

*CHRISTIAN LIFE COMMUNITY
OF THE PHILIPPINES*

1967—2007

**The CLCP Magis
through the years**

CLC Center

May 2007

THE ZAMBOANGA STAND

The following statement was drawn up during the CLC General Council Meeting held on December 26 – 30, 1971, Zamboanga City. The document is significant particularly when read in the light of the “signs of the times.”

The Philippine National Federation of Christian Life Communities, feeling the urgency of the times, affirms along with other concerned groups the task of liberating our people and helping toward the total development of the nation.

We affirm that as Christians we are called to the work of liberation and development. We believe that it is part of our Christian witness to affirm that the work of liberation and development is a fulfillment of the design of the Father.

In view of this we set for ourselves the following priorities as imperatives to be carried out and implemented. We shall seek their implementation in our respective units, even as we take a stand on these priorities as a national federation:

1. We shall carry out a program towards the formation of the authentic Christian; we shall seek the formation and practice of a liturgy that incorporates Filipino life: its values, culture and problems.
2. We will work and fight for the equitable distribution of goods and resources and help set up the structures that support this equitable distribution.
3. We shall help to carry out the task of liberation: to work with the victims of oppression so that they come out in full freedom and development; to work with those who unknowingly have lent themselves to the dehumanizing conditions, for they, too, are in need of liberation. We shall work for the development of the total man.
4. The monopoly of political power, a damaging offshoot of our pseudo-democracy, continues to be the cause of so much injustice and violence. We will do in our power what we can as a Christian community, to help break this source of tyranny and injustice.
5. We call for an educational system that truly forms social consciousness in us Filipinos; we demand that the educational process truly and effectively plant in the Filipino a knowledge and pursuit of human values.

We are aware that this is a tremendous task that we have taken upon ourselves. We perceive the painful implications of this Christian affirmation. But we dare not keep silent, for the cause of the many injustices and inhumanities we want to fight against can very well be laid at our feet. In these urgent times, to keep silent and not take a stand, to take a stand and not act on it is to deny the very essence of our Christian commitment.

DIWA NG TRECE

IN THE LIGHT OF OUR CHRISTIAN FAITH, OUR PHILIPPINE HISTORY AND IN RESPONSE TO THE CALL OF THE CHURCH FOR THE POOR, WE SHALL CARRY OUT AND IMPLEMENT THE FOLLOWING:

A. FORMATION PROGRAM

1. Analyze and improve the existing formation program by giving emphasis on the following:
 - a. Political and economic aspect
 - b. Simultaneously initiate a livelihood program that will answer the economic need of each one (e.g. cooperatives, credit union, PUNLAD, etc.)
2. Be ready to share the formation program with non-CLC groups most especially
 - a. teachers—especially those in the elementary level
 - b. priests
 - c. social action groups
 - d. the poor and the marginalized (grassroots)

B. IDEOLOGY

Formulate a working ideology in the light of the Gospel values (brotherhood, justice, compassion, truth, love and service) with the following elements:

1. Vision—understanding man and society
2. Analysis—reading the signs of the times
3. Program—concrete alternative SPES system
4. Strategy—
 - a. discernment
 - b. formation program
 - c. conscientization
 - d. organization mobilization

C. HUMAN RIGHTS AND DIGNITY

Make a study concerning human rights and dignity on local, national, and world issues in the areas of SPES.

1. Create linkages with groups involved and active in promoting human rights and dignity.
2. Confront and dialogue with them and institutions responsible and involved in these national events.

D. LIFE STYLE

Live the chosen alternative life style rooted in Gospel values such as simplicity, humility and generosity.

E. To be in SOLIDARITY WITH THE POOR

These we hope to do. These we hope to be. These we hope to share as we bring the GOOD NEWS to the people of God here and now.

<p>13th General Assembly of the Christian Life Community of the Philippines April 18, 1982 H. de la Costa Formation Center, Trece Martires City, Cavite</p>

DIWA NG TRECE

SA LIWANAG NG PANANAMPALATAYA NG ATING KASAYSAYAN AT SA PAGTUGON SA PANAWAGAN NG SIMBAHAN NA SIYA AY SIMBAHAN NG MGA DUKHA, ANG MGA SUMUSUNOD AY AMING ISASAGAWA:

A. PROGRAMANG PANG-HUBOG (FORMATION PROGRAM)

1. Suriin at pagyamanin ang mga umiiral sa programang pang-hubog sa pamamagitan ng pagbibigay diin sa mga sumusunod:
 - Aspetong pang-political at pangkabuhayan
 - Kasabay ang pagsasagawa ng adhikaing pangkabuhayan na tutugon sa pangangailangang pang-ekonomiya ng bawata't isa, tulad ng kooperatiba, credit union, PUNLAD, at iba pa.
2. Maging handa sa pagbabahagi ng programang panghubog na ito sa mga pangkat na hindi CLC lalung-lalo na sa mga:
 - Guro—bigyang diin ang mga mababang paaralan
 - Pari
 - Social Action Groups
 - Pamayanang pangmasa “walang kaya” (grassroots)

B. IDEOLOHIYA

1. Bumalangkas ng isang ideolohiya sa liwanag ng mga pinahalalagahan ng Ebanghelyo (Gospel values) kapatiran, katarungan, kompasyon, katotohanan, pag-ibig at paglilingkod, kasama ang mga sumusunod:
 - Pananaw—pangunawa sa tao at lipunan
 - Pagsusuri—pagbasa sa mga palatandaan ng panahon (signs of the times)
 - Programa—konkretong alternatibong SPES systems
 - Pamamaraan:
 - i. Pagkilatis at pagsusuri (discernment)
 - ii. Programang panghubog
 - iii. Konsyentizasyon
 - iv. Pag-oorganisa at pagkilos

K. KARANGALAN AT KAHALAGAHAN NG TAO

Manindigan para sa karangalan at kahalagahan ng tao sa mga isyung lokal, nasyonal at pandaigdig—sa aspetong political, sosyal, ekonomikal, kultural at espiritwal.

1. Maki-ugnay sa mga pangkat na nakikisangkot at nakikialam sa pagtaguyod sa karapatan at karangalan ng tao.

2. Harapin at makipag-dialog sa mga tao, institusyon na may pananagutan at kinalaman sa pagyurak sa karangalan at karapatan ng tao.

D. URI NG PAMUMUHAY

Isabuhay ang napiling uri ng pamumuhay (alternative lifestyle) na nauugat sa mga pinahahalagahan ng ebanghelyo, tulad ng kapayakan (simplicity), kababaang-loob (humility) at pagiging bukas-palad (generosity).

E. PAKIKIISA SA MGA DUKHA

Pag-asa naming maisakatuparan ang mga ito. Pag-asa naming maganap ang mga ito. Pag-asa naming maibahagi ang mga ito habang dinadala namin ang MABUTING BALITA sa mga Anak ng Diyos dito at sa ating panahon.

<p>13th General Assembly of the Christian Life Community of the Philippines April 18, 1982 H. de la Costa Formation Center, Trece Martires City, Cavite</p>

VISION

PURPOSE

We, the Christian Life Community of the Philippines, at the service of one world, envision ourselves as a national, discerning, apostolic community, composed of small self-propelled and interdependent communities that draw strength from the Lord through the Spiritual Exercises of St. Ignatius of Loyola. Imbued with a sense of the Church and rooted in the realities of the times, we freely opt to creatively, fully, and joyfully participate in the transformation of the Philippines toward a just and humane society, i.e., a Christ-centered community of discerning disciples seeking, finding, and responding to God in all things according to one's particular circumstances.

CORE VALUES

PERSON

- Respect for human dignity
- Respect for life and all creation
- Pride in being Filipino

COMMUNITY

- unity in diversity
- part of / immersed in:
 - the country
(*pagkamakabayan*)
 - the church
 - the world

FAITH LIFE

- Christ-centered
- SPEX life (consciousness examen, discernment)
- discerning
- role of Mary
- scriptural
- life consistent with faith

DISCERNED CALL AND RESPONSE

- magis
- openness and generosity to call of the signs of the times
- simple lifestyle
- preferential option for the poor
- active non-violence
- truth and justice
- commitment to call and response to an apostolic life

MISSION



***CLCP 2000:
a spreading
Ignatian fire.***

CHARISM

**Living the Ignatian
spirituality in a basically
lay community.**

VIVID DESCRIPTION

We are apostolic communities who are formed in Ignatian Spirituality. We share our charism actively with other interested groups and individuals. We are visible in our parishes and in other communities where we belong. We are an active recourse to, and a moving force in the Philippine Church. As an expression of our being *makabayan* and *maka-Diyos*, we take an active stand and involve ourselves in current issues.

We are a resource to the World Community, especially to the Asia Pacific Region. We are self-supporting. We are a growing community with a common national apostolate.

We have enough group and retreat guides and we are always ready to form other groups, using our renewed formation materials.

We find joy in proclaiming, "I have come to set the earth on fire, and how I wish it were blazing already!"

CLCP General Assembly
April 10, 1994

H. de la Costa Formation Center, Trece Martires City, Cavite

THE GRACE OF GA'99

Theme of GA'99:

CLCP—with Christ the Prophet of Justice and Hope

We can begin considering the grace of GA'99 with gratitude for our beginnings which go all the way back to the birth of St. Ignatius of Loyola and even beyond...

During our three-day assembly, a Word was spoken to us—a Word that has long been embedded in CLC history. A word that has been activated and transmitted through time and space, amplified at special moments like 1584, 1948, 1967, and which, at GA'99, is fine-tuned especially for the CLCP.

The WORD: **BUHAYIN ANG SALITA.**
 LAGYAN NG BUTO AT LAMAN.

CLCP is asked to fortify its bones and revitalize its flesh in the areas of

FORMATION

- There is a distinct, essential call to strengthen our rootedness in the Spiritual Exercises.
- There is the same clamor for more group guides and retreat guides.

MEMBERSHIP

- The demand, the need is to increase and multiply—to increase in number and potency.

INTERNAL NETWORKING/COMMUNITY BONDING

- The head, the heart, the limbs, etc. want to be in sync with one another through:
 - Regular communication using languages that facilitate mutual understanding and high tech means whenever possible
 - ⇒ Between LC and local communities
 - ⇒ Among local communities
 - Regional collaboration
 - Twinning between local communities
 - Giving of support to the LC and the executive secretary
 - LC visitation of each region at least once a year or once every two years.

RESOURCE MANAGEMENT

- There is a desire for
 - Financial self-reliance on the national and regional levels through fund-raising and more generous sharing of resources.
 - The maximized utilization of available human and material resources for more effective delivery of services in formation and social development.

INTEGRATION

- There is a push and pull towards becoming more firmly rooted in and activated by a Faith that does Justice. Moved by a preferential option for the poor, the CLCP, as a cell in the Body of Christ, is moved to incarnate (*pangatawanan*) its Vision-Mission statement, the Zamboanga Stand and the Diwa ng Trece.
- Fortified from the inside and burning with Ignatian Fire, the CLCP together with other entities—the SOCIETY OF JESUS, NGOs, GOs, parishes, etc.—is to continue its mission of formation and to get more actively and publicly involved in inter-faith dialogue and in issues of justice that concern the marginalized, women, youth, the family and the environment.
- The identified needs, demands and desires, the push and pull are output that match the GA'99 objectives. They are fruits of our personal and communal encounter with Christ who received a Word from the Father and who remained faithful and obedient to that Word unto a Death that brought forth the Resurrection. They represent our clear understanding of the prophetic dimension of the CLC way of life. They converge in one desired grace:
 - To be like Christ who proclaimed the justice of God as the hoped-for coming of the Kingdom
 - To be with Christ, the Prophet of Justice and Hope
 - To be PLACED WITH THE SON, the Father's Beloved and Chosen One.

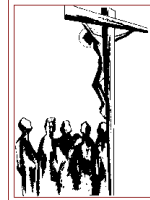
CLCP General Assembly
April 1999

H. de la Costa Formation Center, Trece Martires City, Cavite

THE GRACE OF GA 2001

We, the Christian Life Community of the Philippines, gathered in our 27th General Assembly, see ourselves so sinful and yet so graced in our history. We are being asked:

What have you done for Christ?
What are you doing for Christ?
What should you be doing for Christ?



Moved then by the call to *magis*, to walk with the Risen Christ, we see ourselves as a Community being invited by Christ to journey with Him to the Father.

We hear Him calling us

To continue to creatively, fully and joyfully participate in the transformation of the Philippines toward a just and humane society¹ through a discerned, focused action for personal, societal and political change.

We hear Him calling us

To break bread with the hungry,
To labor with the weary,
To cry with those in pain.

We hear Him calling us to build a world

Where the first genuine experience of the Church is the family,
Where the enthusiasm and passion of the young is as valued as the wisdom and experience of the old,
Where power is measured not in terms of wealth and capacity to coerce but in its ability to make all things new in Christ,
Where individual achievement is at the service of solidarity.

We hear Him calling us

To use the tools He has gifted us with, the Spiritual Exercises of St. Ignatius of Loyola and the formation tools we have crafted from it, to form groups so reflective yet passionate to do God's mission.

We hear Him challenging us

To risk to “throw your net out on the right side of the board, and you will catch some.”²

To go beyond our comfort zone and be ready and willing to guide other groups towards the CLC way of life, and journey with individuals to a discerned responsiveness to God.

To truly share life with the poor, seeing the world with their eyes and hearing it with their ears, being one with them in their joys and hopes, standing with them against their fears and thus truly be in community with them.

Conscious of our unworthiness but confident in the power of the Risen Christ, who invites us to journey with Him, we commit ourselves to labor with Him.



¹ CLCP Vision Mission Statement, 10 April 1994

² John 21:6

CLCP General Assembly
April 2001
H. de la Costa Formation Center, Trece Martires City, Cavite

CLCP STRATEGIC PLAN

May 2003

Mission

To help build God's Kingdom, manifested in the Philippine Church of the Poor, through the formation of CLC and other faith communities steeped in the Spiritual Exercises of St. Ignatius.

Results

More CLC and other faith communities formed through and guided by the Spiritual Exercises of St. Ignatius.

More enlightened, strategic and influential participation of marginalized sectors in the formal and mainstream institutions and processes (e.g. Barangay Council, Parish Council, policy-making, socio-economic programs, etc.)

Growth in faith that does justice (honesty, accountability, generosity, productivity, etc.) in the public and private sectors.

GOALS AND STRATEGIES

Goal 1: to increase the number of full member communities of CLCP nationwide from 31 to 61, with an increased number of members coming from the marginalized sectors.

Strategy 1: Redesign and implement foundational yet flexible programs for community formation.

Goal 2: To strengthen the organizational structures and systems of CLCP.

Strategy 2: Review, redesign, install and maintain national and regional structures of CLCP.

Goal 3: To form more SPEX-animating faith communities among the marginalized sectors (youth, family, poor economically, women, etc.)

Strategy 3: Design and deliver SPEX-based involvement program.

Goal 4: To ensure the continued mutual support between CLCP and

- World & Asia-Pacific CLC
- Jesuits
- Family and Friends of CLC
- Local Church hierarchy

Strategy 4: Regularize meaningful interaction with key stakeholders.

VALUES AND NORMS

Ignatian Spirituality

- ❖ Participate in the Eucharist whenever possible
- ❖ Practice an active sacramental life
- ❖ Practice personal prayer daily especially that based on Sacred Scripture
- ❖ Practice discernment by means of a daily review of one's life
- ❖ Undergo regular spiritual direction
- ❖ Undergo annual interior renewal in accordance with the sources of our spirituality

Union with Mary

- ❖ Follow Mary's example of openness and collaboration in Christ's mission

Apostolic Life

- ❖ Discern for *magis*
- ❖ Be sent in mission
- ❖ Render preferential service to and preferential reliance on the poor in the work of evangelization—PCP II 132
- ❖ Live a simple lifestyle
- ❖ Celebrate family life

Community Life

- ❖ Celebrate community life
- ❖ Relate to each other with trust and openness
- ❖ Respect the uniqueness of individuals
- ❖ Support one another in mission

Sense of and Love for the Church

- ❖ Understand and live out PCP II
- ❖ Participate actively in parish life

Love of Country

- ❖ Preserve positive Filipino values
- ❖ Support quality Filipino products
- ❖ Patronize Filipino talents and skills
- ❖ Adopt sustainable use of resources
- ❖ Promote dialogue and unity among different faith and cultural traditions in the country
- ❖ Practice active non-violence
- ❖ Respect, protect, advocate human rights

Vision

The Christian Life Community of the Philippines
is a discerning apostolic community
growing in union with Christ
through the Spiritual Exercises of St. Ignatius of Loyola.
Imbued with a sense of and love for the Church,
we participate in Christ's mission
specifically in bringing about
maturity in faith and social justice
with a sense of urgency and disponibility.

Vivid Description

We are involved with SPEX-animated faith communities in collaboration with lay leaders, clergy, hierarchy and religious communities of the Philippine Church.

The Spiritual Exercises in its various, yet authentic, forms are available for everybody, members and non-members alike.

The CLCP works with and among the poor, through authentic presence and sustainable programs that encourage self-reliance and allow faith to mature, and is a sign of hope for them.

We have an abundance of full-member local communities, effective guides and have the support systems for them.

CLC members, effectively formed and sustained, actively participate in the mission of formation, with special focus on the youth, family and the marginalized in the society.

CLCP organizational structures and systems are very efficient and responsive to the national community's mission priorities.

CLC Formation Institute and retreat centers offer formation programs, formators and facilities responsive to formation priorities of the national community.

CLCP General Assembly
May 2003

H. de la Costa Formation Center, Trece Martires City, Cavite

THE GRACE OF CONGA '05: "SISID NA!"

CONGA '05 reminded us of the graces bestowed in past general assemblies—particularly of the grace given in GA '01: **to go into the deep.**

And when he had ceased speaking, he said to Simon, “Put out into the deep and let down your nets for a catch” (Luke 5:4).

Reworded in the context of GA '05, the grace we received is

A reiterated call to plunge into the DEEP of our involvement with the Church of the Poor so that the Beauty and Grandeur of the Church which has its root in the love and mercy of God especially for the poor may be more distinctly and radiantly manifested.

To carry out the above which is our participation in “the great struggle against forces that dehumanize,”¹ and which will eventually bring about a new heaven and a new earth, CONGA'05 compels us

- to go into the deep of the CLC way of life—to get to know this way of life with increased accuracy and live it with heightened generosity. A particular challenge is towards going into the deep of living a simple lifestyle—of living simply that others may simply live. In doing this, there is an explicit call to sacrifice. The threat of an economic meltdown in our country within two years makes this imperative.
- to be one and move as one within the Church of which we are a part. This means—on all levels within the CLCP—sharing responsibility for the mission set forth in the Stratplan, and—beyond CLC and the Catholic Church—linking with other workers in the vineyard.

So that the CLCP may become a more effective channel of the beauty and grandeur of the Church, CONGA'05, moreover, urges us to adopt these attitudes:²

- **Mysticism:** to foster a spirituality of relationship between God and persons
- **Healing and innovation:** to work towards the healing and reform of the wounded, imperfect Bride of Christ. “When you love deeply, the sight of woundedness invites you to love more and in a healing way.”

- Trust and obedience: to be ready and prompt to obey Mother Church.

And to live by these principles:³

- We are the Church—the People of God—only because of God’s love and mercy. The beauty and grandeur of the Church is rooted in the love and mercy of a God who is madly in love with us and who became incarnate and who ransomed us with his blood.
- We are a community of saints and sinners. God’s love transforms us. And since Christianity is a social religion, God’s love generates not only new individuals but also new communities that struggle to discover and harness what binds them amidst diversity. Thus, the Church becomes a symbol of reconciled humanity.
- We are a people journeying in a history of salvation. The beauty and grandeur of the Church is manifested in our readiness to journey with people who have no one to journey with—the poor. We see the beauty and grandeur of the Church in the presence of God in the poor, specifically in Jesus Himself, and in Jesus suffering and humiliated in the poor and bringing about salvation among them and through them.

Finally, CONGA’05 reminds us that

amidst the shifting sands of everyday
we stand on grace⁴
because
GOD IS GOOD.

So we can always say
Let’s celebrate!

¹Quoted from the talk of Bishop Chito Tagle.

²Attitudes explained by Fr. Danny Huang, SJ in his talk

³Principles explained by Bishop Chito Tagle, quoted from his talk

⁴From “Standing on Grace,” sung by Alanna Young

CLCP General Assembly
April 2005
H. de la Costa Formation Center, Trece Martires City, Cavite

THE CLCP MAGIS AT 40

In celebration of our 40th year as the Christian Life Community of the Philippines, at our 30th National Assembly, we, the members of the CLCP and of the Philippine Church of the Poor, want to respond and deepen our response to the Lord Jesus Christ's command to "Love one another as I have loved you" (Jn 15:12). In union with Mary and like Mary, we wish to respond with the same "yes" to God's call to nurture a special love for the poor.

We will express this love by building up the nation through the formation of guides, members and communities among and with the poor, grounded in and guided by the Spiritual Exercises of St. Ignatius of Loyola and the General Principles of the CLC. Conscious of the fact that this will only come about to the extent that we exercise *Cura Personalis*, we will make an effort to foster this spirit throughout the National Community.

By harnessing the energy and passion of our youth and uniting it with the wisdom and experience of our elders, we will strive to renew and develop our organizational structures, improve our communication, deepen our personal commitment and enhance the effectiveness of the CLC in carrying out the Magis that Christ has entrusted to us. We do all these, confident of Christ's promise, "I came that you might have life and have it abundantly" (Jn 10:10).

PRIORITIES

MISSION

(Apostolic Life)

- Poor
- Formation
- Nation-building
- Cura Personalis

SPIRITUALITY

(Formation)

- Spiritual Exercises
- Mary / Marian Character
- General Principles
- Formation of Guides

COMMUNITY

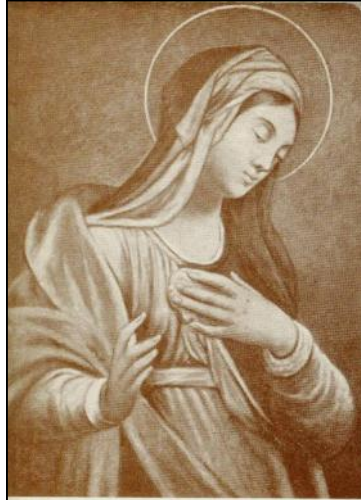
- "Love one another as I have loved you." (*cura personalis*)
- National Community
- Organizational Structures
- Communication, Links
- Youth empowerment
- Personal commitment of each member

CLCP National Assembly
April 28—May 1, 2007
H. de la Costa Formation Center, Trece Martires City, Cavite

Themes of CLCP General Council Meetings / General Assemblies / National Conventions

YEAR	EVENT	THEME
1971	3rd General Council Meeting	Deepening and Integration of the Life of Christ
1973	4th General Council Meeting	The Role of CLC in the Liberation of the Whole Man and of All Men
1974	5th General Council Meeting	The Role of CLC in the Mission of the Church
1975	6th General Council Meeting	CLC Way of Life: Commitment to Christ in Service and Community
1976	7th General Council Meeting	Poor with Christ for Better Service: The Call of CLC in the Mission of the Church
1977	8th General Council Meeting	No theme
1978	9th General Council Meeting	No theme
1979	10th General Council Meeting	Towards a National Discerning Apostolic Community
1980	11th General Assembly	Towards Growth in the Sense of Mission
1981	12th General Assembly and 1st National Convention	The Call of CLC in Philippine Society in the 80's
1982	13th General Assembly	The Call to World Community: "To live justly, to love tenderly, and to walk humbly with your God" (Micah 6:8)
1983	14th General Assembly and 2nd National Convention	The "Diwa ng Trece" as the Expression of the Philippine CLC: "To live justly, to love tenderly and to walk humbly with our God" (Micah 6:8)
1984	15th General Assembly	Living out the "Diwa ng Trece" in the Present Philippine Situation
1985	16th General Assembly and 3rd National Convention	Sa mga Dukha at sa Pagkadukha Nagmula ang Kaligtasan ng Sambayanang Pilipino (From the Poor and in Being Poor Comes the Salvation of the Filipino People)
1986	Regional Assemblies (The National Assembly was called off due to EDSA I)	Mary, the Model of our Mission in the World and in the Church: "Do whatever He tells you." (John 2:5) Sub-theme: "He deposed the mighty from their thrones and raised the lowly to high places. The hungry he has given every good thing, while the rich he has sent empty away." (Luke 1:52-53)
1987	17th General Assembly	Beyond EDSA—the Road to Nazareth

1989	18th General Assembly	Isang Paglingon sa Pinanggalingan upang Makarating sa Paroroonan
1990	19th General Assembly and 4th National Convention	CLC at the Service of the Kingdom (Patuloy na Pakikibahagi ng CLC ng Pilipinas sa Pagbubuo at Pagpapalaganap ng Kaharian ng Diyos Ngayon at Dito)
1991	20th General Assembly	CLC at the Service of the Church: Walking with the Philippine Church
1992	21st General Assembly and 5th National Convention	CLCP: 25 Years of Journeying ... Towards a Renewed Church
1993	22nd General Assembly	CLCP: A Visible Expression of Ecclesial Renewal
1994	23rd General Assembly	CLC: Community in Mission—"I have come to bring fire to the earth, and how I wish it were blazing already." (Lk 12:49)
1995	6th National Convention	CLC in Mission—A Spreading Ignatian Fire
1995	24th General Assembly	CLC in Mission—A Continuing Journey
1996	7th National Convention	With Christ in Service
1997	25th General Assembly and 8th National Convention	CLCP: With Christ in His Public Life
1998	9th National Convention	CLC, a Letter from Christ, written by the Spirit, sent to Today's World
1999	26th General Assembly	CLCP—with Christ, the Prophet of Justice and Hope
2000	10th National Convention	With the Trinity, Celebrating our Life in Mission
2001	27th General Assembly	CLCP—Journeying with the Risen Christ
2002	11th National Convention	Casting our Nets on the Other Side
2003	28th General Assembly	Sent by Christ, Members of One Body
2005	12th National Convention and 29th General Assembly	CLCP: Celebrating the Beauty and Grandeur of the Church
2007	30th National Assembly	YES to the Magis at 40!



Borgognone († 1675): L'Annunziata
(Patrona della C.M. Prima Primaria)
Chiesa S. Ignazio - Roma

*Holy Mary, Mother of God,
you have given the world its true light,
Jesus, your Son - the Son of God.
You abandoned yourself completely
to God's call
and thus became a wellspring
of the goodness which flows forth from him.
Show us Jesus. Lead us to him.
Teach us to know and love him,
so that we too can become
capable of true love
and be fountains of living water
in the midst of a thirsting world.*

Pope Benedict XVI

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