



**16th World Assembly of Christian Life Community
Lebanon 2013**

“From Our Roots to the Frontiers”

This is my Son, the Beloved. Listen to Him (Mk 9:7)

Final Document

1. On the hill of Fatka overlooking Beirut, accompanied by Our Lady of the Mountain, this Assembly took to heart the Father’s words to Christ’s disciples on another hill, “This is my Son, the Beloved; listen to him.” (Mk 9:7). As for those first disciples, so for us – it was good to be here.

2. We gathered in the Year of Faith proclaimed by the Church, seeking renewal of our listening to God’s Beloved Son, the deepest root of the Christian Life Community. We gathered in Lebanon, grateful for our decision and our commitment, despite various difficulties, to hold the Assembly here. It is a biblical land, a place where Christ once walked. This reality connected us with the deep roots of the saving history we share with all God’s people. We gathered beneath the cedars of Lebanon, reaching for the sky yet with roots deep in the earth, evergreen and inspiring us to an ever-new freshness. We gathered in the 450th jubilee year of Ignatian lay communities, remembering with gratitude the particular roots of our own graced history. We gathered with a young child present among us, as part of our CLC family, delighting us, inviting us to become ourselves like little children, with simplicity and wonder.

3. During the Assembly, we celebrated the kaleidoscope of nations and cultures in our world community. We rejoiced that this richness of nations and cultures was further enriched by the vibrancy and freshness of three new national communities welcomed by the Assembly on behalf of the World Community - Botswana, Guatemala, and Lithuania. With a sense of wonder at God’s Spirit at work in these different parts of our body, we heard how these communities had journeyed, supported by their Godparent communities. We delighted at the stories of transformation from Godparent-Godchild relationships to relationships of fellowship within the one body. As Paul says, “If one member is honoured, all rejoice together with it” (1 Cor 12:26).

4. At the same time, we were made acutely aware of the struggles of different individuals and groups within CLC. We were moved by stories of the sufferings of people in the Middle East region at the present time as they walk with Christ in his passion. We were aware, too, of internal divisions that meant some national delegations were not present, reminding us that we are a body beset by human frailty. “If one member suffers, all suffer together with it” (1 Cor 12:26).

5. This was the context in which we gathered at this point of our growth from the roots to the frontiers. In this setting, this Assembly recognizes that to be a lay apostolic body (Nairobi 2003) grounded in Ignatian spirituality is first of all to be lay. This requires a properly lay interpretation and living out of that spirituality. We remain, of course, in communion with all those who share Ignatian spirituality, and especially with our Jesuit brothers. But our CLC vocation is precisely a *lay* Ignatian vocation, a particular way of living out our fundamental baptismal vocation. We are called to articulate and live this vocation ever more deeply and authentically, to ground our living of a faith that does justice in a world groaning beneath the weight of unjust structures.

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

7. This focus on finding God in daily life was further confirmed by the words of our World Ecclesiastical Assistant, Fr. Nicolas SJ. He inspired us to explore how we might engage with the contemporary world in terms of wisdom. He pointed to Pope Francis as one who witnesses to this path of wisdom in very simple ways with people of all faiths and those with none. Wisdom in this sense is about discovering God's gracious action, not simply in his more obvious actions in history, but in everything, in ordinary life. It is the way of the Contemplation on Love (Sp. Ex. 230-237), of finding God in all things. Our call to be a prophetic lay community (Fatima 2008) certainly remains valid as an important challenge to greater authenticity for ourselves and others engaged in the faith community. But for those who have no such grounding, seeking the way of wisdom may help us to discover a new and simple language of depth with which to dialogue with the people of our day.

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

9. Ignatian spirituality centres on God's incarnation into our reality in Jesus Christ – in his life, death and resurrection. So we feel prepared to engage the reality of our contemporary

world – to be changed by that reality and to help change it. We do this by bringing both our professional competence and our distinctively Ignatian tools, sharpened for current needs. These include the Spiritual Exercises, the Examen, the DSSE process, discerning analysis, and an ability to listen, speak and act with simplicity and depth. Rooted in these graces of our vocation, we are invited to recognise and be at home at the frontiers, with respect, openness, and a sense of welcome.

10. A survey of national communities before the Assembly led us to reflect on three frontiers in particular: Globalisation and Poverty, Family, and Ecology. We adopted all of these as important contemporary frontiers, along with a fourth one that emerged during our deliberations, namely Youth.

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

12. Orientations for Action:

Family

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

Globalization and Poverty

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

Ecology

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

Youth

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

13. Commitments of the Assembly:

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

14. Recommendations to EXCO:

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

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