

Ignatian Identity and Mission: Beyond GC 35

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Eighty persons, half of them Jesuit and half non-Jesuit, came together for a workshop on communal apostolic discernment in Rome from January 17 to February 3 2009.¹ As the only participant in the workshop who was also an elector at GC 35, I looked forward to a pleasant and profitable international Jesuit experience, and to new learnings on the art of communal apostolic discernment. These hopes were fully realized. I did not, however, expect that the theme of Jesuit and Ignatian identity would be raised so insistently, and that the experience would be for me not just one of formation but of transformation. Indeed I recognized, not just with my head but also with my heart, that with our non-Jesuit companions we share a common identity and an Ignatian kinship. This essay is my effort to reflect on what I recognized and to draw out its implications.

My intuition is that the main catalyst for the emergence of the theme of Ignatian kinship was the presentations on GC 35 at the beginning of the workshop. They were designed to set a context and help us define a theme for our learning experience of communal apostolic discernment, but they did far more than that.

After a very well appreciated initial presentation by Fr. General Adolfo Nicolás on communal discernment in a world of constant change, the first days of the workshop continued with presentations on General Congregation 35 (GC 35). Decrees 1 (on Jesuit service of the Holy See: Fr. Lisbert D'Souza), 2 (on Jesuit identity: Fr. Antoine Kerhuel), and 6 (on collaboration of Jesuits and non-Jesuits at the heart of mission: Fr. Michael Holman) were given special attention. A final presentation (Fr. Daniel Huang) described how the participants in GC 35 discerned together.²

These decrees were written for the Society of Jesus, and the non-Jesuit participants at times did not feel that these presentations really took them and their situation into account. Thus they asked some keen questions on how the decrees might apply to them. For me the moment of truth was the “what about our identity; where do we fit in” question raised by one of the non-Jesuits after the presentation of Decree 2 on Jesuit identity. Is there a broader identity than the one that Decree 2 speaks about? This presentation created a real space, an invitation for these real questions to surface in the plenary. The first evidence of a communal movement of the Spirit in the group was

¹ A more precise breakdown: 80 participants: 40 Jesuit, 24 lay, 16 women religious; 76 RC, 4 Lutheran; 14 CLC related (8 SJ, 6 lay). A rough geographical count: 13 West Europe (Ireland, Britain, Malta, France, Netherlands); 12 US; 11 Africa (Nigeria, Cameroon, Zambia, Chad, Congo); 11 South Asia (India, Sri-Lanka); 9 East Asia (Malaysia-Singapore, Australia, Philippines, Hong-Kong); 8 East Europe (Finland, Lithuania, Slovenia); 7 Canada; 5 Near East (Lebanon, Syria); 4 Latin America (Puerto Rico, Argentina, Colombia). Persons working in international generalates in Rome were assigned to their country of origin in this count.

² All but Fr. Michael Holman (Provincial of Britain) are members of the General Council of the Society of Jesus.

that this surfacing, which could have caused unease and distance, instead served to unite the group. They stimulated a sympathetic reaction among the Jesuit participants, and the bonding in prayer and community that had already begun was enhanced and consolidated. We began to listen intently to one another. Thus already at the beginning of our time together we had an experience of the grace which makes communal apostolic discernment possible.

Surfacing these questions meant opening up important issues regarding collaboration which the Congregation touched on in a helpful way in its decrees but did not attempt to resolve. Most of the members of the Congregation had significant experience of collaboration with non-Jesuits in their own ministry, and some of them came from provinces which included non-Jesuits in their remote preparation for the Congregation. But given the time frame of the Congregation and the newness of these issues, they were not fully taken up. They were, however, raised clearly and insistently in this workshop. They can be formulated as follows:

- Decree 6 speaks about the collaboration in ministry of Jesuits and other members of the Ignatian family. It gives official sanction to the terms ‘Ignatian network’, ‘Ignatian community’, and ‘Ignatian family’ (the term preferred by participants in the workshop) Two questions arose out of this:
 - ***(1) Are there boundaries beyond which an organization or individual is not a member of the Ignatian family or network? How do the members of this family relate to each other, including the Society of Jesus?***
- Decree 2 in a novel poetic and prayerful fashion speaks of Jesuit identity, showing its roots within the story of Ignatius and his first companions. The presentation invited broad conversation among those present at the workshop and helped bring two real concerns to the light, formulated in first instance by non-Jesuit participants, but also echoed by the Jesuits present:
 - ***(2) In what ways can non-Jesuit members of the Ignatian family make this decree on identity their own? Are there other foundational events of Ignatius’ life and ministry to which the broader Ignatian family (which includes Jesuits) can all turn on an equal basis?***
- The presentation of Decree 1 rapidly led to the emergence of a significant difference between the context of the workshop and that of GC 35. The members of GC 35 had a significant experience of encounter with Pope Benedict XVI in person which stimulated the production of a decree which whole-heartedly reaffirmed the allegiance of the Society of Jesus to the Holy See, and which played a significant role in the other decrees. The members of the workshop did not have the experience of a similar encounter. Many of them gave evidence of the somewhat more ambivalent attitude of Jesuits prior to this encounter. They saw the Holy See as a source of cautionary and critical language, and they raised questions about the meaning and grounding of GC 35's reaffirmed allegiance. One question emerged from this:

- *(3) To what extent are the non-Jesuit members of the Ignatian family to be involved in the struggles of the Holy See with members of the Society for many decades, and to follow the example of the Jesuits in pledging fidelity to the Holy See?*
- Not all decrees of GC 35 were presented in this workshop. This is quite understandable in the case of the decrees on Jesuit governance and on Jesuit obedience. But mission is at the core of the decree on collaboration, and the theme of common mission came up insistently throughout our time together, notably in the topic chosen for our exercise in communal apostolic discernment. A question comes out of this:
 - *(4) What is the relationship between decree 3 on the priorities of Jesuit mission and the commitment to mission of the non-Jesuit members of the Ignatian family?*

These four questions will guide our effort to achieve further clarity on the relation between the Ignatian and the Jesuit identity, offering a contribution to be tested and refined as Jesuit and non-Jesuit partners continue their journey together.

Boundaries and Relationships:

(1) Are there boundaries beyond which an organization or individual is not a member of the Ignatian family or network? How do the members of this family relate to each other, including the Society of Jesus?

Decree 6 on Collaboration at the Heart of Mission offers good hints as to how to approach these two closely related questions, but they need to be teased out:

Boundaries: It did not take the participants in the workshop long to realize that they instanced a wide range of collaborative relationships, which they treasured as a sign of rich diversity. As we have said, half of those present were Jesuits, and half non-Jesuits. The drawing of clear outside boundaries designed to separate out Ignatians from those who are not is very difficult, and in any event undesirable.³ There were four participants who were members of the Finnish Lutheran Church, whose sense of the Exercises and of collaborative relationships in ministry were no different from those of the rest of the group. Many participants reported that often their most faithful collaborators are persons who do not belong to the Christian faith – for instance Hindus in India – or whose religious affiliation is tenuous or lacking but who share with Jesuits crucial humanistic values. There may be a diminishment of Ignatian characteristics as we move to the outer parts of the circle, but rather than draw clear boundaries we should find ways of inviting

³ This Decree 6 of GC 35 recognizes in Paragraph 3: “We are enriched by members of our own faith, but also by people from other religious traditions, those women and men of good will from all nations and cultures, with whom we labour in seeking a more just world. Rich is the harvest. In many countries, important Jesuit works depend largely on the generous, loyal, and skilled collaboration of women and men of diverse religious and humanistic convictions.”

them to come closer to the centre in ways that they will recognize as promoting their own authenticity and we will consider appropriate to our own commitments. And let us find ways of gently spreading the good news to those who do not yet belong.

Relationships: In a *de facto* sense, one could expand this diagram with concentric circles, the outer one, as we have seen, being blurred and permeable rather than forming a strict barrier, and the inner one being the Society of Jesus. Over the centuries the Society has been the main carrier of Ignatian values for non-Jesuits, bringing to them the Exercises, and continuing to play a key role in gathering together persons and bodies marked by the charism of Ignatius. In this sense it has served as the centre which holds the circle together. At the same time the Society of Jesus does not play a juridical role in gathering and validating Ignatian bodies. Non-Jesuit Ignatian bodies, religious and lay, are autonomous, and recognized as such in Decree 6.⁴ Thus Jesuits do not *de jure* belong at the centre of the Ignatian family. This image of concentric circles did not gather support in our meeting and should not be used.

As one reviews the wide range of representation at the workshop, and the even wider range which its participants reported, one can follow a clue suggested by Paragraph 23 of Decree 6 in order to establish broad types of Ignatian collaborators. That paragraph speaks of “persons and associations that share an Ignatian commitment to service in the Church”. A distinction can be drawn on the basis of associations, and one on the basis of persons:

- Associations can be more or less Ignatian in their commitment, or not at all, but this does not have an impact on whether the individuals who do apostolic work within them are Ignatian or not. There are, within the broader Ignatian family, Jesuit apostolic bodies under the control of the Society of Jesus and its superiors, and apostolic bodies which, though clearly under Ignatian inspiration, are autonomous.⁵ But there are also bodies which though conducting work consonant with Ignatian apostolic objectives have no intentional connection whatever with Ignatian values. For instance you could have a Jesuit assigned to work within a completely secular NGO towards the achievement of ecological or social objectives with which the Society is in harmony, or a member of an Ignatian congregation whose task is to insert herself within some area of the professional world in order at the very least to provide a Christian presence there. The context of our world is one of increasing and broadening collaboration in all areas and God forbid that Ignatian persons be involved only in Ignatian institutions that they control.
- Persons can be more or less Ignatian in their commitment. At one end of the spectrum we find persons who know the Spiritual Exercises and are deeply committed, like Ignatius, to

⁴ The term ‘autonomous’ is used in Par. 28 and 29. This autonomy is explicitly recognized as pertains to the Christian Life Communities. Jesuits assigned to accompany CLC groups in no way play a directive role: they are ecclesial assistants, whose purpose is to assist CLC groups, as they require, in the development of their inner life and apostolic outreach.

⁵ This is as far as the text of Decree 6 goes. If we take hints in that decree together with the more explicit language of the corresponding decree of GC 34, we can go further.

Jesus Christ and to the will of God for their action sought through spiritual discernment. At the other end, we find persons who belong to non-Christian religions or to no religion at all, but are treasured by their Jesuit companions in a Jesuit work as being faithful and committed collaborators in their own way sharing key Ignatian values. Such persons can be seen as members of the Ignatian family. But what about, to use an example, employees who contribute their services to a Jesuit school in exchange for a salary, but who have no involvement whatever with the Ignatian mission of the institution nor religious commitment? They would be potential rather than actual members of the Ignatian family.

In all of this let us remember that the Ignatian ‘we’ is inclusive rather than exclusive,⁶ and the Ignatian dynamic prompts us to reach out to such persons and to create broader ranges of collaboration based on authentic values to which both of us adhere. The boundary is permeable, and the key attitude is communication / formation rather than inclusion / exclusion. Take, for example, persons who do not have training in the Spiritual Exercises but are engaged in the work of an Ignatian institution, for example as members of staff, board, or administration. For them to be part of the Ignatian family they need to internalize and make their own in some sense something of the Christian and Ignatian values the institution stands for. But this is to be done by invitation not by imposition.⁷

Implied in the above is an issue of nomenclature. Decree 6 uses the terms ‘Ignatian network’, ‘Ignatian family’ and ‘Ignatian community’. In paragraph 22 ‘network’ broadly encompasses persons and associations that share an Ignatian commitment. In paragraph 29, ‘network’ is used more precisely of a structure that will promote a common vision and foster new forms of collaboration. It appears to contrast with ‘Ignatian family’ and ‘Ignatian community’ which are not further defined in the text. The members of the workshop found positive energy in identifying themselves and similar collaborators as an ‘Ignatian family’,⁸ and paragraph 29 can offer a way of

⁶ For this distinction cf. the address of Fr. General Peter-Hans Kolvenbach in Omaha *Cooperating with Each Other in Mission*, Oct 2004. This document is accessible at: <http://onlineministries.creighton.edu/CollaborativeMinistry/Kolvenbach/Cooperating.html>

⁷ For this distinction cf. *ibid.*

⁸ Participants at the workshop, though energized by collaboration in mission, were aware that their ‘doing’ must be rooted in ‘being’. ‘Network’ may be appropriate for the ‘doing’ part, but ‘family’ appeared to best symbolize the ‘being’ part. Obviously family here is used metaphorically. But at the same time those present rapidly discovered bonds of common feeling and of friendship. This is the common experience of Jesuits who travel and meet other Jesuits in other countries. The Spiritual Exercises create a profound kinship. Why should they not do this for other Ignatians as well?

On another note, my own personal proposal would be to use ‘Ignatian network’ for formal arrangements touching Ignatian persons and associations; ‘Ignatian community’ for what emerges when Ignatians come together to discover and celebrate their identity; and ‘Ignatian family’ for the broader reality of those with an Ignatian connection, which unless actuated through communities or networks remains virtual. In usual nomenclature the term ‘virtual community’ bespeaks a community of people that do not meet in person but using the internet. That meaning is also applicable.

also using the word 'Ignatian network', which would focus it on formal structures of collaboration between Ignatian bodies within the Ignatian family.

A final note. Our group experience that the Ignatian family is real in spite of differences stemming from geographical regions and states of life was a powerful source of joy and consolation. That we are all members of the Ignatian family collaborating in the mission of Christ is good news. We committed ourselves to disseminate this news. This essay is one way of implementing that commitment.

Identities:

(2) In what ways can non-Jesuit members of the Ignatian family make the decree on identity of GC 35 their own? Are there other foundational events of Ignatius' life and ministry to which the broader Ignatian family (which includes Jesuits) can all turn on an equal basis?

The presentation of GC 35's decree on identity led to keen questions among lay members of the workshop on where they fit within this decree, which seems to be very Jesuit in its context and intent.

It is clear from that decree that the vision of La Storta is a foundational event in the narrative of Ignatius' life, one which grounds Jesuit identity. In this vision Ignatius experienced the Father placing him with his Son carrying the cross and promising to be propitious to him in Rome, as he and his companions were about to enter the eternal city to deliberate on their future, which would be either to continue as an association of friends or to become a religious community with obedience to one of them as superior. As the decree reminds us, the deliberation of these 'first fathers' led to the establishment of a religious community. Their Ignatian identity as friends and companions of Ignatius and of each other remained as the underpinning of the new religious order they had formed, but the name by which they were henceforth to be known was that of Jesus: they were Jesuits, companions of Jesus, rather than Ignatians according to the pattern of many other religious orders (Franciscans, Dominicans, Benedictines, etc.) The latter term, as both adjective and noun, we will reserve to the wider family.

What then of the many people today who have developed a much sharper sense of the Ignatian charism as marking their own lives and mission? Where do they find their roots in the life of Ignatius? The answer was formulated time and time again in the workshop, and it is clearly found in Decree 6:

The heart of an Ignatian work is the *Spiritual Exercises* of Ignatius. Indeed any work may be said to be Ignatian when it manifests the Ignatian charism: i.e. When it intentionally *seeks God in all things*"; when it practices Ignatian discernment..." (Par 9).

The roots of the Ignatian identity are thus to be found in an earlier set of events than those of La Storta vision. The earlier vision and set of events took place during his stay in Manresa soon after

his conversion experience. On the banks of the Cardoner Ignatius had a determining experience of God in all things, and all things in God, and set about sharing that vision with those he met.⁹ There he systematically engaged others in spiritual conversation about God and the things of God, and this led to the gradual formulation of the Spiritual Exercises from what God taught him through his personal experiences of the action of the Spirit in his life, and from his encounters with others. It also led to the formation of spiritual friendships which constellated around him and his work. This programme of spiritual conversation, spiritual exercises, and spiritual friendship is at the root of the Ignatian identity which encompasses Jesuits and all other members of the Ignatian family. Members of the Ignatian family normally become that “through an experience of the Spiritual Exercises” (Par 24). Only some of the members, those who belong to the Society of Jesus, take the further step of making their own the La Storta experience and the Deliberation of the First Fathers.

Two final comments on this topic:

- We must recognize that the La Storta experience has an impact beyond the members of the Society of Jesus. One of the dimensions of this experience is knowing that God’s favour for the new apostolic body means an invitation to carry the cross with Jesus. This prediction has been amply realized over the centuries, initially in the many tensions which the Society experienced in its founding years. A second dimension is that serving Jesus for these first Jesuits meant putting themselves at the service of the Church through the Supreme Pontiff. Other Ignatian bodies have had their own moments of initial deliberation and discernment, and the cross of Christ and the service of the Universal Church through the Supreme Pontiff is part of their history as well, in experiences similar to those of the first Jesuits. In this sense they have made the La Storta experience their own.
- There is an intermediate experience of bonding among the first companions which GC 35 does not mention, and which may offer a further element of clarity to our topic. It is chronologically situated between the experience of Manresa and the Cardoner and the experience of La Storta and the deliberation of the first fathers. By the time Ignatius was into his studies in Paris, he had gathered together a stable group of companions who by and large stayed with him. They took the vow at Montmartre to remain as a group in a common search of God’s will, by first travelling to the Holy Land together. They promised poverty and chastity, but at this stage not obedience. It is only later that they discerned that they were to be the beginnings of a new religious order. This suggests an intermediate step between (a) simply being a friend and a follower of Ignatius, the situation of many individuals over the centuries who have made the Spiritual Exercises and been involved in the separate foundation of various apostolic bodies, and (b) being a member of the Society of Jesus with a vow of obedience to its superiors. Would this

⁹ Decree 2 puts it this way: “While at Manresa, Ignatius had an experience at the river Cardoner that opened his eyes so that “all things seemed new to him” because he began to see them with new eyes. Reality became transparent to him, enabling him to see God working in the depths of everything and inviting him to “help souls”. This new view of reality led Ignatius to seek and find God in all things.” (Par 5)

intermediate step for us today consist in we the members of the Ignatian family, individuals and communities, agreeing to be a mutual support to each other as we serve the Church, whether as lay persons or as religious? Is the Ignatian family as a whole coming to its Montmartre moment? Is the elaboration of an Ignatian network part of this process? It is time to start raising these questions.

Relations with the Holy See:

(3) To what extent are the non-Jesuit members of the Ignatian family to be involved in the struggles of the Holy See with members of the Society for many decades, and to follow the example of the Jesuits in pledging fidelity to the Holy See?

The context of this question is the relations of the Society of Jesus with the Holy See over the centuries, which have had their ups and downs, including a suppression and a restoration, and recently a brief period prior to the election of Fr. Kolvenbach as General Superior in which the Society was governed by a delegate of the Holy See. Ignatius and the initial group of Jesuits enthusiastically put themselves at the service of the Holy See, seeking to serve in areas where the need was greatest. This soon entailed a tension between being faithful to the hierarchical Church with its essentially protective and institutional role, and responding creatively to new opportunities for service and mission on the frontiers.¹⁰ Over the centuries periods of greater creativity and periods of greater caution have alternated. Since the post-Vatican II charismatic generalate of Fr. Pedro Arrupe the pendulum has swung again towards being creative and on the edge, with the strong affirmation (GC 32) that the fundamental aim of serving the faith cannot be decoupled from the promotion of justice. This meant greater tensions between the Holy See and Jesuits, tensions of which the members of the Ignatian family are widely aware. What they may be less aware of is the quiet but immensely productive work of Fr. General Kolvenbach to build bridges of understanding between the Holy See and the Society, maintaining the creativity and presence on the frontiers of Jesuits, but effectively bringing out the religious significance of this creativity and presence. GC 35 constituted the culmination of this effort: in response to the Pope's sympathetic understanding of the Society's role in the Church, GC 35 recognized the Society's struggles and failings in this regard, and enthusiastically renewed its primitive adhesion to the Holy See, but with a realistic sense that service on the frontiers will often cause apprehension on certain ecclesiastical circles. All of this is expressed in Decree 1.

This GC 35 turning point has not been part of the experience of the Ignatian family as a whole (nor of many members of the Society of Jesus not at the Congregation who are currently in the process of making it their own). While it would be good that all members of the Ignatian family could be at one in how they look upon the service of the Church, this is not something which can be imposed, since the Society has no juridical role to play in the Ignatian family. If a change of attitude to the Holy See would be helpful on the part of some Ignatians (and this includes Jesuits),

¹⁰ Some initiatives of the early Society were received favourably by the Church, as, for example, its turning to the field of education as absolutely crucial for the times in which they lived. Others occasioned conservative reactions which prevailed within official Roman circles, such as the condemnation of the Society's early efforts at inculturation through the Chinese rites.

this should result from the graced reaction of the heart to the GC 35 experience, which the members of this workshop have heard about, and which needs to be made available more widely. This topic deserves further consideration.

Mission:

(4) What is the relationship between decree 3 on the priorities of Jesuit mission and the commitment to mission of the non-Jesuit members of the Ignatian family?

There was no presentation on the mission decree of GC 35 to the members of the workshop, and this question did not directly come up. Still, it was bubbling just below the surface, because what principally enthused and rallied the consensus of the members was collaboration in a common mission.

The Ignatian charism entails seeking and finding God in all things, which means that in principle an Ignatian person or body can be called to a very wide range of works in furthering the kingdom of God. This has certainly been the case over the centuries with the Society of Jesus. But in recent decades the Society has formulated clear priorities for its members and provinces in General Congregations since Vatican II, and one senses that choices made by Ignatian bodies and individuals in recent decades have been along the same lines.¹¹ There was no official survey of the various apostolic enterprises represented by the persons and groups at the workshop, but from numerous conversations it appears that many of the sectors mentioned in Decree 3 on the priorities of the Jesuit mission are well represented, and that in general the priorities established by recent General Congregations since Fr. Arrupe's term as General have had a strong impact within the broader Ignatian family. The title of this decree, which includes "Sent to the Frontiers" has had a wide resonance among the members of the workshop. (At some point it might be helpful to do a sociologically valid survey on a wider basis of what Ignatians are doing throughout the world.)

Even though faith and justice and dialogue with cultures and religions are inseparably linked for the mission of the Society since GC 32, the ultimate aim is the service of faith, and this goes back to the foundational documents of the Society. The GC 35 decree on mission develops this point further in specifying among the areas in which the Society is to devote itself to a ministry of reconciliation that of reconciliation with God, principally through the Spiritual Exercises, with attention to the cultural climate of our age.¹² Ignatian congregations, and Ignatian persons who have done the Spiritual Exercises are well-attuned to these particular objectives. It appears that as one moves towards the outer parts of the Ignatian circle we find persons who have an instinctive harmony with the Ignatian ideal as it works itself out in educational institutions and in various

¹¹ A more precise review and analysis of this situation would require considerable effort. Were we all independently making similar discernments and coming up with converging responses, or did the dissemination of recent General Congregations play a significant role in this?

¹² The other two areas for reconciliation are reconciliation with one another, which includes justice and peace, and reconciliation with creation, which includes ecology.

ministries of reconciliation in justice and ecology. The area of reconciliation with God might be there in a rudimentary and implicit way for them or it may not be there at all. But nonetheless the people who take on ministries in justice and ecology remain valuable co-workers, and their good will is an indispensable treasure in our day and age. Is there a way of inviting them to appropriate or deepen, as the case may be, the reconciliation with God that is at the foundation of their commitment? That matter requires tactful discernment.

Conclusion:

This meeting beautifully served its original purpose, to teach a group of Ignatians about how to conduct communal apostolic discernment by inviting them into an experience on the basis of which they could reflect and the guiding team could offer some instruction. But its impact went far beyond this original intention: it offered a way for a cross-section of the Ignatian family to become aware of itself, its common roots in the life of Ignatius, its rich variety, its challenges, and its potential. Of course for eighty people to come together and to experience their commonality is but a drop in the bucket when we think of the many many thousands of people which make up the Ignatian family. But what the Spirit did with us and in us is good news, and good news are to be disseminated, that others might be invited to open themselves to the same Spirit.

In his initial talk, Fr. General Nicolás helped us to understand that communal apostolic discernment is not a dispensable luxury item but a real gift adapted to the needs of our times marked by rapid change on many fronts. Good discernment addresses issues in depth, and this is best done when there are many voices and many perspectives. Doing discernment in common slows up the process, makes it more complicated, at times messy, but it also helps to broaden and deepen it, and to achieve more fruitful and lasting results. This insight suggests for us that there is merit when appropriate to do communal apostolic discernment in an inclusive mode with non-Jesuit members of the Ignatian family than in an exclusively Jesuit context.

The final presentation on GC 35 by Fr. Danny Huang offered us a glimpse of the process of communal apostolic discernment in that congregation. He did allude to the struggles faced in that congregation, but beautifully mirrored for us the joy which prevailed, animated by strong movements of the Spirit as the members elected a new General and prepared a set of decrees for the Society of Jesus. We are all grateful that we experienced similar movements of the Spirit in our meeting. Our prayer is that the same joy, the same Spirit, will accompany us, the members of this workshop, as we do our best, regionally and internationally, to share what has happened to us during our time together blessed by God. A lot is at stake: as we move into the 21st century we are moving into a Church in which lay, religious, diocesans, and the hierarchy will need to collaborate if the Church is to achieve its objectives of evangelization. We trust that the Church will be endowed with many charisms and graces in this process: ours is but one contribution. But, faithful to Ignatius' deep-set desire to serve the Church, what we have experienced as an Ignatian family we offer to the Church as it struggles to achieve its basic mission of evangelization in so many different places and situations.