

**The Relationship between the
Christian Life Community and
the Society of Jesus
in the Church**

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Index

| | |
|---|-----------|
| Prologue to the revised edition | 3 |
| Presentation by CLC President..... | 5 |
| Presentation by Fr. Kolvenbach..... | 8 |
| Testimonial of Fr. Nicolas | 9 |
| Introduction | 10 |
| 1. The Christian Life Community in the Church | |
| 1.1. Discernment and Confirmation | 12 |
| 1.2. Organic Participation..... | 13 |
| 1.3. Communion and specific Mission | 15 |
| 1.4. Maturity and Shared Authority..... | 17 |
| 1.5. Grace and Ministries..... | 20 |
| 2. The CLC in its relationship to the Society of Jesus | |
| 2.1. An historical bond | 22 |
| 2.2. A shared, continuous and progressive Discernment..... | 25 |
| 2.3. An ecclesial Task..... | 27 |
| 2.4. Dependency or Autonomy..... | 31 |
| 2.5. A Spiritual and Apostolic Companionship..... | 35 |
| 2.6. Differences and Mutual Perceptions..... | 38 |
| 2.7 The Fruits of the Process and the Apostolic Life | 40 |
| 2.8. Visibility and the Power to Convoke..... | 42 |
| 2.9. The CLC and the Mission of the Society of Jesus..... | 43 |
| Conclusion | 46 |
| Appendix 1 – SJ General’s Letters and Talks on the CLC | 47 |
| Appendix 2 – CLC – SJ Collaboration (Nairobi Document)..... | 51 |
| Appendix 3 – CLC Ecclesiastic Assistant’s Handbook..... | 54 |

Prologue to the Revised Edition

The CLC World Assembly in Nairobi (2003) asked us to "*seek ways to deepen our relationship with the Society of Jesus and increase apostolic collaboration with it.*" The Assembly also approved an appendix titled "*Collaboration between CLC and the Society of Jesus*" to give special relevance to the topic and express some expectations and guidelines about the relationship between these two Ignatian communities. Nairobi acknowledged that "*CLC would not be what it is today without the help and collaboration of the Society of Jesus*" and said "*we wish to maintain and deepen this relationship until it fully matures as a collaboration between two bodies in the service of the apostolic mission of the Church*".

Within this framework, the ExCo elected at Nairobi instructed some of its members to draft a document to locate and document the CLC - Society of Jesus relationship in the context of Church tradition, ministry and theology. It was to be a text that could illuminate the practice, dialogue, issues and problems that often accompany us on our journey. After successive drafts discussed by many Jesuits and CLC members, we arrived at a Working Document in July 2007. This was published and widely disseminated in the World CLC and the Society of Jesus. The Working Paper was prefaced by the Ecclesiastical Assistant Fr. Peter-Hans Kolvenbach, SJ and the World President Daniela Frank, giving the institutional character of text. Thus, it was known to many Jesuit Provincials, read and discussed at regional meetings of Ecclesiastical Assistants, circulated among Jesuit and CLC communities and taken up for discussion in many conversations and meetings. The comments received were mostly positive although some were more critical. Among the latter were some who found the text "*too ecclesiastical*"; others found it very large and impractical, too learned and complex, far removed from the experience of the ordinary CLC layman. There were those who insisted that we needed something more simple and functional, while some asked for more explicit links to other corporate documents such as "*Our Charism*". There were a few who saw a clear Jesuit bias, while others felt that the text provided a very partial account from the viewpoint

of CLC. Overall, the paper aroused interest in many and the feedback was predominately positive.

Evaluating the contributions received, even the critical ones, the World Executive Council (ExCo) decided in February 2008 to officially publish this as a *Progressio* supplement. But the Council said this would be done after considering the inputs from the General Congregation 35, which was taking place in those days, and the forthcoming General Assembly CLC, to be held in August 2008.

Thus today we are delivering this *Progressio* Supplement. The text has not changed significantly with respect to the Working Paper 2007, but we have added quotations and references to those two important events that occurred in 2008. We could certainly further work on this document, but prefer to publish it in order that it may serve many and inspire or provoke further reflections on the important issues discussed here.

One last issue: Nairobi also called for “*a clearer definition of the role of CLC Ecclesiastical Assistant*”. This was to be developed through a joint work of CLC and the Society of Jesus, especially with current Ecclesiastical Assistants. This mandate has been upheld in meetings of Assistants across different continents wherein the “*Working Paper*” was the main topic of discussion. An obvious result is the short “*Manual of the Ecclesiastical Assistant*”, which was officially distributed in Fatima and is now included at the end of this Supplement. A two-page draft prepared in Lille (September 2004) by the assistants of Europe was reviewed in successive meetings of other regions, and was finally revised and published by the assistants of Latin America in December 2007, giving rise to “*Manual*”. The merit of this manual is that it is built by the assistants themselves, using the experience and documents of CLC, including the relationship between CLC and the Society of Jesus.

*José Reyes,
Alberto Brito, SJ*

*Coordinators of Working Group
“Relationship between CLC and Society of Jesus”*

Presentation of World CLC President

The Society of Jesus and the Christian Life Community – and before 1967, the Marian Congregations – have walked a long way together. Both bodies are deeply marked by and share the Ignatian Charism – living it as religious or as lay people. In our relationship through the centuries and decades, we have experienced a variety of connections and interrelations, questions concerning the role of Jesuits collaborating, guiding and supporting the laity, and efforts to look for ways of fostering the apostolic cooperation between the Society of Jesus and CLC. As CLC, we are very grateful for the gift of the Ignatian spirituality, that Jesuits have generously shared with us following the example of Ignatius of Loyola. Jesuits helped us to rediscover the lay expression of Ignatian spirituality when we moved from the Marian Congregations to CLC. Their support has made possible the establishment and strengthening of communities in several parts of the world. In many ways, our common history has demonstrated very clearly that CLC cannot develop but in the double relationship with the Society of Jesus in the Church.

Following Ignatius of Loyola and his understanding of "*sentire cum ecclesia*" – feeling with the Church, we are convinced that "*union with Christ leads to union with the Church where Christ here and now continues his mission of salvation.*" (*General Principles* #6). Our relationship with Jesus Christ finds its expression also in our belonging to the living structure of the Church and our profound communion with her legitimate pastors, living our apostolic service as part of the body of Christ in the world of today. The Church counts on our commitment and communion – both as individuals and as community, in our daily lives and in our apostolic service.

During our Nairobi World Assembly in 2003 while 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. One dimension of this collaboration is the service Jesuits offer to CLC as

Ecclesiastical Assistants, formators, promoters and group guides. Their tasks necessarily differ according to the local situation of CLC – from supporting the initiation of new communities up to collaborating with and accompanying well-formed lay people who assume responsibility for formation and on-going CLC development. The experiences of collaboration of both CLCers and Jesuits have called for a more clear definition of the Ecclesiastical Assistant's role in CLC. This document wants to offer such a clarification, developing this role in the broader context of the bonds of the Society of Jesus and CLC. And although we focus especially on the relationship between CLC and the Jesuits, we don't want to forget that in many parts of our world community, diocesan priests and other qualified persons (see *General Norms* #44) act as Ecclesiastical Assistants, guides and promoters. They are highly appreciated for their important service in and for our communities. We hope that the following reflections will also respond to their concerns and questions.

The desire of CLC to respond to the call of becoming and acting as an apostolic body, as expressed during our Nairobi assembly and confirmed during our world assembly in Fatima 2008, points to the second dimension of the collaboration between the Society of Jesus and CLC in the Church: We ask the Jesuits to explore with us ways of collaboration in the apostolic field, fostering a growing partnership of both apostolic bodies, including joint discernment and common activities - a vision and a desire also expressed by the Society of Jesus during its General Congregation in 2008. As two Ignatian bodies, we have also the chance to give signs of hope, presenting ways of cooperation between lay and religious in communion with the Church.

We invite CLC and Jesuits to use this paper as a basis to reflect on our relationship in its different dimensions - the joys and sorrows, the questions and doubts, the mutual expectations and needs – in the light of our being Church and acting in the Church. We encourage both CLC and the Society of Jesus to deepen our dialogue in an atmosphere in which each one can express with great frankness his/her experiences and feelings. And we invite Jesuits and CLCers to search for possible ways of collaboration especially in the apostolic field and take respective initiatives.

Reflecting on our walking together and developing and deepening our collaboration is of course “*a work in progress*”. We are very grateful for your feedback on your experiences on the way. Your comments and reflections which have been incorporated into this present text have helped us to express and clarify the close bonds that exist between our two bodies within our Church. So, let us continue our sharing, our building of relationships and our cooperation, faithful to our common Ignatian charism enriching one another through our diversity.

Daniela Frank
World CLC President

Presentation Former World CLC Assistant

The publication of this significant book is the result of many years of work, meetings and reflection on the ecclesiastical assistant's role in the Christian Life Community. The change from the particular way of Jesuit directors of exercising their mission in the Marian Congregations to that of Jesuit and non-Jesuits accompanying the distinct apostolic body of CLC in its search for a mode of life based on Ignatian spirituality dates back almost forty years.

There are presently about seven hundred Jesuits working in CLC (as ecclesiastical assistants or as guides) at the service of CLC members throughout the world. To discern the extent and limits of the responsibilities of the assistants, it was necessary to consider their concrete experiences, to listen to their testimony and to reflect on what Saint Ignatius teaches us regarding those who give the Spiritual Exercises to others. As a lay pilgrim on the road to God, Ignatius learnt that one cannot advance without accepting to be helped by someone the Lord puts in our path. By participating in the Word of God and by sharing their apostolic experiences in the community, members help each other grow in their Christian life.

The ecclesiastical assistant is a privileged witness in this process of growth, pointing to the Gospel through Ignatian perspectives and promoting the "*genuine attitude*" which we ought to maintain in the Church (Sp Ex 352). There is only one Witness whose word is simultaneously indispensable and delicate because it is the Lord who calls each member of the community by his/her name and it is the Spirit who breathes life into this community in Christ and for Christ. The ecclesiastical assistant is like John the Baptist (Jn 3, 28 ff) who desires that the Lord grow and who is glad when he hears the Lord's voice in CLC.

This book is presented as a help towards attaining this goal. I thank all those who have written this text and those who will use it creatively.

Peter-Hans Kolvenbach, SJ
Former World CLC Assistant

Testimonial

Father Kolvenbach ends his presentation to this document with these words: "*I thank ... and those who use it creatively.*" He affirms this because he knows that written documents are not effective until they are interpreted deeply, meditated upon in freedom and creatively put into practice.

Verbs such as interpret, meditate or put into practice, are always more important and more transforming than nouns such as collaboration, support, norms etc. Jesus in his speeches and stories speaks more with verbs (creating stories and parables) and much less with nouns (defining concepts or explaining values).

As we all know, each generation has to rediscover their faith, renew their call and recreate their mission, always attentive to the Spirit who is the true One who acts in all. And this is what makes our shared journey more interesting, challenging and - why not? - also a spiritual adventure of transformation and service.

I hope that the reflections upon which this text is based are further developed, re-creating a deep and prophetic relationship which is already part of our shared history.

Adolfo Nicolás, SJ
World CLC Assistant

The Relationship between the Christian Life Community and 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 history¹. 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 Jesus² 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.

¹ Since 1967 we can properly speak of CLC which follows on the long tradition of the Marian Congregations going back to 1584 and even before. In some countries and at different times in history there was no relationship with the Society of Jesus. The Marian Congregations maintained relationships with other religious congregations or operated under the authority of the Bishop.

² Or in some cases with other religious congregations.

- 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.³ 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.

³ There are about 700 Jesuits in the world officially involved in CLC

1. The Christian Life Community in the Church

In trying to understand CLC in the Church, its relationship with the hierarchy, ordained ministers, other ecclesial communities, etc., we should take into consideration several different aspects.

1.1 Discernment and Confirmation

The Christian Life Community is a manifestation of the Spirit in the Church. This means, among other things, that CLC does not exist only by the will of a few who decide to associate, but rather because of a special grace of the Spirit which created it so that the Church can grow. In the life of the Church, all Christians receive, discern, and identify the action of the Spirit and because of that we are free to associate and to take initiatives. But a necessary task and duty of the hierarchy is to discern beyond the individual motions and particular circumstances and recognize the more permanent manifestations of the Spirit which weave together a more consistent and unfolding ecclesial design. It can then point to these manifestations as clear possible ways of participating in the life and mission of the Church. For Ignatius, discernment does not end with a reading of one's own motions and the formulation of one's own decisions. It must include the ecclesial confirmation.

*Inculcate
a sense of Church
and of CLC in the
Church.*

*Associate
and dialogue with
the Hierarchy on all
levels.*

First the Marian Congregation, then CLC, have received successive approvals, blessings and confirmations from the hierarchy of the

*Deepen our
understanding
of the General*

universal Church and of local Churches. This began with the founding bull of 1584 right up to the confirmation of the General Principles in 1990, which included the approval of the revised version of the Norms and General Principles. This encourages us and commits all CLC members and all who have received from the Church the mission to serve this association in different ministries.

*Principles
and their antecedents
as an ecclesial
document
and actively
put them into
practice.*

The Second Vatican Council recognized that “in the Church there are many apostolic works constituted by the free election of the laity and are governed by their judgment and prudence.” (AA, 24). But it adds: “All associations of the apostolate deserve to be appreciated; however, those which the hierarchy has praised or recommended (..) should be appreciated by priests, religious, and the laity, and each one in his or her own way should promote them. Among these are included, especially today, international Catholic associations or groups.” (AA,21).⁴

*Make known
the teachings of
Vatican II
regarding
apostolic associations
of the laity,
including the
recommendations of
the
Council
to priests and
religious
concerning the
associations.*

1.2 Organic Participation

CLC exists not merely by the will of the members to carry out a common project, or by the will of a charismatic priest in a particular place, time, or circumstance. It exists by the explicit will of the hierarchical Church for the good of the whole Church and

*Help go
beyond personalities
or partial perspectives.*

⁴ From the renewal following the Vatican Council, CLC has participated in the Conference of the “International Catholic Organizations” (ICO) which had a close relationship with the “Pontifical Council for the Laity”. In 2008 the ICO was dissolved leading to other reference points according to the present-day diversity of organizations. CLC participates in these changes and is active in the new expressions of the international apostolate.

its mission. In this sense it is a public - not private - association of the faithful in the Church. It is an international association, a world community. In it, priests and religious have an approved, genuine way of sharing with the laity. This calls them together beyond any particular group or personal charisma to form a part of an ecclesial trend which does not exist merely as a spontaneous creation but also as part of the Church's own program.

*Deepen the
significance
of being an association
of the faithful
within the Church.*

All this, which seems so rich and clear, frequently seems so difficult for the laity, priests, and religious to understand. At times we would wish to be less "public" and more "private" in the sense that we just explained. At other times we are attracted to something less defined, more "free" and generic, a sort of vague spiritual movement organized by talented and charismatic leaders. This could be characterized as a loose affiliation in which people are bound together by personal ties and which represents a stage in their life, as opposed to a vocation within the Church. Some are attracted by the idea of being a founder, rather than a follower or someone committed to the development of others. Some would prefer to "run their own show", to have their own "spiritual children" (or "parents"), to run their own business, directed by them or by those whom they designate. This is not the way of CLC, although we should take care not to be bound by overly rigid structures and ways which prevent us from being open to new stimuli or which inhibit us from receiving new ideas and accepting members of various backgrounds.

*Esteem and promote
the public and
international
dimension of CLC.*

*Foster
a long range vision
and
an enduring
organization.*

CLC must be well inserted in the life of the Church. It must be attuned to the hierarchy and other ecclesial realities, and be very conscious that it represents a legitimate way of being in the Church and of participating in its mission. The competent authorities should recognize this fact and allow CLC to exist and function within their jurisdictions by naming ecclesiastical assistants, and by suggesting ways in which it can participate in diocesan or national Church structures, etc. In each country there are specific ways to fulfil this and we will mention a few of them in this document.

*Ensure that
CLC is inserted
organically in the
Church
on different levels.*

1.3 Communion and Specific Mission

It is clear that CLC is an ecclesial reality and a way of Christian living. Yet, at times we tend to make simplistic distinctions such as, “it’s an affair of the laity” or “it’s a movement of the laity.” In some sense the entire Church is a movement of the laity. A parish is a movement of the laity. If it is not, then what is its purpose? Pius XII was right when he asked the laity to be aware that not only do they belong to the Church, but they “are the Church.” We have used the word “lay” and “laity” perhaps too much because we are attempting to define the relationships between the different ministries in the Church and to compensate for an excess in the opposite direction in the past few centuries. Perhaps we need to redefine better the religious vocation and that of the ordained ministers. Yet, going beyond the question of the overuse of an expression, the deeper truth lies in the fact that ecclesial communion is not grounded in the specific

*Foster
an adequate living out,
understanding and
appreciation
of the different
vocations and
ministries
and the relation
between them.*

mission or characteristics of each particular vocation. It is found in the relations that we are capable of establishing among ourselves and in the benefits which these relations offer to others⁵. We cannot conceive of an association of laypersons without the presence and active and generous ministry of priests and men and women religious because each exists with and for the others and each helps the others to grow. Each vocation challenges the others in the healthy pursuit of a greater fidelity, which is not an individual or specific concern.

In the positive wake of the Second Vatican Council the Christian Life Community should see itself now as an expression of a Church in which all Christians are called to sanctity and to participation in the mission of Jesus. The Council recommended lay associations because they “*meet human and Christian needs, and they are also an expression of the communion and unity of the Church in Christ.*” (AA, 18). It recommends that the “*laity work together as an organic body so that they manifest the communion of the Church and therefore work more efficiently in the apostolate.*” (AA, 20c). CLC wishes to be one of these organic bodies⁶ in which the laity work in a united way to address human and Christian needs, without falling into the trap of seeking auto-affirmation or to stand out in

*Foster a sense
of spiritual and
organic
communion
which leads
to a greater
and more fruitful
collaboration
in the mission.*

⁵ GC 35 of the Society of Jesus (Decree 6, n. 3) affirms “*with gratitude and affection, that the call we have received is a call shared by us together*” (referring to the ‘collaborators in mission’).

⁶ The Nairobi Assembly tried to understand and deepen this idea of the Council insisting on the concept of ‘*Apostolic Body*’. In the last assembly of Fatima, CLC experienced a confirmation of this and at the same time acknowledged that this is something new and not completely defined. Cf. Fatima document 3.2

opposition. Rather, the laity's main intention is to manifest better the communion of the Church and to strengthen the apostolate. The existence of an association of the faithful with these characteristics allows the Christian laity to experience an organic communion and allows them to come out of the anonymity of those who participate in certain vague and short-lived movements. In fact, this new experience helps them to enter into a more fluid dialogue among themselves and with other associations and with the Hierarchy.

1.4 Maturity and Shared Authority

In a Christian community in which by baptism we all participate equally in the mission and are equally called to holiness, the old models of the “*states of perfection*,” or those which define the apostolate of the laity as the “*long arm*” of the hierarchical apostolate, or as “*collaborators*” of religious congregations, do not help much. The fall into disuse of these concepts is a result of a redefining and an enriching of the relationship between the laity, the hierarchy, and priests and religious present in the association. Many laypeople may be called to collaborate and even receive a mandate from the hierarchy or a religious congregation, but their vocation and mission cannot be perceived as an extension or a functional and efficient asset of the latter. The apostolic collaboration can be extended also to non-Christians or those of good will who adhere to no faith. The issue of collaboration does not exhaust the issue of

*Strengthen
the vocation
and mission
of the laity
and their
adult and autonomous
insertion
in the Church.*

laity and the issue of laity does not exhaust the issue of collaboration⁷.

The relation of lay associations with the ordained ministers cannot be defined by the collaboration of lay persons in the works and apostolates of religious congregations but rather in the promotion and development of the lay vocation and apostolate⁸. With respect to the relation of the lay associations with ordained ministers, the Second Vatican Council says: “Choose carefully adequate and well formed priests to serve as guides for the special forms of lay apostolates. The priests who devote themselves to this ministry, by virtue of the mission they have received from the hierarchy, (...) should work especially hard to nourish the spiritual life and apostolic sense of the Catholic associations entrusted to them. They should aid the apostolic work of the laity with prudent advice and help stimulate their endeavours. Through constant dialogue with the laity they should carefully examine ways to make their apostolic action more fruitful; they should foster a spirit of unity within the association and with other groups.”(AA, 25) The Council does not ask the ordained ministers to step aside so as to allow for a greater maturity on the part of the laity. Rather, it asks them to become actively

*Foster and promote
an active and creative
presence
of ordained ministers,
religious men and
women
in the association,
by participating in the
government,
in the formation
programs,
the apostolates,
the liturgy,
and by
accompanying the laity
in the growth process.*

⁷In the case of the Society of Jesus, the key perspective of Decree 6 is “while GC 34 recognized the Spirit’s movement and opened for us fresh avenues to implement our mission through more profound collaboration with the laity, the current Congregation recognized the more diverse community of those with whom we have been called to share this common mission” (n. 7).

⁸ GC 34 spoke along these same lines (Decree 13, n. 1): “We seek to respond to this grace by offering ourselves in service to the full realization of this mission of the laity, and we commit ourselves to that end by cooperating with them in their mission”.

involved, to fulfil their role as agents sent by the hierarchy, offering advice, fostering dialogue, encouraging the laity to carry out their apostolic mission, promoting a sense of unity and of commitment within the Church. The Council asks them to focus on the formation and on the apostolate of the laity itself, stimulate their endeavours and help them to discover the best ways to be more apostolically productive.

In this context there is no room for the figure of the priest “*director*”; rather, he now becomes an ecclesiastical assistant, a guide or spiritual companion who accompanies the laity in the different processes that the community or association goes through. The dominant person or vertical authority models associated with the ordained ministry now give way to the model of the community itself which assumes a leading role. This involves shared leadership and responsibilities and a greater autonomy exercised by the laity in the context of a discerning apostolic community which has its own deliberating structures for making decisions. This same model is proposed not only for lay movements and associations, but for other realities in the Church as well. Often, it seems easier and more efficient to return to the model of the “*Director*”, which was perhaps justifiable in the past. But in the light of the Council, we have come to understand that the Church best expresses itself through communitarian participation.

The principle of authority does not simply disappear in proportion to which autonomy and participation grow. Rather, authority is shared, as well as the responsibility for

*Develop
a style of leadership
and accompaniment
which reflects
the ecclesial
community model
inspired by the Council.*

*Foster
an adequate
understanding of the
place and of the*

looking out for the good of the communities and their works. In CLC we are to help each other - the laity, the religious, and the ordained ministers - and to live and learn this style of ecclesial communion which is dependent, not on authority, although authority is not eliminated, but on genuine collaboration among equals. According to this style, we are to joyfully live the fact that the Church is a hierarchical community and the ecclesial assistants should be conscious that they represent the hierarchy in the association. The laity, too, should recognize, appreciate, and value the hierarchical aspect of the ordained ministry.

*mission
of the hierarchy
which
the ecclesiastical
assistants
represent.*

1.5. Grace and Ministries

In the Church we recognize, appreciate, and value the graces associated with the sacraments and the ministry. The image of the good pastor or “*father*” associated with the ordained ministry, and also with men and women religious should be fostered and esteemed in the life of the community. In this way the laity recognizes and appreciates the special grace which priests have, a grace associated with their ministry and the sacrament of Holy Orders, which empowers them to transmit the Church’s doctrine and proclaim the Word. We wish to have among us consecrated priests who freely and generously offer these graces to the community. To say this more clearly, we the laity need and desire to have a more active and incisive participation of ecclesiastical assistants in promoting the association and recruiting new members, in providing for the initial and continual formation, in setting up the processes and structures of decision-making based on

*Foster
a communitarian style
which appreciates,
values, and fosters
the pastoral and
empowering ministry
of priests,
and men and women
religious.*

discernment, in pastorally accompanying CLC in its crisis, in helping form leaders, in establishing ties with other ecclesial realities and the hierarchy, and encouraging the community's apostolic works, etc.

In CLC for example, we know that many new members come to us and learn about us and our spirituality thanks to the invitation and encouragement of a priest or a religious. Indeed, we wish that the men and women religious who appreciate and accompany us would propose our way to many, invite them, and call them together in fulfilment of their ministry placed at the service of a Christian community. The community appreciates this service and will do whatever is necessary to facilitate the carrying out of that service.

In general, the model of Church which we wish to develop, following the Council, should not inhibit or limit the exercise of any pastoral ministry. We need to get away from older authoritarian and vertical models centered on one person. We know from experience that many ordained ministers and men and women religious have been able to harmonize the new challenges and styles with the grace which is always there and is deeply appreciated by Christians. That this is possible does not depend only on them, but also on the relations, the structures, and the ways of thinking and acting of the community. It will be of great help to the whole community to have an adult and unbiased relationship among lay and religious leaders; the product of joint study, of dialogue, of prayers, and of action which is planned and evaluated.

*Organize and foster
the attracting
of new members
and the forming
of new local
communities.*

*Evaluate continuously
the difficulties
which arise
in the
associative way of life.*

2. CLC in its relationship to the Society of Jesus

We will presume as a given, the wider concept of Church which we have presented here and to which all members of the community are committed. Now we will attempt to understand better the relationship between CLC and the Society of Jesus and the role of Jesuits in CLC. By analogy, we can apply this relationship to other religious congregations and individual religious who participate in some way in CLC.

2.1. An Historical Bond

The CLC-Society of Jesus relationship goes back to the 16th Century. Much has been written on that topic and we refer readers to those sources to deepen their knowledge. Of special interest are the comments of the Superior General of the Society of Jesus and ecclesiastical assistant of CLC, Peter-Hans Kolvenbach, from 1986 until the end of his ministry as Ecclesiastical Assistant.⁹ Also very pertinent is General Principle number 3, which is given special emphasis in the pontifical decree approving the General Principles,¹⁰ and commented upon in an article to which we refer the reader.¹¹

*To know and value
the history
of the relationship
CLC- Society of Jesus
from its sources,
written accounts
and founding
documents.*

The Act of Foundation (1584) was the result of the initiative of a Jesuit (Jean Leunis), who belonged to a particular congregation, or community (The Annunciation), which became the first and prime community. The

⁹ Annexed are the Letters and Talks of the Generals of the Society of Jesus on CLC. The last and very illuminating message of Fr. Kolvenbach to CLC is a video presentation shown at the World Assembly in Fatima 2008.

¹⁰ See *Progressio, Supplement* n°. 36 1991, January, pages 2-4.

¹¹ "A History of Grace", in *Progressio, Supplement* n° 38-39, 1992, pages 17-23.

Act of Foundation is also based upon the pontifical bull of erection (*Omnipotentis Dei*). The decree of approval and confirmation of 1990 places this founding act in the context of the experience of the groups which existed before the act¹², going back to Ignatius and his companions. It also shows due respect for the history of successive processes and approbations, which reached their culmination in the Apostolic Constitution *Bis Saeculari* of Pius XII (1948, November 27th).

Bis Saeculari signalled the beginning of a period of refounding, very much directed and oriented by the Society of Jesus, which established a secretariat to serve what were known then as Marian Congregations. The call of the Second Vatican Council to return to the origins, to reappraise the lay vocation within the Church, and to deepen the mission to which we are all called, was heeded by the association. A new emphasis was given to the Spiritual Exercises and the lay style of life which the Exercises propose and promote. The Society of Jesus accompanied this process of discernment which began taking concrete form in certain decisive moments such as the creation of a World Federation (1953), the change of name to CLC and the adoption of new General Principles (1967), the installation of a “lay” secretariat commissioned to work closely with the Society of Jesus (1967), etc.¹³. Within this historical context and based on the shared discernment inspired by the Council, the Superior General of the Society of Jesus,

*To know
the different stages
and important
moments
of this history
in order to understand
and throw light
on the present
moment.*

¹² See for example the Peter Favre groups, in *Progressio*, 1989, n° 3, pages 11 ff.

¹³ Louis Paulussen, SJ, has written extensively on the transition from Marian Congregations to the CLC. *Progressio, Supplement* n. 14, June 1979. He was Director of the Jesuit Secretariat of the CCMM and the CLC.

Pedro Arrupe, handed over to the laity the responsibility for the running of the renewed association. He asked Jesuits to relinquish their role as directors insofar as possible and at the same time assume the role of guides and sources of inspiration for the community. They were also reminded that their specific role was to represent the Church's hierarchy. The "*common rules*" would no longer be provided by the superior general of the Society; rather they would be worked out by a process of discernment in the association and confirmed by the hierarchical Church. Furthermore, they were now to be called "*General Principles*."

The years of the Council energized us, produced all kinds of signs of renovation, and filled us with enthusiasm for many years afterwards. Today, forty years later, perhaps we are no longer experiencing the enthusiasm of that refoundation, but rather tiredness. The distance of those forty years has dimmed that enthusiasm. Yet, the tensions and opportunities of these days challenge us to look with greater clarity on our mission today. The way of living CLC has changed since 1967. The Exercises were subsequently discovered as a central help and instrument for personal interior development and a good preparation for apostolic work in the community. CLC came to perceive itself as a universal body at the service of humanity and recently as an apostolic community engaged in a common discernment for which we are all responsible. Subsequent world assemblies gradually defined this development.

It is crucial that the Jesuits who accompany CLC keep in mind these centuries' long

*Live the spirit of
service
of the CLC
and its organic forms
with a sense of history
and in communion
with the Church
and the Society of
Jesus.*

history of grace and live their insertion by choosing the best of both tradition and renovation, avoiding a total cleavage with the past¹⁴. CLC today is the fruit of a long history in which the Society of Jesus has always known how to maintain a proper leadership role, involving accompaniment and an intelligent and generous presence. The members of CLC and its groups have also had to develop this capacity to situate themselves in history, take stock of where they are and renew their vocation for better apostolic fruits.

2.2 A Shared, Continuous, and Progressive Discernment

The facts of history show that there is a strong bond between CLC and the Society of Jesus. But more important than facts are the processes and the discernments that ultimately arose from them. In the beginning, the task of discernment probably fell more heavily upon the Society of Jesus, the Superior General, local superiors, and the directors of the congregations who intervened decisively in the decision-making. But even in those more clerical-dominated years, there was always a spirit of dialogue and participation in the more simple structures (for example, the prefect of the congregation) or more complex structures (for example, the World Federation created in 1953). It is well and necessary to remember

*Participate
with liberty of spirit
in the processes
of the association
and its discernments,
on all levels,
and in the
resulting consequences
which they produce.*

¹⁴ GC 35, Decree 6 n. 28 affirms “We note with gratitude and joy the many autonomous associations with whom we share a spiritual bond, the fruit of which is greater and more effective service to the mission of Christ in the world. Among these, the Christian Life Community has roots that are deep in the charism and history of the Society. We wish to continue to support CLC in its journey towards ever greater apostolic effectiveness and collaboration with the Society”.

and appreciate the fact that we, the laity and Jesuits, walked along this road together leading to the more recent period when we began to speak of “*lay autonomy*.” In fact, in all the CLC general assemblies from 1967 to the present, at least a third of the delegates have been Jesuits. They participated with voice and vote¹⁵ by statutory right or because they were commissioned by their superiors and local CLC groups, not by personal decision. This is the way we want it and this is the way it has indeed been expressed in the General Norms of CLC¹⁶. No less important have been the contributions of the Superior Generals, Arrupe and Kolvenbach, although they no longer handed over the Common Rules or decided for the Community as in former times. Rather, they simply put forth their points of view and provided orientations.

There are still other ways in which the Society has participated and continues to do so in this process of continuous discernment: at the local level it does it through the presence and participation of Jesuits as group guides or assistants in the city or region; at the national level they do it by participating in assemblies, executive councils, and other deliberating bodies of government. At the individual level they accompany lay directors and other members of CLC in a relationship which we all appreciate and esteem very much.

On this journey we laypeople and Jesuits have been able to pray and discern together as a cell

Devote time and energy to continuous formation, especially that of current and future leaders.

Learn from one another,

¹⁵ Each national delegation has one vote. The votes of the Jesuits are expressed through their own delegations which normally decide by consensus.

¹⁶ Norm 15 states that “*the General Assembly is the supreme organ of government*” and adds: “*Each delegation normally consists of three delegates, one of whom should be the ecclesiastical assistant or his or her representative.*”

within the Church, and undoubtedly we have also made mistakes together. Together also we must face the difficulties that arise during the journey. We have done this together and will continue to do so, always looking for genuine collaboration and mutual help, avoiding exaggerations in any form, promoting a fluid, relevant participation of Jesuits in community decisions and allowing various currents of opinion and individual positions to be heard and presented constructively in a spirit of loyalty. Jesuits participating in CLC have to listen attentively to others who hold critical opinions because they can contribute towards better development.

*support and
appreciate
each other mutually.*

There are a few negative considerations which dampen this dynamic of shared discernment and apostolic perseverance. For example, lately some countries have not fulfilled the Norm which requests delegations to the World General Assembly to include the ecclesiastical assistant, who is generally a Jesuit. This has happened perhaps because some Jesuit ecclesiastical assistants felt that the Assembly does not have anything to do with the mission they have received from their superiors, the hierarchy, or their community. In these few cases, the provincials or local superiors did not name any ecclesiastical assistants for reasons which were perhaps justified or they did not allow them to set aside the necessary time to prepare their mission well.

*Fulfil the obligations
in the statutes
and canon law
which guarantee
the opportune
presence of Jesuits
in the processes
and structures
of CLC.*

2.3. An Ecclesial Task

We have reflected above on CLC as a public association in communion with the Church and sharing in its mission. This mission is a

*Live CLC's service
as a mission
received from the*

gift of the Spirit for the whole Church grounded in and sustained by the discernment and the collective will of its members, the Society of Jesus, and the Church's hierarchy. For centuries this ecclesial reality has always allowed for different organic and canonical expressions connected with the relationship between CLC and the Society of Jesus¹⁷. It can be said therefore that the Society, from the act of foundation until now, received a mandate and has been delegated by the hierarchy to promote the Marian Congregations first¹⁸, and later the CLC. In the past forty years this relationship CLC-Society of Jesus has followed the path laid out by the post-conciliar Church which sees as normal the existence of "*a tension between tradition and progress, between continuity and change.*"¹⁹ This relationship involves finding new ways of expression, while at the same time conserving the special bond between CLC and the Society of Jesus as a characteristic which is not only spiritual, but canonical and juridical as well²⁰.

*Church,
the religious
superiors,
and the community
itself.*

The Principles and General Norms of 1990 were written after quite a bit of post-conciliar

*Deepen
our understanding*

¹⁷ Except during the suppression of the Society, during which time the Marian congregations were not suppressed; rather they passed under the tutelage of the diocesan bishops.

¹⁸ The Superior General of the Society in fact acted as the ecclesiastical authority: he authorized the creation of the first "Prima Primaria", handed over the "common rules" and established congregations in houses of the Society, etc.

¹⁹ Kolvenbach, S.J., Peter-Hans: Speech of the Ecclesiastical Assistant of the World CLC, Nairobi, August 4, 2003. In *Progressio*, Supplement n. 58. p.80.

²⁰ Regarding this point, the Ecclesiastical Assistants of Latin America wrote a letter to the President of the Conference of Provincials of Latin America on 7 December, 2007: "We suggest that CPAL clarify and inform the provinces to promote the bond between Society of Jesus and CLC within the context of CLC General Principles; understanding that CLC is not a work of the Society but a mission entrusted to the Society by the Holy See".

experience and after the new Code of Canon Law (CIC) had been promulgated. This also involved being in close dialogue with the authorities of the Society of Jesus and the Holy See, and with on-going advice of experts. They were finally approved by the Pontifical Authority in a decree whose opening remarks clarified the type of bond between the CLC and the Society of Jesus. The present text of the General Principles alternates between statements which very clearly emphasize lay autonomy and authority²¹, and others which affirm the need for a filial spirit, ecclesial communion, and union with the hierarchy, a close reliance on the Society of Jesus and the desire to walk side by side with the Society in facing future challenges²². In this sense, it is necessary to reinterpret phrases which now apply to every one, in part because of the changes which the Society of Jesus has implemented²³ and in

of the canonical meaning of the mandate which we have received, in the context of the General Principles and canon law; interpret how to apply this in concrete ways within the spirit of the law.

²¹ “*The General Assembly is the supreme organ of government of the Christian Life Community*” (General Norms 15); “*The Executive Council is responsible for the ordinary governance of the Community.*” (GN 20) and “*it has a Secretariat to carry out its policies and decisions.*”(GN 23). It also states that “*the ecclesiastical authority which officially approves a national, regional or local community is the World Christian Life Community*” (GN 32), which in the Church is “*an international association of public right*”(General Principles 3).

²² For example “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 fulfill our mission” (GP 3). See also GP 6 about the sense of Church and the collaboration within it. About the Ecclesiastical Assistants, usually a Jesuit priest, see GP 14 and GN 42-46. Also GN 14 explicitly expresses the desire to collaborate with the Society of Jesus, and GN 32 explains that the canonical existence of CLC is connected with the consent of the Superior General of the Superior of Jesus, “according to the pontifical documents”. Note finally that the relation between CLC and the Society of Jesus (GN 21 b) is confirmed by the Holy See (GN 48).

²³ For example, apostolic works are no longer tied to particular geographical places or to “*professed houses.*” The older “*houses*” of the Society have changed their nature many times.

part because of the more complex nature of the society in which we live²⁴. This is the case of General Norm 32 which, from the moment of pontifical approval, allows the World CLC to approve national communities. This is accomplished with the consent of the appropriate bishops, or in the case of already established communities in places which belong to the Society of Jesus or which have been entrusted to it²⁵, with the consent of the Superior General or vicar general of the Society of Jesus, who may delegate this authority to a provincial or ecclesiastical assistant²⁶.

From what has been said it follows that the General of the Society, by virtue of his position, has a relationship with CLC. It should be clarified that the fact that the General is the World Ecclesiastical Assistant results from a wide discernment approved by the Holy See²⁷. This however this is not a canonical norm or statute. It is reasonable to admit that at any given moment another person could be named as Ecclesiastical

*Appreciate
the presence of Jesuits
in CLC
from an ecclesial
perspective
and open ourselves
to different ways
of defining
their presence
when naming them*

²⁴ The size of cities and the life styles of modern life have transformed geographical places into sociological concepts. “*Where the pavement ends*,” for example, is a phrase which identifies the popular educational system “*Fe y Alegría*”: but that is clearly a sociological concept and not a literal description.

²⁵ This is clearly a sociological concept as described in the preceding footnote.

²⁶ In this line GC 35 says, “We encourage superiors, especially Major Superiors, to seek ways to support and accompany CLC (...) locally, regionally and nationally” (Decree 6, n.29 c).

²⁷ For various reasons, considering the international character of CLC, it seems better that the Ecclesiastical Assistant be a Jesuit instead of a diocesan Bishop as happened in the past. In addition, since the *Spiritual Exercises* are so basic to the formation of CLC members, the presence of a Jesuit is preferable. Finally, because the responsibility comes to the General directly from the Holy See, he is in a better position to maintain effective contacts.

Assistant²⁸, including a non-Jesuit, without weakening the tie between CLC and the Society of Jesus. This tie manifests itself in many different ways, but, especially through the “*Delegate of the Society of Jesus for CLC*”, which is the established canonical and statutory tie between the CLC and the Society; in fact, it fulfils the function of World Vice-Assistant. By virtue of their office, both the Ecclesiastical Assistant and the Vice-Assistant belong to the Executive Council of CLC: the former represents the Holy See and the latter, the Society of Jesus. Both therefore participate in the ordinary government of the association. Analogously, the Jesuit provincials have a relation - at least canonically - with CLC, although they may not be ecclesiastical assistants. Most of all, CLC needs Jesuits who are capable of understanding and integrating all aspects of this relationship, on the international, national and local levels; Jesuits who have a broad understanding of the relations between both Ignatian communities and the Church.

*and in making
agreements
for collaboration.*

2.4 Dependency or Autonomy

It would now be well to raise the question which many have asked: whether CLC today is still a “work of the Society” as it was originally and throughout most of its history. We might reply that we have already

*Make progress in
forging
a healthy integration
of the CLC
and the Society of*

²⁸ This possibility came up recently because the resignation of Fr. Kolvenbach as Superior General of the Society of Jesus (2008) doesn't include in itself his resignation as Ecclesiastical Assistant of CLC. This was a separate act. The new Superior General, Fr. Adolfo Nicolas, was appointed by the authority of the Holy See as the new EA, after listening to the views of the CLC Executive Council and of the new Superior General himself. Once again it was the confluence of three wills: the Holy See, the Superior General and CLC community.

answered this question in the light of the reflections just made. But it is good to reflect more on this topic because it determines to a large extent the attitude of many Jesuits and laypeople toward CLC.

*Jesus,
and in strengthening
mutual ties.*

Perhaps we have to start by underlining the autonomy of CLC and other lay associations as mentioned in GC 35²⁹. In fact we understand “*work of the Society*” as a reality in which the Society accepts final responsibility for the orientation, governance, and maintenance of the work. Given this definition, practically no one today would say offhand that CLC is a work of the Society, except perhaps in the initial stages. But one would also not answer lightly that CLC is “*not*” a work of the Society because the Society participates actively in the government and orientation of the association and has about 700 Jesuits working with CLC. This is the way Fr. Arrupe understood it after the Council as seen in the instruction he gave to the Jesuits at the time³⁰. This is also how the Holy See understood it when it approved the General Principles and General Norms. It is also the understanding of CLC itself which assumes its own autonomy within the framework of apostolic collaboration and spiritual affiliation with the Society of Jesus.

The answer to the question which introduces this section requires nuances and considerations like the ones we have been making throughout this document. We have

*Participate
in the life
and government
of the community,*

²⁹ Decree 6: “We note (...) many autonomous associations with whom we share a spiritual bond (...) among these the CLC” (n.28). Also “we encourage the Superiors (...) to seek ways to support and accompany CLC and other Ignatian inspired autonomous associations” (n.29 c)

³⁰ Fr. Arrupe’s letter to the Major Superiors, 1973, June 21st.

clearly seen that CLC does not exist nor can it exist only by the will of its members. It exists by the will of the authority of the Church, which in many cases is represented by the Society of Jesus in its administrative structures and pastoral animation. We know also that both the Society and CLC are interested in developing a relationship of mutual esteem and of collaboration in the formation of its members in the apostolate. In the beginning the Society of Jesus acted as founder, then as promoter and many times as final authority and support. Nevertheless, the Society has always sought to adapt itself to the particular circumstances of time, places, and persons. CLC for its part recognizes several stages in its growth, which consequently determine different needs and possibilities in its relationship with the Society. In none of the stages have we contemplated prescindning from its relationship with the Society, although CLC is aware of the fact that a healthy autonomy can very well represent the fruit of a process of growth. Therefore, a simple and outright negative answer to the initial question would not be the most exact from an historical, spiritual, juridical, formational or ecclesial point of view.

*taking into account
the level of maturity
achieved
and with an eye
toward fostering
growth.*

Furthermore, a negative answer could also discourage laypeople and Jesuits from being interested in cultivating the desired relationship as laid out in the General Principles and which was repeatedly underlined in the successive General Assemblies of CLC and the General Congregations of the Society of Jesus. The relation between Jesuits and the laity could come to adopt the style of a sort of

“confraternity,” that is, a “spontaneous creation of the laity in which the rules or interior pact of the group is decided by the laypeople themselves, who would invite a priest to accompany them.”³¹ This model is possible, but it is not the one most in line with the desires and orientations of CLC, or those of the Society of Jesus in relationship to CLC, or those of the Church.

Given all this, it would seem more exact and encouraging to affirm that the 34th General Congregation included CLC when it tells Jesuits that whenever we speak of “our apostolates,” we must understand the “our” to mean an authentic Ignatian collaboration with lay people in which each acts according to his own vocation. The laity will quite properly assume a role of greater responsibility and leadership in these works.”³² In this way, the end of the process of growth will not be marked by the withdrawal of the Jesuits involved in the work which has now reached maturity. Rather, the ideal is on-going development with its attendant difficulties of a genuine spiritual and apostolic collaboration in which each needs the others, not only for reasons of apostolic efficacy, but also for the growth of one’s own vocation and for the greater credibility of the Church before society.

According to GC 35, CLC can be considered an “Ignatian work” because its dynamic of life and paradigm of formation flow from the Spiritual Exercises of St. Ignatius and it is associated with the Society of Jesus through

*Find
a pedagogical and
organizational
equilibrium
between
“being Father”
and “allowing for
growth,”
or between
“being sons and
daughters”
and
“being adult sons and
daughters
or companions.”*

³¹ Fr. Kolvenbach, S.J., Peter-Hans, “Speech of the Ecclesiastical Assistant of the World CLC”, Nairobi, August 4, 2003. In *Progressio, Supplement* n° 58, p. 83.

³² GC 34, Decree 13, n. 20.

networks and other structures³³. Furthermore, CLC “has a clear and definitive relationship with the Society of Jesus”, and “its mission accords with that of the Society by a commitment to a faith that does justice through interreligious dialogue and a creative engagement with culture”³⁴. GC 35 as a follow up of the relationship between the Society and other Jesuit works not directed by Jesuits recommends “that the Major Superiors engage and support those entrusted with leadership, Jesuits or others” and practice with them “regular dialogue, conducted in a spirit of trust and with respect for appropriate subsidiarity” and to “promote discernment, accountability, and a clearer sense of collaboration for mission”³⁵. Along these lines is to be understood the explicit recommendation of GC 35 to the Major Superiors to “support and accompany CLC (...) at the local, regional and national level”³⁶.

2.5. A Spiritual and Apostolic Companionship

Beyond these necessary canonical considerations, CLC wishes to devote itself body and soul to fully developing and living out its charism, and to that end it needs the Society of Jesus and the Jesuits. At the same time it recognizes the contributions of other religious congregations and that of the diocesan clergy. CLC is grounded in the Spiritual Exercises of Saint Ignatius which suppose an intense and continuous encounter

*Foster the practice
of the Spiritual
Exercises
and the on-going
formational and
apostolic
processes
which emanate from
them.*

³³ Cfr GC 35, Decree 6, n. 9.

³⁴ Cfr GC 35, Decree 6, n.10.

³⁵ Cfr GC 35, Decree 6, n.12.

³⁶ Cfr GC 35, Decree 6, n.29 c.

with the Lord and which give rise to a lay style of apostolic life which is nourished by the on-going living dynamics of the community.

CLC is conscious however of the distance between what it is and what it wants to be and of how slow and difficult the process of genuine apostolic growth can be. The orientations of the world assemblies reflect this tension between looking beyond, discerning, and receiving the call of the Lord with generosity, and working with patience and perseverance and in the acceptance of our limitations and the reality of sin. CLC is not essentially characterized by the spectacular or by quick results, though we can be grateful for a success when it comes. Nor is it distinctive of CLC to greatly influence only one stage in life. Rather, we aim to influence the entire life by placing upon a member a seal of belonging and by demanding a commitment beyond what he or she normally does: in this they must be always willing to do things and to start new initiatives. For this, we need generous Jesuit companions who are patient, persistent, realistic, set on fire by the Spiritual Exercises, and who are willing to call others together, to accompany them, and to help them become apostolically fruitful.

The General Assembly of the Christian Life Community (Nairobi, Kenya, July, 2003) treated the theme of the relationship with the Society of Jesus and prepared a document which was annexed to the final “Recommendations”³⁷. It recognized three

To accompany with a sense of the process, of the time and with respect for persons in the forming of an apostolic community in the Church.

To know, disseminate and apply the recommendations of the World Assembly at Nairobi concerning the

³⁷ “Collaboration between the CLC and the Society of Jesus,” in *Progressio, Supp*, n 58/2003, p. 101.

stages in this process of growth and proposed several ways of collaboration for each stage. For the initial stage, it attributes to the Jesuits the role of “*catalyzers in the formation of the new community*”. They will have an important role in conducting the Spiritual Exercises, in forming lay leaders, in guiding the groups and the community, etc. For the final stage, when CLC has attained sufficient maturity and produced well-formed lay leaders who can assume a greater responsibility in the formation and development of CLC, the General Assembly does not say that Jesuits are no longer needed. On the contrary, it asks, in addition to continuing the collaboration of the first stages - because the CLC, like the Society, is always beginning anew with new members - that Jesuits explore other ways of collaboration. This could be as companions in the work of formation, sharing apostolic endeavours, establishing institutional relations, fostering the growth of both apostolic bodies, discerning together to widen the fields of common apostolic mission, contributing within the Church toward a more adequate understanding of the lay vocation, supporting the vocation discernments of the young, etc. This collaboration is not merely functional. Rather, it expresses a deep ecclesial significance and hence cannot be abandoned when certain operational objectives have been fulfilled.

But there are other things related to this theme which deserve attention. For example, there is the summary of the replies which 143 Jesuits gave in response to questions which Father Peter-Hans Kolvenbach asked

*relationship
between the CLC
and the Society of
Jesus,
always respecting
the stages
which were described.*

*Deepen the relationship
by referring
to other texts
and through
frequent*

them in a letter³⁸, while serving in his double role as superior general of the Society of Jesus and Ecclesiastical Assistant to the World Christian Life Community. The report read by Father Fernando Salas, the Vice-Ecclesiastical Assistant of the World Christian Life Community³⁹, as well as the allocution which Father Kolvenbach himself delivered to the World Assembly, should also be read with great attention⁴⁰. Naturally, these documents contain both questions and answers, and since they are written from experience, they also reflect the state of the relationship between these two Ignatian communities.

*communication
among
the ecclesiastical
assistants,
and each one
with the CLC
Secretariat
in Rome.*

2.6. Differences and Mutual Perceptions

It is important in a long term relationship to remember not only the objective components - facts, norms, documents, actions, etc. - but also to openly recognize and face those components which are more psychological and unconscious. They determine our way of relating and of proceeding. At times these show up in informal conversations or explode into conflicts in some of our meetings. In order to deepen and sustain the healthy relationship in which we are interested, it is important to consider the different aspects which cut through the relationship. We do this with a deep love for both communities. At the same time, we need to be uninhibited about asking questions or revealing sentiments which surface along the way and which we

*Strengthen
the underlying
substratum
of positive affection
and the
atmosphere of
dialogue
between CLC
and the Society of
Jesus.*

³⁸ "Report about Jesuit Assistants in CLC," *ibidem*, p. 76.

³⁹ "Report of the Vice-Assistant of the World CLC," *ibidem*, p. 35.

⁴⁰ Speech of the Ecclesiastical Assistant of the World CLC, Nairobi, *ibidem*, p. 80.

experience at times as contradictory, conflicting or simply strange. There is a need to facilitate an atmosphere in which one can express and take into account the weariness and the disappointments, the unsatisfied expectations, the difficulties posed by relationships and the organization. Criticisms, from within and without, should reach those responsible for the community. Serious and permanent reflection on the difficulties should be carried on at all levels and adequate planning should be made for all actions and programs.

*Channel
criticisms toward
the competent
deliberative organs.*

In this it is well to keep in mind that a major difference marks the relationship between CLC and the Society and in some cases between the Jesuits and the lay members themselves in the association. While not idealizing it, and well aware of its faults, we can say that the Society of Jesus is truly an apostolic body, with its history, its constitutions, its general congregations, its financial resources, its works, its structures, etc. Each Jesuit receives a mission from his superiors and his apostolic life marks his being as a Jesuit and manifests itself in community life. On the other hand, while recognizing the wealth which it possesses, we should accept the fact that CLC has the seeds of all this but still needs to find ways to operate, to consolidate its style of life, to establish economic autonomy and consolidate its apostolic structures, etc. Although CLC has taken great steps towards maturity even to the point of presenting itself in Nairobi as an Apostolic Body, many delegates experienced a healthy humility which usually accompanies great decisions. The option to define itself as an Apostolic Body was meant to be a grace-

*Recognize the
differences
between
the laity
and the Jesuits
and learn
to work with them,
each giving the best
of themselves.*

filled, humble, and hope-filled option which looks to the future, free of arrogance. This means that in its relation to the Society of Jesus, which clearly is an Apostolic Body, CLC does not presume to put itself on the same level, but rather to recognize its need and be grateful for the accompaniment and help of the Jesuits while offering to collaborate in mission according to its capacity. This is the key to understanding several references in the documents we have cited on collaboration between CLC and the Society.

Dialogue and relating are not easy between persons and communities with evident differences. We all must learn with much humility and patience to walk with greater determination along the road which opens up before us.

2.7. The Fruits of the Process and the Apostolic Life

There is no doubt that the majority of CLC members, in the dynamics of the following of Christ which spring from the Spiritual Exercises and which are cultivated in community, strive to live their Christian life in their families, in their work or profession, in their particular way of participating in society and in the civil or religious institutions to which they belong. Furthermore, many give of their time and apostolic energies to works of service in the Church or outside it, tied to the Society of Jesus or not. In this sense, CLC is a community of apostles, a reality which

*Encourage, challenge
and strengthen
the apostolic life
of the individual
members.*

should be valued and encouraged. Interventions should be made whenever this dimension fades or when some members of CLC cease to follow a simple and apostolic life style in the following of Christ.

CLC does not wish to be the total sum of groups of persons who come together to pray, in some cases for years, without changing their individual lives, without generating significant actions and without developing a prophetic dimension on their individual and communitarian lifestyles⁴¹. A genuine process leads to apostolic fertility which has to do with the capacity to plan and take the initiative. Making decisions which commit the members to take steps leading to growth and to carry out concrete actions puts into practice the apostolic orientations of the community such as the priorities laid out in the Assembly in Itaicí in 1998. Co-responsibility in the mission is an invitation to not separate the apostolic life of individual persons from their belonging to CLC. That is what CLC put into words recently when it stated that we wish to go from being “*a community of apostles*” to being “*an apostolic community*.”

Furthermore, we wish that the apostolic life in CLC be built on something more than the indispensable generosity and initiative of its members. It must also incorporate a sense of discerned mission or mandate with supporting structures and a continuous

Encourage and strengthen the association's apostolic life based on the worldwide orientations and the General Principles and Norms.

Deepen the call to be a prophetic community with its individual and communitarian implications

Promote an adequate understanding of mission and the necessary conditions for it

⁴¹ Cfr Speech of the Ecclesiastical Assistant, Fr. Adolfo Nicolas, to the CLC World Assembly (Fatima, August 2008) and the final document of this Assembly in which the community accepts and assumes the given orientation as one of the principal graces of the Assembly (Final document 2.7 – 2.10). See also the Itaicí World Assembly (1998), where the call to be prophetic comes when discerning mission.

evaluation⁴². It is maintained by solid and ongoing formation based on the Spiritual Exercises⁴³, a personal commitment⁴⁴ which is deep and lasting and by a leadership able to propose, orient and facilitate these processes⁴⁵. In this way a really important possibility for cooperating with the Society of Jesus opens up, including the possibility of joint discernment, shared tasks, apostolic agreements, the presence of CLC members in the apostolic works of the Society and vice versa, etc.

*Foster
apostolic collaboration
with the Society of
Jesus
and with the local
Church
in multiple ways.*

2.8 Visibility and the Power to Convoke

Closely related to all that we have covered, and taking into consideration the state of the world today, CLC seems to play a very small role with little power to influence matters and with little visibility in the Church and in society. In fact, it seems rather timid and retiring. In an age ruled to a great extent by the laws of marketing, which demand that one prove the comparative advantages of one's product over others, or that one compete to gain a higher rating or preference in surveys, CLC frequently does not shine. This is especially so if it is compared to a few new ecclesial associations or to the best experiences of its own history, or to the Church's power to call forth multitudes by which it makes itself present in the world. There is some truth in this. The evil spirit can conduce us to blame each other, to regress to

*To understand
and seek a balance,
with a sense of
discernment and
process,
in the tensions
between
quality and quantity,
between immediate
and
long term effects,
between
visibility and depth,
etc.*

⁴² Cfr Fatima final document, n. 3.2 – 3.3 a

⁴³ Cfr Fatima final document, n. 3.8, 3.9

⁴⁴ Cfr Fatima final document, n. 3.6, 3.7

⁴⁵ Cfr Fatima final document, n. 3.10, 3.11

nostalgic dreaming which leads to nothing, to become envious, to show off, to look for spectacular settings, to put forth individual figures and foster a cult of personality. But the evil spirit can also lead us to disdain this concern while looking to the prevalent anti-Christian social models, thus abdicating our call to attract others and falling into a hopeless and empty fatalism. This problem involves a real evangelical component which we should face and understand; this is an ecclesial responsibility which challenges us.

The current number of CLC members and their capacity to attract others is uneven from one country to the next. In some regions, CLC is decreasing and disappearing, while in others it is just beginning or in the process of developing. This has much to do with the relation with the Society of Jesus. In this line, one great task is to foster the great wealth of the charism of CLC and its message by putting into practice at the same time General Norm 6, which calls for diversification in order to expand. The Norm is part of our mandate: “*All that which has been said should be understood and practiced taking into account ages, cultures, and other specific characteristics. With this objective in mind, the national communities should develop diversified formation programs which take into account groups or sections and the possible exceptional circumstances in which some individual members may be living*” (GN 6). If this is not done, it is a failure that we must face⁴⁶.

*Widen
the call to belong and
discretely
diversify programs
and ways
to welcome
different types of
members.*

⁴⁶ Cfr Fatima final document, n. 3.1 b, 3.5 d.

2.9. CLC and the Mission of the Society of Jesus

General Congregation 34 of the Society of Jesus gave great importance to the theme of “*Collaboration with the Laity in Mission*” (Decree 13). The theme is rich and complex and goes beyond the limits of CLC because it refers to all the laity who are capable of participating in this diverse relationship of collaboration. This theme involves theoretical components (theological, ecclesial) and practical ones (ways of doing things, organizational methods, etc.). On the one hand, the aim is to recognize, value, and strengthen the mission of the laity in the Church, opening them up to a more mature ecclesial communion and to a more constructive reciprocal relationship between themselves and the religious. In this sense, the laity are called upon to be protagonists in their participation in the Church’s mission, while the Society is called upon to help them fulfil this⁴⁷.

*Deepen
the different
components
in the apostolic
relationship
between the laity
and the Society of
Jesus.*

*Study and implement
the orientations of GC
34 and GC 35 of the
Society of Jesus*

On the other hand, the Society of Jesus also seeks a collaboration with the laity in the mission and works of the Society⁴⁸. GC 35 defines this perspective better calling them “*our collaborators in mission*”⁴⁹, and reaffirming what had been said by GC 34

⁴⁷ Cfr Decree 13, n. 1: “The Society of Jesus recognizes as a grace of our time and a hope of the future that the laity are taking an active, conscious, and responsible role in the mission of the Church (...) We wish to respond to this grace by placing ourselves at the service of the full realization of the mission of the laity and we commit ourselves to carry this out by cooperating with them in the mission.”

⁴⁸ Cfr Decree 13, n. 2: “In some parts of the world the works of the Society depend primarily on the laity for the fulfilling of its mission. We foresee an expansion of lay apostolic participation in the works of the Society in the next few years and we commit ourselves to support this expansion.”

⁴⁹ GC 35, Decree 6, n.3.

about laity in general. These collaborators of the Society include Christian laity, some of them CLC, as well as members of other religions and agnostics. Within this large picture, GC 35 defines better what a Jesuit work is and how non-Jesuits can assume leadership roles in them. This is the same logic assumed by CLC and developed in this document. CLC cannot define itself in function of the mission or the works of the Society of Jesus, but it can receive clear orientations on how to contribute to them by means of some concrete ways of collaboration. This is one of the major desires of CLC and hopefully many of its members would be made available to collaborate in works of the Society⁵⁰.

In this perspective, after due discernment and keeping in mind what we have said about diversification of members, a section could be established in CLC at the national and/or world level, to develop a closer collaboration with the mission and the works of the Society of Jesus, according to the spirit and text of General Norms 6, 7 and 10. In this process the characteristics of individual persons should be respected as well as the necessities of CLC. This requires that some of the more well-formed members remain at the service of the association as directors and/or in charge of formation, alternating with apostolic commitments outside of the association.

⁵⁰ Cfr Fatima final document, n. 2.11, 2.12, 3.13

Conclusion

CLC desires to be an apostolic body at the service of the Church's mission with a special link to the Society of Jesus. This wish is rooted in its history and original charism and needs a generous creative participation of lay people and Jesuits. Early and recent history is rich with examples of growth and fruitful experiences. Nevertheless, a permanent renewal of the motivations, methods and relationships is necessary. There must also be a continued dialogue between CLC members and individual Jesuits. This dialogue must also be maintained at the institutional level between CLC and the Society of Jesus for a better contribution to the good of the Church. The present document wishes to foster this dialogue, putting forward important elements to be studied and evaluated. Ecclesiastical Assistants are encouraged to use this document to guide their own work in the community and also to help the community engage in a healthy self-appraisal.



Appendix 1

Letters and Talks by the Superior Generals of the Society of Jesus on CLC and the relationship with lay persons

Published in *Progressio* and *Acta Romana Societatis
Iesu (ARSI)*

- 1968 - March, 25th – “*Sancta Sedes approbat Principia Generalia et Statuta Communitatum vitae Christianae*” (only French text), in *ARSI*, Vol. XV, Fasc. II (1968), pp. 191-203.
- 1968 - Aug, 15th – Fr. Arrupe’s Letter - *De Congregationibus Marinanis seu Communitatibus Vitae Christianae* (only Latin text), in *ARSI*, Vol. XV, Fasc. II (1968), pp. 321-327.
- 1973 - June, 21st – Fr. Arrupe’s Letter - *Normae quaedam collaborandae cum Communitatibus Vitae Christianae* (only French text), in *ARSI*, Vol. XVI, Fasc. I (1973), pp. 71-72.
- 1974 – “*Father Arrupe speaks to CLC Leaders*”, in *Progressio*, 1974, n° 2, pp. 3-5.
- 1974 – Fr. Arrupe – “*Simplicity of Life and Poverty*”, in *Progressio*, 1974, n° 6, pp. 4-8.
- 1977 – “*Padre Arrupe meets with the Executive Council*”, in *Progressio*, 1977, n° 2, pp. 5-9.
- 1978 - July, 17th – Answer of Fr. General about the temporal goods of CLC (only the Spanish text), in *ARSI*, Vol. XVII, Fasc. II (1979), p. 627.

- 1980 – Fr. Arrupe – “*Life’s prospects for the young people of today*”, in Supplement n° 16, *Progressio*, 1980, pp. 9-31.
- 1984 – Fr. Kolvenbach’s answer to the Postulates about the collaboration of lay people, in *ARSI*, Vol. XIX, Fasc. I (1984), pp. 39-40 (Fr), p. 48 (Sp), pp. 56-57 (Eng).
- 1984, Nov, 26th – Fr. General as CLC Ecclesiastic Assistant, on the 400^o Anniversary of “*Omnipotentis Dei*”, in *ARSI*, Vol. XIX, Fasc. I (1984), pp. 116-120 (Eng, Sp, Fr).
- 1985 – The first Letter of Fr. Kolvenbach to CLC, after being nominated Ecclesiastical Assistant, in *Progressio*, 1985, n° 3, pp. 2-3.
- 1986, August, 24th – Fr. General’s Talk to the Loyola World Assembly (1986) - in *ARSI*, Vol. XIX, Fasc. III (1986), pp. 649-657 (Fr), pp. 657-664 (Sp), pp. 665-671 (Eng).
- 1990 - “*The journey of Saint Ignatius and the Charism of CLC*” (Talk by Fr. Kolvenbach to the Assembly of Guadalajara), in *Progressio*, 1990, n° 4, pp. 3-16.
- 1990, Sept, 7th (approbation of the new General Principles of CLC, Guadalajara Assembly) 3rd of December (confirmation of the GPs by the Holy See) - *Generals Principles of the Christian Life Community* (Spanish) in *Progressio Supplement n° 36* (Jan, 1991).
- 1990, Sept, 20th – « *Discours du Père Général à la Congrégation des Provinciaux* » in Loyola, in *ARSI*, Vol. XX, Fasc. III (1990) (only French), n° 72-75, pp. 461.
- 1991, March, 25th – Letter of Fr. Peter-Hans Kolvenbach to the Society of Jesus regarding the Christian Life Community, in *Progressio*, 1991, n. 2, pp. 4-6 / And also in *ARSI*, Vol. XX, Fasc. IV (1991), pp. 557-559 (Sp), pp. 559-561 (Eng), pp. 561-563 (Fr).
- 1991 – “*Following Christ in Poverty*”, Address of Fr. Kolvenbach to the National Assembly of Italian CLC, in Naples, in *Progressio*, 1991, n° 5, pp. 21-27.

- 1991, Sept, 27th – “*The Jesuit-Laity relationship. In reality... and vision*”
- Fr. Kolvenbach to friends and fellow-worker of the Society of Jesus, in *Progressio*, 1991, n° 6, pp. 15-24.
- 1992 – Letter of Fr. Kolvenbach to the Society of Jesus, on the occasion of the canonisation of Claude La Colombière, in *Progressio*, 1992, n° 4-5, pp. 17-21.
- 1993, July, 9th – Fr. Kolvenbach’s Letter: “*The CLC Ecclesiastic Assistants*”, in *ARSI*, Vol. XX, Fasc. VI (1993), pp. 905-907 (Sp), pp. 907-909 (Eng), pp. 909-911 (Fr).
- 1993 – “*The witness of a Community*”, Fr. Kolvenbach, *Progressio*, 1993, n° 3, p. 3.
- 1995 – 34th General Congregation of the Society of Jesus, Decree 13: “*Cooperation with the Laity in the mission*” / on the CLC: n° 17, § 1 / in *ARSI*, Vol. XXI, Fasc. II,1 (1995), p. 332 (Sp), p. 576 (Eng), p. 834 (Fr).
- 1995 – “*The will of God is the key to holiness*”, letter of Fr. Kolvenbach on the occasion of the beatification of Fr. Hurtado, in *Progressio*, 1995, n° 1, pp. 15-20.
- 1995 – Interview with Fr. Kolvenbach, in *Progressio*, 1995, n° 3, pp. 9-13.
- 1995 – Fr. Peter-Hans Kolvenbach’s address at the “*International Encounter Jesuits and CLC*” (11 – 17 Aug), in *Progressio*, 1995, n° 4, pp. 12-17.
- 1996 – Message of Fr. Kolvenbach, in *Progressio*, 1996, n. 4, pp. 4-5.
- 1997 – “*Who do you say I am?*” (Conference held by Fr. Kolvenbach in the Chapel of the University *La Sapienza*, in Rome), in *Progressio*, 1997, n° 3 - 4, pp. 4-14.
- 1998 – Fr. Kolvenbach at the General Assembly in Itaicí (Brazil): Homily, in *Progressio*, 1998, n° 1-2-3-4, pp. 86-87 / Address, in *Progressio*, 1998, n° 1-2-3-4, pp. 94-100.

- 2002 Dec, 3rd – Letter to the Jesuit CLC Assistants (only Spanish version), in *ARSI*, Vol. XXII, Fasc. VII (2002), pp. 910-913.
- 2003 – Presentation by World CLC Ecclesiastical Assistant at the General Assembly of Nairobi, in *Progressio, Supplement* n° 58, pp. 77-86.
- 2003, Sept, 8th – Letter to Jesuit Major Superiors, presenting the Recommendations of the Nairobi General Assembly – (Eng), in *ARSI*, Vol. XXIII, Fasc. I (2003), pp.354-359.
- 2005 – Interview with Fr. Kolvenbach, in *Progressio*, 2005, n. 1, p. 18.
- 2008 – Interview (video) with Fr. Kolvenbach on the occasion of the Fatima World Assembly 2008
- 2008, Aug, 17th – “*Notes for a Lay Prophetic Community guided by the Spirit*”, Talk of the Ecclesiastical Assistant Fr. Adolfo Nicolas at the Fatima World Assembly, 2008. *Progressio Supplement* n 63, pp. 80-89.



Appendix 2

CLC – Society of Jesus Collaboration

(Appendix to Nairobi Assembly Document, 2003)

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 others' 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 Eurogroup 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.



Appendix 3

CLC Ecclesiastic Assistant's Handbook

Profile and Responsibilities

Profile

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 (Ecclesial 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.

Responsibilities

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. Continuously evaluates the difficulties that emerge in the associative life.

The Ecclesiastical Assistant, the local Church and other Christian Communities

19. Offers information regarding the activities of CLC in the local Church and receives similar reports concerning other communities.
20. 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.
21. Promotes lay vocation and mission as well as adult participation in the Church.
22. Creates bonds and dialogue with the hierarchy at every level.
23. 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.
24. Propagates and promotes the teachings of Vatican II concerning apostolic lay associations, including those recommendations involving priests and religious.
25. Helps CLC deepen its identity as an association of the faithful in the Church.
26. Promotes CLC's integration into the local Church.

The Ecclesiastical Assistant, the Society of Jesus and the Provincial

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

29. 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*).
30. Promotes and supports apostolic cooperation projects between CLC and SJ.
31. Personally encourages Jesuits to collaborate in the CLC formation and, especially, in the giving the Exercises.
32. Insures that Jesuit houses of formation and, where possible, tertianship programs are introduced to the CLC.
33. Helps the provincial decide on matters affecting CLC when asked.
34. Participates with the ExCo as a province consulter when asked.
35. Fulfils those statutory and canonical obligations that guarantee an opportune Jesuit presence in the various CLC processes and structures.

December 2007