

INTRODUCTION

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Jesuit-Lay Collaboration

There is no doubt that Collaboration in Mission, especially that which exists between Jesuits and lay men and women, is one of the signs of our times which will mark the future of the Society's mission and also that of many laypeople who feel inspired by Ignatian spirituality in living out their mission in the Church and in the world. This number of the review is designed to help us in the process of reflecting on and going deeper into this theme, on which the coming GC35 in January 2008 will discern. The experiences gained since the last GC34 in 1985 are as varied and different as the histories and the situation of the provinces inserted into different cultures and continents. And nevertheless common denominators are arising, shared difficulties and challenges, dynamics of collaboration in mission which will indicate ways to follow. From this rich and complex lived experience and intuitive listening to the near future, GC35 will have to discern criteria, orientations and lines of action to keep on going forward. The conviction that the road to our future mission – that of Jesuits and of laypeople – lies this way, and the faith in the Spirit which animates us, insure results that very often we do not dream of.

The articles that we present are arranged in four sections:

'Cura Personalis' (Fr. General Peter-Hans Kolvenbach, SJ), though it does not touch directly on the central theme of this number, will serve as a background which illuminates and at the same time sets a task. How is 'cura personalis'

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lived in our ministries? How is mutual 'cura personalis' thought about in Jesuit/lay collaboration in mission? How do the major superiors of the Society exercise 'cura personalis' along with 'cura apostolica' towards the lay collaborators in the works of the Society? The analogy with the dynamic of the Spiritual Exercises, developed with such fruit in educational works, ought to be thought about and lived in all ministries. 'Cura Personalis' is a permeating quality which characterises every Ignatian apostolic activity, in relation to the Collaborators in Mission among themselves, and in relation to the persons 'helped'.

The articles in the second section, 'The Spiritual Exercises: the formation of lay persons as collaborators in mission' (Maureen McCann Waldron), 'Ignatian pedagogy at the service of lay mission' (J. Leonardo Rincón SJ) and 'Sharing the Ignatian heritage with our lay colleagues: on the lines of the Constitutions' (P. Schineller SJ) will give a broader and deeper tone to what follows afterwards in the description of experiences: the Christian Life Communities (CLC) in the 40 years since the approbation of the general principles; and the feedback from countries in the different continents on what has arisen since the last GC34 of the Society of Jesus in 1995, with its Decree 13 on 'Collaborating with the Laity in Mission'.

The 'Christian Life Community' (CLC) is a privileged way of living Ignatian spirituality. Some 700 Jesuits act as assistants to its 35,000 members all over the world. This ecclesial association of laypeople has its own autonomous managing body and, *among the many other movements associated with the Society, continues to be a privileged member*. Our statistics show that it is not promoted to the same extent everywhere. The presence and vitality of CLC groups depends on the Spiritual Exercises offered to its members. The CLC and the Society are involved in a discernment to define the Ignatian quality which is specific to it. The contribution of many Jesuit assistants seeks to take the form, in CLC language, of a 'critical but friendly voice' (De status societatis', Peter-Hans Kolvenbach, SJ, Loyola, December 2005). We are convinced that collaboration in mission between Jesuits and members of CLC, in works pertaining to the Society or in other missions outside it, will be of great mutual benefit. Forty years ago in October 1967, the new General Principles of CLC replaced the 1910 edition of the "common rules". This gave rise to a movement of renewal in the Spirit and in the structure of this apostolic lay association. Daniela Frank (World President of CLC) writes of 'A 40-year journey of deepening the specific charism of CLC', a historical trajectory of our time which marks out

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directions for committed Christian life; Guy Maginzi (World General Secretary of CLC) speaks of 'Future Apostolic Challenges' for CLC. In the last contribution in the section, Fr. Alberto Brito SJ (World Vice-Ecclesiastical Assistant of CLC) describes how the relationship with CLC and the ministry which he exercises in it has helped him to live and grow more fully in his Jesuit vocation.

In addition to the four reflections on experiences of Jesuit-Lay Collaboration in Mission coming from different continents (Francisco José Mario C, SJ – Philippines, – Lorenzo Manaresi – Italy, Andrea Amaral – Central Brazil and Mark Raper SJ – Australia) we could have included much more. These exchanges will serve to arouse serious reflection about the successes and obstacles which we are meeting as Jesuits and laity in collaboration in mission, giving rise, let us hope, to proposals for combined action.