



AMIENS 2023
18th
CVX-CLC WORLD
ASSEMBLY

Discerning paths for hope

FINAL DOCUMENT
GENERAL ASSEMBLY AMIENS 2023



DISCERNING PATHS FOR HOPE AS ONE COMMUNITY

Grace: Lord, help us to go forth; show us the way

Scripture: "You will be my witnesses ... to the ends of the earth" (Acts 1:8)

Summary

The Christian Life Community assembled in Amiens to Discern Paths for Hope in our rapidly changing world. We felt a strong confirmation of our vocation as One Lay, Ignatian, Apostolic Community. We reached a mature state of being one community, feeling connected in all apostolic activities that we had undertaken over the past decade. We recognised that the mission of one is truly the mission of all. Our Anchor of Hope, the Trinity, looks at the world we live in and of which we are part, and inspires us to respond in companionship with Christ. Feeling safe in the hands of God, we desire to go forth and deepen our mission. We confirmed communal discernment and DSSE (Discerning Sending Supporting Evaluating) as our way of proceeding. We confirmed the frontiers as defined in Lebanon, complemented by a new one: Spiritual Ministries. We recognised that Integral Ecology is transversal to all other frontiers. The Assembly strongly affirmed mission within the Church, which involves building Synodality and becoming a safe, all-inclusive space, where there is no room for abuse or discrimination. Concrete means to respond as One Community to the call received in Amiens have been suggested. The decision to appoint a commission to work on a comprehensive revision of the General Principles and General Norms was formally approved. We need formation for mission to enable us to hold our three pillars (spirituality, community, and mission) in a creative balance. The recurring need to connect, cooperate and collaborate on a world level was named. Corresponding priorities to find an adequate technological platform and to continue the international apostolic teams were defined as important ways to enhance networking activities for our world community.



Invitation to Each Reader:

We invite each reader to join our Assembly pilgrimage with gratefulness and hope. We give thanks for all God is doing among us to build up goodness and grace in our world. With Christ's eyes of love, we name the grace we received in this Assembly: Discerning Paths for Hope as One Community. *General Principle 2* teaches us to read with "the interior law of love, and the spirit of the Gospel". We invite you to read this text in the same way.

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DISCERNING PATHS FOR HOPE AS ONE COMMUNITY

Introduction

God is calling the Christian Life Community to be a people of hope. Our world has been changing rapidly: from climate crisis, different forms of injustice, war, pandemic, to the communications technology revolution, and a church facing challenges. Each of these elements bring new realities to us as CLC. The changing situation leads to different cries being heard. It is time to look for God who is already at work in our realities. Discerning paths for hope, we ask the grace “Lord, help us to go forth; show us the way”, so that we can follow You.

Part I: Contemplation of the Incarnation Gives Us a Vision of Reality and a Way of Doing

Guided by Saint Ignatius, we contemplate the Trinity looking upon our world with great compassion: humanity (of which we are part) and the earth that groans (*SE 101-109*). We see some of us rejoicing, courageous and consoled; we see some of us who are in pain, need and desolation, and this breaks our hearts. We see many needs: among the poor, migrants, war-torn families, all young people trying to build their dreams, vulnerable children, victims of discrimination and violence also within the church, the situation of women in each society, polarisation within societies; we hear a creation which groans with natural disasters and global warming.

Contemplating the Trinity who sends a child to be born for us in Jesus, we want to join them to respond concretely to these cries. We also see that God’s love is total and for all people and creation, preparing a steady cause of hope. We see our apostolic commitments and how God works through us; signs of hope and resurrection. And above all, we experience the loving gaze of God, encouraging us on our way. Christ is with us, and we feel entirely in his hands.

As One Lay, Ignatian, Apostolic Community we seek to act in solidarity with all creation and human beings. We remember that Mary’s “yes” was essential to the incarnation. “A small and wonderful woman of Nazareth” (*Fr Arturo Sosa SJ*), a young woman of simplicity and hope, gives us courage that we may also say yes to God’s call to us as a world community.

Gathered Together in Amiens to Listen to the Spirit

In Amiens, France, city of Saint Vincent de Paul and Jules Verne, 185 delegates gathered as one community. We went on pilgrimage from our respective national communities to one worldwide community, readying ourselves to discern with the Spirit



of God. Listening deeply, we sought to engage with the question “how shall we go forth?”

Walking as One Community

Through a facilitation team, the World ExCo invited us to go on a pilgrimage from the "I" to a "we". Starting at a personal level to open ourselves to the Spirit, we were invited to share our meditations in spiritual conversation with others in various types of small groups. We faced some challenges such as the diversity of backgrounds, languages and cultures, and the layout of the space in the plenary venue did not allow us to face each other, which made communication difficult. However, these challenges brought us deeper into our desire to connect, and the translators allowed us to understand one another. The sign language, introduced by the facilitators during a body prayer, helped us to meet each other beyond words. We looked each other in the eyes, and saw that the same Spirit dwells in each one of us.

The facilitators led us through the Theory U Process, seeking to move towards “presencing” by listening to the Spirit. Hence, we discovered deeper levels of communication and exchange and truly experienced the Spirit bringing unity in diversity (1 Corinthians 12:4-11). We experienced that we were no longer delegates of national communities, but an assembly of the World Community gathered in one place. And so "we" became the 18th General Assembly of CLC in Amiens, a visible sacrament of the World Community. We entered this process with generosity and enthusiasm, desiring to experience God’s love and grace moving among us as CLC.

We welcomed new communities into the World Community: Slovakia, New Zealand, Sweden, and Ethiopia. These communities were introduced by their godparent communities: Malta, Australia, Germany, Kenya. It was a grace to welcome eight observer communities also: Benin, Burkina Faso, Central African Republic, Haiti, Macao, Panamá, Tchad and Togo. Congo Brazzaville, Singapore and South Sudan, new observer communities, were welcomed *in absentia*. Five other national communities were absent.

Deepening Apostolic Commitments

We shared on apostolic commitments we have developed and worked on in the five years since the 2018 Buenos Aires Assembly. A diversity of dynamic apostolic experiences, across five priority fields of mission (Family; Ecology; Youth; Poverty and Globalisation; Spiritual ministries), opened up before us in “apostolic rooms”. We let ourselves be touched by how the Spirit is present in our efforts to “go forth”, share and deepen our frontiers.

Embracing our Anchor of Hope

At the open day we continued to discover apostolic activities, this time alongside one thousand CLC members from France and beyond. Fr Arturo Sosa SJ joined us at



Amiens Cathedral. The next day he invited delegates to focus on hope as a central compass for our discernment on the theme of the Assembly. He encouraged us to switch on the “hope-mode” of our hearts - just like the “airplane mode” of our mobile phones - and to find the anchor of hope (*Hebrews 6:18-19*) for our CLC community.

Fr Sosa SJ invited the Assembly to reflect on discernment as our precious tool as we engage on the five frontiers. He reflected on how we as CLC lay men and women can join in Saint Ignatius' journey of hope. He called us to deepen our walk with the poor and humble Christ, who empowers us to hopeful and courageous action towards justice for all. Fr Sosa SJ invited us not to be afraid of the apostolic tension between serving Christ and engaging with practical material means. He invited us to explore new ways of doing the Spiritual Exercises to support the faith of the people of our time.

We were invited to prepare drawings showing different expressions of the Anchor of Hope as present within our CLC graced histories (drawings are included in *Annex 1*). As solid signs of God's fidelity, we recognised in these images and stories foundations on which we can build. With an open heart, mind, and will, our community asked God to open paths for hope we can walk together; we entered into the day of silence and prayer.

Empowered in the Silence

After the day of silence, during which we meditated with the question “*To what do you call us, Lord?*” we were invited to empathy walks. Starting in pairs, like Emmaus pilgrims (*Luke 24:13-35*), continuing in groups of four, and ending with groups of eight, we shared what we had lived during our day of silence. We discovered how the Spirit had spoken to us, through scripture, poetry, experiences, our graced history, and nature. Together in the plenary, we started “crystallising” the invitations to our world community we heard from the Holy Spirit.

We were invited to deepen our responses and to look into our burning desires that had neither been expressed nor been heard. Allowing each other to name and express our sacred discontent, and listening deeply to one another, opened us to new paths for hope.

Part II: Going Forth on Paths for Hope

We affirm our identity as a lay community and confirm the relevance of our frontiers as the way we live our apostolic life. We now desire to deepen them as paths for hope. We commit ourselves to action for the good of the world while at the same time realising our limits. We wish to take small steps with courage and hope. We can be present without solving or seeking to solve, asking God to move among us. In so doing, we seek to tend the inner fire to move deeper into our realities, trusting that our “five loaves and two fish” (*Mark 6:41*) are more than enough for God to act.

We also acknowledge that the mission of any person, local or national CLC group forms part of the mission of our community as a whole. We emphasise that our shared



apostolic life is founded on a search, as lay people, to live fully our vocation. We can facilitate action and reflection for mission, relying on the Spiritual Exercises and DSSE (Discerning Sending Supporting Evaluating), and in so doing be more effective witnesses to God's action in the world.

Confirming Our Call as a Lay, Ignatian, Apostolic Community

We joyfully live our vocation as a lay community. In this Assembly, we affirmed the importance of the call to be lay people. This vocation to be the People of God connects us with the life of our societies and families, and grounds us in the life of the Church as a community of faith and synodality.

We need to hold our three pillars in creative balance: going to the realities on mission and committing ourselves, building up the body of our community, and sharing our spirituality in a deep way.

As a lay community, we seek to see, hear, feel and respond with compassion for the needs of the world. We are grateful for opportunities to share hope in places of burning need. Our community is already working in the frontiers to respond to the needs of our world, and these experiences were shared at this Assembly. Working at the frontiers helps us to deepen our spirituality. For instance, the challenges we experience through our vocation become living tensions which help us move into apostolic creativity, like playing the strings of a musical instrument which are tuned at the correct tension in order to achieve a harmonic sound.

Confirmation and Deepening of Apostolic Frontiers

We therefore acknowledged that the Frontiers continue to be essential elements of our community's life, because "our life is essentially apostolic" (*General Principle 8*). We confirmed the four frontiers from the Lebanon General Assembly of 2013 (ecology; family; globalisation and poverty; youth), and recognised spiritual ministries as a fifth frontier. We embraced a new mission, mission within the Church.

We now encourage our World Community to a deepened engagement with the Frontiers. The criterion for selecting the priorities of the CLC World Community is what is most urgent and those that are also most universal. The frontiers that follow are the updated intuitions of the General Assembly.

Integral Ecology

A cry underneath all cries is that of the earth, in which we hear an urgent call from the Spirit in our time. Pope Francis' encyclical *Laudato Si'* provides us with a foundation for our response, with Integral Ecology being the best term for our efforts in this frontier. Indeed, the Assembly prioritised Integral Ecology, and recognised that it is a transversal frontier affecting all others. As the climate crisis unfolds, God calls us to care for our common home. This also means opening ourselves to ecological



conversion. Revising our personal lifestyles to be in tune with the gospel, respect for creation must be accompanied by communal actions of hope for creation.

Our communities must reflect and act towards solving the structural causes of ecological problems. We ask God to deepen our connection to all creation and the poor most affected by the climate crisis. We seek to live the creative tension between addressing our needs and listening to the earth groaning for our transformation.

Poverty and Globalisation

Meeting the needs caused by poverty and globalisation is a priority for our community. Migration has our particular attention, and a desire to respond to the needs of people in this area was repeated within the Assembly. We need to deeply understand the causes of poverty and forced migration. We seek practical ways to advocate and serve the needs of vulnerable people, including Indigenous and native communities. We want to stand with the marginalised, saying “we see you, we hear you, and we are with you”.

At times we can feel frustrated by socio-political structures which cover poverty with slogans and turn people against those on the margins. Indeed we feel called to be people of reconciliation in the midst of social and political crises. Skills of socio-political engagement are always required within our community and its work in this frontier. We are advocates for dialogue in societies which are fragmenting, and advocates for peace in situations of war. All members and communities are invited to speak out with courage in situations of injustice.

Youth

We desire to deepen our intergenerational connections, walking and working with young people amongst us. They can convert our hearts for the needs of a rapidly changing world. We seek to support them on their road through encouragement and hope when needed.

The youth frontier is not a way to catch young people; it is rather a space we need to provide hope in reaching out to youth in our societies. We can build connections with youth who, like us, search for purpose, and the meaning that comes with care for creation. Such efforts can bring us together on our paths of spirituality and community.

We seek to walk with, listen, serve and reach out to young people in our national contexts, recognising that both young people and we have gifts to share. Ignatian wisdom can help young people face the significant challenges of integrating faith and life, being discerning in relationships, and taking significant decisions.

Family

In this changing world, families are constantly adapting to new circumstances. The family in all its forms is a “domestic church” in which life and faith are shared and celebrated in a personalised and profound way.



We recognise it is important to support families in an inclusive way so that no-one feels outside of the church. In the intimacy of family we have a unique opportunity to look into each other's eyes and so reveal God to one another in the concrete reality of our daily lives.

We want to "lovingly care for the lives of all families". Continuing to consolidate and deepen our journey of learning, we seek to offer accompaniment that affirms the fruits of love and helps to bring about healing in areas of pain and need (*Amoris Laetitia* 7).

Opening to a New Frontier and Mission

Spiritual Ministries

Our community seeks to respond to the spiritual quest of people of our time. We offer a spiritual apostolic community life of coherence, joy and hope. We have tools to accompany persons seeking deeper purpose, meaning, and integration between faith and life.

The Spiritual Exercises are for us "the specific source and characteristic instrument of our spirituality" (*General Principle 5*) and a gift to share with the church and the world. We are invited to be creative with how we share the Spiritual Exercises to respond to the realities of today. We feel called to live an attitude to discernment based on the Spiritual Exercises as a tool for sharing and accompanying those who seek a purpose in life and who seek to make informed decisions.

Personal and communal discernment are expressions of our mission. Introducing people to tools of personal discernment is an important way we share our gift. Moreover, communal discernment as experienced at this Assembly is an important tool for a synodal church in its work of transformation to conform to the voice of the Holy Spirit in our time.

Situations and needs are diverse in the different regions and countries. Our responses in spiritual ministries are therefore diverse but always rooted in our identity of being a lay Ignatian apostolic community and in collaboration with our partner the Jesuits and the Church.

Many of our local, regional and national communities have already focused on and worked with the frontier of spiritual ministries for quite some time, as many initiatives shared during the first days of the World Assembly have shown.

Mission within the Church

Mission within the Church emerged as a new area for engagement by the Assembly. As CLC, we were re-founded as a community after the Second Vatican Council. In the ecclesiology that emerged, as a Church we conceive of ourselves as the People of God (*Lumen Gentium*), on pilgrimage in history and in different realities.



In all our diverse contexts, building an inclusive Church is an essential part of our mission. We affirm the equal dignity and role of women in the life of the Church. We are moved by the cries of people among us who have been discriminated against or abused within the Church. Where discrimination and abuse has been present, we seek to be in solidarity with victims. We can be a community of generous hospitality, where there is no room for discrimination, and where joy abounds.

We welcome people at the edge of the Church who are searching for community and spirituality. We echo Pope Francis at the World Youth Day Welcoming Ceremony, Lisbon, Portugal, August 3, 2023, who said: "Everyone, everyone, everyone! In the Church there is room for everyone." We want to work for, belong to and be a Church which welcomes and includes everyone, every person in their diversity of gender, sexuality, marital status, affectivity, and ways of life, and every other marginalised and excluded person. We acknowledge differences in cultural and social realities in different parts of the world. We desire to be a friendly and safe space for all people to explore their faith in the context of daily living. We encourage communities to open paths for dialogue and hope.

We give thanks for Pope Francis' leadership guiding the Church in its response to the Second Vatican Council, implementing synodal processes, opening the doors of the Church, and sending us to everyone. His ministry offers us many signs of hope. We can be a voice for interreligious dialogue and ecumenism, co-existence and cooperation across differences.

Part III: Means to Respond as One Community

Our assemblies in Guadalajara (1990), Hong Kong (1994), Itaicí (1998), Nairobi (2003), Fatima (2008), Lebanon (2013), Buenos Aires (2018) and Amiens were necessary and progressive steps to becoming One Community. Being one community means that any mission of a member, local or national CLC group forms part of the mission of the whole community. DSSE remains a key way we can respond to this mission as one community.

Need to Connect, Cooperate and Collaborate

Between assemblies, we want to continue sharing our experiences and accompanying each other as a world community. We face common challenges and desire to connect, cooperate and collaborate. We would like to support and empower each other, sharing resources, stories and experiences. National Communities are encouraged to support each other in embracing the frontiers, and meeting human, financial, relational needs. We need to search for new ways of collaboration and connection to serve the community at local, national, regional and world levels. This will help us deepen our awareness that the mission of one community is the mission of all.



Need for Formation

The needs of the community for formation call for greater collaboration and networking among us as a world community. Reflecting on the Global Formation Encounter at Manresa (2022), we can revisit our formation programs from a lens of how to best prepare our world community and its members for mission in these times. We need to make our resources more accessible across our different contexts. A desire for regional formation encounters emerged. Additional common documents and formation materials from a world community perspective could enrich our members and communities.

There is a need for formation that helps us to live the three pillars of our identity in a deep, integrated, and balanced way, especially considering the tensions of apostolic life and living these in a creative way. This Assembly highlighted the need to develop tools to help us live together: this means building our skills in conflict resolution and finding ways to reconcile differences within our community.

A Tech Platform for Networking

The smartphone application used for the Assembly was a major success. The “Amiens 2023” app was used for voting in the ExCo elections and voting on amendments to the General Principles, for completing surveys, for sharing schedules, for sharing photos and insights, for distributing important documents, and for messaging by person and region. The app truly simplified the work of the Assembly.

Flowing from this, a very practical proposal that emerged in the Assembly and that is connected to being One Community, is the proposal to build an international platform for networking. It shows the mature state we have reached in our desire to be one community. A technological platform would be a space where we can connect and collect resources. This space would help us to know each other, communicate about our needs, and exchange reflections on experience. Such a technological platform would allow us to freely share documents and share experiences.

Financial Co-Responsibility

The Assembly voted to increase the financial contributions (known as Dues) sent to the World Secretariat. This decision on contributions was a visible sign of the community taking financial co-responsibility for its common life. The Assembly desired for the World Community to be more effective in its global mission, both through increased Human Resources, and by continuing the contributions to the Apostolic Fund through which to select and make projects viable.



Part IV: Suggestions and Recommendations

Suggestions to the National Communities

There are many things we could do, but we must prioritise according to national and regional needs and means. This is a discernment of each national and regional community as part of the one body of CLC.

1. This Assembly encourages each National Community to do a review of their reality, using the contemplation of the incarnation as a key resource. Using further tools of communal discernment, social and ecological analysis, and spiritual conversation, we invite you to a dynamic consideration of your reality and the needs and pains that are present. The Contemplation of the Incarnation will help the community to encounter God's love calling us to meet the needs of the world on mission with Christ. While going through this review, we invite each national community to collaborate with one other community in this process in a twinning way, specific to the process of review.
2. This Assembly suggests communities adapt and offer the Spiritual Exercises in new and helpful ways, naming the importance of annual renewal for our members, and the need for creative offerings to meet the needs of people of our time.

Recommendations to the World Executive Council

Throughout the Assembly there were numerous proposals for the World Executive Council (W-ExCo). Some of these were formally adopted by the Assembly plenary. Others emerged in different ways, such as web-surveys, small group work, regional group work. Of the latter, we have prioritised those that emerged most strongly and were sustained until the end of the Assembly.

These recommendations must be read by the new W-ExCo with respect to their own capacities and limits. A step-by-step approach to discernment will see what is possible and what must be prioritised for the good of the community.

This Assembly formally approved:

1. That the World Executive Council appoint an international commission to work with the World Community on a comprehensive revision of the General Principles and General Norms.
 - Connected to this, the Assembly approved the CLC Australia proposal, that integral ecology (according to *Laudato Si'*) be included in this revision process and for that purpose that the international working group on ecology be consulted.



- The Assembly affirmed that the proposed amendments from the national communities of Congo and Spain be included in deliberations during the revision process.

This Assembly recommends that the W-ExCo:

2. Continue the international apostolic teams set up by the 2018-2023 W-ExCo:
 - Formation
 - Ecology
 - Youth;
and create one for
 - Family
3. Build a technological platform to promote and support networking. This would be accessible to each national community, and potentially our members, as a privileged means to facilitate being and doing as One World Community.
4. Encourage and support the Formation team to:
 - Prepare common formation materials from a world community perspective.
 - Build community skills in conflict resolution and reconciling differences.
 - Promote regional formation encounters on a periodic basis.
5. Strengthen two-way communication between the W-ExCo and National Communities. Increase W-ExCo presence and outreach especially to the most vulnerable observer and new national communities.
6. Define a systematic way for discerning use of the apostolic fund that includes “the magis” as a criteria for decisions: what is most urgent, what will allow us to bear greater apostolic fruit, and what will make a more universal contribution.
7. Speed up the implementation by each national community of a protocol for the prevention of abuse, according to *Standing Order #16*.

This Assembly has additional suggestions for the W-ExCo:

- Consider building spaces or networks for Public Advocacy (especially regarding major global issues). An Advocacy team could network with other institutions to bring a strong CLC voice to the public square.
- Consider how our community can reflect and have a larger voice on mission within the Church, and to facilitate conversation and discernment.
- Consider bringing members from across the world community together to reflect on and respond to the suffering of people on the edge of the Church who are searching for community and spirituality.



Conclusion

The Amiens General Assembly recognised the many graces received during our encounter. We confirmed our identity as One Lay, Ignatian, Apostolic Community, which is being called to unity in diversity. Living our lay vocation in every time and place, we seek to incarnate God's love as one community. Moved by the Spirit and discerning his call, we place all that we are into God's hands. In humility, we entrust ourselves to Mary, who with her "Yes" made God's dream possible.

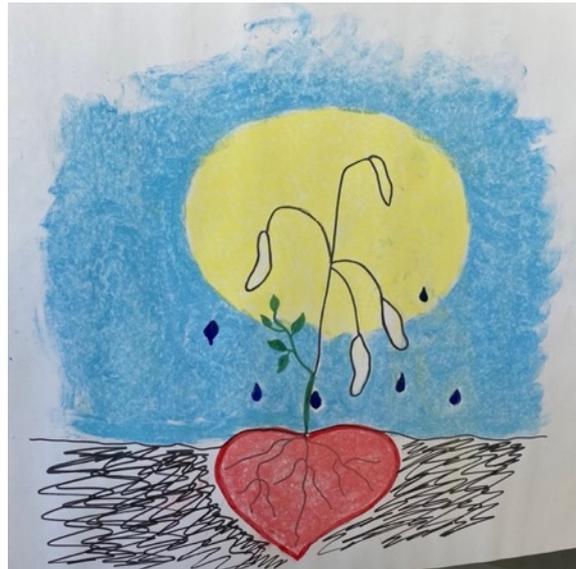
We look to God as our Anchor and ask him to show us the way to go forth. In Amiens, God again called us to go to the frontiers, deepening these with hope. We embrace these frontiers with renewed enthusiasm. Our feeling with the Church sends us forth with feeling for the world, and a desire to continue "Discerning Paths for Hope".

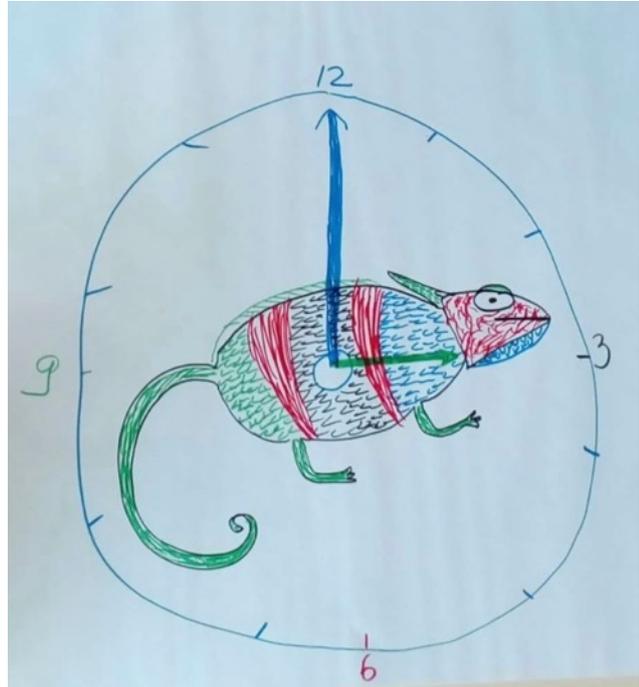
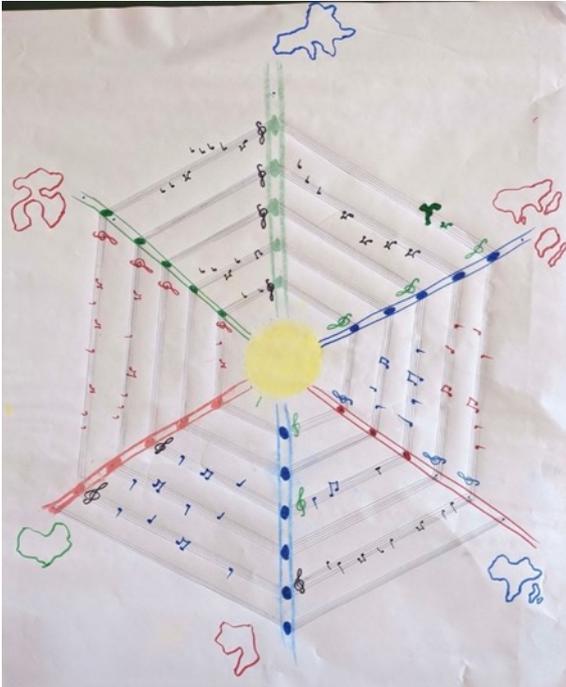


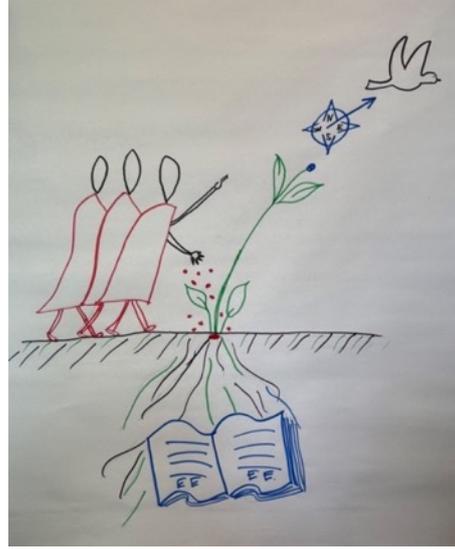
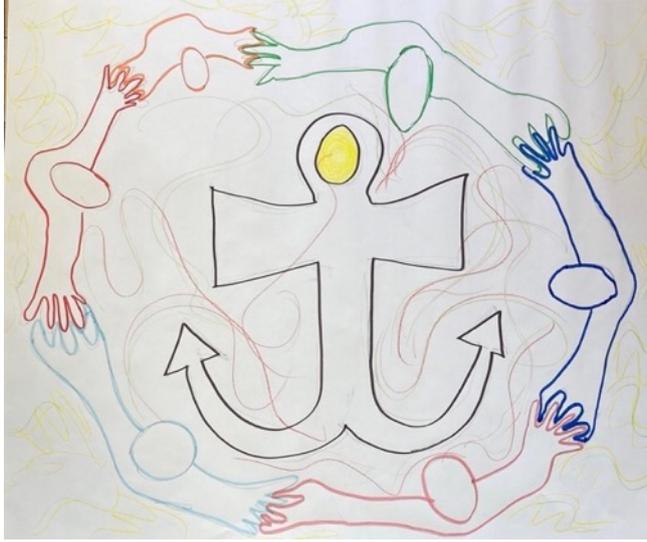
Annex 1: The Assembly in Drawings

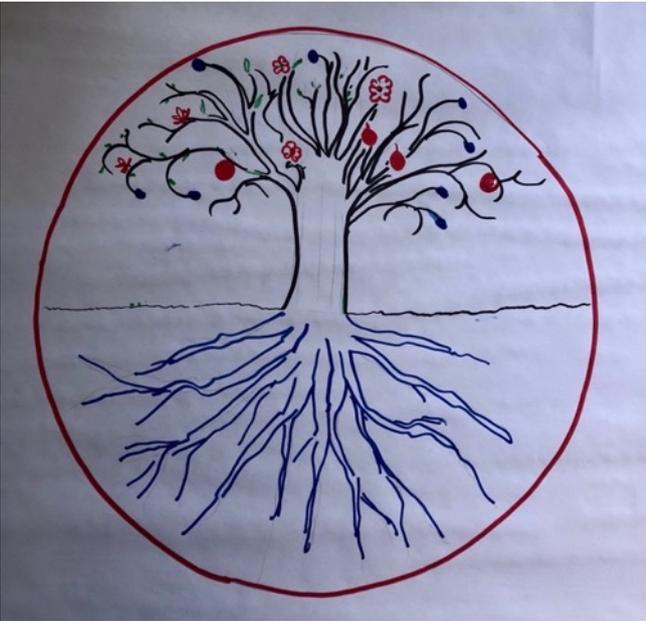
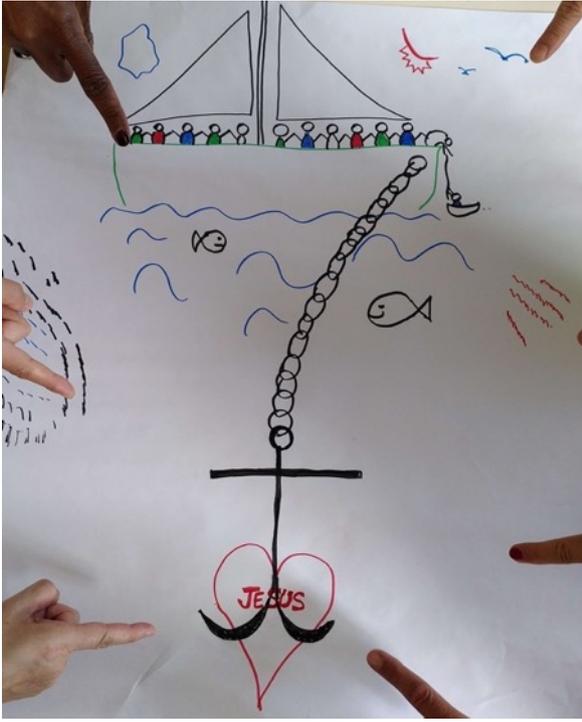
The following drawings were a creative response from small groups to the question “Where is Hope Anchored in Your CLC Community?” The instructions were:

1. Have a Spiritual Conversation (three rounds)
2. Draw together a symbolic image (no words!) to express what came out from the spiritual conversation. What if CLC was an animal, flower, tree, face, landscape etc.









Drawings from Estela Cameirão of CVX in Portugal. Estela was a delegate whose drawings show the Assembly journey.





Estela's drawings accompanied the closing homily of Fr José de Pablo SJ:

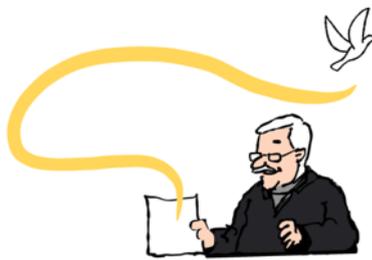




Drawings from Bernard, a cartoonist from CVX in France who also made the Assembly logo. Bernard shared his creations with us over a few days of the Assembly, trying to capture what the Spirit was doing among us.



Houuu Houuu



LA TENSION DES CORDES AU SERVICE DE L'ESPERANCE



+ CA MARCHE !

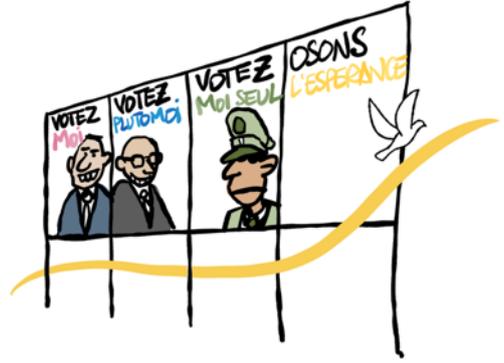
PLEASE WHERE IS THE ROOM FOR FRATERNITY ?

AND FOR SPIRITUALITY ?



AND FOR CUP OF TEA ?





Bravo aux interprètes !!

the drawing thanks the translators

el dibujo agradece a los traductores



NEW COMMUNITIES VISION



EN TOUTE CHOSE !!!



TO LOVE
& TO SERV

Welcome

 suède
 slovaquie
 nouvelle zelande
 et éthiopie



Annex 2: Participating National Communities

Argentina	Lithuania
Australia	Luxembourg
Austria	Macao
Belgium Flanders	Madagascar
Benin	Malta
Bolivia	Mauritius
Botswana	Mexico
Brazil	Netherlands
Burkina Faso	New Zealand
Cameroon	Nicaragua
Canada English	Panama
Central African Republic	Paraguay
Chile	Peru
Colombia	Philippines
Congo	Poland
Croatia	Portugal
Cuba	Puerto Rico
Dominican Republic	Rwanda
Ecuador	Slovakia
Egypt	Slovenia
El Salvador	South Africa
England and Wales	South Korea
English Canada	Spain
Ethiopia	Sri Lanka
France	Sweden
French Canada	Switzerland
French-speaking Belgium	Syria
Germany	Taiwan
Guatemala	Tchad
Haiti	Togo
Hong Kong	United Kingdom
Ireland	United States
Italy	Uruguay
Ivory Coast	Venezuela
Japan	Vietnam
Kenya	Zambia
Latvia	Zimbabwe
Lebanon	



