

SOME AGREED CONCLUSIONS

Each morning, after a period of prayer, the consultation began with a reading of a summary of the prior day's discussions. These summaries encompassed what was discussed in the permanent small groups as well as in the plenum. They were composed each evening by the Secretariat after an hour-long review of the day with the small-group

facilitators. The summaries were printed and distributed to the participants for the reading.

Each morning and each afternoon, one of the “Group of Eight” recounted his or her experiences in ignatian partnership. Four of these accounts are printed in this review: Fr Hans van Leeuwen, Ms Joyceann Hagen, Ms Jenny Go, and Fr Alex Lefrank. The other four are mentioned below: Dr Anthony Frendo, Fr Beda Liu, Dr Maria Clara Luchetti Bingemer, and Fr Joseph Tetlow.

The paragraphs here are taken from those draft minutes. They are

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re-organized under some of the more significant generally agreed conclusions, which were drawn up at the end of the meeting and circulated all of the provincials. The paragraphs simply illustrate some of the discussion, anything further being unfeasible. And in the end, every statement here should be read as provisional except this one.

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ONE: A SOUND EXPERIENCE OF SPIRITUAL EXERCISES MUST GROUND EVERY
KIND OF IGNATIAN PARTNERSHIP

□ The importance of Spiritual Exercises shows in this topic of partnership. Spiritual Exercises lead to desiring more, and they change what is mere work into a real mission. Plain work becomes the Lord's work. Discernment tells how to bring Spiritual Exercises into concrete life, and those who have experienced Exercises feel called to service. Questions remain about how to apply ignatian spirituality in various kinds of careers.

□ We need to find new ways to "apply" the Exercises in every one of the ministries. This is urgent.

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TWO: IGNATIAN PARTNERSHIP MEANS BEING TOGETHER WITH CHRIST IN MISSION.

□ *Anthony Frendo* explained the Ignatian Associates of Malta, a collaboration that began in discussion with the provincial. Each associate has made the Spiritual Exercises in full. Public commitment was made by six in February of 2001, and repeated (for 3 years) in 2002. Each associate promises a simple life, and to receive a mission from the provincial after prayer and discernment. Each is attached to a local Jesuit community. The associates meet every other month with a delegate of the provincial. The provincial, Paul Pace, had carefully introduced the idea of associates to the province when he and the associates were still in planning. This helped greatly toward a sense of partnership. Publicity at large was developed carefully and successfully.

□ Discussion [about Jesuit schools] explored how the experience in Jesuit education had developed in itself, and also how it might be a paradigm for developing other collaborations. It was pointed out that education is a kind of evangelization, and gives a model not only for how to speak about ignatian spirituality but also for how the spirituality can be lived out in colleagueship. This colleagueship has to be very intentional, and social ministries and JRS need further work in becoming intentionally ignatian. The experience in the intercultural Asian Pacific situation may give some suggestions about how to deal with another kind of “inculturation” in secularized Europe and some nations.

□ Education is our most extensive, biggest colleagueship and partnership – could the schools become Centers of Ignatian Spirituality? There ought to be more synergy among the various ministries where partnerships thrive. In formation, both of Jesuits and lay, more teamwork is necessary.

□ The decisions taken in the sixties about CLC / CVX’s independence from the Society needs to be revisited and perhaps revised in the light of nearly

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forty years of experience. The current design – not written or formally agreed – does not seem as effective for mission as it might be and satisfies neither partner.



THREE: IGNATIAN SPIRITUALITY, RATHER THAN ENCOURAGING COMMUNITY (FORMING A RELIGIOUS “FAMILY”) SEEMS TO ENCOURAGE COMMUNION (MUTUAL STRENGTHENING AND ENCOURAGING TO LOOK OUTWARD IN MISSION).

□ Several things are clear: go slow until both sides are really ready. Laity are challenged not to require Jesuits to take leadership all the time, and Jesuits, not to try to be everything to everyone. Laity correctly complain that Jesuits know how to form laity, but do not know how to use them in mission.

□ Each school or region needs a Jesuit animator. The relationships are built slowly, and are not without tensions. It is important to allay the fears of some Jesuits about “giving away the family store” or being submerged in a merger and losing Jesuit identity.

□ It is mistaken to imagine that “the closer the bond to the Society, the holier the life,” and probably a temptation.

□ *Joseph Tetlow*, in remarks opening the consultation, noted that “family” is a term rather commonly used by other congregations and orders about their colleagueships. It is a rich metaphor, but does not appear in ignatian usage. He wondered whether the ignatian connection between prayer and action – *spiritual discernment* – may not give a clue. Ignatian discernment concerns what a person is to do by way of service to God’s greater glory and ministry in the church and world. So perhaps Jesuit colleagues cling to the *Friends in the Lord* as a more appropriate way to describe ignatian partnerships. We are always, in every way, men and women for others and with others – in mission.



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FOUR: ONLY JESUITS ARE EXPECTED TO LIVE FULLY ACCORDING TO THE CONSTITUTIONS; YET LAITY SEEK IN THEM LIGHT ABOUT SERVING GOD BETTER IN LAY LIFE.

□ *Anthony Frendo's* reflection on this experience as evangelical was in three parts, and he found a root for it in Scripture. Ignatian Associates is not juridically bound to the Company, but the associates share Jesuit spirituality. This is a participation, according to each one's gifts. The ensuing discussion centered on whether and how laity share in Jesuit spirituality, and not only in ignatian spirituality.

□ This was extensively discussed, thus: How participate in Jesuit spirituality and remain lay; Ignatian spirituality is apostolic and so sharing the Jesuit mission is one way to share the spirituality; Some works are lay-begun and lay-run with Jesuits giving some support; Where does the need for institutionalized (even juridical) union come from?; Only a Jesuit is a Jesuit, sent in strict obedience; the IA is a kind of "devotional" desire to be sent.

□ The desire to share is not the desire to become little Jesuits but the desire to have a stronger identity.

□ Jesuits [said Fr Beda Liu] will have to shift from Jesuit-centered to lay-centered, as Document 13 says: We are to learn from those we serve. This is a new frontier.



FIVE: THE LAITY ARE STILL SEEKING THEIR OWN PROPER MINISTRY. AMONG JESUIT PARTNERS IT REGULARLY INCLUDES GIVING SPIRITUAL EXERCISES (PROPERLY A LAY MINISTRY).

□ And who is ultimately responsible for *Spiritual Exercises*?

□ Mission: The partnerships express a lay desire to receive a mission, and to belong to an apostolic entity somehow. Document 13 leaves unclear who establishes mission. This question kept rising: who missions? And the desire to have a lay / Jesuit link seems to connect the mission somehow

with the Jesuits.

□ It is clear that members of the Ignatian Associates, the Ignatian Apostolic Networks, and the CLC receive mission differently. The associate discerns with the provincial who then missions. In the Networks, this kind of discernment includes each person's current life situation and current apostolic opportunities, and the discernment includes how these two might match along with the Society's priorities. In the CLC, the community as a whole discerns and missions. One final issue: is this question of "who missions" a Jesuit question only?

□ A concrete instance of "who missions" showed some of the ways CLC and other groups differ. The Christian Life Community belongs in a geographical place and the community is anchored in the local Church. The members of the groups each have prior commitments (family, to begin with), and the whole group takes these prior commitments into consideration of mission. Then there is the issue of the group's common mission, and even of a mission shared with the world CLC. (The CLC leadership in at least one nation would like to have the national CLC take responsibility for a mission.) A crucial point is that CLC is still on its journey, and perhaps early in its journey, so that mission and who gives it is still being learned.

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SIX: LAY MEN AND WOMEN WORK IN JESUIT INSTITUTIONS LIKE SCHOOLS AND UNIVERSITIES AND ALSO RETREAT HOUSES. THIS IS NOT CONTRARY TO GC34'S DOC. 13 SINCE THE LAITY HAVE THEIR OWN PROPER MISSION WITHIN THESE INSTITUTIONS.

□ At the same time, there certainly are collaborators. For instance, in any province consultation on important issues, experts are invited to consult. There are good efforts in the university and clear collaborations there. Finally, the region [Taiwan] is sponsoring a Center of Ignatian Spirituality, headed by a religious, Guelph formed; hopefully, to be inter-congregational.

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□The Jesuit center or work seems to rest still in Jesuit hands. Laity who are involved seem not to enter into the Jesuit discernment. Are team members in a Jesuit work really equal?

□As the Jesuits hand over works to laity, two big questions arise: decisions made unilaterally, and perhaps more insistently, whether a work can remain Jesuit long after all Jesuits are gone.

□Then, it is crucial to have an institutional link, though difficult and complex, and Jesuits have to be responsible when they “turn over” a work to laity, remaining in order to keep the ignatian spirit and Jesuit connection.

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SEVEN: BOTH JESUITS AND LAITY NEED CONTINUING FORMATION IN IGNATIAN SPIRITUALITY [NC 307, 2]. BOTH, BUT JESUITS IN PARTICULAR, NEED HELP TO LEARN HOW TO WORK TOGETHER.

□Here is where the central importance of the Exercises emerges, over and over again.

□Some questions brought out that Jesuits are now being formed for working *with* others, and that formation requires the help of laity on the formation team. Collaboration requires a whole set of skills, both of Jesuits and of laity, and the issue remains how to give those skills. CG32 urged a fairly comprehensible mission: Faith doing justice. GC34 urges “the age of the laity.” We’re struggling to find what that means.

□The structures in Jesuit / lay collaboration – who makes decisions, where money comes from and how it is spent – are generally well established in schools, retreat houses, social centers, JRS, and elsewhere. Now, the spiritual formation of both Jesuits and laity who share these works comes to the forefront.

□Ongoing formation is an imperative for both Jesuits and laity as we think

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with the Church into the “age of the laity.” In Jesuit institutions, the spiritual formation of lay colleagues succeeds best when it is funded by the institution.

□ Both laity and Jesuits need to learn how to cooperate and how to work in a group.

□ Jesuits have a great ability to work, and hard, but alone. Teamwork must therefore be imparted in Jesuit formation.

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EIGHT: AN IGNATIAN PATTERN OF LIFE MORE SPECIFIC THAN “DISCERNMENT” AND “FINDING GOD IN ALL THINGS” — A PRACTICAL IGNATIAN SPIRITUALITY FOR LAITY — HAS YET TO BE ADEQUATELY FORMULATED AND PROMULGATED.

□ At the beginning, *Jenny Go* organized some influential leaders into Inigo Friends, who promised to attend daily Mass, do some work of mercy or justice, make a half-hour of meditation and examen daily, and join in a yearly retreat. It became necessary to try Inigo Friends in many places, but this was a failure for the most part. Two great obstacles were language and the difficulty of getting province directors of education to take the initiative to organize.

□ *Fr Vince Duminuco* explained the development of the International Jesuit Educational Leadership Program (IJELP) to promote ignatian pedagogy. Its effort is to integrate professional skills and needs with ignatian spirituality. The program, which has helped form 1,600 people in Jesuit schools worldwide, has three phases: the Colloquium, the 19annotation for a year, and then a program on Ignatian Foundational Insights. A discussion developed the idea that this could be a model for Jesuit parishes.

□ It is possible to share values with those who are not Roman Catholic and also with non-Christians, without using a lot of titles and terms from the *Spiritual Exercises*, but the crucial point is to begin with Jesus Christ.

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And finally, we must look for ways to incorporate non-Christians into our spirituality.



NINE: MANY LAITY CONTINUE TO ASK FOR CLOSER BONDS TO THE SOCIETY, AND SOME PROVINCES ARE RESPONDING. ABOUT INDIVIDUAL ASSOCIATES, PROVINCIALS HAVE CLEAR GUIDELINES; BUT THEY MUST FIND THEIR OWN WAY IN FORMALIZING ASSOCIATION WITH A GROUP.

□ *Maria Clara Bingemer* told her experience with Exercises, CLC, the Ignatian Apostolic Network [IAN], and also as a committed associate of the province. Her commitment through the promises happened because continually, the desire to make it rose in her prayer and led her to an unfolding partnership, enacted with a spiritual guide and the provincial. All members of the IAN have made Spiritual Exercises in full. She keeps her CLC community.

□ Four conclusions [*Dr Bingemer*]: God's will unfolds and the desire to belong to CLC or other groups is the desire to belong to the Church. We are only beginning to learn partnership; so, we are cautious and a bit afraid; When we pray together we work harmoniously – we need more lay / Jesuit retreats; Ignatian spirituality takes its beginning always in concrete experience. Maria Clara's points elicited a long discussion about the interrelation among CLC, IAN, and associates.

□ During the discussion, there was notable resistance to thinking that CLC, IAN, and the Ignatian Associates are somehow levels in a progression toward holier and holier life. They were thought of in terms of the individual layperson's desires, and how they could be realized with the Jesuits. We did not seem to reach clarity as a group on how a person can be a member of more than one of these groups. And the issue of whether one group draws members away from another was only partly faced.

□ *Fr Beda Liu* gave what he called "Confessions of a Major Superior about Jesuit / lay collaborators." He first recounted his own experience as a Jesuit and how he came to be regional superior and provincial of China,

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and then in making Exercises. When he began as regional superior, he took the occasion of a visit of the Secretary of Ignatian Spirituality to launch an effort to form a group of collaborators. He learned three things: when you start a new work, you need others. Second. In Taiwan, and probably everywhere, pray to the Lord to send good collaborators (including non-Catholics and non-Christians). And third, having a team to share tensions and frustrations, people with the same ambition, is important.

□ He then described what Jesuit / lay are not doing in Taiwan. The visit of the Secretariat created a bridge to the universal Society. There was a while when it looked as though there would be associates, but the implications of a long-term or lifelong commitment on both sides were too many.

□ There are several critical factors in lay / Jesuit collaboration. One is that every collaboration needs to have an institutional connection: sometimes one Jesuit will gather a group but when he goes off or dies, the group dissolves. Sometimes it doesn't but gets disoriented and perhaps even troublesome.

□ It is crucial to clarify expectations on both sides at the very beginning. This is complicated by the reality that Jesuits are men in a worldwide organization in which decision-making and responsibilities are clearly defined and long established. But the laity do not usually have such an organization behind them, and it is sometimes hard to know who signs a contract.

□ *Joan Marie Recker scj, Pat Murphy rscj, and Helen Bamber shcj*: One point that rose more than once was that ignatian spirituality gives birth to a multiplicity of ways of collaborating. The group asked the members of Ignatian Congregations where they stood on sharing Ignatian Spirituality. Joan Marie Recker scj, Pat Murphy rscj, and Helen Bamber shcj, told how their congregations were connected with ignatian spirituality as they had developed their own charisms.

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TEN: JESUITS HAVE FAILED TO MAKE CLEAR WHAT THEY EXPECT IN CLOSER BONDING; LAY GROUPS HAVE FAILED TO DEVELOP ENDURING LEADERSHIP.

□ *Fr Bert Thelen*, past provincial of Wisconsin, gave an account of the beginnings during the Ignatian Year of the Ignatian Associates. He told this story toward the end of the consultation, in a way recapitulating many of the successes and tensions that emerged in earlier reports and discussions. As provincial, he had initiated the collaboration and was enthusiastically responded to by many laypersons, but was surprised by the reaction by many Jesuits. He brought a laywoman onto his staff to be liaison with the Associates, who shepherded the development of the agreement between Associates and province. The group has developed a sound formation program and have carefully documented their development. The associates take three promises and from the beginning have hoped to be given a mission by the provincial. Their fundamental wish is to share the universal mission of the Society. The Ignatian Associates have spread and are well established.

□ The role of the provincial came up, too. What is it? Clearly, changing provincials will mean changes in partnerships – but how that is to be handled is not clear. The Jesuits have not made their thinking on this matter clear. Perhaps laity do not make their own desires known often enough, in order to draw the Jesuits into partnership. Part of this reality is that when Jesuits speak they speak as members of and (often) for the Company, whereas the laity speak for themselves.

□ We began with a litany, “All you works of the Lord, praise the Lord,” to recall the gifts of achievement God has poured out these last decades.

□ This collaboration is a long process, and requires a great effort.

□ By the last hour of discussion, several things had become clear enough to be stated quietly. We can be partners in ministry without any formal association, and still share both the mission and the spirituality. Jesuits and laity can collaborate at various levels– one way to say this is by terms such

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as: co-workers, collaborators, colleagues, associates, partners.

**WHAT COMES NEXT?**

The consultation took no votes on formal proposals. The participants looked at three ways that they might re-created this kind of gathering in their own regions or institutions. In these discussions, several “action proposals” emerged very clearly, particularly on the final day.

- ☐ Repeat this meeting in assistancy or province.
- ☐ Find new ways to apply the Exercises, in every ministry.
- ☐ Establish norms for “closer bonding” of groups with the Society [NC . 309, 3; 310].
- ☐ The Society and CLC / CVX would do well to review how they are relating.
- ☐ Continue the effort to create connections and bonds, without letting vocabulary define what we find possible; we are thinking within the Church and indeed trying to do what the postconsiliar Church as a whole has been intending to achieve.

Secretariat for Ignatian Spirituality
for the Facilitators of the Permanent Groups