

Contemplating the Journey of the World Community

World Executive Council Report 2013-2018

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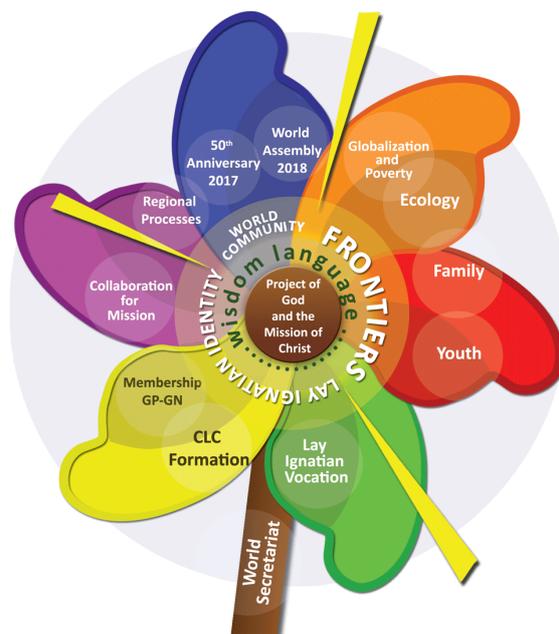
Introduction

As has been expressed at various times in this five-year cycle, between our Assembly in Lebanon 2013, and Buenos Aires 2018, we feel that we are in a special time: in a "KAIRÓS"¹: a time that can only be understood from the eyes of a believing hope. It needs to be viewed from a firm faith, which as CLC, is based on our vocation of following Christ through Ignatian Spirituality. It is a faith that desires to find God in everything and in everyone, as we participate in the building of the Kingdom. It makes sense only through discernment and response to the signs of the times.

In this KAIRÓS of the Church and of the world, we face the question that Christ asks us: How many loaves have you? Go and see "(Mk 6:38). In the discovery of what has been given to us by Grace, we want to recognize ourselves and work to be: "CLC, a gift for the Church and for the world ". It is in this spirit that we want to share with you our journey as a World Executive Council, and what we have seen, felt, heard, and lived in our world community in this period in which we were sent to a privileged service by the Lebanon World Assembly.

In order to make sense of the broad, challenging, and inspiring mandate that was given to us as a World Executive Council (ExCo) in the Lebanon document, we chose the pinwheel to help us organize ourselves so that the elements of the mandate would be present. It had a dynamism, as befits CLC, allowing a communal and collegial response to the great challenge of service for the world CLC. The pinwheel helped us to energize our own processes of communal discernment and organization. Thus, this pinwheel will also be the basis of this report of the last 5 years, even as some of its elements have changed, or have been subsumed, or merged during our term.

A pinwheel anchored to a center that is the "project of God and the mission of Christ" that makes possible its movement and its reason for existing. A center attached to the piece that holds it and moves to orient it in the best way to receive the wind. That piece is our ExCo and the world executive secretariat, without whose presence we could not respond to the daily service to serve the whole community.



In this report we describe our contemplation of the world community, from our particular (and many a time, limited) view as World ExCo. Here, we describe how we strove to fulfil our co-discerning role, and our efforts, responses, and initiatives to support the world community in its ongoing journey for greater and deeper response to Christ's call. We also identify some challenges as well as some possible ways forward that can be taken up by the assembly and the next World Executive Council. It does not aim to be complete or objective in all details. Rather, it offers our perspectives and efforts as a group sent by the world community to accompany and support it in its journey as a lay apostolic body.

We have divided the report into three main parts: **A. Our Work in the Frontiers, B. Our Being World Community, and C. Our Lay Ignatian Identity.** We conclude by highlighting some patterns, intuitions, and invitations, that bring us to the grace of the Buenos Aires 2018 Assembly.

¹See 4th Letter from the President to WCLC: Convocation to the Buenos Aires 2018 World Assembly and, 5th Letter from the President to the WCLC: Preparing the heart and purifying the intention towards the 2018 Buenos Aires World Assembly; see also Projects 168: Our next CLC World Assembly – "CLC celebration, consolidation, renewal" and Projects 169: World CLC Day 2018 – "Caring for our gift, offering it more generously in joy"

We invite each national and local community to find themselves in the aspects outlined in this report. Above all, that together we complement it with the life that the Spirit has revealed for the whole CLC according to its own times, places, and people. Local, national, and regional.

We thank God for the many gifts we have received, for the wealth of communal discernment that, as a World ExCo, has allowed us to face and overcome our many frailties. From this discernment we were able to keep the heart aligned with the essentials. We want to make a special recognition to all members who have worked tirelessly to serve the community in its various levels, through their gifts and limitations, therefore helping turn this "pinwheel" towards the wind.

A special recognition to the team of the World Executive Secretariat² for their daily commitment to the life of this world community. We thank those who have been part of this ExCo's journey but because of the end of cycles or particular situations they do not end this term with us. Thanks to our dear Josephine, Fr. Luke, Franklin and Sofia; the mark of their lives is deeply present in this story.

We humbly present this as a document that describes our service -- characterized by deep desires for service, generosity and frailties, and a continuing effort to read how the Spirit is moving in the world community. Our service was not a perfect service. But it constituted all the loaves that we could offer, when Christ asked.

A. Our Work in the Frontiers

The identification of the frontiers as apostolic areas of focus was confirmed during the 2013 Lebanon Assembly, based on the observations and emerging patterns that the previous ExCo has seen in the world community. Our work has been one of continued contemplation and support as the world community took to concrete action. One of the tools that helped us see what was out there was the Survey on the Frontiers³, which allowed us to see some more patterns: a) throughout the World CLC there has been various levels of engagement supported by communities – from individual to regional level network collaborations; b) Ignatian Spirituality and our own CLC formation have been used as tools to engage the frontiers. In many cases, the work and the identity are inseparable. We were called into the peripheries as CLC. In this section, we describe what we have seen and supported in the Frontiers.

1. Globalization & Poverty

In this frontier, as a World ExCo, we made progress in defining possible ways of accompanying the initiatives of the national communities, although we were able to develop little in terms of concrete actions.

The Orientations for Action (Assembly Final Document, Lebanon 2013. N.12) we received and could establish for the Globalization and Poverty frontier were:

- Develop spiritual tools to more adequately understand and address the challenges we are facing
- Network for sharing experiences and taking actions

Along with those orientations, we have also:

- helped to have a greater awareness regarding this frontier,
- generate financial support to promote more actions.

In this sense, the World ExCo continued to receive requests for support from the Apostolic Fund, which allowed strengthening various actions related to social action, attention to urgent needs, or encouraging apostolic initiatives within the framework of this frontier. We hope that the apostolic initiatives that respond to the frontier of globalization and poverty, among others, will grow in order to continue using this apostolic fund.

² Alwin, Rojean, Herminio and Van Nguyen. Van celebrates her 25th year of service in the World Secretariat this year

³ Originally linked through Projects 165; Frontiers Survey Summary: <https://goo.gl/iPVvRI>

Efforts in the World Community

On this frontier we share some initiatives of the world community that have helped us to better understand our mission with respect to the issues of globalization and poverty.

At the regional level, CLC Europe, after a significant process of discernment, overcoming various challenges, and relying on existing experiences in the national communities, undertook the Volunteers in Frontiers project to assist people in search of refuge, especially from sub-Saharan Africa, to Ragusa, Italy. Other National CLC initiatives in Europe have also responded to this complex and painful situation.

Also, at the regional level, the CLC in Latin America has continued with its formation process: The political dimension of the CLC social commitment in Latin America, which has trained three generations of CLC members and others from the Ignatian family, coming from various countries in the region. The objective has been to encourage and enrich the reflection of CLC in Latin America in order to promote and consolidate the commitment in the socio-political dimension of our lay vocation. This course has helped promote socio-political reflection groups in different national communities.

In the particular case of Syria, international solidarity has been very intense, and with this help has been a work of humanitarian assistance, social and economic promotion, and then spiritual animation before the dramatic situation of the war that has affected this country and its CLC communities during all these years. In this regard, the support of CLC Lebanon has been fundamental, as has the continuous effort of the members of CLC Syria. On this frontier, the support of various countries in Europe and North America has been fundamental for members of the CLC Syria that have required timely support in their migration processes.

There is so much more: CLC works actively in various community and institutional initiatives of formal and informal education, assistance to children of immigrants, care for orphans, or children and adults carrying the HIV-AIDS virus, among many others who respond to the Globalization and Poverty frontier. Even without being accompanied by the ExCo, the many unseen efforts and initiatives are living signs of the apostolic profile of our community.

2. Ecology

The Ecology Frontier and Laudato Si

During the term 2013 - 2018, we heard loud and clear the call for us, as CLC, to care for our common home. Pope Francis issued this very call in his Encyclical *Laudato Si'* which, as part of the Social Doctrine of the Church, is an essential responsibility for every believer. This encyclical became the foundational reference for our actions as CLC on this frontier:

"The urgent challenge to protect our common home includes a concern to bring the whole human family together to seek a sustainable and integral development, for we know that things can change ... Humanity still has the ability to work together in building our common home." (May, 2015. No. 13).

Before this encyclical, CLC had already experienced a firm ecological call of the Spirit in the Lebanon Assembly. The Lebanon document of 2013 posed the following challenges and responsibilities:

- Develop sensitivity towards respect for creation in our attitudes and actions;
- Establish and develop networks to share experiences and practices such as the Amazon Project.

Over the last five years, we have witnessed how this ecological priority has grown in the heart of our world community, and in the members of CLC. Initiatives have been generated in many national communities. Various local communities have made efforts to disseminate the Laudato Si Encyclical, participate in local efforts and advocacy, as well as make lifestyle changes. At a global level, CLC has participated in strategic networking to help in the social and political discussion of the issue, such as:

- on the Steering Committee of the Global Catholic Climate Movement (GCCM);
- in COP21, which resulted in the Paris Agreement;
- on committees and at conferences at the United Nations;
- in the promotion and coordination of the Synod for the Amazon.

To encourage commitment to this frontier, ExCo established a special Ecology Commission with representation of CLC members with varied expertise and experience on ecological issues⁴. We also had the support of Fr. Luke Rodrigues, SJ, when he served as our vice-ecclesiastical assistant. Likewise, the commission has incorporated issues associated with the "Globalization and Poverty" frontier, given that we are talking about a single crisis: social and environmental, not two separate crises. "We have to realize that a true ecological approach *always* becomes a social approach; it must integrate questions of justice in debates on the environment, so as to hear *both the cry of the earth and the cry of the poor.*" LS#49

Progressio Supplement 72

The Ecology Commission worked intensely to produce a document containing inspiring articles and meeting plans that offered opportunities for social analysis, education in environmental issues, and Ignatian tools so that CLC groups throughout the world might enter this process of awareness, conversion, and commitment to action. Progressio Supplement No. 72 "Caring for Creation"⁵ is an essential instrument for the continued growth of CLC in its commitment to this ecology frontier.

Amazon Project

A concrete expression of our existential commitment, the CLC Amazon Project realized our yearning for a greater incarnation in the midst of the most urgent realities of this ecological frontier. We have done this by accompanying CLC volunteers in the Amazon and in collaboration with the Society of Jesus. This process has been a great learning experience for CLC and has confirmed the essential value of insertion experiences, both in the Amazon and in other places of significance and vulnerability. World CLC accompanied, with the regional support of Latin America, three volunteers: Carmen Amaya and Jairo Forero (Year 1), a couple from CLC Colombia who worked for one year in the Amazon of Brazil, doing intense pastoral work, citizen training, and educational work for vulnerable populations, and Lorena Pérez of CLC Ecuador (Year 2) who worked for one year with indigenous Amazonian communities and in the formation of ecclesial and local leaders within the Pan-Amazonian Jesuit Service. Additionally, CLC Brazil has missioned and accompanied a CLC member in the Brazilian Amazon to promote Ignatian spirituality, the accompaniment of young people, and pastoral work on initiatives with the Society of Jesus.

Involvement in the Global Catholic Climate Movement (GCCM)

Like an answer to our prayer in Lebanon, the network of GCCM was founded in 2015 and has grown to include over 600 organizations, of which a CLC member, Ann Marie Brennan, serves on the steering committee. With the GCCM, CLC members have joined with others worldwide in prayer, educational awareness, campaigns for action and advocacy, Season of Creation, and more.

3. Family

Feeling with the Church in the Family Frontier

Even before the Lebanon 2013 World Assembly, the world community has been becoming increasingly aware of the need to develop a robust Family Pastoral Framework. Lebanon 2013 called on the community to intensify considerations on the issues facing families today and on how to reach out to them in their different realities.

CLC's thirst to more effectively respond to family needs received a major impetus from the duo-session Synod on the Family. The world community lived the grace of 'feeling with the Church' in a very particular way through this synodal process. It helped us much to rally into the Church process articulating the challenges of families and finding from the treasures, old and new, of our faith and spirituality, sources with which to respond to these challenges. Thus, the publication of *Amoris Laetitia*, which urges a discerning spirit in living and ministering to family, has given us all much encouragement and challenge. These have given greater freshness if also greater urgency still to Family Pastoral in CLC and in the

⁴ Mauricio Lopez (ExCo), Ann Marie Brennan (ExCo), Chris Gardner (Australia), Allen Ottaro (Kenya), Luis and Kuruvila Zachariah (English Canada), David Escandon (Ecuador), Estelle Grenon (France), Luis Fernando Krieger (Brazil)

⁵Progressio Supplement 72: Caring for Creation

Church today. The World ExCo made modest and not always successful efforts, to support the community in rallying with the Synodal and auxiliary processes; but it is the overwhelming response of the Community to the call of the Pope that has occasioned remarkable growth in CLC family pastoral.

An early effort of the World ExCo to set up a commission on Family across the world community did not succeed due to coordination deficiency on our part. This may, regrettably, have caused some frustration to those who were invited to work on this commission. Fortunately, the energy and commitment of the World community on the Family frontier surpassed this deficiency.

The International Formation Encounter on Family

A special mention must be made of the International Formation Encounter on Family⁶ that CLC held in Madrid in July 2017. The IFE was organized by the World ExCo in partnership with the Comillas Pontifical University through Fernando Vidal (CLC Spain), Director of the university's Family Institute. We received memorable support from the new Dicastery for the Laity, Family and Life⁷ in Rome as well. It was a remarkable encounter of about 70 CLC members who, though coming from 28 national communities all over the world, found themselves walking a common path of discernment and dedication to families. The participants of the IFE felt a strong and resounding sense of the call to CLC to go to the Family frontier embodying our Ignatian identity and tools. There was no doubt that this sense is experienced throughout the body of CLC Worldwide, and the IFE became both a celebration/confirmation and a call to cultivate this gift of Ignatian tools in service of the family. From this perspective of our identity and tools, there is ample scope to be creative and responsive to all the realities that characterize and challenge families in the world today.

Responses within the World Community⁸

The last five years since the Assembly have shown how the family pastoral is at the core of CLC ministry. Ministry to families has increased, and sharing across the world community of various resources that CLC members have developed has characterized a very active response to family situations in every region of the world community. Joyfully, there is strong response to the 'traditional family' as well as communion with and service to new family realities. The ExCo has had the joy to find occasions to support these efforts and to encourage sharing of resources across the world. No doubt, there is scope for much more such sharing.

For several years now, the CLC community in Chile, Malta, as well as some other national communities, have been responding to the call to care for families 'on the peripheries' of the mainstream understanding of families. It is the experience in many parts of the world that these families are a part of our communities in CLC, and in the Church. Some CLC members themselves feel that they live afar from mainstream family reality; yet just as Jesus calls and send persons from the margins, these CLC members feel called to be on mission in and from the very family frontiers where they find themselves. The creative fidelity of CLC communities in response to these special ministries is a gift for all the community, an enrichment and a challenge. World ExCo was able to make modest efforts to support and encourage these ministries and we hope that they continue to be a sign and a model of our openness to prophetic ministry when we are called to it.

A particular development of the last few years has been the emphasis of the use of Ignatian spirituality for family life and family pastoral. It is clear that the community around the world has labored to develop and share Ignatian tools to grow families. Because of these accelerating efforts, *Amoris Laetitia* has been a great 'AHA!' moment. Many CLC members around the world felt confirmed in their ministry and encouraged to move even deeper.

We realized in the journey of the past years, that family peripheries are everywhere. A deep and sustained spirit of discernment, both individual and communal, will need to be our on-going mission orientation on

⁶ See Progressio Supplement 73: The International Formation Encounter on Family, and Progressio 2017.2

⁷ A new dicastery merging the Pontifical Council for the Laity, the Pontifical Council on the Family, Pontifical Academy of Life

⁸ Progressio Supplement 73 and Progressio 2017.2 for some examples

this frontier. By returning to our roots, we are able to share life with others more deeply and to hold out both promise and hope.

4. Youth

The youth issue has always been a special area of concern for CLC. This is true for any institution or community that is aware of the need for continuity, vitality, and how to offer its gifts to others, and to be open to receive young people's contribution for its evolution.

Our Efforts in the Youth Frontier

As recommended in our previous Assembly in Lebanon, the World ExCo set up a commission on Youth, composed of ExCo members and members from different countries⁹. The members of this commission met in virtual meetings and exchanged their experiences and opinions, as well as some materials. The reflections on youth have been shared in Projects 165: "Youth, heirs of the past, pioneers of the future". Other regions set up youth commissions as well, such in Asia Pacific and Latin America and organized encounters or formation activities for the youth, including one in Europe through the initiative of the EuroTeam¹⁰. The Survey on the Frontiers showed the efforts of many national communities also with youth: eg. through giving of the Spiritual Exercises, volunteer encouragement, extending invitations to conferences and workshops on various topics, encouraging program development for training commitment in the parish, attending camps, providing guidance, and organizing other activities, according to the context and reality of each country.

During our mandate, we responded to invitations from the Youth Office in the Dicastery for Laity, Family and Life by participating in the Church events such the World Youth Day and the Pre-Synod Meeting on Young People, the Faith and Vocational Discernment.

The CLC Vocation and Youth

We were reminded that CLC is a vocation and that we may encourage this vocation by working especially with certain categories of persons: children of CLC families, the Eucharistic Youth Movement, young parishioners, and university students.

The World Youth Day in Krakow, Poland was a beautiful and successful experience in which many young CLC members from various countries met each other and sensed the world dimension of our community. Some of them were invited to represent CLC in the main eucharistic celebrations. Our young members were also 'missionaries' in the Vocation Center, where they had the opportunity to introduce CLC and Ignatian Spirituality to hundreds of youth worldwide. This allowed CLC to be known and visible: "Let your light shine before others, so that they may see your good works and give glory to your Father who is in heaven" (Mt 5:16). Similarly, many CLC Asian youth attended and helped facilitate the Asian Youth Day held in Indonesia. Their accounts and testimonies were published in Progressio¹¹.

In Stride with the Church

The Spirit is moving the Church and our Community in the same direction. After the Papal encyclical *Laudato Si'* and the apostolic exhortation on Family, *Amoris Laetitia*, the Vatican announced the convening of a Synod of Bishops in October 2018 on the subject of "Youth, Faith and Vocational Discernment". With this topic, the Church has decided to examine herself on how she can lead young people to recognize and accept the call to the fullness of life and love, and to ask young people to help her in identifying the most effective ways to announce the Good News today. This connects to our conviction that CLC is a vocation. In fact, following exchanges and discussions in CLC, we feel that the most important thing would be to share our CLC Charism and Ignatian spirituality with young people, wherever they are committed in the Church and in society, without necessarily adhering to CLC. While we would like to have

⁹ Najat Sayegh (Lebanon), Cristina Barredo (Ecuador), Catherine Trottier (France), Loïc Michaud (France), Giovanna De La Mora Gomez (Mexico), Tinnah Dela Rosa (Philippines), Jennifer Coito (Usa), Clare Chinyama (Zambia) and Fabian Majena (Zimbabwe)

¹⁰ The regional team in Europe

¹¹ See Progressio 2016.1-2, for World Youth Day testimonies from CLC members, and Progressio 2018.1, for an account and reflection on the CLC Participation in the Asian Youth Day (Theme: "Joyful Asian Youth: Living the Gospel in Multicultural Asia!")

youth as members, our main focus is to help youth find the right path in life. Our focus is to help them seek and find God. In that process, some of them will also discover a vocation to CLC.

So, we participated in the different steps of the Synod on Youth: after having received the preparatory document, we invited our young members to be involved in the preparation of the Synod by responding on a questionnaire launched by the Church to allow youth to express their opinion on different matters; we were then represented in the Pre-Synodal meeting by one young CLC member, and awaiting now for the Synod in October 2018.

The participation in the special moments of the life of the Church is so important. It allows us to feel that we are part of the Mystical Body of Christ and gives us the responsibility to be joyful witnesses of God's love around us.

B. Our Being World Community

1. Growth in the Community

As members of the worldwide ExCo we have been privileged witnesses of growth in the community, as well as its challenges. This growth, beyond the quantitative, has visible signs in terms of deepening our lifestyle as CLC, and in a greater depth as regards our Ignatian identity.

Struggles and Signs of Growth

During our service to the world community, we have seen how in different regions of the world, new dynamisms appear in the interest of belonging and being part of this CLC lifestyle. Always, these has been accompanied by struggles in their respective realities.

- Even in regions where apparently participation in formal religious spaces decreases, CLC becomes an alternative space for the search for mystery and experience of God's presence, as it is in some countries in Europe where CLC processes are beginning or are being revived. It has been a cause of joy, for example, to see the CLC in Netherlands as alive after years of seeming inactivity.
- In some regions of Africa, where there are signs of exclusion, instability, and even war, new processes emerge around the life of the CLC lifestyle that represent spaces that help to live with greater meaning the faith in Christ in these circumstances.
- Other regions of our world community, although they do not grow significantly in numbers, experience processes of maturity and consolidation such as Latin America and North America.
- In the Asia Pacific region, where the Christian religion is a minority, we see inspiring signs where new CLC national communities emerge as a result of the inspiration and accompaniment of members of other nearby CLC communities. Even in places where it would seem impossible for this to happen due to various limitations or restrictions, the dynamism of CLC as a response to the reality of today's world continues to represent a possibility of encounter with God and with the following of Christ.
- In the Middle East, where Christians are also a minority, we have seen deeper response and a sense of fraternity in the accompaniment of war situations, as our members are called to be witnesses of tolerance and forgiveness and love.

Regional Processes

An evident growth in our community is present in the regional processes that, without being formally recognized structures in World CLC governance, have become true spaces of communion, exchange of experience, joint formation, common action in frontier issues.

In the past five years we have witnessed various regions convene for fellowship, governance, service & collaboration, and formation.

An African Assembly was held in Rwanda in 2016, where they lived a profound sense of solidarity with the 1994 genocide victims; it was a hope-filled sense of solidarity and compassion that continues to be

much needed in the world today. Apart from their regional assemblies, the EuroTeam also organized a regional Youth Encounter in Malta. The Latin American region continues to implement region-wide apostolic formation courses (i.e. MAGIS, Sociopolitical formation). The Asia Team organized participation in the Asian Youth Day and its own program for youth formation.

Regional connections have become paths of deep growth according to the reality of each region. We continue to see these platforms/ structures/ teams accompany the richness of being a world community with particular regional expressions that make its a Lay Apostolic Body more evident.

Challenges in Generational Growth

As a community in a journey through history, we also look towards the survival of our community through the next generations. If God indeed calls us to continue, we would like to care for the World Community's growth. We are concerned about the uneven growth in young members in various sections of the world community, where we find that although the number of members is stable, it does not spread to other people, especially the youth. In many communities, we find the original members continuing as a community, with very limited growth in membership coming from succeeding generations. They face the possibility of fading away in the next generation. There are national communities that are succeeding in this challenge, where there are continuing processes of invitation, formation, and leadership handover in place. We need to learn from them.

Caring for and Supporting New and Fragile Communities

The World ExCo has also encountered challenges regarding our care for national communities throughout the world community membership process. The practice of godparenting is in place, to help the new members go through the emerging → observer → incorporation phases. Support has been less clear after incorporation into the world community. We have relied on regional contacts, visits, and direct communication from the national communities. However, we have also observed that in cases when national communities have become fragile to the point of near-disappearance (or complete lack of contact), we might not have proper means for support (or adequate knowledge prior). In these cases, it might benefit the next World ExCo to evaluate the continuous process (emergence – incorporation – continuing membership) and roles (e.g. godparent communities, ExCo links) from an overarching perspective, and chart improvements for monitoring and supporting national communities in their CLC way of life.

2. Partnerships and Collaboration

It is impossible to recount the numerous linkages and relationships that CLC, at every level, has engaged with (some have already been mentioned in this report). As individuals and as a body, engagement is a feature of our way of proceeding. Each facet of our identity is an interface for relationship. In this section we mention two: a) Our relationship with the Jesuits, complex and having ecclesial, traditional and personal layers and b) our link with the UN as a recognized NGO. Both relationships need care and evaluation, as realities continue to change.

Relationship with the Society of Jesus

We remain grateful for the various partnerships, cooperations and friendships that exist between CLC and the Society of Jesus all over the world. Whereas challenges exist in the continued reflection and reclarification of *collaboration's* meaning in practice, we remain linked as parallel traditions: apostolic bodies living out Ignatian Spirituality.

During this term, we have witnessed two major changes in our institutional linkage with the Society: the appointment of Fr. Herminio Rico SJ as Vice Ecclesiastical Assistant for World CLC, followed by the Holy See's appointment of Fr. Arturo Sosa SJ as our new World CLC Ecclesiastical Assistant. We are grateful for their openness to this service. At the same time, we are thankful for the lightheartedness, depth and wisdom that characterized the past service of Fr. Adolfo Nicolas SJ as our World EA.

CLC Working Group in the United Nations

An important function of the UN Working group is the two-way exchange of stories between the grassroots apostolic experiences of World CLC and the UN advocacies aligned to our values and directions. It is both a bridge for voices and a platform for change for the world community.

We continue to have a CLC UN Working Group in New York which participates on committees and attend conferences on topics related to our frontiers such as environmental sustainability, forced migration, indigenous peoples, families, and oceans. Joan Woods (CLC USA) continues to be our main representative to the UN¹².

In 2014, the UN working group co-hosted two workshops at the New York NGO conference during which the Sustainable Development Goals were introduced. In 2016, the NGO conference was held in Korea, where our local CLC members led a workshop on inclusion of marginalized groups¹³. In 2017, the UN working group joined with over 1400 organizations worldwide by creating an Oceans Plastic Project, encouraging CLC members to raise awareness of environmental issues raised in Laudato Si, reduce use of plastic, and share stories in Progressio or Facebook¹⁴.

3. On Clarifying Membership and Commitment

This section refers to parts of point 14 of the Lebanon final document, i.e.

We recommend that ExCo set up commissions on (...) the General Principles and General Norms. In continuity with Fatima 2008, we recommend that ExCo continue to facilitate our world community's self-understanding concerning (...) commitment, (...). The Assembly also feels that we need to further clarify the issue of membership.

The ExCo set up a commission on the General Principles and General Norms. Their mission was to draw perspectives and provide advice with regard to membership, commitment, and the way to articulate these two realities. The commission was comprised of José Reyes (CVX Chile, former ExSec and ExCo member), Rita El Ramy (Lebanon, former ExCo member), Enrique de Alava (Spain), Anne Fauquignon (France), Ingrid Kao (Taiwan) and Denis Dobbstein (current ExCo). The commission worked from June 2016 until March 2017.

Reflections and Paths for Further Clarity and Depth

At risk of caricaturing the richness of the commission's reflections, these are the key points that founded the World ExCo's decision of delaying a concrete proposal for the revision of the GP's:

- Commitment is a real challenge in most of the national communities. What's more, there's a large variety of interpretations, sensibilities, and practices regarding both membership and commitment.
- The GP's are a radical but joyful invitation to pilgrimage. GP10 gives a **perspective to all** those who join a local CLC.
- The formal commitment is rather the expression of a reality that is already present (although not yet accomplished), than the door to pass through to acquire membership. A legal reading of GP10 would necessarily mislead us.
- The revision of GP10 might be part of the pedagogical effort to be achieved worldwide in order to avoid the impression of an upwards progression, and rather promote a deepening of commitment to Christ, through a chosen community, inspired by the Ignatian spirituality.
- Some leads to follow up:
 - Let the General Principles refer to members rather than membership, leaving the latter, more objective concept, for the General Norms.

• ¹² Other members of the working group include Nicholas Kim, Ann Marie Brennan, Marcelito Custodio+ and Marie Schimelfening

¹³ Progressio 2016.1-2

¹⁴ www.facebook.com/groups/cvxlceceology/

- Find a way to avoid the comparison with religious vows, which the words “permanent” and “temporary” seem to refer to.
- Considering CLC is a personal vocation, the GN’s could either mention a “suitable time” or refer to a timeframe that proved adequate in many communities, rather than give the impression that the process of growth is linear and the rhythm compulsory.

The ExCo Decision

The World ExCo decided not to rush the process of clarification ahead.

In fact, it would be possible to improve the current wording. Nevertheless, a too focused attempt of rewording would likely increase the risk of a legal reading rather than help building a common understanding of the actual stakes of commitment.

Hence, considering that

- the GP’s should and actually can already be read in the light of more explicit foundational documents, i.e. *CLC Charism* and *Process of Growth*.
- the GP’s are not supposed to be updated too often, being the most important referential text of the World CLC,
- the fact that a fundamental revision might be advisable sooner or later, when a World Assembly recommends to refer to recently acknowledged and yet fundamental features of a Lay Ignatian Apostolic Body,
- any revision of the GP’s implies a heavy procedure (accurate preparation of amendments, approval by the GA with a 2/3 voting quorum and approval by the Holy See),

the World ExCo felt it would be wise to wait until a World Assembly acknowledges that time is ripe for a revision of the GP’s and GN’s, possibly including but not focusing on membership and commitment.

4. Financial Co-Responsibility

The five-year report of our financial status (2013-2017) is a continuing story of our World Community’s efforts towards financial co-responsibility, which took a good turn in Nairobi 2003. For several years, we had to operate on lack-of-financial-resources; our dreams and discerned actions were much larger than our financial capacity. We endeavored to stay faithful in supporting the mandates of each assemblies amidst great financial difficulty.

Our financial challenges have been highlighted in the past assemblies. Thus, in Nairobi 2003 the smoothing process¹⁵ was presented and undertaken by the world community; this provided a concrete way for each national community to help meet the minimum budget of the world community and to eventually reach a better financial health. The action taken was highly dependent on the commitment and generosity of national communities. Now, we look back with deep joy and humility- because the world community responded positively.

These past five years have given us time to breathe: beginning 2013 we closed our yearly accounts with a surplus and finally, in the year 2014 –our past debts have been eliminated; the positive year-end balance continued thus far. This is a definite message of a mature community that share responsibility for each other. Thanks to the concerted efforts of the national communities, past and present World Executive Councils, and many individuals who help us plan, implement, and reach this breakthrough.

We share this news with gladness and with fervent hope that this is only a beginning of the world community’s financial co-responsibility. We still have a long way to go, to finally be financially sustainable / (“in the pink of health”). The challenge remains, and so we must be steadfast.

¹⁵ Smoothing process was first introduced in Nairobi 2003. The objective was to help share responsibility for our world community, in varying degrees depending each local reality.

Five-Year Highlights¹⁶ (2013- 2017)

2013

Due to many late dues payments, the World ExCo could not afford all the operating expenses budgeted. Thus, it was decided to fund its World Assembly expenses of €10.600,00 from the assembly accounts instead of the operating budget to avoid a new deficit. As a net result, in 2013 we achieved an operating surplus of €6.902,00 but we must be aware of the negative effect of late payments and avoid these in the future.

During this year, two of the special funds had positive activities. First, the Assembly Fund received the surplus of the Lebanon Assembly accounts, and this would allow the ExCo to implement the next Assembly with a better financial contribution. Second, the Apostolic Fund (created as a recommendation of the Fatima Assembly) funded the production of medals to commemorate the 450 anniversary and to support CLC Syria. Special donations have arrived to support CLC Syria.

2014

This year's operational budget had allocated €12,000.00 to the Apostolic Fund (from €10.000,00 in the previous year) and had also made allocation to provisions for the world secretariat needs. The Apostolic Initiatives fund was able to support 1) formation in South Sudan, 2) formation in Brazil for its Amar y Servir formation course.

2015

The coordinated effort of the World Community had helped us maintain a positive balance in our financial position. In 2015 we achieved a 92,81% total dues payment. Although the late payments put us under pressure with regard to the cash flow, we highly appreciate the efforts achieved by the National Communities to pay their arrears, which raised the collection rate to nearly 99,21%.

The availability of resources also gives life to our lay apostolic body. We have assisted socio-political and spiritual formation programs in parts of Latin America and Africa, helped the Asia Pacific assembly, and made a contribution to the Global Catholic Climate Movement. We also sent €12.000,00 to Syria, which was used to finance a Relief Project for household aliment manufactures; and was also distributed to three areas in Syria (Aleppo, Horns, and Damascus) to aid CLC members in their basic, spiritual, and psychological needs.

The contributions have enabled a continued allocation of €12.000,00 to the Apostolic fund and also provided for the world secretariat operations.

2016

The national communities' commitment to the Dues computation¹⁷ in 2013 World Assembly resulted to a ninety-seven percent (97%) outcome of dues contributions in 2016. This had enabled faithful allocation to the Apostolic Initiatives Fund (€12.000,00); sent support for formation activities for vulnerable CLC members in Wau and Juba in South Sudan, and for youth members in Brazil; it also helped the All African Assembly; and had assisted the involvement of World CLC during the World Youth Day in Poland.

In the first quarter of 2016, we had sent the remaining balance (€5.872,15) of Syria fund to aid CLC members affected in the Syria crises. At the end of 2016, Syria fund remains open due to the continuous flow of donations from different national communities and individuals. Last year, we also received support from Missio Procur of Germany for our involvement in the Amazon Volunteer Project.

2017

While we have had to respond differently to those communities facing extraordinary difficulties by cancelling their dues (e.g. Syria), the percentage of dues collected ranged from 90% to 97% the past 4 years.

¹⁶ A more detailed financial report can be found as a separate attachment.

¹⁷ 4-year cycle smoothing process

In addition to maintaining a positive balance, last year we continue to allocate €12.000,00 to the Apostolic Initiatives fund. This fund had been able to a) support our International Formation Encounter on Family held in Madrid last July 2017; b) ensure our representation in the global Church's gathering in Latin America (Latin American Episcopal Council "CELAM") and in Asia Pacific (Asia Youth Day); and c) provide assistance for a youth encounter in Peru. We have also supported various formation and regional meetings. A decision has also been made by the World ExCo to allocate provisions in anticipation of immediate needs, this included an allocation of €7.000,00 to the Solidarity fund in preparation for our upcoming World Assembly.

C. Our Lay Ignatian Identity

1. CLC Formation

Diversity in Formation Processes

Throughout the world, CLC has been implementing formation programs to help local communities and its members to move through various stages of growth in the CLC vocation. During ExCo visits (to national communities, regional assemblies, and formation encounters), CLC leaders and members have described various ways and means through which CLC formation is being delivered. The processes and stages described in Supplement 64, seem to have been used, deepened, developed, adapted in different circumstances (taking into consideration factors such as ages, group sizes, member capacities, guide competence, culture, and interpretation). As such, there is a sense that CLC Formation has taken diverse forms in the world today.

Diversity in the delivery & programming of formation in itself has not been identified as a concern. Rather, it tends to demonstrate a richness in the way that the Spirit is able to manifest in each unique circumstance. However, a concern has also been emerging regarding the integrity of CLC Formation, as a whole. Questions about the consistency of the quality of formation and support for member and guides' growth in the various levels (local, national, regional, world level) are being raised.

Formation Structures, Mechanisms and Materials

We know that there are national communities who implement strong and internally consistent formation programs in the various regions. They are communities that have been able to develop, adapt, evaluate, and evolve formation programs according to the varying needs (communal, spiritual, apostolic) of its members. In many instances, national communities have members and teams who are focused on formation. They may also have some capacity for sharing their practices to other national communities, whether through platforms of publishing or sharing materials, the godparenting process, or participation in regional or international CLC meetings.

We have also heard a strong need for formation materials in national communities that are new, growing, or those who have experienced leadership shifts, or loss of institutional memory. We have seen this need as ever present throughout the past years. It is also important to note that the clamor for formation materials may be an indication of a more profound need to grasp the underpinnings of the CLC Formation process.

Formation as Characteristic Response

Another pattern that we have seen, particularly in the survey on the frontiers, is the significant number of communities that used the delivery of formation (e.g. Spiritual Exercises, Ignatian methodologies, training and education using Ignatian pedagogies or concepts) to various groups as a response. This gives good indication that-- along with project-type responses, advocacies, and direct-to-ground assistance-- formation itself is a characteristic response of CLC to apostolic callings.

World ExCo Support and Future Considerations

While the abovementioned observations have been noted, this ExCo has not succeeded in formulating and implementing an adequate support response or strategy for the world community during this term. We regret that we have not done enough in this area, and it is only by grace and the continued action of the

various communities that we continue to live out our CLC way of life. However, this does not discount the concern of a possible dissolution of formation quality and/ or integrity. This is a challenge that needs to be addressed more urgently. We would like to offer the Assembly and the next ExCo some of the considerations when planning regarding support for formation in the future, based on our experience during this term:

- Evaluation of Supplement 64 (Process of Growth) and integrating current learning, practices, and questions in CLC formation
- Supporting opportunities for developing capacities of formation teams and CLC guides
- Supporting sharing (inter-community, in regional and world levels) and access to formation materials through digital and physical platforms.
- Studying the need and feasibility of a more permanent formation structure (e.g. formation desk or institute) to ensure more consistent support to the world community.

2. Our CLC Charism

The CLC Charism is one among many, many charisms that the Holy Spirit has gifted the world with. CLC has been called to live it, and through it, we see how the Spirit works in the world. And in this world, CLC faces constantly changing challenges on all the fronts where its members find themselves.

CLC members have identified areas of great need in our world among youth, in families, in our environment, in those facing extreme poverty due to famine, drought, war and conflict, forced migration. Challenges abound in expressing the gospel, and in reasserting the meaning of holiness in daily life. In all levels, members of the world community are challenged to express their way of life and their response to mission in very specific ways, according to their own circumstances. In all cases, our responses have been specific, but the path to that response is the life we live through our being CLC.

In many respects, the paths that we have opened in Lebanon 2013 have been affirmed by Pope Francis' papacy. He describes many of these same challenges in his encyclicals and apostolic exhortations: *Evangelii Gaudium*, *Laudato Si'*, *Amoris Laetitia*, *Gaudete et Exsultate*, plus opening Synods on Family, Youth and the Amazon. As we discern ways forward, we put some illumination on some distinct aspects that continue to be sources of consolation and mature response in our Charism.

The Spiritual Exercises of St. Ignatius

The Spiritual Exercises continues to be the "specific source and the characteristic instrument of our spirituality¹⁸". It continues to be a path for a deeply felt sense of being loved by God, an ongoing personal conversion, and of uniting with Christ in his mission to bring salvation to all of creation. During the past years, our life and affinity with the Exercises has been a unique window to the heart of Pope Francis, especially when he talks about mercy, discernment, conversion, and a personal relationship with Christ. Many CLC members have drawn inspiration and affirmation in this connection, and the contribution of Ignatian Spirituality in the Church today. In the past years, many have often asked: How are we being called to contribute within the context of Francis' papacy?

The Awareness Examen & Personal Discernment

The Awareness Examen & Personal Discernment are inseparable practices that have helped us to see and to be attentive to the lifegiving movements and invitations of the Holy Spirit, as well as to recognize movements that draw us away from God's life and love. For us, they are cornerstones to the authenticity of our way of life, and to our being contemplatives in action in daily life, outside of our small local groups. Fidelity to these can be a challenge, because deeply personal practices do not tend to be inquired upon, but we are invited to bring the fruits of these to our local communities.

Our Being Laity

Our being Laity and our responsibility to take leadership in the Church¹⁹ was reaffirmed when the World ExCo visited the Dicastery for Laity, Family and Life. We know that there is no line between our life and

¹⁸ General Principles n.5

¹⁹ Projects 167: An (extra)ordinary meeting of the W-ExCo

our mission. We are the Church, alive in our families, among friends and neighbors, in the workplace, in the political arena. We make immediate impacts in personal interactions, and we can work to make changes in oppressive structures, ones that limit the freedom and integrity of others. This keen awareness of our being laity is a gift, as well as an assertion especially in places where clericalism dominates.

Being Community

As small groups we are able to access a space for concretely living a meaningful way of being Church. Meeting in small groups offers pathways for dialogue, greater intimacy, friendship, support, and apostolic maturity. As a world community, we participate in prayer, support, and solidarity with one another, to share resources, and to form working teams on areas of shared interest and experience such as formation, the frontiers, and fellowship. A global awareness offers a way to help concretize the Trinitarian view of our world as well as deepen our understanding and living the mystical dimension of being a lay apostolic body. An awareness of the gift of community has its place especially in what can tend to be a fragmented world.

The DSSE Process

DSSE is one of the most concrete blossoms of the CLC Charism in the past two decades. For us to be gifted with it, the Spirit has had to lead the world community²⁰ through an awareness of being deeply in community, solidarity in a common mission, and sharing responsibility in its local expressions. It has been a still-ripening development – one that is still being learned by the world community through practice, inquiry, and experiment. The process of discerning, sending, supporting, and evaluating captures the meeting point of the elements of our Charism and has been integrated into practice in at least two levels (i.e. local group, national community) in the world community. It has also given birth to some diverse implementations. Our learnings in this area are still in need for consolidation. However, having it as a gift has put CLC in a position where it might be able contribute in the discourse regarding the renewed need and interest regarding communal apostolic discernment.

We recognize the gift of being a Christian Life Community. We hear from many persons how their lives have been beautifully and deeply impacted—in over 70 countries. Illuminating these lights in our Charism point to the tension between consistent practice and constant development of what CLC is within the world today. The challenge seems to be both living with fidelity to the fundamentals of our Charism and giving careful attention to how the Spirit is guiding the world community.

Conclusion: What we have Seen, What we have Shared

Working as World ExCo

The service that we have lived as World ExCo in the past 5 years was fraught with struggle and grace. We have struggled with our roles, with what actions to promote, with which initiatives to pursue. Our desires for greater service were always challenged with our capacities and interactions.

We have mentioned in Projects 163²¹ that we saw the pinwheel move effortlessly when someone moves it to face the wind. Our term has been that: searching the Spirit's breeze, finding it, moving our efforts towards it. Finding the patterns, and learning from them. It has not been easy to be a diverse and passionate community of service. In the end, we are drawn to prayer by Fr. Pedro Arrupe's words: *"More than ever I find myself in the hands of God. This is what I have wanted all my life from my youth. But now there is a difference; the initiative is entirely with God. It is indeed a profound spiritual experience to know and feel myself so totally in God's hands."*

²⁰ Recall the graces of the past assemblies

²¹ Projects 163: Breathing Space

The Joy and Consolation of the World Community

We need to reiterate that in each of the past ExCo meetings, it has always been a consolation to witness you, the world community. When we get lost in our attempts for relevance, we have always found our way by contemplating you—the national communities, the regional efforts, the way you have taken the grace of Lebanon to heart, and the way you have responded to the callings in your own particular realities. In this report you have found that we take to heart your life, your efforts and we found success when we follow the promptings of the Spirit seen through your action. Through you we have seen that indeed, our lay apostolic body brims with life in the Spirit. We have found that by encouraging and supporting your efforts we have come closer to who we are, and what we are supposed to do as World ExCo.

Over the past 5 years, the sense of being a Lay Ignatian Apostolic Body was driven by great desires for apostolic relevance. Many segments of our world community were able to show this, as apostolic projects have shown various results. As well, questions of integrity in the way of life, depth, continued generativity amidst changing global realities have been emerging. It seems that 50 years, post-renewal, creation, and revelation in the community continues with vibrance, especially in moments where we are in solidarity.

Sentire Cum Ecclesia: an affirmation and realization

Throughout this report we have described a sense on synchronicity with the Church. For us, this has been a strong affirmation not only of our discernment, but of our BEING Church. This has been especially apparent during our 2016 ExCo meeting when, during our evaluation, we found that initiatives that were prospering were those that were in sync with the rhythm of the Church. The question about who was following who has become irrelevant—we are experiencing a sense of union. It is a union that moves ever deeper and forward. We have sensed this as one of the greater confirmations and invitations in the past term.

The Future of the Frontiers

With our work in the frontiers, we need to emphasize two things: 1) The frontiers are a response to reality based on the experiences of the world community and 2) Our useful response to the frontiers draw from our identity.

a. Identifying the Frontiers as Response to Reality

Our work in the frontiers continue. It has been important for the World ExCo to see that the frontiers do not define CLC, but rather are shaped by the discerned calls on the ground. They have consistent links to our General Principles. The Lebanon Assembly gave shape to the apostolic categories, and the world community continued responding to them. In many cases, the frontiers encouraged reflection, focused response, and networked opportunities. National communities who felt called to other peripheries responded according to their own discernment. This too indicated depth in perceiving particular realities.

b. Drawing from our Identity for responding to the Frontiers

We mentioned that an important response that national communities (and members) have reported were the use of elements of our identity (e.g. Ignatian Spirituality and its elements, CLC Formation, small group tools) to deliver programs, both educational and formative. It is not always mentioned that we have seen lives and professions being dedicated to this calling.

In the cases of the Family and Youth Frontiers, we needed to clarify that there were areas of a) ministry/pastoral, where we look towards responding to the needs of others, and b) ourselves – the CLC Vocation as involving very distinctly our life in family and our life with and as youth. Both needed our attention, but it is important to draw these distinctions.

Looking forward

These peripheries will not cease to exist in the near future. We invite the world community to look with depth to its responses – to balance the local and the global apostolic involvements. It is difficult to separate the frontiers from each other, and there is an integration that is happening in the hierarchical Church's focus and responses.

The Grace we Ask For

In our hearts, we have pondered what all these meant to us, as CLC. As a World Community. For almost two years we have tried to make sense about where the Lord might be leading our community at this point in time, more than 450 years after its inception, 50 years after its renewal²². We sense that it is a special time for us, and the Church. We sense that there is an invitation to reach out from the heart of our identity, our charism, and to offer it once again (after we have done again and again over the years, faithful that each moment is an invitation). But this is what it is: a sense, an intuition.

We end our term with a bold trust that the world community and the Spirit can shape the pieces of our individual, national, and regional desires into one that the World CLC can carry forward throughout the next 5 years, or even throughout a dreamed future for our lay apostolic body.

It was a journey of trying to capture what has been echoing in the heart of the world community, 50 years since we initially said that we were going to become the Christian Life Community: **We desire greater depth and integration in the living out of our CLC charism in the world today.**

The World Executive Council

Mauricio Lopez	President
Edel Churu	Vice President
Najat Sayegh	Secretary
Chris Hogan	Consultor
Denis Dobbstein	Consultor
Ann Marie Brennan	Consultor
Alwin Macalalad and Rojean Macalalad	Executive Secretaries
Herminio Rico SJ	Vice Ecclesiastical Assistant
Arturo Sosa SJ	Ecclesiastical Assistant



²² Again, we invite you to refer to Projects 168 and 169 for deeper elucidation