face difficulties/suffering
- avoidance of making a decision or considering how to implement it
- group members hanging on to past hurts rather than feeling / dealing with the present reality
- heightened pride or superiority in considering the outcome following the decision
- a sense of urgency in making the decision or implementing it.

13. Group **consideration of how to implement the decision** continues in a prayerful mode, paying attention to the reasons 'against' the key response statement to see how they might inform/influence the approach to implementation.

CONSENSUS: A WORKING DOCUMENT (2013)

The Role of the Leader:

To help the group recognize where consensus is forming in the group. If the leader is also part of the group, he/she shares last.

The Grace of Consensus:

Communal decision-making is usually done by means of the grace of consensus as a sign that **the will of God** for the group, or that the most loving action that the group can choose, has been discovered/discerned.

- Eph. 5:10 "Try to *discover* what the Lord wants of you"
- Phil 1:9-10 "... that your love may grow more and more with the knowledge and complete understanding that will help you to come to true discernment ..."

The Goal of Consensus:

The goal of consensus is that EVERY member of the group can come to one decision that they all can freely accept, support and uphold. But consensus does not necessarily mean uniformity. Rather it means that at the end of the discernment process everyone in the group can **freely**:

- accept or support the decision reached by the group and
- be in communion with the group.

The Process of Consensus:

Consensus is always present in a group, even if the group comes to a consensus where they have no consensus about a particular matter. Deep and respectful listening to one another can surface where consensus is and at what level.

THE FORMS OF CONSENSUS IN COMMUNAL DECISION-MAKING

Consensus can be found in various forms. Several of these are explained below. It is important to note that each of these forms of consensus is a grace, a lived experience of the presence and action of God in the group. One form is not necessarily better than another.

I. UNANIMOUS CONSENSUS can unfold in two ways:

- a) **The first way is a spontaneous consensus** meaning that every member of the group is in full agreement with the one decision chosen. For example, with the grace of 'sufficient' spiritual freedom to consider a particular issue for decision, each member prays and comes to a personal choice in the matter. If after a first round of sharing, there is full agreement, this would be a spontaneous unanimous consensus. Even with such a spontaneous consensus, it is important

to have another round of sharing to hear each one's primary reason(s) for the choice. It may also be *helpful* to have another round to hear any reasons which made any of the members 'hesitate' (if this was part of their prayer). Both kinds of reasons will be important to hear. During the implementation phase, the hesitations may help the group be attentive to ways of proceeding, or to any subtle deceptions or temptations that may surface later.

- b) **The second way is through a cyclic pattern of prayer, sharing and conversation.** Consider the following scenario – imagine a group of 9 ready to give the fruit of their prayer over a communal decision issue. Let us suppose that the choice requires a 'yes or no'. Perhaps 7 say 'yes' and 2 say 'no' - a high degree of agreement. Listening deeply in the second round of sharing where each gives the primary reason(s) for his/her choice is very important. The facilitator may ask the group if enough has been heard to go off and pray again ... or... the group may need to have more exchanges about what was expressed before returning to prayer. When they return after prayer, another round of sharing occurs. This time all 9 freely say 'yes' to the one option. The group has reached a **unanimous decision** – that is FULL agreement. Though not 'spontaneous', after listening to one another, it moved easily to a unanimous choice by the group.

It is possible that this pattern of *prayer - sharing - conversation- prayer* ... may need to move through several cycles to reach a full agreement or unanimous consensus. It is always important, even with a unanimous consensus, (through either way) to check with the group that the process of listening and speaking was respectful and that true consolation was present in accepting the one decision.

II. **NEGOTIATED CONSENSUS** is related to various **degrees of agreement** and the **need for give and take** or compromise to arrive at a decision all can freely live with, support and still be in communion with one another. This form of consensus 'discovered' in a group is usually found through much prayer and conversation.

Negotiated consensus can be broken into "sub types" as follows:

- **Acceptance of the decision if minority concerns are dealt with.** When there is no unanimous consensus but there is a '*high*' degree of agreement, the group seeks to listen deeply to the reasons for **the minority opinion**. The communal exchange which follows (and further prayer) leads the group to accept the majority position IF the minority concerns are dealt with as a condition of supporting it. Here the minority position is "*satisfied*" that their concerns will be dealt with in the implementation phase of the decision. This is one form of negotiated consensus.
- **Acceptance of the decision with some changes.** When there is '*some*' degree of agreement, but the minority position, after expressing reasons, after further prayer (especially for spiritual freedom) and more conversation, still cannot let

go of their expressed concerns, then more give and take is required. Here, the negotiation unfolds by **changing some aspects** of the decision so that the concerns and hopes of **both** minority **and** majority are met. This compromise allows all the members of the group to accept or support the one decision they have reached together. This is another form of a negotiated consensus.

- **Acceptance of the decision with a different position.** If, after much prayer, sharing and discussion, one, two or more members still hold on to their original positions and cannot let them go or changes aspects of them, this unresolved situation might need more compromise. Someone (perhaps the facilitator, but not necessarily) may suggest a third position, different than the majority and the other positions - to which all members can freely give their consent and agreement to support. This **new position** becomes the negotiated consensus of the group.
- **Acceptance of the decision with reservation.** It may be when the above three forms of negotiated consensus cannot be found because the dissenting positions prayerfully (and with spiritual freedom) cannot justify changing their positions, nor can the majority prayerfully change their position, there is a **stalemate**. Here, the dissenter(s), while clearly maintaining their alternative position(s), may freely agree to **support and work with the majority position**, which then becomes the group consensus decision. However, there must be no coercion on either side. This is called consensus with reservation.

III. 2/3 MAJORITY CONSENSUS is reflected in **CLC Canada's S.O.P # 15** (Standard Operating Procedure). This form of consensus is usually reserved for decisions on core documents or major decisions ... a Constitution, Mission/Vision decisions and appointments. It may be used when a unanimous or negotiated consensus cannot be reached – or it may be the only form chosen at the beginning of the decision-making process. For a 2/3 majority consensus it is assumed that the required 'quorum' is present (50% of all those eligible to participate in the discernment process). If this 2/3 consensus cannot be reached, the matter is defeated.

IV. CONSENSUS ABOUT NO CONSENSUS exists when there is low degree of agreement. No unanimous, negotiated or majority forms of consensus arise after prayer, sharing and conversation cycles. In this case, the group reaches a 'consensus' that **there is no consensus** about the question at hand. In this case, it might be better to:

- Reformulate the question
- Put the issue aside
- Revisit the general issue and go through another discernment process.

The resources used to develop this 'working' document include:

1. *Canada's CLC Formation Manual II, page 64 and Canada's CLC Formation Manual III, pgs. 175-177*
2. *National CLC document, SOP # 15 (June 1996)*
3. *Atlantic Regional CLC Discernment document (March 2009) Communal Apostolic Discernment: A tool Kit document (2012) by Peter Bisson SJ*
4. *Communal Ignatian Discernment document (Eileen Burke-Sullivan)*

RESPONDING TO INJUSTICE - AN IGNATIAN APPROACH

God's Intention

Justice, alongside prudence, temperance, and fortitude, is a cardinal virtue; a human quality that helps form our character, guides our thoughts and actions. We acquire these virtues through effort. Prudence is about making decisions, temperance about exercising self-control, and fortitude about having courage. Justice centres on treating people fairly. As Christians, we hold this dear as we know that justice is always about relationships; however, we understand that justice is much more than this. The way to understand justice is to recognise God's intention when He created the world. *He wanted it to be a just place – a place where everything flourished. We have been created to live justly in our connection to creation (the environment), to humanity (people), and to God.*

Living Justly

What makes a relationship just? The answer to that is simply, 'when we deal with each other we do so with the sense of awe that arises in the presence of something holy and sacred' (USCCB, 1986). As we are created in the 'image and likeness of God' (Genesis 1:27), we have a dignity, a value and worth, that cannot and should not be taken or harmed. But this is not where our understanding of justice stops. We are aware that there are many in our world who do not flourish. Much of this results from damaged relationships; those driven by hate, greed, abuse, and vengeance. For Christians, we must do what is needed to make these relationships right. Therefore, justice is not just about living right and making good and right relationships, it is also about our commitment 'to serve' ensuring that all of us flourish on this Earth. This is what Jesus did; he formed good relationships and did what was needed for those whose suffered injustice. In his time, his mission was to create the just place God had originally intended it to be. This too is our mission in our time.

In 1973, Pedro Arrupe SJ noted that the goal of Jesuit education was 'to form men-women for others'. This ideal was endorsed and expanded on by Peter Hans Kolvenbach SJ, Superior General (1983 – 2008) when he added that we should 'form men-women for and with others'. He summoned Jesuit educators to 'form men and women of competence, conscience, and compassionate commitment'.

Response

Competence prepares learners to 'use their knowledge and their skills' to live and transform the context they live in. Conscience develops their ability to see the world they live in 'with the eyes of God', discovering both 'the beauty of creation' and 'places of pain, misery, and injustice.' This not only leads them to be thankful for what they

have but also ignites within them a desire to change the world they live in. Compassion cultivates their capacity to move from a feeling of 'charity and compassion' towards a response to injustice, while Commitment, being 'inseparably tied to compassion', means they will continuously strive 'toward faith' and towards dismantling social structures which create injustice.

Critique

To deepen our understanding of an injustice it is important to get all the facts. Today, information and the sources from where we get them, comes in many different forms and through many different mediums. Sometimes it is difficult to determine what is true, partially true, or false. We know the internet provides much information on almost any given topic; however, we also know that some information is erroneous and misleading. Therefore, we must develop critical thinking skills. This requires we ask key questions when sifting through information. For example, is the source credible? Is the information fact or opinion? Are the facts in line with those from other sources? What is the motive of the author/s in providing the information?

It is also important that we are critical and consider our own prejudices and position in society. Often, we have a preconceived idea about an issue. These ideas are generally based on our culture and on what might be considered popular in the groups to which we belong. Often it is difficult to go 'against the grain' and accept facts which are not considered popular. Equally, at times we think that issues which affect us are more important than those affecting other groups in our society or the world we live in. Learning to be critical helps us to better understand injustices in our society and world. It ensures that we identify the core underlying causes of an injustice and not just accept the visible, obvious, and at times popular truths. It helps us to make sure that the conclusions we make are clear and accurate.

Structures

An injustice can occur when one person wrongs another. We refer to this as Particular Injustice. With particular injustice, we can identify the victim and the wrongdoer. An individual stealing another person's Phone is an example of a particular injustice.

However, much of the injustice we see happening in our world today, such as, poverty, the exploitation of workers, sex trafficking, and homelessness, result from Structural Injustice. This differs from particular injustice because many participants are involved in creating the injustice, not just one individual. Therefore, it is best to look at structural injustice as a set of different relationships or processes rather than just one act.

While it is easy to identify the victims of structural injustice, for example, refugees, it is much more difficult to find out who is to blame. This difficulty stems from a reality that most people involved in the process have no direct connection to the injustice. Equally, they may not be aware that their involvement is causing harm to others. As a result, they are distanced from any responsibility from first, creating the injustice, and second, from responding to the injustice.

In most cases unjust social structures have been constructed over time and gradually become part of a society's culture and norms; in effect, how a society functions. These structures also lead to the acceptance that some injustices are a consequence of fate, something that is 'what it is' or something that is 'just bad luck'. Since, many participants fail to recognise that injustice results from something they are part of, the injustice endures.

Consumerism is a theory which encourages people to buy material goods. While we have always purchased goods, material and other, our culture of purchasing has shifted. Today, we live in a society where much of what we buy is driven by desire. This has changed from a time when we used to purchase goods based on their value and benefit. Equally, much of what we purchase today, especially in terms of material goods, is considered an expression of our culture, of who we are.

Ecology

Nevertheless, our culture of consumerism has consequences. Scientists can now measure the impact the household consumption of goods has on the environment. To do this, scientists measure the materials, water, and land required to make the products we consume, in addition to the greenhouse gases emitted in the production and use of these products. The reality is that the production and use of goods by household consumers contributes to more than 60 percent of all global greenhouse gas emissions. These goods include the food we eat, the clothes we wear, and other items we use daily. For example, over 15,000 litres of water is used to produce 1kg of beef and 17,000 litres of water to produce 1 kg of chocolate.

In his encyclical *Laudato Si*, Pope Francis highlights the impact human behavior has and continues to have on the destruction of the earth. For the Pope, and for us Christians, this is a justice issue. Wealthier countries generate the most significant impact on the environment while people in poorer countries suffer the environmental and social consequences.

Equally, reflection is a core element of Ignatian spirituality and forms the basis for discernment. Ignatius believed that when we reflect on our experiences and are able to free ourselves of worldly 'attachments', we make right decisions; decisions which are more in harmony with what God desires for us. The Bible is the beacon of light which guides that journey. Taking the time to reflect on our lives through the Bible affords us a chance to get closer to the one who inspired its design, God.

Relationship

Everybody has a story to tell. When we listen to someone telling us a story, whether of joy, sadness, or despair, we connect with them. The human story has the power to transcend boundaries that divide humanity - race, religion, social status - for it helps us rediscover what it is we have in common; that we are all human. When we listen to a story with intent, we develop a sense of empathy with those who are telling it.

Empathy is the 'ability to understand and share the feelings of another person' or simply put, the ability to 'walk in someone else's shoes'. The Bible encourages us to empathise; 'rejoice with those who rejoice, mourn with those who mourn' (Romans 12:15).

We have learnt that much of the injustice which occurs in our world is structural in nature. We also know that this is best understood as a set of relationships or processes which we are part of. In most cases we are distanced from the injustice and the harm it causes.

Listening to someone who has experienced injustice and empathising with them brings us closer to that injustice; it makes us realise the real impact of what is going on. We start to imagine: What if it was me? What if it was someone I loved? Listening to a human story takes time and energy. The process of understanding and sharing the experiences of another is an emotional one. It also takes courage. At times, what we hear is uncomfortable. It triggers within us different emotions. It prompts us to act.

Frontiers

The phrase 'the courage to do much' comes from a letter Francis Xavier wrote to Ignatius Loyola from India in 1552. Xavier wrote passionately about the great work being done by Jesuits on the frontiers in Japan, India, and China. He noted that such work could only be done by those who were humble and generous and above all, 'those with the courage to do much and in many places'.

If justice is a virtue through which we decide what we need to do, fortitude or courage gives us the strength to do it. Courage is not about being super-human, it is about doing something even when we are afraid to do so. Courage is not just a virtue it is also a gift of the Holy Spirit. It is courage we seek when need to overcome fear, remain strong in difficult circumstances, and stand up for what is right and just.

On speaking to Jesuits recently, Pope Francis said, 'your proper place is on the frontiers'. Today, they continue to pray, serve, accompany, and make a difference to those who are most vulnerable. But you do not have to be a Jesuit 'to serve' on the frontiers. We are all called to be 'men and women for and with others'.

To date, we have come to know much injustice in our world and have identified that the frontier does not have to be some remote place on the other side of the globe; it is on our doorstep. Homelessness and the housing crisis resulting from economic and social structures continues to adversely affect thousands of people. The waiting times for medical tests for cancer are 25 times longer for public patients than they are for private patients. Restrictions on the lives of asylum seekers causes much stress and worry for those placed in direct provision. Closing our borders to people who flee conflict makes their journeys ever-more hazardous. We can limit the impact of climate change and of chronic poverty, which affects large parts of the developing world, by changing how we live in our own country. Thus, the call to be at the frontier is a call to be at a place of action where you can make a difference.

Action

Fr. Arrupe asks us to examine how we treat people and how we live. This is akin to what Pope Francis asks of us in *Laudato si*. He says we are to 'examine our own lives and acknowledge the way we have harmed God's creation (to this we can add humanity) through our actions and our failures to act'. For many this is a challenge for it requires us to change the way we live. We are summoned, according to Pope Francis, to a 'profound interior conversion'.

Arrupe's third work of justice involves a 'counterattack against injustice'. He asks that we work to dismantle unjust social structures ... 'so that the weak, the oppressed, the marginalized of this world may be set free'. As we know, such unjust social structures involve the participation of many including ourselves. Thus, we must not just alter our own involvement, but the involvement of others. This is also a challenge and according to Fr. Richard Rohr puts us on a 'collision course' with those who are enjoying the 'fruits of the system'. Arrupe also stressed the need to 'work with others'. Pope Francis further endorses this when he states, 'self-improvement on the part of individuals will not by itself remedy the extremely complex situation facing our world today.' To respond to injustice effectively we must first, change ourselves, and second, work with others to dismantle unjust social structures. In so doing, we are on our way to becoming 'men and women for and with others.'

Shortened and adapted from Dr. Križan Vekić article: Education for Justice and Reconciliation Programme, Jesuit Schools Ireland

SOCIAL ANALYSIS and THEOLOGICAL REFLECTION

SOCIAL ANALYSIS

Social analysis can be defined *as the effort to obtain a more complete picture of a social situation by exploring the structural relationships, including how it came to have its present configuration.* In social analysis, we examine causes, probe consequences, identify actors, illumine linkages, put our experiences in a broader perspective, and draw the connections between the linkages. Jesuits David Holland and Peter Henriot go on to say that Social Analysis is simply an extension of the principle of discernment, moving from the personal realm to the social realm.

David Hollenbach SJ reminds us of three strategic moral priorities:

1. The needs of the poor take priority over the wants of the rich;
2. The freedom of the dominated takes priority over the liberty of the powerful;
3. The participation of marginalized groups takes priority over an order which excludes them.

In this process, once the situation of concern has been named, we are urged to do the analysis; that is, to try to understand the situation or issue in terms of the root causes. We try to analyze the situation according to our cultural realities and from the perspective of the poor.

1. What is the important history of the situation?
 - *Purely personal - perhaps a matter of personality styles not meshing, or a problem of someone being excessively driven by ego, a desire for power, or greed ... in other words ... an individual spiritual issue that needs to be confronted lovingly?*
 - *Cultural - a situation in which an individual or group behavior mirrors a pattern of attitudes, beliefs, or behaviors in the larger community? What might be some strategies of communal conversion?*
2. What influence does money have in this situation?
 - *Corruption or fraud - a scam of some sort? How can the community exercise responsibility to protect itself?*
3. Who makes the most important decisions in this situation?
 - *A policy problem: Did this situation occur because of an unjust policy at the level of an institution, corporation, or government? What are the ethical principles that should be considered? What might be the most effective actions?*

4. What will things be like in ten years if this situation keeps going in the same way?
 - *A problem of unintended consequences? How can it be corrected?*
5. Who does this situation benefit/help? Who does it hurt? How?
 - *Seriously flawed public policy from the perspective of human dignity obligations? What political /public education steps are needed to change it?*
6. What are the two or three root causes most responsible for the current situation, etc...?

It is suggested that at this stage, an "expert" be invited by the group to shed some light on the situation (one that is most affected by the situation. IE. Farmer, fisher, single mother, refugee, a person on social assistance etc.)

THEOLOGICAL REFLECTION

This next step is one that helps us 'think/feel' with the Church. Here we try to evaluate the root causes revealed in our analysis according to the insights of the Gospel and the teaching of the Church.

Basic Themes in Christian Theology

1. SIN:

An expression of human selfishness whereby we put our own interests ahead of others in the things we say or do. Sin is recognizable by its effects - the damage done by human action or inaction. The more harmful the effects, the more serious the sin.

2. GRACE:

The presence of the Holy Spirit within us that stirs and sensitizes conscience, reinforces faith, animates love, and moves us to do the rights things.

3. CHRIST:

The Redeemer, the One who lays down his life for his friends, often as a sacrificial Lamb who allows himself to be crucified in a way that breaks the cycle of violence by absorbing it, hence overcoming violence and sin, and rendering unnecessary human vengeance and retribution.

4. CHURCH:

The community of faith, the community of moral action, the community of the sharing of gifts, the community of worship.

5. FAITH:

The gift from God that enables us to know and trust in God. It's not quite the same thing as knowing the way we know something scientifically. It's more of a knowledge

from the heart. It's partly intuitive. In a less spiritual interpretation, it's anything that an individual or a group believes with strong conviction.

6. SACRAMENT:

A special event or moment with special sacredness. A sacrament is a symbol of something bigger than itself, but it is more than a symbol. It helps that 'something bigger' to happen. For example, the sacrament of marriage symbolizes and mirrors the love that two people have for one another, but also helps it to happen and grow. There are many special 'sacramental moments' in our lives in addition to the regular sacraments we participate in at church. God working through the sacraments is another indication of God being incarnated in our physical, concrete world.

WORKSHEET

- 1) Briefly describe the situation or event on which you are doing the theological reflection.
- 2) What was the sinfulness in this situation?
- 3) Where do you see the presence of grace in this situation?
- 4) Was there a Christ figure in this situation - someone who took the brunt of it - in order to help resolve it?
- 5) Where do you see the action or inaction of "Church" in this situation - communal behavior that affected the outcome?
- 6) During this situation or event, did the beliefs of individuals or groups play an important part? Was it influenced by "Faith" either in the religious sense or in the sense of commonly held values or beliefs?
- 7) Were there any "sacramental moments" that affected the situation? Special, meaning-filled times that had a big impact on the outcome?
- 8) Now that you have done a theological reflection on this situation, has it changed your understanding in any way? If so, how?

Further suggested questions.

- What documents of the Church (i.e. Christian Social Teaching) are concerned with this issue? What is the church saying about this situation?
- Which actions, words and attitudes of Jesus come to mind as I try to understand this situation? How does this situation reflect the Beatitudes or does it?
- What does this mean for the Christian understanding of this situation, etc...?

Taken and adapted from the works of David Hollenbach sj based on his book, The Common Good and Christian Ethics

THE PROCESS OF SOCIAL ANALYSIS

The process of **SOCIAL ANALYSIS** is another tool specifically designed to seek the truth of a reality. We live in a world of layered values and information that obscure the truth:

- socially (evident in ethnic disparity-class system)
- culturally (some are worth more than others – men vs women)
- economically (priority of profit over people)
- politically (patronage)
- psychologically (intellectual ability vs disability).

The facts that these conditions exist is proof that our society (by admission or omission, consciously or unconsciously) supports the way things are. So, to get to the truth of a reality requires carefully and painfully peeling away the veils that obscure.

Social Analysis is about developing an intellectual skepticism ... learning not to accept everything at face value. It is learning to peel back the layers and asking:

- **who benefits,**
- **who loses,**
- **who pays and**
- **why is it so?**

For those already open and engaged in mission, Social Analysis is the method of apostolic planning that helps us move from doing charity (reinforcing dependency) to doing justice (promotion of liberation).

Social analysis is not new to us ... we engaged in social analysis when we learned to talk with our first 'why'. Have you been around youngsters and endured their countless 'whys'? They need to understand and make sense of the world around them. Inevitably the answer is 'because I said so'. Too often, that response satisfies and is carried into adulthood where we accept without question because someone with power or in authority said so. And so it continues ... society follows suit. Some types of questions ('why') are discouraged as the status quo (school, workplace, society, church, consumerism, capitalism, communism) requires compliant participants.

The success of advertising is based on passive unquestioning hearers who respond as directed ... and it works! Listen to the social analysis that is presented on advertising on CBC's 'Age of Persuasion'.

A 1994 *Progressio*, titled *Community in Mission*, presents a methodology that highlights the point that as an apostolic community, we need to be aware of the following **4 relationships** that influence us from **outside** each time we face an opportunity for apostolic action. These can be both positive and negative.

1. CULTURAL CONTEXT:

- This is understood as the particular way in which members of a society relate with one another, with nature, with God (common lifestyle).
- Culture generates events, events generate laws, and laws that propagate attitudes (collective conscious).
- In undertaking an apostolic action (mission) CLC is called to insert ourselves into the culture of our countries, and to influence change in those values that promote injustice towards certain sectors of the society.

2. NEOLIBERAL TENDENCIES:

- The industrialized countries are promoting a socio-political doctrine advocating the supremacy of commerce and free competition.
- This ideology includes deregulation of the economy (market rules), privatization (less government intervention), and liberalization of protectionism (free-trade agreements).

3. CHURCH MODELS:

- Church as perfect society (traditional) – pyramid-like with hierarchy at the top and laity at bottom ... a church for the poor.
- Church as God's people (communitarian) – circle of communion and participation ... a church with the poor
- Church of the poor (prophetic) – circle of communion and participation ... a church from the poor and like the poor in its lifestyle and mission.

4. GROUP MENTALITY:

- As a member of any group the tendency is to take/adopt consciously (unconsciously) the group's way of thinking and acting.
- Birds of a feather...
- Tell me who your friends are and I'll tell you who you are.

We are also influenced internally and tend to belong to groups that share spirituality, a mentality, and social class - a way of life with shared goals, thinking, and interests.

These are a few **typical characteristics** that identify and distinguish 3 groupings:

1. TRADITIONAL - CONSERVATIVE MENTALITY:

- Sees social realities from a hierarchical point of view.
- Primary importance is given to authority and dogmatic truths.
- Holds to well defined moral principles.
- Does not question social structures.
- Resents change.
- Prefers to do things the way they have always been done.

2. MODERATE MENTALITY:

- Places the human person at the centre with all its dynamism, capacity to learn, change, and be transformed.
- Has an open mind and keen interest in everyone's renewal and improvement.

- Strives to be modern and liberal but not to question the structural dimension of many human and social problems.

3. LIBERATING MENTALITY:

- Looks at structures with a critical eye to discover behind these structures the socio-economic interest of some groups.
- Promotes group action by which people become aware of these manipulations and avoid them.
- Goes to the roots of the problem and tries to change unjust structures.
- Effectively fosters the overall transformation of the person.

The Criteria for Mission aids in selecting our field of mission while **Social Analysis** aids in uncovering the truth of the situation.

One of the means identified to implement the recommendation of the 1986 World General Assembly of Loyola, Spain was the engagement in social analysis as a way to ensure the correspondence between reality in which we live and the responses which we give.

Good discernment leading to good decisions is dependent on good data.

At the 2008 World General Assembly in Fatima, the world CLC vice-Ecclesiastical Assistant, Fr. Adolfo Nicolas S.J., shared that CLC was called to be a PROPHETIC APOSTOLIC COMMUNITY. When CLC lives intentionally as a discerning community for mission from a **liberating perspective**, the possibility of prophetic action surfaces or becomes evident. The intent is not to set out just to be prophetic but it is in the living out of a communally discerned action that allows the guidance of the Spirit and the gift of grace to unfold in prophetic action. Often it is with hindsight that a prophetic action is recognized.

At first glance it could be viewed as a:

- foolhardy venture,
- a disruptive disobedience,
- an annoying disturbance

Keep in mind that Jesus was considered all of the above ... and more. Look who he hung around with: sinners both men and women, foreigners, untouchables. Look at what he did: broke the Sabbath laws, reacted against the temple being used for business ventures.

CLC continues to be motivated by what Fr. Larry Stinn SJ wrote in the following concluding remarks in a 1976 *Progressio* titled *Putting Gospel Values to Work*:

"CLC is a community at the service of all humanity, a service which is greater in so far as we are poor with Christ. Liberation is no more than a word UNLESS it becomes a reality in our lives and in that of our community. Only if we are liberated ourselves can we be a force for the liberation of others. But such

liberation comes only if we allow Christ to change our attitudes and transform our pattern of action. Either it touches the concrete areas in my life and the lives of those around me, especially the poor and oppresses, or liberation will remain an ideal we talk about but do not live, at least not many of us”.

In the CLC way, social analysis ought to be clarified by the gospel and the dynamic of the Spiritual Exercises. Thus, a second component of Social Analysis is Theological Reflection that helps us see with the eyes of the Trinity.

Fr. Nicolas challenged CLC ‘to see with the eyes of God, to listen with the ears of God, to feel with the heart of God then to discern, decide and act’. Social analysis and Theological reflection are tools aimed at clarifying who we prefer to see, to listen to, to feel with and on whose behalf we desire to act.

To put on the mind and heart of Christ requires us to:

- be aware of our interior life - our interior movement of spirits (heightened awareness of biases, unfreedoms, blindness)
- deepen our understanding of the world we live in and its culture (get all the facts, gather data including the underlying or hidden issues)
- deepen our theological understanding from an incarnational perspective (critique the status quo in light of the gospel ... risk being counter-cultural)

If a particular mission/apostolic action is God’s desire for us and we respond to the best of our ability, the grace to be prophetic will be both God’s call and God’s gift.

*Edited selections from World General Assemblies, Progressio,
Module 12 Social Analysis from the Rome LFE*

DISCERNING MISSION: THE PASTORAL CYCLE

"You did not choose me. No I chose you to go out and bear fruit, fruit that will last." Jn. 15:16

"Love ought to show itself in deeds over and above words." The SE of St. Ignatius

MISSION and CLC - General Principle #8

As members of the pilgrim People of God, we have received from Christ the mission of being his witnesses before all people by our attitudes, words and actions, becoming identified with his mission of bringing the good news to the poor, proclaiming liberty to captives and to the blind new sight, setting the downtrodden free and proclaiming the Lord's year of favor. Our life is essentially apostolic. The field of CLC mission knows no limits: it extends both to the Church and the World, in order to bring the gospel of salvation to all people and to serve individual persons and society by opening hearts to conversion and struggling to change oppressive structures.

DISCERNING MISSION

Canada's CLC Manual III p. 161-168 offers a way of proceeding for discerning mission: a series of phases adapted for communal decision-making in the 6th exercise of each week's prayer material for Week IV of the Exercises.

Briefly, the 6 phases of decision-making on page 161 are:

1. Researching the topic and formulating an open question
2. Formulating some possible answers (and choosing one)
3. Gathering the data and praying over them
4. Making the decision
5. Seeking confirmation
6. Implementing the decision

Phases 1 and 2 can be helped greatly by a tool called the **pastoral cycle**. Its first 3 'movements' (*experience, social analysis and theological reflection*) can be used before selecting ONE possible answer (response) for discerned action.

THE PASTORAL CYCLE AND CLC SPIRITUALITY

The basis of 'social' discernment is in our Ignatian roots. God's action in history is discernable. As in our Ignatian way of discerning, we carefully pay attention to:

- our feelings,
- the source of our deepest movements,
- our desires rooted in specific values
- our steps to action.

This is at the heart of CLC and is expressed in the preamble of our General Principles and the contemplation of the incarnation in the Spiritual Exercises. Using the pastoral cycle will be enriched when we consider the world with the same glance of the Trinity – that is - seeing the world with the rich and the poor, black or white, living and dying etc. "Discernment done with a social foundation, a social purpose, and a social consequence becomes a way of sharing God's action in history."

CHARITY and JUSTICE

A Way of Sharing God's Action in History

Charity and justice have important similarities (Luke 4:18) – the liberation of people from de-humanizing circumstances. Only the means of achieving this goal is different.

Charity (Matt. 25:31-46) requires that we respond to concrete persons in concrete situations with concrete caring. It is a response to personal needs – helping the homeless, tending the wounded, feeding the hungry, but it does not address the reasons why these needs are not being met by society.

Justice (Luke 11:42-46) requires that we change the societal 'rules of the game' that make so much of our charity necessary. It looks at the 'structures' or systems that *cause* poverty, sexism, inequality, war, racism, and environmental abuse.

Both charity and action for justice are necessary. CLC provides the means for both.

CATHOLIC SOCIAL TEACHING

Catholic Social Teaching which calls us to act for justice is rooted in Christ's teaching in Matt. 25: "Just as you did it to one of the least of these, you did it to me". Its underlying principle is, that personal freedom and full human development can be achieved only in and through *interpersonal* relationships that build up healthy communities and societies. For this reason, Catholic Social Teaching takes on an incarnational approach. That is, it starts with the human experience. It then invites an analysis of issues and situations, keeping in mind **three moral priorities**:

- 1) *The needs of the poor have priority over the wants of the rich;*
- 2) *The freedom of the dominated has priority over the liberty of the powerful;*
- 3) *The participation of marginalized groups has priority over any order which excludes them.*

THE PASTORAL CYCLE and CATHOLIC SOCIAL TEACHING

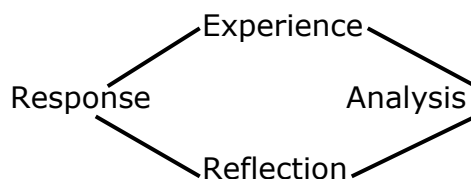
Peter Henriot SJ co-published a book: Social Analysis: Linking Faith and Justice and edited a second in 2005 entitled; The Pastoral Circle revisited; A critical Quest for Truth and Foundation. In the latter, he included incorporation of the Catholic Social teaching and Social Discernment in the pastoral circle. CLC members all over the world have used it. It basically moves through the following steps:

- *Experience*
- *Social analysis*
- *Theological reflection*
- *Discernment and decision*
- *Action*

The Pastoral Cycle

THE METHODOLOGY

This is a circle representing four primary movements as follows;



In terms of your/our CLC mission, where are you/we in the pastoral

1. **Experience** is the initial contact with this cycle: the moment of touching the 'reality' through both objective observations and subjective feelings.

2. **Analysis (Social)**: The moment of gathering data - asking questions about time in history, structures at play, values, biases ... and their interconnection, in order to understand the deeper reality of the situation. This is primarily an intellectual exercise leading to understanding the reality more deeply.

3. **Reflection**: (Theological/Gospel) The moment of discerning the meaning of the situation in view of our shared (Christian) values, the norms of our community and the wisdom of our ancestors (the Church/tradition). This is an *affective* way of touching our deepest values and that part of the cycle which strongly motivates our desire to respond

4. **Response**: (Discernment/Decision and Action) The moment of planning concrete actions from the experience that is contacted, analyzed and reflected upon. This is the planning, implementation and evaluation phase of the pastoral cycle approach.

***NB:** It is more helpful to look at this model as an outward spiral rather than a closed cycle since it leads to ongoing development. Why? Because a response action leads to new realities, new experiences.*

PRACTICAL SKILLS IN WORKING WITH THE PASTORAL CYCLE

Experience:

The cycle begins with our experience. It does this by engaging the 'story or reality' of a situation and by noticing our interior responses. We can do this through:

- Sharing our own personal experiences we have of the situation
- Listening to the personal experiences of others
- Reading articles or reports of concern from those involved with the situation and discussing them.

Analysis:

Next we do **social analysis** to try to understand the situation in terms of the root causes according to our cultural realities and from the perspective of the poor (note the 3 moral priorities of Catholic Social Teaching). We are helped by critically reflecting on social 'structures' which can impinge on the situation calling for justice. Peter Henriot SJ identifies...

Economic Structures: these affect the organization of resources e.g. corporations, banks, tax policies, trade patterns, unions.

Political Structures: affects the organization of power e.g., parliament, police, parties, constitutional guarantees of human rights, local councils.

Social Structures: affects organization of relationships e.g., families, Racial patterns, tribes, villages, recreation clubs, schools,

Gender Structures: affects organization of male-female patterns and roles, e.g., division of labor, work, status, school opportunities, decision – making, sexual expectations

Ecological Structures: affects natural environment e.g., weather patterns, sustainable agriculture, population distribution.

Cultural Structures: affects the organization of meaning traditions, language, and communication.

Religious Structures: affects the organization of transcendence e.g., churches, sacraments and rituals, moral commandments and virtues.

QUESTIONS such as the following may assist this process of analysis:

- What is the important history of this situation?
- Who makes the most important decisions in this situation?

Which structures impact your mission?
How is your mission impacting these structures

- What will things be like in ten years if this situation keeps going in the same way?
- Who does this situation benefit? Help? Who does it hurt? How?
- What are the two or three root causes most responsible for the current situation?
- When doing the social analysis phase, it is helpful for an "expert" to be invited by the group to shed some light on the situation (ideally, one most affected by the situation. For example, a farmer, single mother, refugee, a person on social assistance etc.)

Theological Reflection

After social analysis, we do theological reflection to help us to 'think/feel' with the Church SE [352]. We look at the root causes revealed in our social analysis according to the insights of the Gospel and the teaching of the Church. Here we want to reflect on the situation in terms of whether critical values are being upheld or denied. We might consider some of the following questions:

- Which actions, words, attitudes of Jesus come to mind as we look at this situation?
- How does this situation reflect the Beatitudes or does it?
- What is the mission of the Church with respect to this situation?
- What documents of the Church are concerned with this issue?
- How do the principles of Catholic Social Teaching speak to this issue or situation?
- How can the experience of Christian community *through time* (the Tradition) help us to discern this situation or issue?

Response

After a 'dialogue' takes place with the above three phases, it is expected that new insights and a possible concrete option will emerge for a response. NOTE: In CLC's Manual III p. 162 the 'Response' phase of the Pastoral Cycle would connect to Phase 2 (choose ONE response for discernment), and phases 3, 4, 5 and 6 would connect with making the decision, seeking confirmation, and implementing it)

*Taken from a workshop facilitated by Ruth Chipman
Contents taken from work done by Jack Milan and Peter Henriot SJ*

SECTION SEVEN

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CONTINUING IN FAITH ...

Paying Attention to the Process of the CLC Meeting

Purpose:

1. How can we conclude our meetings in a sense of peace and achievement?
2. How can we prepare for future meetings?

Presence:

Approach the meeting as one occasion in which Christ calls us forth into the future, "*The Road to Success is Always Under Construction*".

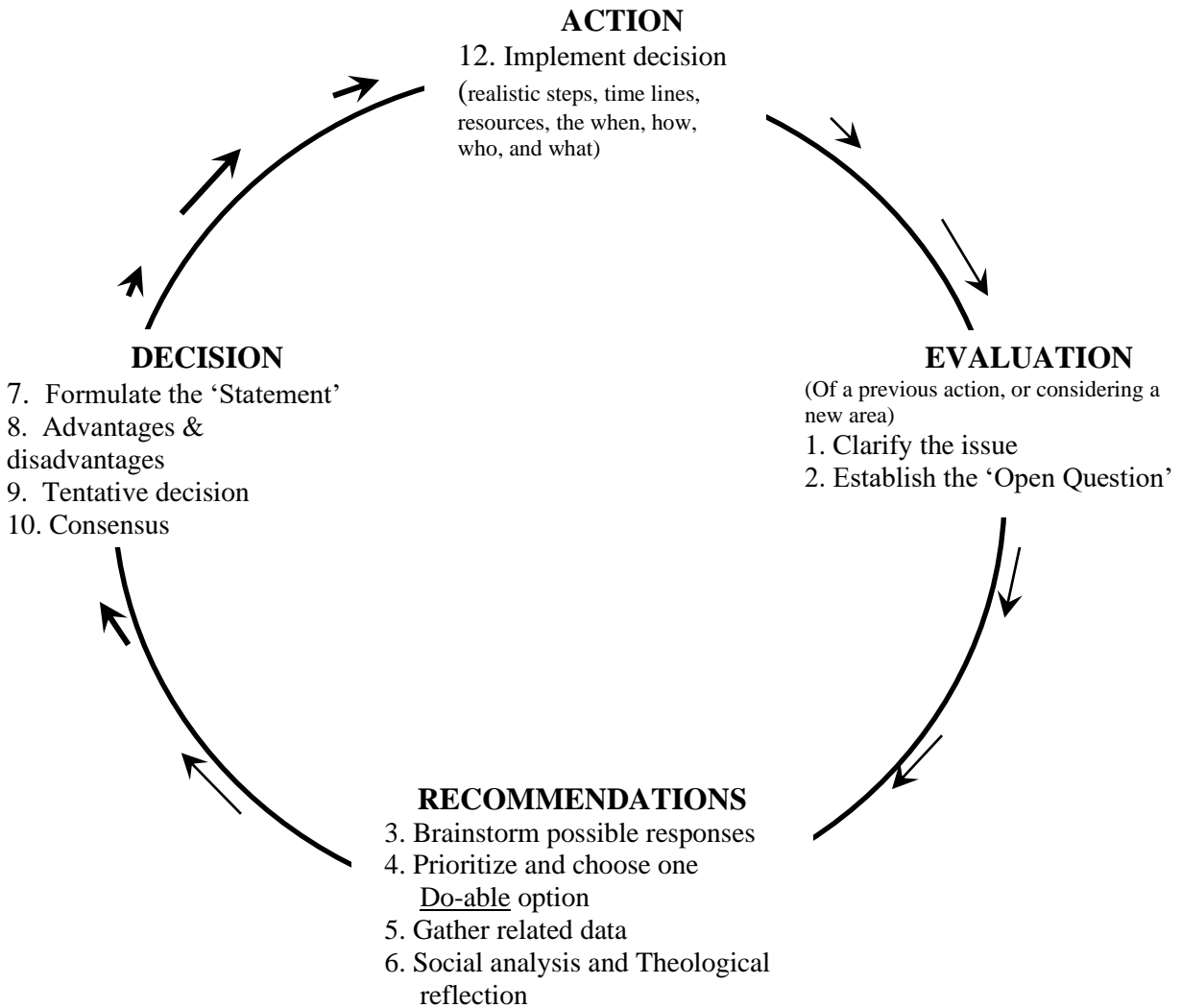
1. Gather in gratitude that God has called us to serve the world in this way.
2. Be thankful that God achieves much in our meeting through experiences of both harmony and disharmony.
3. Look for the "Risings even in the Dying." Foster a sense of faith that God is present in times of pain, loss of energy, and desolation.
4. Be mindful that the success of the venture is in God's domain.
5. Recognize the growing sense of community and seek ways to give affirmation and honest feedback.

Preparation:

1. Take time for practical considerations of the community.
2. In designing the agenda to include items for the next agenda, pick up loose ends, check workloads etc.
3. Make use of the Power Cycle to build the next agenda specifically in continuing with the content or processes.
4. Be aware of what stage on the Power Cycle the community is at for each issue.
5. Give date, time, place for the next meeting.
6. Develop evaluation processes that include such factors as: feelings, work, growth and discernment of spirits.
7. Schedule adequate time for the Evaluation and Appropriation of the meeting.
8. Ensure that everyone has an equal opportunity to share.
9. End on time with a closing ritual/prayer.

The POWER CYCLE: THE PHASES of DECISION MAKING

(Revised Oct. 2015)



"POWER IS THE FREE COMMITMENT OF INDIVIDUALS AND GROUPS TO GOALS AND OBJECTIVES THEY HAVE FREELY CHOSEN."

George Schemel

POWER/ENERGY CYCLE

Ignatius' Christian vision of the world presents a positive faith vision. He suggests that the Trinity is active in our world and that this activity is basically a freeing one. The Trinity is free in itself and calling all people to freedom.

The activity of grace in our lives is to free us to be instruments of God's grace for the betterment of humanity. In the context of freedom, our positive faith approach to life calls us to discern the ways all of us are being called forth into full freedom here on earth. We will consider this further discerning activity in terms of the power cycle.

- This instrument is very helpful for the group's spiritual life.
- It assists the group to keep focused.
- It helps the group avoid frustrations. It calls upon the various gifts in the group to be present.

PRINCIPLES FOR UNDERSTANDING POWER AND FOR ITS LEGITIMATE USE

1. A group forms for a reason, a purpose, a goal.
2. The function of a group is to empower all its members in achieving the purpose and goals of the group.
3. Power is a good thing. Power is graced energy to move towards the goals and objectives of the group.
4. To be most empowering for the group as a whole and for the individual members, the group must function in an orderly, natural way, following the Power Cycle.
5. Knowing where the group is on the Power Cycle, and keeping it there until it is ready to pass to the next phase of the Power Cycle is one of the major responsibilities of the group leader.
6. The group will be dis-empowered if any phase of the Power Cycle is skipped or taken out of order.
7. Power resides in all four phases of the Power Cycle - not just in the Decision.
8. What the group cannot or will not take to the formal power cycle automatically becomes an executive (leadership) decision.

THE SPIRITUALITY OF POWER IN A GROUP

1. What is meant by power?

Power is graced energy.

2. Where does power reside?

In the group!

3. What influences power in a group?

Four things:

- The free commitment of individuals to the goals and objectives of the group
- The way the 'formal' leader interacts with the power (the commitment) of the group
- The clarity within which individuals in the group offer their gifts/strengths and fulfill various roles within the group
- How intentional and how well delegation is done in the group

4. What is leadership?

Leadership is the *responsible use of power!*

5. What is meant by leadership of a group?

Leadership of a group means the responsible use of the GROUP'S power (commitment). It is exercised by the 'designated' leader and the other members of the group in a variety of ways and circumstances:

- through assigned/co-responsible facilitation of the meeting and its tasks
- through the members' collaborative questions or comments during the course of the group meeting: in this sense all members are leaders.

6. What does the 'designated' leader's power depend on?

It depends on the call and support of the group. Because the group has the power, it 'bestows' it on the leader in so far as the leader relates to it as a group. The group 'empowers' a leaders to lead them. For a person to refuse to accept or take seriously what is 'bestowed' upon them is to disempower the group.

7. What is the most empowering way for a group to function in its use of power?

The most empowering way is through an orderly following of the POWER CYCLE. That is to move through all four phases (*Evaluation, Recommendation, Decision, Action*) because power **RESIDES** in each phase! Wherever the group is, the next phase must not be skipped, nor should the phases be used out of sequence or the group will lose energy in moving forward and become *disempowered*. What the group *cannot or will not* take to the formal power cycle automatically becomes an executive (leadership) decision.

8. What is the gift of the Power Cycle for a CLC group?

It helps the group to know where it is before God as a discerning group, keeps it focused, helps it set good agendas and allows all to participate.

9. Where does a group begin on the Power Cycle?

A group begins at any point on the power cycle. For example, the group could enter the cycle at **evaluation**. That is, the group in a prayerful context would evaluate the current situation – where it finds itself. Group members would explore the underlying issues and causes of *why they are where they are*. When the leadership thinks the group has a full picture of what is happening and why, they invite the group to move to **recommendations**. In the recommendation phase, the group gets clarity on a possible action, a possible program, a possible change that would address their group life situation. This leads to the question for discernment and the group goes to the **decision phase** (seeking a concrete response). When the group has made the decision, the leadership helps the group get clear on how the decision will be implemented. This is the **action phase** on the cycle – the plan for how, when and by whom. After the ‘action’ has happened, the leadership invites the group to **evaluate** the result, or the effectiveness, of the action ... and the group begins another ‘power’ cycle.

The Role of the CLC Leader:

The role of the leader is to be clear about where the group **IS** on the Power Cycle in terms of **EACH ISSUE** on the agenda. It can be helpful to actually indicate this on the agenda; for instance, the group might be evaluating one item, deciding on another, and in implementation of a third. The leader makes sure the group **knows what they need to do** (evaluate, recommend, decide, act) **with each agenda item** ... and to guide the process of moving through each subsequent phase on the cycle.

The person leading an agenda item needs to help the group *stay where they are* on the Power Cycle *until that work is finished* and then invite the group to move to the next phase.

Adapted from CLC Leaders’ Manual and Understanding Group Spiritual Life

THE 'SPIRITUAL' POWER CYCLE AS A COMMUNAL DIAGNOSTIC TOOL

The Power Cycle is a perfect tool for identifying the energy of the group for a specific action. Energy for an action is a sign of the Holy Spirit working in, with, and through the group.

We can begin at any point on the Power Cycle.

EVALUATION

1. Clarifying the issue of a previous action **OR** considering a new action
2. Establishing the open question of whether or we are being called to ... ? (*the area of concern*)

RECOMMENDATION

3. Brainstorm the possibilities
4. Prioritize and choose one, two or three doable choices
5. Gather data
6. Research: Theological reflection - Social Analysis (*Appendix #1-#2*)

DECISION

7. Formulate 'the statement'... We will... We will not... (*Appendix #3*)
8. Assembling the advantages and disadvantages of each statement
9. Tentative choice
10. Consensus
11. Confirmation

ACTION

12. Implementation (*Set a timeline: when, how, who, and what...*)

NB

IT IS RECOMMENDED THAT ALL DECISIONS ARE TO BE RE-VISITED AND RE-EVALUATED WITHIN AN AGREED TIMELINE.

When the Power Cycle is not followed

Following the natural flow of the Power Cycle builds energy. When the Power Cycle is not followed, or when a group skips a step, commitment declines and frustration grows. Some examples of this include:

1. Groups sometimes do a good evaluation after an event or program but then don't use the results of the evaluation to take a next step. Those who participated in the evaluation can get frustrated. The group can easily make a poor decision and not catch the 'blind spots'.
2. Groups sometimes make decisions and then never put the people and process in place to implement. Some months later, the group talks again about the decision, perhaps even evaluates the decision, without ever having carried it out.
3. Groups sometimes skip the evaluation and recommendation phases and keep moving from decision to action and then back to another decision and action. These groups tend to wear people out. The process of evaluation and recommendation tend to build energy and commitment. When they are skipped the group doesn't learn as well from its experience. In addition, when they are skipped, people tend to lose energy.
4. Finally, sometimes groups are not clear about the decision phase and move into action without complete clarity on what has been decided. In this case, the group might get clear on a recommendation but then act on the recommendation without submitting it to the discernment (decision) of the group.

REFLECTION ON THE POWER OR ENERGY CYCLE

1. Recall a time when you were part of a group which planned and made a satisfactory decision. Consider the planning and decision in terms of the Power Cycle:
 - How and where did you make use of the Power Cycle?
 - How was the power or energy in the group formalized?
2. Recall a time when you were part of a group which planned and made an unacceptable or unsatisfactory decision? Look at your planning and decision in light of the Power Cycle.
 - What parts of the Power Cycle were omitted, skimmed over or given insufficient time?
 - In what part of the Power Cycle did the group get stuck?
 - Did informal power operate in the group? (*Appendix #4*)
3. How can the Power Cycle assist me as a leader in my CLC group/region?

APPENDICES:

#1 Social Analysis

Once the situation of concern has been named, we are urged to do the analysis. Social Analysis is trying to understand the situation in terms of root causes from the perspective of those living in poverty.

This is the moment of gathering data - asking questions about time in history, structures at play, values, biases ... and their interconnection, in order to understand the deeper reality of the situation.

Helpful questions:

- *Which structures impact your mission: economic, political, social, gender, ecological, cultural, or religious?*
- *How is your mission impacting these structures?*

#2 Theological Reflection

Catholic Social Teaching takes on an incarnational approach. That is, it starts with the human experience and then invites an analysis of issues and situations. As CLC's bias is to "think/feel" with the Church, the imperative is to try to evaluate the root causes, revealed in the analysis, according to the insights of the Gospel and the teaching of the Church. Here, keeping in mind Catholic Social Teaching calls us to act for justice that is rooted in Christ's teaching in Matt. 25: "Just as you did it to one of the least of these, you did it to me".

Questions that might be helpful:

- *What documents of the Church are concerned with this issue? What is the church saying about this situation?*
- *Which actions, words and attitudes of Jesus come to mind as I try to understand this situation? How does this situation reflect the Beatitudes or does it?*
- *What does this mean for the Christian understanding of this situation, etc...?*

#3 Formulating the Statement

Following the experience, analysis and reflection, a plan for concrete action for mission (response) takes place. When a possible action is named, discernment is necessary to be attentive to the movements of feelings. Which of these lead to harmony and relationship with Jesus?

A good way to do this is to use the four column method. This method will examine both the positive and negative approaches to the action named. We need to look at the various sides of any proposal with spiritual freedom, openness, and objectivity and take time to think, intuit, and be in touch with our feelings while filling out (with prayer) the four columns. We need to be responsible for making choices in Christ.

Where is your heart pulled? We will or we will not respond with this action.

WE WILL _____ (action)

WE WILL NOT _____ (action)

Advantages

Disadvantages

Advantages

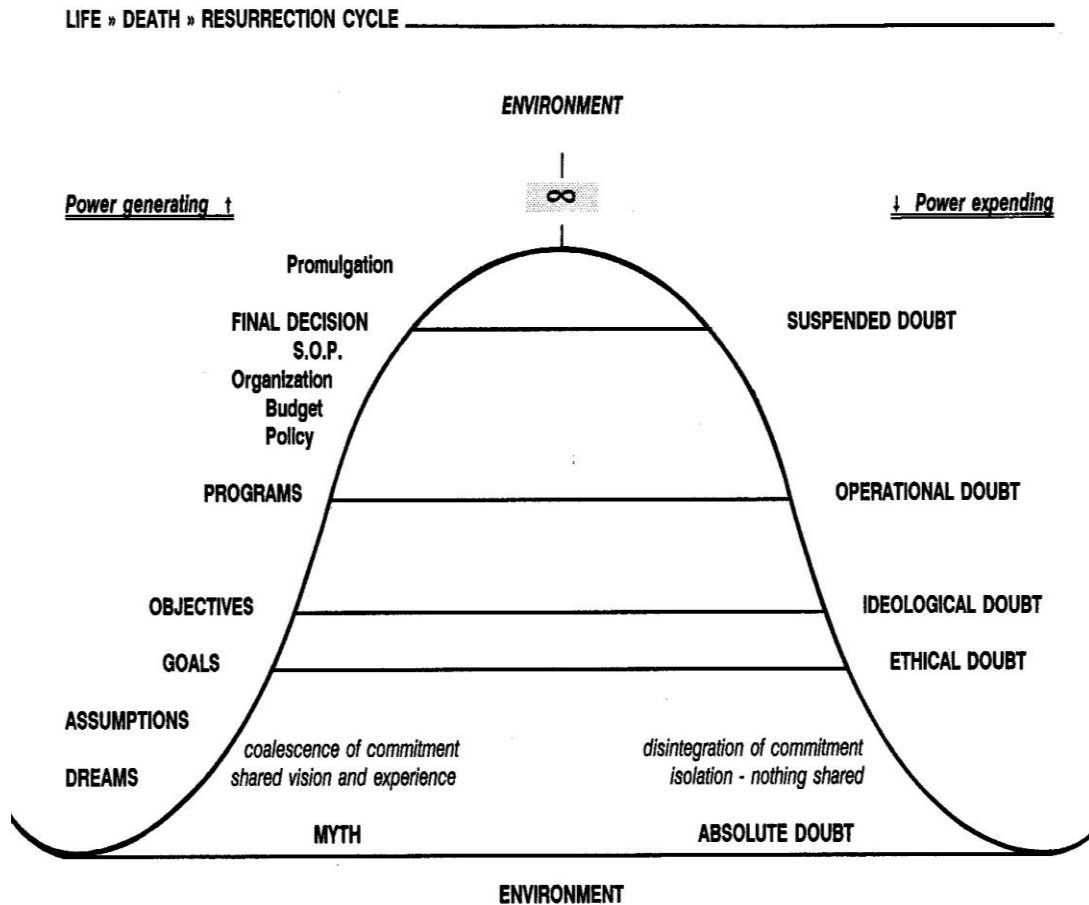
Disadvantages

#4 Formal – Informal Power

Formal power is inherent in the designated formal leadership of a group.

Informal power is wielded by someone who does not have the official authority but the group may choose to follow his/her lead. Informal power is power that is used outside the Power Cycle and is not accountable to the Power Cycle. This can be the biggest power drain in an organization; or it can be the source of the organizations biggest power boost.

CLC: THE LIFE DEATH RESURRECTION PROCESS



Power is the free commitment of individuals to goals and objectives which they have freely chosen.

The LIFE DEATH RESURRECTION CYCLE is a very important instrument for Group leaders as a discernment/evaluation tool that sheds light on the Identity, Vocation, Mission of a CLC by:

- a) helping a group discover how they have come into existence
- b) identifying why there is struggle
- c) clarifying why they might go out of existence.

Spiritually, it is important for a group to unpack their history. It is done by remembering its heritage through instruments such as the History Line, personal and communal graced history.

In the unfolding course of life of all groups including CLC, it is important to be aware of creation's normal evolutionary path:

- All life is characterized by the process of Life-Death-Resurrection.
- There is the inevitable ongoing change in the individual
- There is inevitable ongoing change (life-death-resurrection) in all groups/ organizations (Acts 9:1-4).

The MYTH - The Foundation

Following the normal path of life for CLC, as a discerning community in mission, the LDR helps a group to collectively be engaged in expressing, clarifying, commemorating and even ritualizing their unity and rootedness in their "myth" or "deep story". In other words, the myth of the Group captures how they collectively understand the meaning of human life. They are a community who see their world in a particular manner — who share particular interpretations as central to the meaning of their lives and action.

For instance ... Catholicism is built on the Christian myth, namely the life, death and resurrection of Jesus Christ. The Christian myth is not just a story about a man who was crucified and apparently rose from the dead. The Christian myth is that all life is characterized by the mythic pattern of life, death, and resurrection.

At the CLC group level, the myth or the deep story gives it a sense of collective identity with a world community and helps the group become a significant and recognizable entity. At the individual level, the articulation of the myth of the group touches members in their own depths. Often the myth needs to be expressed in liturgy, image or symbol which evoke the ideal for the CLC members.

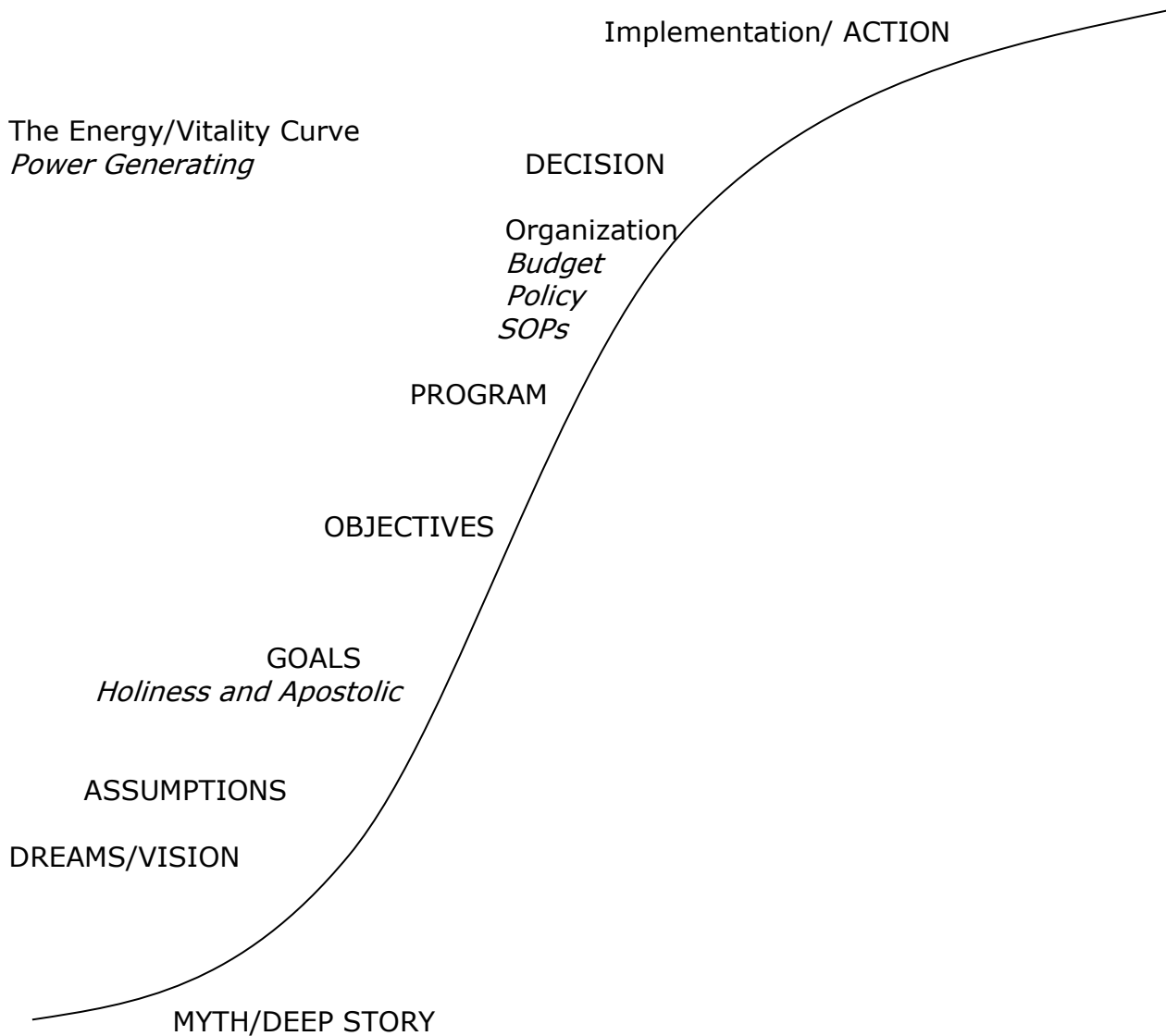
It is important to note that the response at the mythical level is non rational. It is not irrational; rather, it participates in that mystery in the depths of the self that can never be understood entirely, yet which moves persons to do the most important things in their lives.

DREAMS as a Next Step

During the early period of the CLC group's growth as members share their **dreams and visions**, the *belief system solidifies*. The beliefs are the shared sets of understandings that the members have about themselves as a CLC. Beliefs arise out of the myth.

For example, the beliefs of a group working with the poor could include presuppositions such as: "The face of Christ is to be found in the faces of the poor", and scripture quotes such as Mt. 25:40, "Insofar as you did this to one the least of my brothers and sisters, you did to me."

Members of a CLC can think and act together only insofar as they share basic beliefs. In order for a community to share basic beliefs they, individual members, have to carry on a continual conversation about their shared heritage (CLC's 3 rounds of Spiritual Conversation). When belief systems of members are in opposition, a value conflict ensues, and it is usually very difficult to manage such a conflict.



ASSUMPTIONS

The group develops **assumptions**, which are the stable patterns of expectations by which they act in ministry. These are used to judge the actions of the individual members and the community as a whole. These simply state what the members can and what the members cannot do. There may be conflict in a group when assumptions are unclear, or when one member tries to impose his or her assumptions on the group.

Imagine a community which cares for homeless alcoholic men. A suggestion has been made to this group that they open a detoxification unit for drug-addicted young persons on their site. There has been some controversy generated by this suggestion, because, while all view this suggestion as a good idea, it is not one of the basic assumptions under which the group has been operating since its initial decision.

The degree of rootedness in the myth story, unity in beliefs and clarity as to assumptions will determine the future ongoing strength and commitment of a group moving through the normal ebb and flow (LDR) encountered in the various stages of development and mission.

Clearly, the importance of MYTH as the foundational stage of a group particularly a CLC cannot be emphasized enough.

GOALS

The **goals** are related to the myth. Goals generate energy and enthusiasm and indicate what the members will commit themselves to. Without commitment, goals remain just words. One of the key tasks of the Group Coordinator and Group Guide is to ensure that members participate in goal setting. The CLC group has conversations about their shared heritage and their shared goals (CLC meetings).

A discerning community in mission needs two goals,

- (i) a Holiness or Transcendent Goal reflects the term or the end of the team's collaborative effort...an elimination of poverty. It renders the myth of the team operative in the life of the group. In general, the Holiness/ Transcendent Goal for most groups would include something about spreading the Kingdom of God on earth, although different groups would express it in very different ways.
- (ii) an Apostolic Goal makes the Holiness Goal specific and concrete. Questions for a group exploring their Apostolic Goal could be: Who are the people we wish to serve? What are their needs?

Goals are most useful when they are very few.

- Two goals are adequate to encompass the paradox inherent in any transcendental myth.
- True goals are always equal in importance and cannot be ranked.
- A goal is a static position. When we have reached our goal there is no place else to go and nothing else to do but enjoy it.
- A goal is partly rational and partly a- rational, partly symbolic and partly specific, partly conceptual and partly affective.
- A goal is never fully achieved and never fully articulable.

A GOAL mediates the MYTH story to the OBJECTIVES. Goals tie the story of *who-we-are* to *what we are trying to do, what-we-are-all-about*.

OBJECTIVES

Objectives are developed from the goals. A CLC looking at its objectives might ask: What will we have done to help meet the needs of those we wish to serve in the next one, two, three years (this is the stuff of evaluation...)?

- An objective differs from a GOAL in that an OBJECTIVE is quantifiable – at least to some degree...it is observable and measureable.
- Objectives mediate (carry and project the essence of) the myth story to the programs from the goal. Objectives are more immediate and practical guides to action (program) than are goals
- Objectives vary in importance; that is, they articulate and embody more or less of the identity and meaning (myth) of the group. The number of objectives is governed by the available resources and assets.

PROGRAMS

Programs are what the team spends its time, energy, money and other resources on. For instance, the group may be involved in an after-school program for the children of working mothers who are too poor to be able to afford childcare.

- A program is a way to incarnate (make real in history) the OBJECTIVE(S)
- The number and extent of programs is governed by the immediately disposable resources. These resources are not only time and money, space, talent, but also the power of the group: the free commitment of individuals to goals and objectives they have freely chosen.
- POLICY (SOP) protects PROGRAMS

Any manipulation in the lower reaches of the LDR Cycle in the areas of goals and objectives will, of course, show up in a magnified way in program execution, since programs take power and power is ... the free commitment of individuals to goals and objectives they have freely chosen.

FINAL DECISIONS

Ultimately, after all the work in setting goals, objectives and defining programs, the group makes a **decision** to implement the action. On the Power Generating side of the Life-Death-Resurrection Cycle the individual members of the group experience solidarity and cohesion as a GROUP. All along the way, the role of the leadership is to serve the group by helping it to clarify its myths, goals, objectives, programs and decisions.

In summary...

A movement up the grid is a movement from the more symbolic and intuitive, to the specific and more sensate; from more personal subjective feeling to more impersonal

and objective thinking. The higher up the grid the more conscious, specific and articulate: MYTH, DREAM, GOAL, OBJECTIVE, PROGRAM (policy, budget, organization and standing operating procedures) leading to DECISION and ACTION.

- Often clarities from higher-up the *grid*, illuminates the lower-down or deeper reaches of goal and myth – the Mission (Action) illuminates the Vocation and Identity of CLC. The most conscious (Action) illumines the less conscious and less articulate.
- Often the disintegration of PROGRAMS, OBJECTIVES and GOALS is a big help and even necessary, in finding a group's MYTH and IDENTITY. It is the Pascal Mystery or the Third Week for the group. This is the meaning and thrust of evaluation. Thus 'what we are not' and 'what we do not want to be about' is valuable insight into our GOALS and MYTH (meaning and identity).

ROUNDING THE TOP... the Utopian Flaw

As the group engages in ministry it rather naturally moves into the downside of the Life - Death Resurrection Cycle. As mentioned, change is inevitable in any group, and the energy of collaborative ministry naturally declines. This decline can be explained in many ways.

One description is the "utopian flaw" or the gap between who we desire to be as a group and who we actually are. Or the decline can be attributed to "the human condition" or "disordered attachments." Another way to say it is that sustained development in a team is unrealistic given the normal ebb and flow of life.

The choice that team members must make is between taking a proactive stance or a reactive stance toward the decline. The key diagnostic word on the Power Expending side of the Life-Death-Resurrection Cycle is "doubt." There is always going to be doubt in a group because there is always going to be change in the environment in which the group is ministering. Change causes individual members to doubt what the group is doing. Doubt is not bad. It is only destructive and may lead to conflict if it is not openly addressed.

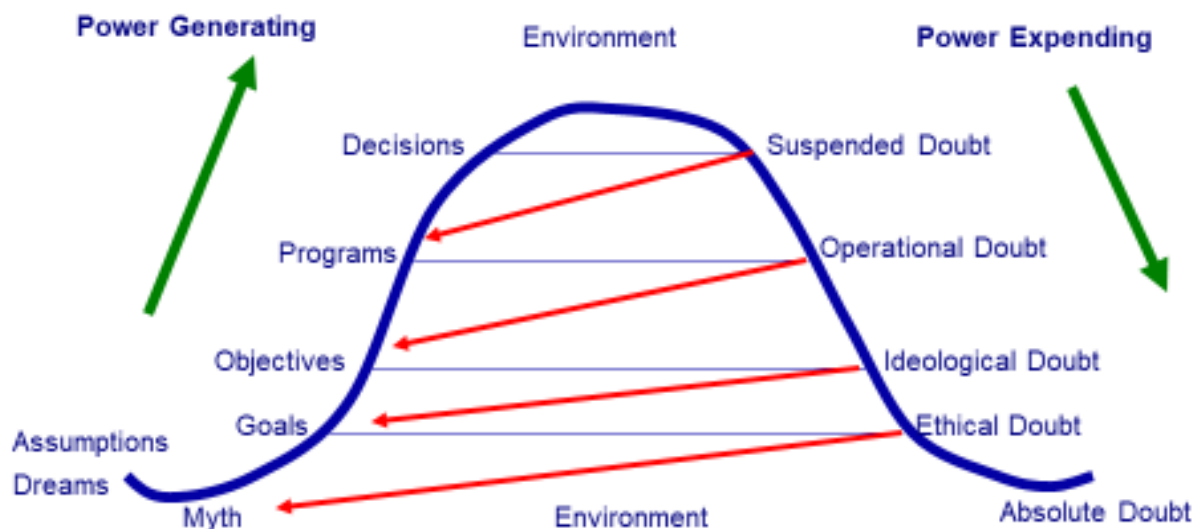
SUSPENDED DOUBT

The CLC usually goes through something of a "honeymoon phase" as it carries out its decisions and operates in the ministry. The members suspend any doubts they might have about their shared enterprise. They are happy to go along with the way things are functioning, and tend not to admit, even to themselves, that they have any **doubts**.

Sometimes a "crisis of activism" occurs, because the members become so absorbed in the work of their ministry that, almost imperceptibly, they lose sight of its spiritual and apostolic underpinnings. Another way of expressing this is that "they allow the satisfactions of accomplishment to displace a centeredness on Christ."

- The intensity of the vision of individual team members is diminished and with it their deep sense of commitment. The momentum of the ministry may carry them along, but the seeds of doubt will rather naturally be sown.

Life, Death, Resurrection Cycle



Power is the free commitment of individuals to goals and objectives which they have freely chosen

OPERATIONAL DOUBT

Looking at the Life-Death-Resurrection Cycle, it can be seen that **operational doubts** occur at the Program level. Operational doubts are usually the first doubts to be expressed in a collaborative ministry. Basically the members are dissatisfied with the way in which the program is being operated.

IDEOLOGICAL DOUBT

These are deeper doubts and they occur at the level of the objectives. Members begin to question the underlying objectives of their shared ministry. Sometimes they do not understand why they are doing what they are doing. Possibly there has been a societal

change, which has rendered the specific ministry redundant. Imagine that a group was originally set up to visit children in orphanages; now that children are no longer being put in orphanages so **ideological doubt** about the objectives of the group would be most appropriate.

Or perhaps there is a new understanding of the ministry that brings the initial objectives of the ministry into question. For example, some members who run a soup kitchen for the homeless might begin to question the advisability of providing food for the poor when they find that their help allows some of the homeless to spend more of their welfare cheques on alcohol.

If one person in the group doubts the objectives of the team, the team can still function. But if two or three begin to criticize the objectives of the team — thus doubting the ideology of the ministry — the group will undergo a crisis and much conflict may be generated as they team argues about its objectives.

ETHICAL DOUBT

Ethical doubt is deeper than ideological doubt. It is doubt at the level of the group's goals. Ethical doubt is expressed in the words, "I think it's wrong when we ...". With the soup kitchen example above, it is conceivable that a member could express ethical doubt by saying something like, "I think working in a soup kitchen is wrong because it puts us in a codependency relationship with homeless alcoholics ..."

ABSOLUTE DOUBT

Absolute doubt questions the very myth or deep story of the group. As stated above, the myth of the group must resonate with the individuals in the group. Absolute doubt can be expressed at both the individual and the group level.

If the downward movement continues, absolute doubt in an individual member may be reached. Absolute doubt of an individual can be expressed in the words, "I can no longer be a true to myself and remain a part of this group." So the person may leave the group. Sometimes a group may make radical changes at the myth level in order to keep a disaffected member. Redefining the myth in order to keep someone in a group is rarely a good idea.

Sometimes more than one person expresses absolute doubt. When this happens the group will probably become unable to function as a community. The CLC breaks up, often bitterly, and people may be deeply hurt by the experience

SO...

HOW DOES A COLLABORATIVE MINISTRY TEAM REVITALISE?

The use of the L-D-R Cycle is particularly useful when the Group Leader (Coordinator and/or Group Guide) becomes conscious of the group's doubt level that show signs of leading to communal desolation and how those doubts might have an impact on the group at that moment in time.

The role of the Group Guide in an apostolic CLC is to preserve its identity by helping the group to rearticulate, reinterpret, and appropriate more fully its dream/vision/ mission. The guide needs to keep in mind three basic but crucial conditions in the LIFE CYCLE OF A CLC GROUP at all times but particularly during times of confusion and doubt:

1. *Its BASIC PURPOSE:* Why did this group come into existence? The Needs, hopes, and desires around which the group is organized.
2. *Its GOALS:* What is the group trying to achieve?
3. *Its PROGRAM:* How does the group go about achieving it's "what?"

A mature Group Leader helps the group make a decision to address the level of doubt in the L-D-F Cycle of the group. The objective is to find agreement there before changing any procedures or ways of proceeding in the CLC meeting. The Communal Power Cycle as an evaluative tool or the group's graced history line would be useful instruments to use at this stage .

Generally, the life of a group's struggle takes place on three main levels of doubt: **Operations, Ideological and Ethical**. If these are not dealt with - the group will eventually die and disband.

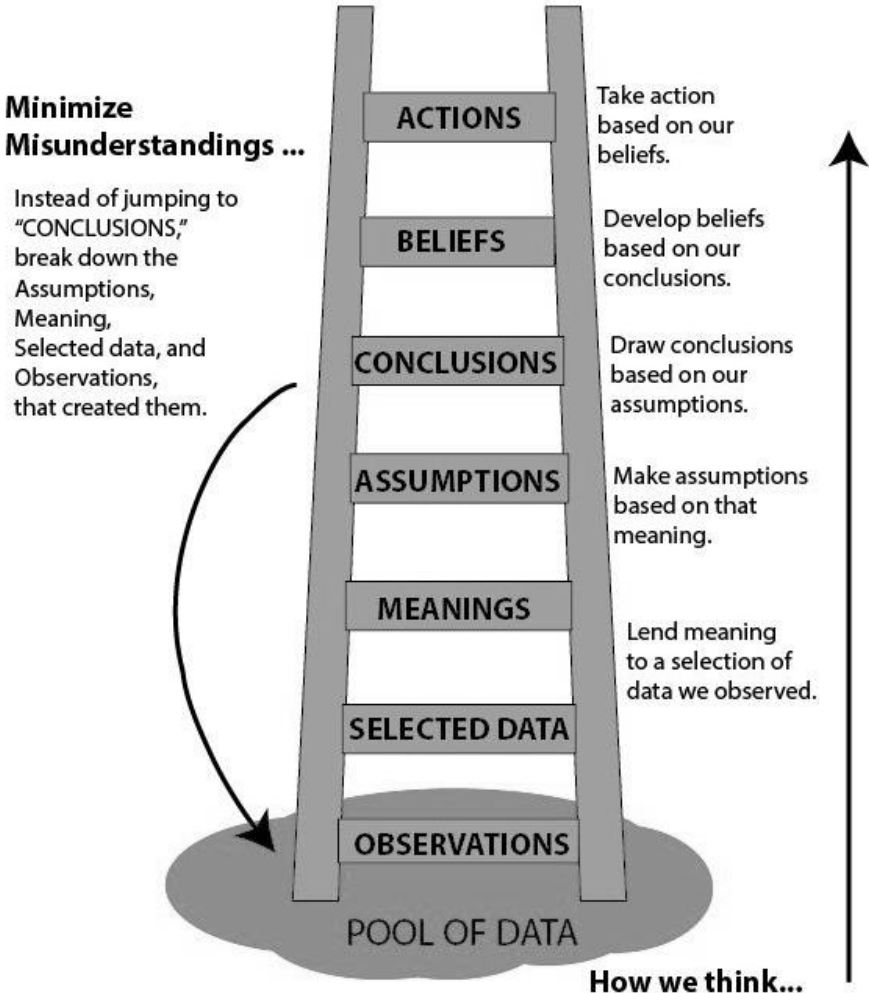
It may seem that there is no way out of this depressing slide. However, a well-functioning CLC with the guidance of a well-formed GG can reverse this tendency and revitalize itself by mobilizing its energy at the various levels of doubt. But the deeper the level of doubt the more time, searching and pain will be required to revitalize it. The LDR Cycle can be used to diagnose the doubts that group members' experience, and show how to regenerate power in the group.

A process of group evaluation achieves this. The willingness of the members to honestly evaluate the way they function together can inject new power and energy into a group.

The L-D-R Cycle document was taken and adapted from the approach developed by ISECP in 1987 and further expanded and developed in the years since.

LADDER OF INFERENCE MODEL AND CONFLICT

Ladder of Inference



Model developed by Chris Argyris

As humans, we are hard-wired to leap to assumptions in ways which create tension with others, especially under the pressure of stress and complex problems. This hard-wiring derives from ancient parts of the brain which evolved early on to generate automatic survival reactions--flight, fight, or freeze. Difficulties in modern social situations can activate these pathways and drive us in nanoseconds, outside of our awareness, to faulty interpretations not infrequently accompanied by strong emotions. This happens to everyone. We cannot stop our brains from this quick process. But, we can modify it. One way is through stopping, even for a few seconds, to observe the mind- how we think.

The Ladder of Inference, a tool developed by management theorist Chris Argyris, simply maps out the natural human process of observing the world, making sense of it, and then acting on it. The ladder of inference facilitates this by mapping out the process of moving from what we observe to what we conclude. When we say "the fact is..." what we are actually saying is the fact, as I understand it based upon my data selection process, culture, personal background, assumptions etc. The ladder of inference model is a very useful tool for helping leaders and individuals avoid taking actions based on assumptions and inferences rather than on observable and tested data. It can therefore be a very valuable tool for changing communication patterns in conflict settings.

The rungs (steps) on the Ladder:

1. **Reality and facts:** This observation level identifies what is directly perceptible. You observe all information from the real world.
2. **Selecting facts:** From this level, the facts are selected based on convictions and prior experiences. The frame of reference plays a role in this.
3. **Interpreting facts:** The facts are interpreted and given a personal meaning.
4. **Assumptions:** At this level, assumptions are made based on the meaning you give to your observations. These assumptions are personal and are different for every individual.
5. **Conclusions:** At this level, conclusions are drawn based on prior assumptions.
6. **Beliefs:** At this level, beliefs are adopted about the world based on conclusions.
7. **Actions:** This is the highest level. Actions are now taken based on beliefs. The actions that are taken seem to be the best at that particular moment.

How can we avoid premature conclusions? *Apply the "The Ladder of Inference"*. The Ladder of Inference is a tool to make visual these rapid movements of the mind and help us pause for reflection before we take action. The bottom rung of the ladder represents all the observable data in a situation. Our hard-wiring leads to rapid selection of part of the data, then "up the ladder" to judgments or assumptions, and finally to conclusions and action at the highest rung. Such actions are at risk for being unproductive or counterproductive for work relationships and problem solving.

In conflict, more than any other time we are in danger of going up the ladder altogether unconsciously. We make assumptions and form our beliefs about the other and then only notice the behaviors that support *our* judgment. In conflict it can be difficult to separate my assumptions about someone's actions from their real intention. A simple difference in perspective or even a misunderstanding can sometimes grow into a serious split in a relationship or within a community. This can create a vicious circle. Our beliefs have a big effect on how we select from reality, and can lead us to ignore the true facts altogether. Soon we are literally jumping to conclusions – by missing facts and skipping steps in the reasoning process.

We shift to asking ourselves challenging questions which move our thinking back to data and experience opening us to more choices for communication and action. We can ask:

- What am I thinking?
- What interpretations and judgments have I made?
- On what data am I basing these conclusions? Do I need more data?
- What is my reasoning?
- What other data am I not considering?
- What else could be going on?
- What other interpretations are possible here?
- What preconceived notions of another person do I have?

If we keep the ladder in mind in the midst of conversations, we can step back to observe [Examen] our own thinking. We can learn to get back to the facts and use our beliefs and experiences to positive effect, rather than allowing them to narrow our field of judgment. We can avoid unnecessary mistakes and conflict. Following this step-by-step reasoning can lead us to better results, based on reality, so by consciously using the framework of the Ladder of Inference during disagreements, the parties in conflict can more easily slow the conversation down. Each can ask about the other's real intention and see if their assumptions about the other were accurate. The ladder of inference is a model that describes an individual's mental process of observing situations, drawing conclusions and taking action.

This can create a vicious circle. Our beliefs have a big effect on how we select from reality, and can lead us to ignore the true facts altogether. Soon we are literally jumping to conclusions – by missing facts and skipping steps in the reasoning process.

By using the Ladder of Inference, you can learn to get back to the facts and use your beliefs and experiences to positive effect, rather than allowing them to narrow your field of judgment. Following this step-by-step reasoning can lead you to better results, based on reality, so avoiding unnecessary mistakes and conflict.

*The ladder of inference by **Chris Argyris** (1923–2013) slightly edited
Neil Baker Consulting and Coaching LLC Neil J. Baker M.D. (internet)*

HISTORY LINE OF THE COMMUNITY

EVENTS, MEANING, NEEDS, DISCERNMENT, FUTURE

This is an external communal activity in which all participate. Therefore, it is a communal happening and as such it is one that the group can recall in the future.

This history line is a wonderful instrument to assist a group to recall significant events in a community's life and assist the community to recognize the unique ways of God with it. Like personal graced history it highlights the unique way in which God has been present during the light, shadow, suffering, joyful events of the group's life. Again, this is significant for the group's discernment of spirits and decision-making.

A guide should have experienced this activity and know how to assist a group to develop its history line. The guide's role is to make sure that the group is expressing itself and focusing on the decisive historical events, their affective content, their meanings and their needs.

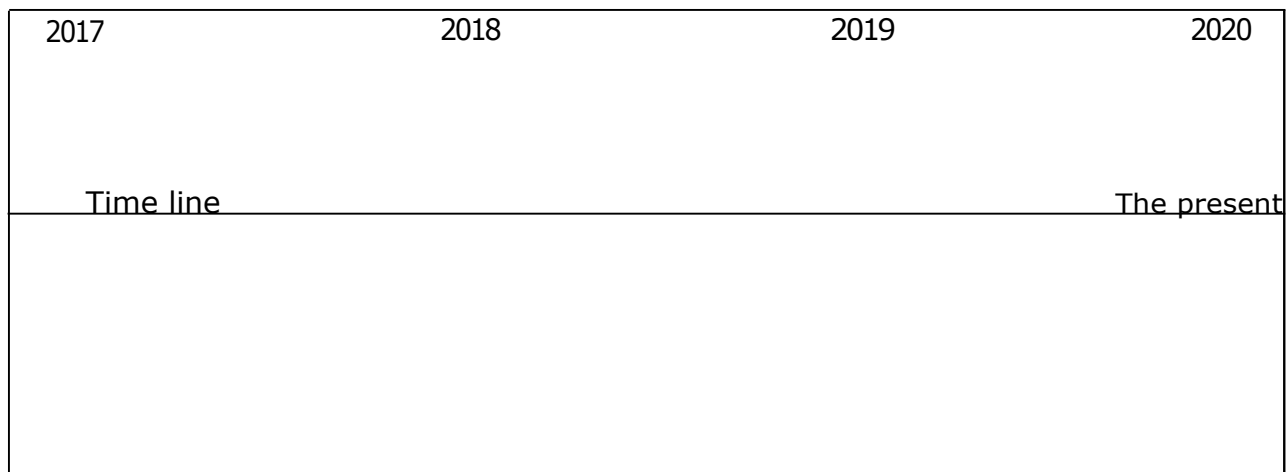
ON THE FOLLOWING PAGES ARE DIVERSE APPROACHES FOR DEVELOPING A GROUP HISTORY LINE THAT COULD BE USED OR ADAPTED BY GROUP GUIDES AND COORDINATORS FOR GROUPS IN DIFFERENT STAGES OF DEVELOPMENT

HOW TO COMPOSE HISTORY LINE

A history line can affect many things in a group. It can be the instrument of inclusion of new (and old) members; it can be an instrument of reconciliation and healing among members; it can be the vehicle for discerning the Presence of God to a group over time, and so its identity, vocation and mission.

Groups establish new directions and goals as a result of reflecting on the story of their past. Commitments to an enthusiasm for the future are developed. A good history line can put the needs of a group into high relief, so that they can be recognized by all and dealt with clarity and decisiveness. It can also give some good indications of how the allocation of resources to the various needs might best be handled.

A history line is a way of recording and interpreting *Historically Decisive Events*. Newsprint is put on a wall and a line drawn horizontally along the five or six sheets of newsprint.



1. Begin from the present day and **record the Historically Decisive Events** (HDE's) back in time to the significant past. These events are recorded above the time line. Do not refer to notes, minutes, etc., but record the events people are immediately in touch with as historically decisive. Those events around which much feeling, positive or negative, was engendered are particularly important.
2. Once the events are up on the history line, begin to develop some **initial interpretations**. Start with a recent HDE and *what* is the significance of this event? What's the story? What is it saying? Jot down the key phrases of the interpretations.

3. *Note: ordinarily steps 1 and 2 are done in conjunction.*

4. **Make a personal assessment of meanings:** "Our history says to me that ..." List your personal interpretation of the meanings found in your group's history.

a.

b.

c.

etc.

5. **Coalescing of meaning:** Each person reads off or speaks out their personal interpretation of the meanings of their group history; e.g., "Our history says to me that ..."

As people read off their meanings, listen for similar meanings and interpretations from different people. Look for a convergence of ideas or meanings. "I have the impression that we are converging around the idea that ... Is that so? Let's test it out."

When a convergence appears, use one person's articulation of it as a working statement. Re-cast and amend it until it says what the group wants it to say. Try to arrive at three or four **consensus statements of meaning**.

If there are many meaning statements, try to prioritize them.

6. Make a list of needs as seen emerging from these meaning statements of our history. "Because our history is what it is, there is a need to..."(or "a need for...").

Look again for a convergence of the need statements. If there is no convergence, it may again be necessary to prioritize.

The goal is eventually to move into action. A good criterion to apply in developing need statements is *Does this describe something which we can do something about?* A need statement is a kind of recommendation.

- One can move in the direction of allocation of available resources from this point. Possibly one or other of the needs is so broad or touches the group deeply enough that a *Basis Paper* needs be done on it.
- A history line is a type of evaluation. Most probably other evaluative processes need be used, and structures for unearthing recommendations need to be in place before moving into action from a history line.

COMPOSING OUR HISTORY LINE

SCRIPTURE:

"As a person carries a child all along the road you travelled on the way to this place."
(Dt. 1:31)

IMAGE:

I imagine myself with all the persons, events, feelings and meanings present in our history.

GRACE:

We want and desire a sense of appreciation of how the Lord has shown graciousness and faithfulness to us that we may more generously respond to God's continual revelation to us.

We compose our history line

A. Privately

I identify the *Historically Decisive Events*

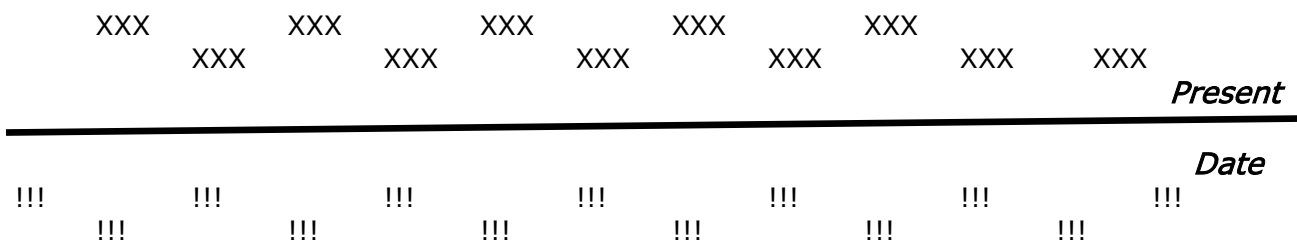
I remember the affective components of these events.

B. As a Group

We compose our History Line ...

A WAY OF RECORDING INTERPRETING "HISTORICALLY DECISIVE EVENTS"

Events above the line (in black)



Meaning statements: below the line (in another colour)

1. Record events - involving persons, situations, places, etc., that have affected the history of this group as you have experienced it.
2. Briefly say something to the group about its meaning/significance for you personally.
3. When the mosaic of the history line and the meaning statements has been completed, look for patterns, connections; begin to work on the group's interpretation of and feeling about its history. Looking at the whole "picture", *what is it telling you...?*

PERSONAL AND COMMUNAL GRACED HISTORY

The guide should have an attitude and be able to convey that all life is an experience of grace. An explanation of this approach to life is found in Fr. John English's books: *Spiritual Freedom*, *Choosing Life*, and *Spiritual Intimacy and Community*. In these books the guide will find some examples of how to pray and share the results of prayer over personal and communal life story.

This prayer is very important because it gives us a new awareness and understanding of the unique ways that God is present and relating to us personally and communally. A reflective knowledge of this is necessary for the discernment of spirits and making good decisions in God.

PRAYING WITH ONE'S PERSONAL GRACED HISTORY: ONE'S OWN LIFE STORY WITH CHRIST

This prayer is extremely important for it helps us to bring God into our immediate experience. It is the beginning of an interior understanding of the discernment of spirits. Ignatius is always asking people "to reflect upon themselves and draw some profit".

There are three instruments to assist us in learning how to discern the interior movement of spirits in our lives. These are the Review of Prayer (over a prayer period), the Review of the Day (Awareness Examen), and the Review of Life (praying with one's graced history).

The guide can introduce these methods with a pre-community knowing that more in depth experience and understanding will happen later.

PERSONAL LIGHT HISTORY

In discerning communities, all the members desire to follow the lead of the Spirit. They are willing to discern and reflect on interior and exterior movement of spirits. They will do the two discernments, individual and communal, and they are willing to disclose their interior life to each other. An exercise on one's personal graced history can be a good way to begin these practices.

PERSONAL PRAYER

Context

“And I said to you: Do not take fright, do not be afraid of them. Your God goes in front of you and will be fighting on your side just as God fought for you in Egypt. In the wilderness, too, you saw how God earned you, as a parent carries one's child, all along the road you travelled on, until you arrived at this place. But for all this, you put no faith in God, who had gone in front of you on the journey to find you a camping ground, by night in the fire to light your path, by day in the cloud.” (Dt. 1:29-33)

In tune with Dt. 1:29-33, I begin with God as my companion to look back on my life.

Seek, Desire and Ask

I seek the grace to be present to my life story as it is lovingly told by God, and I pray that I may respond more generously to God's love flooding my heart.

Reflection

I consider my history in terms of the light filled moments of my family background, childhood, school years, work years, my growing sense of vocation, or my years in religious life.

I remember different persons, places, situations and the historical state of the world at the different times I am remembering.

After this time of remembering I ponder the continual presence of God with me during these years. Where have I experienced being drawn beyond myself: e.g., someone else's love for me, my love for someone else, God's love for me, God's activity through me, the sense of the one, the true, the beautiful, the good, grasping and drawing me to the One, the Truth, the Beautiful, the Good.

How was God with me in one or several of these experiences?

Response

I speak to the lord, in various ways expressing my appreciation and gratitude for God's presence to me in my life, "as friends talk with one another". I close with the Lord's Prayer.

PERSONAL REVIEW OF ONE'S EXPERIENCE

Take a few minutes to revisit your present experience of prayer.

1. What feelings surfaced as you prayed?
2. How did you sense the presence of God?
3. What awareness of insights did God give you?
4. Where did you experience consolation and desolation?
5. How would you describe these to someone else?

PRAYING OVER THE SHADOW SIDE OF OUR COMMUNAL GRACED HISTORY

Context

As a communal person, we enter into the shadow side of our communal graced history.

- *"Salt is a useful thing. But if the salt itself loses its taste, how can it be seasoned again."* (Lk.14-34).
- *"I have not come to call the virtuous, but sinners to repentance."* (Lk.5:32)

Grace

I pray for an awareness of the sin dimensions in my community's history that I might unite myself with my community's sense of sorrow and of its need for forgiveness and healing.

Remembering

I begin by considering the above passages of scripture. I listen to the words of Jesus Christ in Lk. 5:32 and realize that my whole community is being called out of disorder.

I proceed by remembering with the eyes, ears and touch of the imagination, the persons, places, and situations in which my community expressed or promoted sinful social structures. I sense how the community was resentful, proud, unjust, self-centered both within itself and in other relationships.

Reflection

Can I own my part in this sinful history? What areas of my own sinful history and the church's sinful history parallel our community's sinful history? What is the significance of the pattern of our sinful history for the future? How has God brought our province through its sinful history in the past? What dimensions of our community's history both within itself and in its relationship to others still needs forgiveness and healing?

Conversion

I remember the words of Christ: *"Just as you did it to one of the least of these who are members of my family, you did it to me."* (Mt. 25:40) I place myself with my community before the suffering millions in the world today and I make petitions in answer to these questions:

- Where do I see the face of Christ today?
- What is the significance of all this suffering for our forgiveness?
- What have we done for Christ?
- What are we doing for Christ?
- What ought we to do for Christ?

PRAYER OVER HOPE FILLED ELEMENTS OF OUR COMMUNAL GRACED HISTORY

Context

I imagine myself with all the members of our community as they go about with God living our charism and mission. I pay special attention to the hope-filled moments of our story. *"My grace is enough for you; my power is at its best in weakness."* (2 Cor. 12:7-10)

Grace

We seek from the Holy Spirit a sense of appreciation of how God has shown graciousness and faithfulness to us; I ask to respond more generously to God's continual revelation to us. (cf Jn.14:26)

Remembering

Recalling the material generated in the Preparation for Prayer...

- I consider our history in terms of the hope-filled blessings we have received through these years.
- I remember different persons, places, situations and the historical state of the world at the different times of this history.
- After this time of remembering, I ponder the continual presence of God with us during these years.
- Throughout my prayer I speak to God with appreciation and anticipation.

RESPONDING TO OUR CURRENT ISSUES

I spend some time contemplating our History Line seeking from the Lord a heightened awareness and deeply felt knowledge of God's presence supporting, inspiring, challenging and strengthening us.

I complete the statement: "Our history is calling us to ..."

a.

b.

c.

d.

etc.

GROWING PAINS, SUFFERING AND HEALING EXPERIENCES IN CLC

CLC passes through many stages of unease as it grows and matures. After a CLC has completed the formation programs, it might experience growing pains and suffering as it faces various issues in its life. Some of these take place within the group itself and some are thrust upon it from outside the group.

The unease will usually take place within the group itself. Some of these are: getting to know each other, sharing one's inner life, trusting each other, facing the disorders in oneself and in others, hurting and healing each other, dealing with challenges from within and from without, times of serious communal decisions and implementation.

Growing pains within the group have to do with interpersonal relations, leadership style, and problems of decision making. Difficult interpersonal relationships that were not dealt with during the formation period may surface at this time. Serious conflicts can arise because the members do not appreciate the different way that individuals deal with matters. Knowledge of the Myers Briggs Type Indicator of preference profiles of members of the group can be a great help at this time. Similarly, knowledge and interchange on Enneagram characteristics can be helpful as personality conflicts arise. Still, different members have different hopes and desires and different solutions to issues facing the group. Good group facilitating is necessary and some rite of reconciliation is helpful.

Another time of growing pains, on the interpersonal level, occurs when the group is trying to discern a serious decision. At this time, the group can experience pain because a suitable process, according to the Power Cycle, is not followed. When this happens, some members in the group feel frustrated that they were not sufficiently included in the decision process. Similarly, it could be that not enough time is given to the discernment component in the decision-making process.

Some groups have great difficulty in choosing a coordinator and so they constantly rotate this leadership role. This means that when no one is fully committed to the leadership role, the group risks the lack of a basic focal point and potential loss of continuity. Or it may be that no one is willing to take a leadership role or that the group will not select a leader because the group is "too nice" not wanting to offend anyone.

At other times, the coordinator does not understand how various situations call for different leadership styles. This can result in strong disagreement and anger when an authoritative style is used or a sense of frustration with a constant facilitative style. If there is little or no delegation, the group can suffer greatly because persons are overburdened and others are given little recognition. Because basic group dynamics

suffer, the meetings and times of decision are boring or frustrating. The group needs a leader who, in time, should know the CLC tools and instruments such as the Power Cycle, the Life Death Resurrection Curve, and aids such as articles on Delegation, Leadership Styles and Agenda setting.

Another growing pain in a local CLC can take place when it is being called to move beyond itself in an inclusive manner. The comfortableness of groups can develop a very exclusive attitude towards other CLCs within the regional, national and world. This shows up when the National and World CLC call some members to take special responsibility. This cozy, exclusive attitude even shows up when other people wish to join a CLC. The original CLC can feel threatened by the thought of new members or by the challenge to establish and lead other CLCs.

More serious pain and suffering can take place for a number of reasons. This usually happens as a result of decisions made by an individual in the group (by means of informal power) or by decisions of the group as a whole. When individuals make serious decisions about themselves that affect the total group without any dialogue with the group, great suffering can take place. Some individual decisions have to do with the inner working of the group, and some with the external relationships and mission of the group. Much internal dialogue is necessary to heal such individual decisions that affect the whole group.

When a CLC is being attacked from beyond, the CLC may not recognize that this is the cause of its pain and not deal with it as such. Then the CLC can have doubts about itself and what it is doing, or it may turn in on itself and destroy its peace and tranquility. It can get into bickering, accusing others, and distrust of other members. The leader and group guide need to recognize that the cause of the disquiet is from beyond the CLC and deal with it accordingly, realizing that it is participating in the sufferings of Christ.

All these occasions are painful and might be held as experiences of the 3rd Week of the Spiritual Exercises. The most debilitating pains are those that take place within the CLC itself. Good structural understanding and operations can correct some of these and reconciliation skills are also a great help. In some situations, outside facilitation is often necessary.

*An article by John English, SJ. (slightly modified)
CLC Canada's 1st National Ecclesiastical Assistant*

SECTION EIGHT

BEST PRACTICES

This section includes various handouts that may be helpful for CLC leaders, especially guides and coordinators. They can be used or adapted for working with one another in peer support meetings. Some may even be applicable to the groups they lead.

<u>Nominating Members for a Formal CLC Leadership Role</u>	260
<u>CLC Leaders – Becoming Familiar with the Spiritual Exercises</u>	262
<u>Developing Listening Skills as CLC Leaders</u>	263
<u>Reflection on Group Guiding Experience</u>	266
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<u>CLC Agenda Template - Towards Mission</u>	270
<u>A DSSE Communal Evaluation Process with A CLC Member</u>	274
<u>A Cooperative Learning Process</u>	278
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<u>Deepening Understanding of a General Principle</u>	286
<u>How are we doing as an Apostolic Community?</u>	288

NOMINATING MEMBERS FOR A FORMAL CLC LEADERSHIP ROLE

- Objective:** To provide a simple and practical 'calling forth' process for nominating persons for formal CLC leadership roles.
- Value:** This approach connects to our Ignatian spirituality and provides a simple way of listening to the Spirit, and can be used even in early stages of CLC development.
- Content:** A brief commentary on an Ignatian approach to leadership.
- Means:** An 'Ignatian' spiritual exercise leading to a communal discernment process.
-

PREAMBLE:

In discerning, calling forth, and sending CLC Leaders, the following approach may be helpful. This practical example may encourage other creative ways of inviting CLC members to formal leadership roles.

A. COMMENTARY: AN IGNATIAN APPROACH TO LEADERSHIP

GOD HAS A STAKE IN LEADERS

No person, no organization, no community is perfect. However, God calls us anyway. The dream of a better world is God's; the work is God's and we are called to join in the enterprise. CLC Leadership is one way we can do this. God has a stake in us as leaders. In fact, not only that, but God will labour in us, for us, and through us for this purpose even as we recognize our limitations. In Ph. 4:13, we hear: "**I can do all things in Christ Who strengthens me**". With this conviction, let us open ourselves to the call of the second point of the Contemplatio, "**Give yourself to your gifts for God dwells within them**".

LEADERS AS LISTENERS

Ignatius was deeply convinced that God communicates to everyone and so leaders must be able to listen to others, even when others present ideas and insights which run counter to their own. Leaders may go into a conversation expecting one outcome but

this should not hinder them from listening with attention and reverence, discerning God's voice in community is based on this.

AN IGNATIAN LEADERSHIP STYLE

There are many helpful 'styles' of leadership that may assist CLC leaders in their role. Ignatius had his own style. His would offer us the following model:

- Come in humility (to those you lead; lead with)
- Ask for help (you do not need to have all the gifts)
- Consider (what others have to say or offer)
- Pray (ponder what you have heard; seek light together and discern about how to proceed)
- Decide and act.

(See SECTION TWO pg. 40)

Influenced by an article by William Barry, S.J. in Human Development, Vol. 28, Number One, Spring 2007

B. THE COMMUNAL PROCESS

Context: Calling Forth a CLC Leader in our (Local, Regional, National) Community.

Presence: We image ourselves before the Trinity, looking at God looking at us (SE 75).

Grace: We ask for openness and spiritual freedom in discerning the call of Christ.

For Personal Prayer:

PP#1: Prayerfully ponder the commentary above for leadership skills necessary.... *plus* other qualities, competencies necessary for the role description for this particular CLC leadership position. Who comes to mind as suitable or potentially able to exercise this role?

PP#2: Acts 15:22 "*The apostles and the elders, with the consent of the whole community decided to choose (those) from among their members and to send them to Antioch with Paul and Barnabus.*" Imagine yourself with the various CLC members of your ____ (community/area). Enter the scene and allow yourself to see and hear what unfolds ... *notice* who comes to the mind and heart as 'chosen' for this mission.

PP#3: Come prepared to name those you would invite to this leadership role and the primary reasons for your choice(s). Your community will then enter into a communal discernment for a nomination to submit to Local, Regional of National Community.

CLC LEADERS – BECOMING FAMILIAR WITH THE SPIRITUAL EXERCISES

Objective: To invite reflection on the themes and graced dynamics of the Spiritual Exercises.

Value: To help leaders connect the stage of CLC development to the SE.

Content: The formal study of any materials related to the themes or dynamics of the SE. For example: a 'Week' of the SE, methods of prayer, rules for discernment, the key meditations for freedom, the processes for decision making.

The personal experience of CLC leaders in daily living as it relates to the SE.

Means: During CLC Leaders' workshops, Group Guide Peer Support Meetings. A focused series of meetings over period of time. A 'reflection on experience' gathering following an 8-Day or weekend retreat.

A FORMATIVE PRACTICE FOR CLC LEADERS

CHOOSE together:

- a particular SE theme/dynamic
- the resource(s) to be used
- the manner of studying or deepening the theme
- the time lines
- the process for sharing/learning when gathered together.

COMMIT to a 'practicum' period

For a period of time, commit to intentional, focused reflection following the CLC groups/ meetings you lead (or to which you belong). You may want to keep a section in your journal for this or use a more guided format.

What is captured?

- Your awareness of any SE themes/dynamics 'at work' in the CLC members, or in their group processes which you observed, especially those recently considered.
- How you applied your knowledge of the SE to where the group was in its stage of CLC growth; questions you asked, interventions you made, feedback you gave.
- Gather again with the other CLC leaders during, or at the end of, this *period* for processing and evaluating learning experiences.

DEVELOPING LISTENING SKILLS AS CLC LEADERS

OBJECTIVE: To help CLC leaders listen at multiple levels of attentiveness.

VALUE: This knowledge and skills exercise nurtures 'empathic' listening which is needed in building community. It may also lay a foundation for listening for interior movement of spirits in persons and in the group.

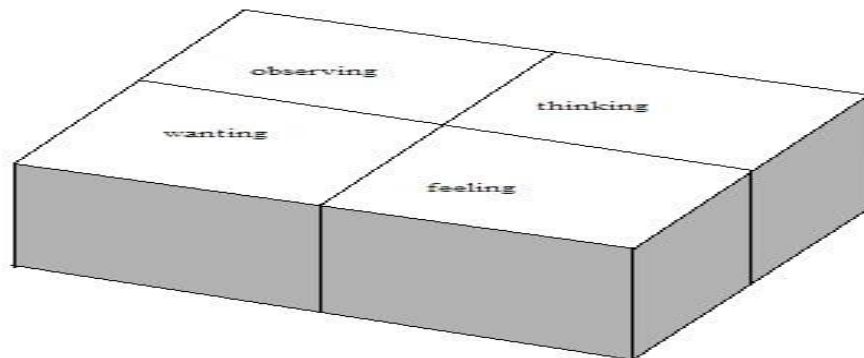
CONTENT: A brief commentary on three levels of listening and the Experience Cube image.

MEANS: A practice exercise in pairs.

.....

COMMENTARY - OUR MENTAL MAPS

We all have 'maps' (images/beliefs) in our minds about nearly everything we encounter. My mental maps can shape how I understand what someone says to me.



Some of the difficulties of listening are caused by our mental maps. When it comes to listening, maps create three problems.

First problem: When we listen, we tend to notice (hear) what is on our maps and tend to not hear what isn't. To hear something that is not in your map will have to listen

extra hard and probably ask some questions. Otherwise it will more than likely pass you by.

Second problem: Many of us have 'listening maps', things we're listening for when interacting with others. We listen for instead of just listening openly. We may have listening maps for friends, coworkers, boss, family etc.

Third problem: We sometimes enter a conversation with a map of where we want the conversation to go and how we want others to respond. In this case, we might spend a lot of time talking to ourselves, or thinking, instead of listening to the other person.

THREE LEVELS OF LISTENING

- **First Level: Active Listening:** We listen to the other person's story about some event or issue. When we listen actively, we hear not only the person's words, but also the feelings, attitudes, and unexpressed meanings behind the words. It also gives us an opportunity to put ourselves in that other person's shoes and understand his/ her world.
- **Second Level: Listening to the Other's Experience:** We inquire into the person's thoughts, feelings, wants, and observations using the Experience Cube as a guide. (See Fig. 1) As we listen to the other person, we should be able to describe all four elements of his/her experience - that is the person's observing, thinking, wanting and feeling. By the time we finished listening at Level 2, we should be able to fully describe the person's experience.
- **Third level: Listening to the Self:** Here, we're asking the person to describe to us what she/he observed, thought, felt, and wanted about herself/himself in relation to his/her own story. When we ask: *What did you observe, think, want, and feel about yourself?* This often leads the person to new insights about herself/himself.

A PRACTICE EXERCISE FOR CLC LEADERS

TIME: 30 minutes

DYADS: Choose a partner. Decide on who will be the speaker and the listener. The listener listens at all three levels based on the Experience Cube as an inner 'map'. Allow 15 minutes. Switch roles and repeat the process.

REFLECTION:

- What did I learn about myself that will help me be a better listener as a CLC leader?
- What did I learn about experience 'within' the stories of others from listening to my partner?
- How might this exercise be used to help CLC members or groups become better listeners?

Taken and adapted from Module 6, Rome Leadership Modules 2006

LISTENING IN A CLC MEETING

To become a discerning community we must first learn to become a listening community. In the first part of our CLC meetings, we listen to each faith sharing with 3 ears:

1st ear and 2nd ear are connected: we listen to the Word and to our experiences with the ear of our heart, i.e. the Holy Spirit within.

3rd ear and 2nd ear are connected: we listen to others sharing in the second round as we listen to the Holy Spirit within!

Round One: Personal discernment is listening to myself listening to God and sharing what I heard. It is personal faith sharing, listening to what God is speaking to me.

Round Two: Communal discernment is listening to ourselves *listening to God* and sharing what WE heard and discussing/exploring it together. We focus on the communal dialogue that is happening between God and the community.

Round Three: When we grow as a listening Community and become more skilled in communal discernment, we may become more able to follow God's Spirit hearing what we need to carry into Part II of our meeting, where we explore what may need to be done and take hold of it in concrete ways.

Presented at an Atlantic Regional Council meeting by Pam Daigle and Betty Poley

REFLECTION ON GROUP GUIDING EXPERIENCE

OBJECTIVE: To provide a way to reflect on the experience of group guiding.

VALUE: To heighten awareness of the key elements of this ministry.

CONTENT: Excerpts from various documents on the role of the CLC Guide.

MEANS: Focus questions and communal interchange among group guides.
.....

Read the following excerpts from our CLC document describing the Role of the CLC Guide.

A. COMMITMENT of the GROUP GUIDE:

... Groups Guides are encouraged to regularly reflect on their guiding experiences.

... Gathering with other groups guides whenever possible for peer support and ongoing formation is part of their commitment ... (and) to seek out other guides for consultation when needed.

- *How faithful have you been to these practices?*

B. KNOWLEDGE of the GROUP GUIDE:

... The guide must be grounded in the Spiritual Exercises ... steeped in Ignatian spirituality as a way of life, a keeper of the vision ... (and be) a 'student' of the basic and evolving documents of CLC formation and growth (so as to) be able to open these up for the local groups they serve.

- *How would you describe your efforts to deepen your understanding of CLC formation manuals or documents? What concrete understanding has influenced your guiding efforts lately?*

C. SKILLS of the GROUP GUIDE:

... The Guide's responsibility is to facilitate members (growth) to embrace and live out the vocation and commitment to live the CLC way of life.

... The Guide is a co-discerner ... sits on the fringe discerning the movement of spirits of the group. (The) Guide helps a group discern what personal and communal spiritual movements within their interchanges are leading them towards the Lord and to decide what to do about that discernment.

... The guide must always ensure that the group continues to move beyond itself and does not turn inward. This is done by assisting the group to name its vision, set goals and realize them through discernment processes that (eventually) lead to good apostolic decisions.

- *How would you describe your sense of confidence or ease in using these skills? What would help you develop these?*

FOR OUR NEXT GROUP GUIDE MEETING:

Be prepared to share the fruit of this reflection exercise with other guides and open up further conversation about your call to this ministry.

Following our communal exchange, we will determine those areas which need further attention or conversation.

RECOMMENDATION FOR PEER SUPPORT, SUPERVISION AND RESOURCES

It is suggested that in any given area or region where there might be several coordinators or Group Guides, they might gather together on a regular base to:

- share resources
- discuss and develop together specific topics relevant to community development
- examine Ignatian tools or components of Ignatian Spirituality.

These can take the form of an informal workshop atmosphere a place where one can come to ask questions and learn from each other's experience. In this way, on-going leadership support, development and communication takes place, and we all play an active role in it happening. Never underestimate your experience! The following is a brief example of what it might look like:

PLACE: Someone's home OR a room in a church hall

TIME: 10:00am to 3:30pm (*'Brown Bag' lunch to share!*)

TOPIC: *THE 'AWARENESS EXAMEN'*

An opportunity to learn more about the Ignatian Examen

Come and dialogue, share and discover more about this wonderful Ignatian tool of our Spirituality

PLEASE CONFIRM YOUR ATTENDANCE with

A SUGGESTED OUTLINE FOR A DAY OF PEER SUPPORT AND ENRICHMENT

PROCESS:

1. Gathering for Coffee
2. Open with Prayer and Sharing
3. Introduction of selected topic with handouts available (in most cases resources and topic handouts can be obtained from this Manual)
 - *Take a few quiet minutes to review handouts*

- *Have a sheet prepared with a few questions to help focus and generate dialogue and conversation around topic.*

Remember that we are dealing with leaders, so the questions on this topic might focus on:

- *How I relate and understand this topic on a personal level.*
- *How I relate and understand on a group level.*

4. Suggested Questions for Personal Reflection

- *Am I comfortable and satisfied with my understanding of this topic?*
- *What do I need to have reinforced, further developed or explained before I can proceed to explain this topic at more length in a group?*
- *Am I presently trying to implement or practice this in own personal experience?*

5. Suggested Questions for Reflection on a Group Level

- *Do you feel this is a necessary component for group's growth? Why?*
- *How do you help the group recognize its importance?*
- *What are some indicators that the group is beginning to take hold of this concept and understand the dynamic presented?*

6. Small Group: Dialogue on question sheet. **AND/OR depending on numbers of participants**

7. Large Group: Debrief the findings, express further findings, or questions generated from small group. *Chart points from the Large Group.*

Large Group dialogue is a great opportunity to learn from one another, share experience and skills; and also to share what you have learned from this experience of listening to others share their experience. There is wisdom to be found in the community gathered here.

SHARED LUNCH: a great time for conversation and community building

8. Small Groups: Focus on **Leadership within a Community**

9. Suggested Communal Reflection Questions

- *List 3 points each of the given question that you feel are important when dealing with new or mature CLC groups.*
- *Share your points with each other. AND/OR depending on numbers of participants*

10. Large Group: Share or highlight learnings from the shared group experience.

Example: *What new insights were given about myself and my group? How can I appropriate these? Do questions, suggestions, concerns arising from the group coming out of shared experience here today need to be dealt with at a Local, Regional or National level? Next steps? Next gathering?*

11. EVALUATION OF MEETING and CLOSING PRAYER

- *How do I feel about today's meeting?*
- *What energized me?*
- *When did I feel de-energized?*

A CLC MEETING AGENDA TEMPLATE 'TOWARDS' MISSION

In Each Part of a CLC meeting

(For a 2 ¼-2 ½ hour CLC Meeting)

OBJECTIVE: To help CLC Leaders (especially Group Coordinators) increase awareness of Mission in all three parts of the CLC meeting through focused agenda setting.

"No one person has ears big enough to hear the infinitely rich Word of God." G. Schemel SJ

VALUE: As a practical instrument, it can be very formative for orientating the CLC Process of Growth towards communal apostolic mission as well as create a more effective use of time.

CONTENT: The template is based on a *Progressio* article, Remaining Faithful in a World That Changes by Fernando Salas SJ and Jose Reyes.

MEANS: After reflecting on the previous meeting, and considering the emerging 'next step', the Group Coordinator (in consultation with the Group Guide if needed) forwards the meeting agenda to the members of the community with sufficient time for thoughtful preparation.

.....

AGENDA for _____ (date)

2020 -2021 CLC MISSION PRIORITIES FOR DISCERNED ACTION

WORLD Family - Globalization & Poverty - Ecology - Youth

NATIONAL In solidarity with World CLC priorities ... to work for justice on behalf of the environment, the marginalized, the oppressed, and for people living in poverty

REGIONAL To place our gifts at the service of the poor

Preparation Reminder: (manual section or theme, grace, material assigned)

For Part I:

For Part II:

PART I: PRAYER AND SPIRITUAL CONVERSATION: (name facilitator) (45 min.)

A. OPENING: How we come, opening prayer/song, scripture, grace (5 min.)

B. ROUND 1: ONE personal experience in prayer or life. (20 min.)
Focus on the primary movement.

(For example:

- "Since we last met, my primary interior movement(s) was/were _____
- because of/triggered by _____ (the 'story'/context - be brief)

CONTEMPLATIVE PAUSE...

ROUND 2: Communal Colloquy: What *affectively* moved me in Round 1? (10 min.)
What does this have to do with me, or us, being on mission?
(*Note CLC priorities*)

CONTEMPLATIVE PAUSE...

ROUND 3: Communal Discernment of the Presence & Action of the Trinity (3-5 min.)
Related to the specific grace sought?
Related to specific calls or areas of CLC growth?

(For example: *the inner life of the group? The growth of a member or the group?
The direction our formation should take? How God is with us on mission or moving
one of us or the group towards mission?*)

C. GUIDE'S COMMENTS: (5 min.)

D. GOING FORWARD: Is there anything from Rd 2, Rd. 3 (or the Guide's comments)
which needs further conversation in Part II, or at another
meeting? (2 min.)

SOCIAL BREAK or STRETCH BREAK
(10-15 min.)

PART II: CLC FORMATION: CONTENT and PROCESSES

(60-70 min.)

Reading of: **Canada's Common Mission Statement and
Region's Statement of Common Mission**

- In A-C, indicate where specific topics or items are on the Power Cycle, if helpful for preparing for discussion. Also, indicate how much time is needed and who will introduce or lead the conversation.

- A. **DSSE** (conversations or processes related to group or individual missions)
- B. **Ongoing CLC Formation** (related to the SE, CLC Charism/Stages of Growth, Formation Manuals, CLC documents)
- C. **Belonging to the Wider CLC:** (For our information or discussion of areas for feedback)
 - **World**
 - **National**
 - **Regional**
- D. **Other?**

PART III: DRAWING THE MEETING TO A CLOSE: (name facilitators)

(20 min.)

- A. **Practical Considerations of Our Own Community**
- B. **Awareness of the Meeting:**
 - **Evaluation:** Whatever focus question is chosen, if it does not specifically bring mission' into it, add... ***and how does this relate to our Regional Common Mission or CLC mission priorities?***

- **Noticing/Naming:** An mini discernment opportunity to name COMMUNAL movements of Consolation and Desolation ... *where did I notice a communal movement of consolation which led us in the direction of God or God's lead OR communal desolation/deception leading us away from God or God's lead?*
- **Appropriation:** Whatever focus question is chosen, add ... *and how will this form me/us for CLC mission?*

C. Guide's Comments

D. Closing Prayer

SERVING and SUPPORTING ONE ANOTHER (assign names)

Meeting Recap:

Snack:

Date/Place of next meeting:

A DSSE COMMUNAL EVALUATION PROCESS WITH A CLC MEMBER

OBJECTIVE: To provide an opportunity for a CLC member to evaluate a current mission /apostolic action, whether initially discerned with his/her CLC or not.

VALUE: One way for a CLC to learn how to 'enter' the DSSE cycle by beginning at the evaluation phase.

CONTENT: The DSSE (Discern, Send, Support) way of proceeding.

MEANS: A guided personal reflection and a guided communal process.

.....

PREAMBLE FOR CLC LEADERS

Most of our CLC groups can easily identify themselves as 'communities of apostles', individual members *sent by Christ* into some aspect of their life world (family, work, parish, neighborhood, other marketplace areas). The Nairobi World Assembly (2003) called us to not just a community of apostles but to an apostolic community. Consider these two ways to live as an apostolic community:

1. The first is that as a CLC group, we may discern a communal mission which is expressed through a concrete communal action. We are then 'sent' into this mission, usually through a prayer ritual. (This is true even when only one or a few members actually carry out the communally discerned action.) We then need to support this communal mission by finding creative and concrete ways to 'come along side' those who are 'doing' this. Finally, we need to take time to evaluate it. This DSSE four-phase dynamic is our growing edge in CLC.
2. A second way is to be intentionally engaged in each other's personal missions. How do we do this? By helping each other first DISCERN our service, then SEND each other into that mission, and, as a group, find ways to SUPPORT the one on mission as it is being lived and, from time to time, EVALUATE it.

The Second Way and Getting On the DSSE CYCLE

In Canada's Phase I and 11 Manuals, we are taught a communal process to help one of our members discern an apostolic decision. We have been growing in our enthusiasm to send one another on mission. Prayer and blessing rituals are becoming more common. However, we still somewhat limp, somewhat, on *first* bringing to our group those mission actions for discernment. And beyond prayer support, we are generally less

intentional and creative in how we actually 'Support' one another on mission. Evaluation is our weakest phase. And so, as CLC leaders, how can we help groups grow into this DSSE way of proceeding? By starting where we are!

(DSSE) EVALUATION

The following EVALUATION process may be helpful for guides and coordinators in nudging our groups in a DSSE direction.

WHEN: During Part II of a CLC meeting - scheduled on the meeting agenda by group consensus. (Any member should be able to ask for this Evaluation process.)

HOW: By means of contemplative listening, reflective comments, and questions to the CLC member sharing their experience of mission.

WHY: To help the member gain deeper insight into his/her personal vocation and mission and to discover a possible need for further discernment with the community's help as in Session 26, Phase I Manual.

NOTE: This process can even be used when a member has NOT initially discerned a mission with the community ... as the community evaluates with the member, it can open up the way for the group to be part of any new discernment emerging from the process. In this way, the group 'hops on' the DSSE way of proceeding at the first step.

What else might happen as a result of such a communal evaluation process with an individual member? It is possible that the group may hear a call to discern a communal action from entering such a contemplative process with an individual member. In this case, a CAD (communal apostolic discernment pg. 198) process is needed and in this case the GROUP gets on the DSSE cycle.

THE CLC MEMBER'S PERSONAL PREPARATION

The one sharing their experience of service, with the community, comes to the meeting having reflected ahead of time using a series of focus questions to guide their pondering. Ideally, the person sends a brief summary of their reflection to the group ahead of time. This serves as a catalyst for the exploratory phase in the communal process. While not essential, this may help the group prayerfully prepare and be more present to the process. What follows are some possible examples ...

PREPARATORY FOCUS QUESTIONS for the Presenter and Community

1. How did God's call come to you regarding this area of service and what helped you discern and choose this action/ministry?

2. What were the hopes (the goals) you had for yourself and those you desired to serve/help in saying yes to this call/this choice?
3. Where do you sense God has been most at work with you/through you in this choice for loving service mission?
4. How would you describe the quality of God's presence with you? Where have you experienced God's felt-absence in serving this way? Describe your experience.
5. What interior graces/consolations or struggles/desolations have been yours? Has there been a particular pattern to them? What meaning do you give to your awareness?
6. Where do you sense confusion or lack of clarity about what God may be asking of you in this area of service?
7. How are other areas of your life being affected by your commitment to this area of ministry?
8. How do you sense your mission fits with your graced history and your unfolding identity in Christ? What fruitfulness do you see?
9. How do you see your service extending the mission of Christ/the mission of the Church, the mission priorities of the CLC? What feelings surface in you as you ponder this?
10. What area of your serving do you most feel a need to explore with your CLC in this *evaluation* process? What invites you to say that?
11. Other than this process, is there any other way we, as a community, might be with you or assist you at this time?

THE COMMUNAL PROCESS

(40 - 45 minutes)

All members of the community have the process ahead of time.

PHASE 1: THE COMMUNITY PREPARES FOR SUPPORTIVE LISTENING

(5 min.)

- The process leader welcomes all to the communal process and invites the community to become aware of God's loving gaze upon all of them.
- The leader invites the community to a contemplative listening stance and prays a communal grace (*Ex.: Holy Trinity, we ask for the gift of prayerful listening and responding to_____ . Fill us with the mind and heart of Christ*).
- Prayerfully read a piece of scripture if desired (Ex. Col 3:16 or Acts 21:17-20)
Contemplative silence ...

PHASE 2: THE ONE PRESENTING SPEAKS (about their experience of service) (10 min.)

PHASE 3: CLARIFICATION *IF NEEDED* (5 min.)

The facilitator invites questions about what has been said that is NOT CLEAR (not the type of questions that 'explore' what has been shared).

PHASE 4: CONTEMPLATIVE PAUSE (5 min.)

A time of quiet inner listening ... the community ponders what has been shared, asking for the Spirit's lead around questions to ask or comments to make that might be helpful for the one who has shared their mission story. The presenter also listens more deeply to his/her own interior thoughts and feelings after having shared.

PHASE 5: COMMUNITY RESPONSE (15 min.)

1. The facilitator first invites the presenter to share, if they wish, about anything significant that may have emerged during the contemplative pause. All listen.
2. Then, the facilitator invites those who feel drawn to ask a **question** that might help 'explore' the feelings or issues in the presenter's sharing. All listen to the interchanges - perhaps with occasional prayerful pauses — further questions may emerge for the presenter from such prayerful pauses.
3. Following the time of 'questions' for the presenter, the leader then invites those who feel called to offer a **comment** to the presenter. This could be an observation, a question for them to take back into prayer following the communal process, an image, a scripture that came to them during the contemplative pause (or in that moment).

NOTE: Not every member of the community needs to engage Phase 5 — only as the Spirit leads. Some may feel called more to a supportive and prayerful intercession during this phase.

PHASE 6: PRESENTER'S RESPONSE (5 min.)

The facilitator invites the member who shared their experience of apostolic service to express what has been helpful for them in this communal exchange and anything else they might need from the community to move forward. The community (via the facilitator) acknowledges what has been heard and brings the process to closure with prayer.

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A COOPERATIVE LEARNING PROCESS

- OBJECTIVE:** To help CLC members work with important or difficult CLC documents such that each person is responsible for the group's learning.
- VALUE:** As a 'best practice' in CLC groups, this learning strategy can deepen personal and communal *appropriation* of knowledge needed to live the CLC way of life. It acts like a pebble skipping across a still pond - the circle of learning moves downward and outward, deepening and widening *understanding*.
- CONTENT:** For use in deepening understanding of a General Principle, or understanding of 'vocation' in the CLC Charism document. Helpful for use in Part II of a CLC Meeting.
- MEANS:** A prayer and reflection exercise followed by group processing.

ASSUMPTIONS

- That everyone will prayerfully reflect on the assigned content.
- That the content will be assigned in manageable sections.
- That these sections may need to be worked with over more than one meeting, or if a full 'content' is assigned, that each group member will be asked to understand well only one or two sections.
- That the group leader of the process will give *specific focus questions* to guide the group's reflection so that a fruitful conversation will unfold.

THE PROCESS:

- Step 1:** The CLC leader (formator, guide, or coordinator) assigns a content, or content section, for prayerful reflection and determines the time for processing at the next meeting.
- Step 2:** During Part II, one member is invited to present his/her understanding of the assigned section.
- Step 3:** After the presentation, silent reflection follows to allow everyone to deepen what they have heard.
- Step 4:** This is followed by small group sharing about what stood out for them in what was presented. Then they move through a second round to add their own insights from their own preparation with the assigned material or section.
- Step 5:** The whole group reconvenes for a 'Gatherings Exercise' to note awareness, insights, and clarities.
- Step 6:** The facilitator asks: *How is God forming us or leading us through what we have learned together? How should we respond?*

A GATHERING EXERCISE

OBJECTIVE: To enable a group to focus together where it is by sharing something new or interpreting data that has fuller meaning for them. This helps a leaders know where the group is on a particular topic or concept.

VALUE: It can help a CLC leader (and the group) to learn objectively what is going on in each as they develop as a group, or to know how they are deepening stated learnings and to know how to move them to the next step.

CONTENT: Awarenesses, clarities, and insights

MEANS: Reflection exercise, communal sharing, naming common threads. The dynamic of gathering is a reflective process which contains the thrust for the future. It can provide a *focus list* which is visible and may indicate the context for moving forward.

A simple method of doing this is to mark a newsprint sheet as *Gatherings* and invite each one to reflect briefly on what **clarities, insights,** or **awarenesses** they have gained from what they have studied, shared or processed. This may be expressed through words, images or concepts. The following explains the nuance of terms, although what is most important is to 'name' what is emerging without getting bogged down in 'exactness'.

GROUP DYNAMIC

The dynamic of gathering is a reflective process which contains the thrust for the moving forward. A simple method of doing this is to mark a newsprint sheet as *Gatherings* and invite each one to reflect briefly on what **clarities, insights,** or **awarenesses** they have gained from what they have studied, shared or processed. This may be expressed through words, images or concepts. The following explains the nuance of terms, although what is most important is to 'name' what is emerging without getting bogged down in 'exactness'.

AN AWARENESS

- Something that you have become aware of.
- Knowing that something (such as a situation, condition, or problem) exists.
- The state of being aware of something or having knowledge of something.

The following questions may help surface an 'awareness':

1. What is something new that you have become aware of during our exchanges?
2. What do you now know (see) that you didn't before?

CLARITIES

- Things that are more straight-forward regarding sharpness of understanding.
- Clearness or precision as to perception or understanding.
- Freedom from vagueness or uncertainty.

The following questions may help surface a 'clarity':

1. What is now clearer than before?
2. What is a sharper distinction for you?
3. What seems more straight-forward?

INSIGHTS

- Deeper Understanding.
- Understand more fully or more accurately.

The following questions may help surface an 'insight':

1. What do you now understand more fully?
2. What have you more deeply grasped?

FORMING COMMUNITY and THE FIRST WEEK RULES

OBJECTIVE: To acknowledge the reality of interpersonal dynamics in community that flow from our personality differences with their strengths and weaknesses.

VALUE: This exercise can be used to heighten self-awareness and an initial appreciation of how 'spirits' operate in a communal setting. Helpful for early stages of CLC development (related to the spirituality of the Exercises).

CONTENT: A brief commentary on human personality, strengths, and weaknesses in the context of two of Ignatius' First week Rules. SE [314, 315]

MEANS: Understanding the content supported by a personal reflection exercise.

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PREAMBLE:

Christian people, who gather in community to support one another in an apostolic way of life, often struggle in the give and take of communal life. Interpersonal dynamics within Christian communities are sometimes characterized by negative attitudes or behaviors that can lead to lack of trust, resistance, and frustration. How, then, might one discover the Spirit of God who is claimed to be among the believers?

Christian community is made up of individual persons who have their own personalities, biochemical make ups, gifts, liabilities, and their own 'history'. Our gifts and weaknesses are usually simply opposite sides of the same coin. For example...

- if I am persevering, I am probably apt to be stubborn
- if I am a talented activist, I may have a tendency to run over people
- if I have good organizational skills, others may experience me as cold and aloof
- if I am very sensitive to feelings and am compassionate, others may find my lack of interest in organizational issues frustrating.

With this as common human experience, we can often be surprised at the challenges whenever Christian community is developing. It is normal for people to struggle as they

set out to form communities that are faithful to the movement of the Holy Spirit between and among themselves. What then is needed? We must learn to listen to each other's hearts and to appreciate the diversity of both our gifts and liabilities, to recognize that weeds and wheat grow together 'towards the harvest'. That being said, communities need to be vigilant in listening to each member without allowing manipulation from the strong nor tyranny from the weak. To do this, communities require an effective and charitable means of recognizing and relating to human strength and weakness. The First Week Rules of St. Ignatius in his Spiritual Exercises can help us do this.

FIRST WEEK RULES FOR DISCERNMENT OF SPIRITS

FOR UNDERSTANDING:

Ignatius' first two rules offer guidelines for NOTICING the dynamics of good and evil: when people are working out of their strengths and virtues and making progress in using them, when they are working out of their weaknesses and disordered tendencies which are gripping them and going from bad to worse.

Rule 1 [314]

When one is working out of weakness, the evil spirit will discourage one from working against this weakness by using some truth - but then exaggerating it or minimizing it. The evil spirit will distract us or draw us away from looking at our weakness. On the other hand, the good spirit will encourage one toward greater virtue, truth, honesty, humility and spiritual freedom. It will prompt us towards greater faith, hope and love in God, others and creation. The influence of the good spirit will encourage by easing one's path, removing obstacles, providing help in surprising ways.

Rule 2 [315]

When one is working out of one's strength, the evil spirit will do everything it can to discourage one from continuing to move toward union with God, others and toward loving service/mission. It will discourage openness, move us towards distrust without hope that things can change in our attempts at loving. It will attempt to exaggerate how hard one is trying in a particular project/ministry with how little one is accomplishing. It will play such inner tapes as 'You are lost', 'Time to give up - you gave it your best shot', 'You gave everything to God and where has it gotten you', 'If you surrender to God, God will take advantage of you - you never know what you'll have to give up'. On the other hand, the good spirit energize us and encourage our dependence on God with our gifts, and whisper —'come this way, I am with you'. The good spirit will provide opportunities for growth in our areas of strength so that we can make further progress.

A SPIRITUAL EXERCISE

FOR PERSONAL REFLECTION:

Take a circumstance or a decision area of your own life (past or current). Draw a diagram, picture or chart that outlines and explains how you are moved by the actions of the spirits on your own weaknesses/disordered tendencies AND upon your strengths/gifts/virtues.

1. What are the messages the good spirit tends to play inside you? What are the messages you tend to receive from the evil spirit?
2. In what specific ways do the two spirits generally work in your life which **come with you** when you are part of your CLC meetings? What effect do you sense this has on your communal life or how you work together towards mission?
3. In light of your awarenesses from question #2, what particular grace do you need to help build up your community in unity and love for the sake of mission?

FOR PART II OF YOUR NEXT CLC MEETING:

Please come prepared to share on the fruit of your personal reflection.

SETTING COMMUNITY NORMS: A COMMUNAL PROCESS

OBJECTIVE: To help a CLC evaluate and make decisions about their 'communal life'.

VALUE: This 'spiritual exercise' and process is useful for groups in the early stages of CLC development. Often a group begins to struggle with issues such as to commitment to group meetings or preparation for them. It allows the group to be co-responsible and move through a simple process of discernment and decision-making at the level of communal life. Helpful for any stage of group life, even in the early stages.

CONTENT: Explanation of group norms.

MEANS: A reflection exercise followed by group conversation and finding a consensus for concrete practical strategies to move forward in a more united and life - giving way.

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PREAMBLE:

What is meant by group norms?

A norm is a pattern of behaviour expected within a group in a given context. The shared belief of what is acceptable shapes the actions and attitudes within the group. The very fact that members choose, and the norms are identified, gives the whole group the power to live them and to help one another be accountable for the life of the community.

Norms are, basically, guidelines for the way community members will live their commitment to one another and include statements about when and where they will meet: how they will manage their time, conduct meetings, protect and encourage ideas, listen to one another, confirm understanding, take responsibility for what they said they would do, manage disagreements or conflict, make decisions and arrive at consensus. Most 'maturing' groups establish norms in order to create and protect an atmosphere of open communication and trust so that the group can live the purpose for which it gathers.

Norms may need to evolve. They usually emerge from identifying the group's hopes, needs, and expectations at a particular stage of their life together. Using Evaluation, on the Power Cycle grid, to reflect on communal experience and make recommendations (for norms) can assist a CLC clarify what will most help them move forward in living the CLC way of life.

A community may feel the need for establishing norms in a particular area of their communal life. For example:

- Norms for Participation in Community Meetings
- Norms for Personal Growth in CLC/Ignatian Spirituality and Mission
- Norms for Communal Growth in CLC Mission.

Norms are often stated in the following ways... 'We commit ourselves to...'

A SPIRITUAL EXERCISE

Presence:

Imagine yourself in the midst of your community. Look at God looking at all of you with tender love. [SE 75]

Context:

Acts 4:32 "... they ... held all things in common".

Grace:

We ask for the grace of openness to You and to one another for the sake of our communal life.

For Reflection:

As I ponder how we have been living our life together, what hopes, needs, expectations, surface in me as I imagine our regular CLC meetings for the next year?

(Lengthen the chart as needed)

HOPES	NEEDS	EXPECTATIONS
1.		
2.		
3.		

COMMUNAL COLLOQUY:

Come prepared to share what emerged with this reflection exercise.

GROUP PROCESS:

Discuss and come to consensus on the norms that will guide you in this next stage of your communal life. Choose a way to clearly articulate these and record them for 'keeping them in mind' before the community.

**DEEPENING UNDERSTANDING
OF A GENERAL PRINCIPLE**

- OBJECTIVE:** To deepen understanding of a particular General Principle.
- VALUE:** To introduce CLC members in 'manageable steps' to a GP that *most* addresses their need for understanding, exploring more fully, or living the CLC Charism.
- CONTENT:** Specific Content: **GP 7** (Community) ... section 1 only
- MEANS:** A prayer and reflection exercise plus group processing
-

PREPARATORY PRAYER EXERCISE

Presence:
In faith, take a moment and 'look' at God looking at you and at your CLC group.

Communal Grace:
Holy Spirit, we ask for the grace of deeper understanding of GP 7.

Scriptural Context: Romans 12:1-2
"Do not model your behavior on the contemporary world, but let the renewing of your minds transform you, so that you may discern for yourselves what is the will of God ..."

- For Prayer & Reflection: CLC G.P. 7 Commentary: Section 1**
- # 1. Which (numbered) paragraph in this section stood out **for me** in relation to the grace we are seeking and why?
 - # 2. Which section do I think would be helpful **for us** to open up for communal conversation?

Colloquy with the Risen Lord:
About anything that moved you interiorly or that invited you to a new way of seeing.

Review of Prayer:
Jot down the fruit of your prayer period.

FOR PART II OF YOUR CLC MEETING - A WAY OF PROCEEDING

Briefly revisit your journal in order to 'focus' your sharing for Round 1 and 2.

Round 1 Share the fruit of your prayer/reflection for question # 1.

Round 2 Share your response to questions # 2.

Communal Colloquy:

Decide together how you will move your conversation forward from what you heard in Rounds 1 and 2.

Recap:

Gather in writing the fruit of your communal colloquy.

HOW ARE WE DOING AS AN APOSTOLIC COMMUNITY?

OBJECTIVE: To evaluate how a CLC is doing as an apostolic community from two Perspectives - that of the apostolic action of our individual members and that of the apostolic options for mission of the community.

VALUE: To periodically reflect on how a group is living the DSSE process.

CONTENT: Personal and communal experience/recent graced history.

MEANS: Focused reflection questions, and sharing.

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Consider the following evaluative questions as your own CLC journeys towards the DSSE call of the Nairobi World CLC Assembly: Be specific.

1. How have we practiced apostolic discernment in our group? (in structured, less - structured forms)
2. How have we practiced the sending on mission or the confirmation of mission in our group?
3. How have we experienced the backing/support of the group in our apostolic action?
4. How has the community helped us to collect, value, evaluate, and develop our apostolic action?
5. How has the way we structure our meetings made it easier for us to live as an apostolic body?

SECTION NINE

CLC GLOSSARY

Clarification of Terms Used in CLC

Language and how we use it makes a difference in how a community moves forward in its way of proceeding. This is especially true for Christian Life Community at this time in our graced history. For this reason, the following attempts to clarify how we understand and use the following words or phrases:

Agenda

Agendas provide an outline for the meeting, including identifying the topics, the presenter or discussion leader for each topic, the time allotment for each topic, and (ideally in Part II) where it is located on the Power Cycle. CLC agendas are organized in three Parts: Part I – Prayer and Spiritual Conversation; Part II – CLC Formation: Content and Processes; Part III – Drawing the Meeting to a close. Agendas need to be distributed before the meeting so each participant will have the opportunity to come to the meeting prepared for the upcoming discussions or decisions.

Apostolic Spirituality

A spirituality is apostolic when it is rooted in the experience of being sent forth by God to act and, at times, to suffer life. CLC is an apostolic body, a community for mission. Our lives are essentially apostolic. Members give an apostolic purpose to their profession, family, politics, local church, and community.

Appropriation

To appropriate is to seek to understand more clearly how God has been working in individuals or in a group i.e. what has taken place interiorly. This enables us to appreciate the significance of our experience so as to be able to use it in concrete actions and decisions. An appropriation round is typical of Part III of a CLC meeting – and often carries the energy forward.

Assembly

An assembly is group of people gathered together in one place for a common purpose. CLC has a World General Assembly every five (5) years and is the world governing body of CLC. It is made up of the Executive Council and the delegation of each National Community. In the following year, CLC Canada has a National Assembly (5 year cycle) which brings together representatives from CLC groups across Canada. Each of the 4 Regions in Canada follow with a Regional Assembly.

Assumption

An assumption is something assumed to be the case, even without proof. It usually refers to when a person takes something for granted because of the other person or group's previous experience and/or formation.

Awareness

Awareness is knowledge that something exists. In more depth, it is an understanding of a situation or subject at the present time based on information and/ or experience.

Awareness Wheel

The Awareness Wheel is a tool for processing events in order to have a clearer understanding of thoughts, emotions, and actions we can decide to take. This model helps us decide how to respond to an issue rather than go with an automatic reaction.

Catholic Social Teaching

This is the body of doctrine developed by the Catholic Church on matters of social justice. It involves issues of poverty and wealth, economics, social organization and the role of the state. Catholic social teaching can be summarized in Christ's teaching: "Just as you did it to one of the least of these who are members of my family, you did it to me". Catholic Social Teaching includes analysis of issues and situations.

Charism

Charism is a gift of the Holy Spirit, given to an individual or a community which gives an energy to love and help others. When the term is used in relation to a particular community, it refers to the distinct spirit that animates that community and its mission.

CLC Charism

The CLC charism is essentially a 'way of life' marked by three dimensions: Spirituality, Community and Mission. The charism and spirituality of CLC are Ignatian and action oriented, i.e. apostolic.

CLC Commitment

Individuals who explore a personal call to CLC, are invited, after a period of time, ordinarily no longer than four years and no less than one, to make a Temporary Commitment to this way of life. The Temporary Commitment continues as such until, after a process of discernment, the member expresses his or her Permanent Commitment to CLC. The length of time between Temporary and Permanent commitment should be ordinarily no more than eight years and no less than two years.

Common Mission

Common mission is understood as a communally discerned mission which moves to concrete apostolic action. The DSSE 'way of proceeding' is used to choose and live common mission. There are two ways we exercise common mission: 1. through a personally discerned mission of a member of our CLC group, 2. through a communally discerned mission that has been reached through consensus following the process steps for apostolic discernment. It does not mean that everyone must do the same thing in carrying out the mission. It is the mission that is common, the tasks are different.

Communal

Refers to a sense of being all together; an enhanced awareness of unity, responsibility, a sense of communion and solidarity in the life of the group.

Communal Action

Communal action is oriented on the basis of a shared belief of affiliation. The actions of

the group stems from, and is coordinated by this sentiment. By contributing together, united in purpose, they strive toward a common goal.

Communal Apostolic Discernment (CAD)

Decision making at the level of faith regarding an apostolic action. A group of individuals comes together seeking to answer the question, "What does the Lord ask of us in this specific area of possible service?" The pattern of a personal election in the Spiritual Exercises is followed in communal apostolic discernment.

Communal Discernment

This is a structured process through which the community attempts to find God's dream for them in a particular choice. The Power/Pastoral Cycle is critical to this process.

Communal Mission

Following Jesus is a call to a mission, to be active in his purposes. It is no longer following our individual desires but rather together offering our dreams, hopes and life goals and allowing God to write the script. Following Jesus is a call to collectively listen to his voice and to collectively discern how to respond.

Spirituality

Refers to an enhanced awareness of unity and a sense of communion and solidarity in a move "from private to communal". Christians share a common story of salvation and live out that story as members of the one body of Christ in the world. The Holy Spirit lives in all the members of the Mystical Body of Christ and we grow in our faith with other members and through other members. We find Jesus in the community and communal moments of celebration bind us together and deepen our corporal identity as the people of God.

Community

This refers to a group of persons which is small enough to afford face-to-face communication, endures through time, and has relatively stable membership. The members have a common sense of vision and purpose. Relationships within the group are based on trust and open, free communication. The functional leadership within the group is accountable to the community. CLC members further understand community as being rooted in Ignatian Spirituality and the CLC way of life (discernment and mission).

Conflict

Conflict refers to some form of friction, disagreement or discord arising within a group when the beliefs or actions of one or more members of the group are either resisted by or unacceptable to one or more members of the group. The disagreement between persons results from a clash of interests, values, actions, views or direction.

Confirmation

Confirmation in Ignatian discernment is a confirmation of the person or CLC group holding a discerned decision before God and experiencing personal or communal consolation as God's affirmation.

Consensus

The result of a group process rooted in a common desire for a union of minds and

hearts in decision making.

Consolation

Spiritual Consolation is an experience of God's love characterized by the gifts of faith, courage, hope, strength, and purpose in life, deeper love of God and neighbor, greater freedom from attachments and a certain peace of soul in the Lord. *(See SE text [316])*
In the confirmation of a discernment, an experience of consolation of the group is sought.

Council

'General' Council is the elected or appointed leadership for the National CLC which includes a representative from each of Canada's four regions. Regions elect/appoint leadership teams who serve a similar function at the regional level.

Culture

Culture is the sum of attitudes, customs and beliefs that distinguishes one group of people from another. It can also be defined as a shared pattern of assumptions, values, beliefs and behaviours. Culture is transmitted through language, material objects, rituals, institutions and art from one generation to the next.

Deception

In Ignatian Spirituality, deception is an attraction or an energy moving us towards a direction or a choice. Deception sometimes comes from our inner disorders or attachments which skew our thinking, feeling and actions and block our progress *(See SE Rules in Notations 313 to 327)*. Deception can also be experienced under the guise of light *(see Spiritual Exercises rules in the Second Week Notations 328 to 336)* and aims to lead a person or a group to a less good or loss of energy.

Decision Making

This is the process of making a choice from a number of options and committing to a future course of action(s).

Desolation

Spiritual desolation is an experience of the soul in heavy darkness or turmoil. We are assaulted by all sorts of doubts, bombarded by temptations, and mired in self-preoccupations. We are excessively restless and anxious. The direction of our interior movements is away from God, our true selves and others - in at least one significant part of our lives. *(See Spiritual Exercises text [317])*

Discernment

Spiritual discernment is concerned with one's interior affective movements and their influence on the interior state of the person and his/her resulting actions. The art of discernment is gained by reflecting on one's life experience, identifying interior movements and seeking God's revelation as to their direction. It is then to reject those movements that lead one away from God, true self and others, and to accept those that move us towards God and God's lead in our lives.

Discernment of Spirits

Discernment of Spirits is the interpretation of what St. Ignatius called the 'motions of the soul'. These interior movements consist of thoughts, imaginings, emotions,

inclinations, desires, feelings, repulsions and attractions. Spiritual discernment of spirits involves three steps – becoming aware of inner movements, understanding them and their source, and taking action (rejecting or accepting them).

DSSE

These letters stand for 'Discern – Send – Support – Evaluate' which together name the way of proceeding in CLC for personal and communal apostolic decision – making.

Dualism; The dualistic mind knows by comparison, opposition, and differentiation and uses descriptive words like good/evil, pretty/ugly, smart/stupid. The dualistic mind cannot process things like infinity, mystery, God, grace, suffering, sexuality, death, or love. A non-dualistic mind processes the world in honest and humble perception – through contemplation - a much more holistic (finding God in all things) knowing, where your mind, heart, soul, and senses are open and receptive to the moment *just as it is*, (detachment and spiritual freedom) which allows loving things in themselves and as themselves.

Energy (graced)

An expanded capacity for action which is experienced as coming from beyond the individual/ group and moves the individual/group toward responses/action. This energy, whose source is God's grace, is given to build up the Kingdom of God in our midst.

Enneagram: is a system of personality typing that describes patterns in how people interpret the world and manage their emotions. The nine personality types are diagramed to illustrate how the types relate to one another.

Evaluation

Evaluation means to intentionally reflect on experience or action. It is based on previously determined objectives (norms or actions). Its primary purpose is to gain insights so as to be able to move forward or to initiate change. Evaluation, in CLC, also refers to a reflection and sharing round in Part III of a CLC meeting for the above purpose.

Examen

The Daily Examen is an exercise of prayerful reflection on the events of the day in order to become aware of God's presence and discern God's direction for us. While the Examen is an ancient practice in the Church, it is the prayer that distinguishes Ignatian Spirituality more than any other.

ExCo

This is an acronym which refers to the leadership body of CLC at the World, National and Regional levels. The full terminology is 'Executive Council'.

Frontier(s)

In CLC, this refers to those areas of society to which the marginalized have been relegated.

General Principles (GPs)

GP's are a description of CLC's vision and charism. These principles are not a set of rules and regulations, but a particular vision for living out, in community, Christ's

invitation to be church in a unique way.

Goal

Goals are broad guidelines that explain what you want to achieve in your community. They are usually long-term and hold the major values and aspirations of a group, giving it purpose and direction. A goal presents overarching principles that guide decision making. For CLC, two general types of goals influence our way of life: (1) Holiness Goals which reflect God's perspective on who we are and who we are called to be together in community (2) Apostolic Goals which reflect how we will be instruments of God beyond ourselves.

Grace

The Catechism of the Catholic Church defines grace as favour, the free and undeserved help that God gives us to respond to his calls to become children of God, adoptive daughters and sons, partakers of the divine nature and of eternal life.

Graced History

Graced history refers to the belief that my whole life story is an experience with God and that therefore God is present in my whole life story. While I may not know it and I may reject God in my life story - which is what I do when I sin - still God is present in it. If I find that God is present in all of the events or if I have an act of belief that God is present in all the events then all those events are graced.

History Line

A history line is an instrument to assist a group to recall significant events in a community's life and recognize the unique ways that God has been with them during the light, shadow, suffering, and joyful events of the group's life. This is significant for the group's discernment of spirits and decision making.

Identity

In CLC, this refers to a shared sense of 'knowing who we are' which results from a conscious articulation and appropriation of its myth and vision. A sense of group identity is a prerequisite for good decision making. (See Myth and Vision)

Ignatian

This refers to a spirituality founded on the experiences of St. Ignatius of Loyola and recorded in his writings. It is a spirituality of discernment which seeks to find God in all things. It is also a pathway to deeper prayer and good decisions, especially for those living an active life of service to others.

Lay Apostolic Body

CLC is called to be a Lay Apostolic Body in the Church. The significant re-discovery of this role of the laity took place in the second Vatican Council. The Council highlighted the dignity of all baptized, religious and lay and restored the co-responsibility we all have in the mission of Jesus Christ today.

Leadership

This refers to individuals who, by nature or call, influence others. Formal leadership is a service offered to a group or organization to help establish a clear vision, and collaborate in having it take shape.

Leadership Roles

CLC leadership roles are intended to facilitate the ongoing growth and development of CLC as a way of life. At the local community level, the leadership roles are the Coordinator, Contact Person and Group Guide. Beyond the individual local community, leadership roles relate to Regional, National and World CLC with strong emphasis on formation and communication with and between all CLC members throughout the organization.

Life Death Resurrection Cycle

The L-D-R Cycle is a discerning tool relating to CLC IDENTITY>VOCATION>MISSION that can help the group discover how and why they have come into existence. It is a way to track and address communal desolation in a group so as to better fulfill their holiness and apostolic goals.

Listening (active)

Active listening is an aspect of communication which attends deeply to the person speaking – to words and non verbals – for the purpose of understanding. Active listening may also include giving feedback about what has been heard. This may be done by way of re-stating or paraphrasing to confirm understanding.

Ministry

'Ministry' is from the Greek word *diakoneo*, meaning 'to serve'. In the New Testament, ministry is seen as service to God and to others in God's name. Jesus provided the pattern for Christian ministry—He came, not to be served, but to serve ... Jesus' mission was expressed in the Isaiah scroll (Luke 4). His ministry (how he accomplished that) was by teaching, preaching and healing. Similarly, ministry is the concrete way in which our call to 'mission' often gets expressed.

Mission (CLC)

Mission is the end for which CLC and spirituality exist. It flows from our baptismal call to build the reign of God. This implies a fundamental option for the poor and an ability to read the signs of the times and a commitment of working toward a vision of a just world. The field of CLC mission knows no limits: it extends both to the Church and the world, in order to bring the gospel of salvation to all people and to serve individual persons and society by opening hearts to conversion and struggling to change oppressive structures.

Mission – CLC Criteria

Concrete choices for action are influenced by Ignatian principles rooted in the Spiritual Exercises. CLC's five (5) criteria are: Magis, Universality, Most Urgent Need, Greater Fruit, and Reaching Where Others Do Not Reach. These inform our apostolic priorities and choices.

Mission Priorities

Mission priorities are orientations for response to the perceived needs around. Reading the signs of the times, and prayerful processes of deliberation invite us to place our time, energy and gifts in specific areas begging for response. Mission priorities lead to discernment of concrete mission initiatives or actions.

Mission Statement

A Mission Statement is a framework or context within which the community's mission is formulated. It is usually a brief, simple statement which outlines a community's purpose, often for a specific period of time. It emerges from the specific charism of the community and identifies those for whom its service is intended. A mission statement is different from a vision statement in that the former is the cause and the latter is the effect; a mission is something to be accomplished whereas a vision is something to be pursued. A mission statement guides the actions of the organization, spells out its overall goal, provides a path, and guides its decision-making.

Myth

The group 'myth' is the collective heritage of the group including its common values and the beliefs which animate it. When group members appropriate this myth, they experience a sense of shared identity. Myth is the source of solidarity and energy in a group.

Norms

Norms form the basis of collective expectations that members of a community have for each other. These can be determined by a local community for its own communal life. Norms have also been set for the World CLC and are found following the CLC General Principles, a document last amended by General Assembly in Nairobi in 2003.

Objectives

Objectives move goals 'towards' concrete action. Unlike goals, objectives are specific, measurable, and have a defined completion date. They are more specific and outline the 'who, what, when, where, and how' of reaching the goals.

Pastoral Cycle

This is a tool to assist persons in becoming a discerning community of Apostolic Mission. It is helpful in moving a group towards Kingdom-building action through the cycle of Experience, Social Analysis, Gospel Reflection, Discernment and Decision, Action.

Power

Power us the free commitment of individuals to goals and objectives which they have freely chosen.

Power Cycle

The power cycle is a dynamic of four phases in decision making: 1. Evaluation 2. Recommendation 3. Discernment/Decision 4. Implementation/Action. These phases are often represented by a circle diagram, however, a spiral rather than a closed circle better expresses this movement since actions lead to a new reality i.e. new experience leads to beginning the process again.

Process

Is a series of planned actions or steps taken to assist a group to meet its goals and objectives.

Prophetic

To be prophetic is to move with courage into places that everyone else takes for granted, and speak God's word in the midst of human chaos loudly, clearly,

courageously, whatever the cost to one's own life. Prophecy is an essential dimension of the Christian life.

Prophetic Vocation

Fr. Adolfo Nicolás' address to CLC in Fatima was a pivotal moment in CLC history as he affirmed that CLC, as a World Community, is called to become prophetic community. That is, to 'act' prophetically. (The Prophet SEES the world with the eyes of God. (Jn. 1: 6-9), the Prophet LISTENS with his ears what God hears. (1 Sam 3: 1), the Prophet FEELS with the Heart of God. (Mt 5: 1-12) and the Prophet DISCERNs, DECIDES and ACTS moved by the Spirit. (Lk 1: 38)

Projects

Projects is the name of the communication periodical used by the World CLC Secretariat to address and guide the World Community.

Progressio

Progressio is a publication of the CLC World Secretariat published twice yearly. It offers reflections on our spirituality and provides a forum for experiences of CLC from around the world. Additionally, one *Progressio Supplement* yearly provides material on our spirituality and formation.

Religious and Spiritual Experience

In our culture, a *spiritual experience* is generally understood to mean an experience which 'takes us out of ourselves'. This experience does not have to relate to God. A *religious experience* is an experience of an EXPLICIT COMMUNICATION on God's part and the receiver's part, that is, the person has an affective sensible felt-knowledge that God is communicating with her/him at that moment.

Social analysis

The practice of examining a social problem, issue or trend, often with the aim of prompting changes in the situation being analyzed. It looks at the causes, consequences, stakeholders, powerbrokers, structures and assumptions that influence the situation.

Speaking (intentional)

There is power in the words that are spoken, so the speaker has the ability to determine what to do with that power. Being very intentional about what is said, plus the choice of words has the potential to ultimately add value to life and build up and increase peace and joy.

Spiritual Exercises

Spiritual exercises are various forms of reflection or methods of prayer. *The Spiritual Exercises of Ignatius of Loyola* is a set of Christian meditations, prayers and mental exercises, written by Saint Ignatius of Loyola, a 16th-century Spanish priest, theologian, and founder of the Society of Jesus (Jesuits). The retreat is divided into four thematic "weeks" of variable length. The Exercises were composed with the intention of helping the retreatant to discern Jesus in his/her life, leading to a personal commitment to follow him.

Spirituality

Spirituality is a way of perceiving reality such that if we habitually act upon it, it becomes a way of life. Christian spirituality is a way of perceiving reality through the mind and heart of Christ and habitually acting upon it.

Spiritual Conversation

A conversation deeply rooted in faith. It is humble, poor, open AND willing to learn or to teach, to forgive and to be forgiven, to be loved and to love.

Spiritual Freedom

In discernment, spiritual freedom or indifference is that inner attitude of looking for God and being willing to sell any other possession/good thing in order to move towards God's heart for us at a particular time (individually or communally). It means no longer being bound by any option, outcome, point of view, ideology, person, strong impulse or towards any single outcome. This is the grace we seek when we enter a decision-making process in a discerning way. (see Elizabeth Liebert, *The Soul of Discernment*, p.49)

Stages

In CLC Canada formation we have identified 5 stages of growth that reveal a series of received graces that move groups towards maturity in the CLC way of life – towards apostolic community.

Structure

A structure is something arranged in a definite pattern of organization. Derived from the Latin word *structura*, it means "a fitting together" such as buildings, organizations, the arrangement of DNA molecules, or poetry.

System

A system consists of two or more parts which have ongoing and stable relationships among themselves such that a change, in the way one part relates, changes the relationships among all the other parts.

Theological reflection

An effort to understand more broadly and deeply by analyzing the experience in the light of living faith, scripture, church social teaching and the resources of tradition. We reflect on the situation or issues in the light of the Gospels and the teachings of the Church.

Tools or Tool Kit (CLC)

Are dynamic processes of basic practices to help build habits of communal apostolic discernment in a faith community. These tools have been developed from the pioneering work in communal spiritual life and discernment by John English, S.J., and others, such as George Schemel, S.J., of the Maryland Province, as well as from the practices of the Christian Life Communities. These spiritual tools concentrate on four kinds of skills: spiritual conversation, spiritual conversation in small groups, communal discernment, and fourthly, communal decision-making.

Trust

The experience of safety in interpersonal relationships. In a faith community, it is trust

in God's care for the community and its members that is the foundation for the development of interpersonal trust.

Vision

The common vision of the group is the values and world view shared by the members of the group. The vision of the National Christian Life Community of Canada is the shared vision of the entire world community of CLC as articulated in our General Principals.

Vision Statement

A vision statement is a description that reflects the 'dream' of an organization - what it like to become and do in the long-term. It is intended to serve as a guide for future direction or mission and lays the foundation for determining potential courses of action.

Vision of CLC

The worldwide movement of CLC aims to form a people for service, developing and sustaining men and women, adults and youth, in their commitment to the service of the Church and the world in every area of life.

Vocation

Vocation is the call of God which manifests itself in our deepest desires and our highest aspirations. Our free response to God's call is what gives meaning and dignity to our existence.

Wisdom Language

This is the wisdom of finding God in everything. It is the language of God working through us in the family, in the children, in culture, in everything. This leads people into a new relationship with God, a relationship of depth and wisdom. This is a language that makes sense to believers and unbelievers alike. CLC is invited to see this as an emerging language for the frontiers in today's world.

RESOURCES

FOUNDATIONAL DOCUMENTS

CLC Charism. Rome: Progressio, 2003. Can be downloaded from the world CLC Web Site <http://www.cvx-clc.net/> or from CLC Canada Web Site <https://www.christianlifecommunity.ca/wordpress/>

General Principles and General Norms. Rome: Progressio, 2018. Can be downloaded from the world CLC Web Site <http://www.cvx-clc.net/> or from CLC Canada Web Site <https://www.christianlifecommunity.ca/wordpress/>

Our Common Mission. Rome, Italy: Progressio, 2003. Can be downloaded from the world CLC Web Site <http://www.cvx-clc.net/> or from CLC Canada Web Site <https://www.christianlifecommunity.ca/wordpress/>

RECOMMENDED for STAGE ONE FORMATION

Baranowski, Arthur R. *Creating Small Faith Communities*. A practical 'how-to' book on starting small Christian communities. Franciscan Media, Revised edition 1993. To order: https://www.amazon.ca/s?k=books&ref=nb_sb_noss_1

CLC CANADA FUNDAMENTAL STAGES OF GROUP DEVELOPMENT. Developed by the National Leadership Formation Working Group (LFWG) as an aid or a tool for the CLC Group Formators (Group Coordinators, Guides) as they begin guiding groups through the 5 Stages of CLC Formation. Can be downloaded from CLC Canada Web Site, <https://www.christianlifecommunity.ca/wordpress/> select Resources and National

CLC Manual of Formation Manual I. Can be downloaded from CLC Canada Web Site, <https://www.christianlifecommunity.ca/wordpress/> select Resources and Formation.

Deepening Our Understanding of the General Principles, Rome: Progressio Supplement #38-39, 1992. Can be downloaded from the world CLC Web Site <http://www.cvx-clc.net/>

Orientations Web Site: originally developed by John Veltri sj (deceased) presently managed by Jean Marc Laporte SJ. A number of resources that can be accessed including 2 manuals written to aid group spiritual guides/facilitators of the Spiritual

Paulussen, Louis SJ. *God is Like That*. Rome: Progressio Supplement #14, 1779. Can be downloaded from the world CLC Web Site <http://www.cvx-clc.net/>

Spiritual Exercises of St. Ignatius Loyola: <http://orientations.jesuits.ca/index.html>

RECOMMENDED for STAGE TWO AND THREE FORMATION

CLC Manual of Formation Phase II. The manual can be downloaded from CLC Canada Web Site, <https://www.christianlifecommunity.ca/wordpress/> select Resources and Formation.

CLC Manual of Formation Manual III: A Manual on the Ignatian Spiritual Exercises in Community (Ann 19). Can be downloaded from CLC Canada Web Site, <https://www.christianlifecommunity.ca/wordpress/> select Resources and Formation.

Wickham, John SJ. *The Communal Exercises*. Montreal: Ignatian Centre Publications, 1991. Can be ordered through Ignatian Centre Publications (see web-site).

ONGOING FORMATION

Barry, William A. SJ. *A Friendship like No Other: Experiencing God's Amazing Embrace*. Chicago: Loyola Press, 2008.

CLC Manual For CLC Leaders: A resource manual providing tools for CLC group leaders. Can be downloaded from CLC Canada Web Site: <https://www.christianlifecommunity.ca/wordpress/> select Resources and Formation.

English, John SJ, *Spiritual Freedom*, 2nd edition. Chicago: Loyola University Press, 1995. See <http://orientations.jesuits.ca/english.html> An excellent book on the art of spiritual guidance.

English, John SJ, *Spiritual Intimacy and Community*. Mahwah: Paulist Press, 1993. The focus of this book is on the discernment process in groups with guidelines on decision-making as community. Can be purchased on Web Site: <https://www.amazon.ca/>

Fleming, David L. SJ, *What is Ignatian Spirituality*. Chicago: Loyola Press, 2008. Ignatian spirituality teaches an active attentiveness to God joined with a prompt responsiveness to God, who is ever active in people's lives. Can be purchased from Amazon.

Gallagher, Timothy OMV, has a number of books on Ignatian Discernment of Spirits. See Web Site: <https://www.frtimothygallagher.org/>

Harter, Michael SJ, editor, *Hearts' on Fire: Praying with Jesuits*. Chicago: Loyola Press, 2005. A Compilation of prayers by Jesuits: www.ignatianspirituality.com

Liebert, Elizabeth SNJM, *The Soul of Discernment*. Westminster: John Knox Press, 2015. A Spiritual practice for communities and institutions providing concrete steps for groups of people who work together and need to make important decisions. Can be purchased at: www.amazon.com

Liebert, Elizabeth SNJM, *The Way of Discernment*. Westminster: Knox Press 2008. Practical tools of discernment with sound theological principles. Can be purchased at: www.amazon.com

O'Brien, Kevin SJ, *The Ignatian Adventure*. Chicago: Loyola Press, 2011. A powerful addition to any Christian studies collection and for any Christian who is seeking a more scholarly understanding of faith and St. Ignatius.

Progressio and Supplement: World CLC Publications since 1971, located at C. P. 6139 (Borgo S. Spirito), 00195, Rome, Italy. Progressio takes a thematic approach and invites various members from around the world for input. The Supplemental, more formative in approach, focuses on specific issues of the day. Can be downloaded from the world CLC Web Site: <http://www.cvx-clc.net/>

Rohr, Richard OFM, *The Enneagram: The Discernment of Spirits* Web Site U-Tube: <https://www.youtube.com/watch?v=0pIRQNrE1OY>

Savary, Louis M. *New Spiritual Exercises in the Spirit of Teilhard De Chardin*. Mahwah: Paulist Press, 2010. This book presents a spiritual renewal system for contemporary believers based on Ignatius Spiritual Exercises and inspired by the modern insights of Jesuit priest-scientist Pierre Teilhard de Chardin. Can be purchased from Amazon: <https://www.amazon.com/New-Spiritual-Exercises-Teilhard-Chardin/dp/0809146959>