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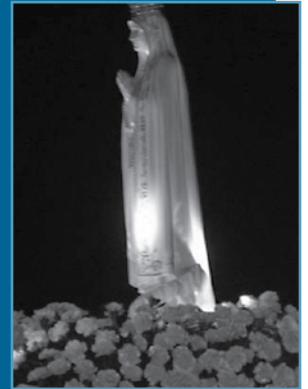
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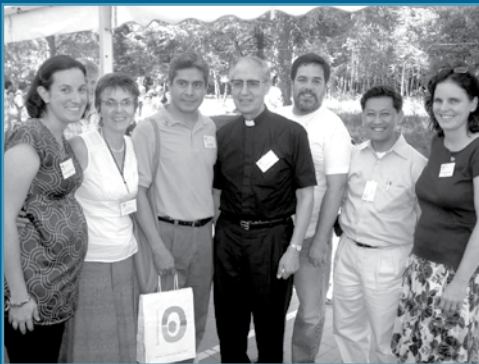
Journeying



as an



Apostolic Body:



Our Response



to this Grace

from God



Caminhando como corpo apostólico: a nossa resposta a essa graça de Deus

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EDITORIAL FOREWORD

As the days were drawing nearer for the beginning of the World Assembly in Fatima, I paused more than once to reflect on past world CLC gatherings. Most vivid in my memory was the 2003 World Assembly in Nairobi for I was privileged and graced to be invited to be one of the three delegates to represent CLC-USA along with Lois Campbell and Ramon Calzada. The weeks and even months of preparation for that meeting were intense as we wanted to be as ready as possible to engage in the deliberations that were to take place. I believe those days of preparedness paid off. We entered fully into the work and spirit of the Assembly. There were moments that we delegates treaded cautiously. The world was not looking with too much favor on the United States because of our pre-emptive war in Iraq. There were times when this concern surfaced and we had to respond – as best we could. Other memories were joy-filled as we greeted and were greeted by delegates from around the world – the welcoming group from the Kenya CLCs, new friends from Portugal, Egypt, Chile, Japan and the Ivory Coast, to mention a few.

Understanding CLC as one world community is not something that came to my consciousness in Nairobi. I was schooled in that fact years ago when I first entered the N.Y. Professional Sodality and on as we transitioned into Christian Life Community®. I experienced the Sodality/CLC world as family in 1959 when the world meeting was held at Seton Hall University. Once again in 1982, Ray and I were host to many delegates to the World Assembly in Providence, Rhode Island. We were not present at the international gathering, but our home was a meeting place, before and after, for delegates from Spain, Italy, Zimbabwe, Austria, Australia, Malta and South America. Many of these delegates stayed with us for several days. How blessed we were to experience the strength, trust and beauty of true communities of faith!

Our Fatima delegation collaborated and produced “Reflections from Our World Assembly of CLC-CVX in Fatima, August ’08.” This 10 reflection document is a day by day re-presentation of the Assembly – including the grace for each day, the experience, prayer resources, personal reflections and, for us, a set of questions. It is their hope that you and/or your community will relive those days that were so grace-filled for them.

Although the ‘pilgrimage’ will be different for you, you can in prayer and imagination, walk the path of Ann Marie Brennan, Liem Le and Angelique Ruhi-Lopez as they met the extended family of World CLC. You can enter into some of the passion of those who traveled far dis-



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tances to share the gift that is CLC. Some came with heavy burdens of problems back home, and some came with joy. New friendships were made. New opportunities for communication were opened. New challenges were presented, especially that of being prophetic women and men and prophetic communities in our chaotic world. We believe all left with hope for CLC and the world and gratitude for the unique happening that is a World Assembly.

As you read Sylvia Schmitt’s “Reflections on the World Assembly in Fatima,” you will learn more of CLC as One World Community. Sylvia writes of the ‘stories of pain and struggle as well as stories of growth and success’ among CLCers throughout the world. Connectiveness happens at such events as the Spirit is present and active. Sylvia’s role as representative for the UN Working Group in New York bore fruit as evidenced by delegates seeking her out for resources for their concerns about the water crisis in their own countries. The challenge that Sylvia leaves us with is to ‘respond to the call to live as a prophetic lay community.’

Included in this issue is the address given to the delegates by the recently elected Superior General of the Society of Jesus and World CLC Ecclesial Assistant, Very Reverend Fr. Adolfo Nicolás, S.J. Although our delegates have quoted from his presentation, I recommend reading and pondering the whole document. From his memory of the high school Marian Congregation in Madrid to his citing the interest ‘in the living testimony of committed laity’, to his defining a prophet, to the challenges of being prophetic in community, and the priority of formation – all of these provide material for serious consideration.

At the conclusion of each Assembly, a document is brought back home - something for all CLCers to study and to utilize as a tool for the next five years. The document of the Fifteenth World Assembly of the CLC tells of our graced history in the years since Nairobi, the graces of

Continued on page 5

to save the world but especially granted Ignatius the single honor of companionship with his Son. We too have the honor of such an identity. The narrative of the Society's early days records Christ teaching Ignatius the needs and costs to serve. The story of every person in the whole Ignatian family becomes incorporated into Ignatius' story, no matter the context. The *Exercises* guide us all to cast off the individuality of our own story to find the meaning and purpose of its author and his companions.

This Decree points out it is insufficient to go on any mission, no matter how selflessly, unless undertaken as a companion of Christ. Ignatius desired to love the world as Christ loved his creation. Today this is more of a challenge because of the *global* context wherein the world is no longer understood as separate realities; it is a *unified whole* in which one aspect depends on another. Globalization challenges traditional divisions. GC 35 states, "Today's consumerist cultures do not foster passion and zeal but rather addiction and compulsion. They demand resistance. A compassionate response to these cultural malaises will be necessary ... In such changing circumstances, our responsibility as Jesuits to collaborate at multiple levels has become imperative..." [GC 35.2.20-21] That is CLC's context as we prepare to digest the conclusions of Fatima and in preparation for our National Assembly.

Continued from page 3

Fatima, and the Assembly's recommendations. Nature of an 'apostolic body,' membership and diversity, commitment to a CLC way of life, formation, the *Spiritual Exercises*, leadership, networking (CLC-SJ) and financial co-responsibility – all will be addressed as we move forward from Fatima to our local communities "...that we might live more deeply and act more effectively as an apostolic body journeying with the poor and humble Christ through human history, and become ever more closely identified with his mission." (GP8)

Be sure to check out Father Costello's message. His focus on Decree 2 from the Society's General Congregation 35 "points out it is insufficient to go on any mission, no matter how selflessly, unless undertaken as a companion of Christ." The Society and CLC are faced with challenges within the globalization that has taken place. Cos suggests that both will need to "collaborate at multiple levels" to situations in our culture that need resistance.

It is appropriate to say thank you to our delegates, Ann Marie, Liem and Angelique; to our UN Working Group rep, Sylvia; to our World ExCo member, Lois Campbell; and to our translator, Ramon Calzada. They gave generously of their time and resources to represent CLC-USA. Now is the time for the rest of us to begin using the newly received fruits of Fatima, as we begin preparations for our National Assembly in 2009.

Dorothy M. Zambito

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Reflections on the World Assembly in Fatima



Sylvia Picard Schmitt
New York UN Working Group Chair

In August, when CLC delegates from over 60 nations gathered in Fatima, the focal theme was: *Journeying as an Apostolic Body: Our Response to this Grace from God*. This was a response to the Nairobi Assembly's call to CLC "to become a lay apostolic body that shares responsibility for mission in the Church" (Final Document, 2003). Precise language that defines what it means to be an "apostolic body" still eludes us, as the final document from Fatima acknowledges, but the movement of the Spirit through the Assembly confirmed our collective commitment to being ONE World Community, called to be a prophetic community in the world today.

My presence at the Fatima Assembly grew out of the directives of Nairobi. Part of the expression of CLC's Common Mission was an expansion of our presence and activity at the United Nations. For many years CLC had been represented at the UN in NY by Fr. Daniel Fitzpatrick, S.J. but Father Dan was ready to hand this role back to lay CLCers, and after the Nairobi Assembly, a group of us came together to share responsibility for CLC's presence as an NGO at the UN. One Working Group formed in NY, and another group formed around the work of the UN in Geneva. (The development of our work can be traced through other articles in *Harvest* and in *Progressio* over the past few years or in *Projects 127*.) Previous World CLC Assemblies heard from the Jesuits who served CLC at the UN, but for Fatima it was decided that representatives of the two UN Working Groups (WG's) would be invited.

Manolo Enciso of Spain and I were named as delegates from the UN WG's. It was an added grace for us that Ann Marie Brennan, President of CLC-USA and a member of the US delegation is also an active member of the NY WG. We came prepared to reach out to every national delegation to promote the idea of CLC's presence as an NGO and to encourage more national communities to appoint individuals as national contacts for our communications network. The Spirit arrived ahead of us though, and made our work easier than we anticipated.

There were two movements of the Spirit in the Assembly that led to an enthusiastic response to our presence as UN WG representatives. First, there was a call to a greater solidarity and sense of co-responsibility among the national communities. Second, there was a call for a stronger response to the signs of the times. The call for greater solidarity was rooted in our joy at being united as One World Community there in Fatima, but it also sprang from the sharing of our stories — stories of pain and struggle as well stories of growth and success. One pivotal moment came when the Zimbabwe delegation shared their national symbol. Many of us had been following news accounts of the crisis in Zimbabwe, but those accounts are of people in a distant land. Our brother Konrad and our sister Sekayi from Zimbabwe made it personal. Presenting their national symbol — a clay pot — they related how they had intended to present a pot that suffered from a crack. Instead, they lifted up a pot that had been crushed in transit and was barely held together by glue, a compelling image of the situation in Zimbabwe. We shared their sorrow, and we felt called to respond. We are, after all, One World Community. The delegation from South Africa led us to respond in a tangible way. We created a special fund for Zimbabwe to help their community respond to the current crisis, and also to help them meet expenses for their upcoming National Assembly, and people gave generously.



Sylvia Picard Schmitt serves as the Chair of the NGO Working Group in New York, and as one of CLC's NGO representatives at the United Nations. She teaches a lay formation program call Christian Foundations for Ministry, facilitates the JustFaith Program in her home parish and gives workshops on spiritual and theological topics. Sylvia and her husband, Jack, are members of St. Catharine's CLC in Glen Rock, NJ.

This desire to remain united as One World Community was accompanied by a sense of responsibility for the larger world community — a desire for a stronger response to the signs of the times.

Another poignant moment was during the welcoming of the Cuban community into the CLC World Community. The Cuban delegates spoke of the struggles that they faced, but it was a delegate from Mexico — the godparent nation that accompanied Cuba during its journey — who put things into a different perspective. Jose Luis described the powerful witness that Cuban CLC had provided to Mexico. “They are faithful and persevere in spite of hardship,” he told us. “How much more should we, who enjoy so much freedom and comfort, be strong in our faith and our commitment to the Gospel and to CLC!”

Living as One World Community — sharing meals and worship and conversation with men and women from all around the globe — brought home the sense of unity in diversity that we embrace as CLC. Over and over again delegates spoke about carrying this sense of oneness back to their local and national communities, of finding ways to share this rich experience. They also asked about ways to enhance our on-going communication and to share more information among the various national communities. The goal was to communicate at a level that would enable us to gather in five years at the next Assembly not to share our experiences, but already knowing one another’s stories. There were other suggestions about more frequent exchanges of visits among various national communities and possibly “twinning” — linking two national communities in a bond of solidarity.

This desire to remain united as One World Community was accompanied by a sense of responsibility for the larger world community — a desire for a stronger response to the signs of the times. The new Superior General of the Society of Jesus, Very Reverend Fr. Adolfo Nicolás, S.J. addressed the Assembly and articulated this desire, challenging us to live as a prophetic lay community. He called on CLC to “see the world with the eyes of God... listen with the ears of God... feel with the heart of God... and speak the word of God... a word of mercy, of compassion for those who suffer... and a word of conversion and solidarity for those who can do something about that suffering.”

It remains for us to discern concrete responses to this challenge, but the strength of the Spirit and the energy of the Assembly will guide us in this. Many national communities are already hard at work on apostolic initiatives in response to the needs they see around them. The Assembly offered me an opportunity to learn more about projects like the work of CLC Korea with immigrants, CLC Kenya’s school for AIDS orphans, and CLC Lebanon’s cooperation with other organizations in response to climate change. There was a wealth of stories from around the globe outlining ways that CLC responds to needs.

In turn, I was able to explain to other delegates how CLC interacts with other NGOs at the UN, how we have networked with the religious community present there, and how we came to choose our present areas of concern: migration for the Geneva WG, and water for the WG in New York. A number of delegates came to me with stories of the water crisis in their homelands and expressed a desire for more of the information and resources that are available to us through our UN contacts. We were able to establish relationships that will continue to bear fruit even now that we have each returned to our local communities.

During the Assembly, I found myself reacting as I had in Miami, at my first US National CLC Assembly. I felt that I was getting a foretaste of the reign of God: people from many nations living together in peace, none putting his or her needs first, but wanting only what was best for each other, and best for the whole of God’s creation. I am immensely grateful for having shared this experience with the World Community and I hope we can carry this sense of possibility with us as we strive to respond to the call to live as a prophetic lay community.

Notes for a Prophetic Lay Community

guided by the Spirit of God



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

Introduction – Greeting

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

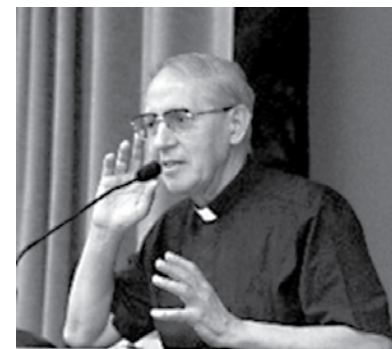
I want also to say that I am very impressed. I have read some of your recent key documents. I have had access to your sharing, reports and exchanges. I have met some of your representatives and members of the Executive Council. And I never fail to be impressed by the vision, the dedication and the depth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

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

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

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

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



*I congratulate
you all for this
level of human life
and of Christian
commitment.*

www

*Fr. Nicolás' Address:
[http://www.clc-usa.org/Fatima/
ReliveFatimaNicolás.pdf](http://www.clc-usa.org/Fatima/ReliveFatimaNicolás.pdf)*



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

But times have changed and now we can see and experience how whole groups, movements, communities, collaborative projects and the like make the difference. If an individual aims at real social change, his first question will be how to mobilize others, how to practically create such movement of thought, motivation and vision that change becomes a possibility.

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

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

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

And yet, those of us who have been alive a long time, or who have also been blessed with long and deep contacts with the East of Asia have experience the strong emergence of “sight” in the search for deeper life and truth. The present generation finds many people who are tired and disappointed with empty words, campaign promises, dispirited and anemic homilies, words and words and words that, quoting again Saint Paul, are only clatter, sounding brass, or clanging cymbals. People today want to “see” what they “hear.” They want to see “living words.” The preacher and the prophet are under scrutiny. That is why there is so much interest today in the living testimony of committed laity, couples who, through the years, have transformed difficulties, differences and conflicts into testimonies of greater love, Christian fidelity and creative hope. The eye has become an inseparable companion to the ear.

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

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

But this mission, in good biblical and Church tradition, has to be a prophetic mission, done and carried out in the name of God and under His guidance. And we can meaningfully ask ourselves: Can we be really prophetic? Not long ago several scripture and spiritual writers were writing books and articles in which the big question was: “Where are the prophets?” This question is particularly relevant when addressing a community. Can a community — like an institution — afford to be prophetic?

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

Of course, not all are prophets. Maybe some among you... Or, at least, sometime, at certain times... Not always..., not on all fronts...

But maybe — and this is far more important — this is the time for Prophetic Communities... and I feel that you are decidedly moving in this direction.

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

- The Prophet SEES the world with the Eyes of God. — We have seen and contemplated this in the Incarnation. “The Three Divine Persons...” (Now I am in the right page!) Ignatius is not timid at all when he contemplates the world...
- The Prophet LISTENS with the Ears, the Hearing of God. God listens to the voice, the crying out, the anguished clamor, the outcry of the people. God hears the people when they ask for justice, when they suffer pain and loneliness and oppression...
- The Prophet FEELS with the Heart of God. We see how Jesus’ insides churn, how he is moved to the depths... And the same we read about the God of the Old Testament... He cries and suffers with the sufferings of, (and here we can evoke the language of the Bible) “My Daughter,” “My People,” “My Beloved,” “My Family”... God is near, feels empathy and communion with his poor people. Compassion is his first response.
- Then the Prophet SPEAKS the Word of God. And we know that this is a word of mercy, of compassion for those who suffer... and a word of Conversion and Solidarity for those who can do something about that suffering. (We leave for another time to make a deeper analysis of this Word, which is not only an utterance with the mouth, but a living word that affects reality and changes it).

The Ignatian process and the Holy Spirit.

- ☞ Less than one month ago we witnessed the great experience of the World Youth Day in Sydney, Australia. 250.000 young people from all over the world. In a sense something parallel to this gathering here took place.
- ☞ At the heart of that gathering, the Holy Father spoke of the Holy Spirit. He felt the need of a catechesis of the Holy Spirit.
- ☞ Well, this is our theme as well. Ignatius did not have a good theology of the Holy Spirit, because at that time Catholic theology was on a different line of reflection.
- ☞ But Ignatius had the EXPERIENCE of the Holy Spirit and the METHOD to help us have the same living experience. The spirituality of the *Spiritual Exercises* is a practical and concrete expression of that missing Theology (missing in theory, living in practice).
- ☞ The whole process of the *Exercises* on which we feed our hearts prepares the person (the soul, he would say) to come close to Jesus and do his doings:
 - It prepares us to SEE as we were saying that the prophets see.
 - It prepares us to HEAR what the Lord hears from the poor and the suffering.
 - It brings us to FEEL what Christ and God feels of reality, of good and evil.
 - It teaches us how to DISCERN in the middle of so much and such intense feelings with human and historical reality.
 - It sustains us as we come to DECISIONS about how to respond and con-

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tribute to that reality that we have become a part of.

- It moves us to ACT, to DO according to what the Spirit has moved in us.
- And it opens our mouths so that we can SPEAK what is happening.
 - Tell him what we have done and taught, and
 - Tell people of the sweetness and goodness of the Lord.



*How can we
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The Challenges of doing this in Community and as Community

- ☛ We were asking a minute ago whether it is possible to be prophetic in community.
- ☛ There is no theoretical answer. There is only a practical answer. It is possible IF AND WHEN... Allow me to say a few words about these “If and When”. But, first, let me remind you that you have made an option to become an Apostolic Community and share your mission in the Church. In other words, you have made an option to become a prophetic, missionary community, as community. The challenge, thus, is not theoretical, but practical: How to become one such living apostolic community. And maybe here this simple reflection about prophetic living might help:
- ☛ To be prophetic ALL of us have to be LISTENING people. Listening to the People - Listening to the Word of God - Listening to the soft musings of the Holy Spirit. Ignatius gives us so many directions so that we can know when those three listening modes become one. Because when they become one we change and become aglow in joy, hope and consolation... Saint Thomas Aquinas wrote that in the experience of Faith there are two words: The outside word that is given to us in the Scriptures - and the inner word that the Holy Spirit puts in our hearts. When these two words come together we reach a very deep communion with the Lord. But for this to become a Community experience, we all have to be LISTENING...
- ☛ In order to be prophetic ALL of us have to be SEARCHING. There is no prophecy without DISCERNMENT. “Fast food-like” conclusions are only the expressions of false prophecy. Ignatius was so convinced of this. That is why he was always ready to test, and test again his conclusions...lest he had missed some important fact, or feeling, or motion of the Spirit. An apostolic and prophetic community is a community of very humble, ever-searching believers.
- ☛ That means that a prophetic community lives in the healthy tension of being in need to RECEIVE, because the gift of the Spirit — as Benedict XVI said — is never conquered, but is always received in humble thanksgiving. You can see how far we have to be from any kind of spiritual fundamentalism. Our security goes hand in hand with our humility; it is not based on possession but on the ongoing awareness of living in God’s mercy and love, the gift of gifts. This is also the tension of DISCERNING, of SEARCHING and DECIDING. It may sound like a contradiction: How can we be humble and decisive at the same time? That is precisely the point of discerning, because when the Spirit comes to our community our fears are gone and we know what God wants from us.
- ☛ Now, if this is the spirit in which we as a community discern and decide, it is clear that the recently coined expression, “MEN/WOMEN WITH OTHERS,” is not something added to the more traditional expression of Arrupe’s, “MEN/WOMEN FOR OTHERS,” but that, on the contrary, it can even be more original and radical for CLC that has opted to be an Apostolic Community.
- ☛ ALL the members are invited to have EYES to SEE. You also know that you, as lay people, very often see what we priests do not, or cannot see.
- ☛ ALL the members are invited to HEAR... what priests and clergy often do not hear. It is amazing, as a curiosity, how “hearing” can also be culturally conditioned. Who can hear a coin falling in a busy street? Or your own name whispered ten meters away? Hearing is a discerned operation.

- ☩ ALL are invited and called to FEEL the pain and the suffering of others. The Third Week of the *Exercises* trains us to feel with the pain of Jesus, the Other. It was the great Bishop Saint Hilaire de Poitiers who said: “*Sanctior mens plebis quam cor est sacerdotum*” (Fourth Century).
- ☩ ALL are called to DISCERN, DECIDE, and use their HANDS and FEET for action, service and compassion.
- ☩ Being a Prophetic Community for Shared Mission becomes a possibility if we dare take the challenge and move in Ignatian style to the Will of God.

Priority Importance of Formation for all

- ☩ All the above remarks and reflections lead me to the obvious conclusion that our greatest priority as CLC has to be the Formation of our members. This is the priority of priorities.
- ☩ In the recent weeks I have visited a few Cardinals of different Congregations in the Vatican. (Part of my job, I guess). Well, when I met Cardinal Rylko, Prefect of the Congregation for the Laity, he told me right from the start how happy he was with CLC; and he underlined repeatedly, “because of the serious formation they give to all members.”
- ☩ You remember how Saint Ignatius did not think that every person can profit from the *Spiritual Exercises* in the same degree. He was not elitist, but he knew that there is need of a basic capacity, an openness of the mind and the heart that prepares the person to be sensitive and responsive to the encounter with God and the guidance of the Spirit. Real education, in this sense, is to be measured by the ability to open the minds of people for greater and deeper realities.
- ☩ It is in this area where our main field of cooperation is. We Jesuits are extremely happy to see that the gifts of Ignatius are yours, are spreading and move beyond Jesuit circles and control. What Ig-

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

- ☩ We will have to work together for Formation in depth. A Formation that will include, naturally:
 - Theology, Psychology, Anthropology... anything that helps people grow as persons and as believing persons in love
 - But, mainly, the formation has to be in the Life of the Spirit, so that we all
 - master the tools to become interiorly free
 - for real discernment of God’s will
 - for docile and joyful familiarity with the ways of the Spirit
- ☩ I really hope that we can work together in this important priority
- ☩ And I also hope that you, members of the CLC, help us Jesuits go deeper into the same Spirituality.
- ☩ Remember, that we are only a part, a very small part of the Body of Christ, of the People of God, of the Church of all. And it will always be a joy to serve all.

Conclusion

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

Fr. Adolfo Nicolás, sj
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 Superior General of the Society of Jesus

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