

Đón Nhận Ơn Gọi Đồng Hành Commitment in Đồng Hành/CLC

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Vision of a Đông Hành memberⁱ

The desire to follow Jesus Christ, sharing His lifestyle and mission, moves me to participate in the Đông Hành Community as my particular vocation within the Church.ⁱⁱ

In this apostolic communityⁱⁱⁱ, we discern together the will of God for me and for us^{iv}, according to the Spiritual Exercises and the criteria suggested by St. Ignatius^v. I wish to make this apostolic discernment with a competent and compassionate openness to the world, in deep communion with the Church, I expect the Community to send me in mission^{vi}, supporting me and evaluating with me in a spirit of mutual and shared responsibility.^{vii}

In all circumstances of my daily life as a lay person, with my family, and in my work, I wish to live fully the mission that the apostolic body of Đông Hành has entrusted me, understanding it as my participation in the mission of Jesus Christ.^{viii}

Vision of the Đông Hành Community

In the Đông Hành Community we thank God for sending his Son Jesus, who was born to Mary, our Lady, by the power of the Holy Spirit. We rejoice that God is among us we are in God.^{ix}

Đông Hành is an apostolic body, that brings together persons who are united by the Lord's call to live their lay vocation in community, rooted in the Spirituality of Saint Ignatius. In this apostolic body, made concrete in each local community, we discern together the specific ways in which Jesus Christ wants us to participate in his mission today.^x And so, while forming and supporting us, the community also sends us to serve with competence using all the capabilities the Lord has given us.^{xi}

As a world community in the Church, we desire to be moved as one body closely bound by the Spirit, so that God's active presence is made visible.^{xii}

¹ CLC Working document from Projects No. 120, June 2002, page 5.

¹ 'Our Community is made up of Christians: men and women, adults and youth, of all social conditions who want to follow Jesus Christ more closely and work with him for the building of the Kingdom, who have recognized Christian Life Community as their particular vocation within the Church.' (General Principles of the Christian Life Community 4 - later on cited as GP with the number of the paragraph); see also GP 6, and The CLC Charism, Progressio, December 2001, Suppl. 56, no. 4 and 26, - later on cited as Charism, with the number of the paragraph.

¹ "To live on mission is the specific way of being for CLC. All that the community is and does receives its sense from the mission of the Church itself. CLC is a community on mission or an apostolic community." (Charism 143); see also GP 4 and 8.

¹ "CLC hopes that its members are people of prayer, able to listen to the desires of the Lord, able to discern among the many calls of life what is best for the building God's Reign. For this reason, CLC puts at their disposal the school of the Exercises .." (Charism 49).

¹ See Charism 18, 19, 109 or GP 8c.

1 “As community, CLC receives a specific charism (Ignatian) at the service of the Church’s mission. It is expressed by the sending of its members on mission, the fruit of communal apostolic discernment, on specific forms of apostolate. It will not always be easy to do so, but one thing is certain: those who have opted for the Ignatian charism are, above all, apostles on the Church’s mission and therefore they are sent by the community which shares their specific vocation. It is their right know that the community explicitly sends them and at the same time accompanies both the apostolic discernment and the mission as it unfolds.” (Charism 96); see also Charism 98 and the Encyclical LETTER DIVES IN MISERICORDIA, John Paul II, 1980, No. 3.

1 “... The community that *deliberates, sends and confirms our mission* is able to make decisions, to make choices and assume apostolic tasks in which, one way or another, all the group members are engaged.” (Charism 148)

1 See also Charism 83 and 84.

1 See also Spiritual Exercises 233 and 234, Rom 5:11, Lk 1:46-47.

1 See also Jn 20:21.

1 See also Mt 25:22-23 and 1 Cor 12:4-7.

1 See also 1 Cor 12:12-14.

GENERAL PRINCIPLES OF THE CHRISTIAN LIFE COMMUNITY

*Approved by the General Assembly on September 7th, 1990
Confirmed by the Holy See on December 3rd, 1990*

PREAMBLE

1. The Three Divine Persons, contemplating the whole of humanity in so many sinful divisions, decide to give themselves completely to all men and women and liberate them from all their chains. Out of love, the Word was incarnated and born from Mary, the poor Virgin of Nazareth.

Inserted among the poor and sharing with them their condition, Jesus invites all of us to give ourselves continuously to God and to bring about unity within our human family. This gift of God to us, and our response, continues to this day through the influence of the Holy Spirit in all our particular circumstances.

Therefore we, members of the Christian Life Community, have composed these General Principles to aid us in making our own the options of Jesus Christ and taking part through Him, with Him and in Him in this loving initiative which expresses God's promise of faithfulness forever.

2. Because our Community is a way of Christian life, these principles are to be interpreted not so much by the letter of this text but rather by the spirit of the Gospel and the interior law of love. This law, which the Spirit inscribes in our hearts, expresses itself anew in each situation of daily life. It respects the uniqueness of each personal vocation and enables us to be open and free, always at the disposal of God. It challenges us to see our serious responsibilities and to seek constantly the answers to the needs of our times and to work together with the entire People of God and all those of good will for progress and peace, justice and charity, liberty and the dignity of all people.

3. The Christian Life Community is a public world association whose executive centre is presently in Rome. It is the continuation of the Marian Congregations, started by Jean Leunis S.J. and first officially approved by Pope Gregory XIII's bull, *Omnipotentis Dei*, of December 5, 1584. Going back beyond the Marian Congregations we see our origin in those groups of lay people that developed after 1540 in different parts of the world through the initiative of Saint Ignatius Loyola and his companions. We live this way of Christian life in joyful communion with all those who have preceded us, grateful for their efforts and apostolic accomplishments. In love and prayer we relate to those many men and women of our spiritual tradition who have been proposed to us by the Church as friends and valid intercessors who help us to fulfil our mission.

PART ONE OUR CHARISM

4. Our Community is made up of Christians: men and women, adults and youth, of all social conditions who want to follow Jesus Christ more closely and work with him for the building of the Kingdom, who have recognized Christian Life Community as their particular vocation within the Church.

We aim to become committed Christians in bearing witness to those human and Gospel values within the Church and society, which affect the dignity of the person, the welfare of the family and the integrity of creation.

We are particularly aware of the pressing need to work for justice through a preferential option for the poor and a simple life style, which expresses our freedom and solidarity with them.

To prepare our members more effectively for apostolic witness and service, especially in our daily environment, we assemble people in community who feel a more urgent need to unite their human life in all its dimensions with the fullness of their Christian faith according to our charism.

We seek to achieve this unity of life in response to the call of Christ from within the world in which we live.

5. The spirituality of our Community is centered on Christ and on participation in the Paschal Mystery. It draws from the Sacred Scriptures, the liturgy, the doctrinal development of the Church, and the revelation of God's will through the events of our times.

Within the context of these universal sources, we hold the Spiritual Exercises of St. Ignatius as the specific source and the characteristic instrument of our spirituality.

Our vocation calls us to live this spirituality, which opens and disposes us to whatever God wishes in each concrete situation of our daily life.

We recognise particularly the necessity of prayer and discernment, personal and communal, of the daily examination of consciousness and of spiritual guidance as important means for seeking and finding God in all things.

6. Union with Christ leads to union with the Church where Christ here and now continues his mission of salvation. By making ourselves sensitive to the signs of the times and the movements of the Spirit, we will be better able to encounter Christ in all persons and in all situations. Sharing the riches of membership of the Church, we participate in the liturgy, meditate upon the Scriptures, and learn, teach and promote Christian doctrine.

We work together with the hierarchy and other ecclesial leaders, motivated by a common concern for the problems and progress of all people and open to the situations in which the Church finds itself today.

This sense of the Church impels us to creative and concrete collaboration for the work of advancing the reign of God on earth, and includes a readiness to go and serve where the needs of the Church so demand.

7. Our gift of self finds its expression in a personal commitment to the World Community, through a freely chosen local community. Such a local community, centered in the Eucharist, is a concrete experience of unity in love and action. In fact each of our communities is a gathering of people in Christ, a cell of his mystical Body. We are bound together by our common commitment, our common way of life, and our recognition and love of Mary as our mother. Our responsibility to develop the bonds of community does not stop with our local community but extends to the National and World Christian Life Community, to the ecclesial communities of which we are part (parish, diocese), to the whole Church and to all people of good will.

8. As members of the pilgrim People of God, we have received from Christ the mission of being his witnesses before all people by our attitudes, words and actions, becoming identified with his mission of bringing the good news to the poor, proclaiming liberty to captives and to the blind new sight, setting the downtrodden free and proclaiming the Lord's year of favour.

Our life is essentially apostolic. The field of CLC mission knows no limits: it extends both to the Church and the world, in order to bring the gospel of salvation to all people and to serve individual persons and society by opening hearts to conversion and struggling to change oppressive structures.

- a) Each of us receives from God a call to make Christ and his saving action present to our surroundings. This personal apostolate is indispensable for extending the Gospel in a lasting and penetrating way among the great diversity of persons, places and situations.
- b) At the same time, we exercise a corporate or group apostolate in a great variety of forms, whether through group action initiated or sustained by the Community through suitable structures, or through involvement of members in existing secular and religious organizations and efforts.
- c) The Community helps us to live this apostolic commitment in its different dimensions, and to be always open to what is more urgent and universal, particularly through the "Review of life" and through personal and communal discernment.
We try to give an apostolic sense to even the most humble realities of daily life.
- d) The Community urges us to proclaim the Word of God and to work for the reform of structures of society, participating in efforts to liberate the victims from all sort of discrimination and especially to abolish differences between rich and poor. We wish to contribute to the evangelisation of cultures from within. We desire to do all this in an ecumenical spirit, ready to collaborate with those initiatives that bring about unity among Christians.
Our life finds its permanent inspiration in the Gospel of the poor and humble Christ.

9. Since the spirituality of our Community is centered on Christ, we see the role of Mary in relation to Christ: she is the model of our own collaboration in Christ's mission. Mary's co-operation with God begins with her "yes" in the mystery of the Annunciation-Incarnation. Her effective service as shown in

her visit to Elizabeth and her solidarity with the poor as reflected in the Magnificat, make her an inspiration for our action for justice in the world today. Mary's co-operation in her Son's mission, continued all through her life, inspires us to give ourselves totally to God in union with Mary, who by accepting the designs of God became our mother and the mother of all. Thus we confirm our own mission of service to the world received in baptism and confirmation. We honour Mary, the Mother of God, in a special way, and we rely on her intercession in fulfilling our vocation.

GENERAL NORMS OF THE CHRISTIAN LIFE COMMUNITY

Approved by the General Assembly on September 7th, 1990

Amended by the General Assembly in Itaici July , 1998

Amended by the General Assembly in Nairobi, 2003

I. Membership

1. A person can become a member of the World Christian Life Community in one of the following ways:
 - a) By initiating along with others a local, pre-CLC community, which is accepted by a regional or national community. The accepting community must provide the formation resources for the development of this new community.
 - b) By being a member of an existing group of Christians, which has chosen the CLC way of life. This group accordingly has been received as a local community by the regional or national community, which is its accepting community.
 - c) By joining an existing local community, which is the accepting community, and which provides the means of formation.
2. In whichever way admission takes place, the new members must be helped by the Community to assimilate the CLC way of life, and to decide whether a call, an ability and a willingness to live it are present, and to become identified with the wider Christian Life Community. After a period of time ordinarily no longer than four years and no less than one, they assume a temporary commitment to this way of life. An experience of the Sp. Ex. is strongly recommended as a means of arriving at this personal decision.
3. The temporary commitment continues as such until, after a process of discernment, the member expresses his or her permanent commitment to CLC, unless he or she freely withdraws from the Community or is excluded by it. The length of time between temporary and permanent commitment should be ordinarily no more than eight years and no less than two.
4. An experience of the complete Spiritual Exercises in one of their several forms (in daily life, a closed month, retreats over several years), precedes permanent commitment to Christian Life Community.
5. (see General Principles)
6. (see General Principles)

7. The Christian Life Community is a particular way of following Jesus Christ and working with Him to bring about the reign of God. It allows for many different individual responses and does not value one more than another. Within the richness of the Gospel and the tradition of the Church and as a result of their growing in Christ, some CLC members may desire to emphasise one or more of the many evangelical counsels by taking private vows. Likewise, persons or groups of persons who have taken such vows outside CLC can be accepted into the community on the same basis as all the others.

II. Way of life

8. National and regional communities must find ways for making accessible to all members the actual experience of the Spiritual Exercises of Saint Ignatius, of spiritual guidance, and of other means of growth in the Spirit.
9. As a primary means to continue our growth as persons and as Christian Life Community, our ordinary way of decision-making at all levels is a discerning approach, and even a formal community discernment for the more important shared decisions.
10. In the spirit of its best tradition, and for the sake of greater apostolic efficacy, the Christian Life Community at all levels promotes the participation of its members in joint projects to respond to various and changing needs. National or international networks, specialised apostolic teams, or other such initiatives may be set up by the Community where appropriate.
11. Likewise, in the same tradition and in view of the formation of its members and of other people, the Christian Life Community at all levels promotes workshops, seminars, courses, publications and other such initiatives.
12. For the sake of mutual help and apostolic collaboration, the Christian Life Community at any appropriate level can affiliate other associations of people who wish to share in our way of life but not to become full members. Similarly, the Christian Life Community at any appropriate level can find ways of expressing meaningful links with persons or institutions that are somehow related to the same tradition.
13. Special attention must be given at the world and national levels to ensure that all local communities be helped to live a genuine CLC process with a well formed guide and an efficient co-ordinator.
14. All that is said above, both with regard to apostolic and formative challenges, supposes a good collaboration with the Society of Jesus and with other persons, communities and institutions that share in the ignatian tradition.

Discernment: Đồng Hành/CLC is a vocation

Đồng Hành/CLC is a vocation that one will confirm and discern through experiences during the journey. It is a process. There are possible 4 stages that would help one to realize that he/she is now actually living out this vocation:

1. “At Home”
A sense of being belonged in the group.
When one discovers his/her group, one might say to him/herself: *This is what I’ve been looking for, or I feel at home, or I feel belong.*
2. Experience
The sense of being at home (belonging) is continuously confirmed by the experiences of interacting with others in the group/community, such as faith sharing, group retreats, etc. Furthermore, the sense of belonging moves from a local group to a larger and larger community (group to regional to national to a worldwide community).
3. Contribution
One would find that s/he freely seeks out ways to contribute to the life of the group/community; “the group has become *my* group.”
4. Conviction
By examining the spiritual fruits throughout the years being with the community, one is now fully convinced that Đồng Hành/CLC is THE way that God has call him/her to live out his/her life most fully as a Christian.

Sharing questions:

1. Reflect and share how you discovered your group/community.
2. Regarding the 4 stages of confirming CLC as a vocation, where are you on the process? Share your experiences of “belonging” in your group.
3. After being presented that Đồng Hành is a vocation, share your feeling or confirmation that Đồng Hành is the way you have chosen to live your life most fully.

Commitment in CLC

Julián Elizalde Thành sj

A community's life depends on the vitality of its members. The source of this vitality is to be found in the Spirit who calls them and in the personal response to this vocation. It is the Spirit, therefore, who makes a CLC Community bloom, grow and bear fruit but, at the same time, a CLC community blooms and grows when many of its members are generous in their response to this call.

The visible expression of this response is their personal committed to the CLC way of life.

If few members commit themselves publicly we can ask: are these communities "alive"? Do they grow and flourish? Some times *the community is strong and active*. Many of its members are deeply committed, since long time, and even carry upon their shoulders the burdens of the institution, but they have not yet formulated their commitment publicly. Doing it publicly would be helpful; it reinforces the community; it is "sacramental" (a sign that does what it signifies).

If *the community is weak*, one reason could be because the process of bringing its members to gradual and public commitment is not yet part of the community's life. It may happen that the community has failed to accompany its members in this gradual commitment.

In both cases commitment and its public celebration needs to be adequately presented and clearly explained, the tradition established and all of its members gradually encouraged to do it. But how? Hopefully, the following lines could help.

What does commitment to CLC mean?

In whichever way admission takes place, the new members must be helped by the Community to decide whether a call, an ability and a willingness to live it are present, and to become identified with the wider Christian Life Community. After a period of time normally no longer than four years and no less than one, they assume a temporary commitment to this way of life. An experience of the Spiritual Exercises is strongly recommended as a means of arriving at this personal decision. [GN 2]

The temporary engagement continues as such until, after a process of discernment, the member expresses his or her permanent commitment to CLC, unless he or she freely withdraws from the community or is excluded by it. The length of time between temporary and permanent commitment should be ordinarily no more than eight years and no less than two. [GN 3]

Commitment is the arrival goal of a journey and the starting point of a new one. It is *the arrival goal* in the sense that the decision to make the commitment is the fruit of a journey, of an experience: we want to be Christian and live out our faith with these brothers and sisters in CLC. It is also a *starting point*: from now on we belong more fully to the community and we assure you of our cooperation with the community's mission; you can count on us!

It is not a commitment to put us at the service of the CLC community, but of the Lord. "This is the place where we feel called to serve the Lord and His Church".

Vocation is a central element in commitment. Considering vocation something extraordinary may discourage many valid members who live, flourish and bear fruit in our communities from making the commitment. We understand vocation as a lived experience, as a personal journey. Our vocation is the place where we live, bloom and bear fruit as persons and as Christians. That is what God wants for us, this is our vocation.

Notwithstanding our weaknesses and those of the community. Making our commitment does not mean that we consider the CLC to be the best or the more apostolic community of the Church. Along the years living and working together we have learned about our limitations and about the shortcoming of our brothers and sisters. Our commitment means that we have come to terms with our poverty and despite these limitations we trust the Lord's grace. His Spirit will not fail us and will even draw some good from our poverty. We feel at home in CLC. "This is the ground where we live, bloom and flourish as persons and as Christians in our friendships and in our faith; in our hope and in our service".

Our commitment is the answer to many graces we have received from the Lord, particularly since we joined the community. The Lord has called us first. We have received so much. Our commitment is a grateful answer to His love.

To what do we commit ourselves?

We commit ourselves to CLC's way of life and mission. In the General Principles there is a clear description of this way of life to which we commit ourselves:

"...to strive for a continuing personal and social growth which is spiritual, human and apostolic. In practice this involves participation in the Eucharist whenever possible; an active sacramental life; daily practice of personal prayer, especially that based on Sacred Scripture; discernment by means of daily review of one's life and, if possible, regular spiritual direction; an annual interior renewal in accordance with the sources of our spirituality; and a love for the Mother of God" [GP 12 #a].

This GP speaks of *"active participation in the vast field of apostolic service, and of apostolic discernment, without forgetting", "the participation in the meetings and other activities of the community"* [GP 12 #b and #c].

The commitment binds us not only to the local community or group but to the World Community as an apostolic body in the Church. The CLC is not a parallel church; even less an alternative to the local Church. Our commitment in CLC means that we want to be Christians who pray, participate regularly in the sacraments and be actively involved in the Church. For many, who years ago drifted away from the sacraments, this decision might be *the arrival goal* of a long journey.

The commitment means also being attentive to God, to people around us, to the signs of the times and to the Spirit speaking to us through these events. Thus, commitment is also *a starting point*. The daily review of life, regular spiritual direction and the annual retreat are the expression of a deep desire to maintain our hearts, with the community's help, attentive, open and vigilant.

When the community gets involved in a particularly important program (social service, formation, cooperation), at local, national or world levels, the committed members are expected to be especially supportive and, if possible, involved. Their commitment says: *You can count on me!*

At the beginning of every year the community could remind to all its members, especially those committed, *the priorities of the community at the different levels: local and world*.

The committed members are expected to shoulder generously the *financial needs or plans* of the community.

Temporary commitment is the expression of the desire to live according to the CLC way of life at the present moment, whilst looking forward to a final life choice.

Permanent commitment corresponds to the last step of the vocational process of the CLC member. Those who make the Permanent Commitment are the members who have reached the decision to live in CLC as their

response to the Lord's call. While Temporary Commitment is linked to the call of the Eternal King and to the "election", Permanent Commitment is in harmony with the trustful surrender of the Contemplation to attain love.

How do you arrive to commitment?

Becoming a member of the Christian Life Community presupposes a personal vocation. During a period of time determined in the General Norms, the candidate is introduced into the way of life proper to CLC. This time is allotted for the candidate and the wider community to discern the candidate's vocation. Once the decision has been taken, and approved by the wider community, the member assumes a temporary commitment and, with the help of the community, tests his or her aptitude for living according to the end and spirit of CLC. After a suitable period of time, determined by the General Norms, permanent commitment follows. [PG 10]

The invitation to become committed CLC members is also an invitation to be more attentive to our personal relationship with Christ as His friends and disciples; to be more attentive to our vocation and mission.

In the beginning, vocation may be perceived as a vague longing prompting the person to contact the CLC group. Little by little the person becomes familiar with the CLC's way of life and is gradually introduced into the CLC specific ways to foster the vocation relationship with the Lord:

- Regular personal prayer based on Scripture texts,
- The review of the day or the awareness exam,
- Encounters with a spiritual director,
- Sharing, gradually, with the group the life choices in order to be helped in making better decisions or in evaluating the decisions already taken,
- Doing every year the Spiritual Exercises for a period time of 4, 6 and 8 days, or fully in daily life (SEEL),
- Taking part at the local, regional and national programs, gatherings and conventions¹.

Some people will find that the CLC way of life is what they really are looking for and will be ready to commit themselves. Others will find that the motivation for joining the group is no more there and they have no desire to continue further. The journey is different for those who come in contact with CLC at a young age (less than 25) and for those who come as young adults (after 35).

The young ones will have to make many life-choices (friends, falling in love, studies, profession, life status). For them "temporary commitment" is the expression of the desire to live according to the CLC way of life at the present time, whilst looking for the vocation to which the Lord is calling them.

For the young adults who might already be married when they come into CLC the "temporary commitment" means only a time of getting acquainted with the community and with themselves, with the ups and downs, the joys and sadness, graces and frustrations so that they can realistically make the final choice, the "Permanent Commitment".

Rather than seeing Permanent Commitment as a risky decision that conditions their future freedom, it is important to discover that inner freedom is the foundation of this decision and one of its fruits. Real freedom exists when people are able to direct their lives according to their deepest desires. Thus, they are free inasmuch as they are able to live according to the deep desires the Spirit of the Lord has awakened in their hearts.²

According to a document of the CLC Spain, the Permanent Commitment implies:

¹ "L'Engagement Permanent dans la Communauté Vie Chretienne", Cvx France, 2004, 1.1

² The CLC Charism, 1998, n.193

- A deep sense of belonging to the CLC: many persons consider themselves to be part of the Christian Life Community though their degree of participation may be greatly different. Needless to say those who have made the Permanent Commitment are considered as the core group and a reference model.
- A sense of corporal responsibility regarding whatever affects the CLC at the local or world level.
- Readiness to offer their service to the Church or to the CLC community.
- A simple lifestyle, on the footsteps of Christ humble and poor,
- The spirit of a "pilgrim", with light luggage, looking always for whatever will be more helpful to the mission³.

Conclusion

Commitment is the arrival goal of a journey we started moved by the question: *what shall I do for Christ?* When we make up our minds and ask our community leaders to allow us to join the sisters and brothers who in the next celebration will make their commitment we bear witness to the Spirit who has guided us up to this moment. *Commitment is the starting point* of a journey guided by the same question: *what shall I do for Christ?* And the Spirit assures us of His faithful presence, renewing every day the love that moves us to serve and enlightening our hearts so that we know what and how to do and say.

Rome, May 1st, 2005

³ "El Compromiso Permanente", Cvx Spagna, La Moraleja, 2001

Nghi Thức Tuyên Hứa Đồng Hành CLC

(Trước Minh và Máu Thánh Chúa, trước Rước Lễ)

Chủ tế - Hôm nay là ngày vui lớn và là cơ hội cho chúng ta mừng và tạ ơn Thiên Chúa. Chúa Kitô đã mời ở giữa chúng ta các anh chị em tuyên xưng công khai lời hứa sống lối sống Đồng Hành CLC. Cùng với Chúa Thánh Thần chúng ta vui mừng với các anh chị em đã nhận ra và quảng đại đáp lời mời gọi làm bạn đồng hành với Chúa Kitô.

(Phân thua hỏi với các thành viên mới)

Trưởng Vùng - Thay mặt cho Vùng Đồng Hành _____, tôi xin mời các anh chị em có tên sau đây tiến về phía cung thánh.

(Sau khi các anh chị đã đến và đứng trước bàn thờ, Tr. Vùng tiếp tục)

Theo như tôi và ban phục vụ Vùng được biết, những người bạn Đồng Hành với Chúa Kitô này đã nghe và đã đáp lời mời gọi của Chúa Kitô. Các bạn đã hoàn tất những điều kiện đòi hỏi của một thành viên Đồng Hành CLC theo các tiêu chuẩn ấn định trong Nguyên Tắc Căn Bản của Cộng Đoàn. Các bạn đã tỏ ra lòng ao ước sống lối sống Đồng Hành CLC và muốn trở thành một thành viên tích cực của Cộng Đoàn.

Chủ tế - Vậy anh (chị) muốn xin gì cho các anh chị thành viên mới hôm nay?

Tr. Vùng - Xin cho các anh chị được tuyên xưng lời hứa vào Cộng Đoàn Đồng Hành CLC công khai trước mặt Giáo Hội và Cộng Đoàn dân Chúa.

Chủ tế - Các anh chị có ý muốn tự do dâng hiến chính cuộc sống mình làm món quà cho Thiên Chúa, phần đầu không ngừng để sống viên mãn ơn gọi Kitô Hữu giữa thế giới ngày hôm nay không?

Thành viên mới (candidates) - Thưa chúng con có.

Chủ tế - Các anh chị có ý muốn chấp nhận và sống lối sống Cộng Đoàn Đồng Hành theo các Nguyên Tắc Căn Bản không?

Thành viên mới (candidates) - Thưa chúng con có.

Chủ tế - Chúa Kitô là Thầy, là Chúa duy nhất của Cộng Đoàn chúng ta. Mẹ Maria là Mẹ của Thiên Chúa, Mẹ phù hộ đặc biệt cho chúng ta. Anh chị thân mến, tin tưởng rằng Chúa Thánh Thần sẽ bao phủ trên các anh chị và sẽ giúp các anh chị tiếp tục nói lên hai tiếng xin vâng với Chúa Kitô. Các anh chị có ý muốn phó thác vào Mẹ và tìm kiếm nơi Mẹ sự giúp đỡ để chu toàn lời hứa hôm nay không?

Thành viên mới (candidates) - Thưa chúng con có.

Trưởng Vùng - Các anh chị đã can đảm tuyên xưng ý muốn của các anh chị và cậy nhờ vào tình thương và ơn Chúa để chu toàn. Giờ đây tôi mời các anh tuyên xưng lời hứa trước mặt Chúa và cộng đồng dân Chúa.

Chủ tế - Thay mặt cho cộng đồng dân Chúa, tôi mời các anh chị quý gởi tuyên xưng lời hứa của các anh chị.

**Lời Tuyên Xưng
Cộng Đoàn Đồng Hành CLC**

(cá nhân)

Lạy Chúa Giêsu Kitô,
trước tòa cực thánh các Thánh Nam Nữ,
đặc biệt Mẹ Maria, Mẹ Thiên Chúa,
Thánh Cả Giuse, và Thánh I-Nhã thành Loyola,

Con, _____
xin tuyên xưng làm thành viên
của Cộng Đoàn Đồng Hành CLC.

Với lòng biết ơn và nhận rõ lời mời gọi của Chúa,
con xin hứa sống trung thành
(trong thời gian ____ năm),
lời sống của Cộng Đoàn Tông Đồ Đồng Hành CLC,
theo các Nguyên Tắc Căn Bản của Cộng Đoàn.

**Lời Tuyên Xưng
Cộng Đoàn Đồng Hành CLC**

(nhóm)

Lạy Chúa Giêsu Kitô,
trước tòa cực thánh các Thánh Nam Nữ,
đặc biệt Mẹ Maria, Mẹ Thiên Chúa,
Thánh Cả Giuse, và Thánh I-Nhã Loyola,

Nhóm _____ chúng con,
xin tuyên xưng làm Cộng Đoàn
của Cộng Đoàn Đồng Hành CLC.

Với lòng biết ơn và nhận rõ tiếng mời gọi của Chúa,
chúng con xin hứa sống trung thành
lối sống Cộng Đoàn Tông Đồ Đồng Hành CLC,
theo các Nguyên Tắc Căn Bản của Cộng Đoàn.

Chủ tế - Lạy Mẹ Maria Thành Tín,
Cộng Đoàn Đồng Hành,
chúng con kính cần yêu thương Mẹ,
và xin học nơi Mẹ hình ảnh trung thực nhất
của người môn đệ Chúa trên đường sứ mệnh.

Xin Mẹ đoái nhìn Cộng Đoàn chúng con,
và khẩn cầu cho chúng con
được lớn lên và nâng đỡ nhau
thành những người bạn đồng hành mật thiết
với Chúa và với nhau,
những người bạn cộng tác trung tín với Chúa,
để mang sứ mệnh Nước Chúa vào thế giới hôm nay.

Lạy Thiên Chúa Toàn Năng,
như Chúa đã cho chúng con lòng ao ước
để tự do tuyên xưng lời hứa hôm nay,
cũng xin cho chúng con lòng ao ước
để trung thành cho đến cùng.

Nhân Danh Chúa Cha và Con và Thánh Thần.
Amen

ⁱ CLC Working document from Projects No. 120, June 2002, page 5.

ⁱⁱ “Our Community is made up of Christians: men and women, adults and youth, of all social conditions who want to follow Jesus Christ more closely and work with him for the building of the Kingdom, who have recognized Christian Life Community as their particular vocation within the Church.” (General Principles of the Christian Life Community 4 - later on cited as GP with the number of the paragraph); see also GP 6, and The CLC Charism, Progressio, December 2001, Suppl. 56, no. 4 and 26, - later on cited as Charism, with the number of the paragraph.

ⁱⁱⁱ “To live on mission is the specific way of being for CLC. All that the community is and does receives its sense from the mission of the Church itself. CLC is a community on mission or an apostolic community.” (Charism 143); see also GP 4 and 8.

^{iv} “CLC hopes that its members are people of prayer, able to listen to the desires of the Lord, able to discern among the many calls of life what is best for the building God’s Reign. For this reason, CLC puts at their disposal the school of the Exercises ..” (Charism 49).

^v See Charism 18, 19, 109 or GP 8c.

^{vi} “As community, CLC receives a specific charism (Ignatian) at the service of the Church’s mission. It is expressed by the sending of its members on mission, the fruit of communal apostolic discernment, on specific forms of apostolate. It will not always be easy to do so, but one thing is certain: those who have

opted for the Ignatian charism are, above all, apostles on the Church's mission and therefore they are sent by the community which shares their specific vocation. It is their right know that the community explicitly sends them and at the same time accompanies both the apostolic discernment and the mission as it unfolds." (Charism 96); see also Charism 98 and the Encyclical LETTER DIVES IN MISERICORDIA, John Paul II, 1980, No. 3.

vii "... The community that *deliberates, sends and confirms our mission* is able to make decisions, to make choices and assume apostolic tasks in which, one way or another, all the group members are engaged." (Charism 148)

viii See also Charism 83 and 84.

ix See also Spiritual Exercises 233 and 234, Rom 5:11, Lk 1:46-47.

x See also Jn 20:21.

xi See also Mt 25:22-23 and 1 Cor 12:4-7.

xii See also 1 Cor 12:12-14.