



11th February 2014

Dear CLC friends,

World CLC Day 2014

Every year we celebrate World CLC Day on 25th March, the feast of the Annunciation. This year it marks the end of our 450 year Jubilee Year celebration of our founding in 1563.

In January this year some sixty-five people attended the National Gathering in Melbourne during which we had a celebratory Mass on the Saturday evening to mark our 450 years. We are aware that many of our members were unable to attend this national event but we did want to share with you a taste of this gathering and have compiled material that could be used in groups over three or more meetings around World CLC Day.

We have endeavoured to present some preparatory reading material for each of the meetings.

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| Preparatory Reading for Meeting 1 | Pages 4 & 5 |
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Please feel free to adapt this material to your needs.

Some of the issues raised at the Gathering included the importance of plain language; the deepening sense of one national community; and an emphasis on the desire for two-way dialogue. We have tried to take these into consideration when preparing this material and would love to receive some feedback from you/your group. The material was prepared by a group consisting of one person from each State. Their names and email addresses are listed below. We invite groups or individuals to feed back any thoughts/ expressions of future desires for reflection material to any of the people listed by mid June.

We hope you enjoy this material as a way of celebrating the wonderful gift of CLC that we share.

Peace and blessings,

| | | |
|-------------------------|-----|-------------------------|
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World CLC Day 2014 - Meeting 1
SAVOURING THE GIFT OF CLC

PRIOR TO THE MEETING

Read the preparatory material:

AT THE MEETING

Check in: Sharing on "How do I come to this meeting?"

Opening Song:

"Ps 23" - Master's Collection Vol 1 John Michael Talbot
(Can be downloaded from iTunes)

Opening Prayer:

Draw Me into your Friendship (from *Hearts on Fire* p.49) Joseph Tetlow SJ

Lord Jesus, from the start
You invite ordinary people to come to where you live.
When they come, you welcome them and call them to
Labour and rejoice with you.
You are the most beautiful among all men,
And I hardly believe you want me for your friend.
You are powerful, Lord,
Draw me more and more into your friendship and lead
Me along the way you took with friends.

Prayer (25 mins)

Remembering and savouring the gift of CLC
GUIDED MEDITATION

In this prayer we will draw on our pre-reading about the roots of CLC, and in a guided meditation, we will remember and give thanks for CLC in our own lives. There are four parts to this prayer.

**Receiving
(5 mins)**

This is a time of preparation. Make yourself comfortable in your chair, ensuring that your back is straight, and your feet are flat on the ground. Begin to bring your awareness to your breath, and follow the gentle movement of your breath coming in through your nostrils, and out through your nostrils. Keep breathing until you can follow the rhythmic movement of your breath in and out. You may like to count in 1,2,3 PAUSE out 3, 2, 1 so that you get an even rhythm to your breath. As you notice any sounds in the room or around you, notice them, and then return to your breath. We now ask for the grace we desire in this prayer time:

Grace

We pray for a deep interior knowledge of the gift CLC has been to me in my life, the grace of gratitude for this gift, and for the many people who have been bearers of this gift to me.

**Remembering
(10 - 15 mins)**

Using my imagination, I begin to remember my time with CLC. I remember when I first joined; I remember how this came to be, the people who told me about CLC, and the decision I made to join. I let the flow of my beginnings with CLC begin to wash over me as a refreshing stream. I let the memories come.

I remember my companions in my CLC group. I spend time remembering each one of these who come to mind. I remember their face, something about them that is particularly endearing, their smile, their eyes etc. I give thanks for them.

I remember the place where our CLC meeting/s was held. I hold this place in my memory. I remember the house, the door, the room, the chairs, all things

about the room. I sit quietly and reflect on this place that has been a holding place of grace for me.

I remember other things about CLC – some joint gatherings I have attended; I remember the joys and the sorrow that have been shared as part of being in CLC.

I recall my spiritual growth as a member of CLC. I recall how I have grown in awareness of God's presence in my daily life, and how the sharing in my CLC group has enriched my life.

I recall the graces I received through the gift of CLC?

**Reflecting
(5 mins)**

I take time now to savour something from the above, which is drawing me. I spend some time in silence reflecting and savouring.

**Responding
(5 mins)**

I talk to Jesus as a friend to friend about my prayer. I slowly return to the room and say

Glory be to the Father

**Sharing
(15 mins)**

Share with your companions something of your meditation on the gift of CLC

First Round

What feelings to you encounter in your prayer? What was the strongest feeling? What stood out for you as you remembered?

What surprised you? What delighted you?

How did you receive the grace you asked for?

Second Round

What resonated with you as you heard others speak?

Where did I experience harmony with the others as they shared?

What new insights were given to me about CLC and my small group.

**Evaluation
10 mins**

What energised/de-energised about the meeting?

How did the prayer and sharing in the meeting lead me to an increase of faith, hope and compassion? How did the prayer and sharing lead me in the opposite direction?

Finish

Our Father and/or song

Reading Material in Preparation for Meeting 1

FROM THE ROOTS - THE GRACED HISTORY OF CLC

Talk given by Louise Howell at National Gathering 2014 (Melbourne)

Thinking about our CLC history over the past year, it seemed to me that there was a lot more to it than simply a chronicle of who did what when. The 1st thing that struck me was what a fragile and chancy story it was. So many “what if’s?”

What if Ignatius had merely taken refuge in bitterness and bad temper? What if in his darkest hour in the cave he had committed suicide? Why would Jean Leunis SJ spend years on a long and weary journey all through Europe to establish Marian Congregations. Surely, when in 1773 Pope Clemens 14th abolished the Society of Jesus and placed the Marian Congregations under the direction of their local bishops, that was the end? But no! In 1922 Fr Ledochowski, the Jesuit Superior General, called on the Jesuits to investigate reviving the original spirit of the Marian Congregations. Popes have many concerns and calls on their time, yet Pius 12th, in spite of WW2 and its after-math, took a keen interest in this renewal and in 1948 published an Apostolic Constitution calling on Marian Congregations to return to their spiritual roots with an orientation towards the future and guidelines on lay apostolate. From there CLC as we know it today evolved.

Even my own coming to CLC was a matter of chance, depending on buying a particular house and happening to hear a talk at Mass.

Looking at all this, I felt that it had to be another of God’s crazy plans – in something the same vein as coming to save the world as the son of a carpenter in a country village of a small turbulent nation in a far-flung outpost of the Roman Empire. The Holy Spirit has definitely been present, inspiring and guiding the CLC story.

And what a risk God took! He placed His plan in the hands of so many people – not just the few key figures –Ignatius, Jean Leunis, Fr Ledochowski, Pius 12th, and for Australia, Maxine Hogan and Noel Bradford SJ. Think of all those who heard and responded to Jean Leunis. There would have been no congregations if only a handful had joined. Then there were all those lay people who heard the call of the Jesuits and Pius 12th and worked hard and enthusiastically to revisit their roots and recapture their Ignatian identity, so that from the 1st World Assembly in 1952, the laity took responsibility and once more became a self-governing federation of lay communities and then moved to become one world body in 1982. All this multitude of people might well have said “no” – other priorities, too tired, too busy.....

The big question that jumps out of our CLC story is – why was the spirit and character of the Marian Congregations lost after the suppression of the Jesuits?

I could see that they had no access to the Spiritual Exercises; that Ignatian ideas and spirituality was perhaps seen as dangerous or at least not promoted or encouraged; and that with the fragmentation of the Congregations under the direction of local bishops, the supportive solidarity of community was lost. So deprived of their spirituality and community, their apostolic outreach was blunted and over the next 150 years they subsided into groups focused on Marian devotion.

So what are my conclusions from all this?

1. The Spirit has been with CLC for 450 years. God is a faithful lover so we should be confident that the Spirit is with us now.
2. The Spirit calls and relies on everyone - the great and the small. CLC is a grassroots organization – no members, no community, no CLC.
3. CLC is a gift, but my response in gratitude must be to live the life that gift calls me to, based on the 3 pillars of spirituality, community and mission.
4. If CLC is a wonderful gift, it carries serious responsibilities. I received through the generosity of others, so I must do what I can to pass it on and nourish the community which gives me life.
5. If CLC is to survive we must remain grounded in Ignatian spirituality and the Spiritual Exercises.
6. CLC must remain united as one community. If countries or regions go their separate ways, they become insular and isolated, cut off from the wider range of thought and experience. Wrong or

faulty notions can gain credence. We would end up like the Tower of Babel, all speaking different languages, but not authentically CLC. If groups cut themselves off, they miss out on the richness of the community and the riches from the world. Neither are they repaying the gift they received. If all groups did this CLC would soon cease to exist.

7. Life involves growth and evolution. To remain alive and vigorous, CLC must hold fast to its spirituality and processes while continuing to explore and develop its lay apostolic identity.

(Should you like to read more information about CLC's 450 years history see Appendix to this set of meetings.)

Reflect on the following questions:

Can we see any signs that the Spirit is active amongst us now?

How are we as the "little people" of CLC in Australia called to respond to our gift of CLC?

Why are the Spiritual Exercises so fundamental to CLC?

Am I right in thinking that we must remain one body to prosper?

Note down points in preparation for the next meeting



World CLC Day 2014 - Meeting 2
GIFTS IN CRUMPLED WRAPPERS

PRIOR TO THE MEETING

Read the preparatory material:

AT THE MEETING

Grace to be prayed for: Lord, give me the courage and wisdom to view my inner self with more clarity and understanding so that I am better able to respond to your call in my life.

Check in: Sharing on “How do I come to this meeting?”

Read one of the following Scripture passages:

John 14: 23-27

Deut.31: 19-20

Reflect in silence for 5 minutes.

Read the following and spend 5 -10 mins in silent reflection

In the First Week of the *Spiritual Exercises* the retreatant is offered an opportunity to become deeply aware that God loves us and that God always and at every moment communicates lovingly with us. With this deep knowledge we can face the issue that we are sinful, yet still held in God’s love. Our sin becomes an opportunity for transformation. Having a sense of being loved and accepted by God for who I am is gift. It is an opportunity to experience a deeper sense on my personal freedom allowing me to better respond to God’s call to live love in my daily life.

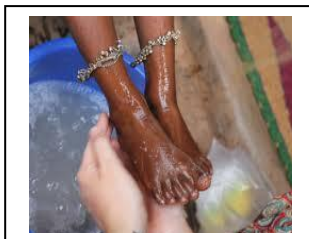
‘To know and acknowledge our sins is really good news. It maybe painful, but it is most freeing to recognise the baggage – the anti-life stuff – we have been carrying. Then we can take steps to live and experience, at a much deeper level, the fullness of life and freedom that Jesus promises.’ (Patrick O’Sullivan SJ, “Sure beats selling Cardigans: Fostering our Relationship with God” Aurora Books 1995.p 58)

As individual CLC members of our Groups, Regions, National Community and World Community we come with our gifts and our shadows. In endeavouring to understand and respond to our gift of CLC it may be helpful to reflect on both our shadow and our gift to enable further response to the call of God in the reality of our lives.

These word images of light and darkness can be applied to us as individuals, groups, communities, institutions, nations.... (These picture images may be helpful)

LIGHT

Gifts, strengths, inner jewel
The God within, inner being...



DARK

blindness, shadows, life traps
unconscious, hidden self....



Together as CLC, we recognise the call to go deeper, using those Ignatian practices of prayer and openness, and in listening to where the Holy Spirit is moving us. Together, we hear God's invitation to live out more deeply the vocation as lay people engaged in the world, giving witness to Christ's message of love and peace and joy.

First Round Share your response to the following questions:

Can I see how CLC has helped me to be more aware of the giftedness and the shadows in my life?

What are our CLC traps or/ shadows that hold us back from responding to God's invitations?

What are my personal gifts or/strengths that lead me to action?

What are our CLC gifts or/ strengths that lead me/us to action?

Is there a call for a next step?

Second Round What resonated with you as you heard others speak?
Where did I experience harmony with the others as they shared?
What new insights were given to me about CLC and my small group.

Evaluation What energised/de-energised about the meeting?
How did the prayer and sharing in the meeting lead me to an increase of faith, hope and compassion? How did the prayer and sharing lead me in the opposite direction?

Reading Material in Preparation for Meeting 2

'As people grow and develop, what we are conscious of is a very small part of our reality. There is much activity and there is also balance. Growth takes place when I begin to balance not only what is in the conscious, but also what is in the unconscious.

It seems to me we live in a social setting and a cultural setting that spends a lot of energy on what is conscious and looks a little askance when we talk about the unconscious.' p 158

Whether or not we pay attention to our unconscious, it is very much present and active. We all have patterns that have come to us from childhood as well as from later life that influence the way we behave. We are often not even aware of them. When people come together in a group, they are influenced by these patterns. We take on roles somewhat unconsciously and the group intimacy forms a 'pressure cooker' that invites these shadow projections to be played out. The longer a group works together, the more potential there is for having to deal with the unconscious. The pattern that originated years before often influences what we do today. We need to look at those patterns and be aware of them. p 160

'Healing takes place when the conscious and unconscious become realigned. Paying attention to the unconscious in group life takes courage and discipline. It also calls for a process, such as active imagination, humour or something equally helpful.' p 162

(George Schemel SJ and Judith Roemer, "Understanding Group Spiritual Life" ISECP Group 1999, 158 – 173)

Reflect on the following questions:

Can I see how CLC has helped me to be more aware of the giftedness and the shadows in my life?

What are our CLC traps or/ shadows that hold us back from responding to God's invitations?

What are my personal gifts or/strengths that lead me to action?

What are our CLC gifts or/ strengths that lead me/us to action?

Is there a call for a next step?

Note down points in preparation for the next meeting



World CLC Day 2014 - Meeting 3
TOUCHING THE NEW FRONTIERS THAT CHALLENGE AND BECKON CLC
TODAY

PRIOR TO THE MEETING

Read the preparatory material:

AT THE MEETING

Grace to be prayed for: Lord, give me eyes to see and ears to hear Christ's calls and a discerning and generous heart to respond.

Check-in: Sharing on "How do I come to this meeting?"

Read one of the following Scripture passages:

2 Tim. 1: 6-10

Lk. 5: 1 - 11

Reflect in silence for 5 minutes.

Each person states the word or phrase that most resonated or disturbed them.

(If people have not read the preparation material prior to the meeting, read it aloud now.)



The apostolic work of CLC has different levels of visibility and it can be seen that this is inversely proportional to the number of CLC members involved. Our apostolic activity could be compared to an iceberg. What is most visible, above the water, are the Institutional and International Actions. To some extent our various apostolates in parish or other volunteer capacities has some visibility, but not normally visible precisely as CLC. Yet the largest part of our apostolate is our contemplative presence in daily life, and our 'normal' apostolates, which is the part of the iceberg under the water.

First Round Share your response to the following questions:

How do I value the ordinary activities as the basic mission of lay people? How can I/we live our daily lives with apostolic intensity?

Pope Francis speaks of a new way of being church. How do we see CLC in light of Francis' words?

As one's circumstances change, in what ways do I/we review regularly, whether the Lord is calling me/us to respond in different ways?

Second Round What resonated with you as you heard others speak?
Where did I experience harmony with the others as they shared?
What new insights were given to me about CLC and my small group.

Evaluation What energised/de-energised about the meeting?
How did the prayer and sharing in the meeting lead me to an increase of faith, hope and compassion? How did the prayer and sharing lead me in the opposite direction?

Final Prayer Lord, teach me to be generous
Teach me to serve you as you deserve
To give and not to count the cost
To fight and not to heed the wounds
To toil and not to seek for rest
To labour and not to seek reward
Save that of knowing I do your most Holy Will.

Reading Material in Preparation for Meeting 3

From our Roots to our Frontiers

In 1563 Jean Leunis SJ established the first Marian Congregation - a lay movement inspired by Ignatius and dependent on the Society of Jesus. In 1967 after a time of renewal we took on a new name and new General Principles - now a world community inspired by Ignatius and independent of the Society of Jesus.

In 1998 at the World Assembly in Brazil, we named our Common Mission: Christ and Social Reality; Christ and Culture; Christ in Daily Life*. In 2003 at the Nairobi Assembly, the community "felt confirmed in our call to become a lay apostolic body that shares responsibility for mission in the Church."

At the recent Assembly in Lebanon in 2013 the Assembly recognized that to be a lay apostolic body grounded in Ignatian spirituality is first of all to be lay. Our CLC vocation is precisely a lay Ignatian vocation, a particular way of living out our fundamental baptismal vocation. 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.

The apostolic life of CLC must be authentically lay

Over the years we have gained greater clarity about the spirituality of CLC as based in the Spiritual Exercise of St Ignatius. However, many still ask: "What is the mission of CLC?" or "What do you do?" At the recent World Assembly the concrete ways in which CLC is a lay apostolic body were explored.

Four different types of mission were discussed:

1. The first and most fundamental call is in Ordinary life – the reality of family, work, studies, civic life. Here the presence of CLC, precisely as CLC, is largely invisible, and yet this level involves 100% of CLC members. Here it is not about doing many things, but about being contemplatively present in one's daily life.
2. Another way in which CLC members are in Apostolates: - involvement in ministries in one's extra time and without being paid – e.g. within the parish, within St Vincent de Paul, on School boards, service within CLC itself etc.. About 70% of CLC members are involved in this sort of apostolate. This type of apostolate is not "better than" but rather "another form of mission" and will depend on the person's circumstances at a particular time.
3. Another type of mission is Institutional presence. CLC has about 40 institutions around the world (eg schools, NGOs, spirituality centres). CLC in some countries have made certain fields of mission a priority for their national community, even though it does not involve a particular institution. For example, Rwanda has a focus on HIV, Spain has a focus on migration etc. Included here are also, youth and the family. This sort of commitment means that CLC members and groups are told, "Whatever you do, do something in this area". A third element of this 'institutional' apostolic work is particular activities or campaigns. For example, after a Truth Commission report was presented in Peru, a network of civilian groups, including CLC, worked at promoting the recommendations of the Commission. About 10% of CLC members are involved in this more 'institutional' way.
4. Another type of mission is in International Actions yet involves maybe 1% of CLC. One example was the campaign in relation to education funding in the Dominican Republic. Also, about 6,000 CLC members joined the chain of prayer set up after the tsunami in Japan.

The apostolic work of CLC has different levels of visibility and it can be seen that this is inversely proportional to the number of CLC members involved. Our apostolic activity could be compared to an iceberg. What is most visible, above the water, are the Institutional and International Actions. To some extent our various apostolates in parish or other volunteer capacities has some visibility, but not normally visible precisely as CLC. Yet the largest part of our apostolate is our contemplative presence in daily life, and our 'normal' which is the part of the iceberg under the water.

The foundational call of every CLC member is to live their Ignatian lay vocation in daily life.

*Common Mission of CLC

- To bring the freeing power of Christ to our social reality.
- To find Christ in all our varied cultures and to let His grace illuminate all that needs transformation
To live Christ so as to bring Him to every aspect of our daily life in the world.

Reflect on some of the words of Pope Francis in his recent Apostolic Exhortation “*Evangelii Gaudium*” “*The Joy of the Gospel*” (2013)

102. Lay people are, put simply, the vast majority of the people of God. The minority – ordained ministers – are at their service. There has been a growing awareness of the identity and mission of the laity in the Church. We can count on many lay persons, although still not nearly enough, who have a deeply-rooted sense of community and great fidelity to the tasks of charity, catechesis and the celebration of the faith. At the same time, a clear awareness of this responsibility of the laity, grounded in their baptism and confirmation, does not appear in the same way in all places. In some cases, it is because lay persons have not been given the formation needed to take on important responsibilities. In others, it is because in their particular Churches room has not been made for them to speak and to act, due to an excessive clericalism which keeps them away from decision-making. Even if many are now involved in the lay ministries, this involvement is not reflected in a greater penetration of Christian values in the social, political and economic sectors. It often remains tied to tasks within the Church, without a real commitment to applying the Gospel to the transformation of society. The formation of the laity and the evangelization of professional and intellectual life represent a significant pastoral challenge.”

127. “Today, as the Church seeks to experience a profound missionary renewal, there is a kind of preaching which falls to each of us as a daily responsibility. It has to do with bringing the Gospel to the people we meet, whether they be our neighbours or complete strangers. This is the informal preaching which takes place in the middle of a conversation, something along the lines of what a missionary does when visiting a home. Being a disciple means being constantly ready to bring the love of Jesus to others, and this can happen unexpectedly and in any place: on the street, in a city square, during work, on a journey.”

Reflect on the following questions:

What thoughts/feelings did I notice as I read the material above?

How do I value the ordinary activities as the basic mission of lay people? How can I/we live our daily lives with apostolic intensity?

Pope Francis speaks of a new way of being church. How do we see CLC in light of Francis’ words?

As one’s circumstances change, in what ways do I/we review regularly, whether the Lord is calling me/us to respond in different ways?

Note down points in preparation for the next meeting



APPENDIX

Reference Material – CLC History -1563 -2013

The apostolic origins of CLC: The Marian Congregations

In 1563, a Belgian Jesuit Jean Leunis brought together a group of students in the Roman College to prepare them for apostolic activities in the City of Rome. His desire was to deepen the aims of education of the Roman College, which was definitely a European Centre of profound academic formation, of science, research and culture, marked by the spirit of St. Ignatius to search for God in all things. Thus, the groups of students came together to integrate all dimensions of their lives, their academic studies and their Christian faith. These groups were known as the Marian Congregations. These groups became a main pillar of the works of the Jesuits and, for a long period contributed to the renewal of the Catholic Church following on from the council of Trent.

Until 1773, about 2500 groups were affiliated to the Marian Congregations. 1773 is the year when Pope Clemens XIV abolished the Society of Jesus and their apostolic works. At first, this also included the Marian Congregations, but after a few months, they were re-established. These lay communities were instrumental in preserving and transmitting the Ignatian charism in all areas of life, a role which became all the more invaluable during the suppression of the Society of Jesus. However the Marian Congregations now came under the responsibility of the local bishops. This decision caused an enormous growth of the Marian Congregations – in 1948, 80,000 groups existed but were separated from their original inspiration. The consequence was a diminishment in fervour and practice. The spiritual life of the members and the social concern for the rejected of society was reduced to pious practices and annual and symbolic events. The Marian Congregations became a pious mass movement, different from what Ignatius or Jean Leunis had meant it to be. The original intention of an integration of all dimensions of life rooted in the spirituality of St Ignatius, community life and apostolic service, got lost.

“Go back to your roots”

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

Pope Pius XII followed the efforts of this central secretariat with great interest. He did all he could do to support the renewal of Marian Congregations. In 1948, he published an “Apostolic Constitution” called “Bis saeculari”, stressing the original Ignatian identity of Marian Congregations and calling all groups to return to these origins, rooted in the Spiritual Exercises of St. Ignatius. As it was the Pope who made this call, it committed the whole Church – and not only those groups who had continued to be connected or those who were reconnected with the Society of Jesus. With his Apostolic Constitution, Pius XII gave an orientation towards the future and offered some guidelines on lay apostolate. Thus, he definitely opened new horizons!

Not only Jesuits but also lay people came together to cooperate and share their ideas and reflections. This led to the preparation of statutes for a permanent international contact between the groups. With the confirmation of these statutes by the Pope in 1953, the World Federation of Marian Congregations was officially founded. In 1954 the first World Assembly of Marian Congregations took place in Rome, during which the laity themselves initiated their process of renewal, taking over the responsibility again and electing a first World Executive Council. It now became a world community inspired by Ignatius and independent of the Society of Jesus.

Returning to the origins meant re-visiting the roots and re-discovering and adapting their spirit to current realities. There was no need to re-invent the wheel but to reflect carefully on how the original inspiration of the Marian Congregations could be lived today. The question addressed was: "What does Ignatian Spirituality, community life and apostolic service mean now for the individual member but also for the group?"

At the World Assembly in 1967 new General Principles were approved and it was also decided to change the name. The final name for the World Federation, "Christian Life Communities" came from among the participants. *Thus, CLC started to live their renewed vocation: as laity, rooted in the Ignatian Spirituality, in community and at the service of justice and peace.*

Our renewal continued and was a gradual process guided by the Spirit. The Assembly of Loyola 1986, bringing together delegates from 50 countries, focused on apostolic mission: "*Do whatever He tells you – Mary, Model of our Mission*". Supported by the grace of meeting in that place where Ignatius himself experienced his conversion towards a deeper relationship with our Lord, CLC received a confirmation of its identity as rooted in the Spiritual Exercises of St. Ignatius: sent in mission in union with Christ poor and humble and in imitation of Mary – in freedom, poverty and solidarity. Sent on mission by the Lord and His Church, CLC also "recognised that we are not able to be faithful to our mission without situating it in the context of our community, feeling that it is the entire community which is sent, united in mind and heart." (The Grace of Loyola '86)

Looking back to the processes lived in CLC during the past decades, one might be reminded of the image of an unfolding flower. Everything was present right from the beginning but only step by step, deeply rooted in one's specific sources, respecting the rhythm of each community and the characteristics of the respective periods in history and reading the signs of the time, the "flower" will come to full blooming. Already since the midst of the 80's, "common mission" was an issue in CLC. During the 90's, the awareness of being an apostolic community deepened and was finally taken up by the 1998 Assembly in Itaici (Brazil), when the world community focused on "*Deepening our Identity as an Apostolic Body – Clarifying our Common Mission*".

In 2003 at the Nairobi Assembly, the community "felt confirmed in our call to become a lay apostolic body that shares responsibility for mission in the Church."

At the Fatima Assembly in 2008, the community felt confirmed in the call at Nairobi to become a lay apostolic body. At this Assembly Fr Nicolas challenged CLC to be a Prophetic lay community in which all are called to discern, decide and use their hands and feet for action, service and compassion

The 2012 CLC National Assembly discerned the following list of key priorities for CLC Australia for the next four years:

- Membership
- Reaching out
- Formation
- National community
- 450 Years celebration
- Common apostolic activities
- Youth and young adults
- Networking
- Commitment

Out of these priorities, outreach and membership nourishment and growth were discerned to be the main focuses. Particular emphasis will be given to the apostolic work of promoting the First Spiritual Exercises.

At the recent Assembly in Lebanon in 2013 the Assembly recognized that to be a lay apostolic body grounded in Ignatian spirituality is first of all to be lay. The final statement highlighted that our CLC vocation is precisely a *lay* Ignatian vocation, a particular way of living out our fundamental baptismal vocation. 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 and that the foundational call of every CLC member to live their Ignatian lay vocation in daily life.

Historical material taken from the following article:

"The Christian Life Community (CLC) Looking back to 40 years of deepening its specific identity." by Daniela Frank President Executive Council World CLC.

For full article: <http://www.sjweb.info/documents/cis/pdf/english/200711406en.pdf>