



progressio

Publication of the World Christian Life Community

**Glimpses for Contemplating
an Apostolic Body**



Progressio is the official publication of the Christian Life Community (CLC). It seeks to build community, supplement formation, and promote apostolic works. By publishing stories, reflections, events and opinions, it endeavors to reinforce, challenge and deepen the community's understanding and living of the CLC Charism, Ignatian Spirituality and the gospel values

ABOUT OUR LOGO

We did not go too far to find inspiration for the logo of the Christian Life Community (CLC). Countless books have been written about the Salvation history of CLC and its beginning in year 1563. From that came the Marian Congregations and its symbol (shown on the top right), having the “P” over the “X” (for the Greek Christus) and the inserted “M” illustrates that the Congregations were put under the patronage of Mary, the mother of Jesus. The blue curved line illustrates a movement forward to **one World Community in 1967**; hence the globe. From this new beginning came a new name: Communauté de Vie Chrétienne (CVX) in French; Comunidad de Vida Cristiana (CVX) in Spanish; Christian Life Community (CLC) in English.

PHOTOS BACK COVER

1. CLC Agustino (Peru): World CLC Day 2018 celebration.
2. CVX Braga (Portugal) visiting Rome.
3. CLC Davao (Philippines): World CLC Day 2018 celebration.
4. Members of CLC Poland meeting CLC Manresa (Italy) in Rome.
5. World CLC Day 2018 in Malta.
6. World CLC Day 2018 in Taiwan.

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Glimpses for Contemplating an Apostolic Body

Alwin Macalalad 1

CLC Latin American Assembly

Miguel Collado and Christian Ubilla



Meeting of leaders

Miguel Collado



A Discerning Path in Mission

CLC Uruguay National Executive Council



Reaching out to the Youth of Asia

Ibrahim Aryan



City on a Hill that can't be Hidden

Michael Walker



Insights for our CLC Youth

Eduardo Martín Hermana



Care of the Oceans

Joan Woods and Nicholas Kim



Ecological Conversion

Jenny and Chris Gardner



Buenos Aires 2018

ARUPA



In memory of Fr. P.H.Kolvenbach

Daniela Frank



Glimpses for Contemplating an Apostolic Body



Alwin Macalalad

There is a temptation of thinking about CLC as a mix-and-match toolbox of practices that can be picked-up and discarded. It is as if it would be possible to say “I use CLC tools to become a good Christian.” It’s easy to say this because there is truth to it. There is also a temptation to think that the CLC way of life can be lived in pieces, as if our Charism is made up of separate puzzle pieces that snap together to form a whole. But thinking of it as a vocation that integrates all aspects of life, the Ignatian tradition, and the moment-by-moment action of the Holy Spirit in the Church and the world—this crosses to the territory of mystery. Our Lay Apostolic Body is alive. As we have continually rediscovered in the World Executive Council, contemplating CLC brings us to holy ground. There is something going on here, larger and deeper than any us. We participate, witness, discern and move forward with faith.

Progressio is one of the windows for this contemplation. In this issue we collect a few more perspectives into the life of CLC as Lay Apostolic Body. It is a body of many levels, layers and sides. In this issue we have CLC Uruguay, describing what goes on inside the heart of a national community that seeks to be intimately in-touch, and responsive with God’s invitations into apostolic life. Through Christian Ubilla (CLC Ecuador) and Miguel Collado (CLC Chile), we get a glimpse of the Latin American CLC national leaders gathering to determine ways of better service. Miguel Collado further describes his experience in a gathering of ecclesial movements in the Dominican Republic and how CLC might be able to better serve the local Church.

Through Ibrahim Aryon (CLC Indonesia), the regional team for Asia recounts CLC’s service in the Asian Youth Day (AYD) in Indonesia, and the CLC gathering that followed afterwards. Michael Walker (CLC Australia) gives us his insights regarding the Church of the future, after what he has seen in the AYD. Under the same thread, Edu Martin shares his experience about CLC Youth - after attending the European Youth Encounter in Malta.

Within another institutional-level involvement, Joan Woods and Nicholas Kim, from the CLC UN Working Group, give us a briefing on the Ocean Conference in the UN, and CLC’s participation through #OceanAction2176. While, as a couple, Chris and Jenny Gardner (CLC Australia) reflect on their personal journey and CLC’s involvement in the caring for our common home.

For the first time, in history, we also witness three national communities collaborating to host a World Assembly. ARUPA (Argentina, Uruguay, Paraguay) reveals its journey and the meaning of its name, and its service for the world community in the Buenos Aires World Assembly.

Lastly, instead of the section for Being EA, we present a remembrance of the late Fr. Peter-Hans Kolvenbach, who accompanied us as World Ecclesiastical Assistant for 24 years—almost half our CLC lifetime. He saw the CLC and the Society of Jesus as “two communities... moved by the same Spirit..” while encouraging us to deepen our identity as Ignatian laity. He articulated this while deeply embodying the meaning of partnership throughout those years.

All of these are part of our ongoing journey and response, like an ongoing dance of faith and commitment to a God who is always in motion. Larger and longer than our lives and perceptions.

In these months leading up to the World Assembly, we feel, once again, the sense of being ONE whole. A living community, with many parts. A community with a lot of rough edges- some parts broken and pained, some parts getting to know itself, some parts sensing union with the mother Church, other parts developing very concrete institutional identity for engaging with other bodies. As long as we can hold on to the thread that holds us to what we are — our living Charism— and not get lost in the frantic details that pull at us, I believe that we will see this Apostolic Body grow and bear fruit. And so let’s continue begging for that grace: We desire greater depth and integration in the living out of our CLC Charism in the world today.



Alwin and Rojean Macalalad

A Body in Movement...

journeying with our eyes fixed on the horizon of the Kingdom

Miguel Collado and Christian Ubilla - CENAL Service Team



The CENAL Executive Council was elected during the World Assembly in Lebanon by the delegates of the national CLCs in Latin America in order to encourage collaboration and networking. It is currently made up of Miguel Collado (Chile), Rafael Madera (Dominican Republic) and Christian Ubilla (Ecuador)

In Lima (Peru), at the Feast of Pentecost 2017, we, the National Executive Councils of the Christian Life Community in Latin America (CENAL by its acronym in Spanish), gathered between 2 and 6 June, to renew our desire to be "a body in movement... journeying with our eyes fixed on the horizon of the Kingdom".

This was a unique opportunity to acknowledge and thank CENAL for allowing us to meet there on a quarterly basis, virtually and uninterruptedly, over the last 9 years, thus walking together and supporting one another in the challenges we proposed as a region in the World Assembly of Fatima 2008. On this occasion, 35 delegates from 15 national communities were able to meet in person, in addition, we were accompanied by our World Vice Ecclesiastical Assistant, P. Herminio Rico SJ and our World Executive Secretary, Alwin Macalalad.

The Assembly provided a privileged space in which to share our journey, our consolations and hardships, our hopes and goals. Through the methodology referred to as Open Space, we

express our needs and dreams for our Latin American CLC.

By way of communal apostolic discernment, we defined the most important actions we need to undertake in order to cooperate through a network of communities with the Society of Jesus, the Universal Church and others in pursuit of a single godly mission, duly focused on the Frontiers defined at the World Assembly in Lebanon 2013, and accompanying the youth and families in their diverse realities. Thus, a new regional team was formed to encourage the formation and expression of experiences at the Youth Frontier.

With regard to the Family Frontier, we need to identify methodologies and develop tools to reach out to families in their various realities (traditional, single-parent families, LGBT, migrants, etc.). We greatly value the contribution that the Family Clock (designed by CLC in Spain) is giving to our communities, and we are thus encouraged to better prepare ourselves to accompany the diverse realities faced by families in our societies.

Below:
Presentation of the realities of our national communities



We welcome the regional training programs, such as the MAGIS Programme for theological formation for laity (by 2018 it will be 20 years since it began, this is now the fifth edition), and the Political Dimension of Social Commitment Programme CLC-LA 2018 (completing its third generation in 2018) and we recommend a general evaluation at this point using the DSSE dynamics, with the objective of obtaining greater accompaniment on the part of national communities and for the renewal of contents and methodologies, faithful to the original objectives but responding effectively to new emerging challenges for our communities.

We also feel called to share the gift of our spirituality with others, especially with those who are the most vulnerable and excluded within our societies, with the certainty that in this way we also make our preferential option for the poor a reality, as was suggested in the most recent World Assemblies. Another recommendation was that we continue increasing our availability in order to offer ourselves with greater service to the Church, achieving greater institutional rapprochement to CPAL (Jesuit Conference of Provincials in Latin America and the Caribbean) and working with parishes where our communities are present.

We feel the need to express our solidarity even in the field of shared responsibility in economic stewardship, now more than ever, and in a special way with our brothers of Central America, Cuba and Venezuela.

Finally, we would like to organise ourselves better, not to establish new hierarchies but to share our identity and our resources to a greater degree, and to clearly express the mission common to us all. We entrusted the CENAL Service Team with the task of collecting the contributions from national communities to develop a proposal of Agreements for Collaboration of CLC Latin America, and we issue the call to meet in the World Assembly in Buenos Aires to approve the new guidelines for the region.

With gratitude to Mary and the Holy Spirit, we carry the momentum of your flame to light other fires in our communities.

*Original in Spanish
Translated by Clifford Schisler*

Below:
- Working in groups - Open Space
- Official photo of the CLC-LA Assembly



Meeting of leaders of ecclesial movements and new communities in Latin America

Miguel Collado - CLC Latinoamérica - CLC Chile



Computer engineer, small business owner, father and grandfather. He works in the coordinating team of CLC Latin America. He is also a guide for spiritual accompaniment and the Exercises. He has been a community guide and president of the regional community of Valparaíso and of the national community of Chile. He currently gives spiritual workshops and retreats in the Diocese of Valparaíso.

Introduction

This meeting was convened by CELAM (Latin American Episcopal Conference) and was held in Santo Domingo, Dominican Republic between May 17 and 19, 2017. I attended in my capacity as one of the members of the coordinating team of the CLC Executive Councils of Latin America (CENAL).

When I received the invitation to participate in the meeting I had many mixed reactions. By the way, it was a very great privilege to represent our Community in a continental meeting organized by the Latin American Episcopal Conference. However, at the same time, it was a little uncomforta-

I found a very warm and friendly atmosphere in the participating bishops. It was a surprise for me since I had a previous image of distance which I thought was imposed by the hierarchy. During the encounter the image changed into their being friends in God with whom one can dialogue and build collaborative working teams.

ble because I had never been in a meeting with the hierarchy of the diocesan Church. All my experience had been in Ignatian environments, with Jesuits, and in the parishes where I develop my apostolate. Except for a few very specific situations, my relationship with the episcopal clergy was practically nil.

I had always felt a distance from the hierarchical environments and now I had the opportunity to be in a CELAM meeting to coordinate the work of lay movements and associations in our Church. I found the moment important and interesting.

The novelty

The first surprise was to find myself with such a small group of participants. The leaders who were present belonged to only eight movements: CLC, Schoenstat, Charismatic Renewal, Cursillista, Faith and Light, Focolare and Sine. Many of the participants were locals from the host country. This meeting was held every four years, but it had not taken place for eight years. The last time it was held, 20 different movements participated, but in reality many more exist in Latin America and worldwide. The good news is that the meeting was revived. The worrying news is that participation has decreased to less than half of the movements which were interested in attending since the last time.

By the way, with this scenario, the presentation of each one of us was very important. Another surprise CLC is not known. Our existence was a novelty for most of the participants: What we do, our charism, our history and our coverage were all a novelty; a positive turn, certainly.

After listening to the different experiences, talking with the delegations, sharing with lay people and bishops, I was surprised by some aspects that I did not expect.

- a. I found a very warm and friendly atmosphere in the participating bishops. It was a surprise for me since I had a previous image of distance which I thought was imposed by the hierarchy. During the encounter the image changed into their being friends in God with whom one can dialogue and build collaborative working teams. At least that's what I experienced with those who were present.
- b. A great distance and a lack of knowledge of the different movements and associations of the dioceses and also among the representatives of the movements..
- c. I was surprised by the level of clericalism that exists in many of the other lay participants, which is reflected in a passivity in the action and in the hope of receiving guidance from the Episcopate. These can be very valuable actions, but tend to be carried out according to what the pastor inspires, instead of being the laity's own discernment, seeking to find the will of God and move forward from lay initiatives. To a greater or lesser degree in different participants, this was what I perceived in the environment.

2. The mutual lack of knowledge between the movements with which collaborative inter-movement tasks could replace duplication of efforts, and that in certain areas could work more as coordinated teams than as competitors.
3. There is a certain distance between the movements and the dioceses. Greater availability is required for the local needs of each diocese, according to the pastoral plans, and the participation of each movements the areas of their best competence.
4. The Ignatian charism of CLC can contribute a lot in specific areas of other movements as well as dioceses in topics that are natural in our spirituality, but that can become very valuable and even new for others. Themes such as spiritual discernment, spiritual accompaniment and different modalities of spiritual exercises are concrete and specific contributions that each of our national and regional communities can develop in their countries and regions.

Specific tasks that could be carried out: Gifts for the Church and the World

With all the abovementioned, I feel that the Holy Spirit may be asking us for certain concrete tasks to address

Challenges

Behind all of this I find that there are challenges and a special invitation to CLC as a Latin American Community as well as a worldwide body to integrate ourselves more and better into our Church.

1. There is a very important breach of ignorance of the mission and the charism of the movements on the part of the dioceses. It is necessary to improve this situation so that the bishops can commission specific missions to the movements that have activities in their dioceses.





the challenges that appear after the encounter.

- ▶ **Availability of Information about CLC given to the Diocese.** It is necessary to create, update what exists so that the following things about us can be known in a simple and concrete way: our charism, our specific apostolates and our organization in each place where we are present. Many of the documents are aimed at internal formation or to attract new members. What is required are brief documents, testimonials, Powerpoint presentations and videos for dissemination so that the dioceses, their bishops, parish priests, and diocesan teams know of our existence and what we can do together for them. This has to be developed centrally, and it is necessary to have it carried out in each city where we work with dioceses. We should be able to hand these out in meetings about the availability of the CLC for the local church.
- ▶ **Registry of movements in our territories.** It is necessary to have some a research work done to have a

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register of the movements that are operating in the territories where we are, and then schedule meetings for mutual knowledge and collaborative planning, using the same instruments developed for the dioceses.

- ▶ **Revealing Ignatian Spirituality.** It is necessary to leave available for the diocese and for the other movements formation workshops in the following topics:
 - ◆ **Discernment of spirits.** So that this practice that has done so much good for us in community or personally can be shared in our church in a broader way. Diocesan pastoral agents and leaders of other movements will be able to make better decisions with greater fruit in our Church.
 - ◆ **Christian leadership.** There are elements of leadership that we handle in the Ignatian manner that can help the parishes as well as the diocesan structures and other movements that we can communicate both in theory as well as in practice.
 - ◆ **Spiritual Accompaniment.** This practice which we promote so much and which we practice internally needs to be shared so it can be valued on a diocesan level as well as by other movements.
 - ◆ **Spiritual Exercises of Saint Ignatius.** We need to offer exercises outside of our communities. For this it is necessary to express the most important aspects, which are, how they can be done and what they are for.

For these workshops it is necessary to prepare material centrally at a regional or international level and then deliver them locally to dio-

ceses and movements as well as make them available in a simple way on the internet in different formats (documents, presentations, videos, etc.)

Spiritual Accompaniment

To give this service to our members, the religious and the laity, and to the dioceses and movements. We also need to prepare people to perform these function which is so necessary to develop the spiritual life and the effective following of Jesus Christ. For this, joint projects can be established with other Jesuit organizations that exist in some of the provinces such as the Ignatian Spirituality Centers so as not to duplicate efforts within our own spirituality.

Spiritual Exercises

Offer the exercises of Saint Ignatius in various modalities (brief retreats, weekend, week, month-long and retreats in daily life) in an open manner to dioceses and movements. In the

same way referred to regarding Spiritual Accompaniment, we can do this with our members, religious and lay people who are prepared for it and joint projects can be established with other Jesuit organizations that exist in some of the provinces, such as the Centers for Ignatian Spirituality.

Conclusion

A great experience was lived. A new image of work for the whole Church. Great challenges that can only be actualized with the participation and local work of our communities spread across the continent and around the world. By collaborating with the other movements and with the dioceses we can advance more and better in the building of God's Kingdom. The specific elements of our spirituality identified in this document are gifts that we can give to our Church and the world.

*Original in Spanish
Translated by Jennifer Fox*



A Discerning Path in Mission – CLC Uruguay

CLC Uruguay National Executive Council

Who We Are:

Our CLC Uruguay consists of 450 members, divided in 37 small groups. There are 157 married members and 44 married couples. CLC Uruguay has 242 members who have taken their temporary commitment and 25 members who have expressed their permanent commitment.

All 37 small groups are diverse, in terms of age range and their way of living their CLC calling, although during general events organized for the community at large, we all experience the action of a common Spirit at work among us. Currently, 31 groups have guides -occasionally in pairs- consisting of 34 lay people, 7 Jesuits, and 2 sisters of the Order of Jesus.

A strength worthy to be highlighted in our national community is our ability to acknowledge the graces received. Specifically, the humility to persevere in the search for God's will along the years. We have learned to ask: "In what direction are we going into?," while feeling close and keeping confidence in the people surrounding us. Our motivation to write this article is based on our reflection about the graces received.

Among all CLC members, 48 percent serve in volunteer groups, besides their CLC participation. Some of them are part of the pastoral team in a variety of schools, community lunch programs or parishes, among other service options.

Approximately 23 percent of all CLC members provide volunteer work as an internal service to CLC Uruguay. They may act as guides to other small groups, take part in our apostolic works, serve as members of the different frontier teams, and/or offer support and help to organize a variety of activities and events.

In addition, a delegate from each small group takes part at the Board of Delegates, where all small groups are represented and a common spirit of CLC Uruguay is promoted and generated. During the last few years, this place has regained the relevance it should have in the national community. This Board of Delegates organized and created a new format and dynamics to conduct our National Assembly in 2017, which received a very positive evaluation.

Another strength to emphasize is the high participation of youth members

On this page:

- National Executive Council and Family Frontier, sending to the International Meeting of the Family 2017.

On the other page:

- Temporary commitments of Pentecost, San José Obrero Parish, Montevideo.
- Pre community members accompanied by members with temporary commitments.
- Undertaking the Spiritual Exercises during the Holy Week.



in our National CLC; 60 percent of our members are 30 years old or younger. The Jesuit schools in Montevideo, i.e., Colegio Seminario and Colegio San Ignacio Monsignor Isasa, are the main sources that nurture CLC, among other places. This also contributes to the high level of formation and education found among our members. Around 87 percent of our youth are college graduates or are currently attending university.

Around 15 years ago, we started our own apostolic work as CLC. Many CLC members have committed and dedicated their time to serve in the following areas:

- ▶ **Rincón de Todos**, an afterschool children's club, is an educational center that also offers support, loving care, and recreational activities to children in an underprivileged area of Montevideo. The steering committee of Rincón de Todos is appointed by our National ExCo. The committee's responsibilities are supervising the educational project, finances, and rapport with CLC.
- ▶ **Nuestra Señora de Fátima Parish**: CLC Uruguay was invited to co-manage this parish located in a neighborhood of Montevideo. We joined the parish community to share a spirituality of encounter and prayer. We collaborate with the pastoral and social work as well as the administrative tasks conducted at the parish. We consider our collaboration a way for increased integration with our local Church.

“Take your sandals off your feet, for the place on which you are standing is holy ground” – Exodus 3: 4-5

Throughout our CLC's history, we acknowledge our community as a pillar and the essential component of our CLC. It is from this place that we are called to share our faith and find God's Will. We connect to Moses's encounter with God in front of the burning bush: The Holy Ground (“When



the Lord saw that he turned aside to see, God called to him out of the bush, 'Moses, Moses!' And he said, 'Here I am'. Then he said, 'Do not come near; take your sandals off your feet, for the place on which you are standing is holy ground.'" Exodus 3: 4-5).

We feel a particular closeness to Moses's experience. From this calling, keeping the questions and facing the challenges as a community – with few answers and certainties– has been our strength. We feel supported by the joy and peace carried by discernment, an experienced shared at all levels, in the small groups as well as the national community.

We have had our share of weaknesses that arise when as a community we do not keep God as our center. God is the one who summons us, carrying us through difficult times and our lack of prayer. Our perseverance has allowed us to reconfirm that the true way is through communal prayer: we need our mutual support, forgiveness, prayers, and blessings. We need to reiterate our daily Eucharist, where we give each other a sign of peace and are sent to discover together our mission. In this way, we are able to discover that we are witnesses to the Grace of God in each one of us. We acknowledge that the steps taken as a community are not ours, but they are taken "centered in and together with" God.

As an apostolic body, we have focused on our personal and communal discernment, trying to be faithful to the experience of the Spiritual Exercises, as well as sharing our prayers, and keeping in mind our roots and our own personal identities.

CLC Uruguay has been around for almost 50 years. We are grateful for all processes, discernment opportunities, invitations, and callings (the ones we received as well as the ones, which we invited others to join). We have always felt motivated to find God's will in everything we do, regardless of the challenges implied when we are sharing the same space: joys, tensions, certainties, frustrations, temptations, and doubts.

Among the invitations, callings, and graces received, our Rincón de Todos recently celebrated 15 years of existence. We have also celebrated our three years of collaborating with Fatima Parish. Our commitment to our different apostolic works are taken at the national CLC level, after each small group undergoes a discernment process, and the decision made is then upheld by our General Assembly. We celebrate each person's selflessness, service and generosity given to these works. We are fully aware that when we give ourselves to service, this allows us to discover God and be filled with joy and peace.

In terms of apostolic works, we need to ask ourselves the following questions, at the personal level as well as a community: What aspects of our lives are agents to transform and to examine? In what areas of our lives do we need to continue developing? Some CLC members have shared their views on the following question: In what way has participating at *Rincón de Todos* or Fátima Parish been a transforming agent in your life? Some of them have stated that these "had changed my perspective, my prayers". This is transformational perspective, centered on our apostolic work, mission, service, family, and work is what gives meaning and draws us closer to a simple lifestyle. It is also important to deepen our understanding and application of our DSSE tool. We have successfully implemented the Discernment and Sending components of this tool, but we need to strengthen our Support to each other, from our small groups all the way to our National Community.

An Educational Center in an Underprivileged Neighborhood: Rincón de Todos

The dream started fifteen years ago. Ever since, we have been blessed with the grace of Rincón de Todos, an after-school program for underprivileged children where our main aim is to take special care of emotional bonds and foster peaceful and fraternal coe-

xistence. We strive to create opportunities for growth, so that children can fulfill their potential and live a dignified and bountiful life. Rincón de Todos represents a challenge to CLC on a permanent basis. As a National Community, we had to learn how to work and pray together while searching for a common spirit that would inspire us and open our hearts to the people we serve. The continuous demand of financial and human resources has been subject of discernment on numerous occasions and has united us as members of one same body.

We frequently hear that Rincón de Todos is a place where the grace of God is revealed. And true to its name, El Rincón belongs to everyone: children and adults, families and collaborators, staff, volunteers, and CLC members. Every contribution makes a difference: a helping hand offered, a kind word given, an interlocking gaze, a hug shared, a donation made or just simply being there, willing to serve others. It has been a privilege to witness firsthand how so many individuals have found their place at Rincón: a place where their apostolic calling blossomed. God's Grace has nourished Rincón in a variety of ways, eventually transforming -in its own time and with stumbles along the way – a structural weakness, i.e., the lack of a stable financial source– into a spiritual strength.

Consequently, we have grown in humble gratitude as a Community. We have a sense that the slow work of God is guiding the growth of Rincón: it is patient with our doubts and fears and, at the same time, ready to elicit our generous commitment when most needed. This dynamic has sustained and renewed the hope that nourishes the joy, even during the many crises we have lived through. Hope and permanence are in small supply in the lives of the children and families we serve, and thus, they constitute the precious gift from which everything else follows

Another distinctive role of the Spirit has been that of renewing the viewpoint in the face of apparent dead-ends that paralyze processes and hinder



Temporary Commitments during the closing of the National Assembly 2017

growth. Sometimes a fresh outlook is needed in a variety of situations: our relation to our apostolic work, a member of the staff who considers a new educational plan, or an educator working one on one with a child. We have repeatedly experienced this deep change in heart that ultimately opens the possibility to find God in all things and place our trust in Him.

Joining the Co-Management of Fátima Parish

Almost three years have gone by since we joined the co-management of Fátima Parish. It has been a time of listening and a time of action, during which many CLC members showed their dedication and responsibility by committing to the many teams that support activities at this parish.

We look back with awe and gratitude, for we have witnessed the joy that the Good News of the Gospel brings to Fátima: a place where parishioners turn to and relish communal life.

We faced several pastoral challenges: the preparation of an ecumenical Via Crucis during Holy Week, the centennial celebration of the Virgin of Fatima apparition in 2017, with our bishop and the local community in attendance. We learned that work at a parish requires clear and close communication among teams that take responsibility for their own challenges and, at the same time, are generously willing to help others. We believe that building a place and a community to celebrate our faith remains our top priority.

We have been involved in all areas of pastoral life: announcement (Kerigmática), catechism, baptisms, marriages, formation, caring of the needy, communal life (Koinonía). All these tasks imply humility, fidelity and perseverance, service to others (Diakonía) with no exclusions. They also include all essential dimensions of life, such as education and health, celebration of sacraments (Liturgía), nurturing ourselves with the Bread of Life and being one with Him in the Eucharist.

We journey with the guidance of the Holy Spirit, eager to learn how to better interconnect the many areas, while growing in clarity and collaboration. We will continue to attend to the pastoral and religious responsibilities as well as the social promotion activities, while growing in economic responsibility and forging a way of life that reflects the Gospel.

We have a lot to be grateful for, the blessings have been abundant during our time at Fatima, especially in the experience of encountering the presence of the Resurrected Christ in that community. Nevertheless, we faced some internal difficulties as well, such as the lack of understanding and internal miscommunication in our CLC. We are still learning how to fully respect and forgive each other,

always trusting the discernment of the calling and subsequent commitment taken by others.

We are aware that we have yet to fully answer key questions, such as: What is our mission and project in Fatima? We also know that we share this search with the local community, the Society of Jesus, and the Archdiocese, as companions in this mission. We ask the World Community for prayers and companionship during this discernment, to best prepare our spirits for the decisions that lie ahead, so that we are able follow our Father's will.

A Gift to Share

The 2018 World Assembly presents us with the opportunity to name and share our "*loaves and fishes*" in the service of the Church. During our 46-year journey as CLC, we have been faithful witnesses of communal life, which is our sacred land, rooted in the Ignatian Spirituality and aimed towards the mission. There is a long way ahead, and we have learned that it is best to journey together.

We look forward with a strong desire to gather and meet with all of you in July, to continue sharing and searching for God's Will in our lives.

National Assembly 2017



Reaching out to the Youth of Asia

Ibrahim Aryon



It all began in 2014, when CLC Asia Pacific (CLC AP) Assembly made a recommendation for a deeper involvement in the Asian Youth Day (AYD) Program. After our fruitful collaborative experience at the 6th Asian Youth Day (AYD) in Taiwan, the AP community found it worthwhile to have a joint regional event. Thus CLC AP Animating Team consisting of Agnes Shin (Korea), Daphne Ho (Hongkong), Michael Walker (Australia), Theresa Wang (Taiwan), and later Gregorius Tjaidjadi (Indonesia), made preparations for a joint youth program in Indonesia.

CLC Indonesia had the honor to engage the other CLC countries to support and organize the 7th Asian Youth Day (AYD 2017) in Yogyakarta, Archdiocese of Semarang, Indonesia. The theme of this AYD was 'Joyful Asian Youth! Living the Gospel in Multicultural Asia', by "speaking in our own tongues of the mighty acts of God" (Acts 2:11). The theme was chosen in view of the Asian culture.

Days in the Dioceses (DID) for Asian Youth Day

Two thousand youth from all over Asia gathered and immersed themselves in various experiments that were held in 11 Dioceses in Indonesia. In serving our local Church, CLC Bandung took on the task of the steering committee for DID Program in the Diocese of Bandung.¹

CLC has been called to support the Youth Commission running the Days in the Dioceses Program for the Diocese of Bandung.

From past experiences in conducting the Magis Experiment in Cigugur for

World Youth Day 2008, Gregorius prepared dozens of new volunteers in organizing a cultural-spiritual experiment in the parish of Cigugur and Cirebon. The parish of Christ the King (Cigugur) is a living witness of the faith. The villagers were believers in animism and local religion. In one regime, they were forced to choose five state-approved religions. They chose Islam, but then converted to Catholicism. Today this village is the main source of the indigenous Sundanese people becoming Catholic.

Side Story

Once upon a time, the local Prince Tejabuana was persecuted for the allegation of blasphemy. At that time, no one took good care of the prince when he was on exile. Only Catholic missionaries took care of him. On an Easter vigil, one pastor and three Ursulines were invited to prepare a simple prayer in the townhall. They started praying and reciting the Hail Mary in their local language with only one lighted candle. It was then that the Prince and his Shaman had a vision that the Light has come for their salvation. The rest is history with thou-



Ibrahim Aryon Ignatius Filipus Neri.

CLC member since 2001, he is currently ExCo member of CLC Indonesia since 2010. He is married to Lenny, and father of two boys (Francs and Giò) to whom he wants to teach to become people for others and to find God in everything

- The AYD Workshop. CLC helped to prepare the co-animators for some Youth topics



¹ More info at: <http://ayd7.asianyouthday.org/en/asian-youth-day-2017-did-schedule/>



sands of the local indigenous people converting to Catholicism. Now this area has become the source of local priestly vocations in the Bandung Diocese. (source: Sr. Birgitta Brouwers, OSU, one of the early promoter of CLC in Diocese of Bandung).

Asian Youth Day Workshop

On Asian Youth Day, CLC took part on the 3rd Day: the AYD Workshop. CLC helped to prepare the co-animators for some Youth topics. There were 11 topics - evangelization in a multicultural context, inter-religious dialogue, ecology, migrant problem, pop culture and tradition, young Catholic entrepreneur, youth and social media, and also the social problems typical of some Asian countries related to Drugs and Corruption.

The co-animators came from CLC Australia, CLC Hongkong, CLC Indonesia, CLC Japan, CLC South Korea, CLC Taiwan. Their roles were to engage the large number of participants to reflect and share insights in small groups.

The grace of collaborative spirit was strong among the CLC communities and we received help from the other communities like the Focolare Movement, Magis alumni and students from the University of Sanata Dharma (a Jesuit university in Yogyakarta). Together, we shared a common passion for the youth.

CLC Asia Pacific Youth Formation Gathering

Right after the Asian Youth Day, we continued a CLC Asia Pacific Youth Formation Gathering. We had two CLC members from Singapore who came to share in this gathering.

We began with sharing our graced hi-

From top to bottom:

- one of the 15 sessions. This one is a discussion on "Youth and Social Media"
- Group picture.
- Supporting and Focusing on youth.
- Fr. Rusbani Setiawan with some of AYD delegates

story of belonging to the CLC in the various stages of our life journey. Some started in high school, some later in adulthood. Some communities even have a few generations of the CLC members. All these joys and challenges were brought to the table of this gathering, like communication and generation-gap issues of the younger generation of millennials and Gen Z.

Fr. Herminio, SJ enlightened us when he shared his life experience on discernment. Our Ignatian Spirituality helps us to be free in choosing, especially in the challenging stage of entering adulthood. Isn't that what echoes when we hear the cries from youth? In a world that is ever interconnected, superficial and individualistic, there is even greater need to be able to discern God's will, to listen and to choose better, despite living in this noisy world.

As CLC, we believe that our way of life can bring significant, even crucial impact on young people. *"In young people, who have not yet clearly defined what they want to be or to do, the question of how to follow Jesus not only leads them to a new way of life but it will also help them to make freer decisions about their life choices (to start a family, celibacy, priesthood or religious life, a profession)."* - The CLC Charism - Progressio supplement n.56 Dec. 2001 #14.

We come from many different parts of Asia with varying degrees of the command of English for communication. Being CLC, the underlying language remains common to all - Ignatian Spirituality. So our way of proceeding is much aligned among us; we were very fortunate to have Fr Herminio SJ as our EA and our guide.

Ideas flowed as we bonded through small groups discussions and presentations. We were present to each other



From top to bottom:

- The closing mass
- Youth delegates delivering offerings on the AYD closing mass.
- CLC Youth
- Preparation animators.



through our chit-chats and sharing especially during the informal and unplanned trips to the ice-parlor, pizza meals and of course when having some drinks to sooth our spirits.

The Holy Spirit was moving quietly and prompting active discussion between members; between groups and between the different communities. In our prayers, we were moved toward a common objective through our attempts to discern the many conflicting opinions and ideas. Not surprisingly, there were moments when our efforts seemed futile and suddenly after some adjustment, we were back on track again. The many ideas explored revolved around reaching out to the youths and outreach programs. – by Peter Hong, CLC-to-be Singapore.

Having discussed how we can respond to the call of the youth as national communities, we would also like to invite responses on a personal level.

Youth is a very specific character: They think about the future, not the past. They try to make sense of the world, not to define it. It is only natural for them to be attracted to people who are energetic, curious and optimistic about their own life – This is exactly how Christians should live. Aren't we who enjoy the fruits of the Spirit (Galatians 5:22-23) genuinely rich in love, peace and joy? Thus, the call of serving the youth is beyond a call for service. It is one for integration of faith and life, through and only through which we attract others with "the Charism of Christ".

It is helpful to start living a charismatic life by desiring it. If we make ourselves emotionally present to the scene

From top to bottom:

- Working Hand in Hand for and with the youth.
- CLC across generation: Ryu Suzuki (CLC Japan) and Gregorius Tjaidjadi (CLC Indonesia)
- The prayer from CLC AP delegates. Sending out mass in a Marian Cave, Wonosari. Maria, Mother of All Nations.
- Preparation for co-animators

in which Jesus' blessed the children (Luke 18:16), we do not only come to discover Jesus as a welcoming and amiable person, but also experience the excitement and delight that come with the discovery. We know we are ready to be with the youth when we acquire substantive desire from those emotions. As we are aware of the desolating potential of life, the desire for a joyful life becomes vital: We desire to approach Jesus as his children once again and look forward to uplifting others, including the youth, when we restore peace and joy in Jesus.

Therefore, equally important is the recognition of Jesus as the source of charism. When Mary visited Elisabeth (Luke 1:39-56), the entire group, mothers and infants, were filled with the Holy Spirit due to the presence of God. Similarly, being charismatic in a religious sense does not concern as much our personality as our capability of delivering the Charism of Christ to our brothers and sisters in this world. - Kelvin Ching, CLC Hongkong- the youngest of the delegates.

There are some graces that we have received from all of this experience.
- **Gratitude.**

By sharing our graced history, we found that we are so blessed in this CLC Way of Life.

We come into CLC at various stages of our lives and we already identified that youth attracts youth, the issue in some circumstances ... there's a missing link on the chain of regeneration. We struggle to get back "online" with the youth of our time. The presence of youth CLC from other NC in the region really boost our confidence, that we are blessed with a community that sends us and supports us in building our community, our Church and our society.



From top to bottom:

- Fr. Herminio celebrating the sending out Mass.
- Refreshed and joyful.
- Cultural dialogue.
- Going to the closing mass for AYD

- Desire and longing that makes us **move**. We need to keep on progressing. We were moving one step further. Pro-pelled by our love and deep desire to serve the youth, we affirm that the first baby steps forward is to take sy-stemic initiatives in developing youth group guides.

- Spirit of Sharing and **Collaboration**, embracing our diversity

Acknowledging the diversity of expe-rience, culture, and readiness...this initiative is to be done at the national level. In parallel, we also encourage collaboration between NC on the re-gions for cross-pollination of ideas, materials and companionship.

After the communal discernment and acknowledging the diverse context of our communities, we came up with some recommendations:

- 1) Outreach to young people: That National Communities reach out to young people to introduce them to the CLC charism through colla-borations, projects or meetings
- 2) Guides Formation for Youth in CLC Groups: That National Com-munities develop concrete plans for formation of guides who can be

the companions of young CLC members

- 3) Youth Formation: That National Communities have a formation program specifically for young members joining CLC, with mate-rials that are relevant and mea-ningful to a younger audience.

After our gathering, we concluded our journey with a memorable pilgrimage to the Marian Cave of Tritis, Wonosari. It was a natural cave where the ancient Kings of Java did their medi-tation to get the inspiration from the universe. Some of our CLC members spearheaded the initiatives to pro-mote and develop this site as a center of inculturation into Javanese culture. With that dialogue of culture, even people from other religions can have a deep encounter with Mother Mary and Jesus.

At the end of the day, CLC Wonosari and Yogyakarta presented a collabora-tive cultural performance by the local CLC with local traditional dance arti-sts. It was an interesting closing ce-remony that served as a prelude to the sending out mass, where we offer-ed our intention to serve the youth and walk with the youth of Asia. *Itte missa est.*

Below:
- A collaborative team of CLC Asia Pacific and other movements (Focolare and Magis)



City on a Hill that can't be Hidden: A Visit to the Future Church



Michael Walker - CLC Australia

Last August, 2017 I was privileged to be one of about 25 CLC members from the Asia-Pacific region who participated in CLC's collaboration with the Asian Youth Day (AYD) in Yogyakarta, Indonesia.

The AYD was a vibrant celebration of our faith. Asian Youth Day was only established in recent years which means it is an event with little 'baggage', giving the Church an opportunity to put forward the best of its past and present. When I reflected on it afterwards, it in many ways exemplified the vision of the Church that Pope Francis has been encouraging us to follow. I counted five ways in particular:

1. Less European

This will be true of the whole Church in the century ahead! Today more children are baptised in the Philippines each year than in all of Western Europe.

2. Less Monarchical

The Pope was not present and the event itself, being regional, had more local flavour than a World Youth Day. It was run by the Federation of Asian Bishops Conferences and the focus was on Asia and the specific challenges of the Asian Church (for example, how to live the faith while being part of a minority). Pope Francis has been encouraging greater subsidiarity, greater regionalism, more emphasis on local Bishops' Conferences, and less emphasis on the Vatican and its departments.

The high point of centralisation in Rome was perhaps just after Vatican I and a lot of the material by which we have come to know the Church – its publications, its architecture, its structures – still reflect the mentality of that era. These things change only slo-

wly and many people, both lay and clerical, have not read the signs of the times and believe in a kind of Restorationist Christianity that must reclaim its lost political influence. They haven't noticed that the Church has survived the change and is flourishing in the new milieu in which it is embedded in local cultures rather than trying to bring 'Roman' or even European Christianity to the rest of the world.

This change can be seen in Pope Francis's encyclical *Laudato Si'*. Instead of citing only previous popes and ecumenical councils, it cites episcopal conferences from around the world. It can also be seen in the Apostolic Exhortation *Amoris Laetitia* which was a synthesis of the deliberations of the Synod of Bishops.



Michael is a member of the CLC Asia-Pacific Region Animating Team. He is also the Guide of a multicultural CLC group in Sydney that includes members of the Roman, Coptic and Melkite and Armenian Rites of the Church.





3. More Plural

Rather than placing an emphasis on the oneness and universality of the Church there was an emphasis on the many different charisms and movements within it. CLC showcased Ignatian discernment; Taize showcased their meditative music; Focolare and other lay movements were there too.

4. More Open

The event was not surrounded by high walls. When the organisers learned that non-Catholic residents of Yogyakarta wanted to attend, they allowed them to, so many young Muslim Indonesians got to have an encounter with Christians of their same age. A Muslim woman was invited to be one of the speakers in the session on multiculturalism.

5. More focused on Action

At times we can get carried away with theological debating points. The AYD was preceded by 'days in the diocese' where the participating youth got an experience of some kind of service ministry. Each of these five shifts gave me a sense of joy, of the Spirit moving us with the times.

What place then does CLC have in that future? On the point about 'action rather than words', this is a pillar of Ignatian spirituality since Ignatius' time. Our spirituality is also characterised by its openness to all that is good, recognising that it is from God, and being ready to embrace it. We have for centuries venerated what is good in other cultures, including a respect for indigenous traditions that endures to this day. These are gifts we can give the Church as it continues to encounter other cultures (including secular, formerly Christian cultures) in our global century ahead. If that Church is as vibrant and appealing as I saw at the Asian Youth Day, it will truly be a light for the whole world, a city on a hill that can't be hidden (Matt 5:14).

**An earlier version of this article was published on Facebook on 8/8/17 at <https://www.facebook.com/notes/michael-walker/i-got-to-visit-the-future-catholic-church/10155306951095067/>*

Insights for our CLC Youth



Eduardo Martín Hermana

I was very excited when I received a message from the CLC, inviting youth from our community to participate in a European Youth Encounter in Malta. I was keen to discuss the realities of youth with people from other countries. What are the youth of today seeking? What is their level of participation in CLC and how are they finding the CLC experience? It was a chance to share ideas about how our community can become more visible and accessible to young people.

I've been part of CLC for more than six years now. I was between 27 and 28 years old when I joined and I was my group's youngest member. Where I'm from, the CLC has always been perceived as something beyond the reach of youth. At some point there was a breakdown in the generational succession process, and the age gap became a major hurdle for any searching youth. They simply could not see themselves belonging to a group that was so far removed from their reality.

This breakdown can often be observed in other parts of Spain. There are several CLCs that seem to have difficulty in reaching, attracting and integrating youth. These groups may have full attendance but there is very little in the way of youth participation. There are some youth communities, - usually originating from university pastoral groups (almost always associated with the Jesuits) - that guide their young members on a path towards discovering CLC. These youth not only have initial support, but enjoy continuous pastoral guidance throughout the discovery process.

Despite the fear of joining a group of adults, I have to say that my integration into CLC was a real gift. I found that the questions I had about my own life, and the doubts I had about my own faith, were no different from

those around me. Once my student days were over, I came to realise that life has a way of presenting the same kinds of problems, questions and goals to everyone.

So, how to approach and inform youth? How to show them a way to belong to the church? How to be the light for those who are furthest away from the faith? How to integrate and nurture those youth in our communities? How do we see other CLCs in the world doing this?

I arrived at the encounter with all these burning questions, eager to find the answers.

It was a real privilege to participate in the experience in Malta. This encounter created an extraordinary environment in which we could each share our realities, doubts, and the pivotal experiences that have taught us something useful. Firstly, I have to give thanks to God whose presence could be felt in that place and through all the people who participated, with their wealth of diversity. I also want to highlight the richness of the spirituality and the Ignatian language that made us all speak the same unifying vital tongue, despite our varied backgrounds.

In our attempts to break down and understand the realities and uncertainties of youth, we started with an analysis of our own histories and experiences. We realised that we needed to stay present with our young audience during this stage, and that we needed to adapt ourselves to their reality in order to reach them. This is why we decided to conduct a day-long workshop to understand current youth life-styles and come up with some strategies that might help us to enter their reality. Considering modern youth's fascination with techno-



Eduardo Martín: physiotherapist by profession. "I belong to the Community of Our Lady of Covadonga, in Gijón, Spain. I have been a link for Youth Mission until this year, and I am currently a guide for a community of young Ignatians people in transition to adult life."

Below:
- Magis



logy (at least in Europe), one option I found particularly interesting was the use of new media as a tool to trigger deeper thinking in youth. Father Nikolaus showed us how to use YouTube for this purpose. Videos which are very moving, but which also maintain an open-ended interpretation, can provide a good way for youth to work through, and answer, any feelings that the video engenders (link: <http://www.seeingmore.org>)

I was also surprised to learn about another method of approaching youth - perhaps not as modern, but just as useful. By encouraging their participation in a drama, we can stop the play at key points to ask what each character is feeling at that moment, and discuss why a character might act in a certain way. When you present youth with such an unexpected question, it helps them to connect deeply with their internal reality. It was equally interesting to see how other forms of art (music, sculpture, and painting) can draw a similar response from youth, evoking an emotion in them and helping them to delve deep within themselves.

Another powerful moment in the encounter was the sharing of real-life examples of service and faith amongst fellow CLC members. This sharing of life experiences is always a very affecting experience. Disease, migration, incarceration, social justice, discrimination, community service ... all these topics and more came up, and they were all treated with the same sincerity and depth, all supported by a strong faith and understanding. I felt extremely privileged to have been

part of this. When a person, whatever the age, expresses in his/her own true words, his/her interpretation of key experiences in their life, one cannot help but be touched. Sometimes actions speak louder than words. Often it is not just the facts that are moving, but rather the choices that led them to take a certain path - to persevere, to belong, to stay true to a person or an idea, to denounce something or fight against something, to accompany others or to believe in something deeply.

Together we shared ideas on how to live within the Ignatian spirituality, and we renewed the essential word of Magis, reminding ourselves how to seek a feeling of interconnectedness, and how to incorporate this knowledge both personally and into our CLC. We talked about the state of the global CLC movement, and asked how to find communality in the many different paths which lead people to CLC (often these paths will vary greatly from country to country). In respect to this last point, we concluded that the most vital and unifying element of any path to CLC would incorporate discussion around the specificities of the vocation, and the experience of the Spiritual Exercises as a foundation for the deepening of one's spirituality.

It must be said that the whole Malta experience was planned and carried out with exceptional care and attention. The Maltese community gave us a great example of hospitality, providing us with accommodation, travel and extra activities. They were incredible hosts, a real example of goodwill and openness. Likewise, the Euro-

From left to right:

- Participants of the Malta Youth Encounter.
- Sharing the Eucharist together.
- Edu, in the ferry ride back to the Maltese mainland.
- Youth CLC members from Spain, Italy and Egypt.



team did an outstanding job in getting our themes ready, planning group exercises, preparing examples and remaining attentive to all of our needs at all times. This level of service was a great example to us all. The celebrations, whether prayer sessions or masses, were organised down to the last detail, allowing the spirit of sharing to flow freely amongst us, making the spirit of God feel tangible throughout the event.

It was fantastic to participate in the open plenary sessions, but, personally, what I enjoyed most was sitting in the smaller group activities, where we were divided into groups of ten people to facilitate discussion. Such an intimate format made everyone feel right at home and enabled a deep level of trust and sincerity in our exchange. This could be seen in the grace that each person showed as they spoke and listened in their turn.

I will take back many memories from the encounter. Apart from all the topics that were discussed, I found the down-time between activities very useful for getting acquainted with my fellow CLC members (from such countries as Italy, Hungary, France, Poland, Malta, Egypt), and for coming to appreciate the universality and grace of our faith. The meals, the breaks, the times at the beach, the intercultural dinner, the regional dances, the visit to the sanctuary of the Virgin of Ta' pinu, the conversations we shared at night on the Victoria terraces, or on the ferry to Malta or on the car trips to Valletta; these were all enriching experiences. Every moment with every person on this encounter was a

chance to glean new understandings; one never got tired of listening.

In terms of more practical challenges to take away from this experience, I believe the CLC needs to keep working to be more visible and more present amongst youth. Further discussion at different levels is needed to decide how to optimise our resources, especially our human resources, towards this end. What youth needs is Our Time. They need to feel that we are present with them. We must walk together with the youth communities, highlighting the importance of the Spiritual Exercises and providing personal coaching for their journeys towards Faith. For hard-to-reach youth, far removed from Faith, our outreach to them could utilise the sort of tools that we were exposed to during the encounter. These are tools which will touch their deeper emotions and possibly open a window to their Faith.

I also think that international events such as this can provide CLC youth with an important point of contact. Here, the seed of future collaboration and communication between members of different countries can be planted. A common vocabulary can be developed. The enriching experience of diversity can be shared by all.

Without a doubt Malta has been one of the greatest gifts I have experienced as a member of the CLC. I send all my encouragement and support for an event like this to keep happening.

A warm hug and best wishes to you all.

*Original in Spanish
Translated by Sarah Walker*





Joan Woods is a Past President of NCLC. She is an NGO rep at the U.N. and a member of the Loyola and Westchester CLCs in the New York Region.



Nicholas Kim is a member of St. Catharine CLC, New Jersey. He currently serves as a CLC U.N. NGO representative on ocean / ecology issues. Nicholas is a coastal physical oceanographer and is currently working for an environmental consulting firm in NJ. He has involved in various coastal projects around the world.

Ocean Conference at the United Nations, June 2017

Sustainable Development Goal (SDG) #14:

“Conserve and sustainably use the oceans, seas and marine resources.”

A high level United Nations conference called the Ocean Conference took place at the UN in New York on June 5 – 9, 2017. Two CLC representatives were able to attend, Joan Woods and Nicholas Kim, both of Metro NY CLC. The governments of Fiji and Sweden co-hosted responsibilities for the conference with numerous side events.

The aims of the Ocean Conference were to:

- 1) Identify ways to support the implementation of Sustainable Development Goal #14: Conserve and sustainably use the oceans, seas, and marine resources for sustainable development.
- 2) Build on successful partnerships and create new ones by sharing experiences.
- 3) Involve all relevant stakeholders including governments, businesses, NGOs, civil society, academic institutions, scientific community, and the private sector.
- 4) Be the inspiration that will reverse the decline in the health of our oceans for people, planet and prosperity.

Important aspects of this conference can be divided into three main categories:

1) Education about Our Oceans

Princess Victoria of Sweden asked participants at a side event to imagine a forest fire, its frightening consequences, and the heroic work of fire fighters to control it. Then she asked that we picture the ocean, recalling its

calmness and beauty. She went on to say that the surface of the ocean is not reflecting the truth like the forest fire event. The ocean is dying silently, and it will not bounce back. There is a need to understand the connection between ocean health and migration. Numerous people are affected, and innovative solutions are needed which require government interventions on a world level. One of the visible ocean health indicators is the coral bleaching that occurs in many coastal areas. Above average sea water temperature caused by global warming has been identified as a leading cause for coral bleaching. Coral reefs are important because they shelter 25% of marine species, protect shorelines and support fishing industries. Coral reefs can be found in all parts of the world including the Pacific Ocean (Great Barrier Reef, Australia) and in the Atlantic Ocean (South Florida, US and Caribbean Islands).

2) Immediate Impact on Pacific Islands and Need for Assistance by the World Community

There were a number of side events about the Pacific Ocean and its inhabitants. Many Prime Ministers and other government officials were either on the panels for the side events or in attendance. There is a unique relationship between the ocean and the island people whose lives are dependent on it. Millions of people are affected by increasing cyclones, floods, larger waves, erosion and loss of fish which disrupt occupations and food security. Rubbish and marine debris wash

ashore, and there is great plastic accumulation in the Pacific.

Officials from these Pacific islands recognize the challenges and the need to work together to find solutions. However, some challenges are beyond their ability to solve, and they need international assistance. They would like the United States government to assume responsibility for oil spills and past nuclear testing sites which are contaminated with radioactive material.

3) Ocean Pollution and Decline

a) Climate change. There is an important connection between oceans and climate. Climate change is negatively impacting our oceans' health and coastal areas. As the atmospheric temperature rises, the ocean water expands and, in return, causes the sea level to rise and affect low lying coastal areas. Since 40% of the world population lives near coastal areas, the oceans are part of a planet-wide ecosystem that supports life. We must respect and care for our oceans.

b) Industry. Side events on this topic featured speakers from Nordic and Baltic Sea countries on the role of business and industry in identifying causes and solutions to ocean pollution. Items of interest were a future carbon-free liquid fuel and fuel efficiency, a future carbon-free steel industry, shipbuilding for fishing and tourism, marine debris and human waste. Companies showcased items that contributed to sustainability in building (steel), transportation (ships and trucks), and manufacturing (clothing).

c) Fish and Fishing Industry. This was a topic of discussion in many side

events. Island nations depend on fish not only for food but for the livelihood of their inhabitants. Panelists demanded accountability and urged large nations to respect their fishing regulations. Global fish populations are in serious decline. The UN FAO's 2014 report found that 90% of the world's fish stock were fully exploited or over exploited. Global warming has caused a collapse in fish stock due to fish migrating to the North and South Poles. The impact of illegal and unregulated fishing has been severe on many nations. Other causes of depleted stocks are waste and habitat destruction (i.e. coral reefs). Modern slavery on fishing vessels should not be tolerated and international cooperation is necessary for its' elimination from the shipping industries supply chains. Other violations include child labor, smuggling, illegal transactions and forgery.

d) Plastics: Non-biodegradable and Biodegradable. A non-biodegradable substance is one that cannot be changed to a harmless natural state by the action of bacteria. A new report from the UN says that plastics labeled biodegradable rarely disintegrate in the ocean because they require industrial composters and prolonged exposure to high temperatures to break down. Plastics dumped in the worlds' oceans are estimated at eight million tons annually which is equivalent to the weight of about six million passenger cars.

Solutions

One important aim of the Ocean conference was to reverse the decline of the oceans by raising awareness of their decline resulting in a global call for action with new dialogues and par-



tnerships for implementing solutions. The Conference did its job. Time will only tell whether or not it achieved the following objectives.

UN Member States adopted a “Call for Action” a document which addresses what Governments can do to address this issue. Global problems need global solutions and for that partnerships must be strengthened and new ones initiated.

Initiatives for Governments

Coastal Floods. A mangrove tree is found in many places around the world. Mangrove forests are known to act as barriers to flood waters. At present there are many campaigns for planting mangroves with industrialized nations offering money for trees and assisting in planting them. There is a need to increase these partnerships.

Dirty Water Entering Oceans. An approach called “Looking Upstream” asks governments to correct bad land practices which pollute rivers and streams before they enter the oceans. Governments must work with industries, municipal sanitation departments, and farmers to correct these situations.

Lack of clean water. Governments must enter into partnership with their citizens to insure that clean water is available to all under the UN

declaration of Human Rights.

Lack of knowledge of important marine areas. Governments need to know the location of those special places that are crucial to healthy marine systems. They need to form partnerships with other governments and with their citizens to protect these areas.

Initiatives for Industry

There is a need for corporate leadership and responsibility in the areas of fishing, ship building, and manufacturing. Firms should invest in new technologies to restore the oceans.

Initiatives for NGO’s, Civil Society, and the Private Sector

Individuals were called to do their part, and each individual contribution is and will be important. This call highlighted the wisdom of indigenous people and women with local knowledge.

The UN Oceans Conference launched a “Call to Action” to mobilize people to implement SDG 14. In solidarity with governments, business and organizations worldwide, World Christian Life Community joined this initiative by registering a two-year project, or “voluntary commitment”, in reducing use of plastic.

#OceanAction21726

CLC joins the UN Ocean Conference “Call for Action” to support SDG 14! Having attended this Ocean Conference in June 2017, our CLC Representatives Joan Woods and Nicholas Kim shared their concerns about the dire problems facing the ocean. They felt it was significant for us to join with others at the conference in taking action. Together with the UN working group, we proposed a project for reducing our use of plastic. We have registered our project as a “voluntary commitment” on the UN Oceans Conference website. As of this writing, there are over 1,400 voluntary commitments by organizations,



businesses and governments around the world.

We felt affirmed in this decision by Pope Francis' words in a letter to the Ocean Conference held in Malta in September 2017. The oceans are the common heritage of the human family. Only with a deep sense of humility, wonder and gratitude can we rightly speak of the ocean as "ours." To care for this common inheritance necessarily involves rejecting cynical or indifferent ways of acting. We cannot pretend to ignore the problems of ocean pollution resulting, for example, from plastic and micro-plastics that enter the food chain and cause grave consequences for the health of marine and human life." (Letter of the Holy Father to the Fourth High Level Conference on "Our Ocean" in Malta, 06.10.2017).

Our CLC project is listed as #OceanAction21726.

The Objectives of the Project:

1. Make the connection about how our faith calls us to care for our common home, as described in Pope Francis' encyclical *Laudato Si'*.
2. Raise awareness about the pollution of the ocean and its detrimental impact to health.
3. Encourage lifestyle changes by minimizing use of plastics and other products that pollute the ocean.

We plan to reach out to CLC members worldwide to both share information about best practices regarding packaging and minimizing plastics, as well as collecting the stories from those at the local level. We hope to do this through our magazine *Progressio*, on our website, on a Facebook Group and at our World Assembly.

We are fortunate to have CLC representatives at the UN who can help inform us about pertinent events at the UN as well as information about the oceans. Our main representative, Joan Woods, regularly attends conferences and committee meetings such as Climate Induced Migration, and our other representative, Nicholas

Kim is an Ocean Scientist. The UN working group works closely with our World Executive Council and will coordinate the communication flow among our national communities.

There are many sub-categories and targets within SDG 14. We decided to focus on target 14.1 which states, "By 2025, prevent and significantly reduce marine pollution of all kinds, in particular from land-based activities, including marine debris and nutrient pollution."

CLC Action can involve:

- ◆ Reducing our use of plastics through lifestyle changes as well as advocating for bans and restrictions on plastics in local areas.
- ◆ Educating our members about caring for our common home, protecting our oceans and reducing plastic usage (we will be promoting our CLC ecology materials, the Pope's Encyclical *Laudato Si'* and other relevant documents.)
- ◆ Helping to implement action through networking and communications using *Progressio* Magazine, CVX-CLC website, Facebook group, Twitter, etc. We want to encourage the sharing of stories from local communities, best practices in reducing plastics, and other relevant information that inspires us to act on behalf of our oceans.

This project concludes in June 2019 when our CLC UN Working Group will produce a document of stories, best practices, analyses and recommendations for next steps, etc.

In the meantime, we encourage all to get involved in reducing use of plastics. Many of you are already doing this. We invite you to share your photos, stories, and information. Join our new Facebook Group: xxx and use the hashtag #OceanAction21726.

¹ Part of this article originally appeared in the CLC USA Publication, *Harvest*

The oceans are the common heritage of the human family. Only with a deep sense of humility, wonder and gratitude can we rightly speak of the ocean as "ours."

Ecological Conversion

An Interview with Jenny and Chris Gardner

Jenny and Chris Gardner



Jenny and Chris are currently the President and Vice President of CLC Australia. They have been in a CLC group for 30 years, have taken Permanent Commitment and have an ongoing commitment to the environment.

What are some of your most memorable experiences of nature?

We both grew up in semi-rural areas where we spent lots of childhood time playing in the Australian bush. This gave us an awareness of local plants, animals and wildflowers. We also regularly swam at our beautiful local beaches. Chris distinctly remembers helping his dad dig a well and we both remember our families growing fruit trees and vegetables. Long hot summers and a general lack of water were very familiar and so we were conscious of the importance of water from a young age.

Travelling as young adults in the 1970's through UK and Europe, we visited an alternative energy centre that first introduced us to a variety of sustainable ecological practices. We have also had the joy of travelling through many unique and beautiful places including Fiji, Borneo, South Korea, outback Australia, Indonesia, Reunion Island and Mauritius, where we have become aware of our human history and our impact on the environment for good and bad.

Later, we developed a great love of bushwalking and experienced the beauty of nature in walks in WA, New Zealand, Tasmania, across England's national parks and in Spain on the Ignatian Camino. We came to understand that we are pilgrims 'passing through' this earth. In our walks we encountered a variety of phenomena - glacial valleys, micro climates, unique flora and fauna and at times evidence of climate change and destruction of eco systems. All helped us become more in tune with creation and our own footprint.

What first inspired you to care about environmental issues?

Our awareness of environmental issues grew slowly both through our reading, travel and personal experiences. Reading about climate change and seeing the degradation caused by land clearing in agricultural areas and the exporting of wood chips with the subsequent degradation of our forests in southern Western Australia, were just some of the local issues we became aware of. Increasingly serious droughts in Australia and a lack of water in our dams impacted on our whole community. We are both trained social workers and so we have always had an interest in issues of justice and the marginalised in our community.

Is there anything you have experienced that inspired your care of the environment?

Around 2000 we began building a straw bale cottage on a block of land about an hour from Perth. This involved us learning about sustainable building methods and eco-friendly energy conservation options. With the help of family and friends the building was

In CLC we have the gift of discernment and the imperative to be open to the signs of the times.

completed and was a great source of pleasure as a place to stay. To our great sorrow, this cottage along with 40 other homes, was destroyed in a summer bush fire in December 2009. While Australia has had a history of severe bush fires, more recent fires, such as this one, have been particularly ferocious in their speed and intensity. Climate change became very real to us through this difficult personal event!

What are some of the ways you endeavour to make a positive difference to the environment in your own life?

It is largely through how we live that we hope to make a difference. We grow some of our own vegetables, have a worm farm, use grey water and recycle whatever we can. Our garden consists largely of native plants that require less water and attract the birds and insects. We have used solar power for electricity

and hot water for many years. Jenny travelled to work for many years using public transport and we use this where possible. We have been supporters of Greenpeace for many years and have participated in beach and river clean ups and tree planting events. We have also supported community advocacy projects in support of the environment. e.g. Great Barrier Reef. We are also conscious of sharing our love of creation with our grandchildren, introducing them to the wonders of this beautiful world through camping, canoeing and bushwalking.

How do you understand the link between CLC and ecological issues?

We now see the two as closely connected. Ignatian spirituality has always been about justice, the marginalised and being mission oriented. In CLC we have the gift of discernment and the imperative to be open to the signs of the times. Both of these have drawn us towards care of creation as a priority.

Over the last 10-15 years at a world level, CLC has been a non-government participant in the UN on the water subcommittee. In 2013 at the World Assembly in Lebanon (2013) which Chris attended, all national communities endorsed the importance



Chris canoeing with grandson Kye.



of the environment as a focus of mission. That we aim to..."Develop a sensitivity towards respecting creation in our attitudes and actions and network for sharing experiences and good practices such as the Amazon Project." When *Laudato Si* was published in 2015, we found a language for integrating our spirituality, our concern for justice and the marginalised, with the environment. For us in CLC it was both inspirational and prophetic! Chris has been an active member of the CVX-CLC Ecology Commission that has written and produced 12 reflections on *Laudato Si* for CLC groups to use.

What steps has the CLC Community in Australia taken around this issue?

In July 2016 at our Australian Assembly, we discerned as a community that 'Care of Creation' was one of our Mission priorities. As a National Executive we have deliberately reduced the number of face to face meetings we hold annually because of the amount of air travel involved. We are constantly looking at how we can step more lightly in all our activities as well as encouraging our members to personally become more committed to caring for the environment. Our regions have taken up projects including tree planting, beach clean ups, etc and it is

on the agenda of our National Gathering in January 2018.

Does knowledge of Indigenous spirituality in Australia add to your response?

As part of our focus on 'Care for Creation', we have begun researching the literature on Indigenous spirituality to understand better what this ancient wisdom has to teach us about care of the land. For example, the Aboriginal concept of 'dadirri' is about 'deep listening to the earth'. Dadirri is about taking time to listen and to be renewed. The Indigenous peoples have experienced dadirri for over 40,000 years. In CLC we can learn to listen not only to one another but also to the earth. In CLC we are now more conscious of taking time when we meet to acknowledge the traditional owners of the land on which we meet and be open to their wisdom.

In fact we have found that this Indigenous wisdom takes us back to our own Scriptures where we find these words: "Can you find out the deep things of God? Can you find out the limit of the Almighty?...But ask the animals and they will teach you: the birds of the air and they will tell you; Ask the plants of the earth, and they will teach you; and the fish of the sea will declare to you. Who among all these does not know that the hand of our God has done this? In God's hand

**We are reminded of
the difficulty of
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caring for creation we
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love and grace of God**

is the life of every living thing and the breath of every human being.” (Job 11:7, 12:7-10)

What is your hope for how CLC can contribute to environmental issues?

Our hope is that CLC can show leadership in this area and sustain the momentum against skepticism and resistance amongst our political leaders. We hope that CLC can contribute at a variety of levels- at the individual level by members living simply and in ways that are environmentally friendly, at the group level by participating in advocacy and activities that demonstrate care for our earth and that encourage our church leadership and members to take these issues seriously. At a world level, by our participation in the UN sub-committee and in our taking up of significant projects such as the Oceans Plastic Project¹.

What do you see as the biggest challenge to us in CLC regarding the environment?

Individually we avoid conscious thought about the environmental impact of how we live and so often do not take the initiative to live differently. We are very aware of this tendency in ourselves, as much as others. We are not sure how much attention other national communities have given to this ecological focus as an area of mission or recognize its centrality to our future as a human community, but we encourage them to do so. A real challenge is feeling overwhelmed and discouraged by the magnitude of the problems and fearful of the risks of stepping out and these often stop us from acting. Pope Francis has called us to be leaders in this area and we



believe that CLC has a role to play in going beyond our fears and accepting God’s invitation to be co-creators in this world. We are reminded of the difficulty of praying the Suscipe where we are invited to offer all our memory, understanding and will to the Lord. In really caring for creation we need the continuing love and grace of God.

Below from top to bottom:
- The straw bale cottage built at Toodyay, Western Australia.
- The charred remains following the devastating bush fire that destroyed the cottage in December 2009.

¹ See previous article: *Care of the Oceans: The CLC Plastics Project*

We are ARUPÁ

a space for the mission

Carlos Acosta, presidente de CEN-CLC Argentina, CLC Paraguay y Federico Montes, María Celia Sandar, Leonardo Lima, María Noel García, Francisco Arrondo sj, CEN-CLC Uruguay

The wishes and hopes of ARUPÁ, in this time of preparation of the 2018 World Assembly

Let's tell the story

"For my thoughts are not your thoughts, nor are your ways my ways, says the Lord." Isaiah 55, 8

Saturday night - July 4, 2015: in a family home, among friends. We had met to celebrate the lived experience, the "Family Clock", thanking Fernando Vidal and Carmen Oliveros, from CLC Spain, who gave us that experience.

Between meals and typical music, we exchanged views on several topics: the World Assembly in Lebanon, the next Assembly ... and then, the surprise suggestion by Fernando Vidal: And why not organise it ourselves ...?

For those of us who listened to Fernando's words, it was a special unique moment. A few seconds, with a sense of eternity ... It would never have occurred to us to act as hosts of the next World Assembly: the text of Isaiah became a reality with vengeance. That

moment will be an unforgettable, genuine, full, mysterious and miraculous memory in our lives ... an experience of God.

Through our minds, bodies and hearts many things were taking shape, all hinting to one intuition: And why not...

Someone said Paraguay can participate, another added. And so, among friends, as a family, celebrating, sharing a meal and singing, the work team formed by Uruguay, Paraguay and Argentina took shape. Although there was still a lot missing...

CLC Argentina formally invited the national communities of Uruguay and Paraguay to discern the call to be co-responsible for the organization of the next world assembly.

When the affirmative response of these communities was received, the National Executive Council met in Buenos Aires, together with members of the communities of the Region, to make the final decision.

We offered a day to pray and discern, to understand what the Lord was asking of us. And we felt convinced by the Spirit to say YES, to give and to receive on this way of preparing to host the World Community in the next World Assembly - Buenos Aires 2018.

Our offer, which was a wish arrived at in communion with each other, could not be confirmed without the practical collaboration of the Loyola Center team, and the open support of the Provincial ARU, Alejandro Tilve, SJ, to whom we are deeply grateful.

Carlos Acosta
CLC Argentina, President

The Chapel at the Loyola
Center in San Miguel,
Argentina



ARUPÁ, the process of a name

Initially, the EXCO called us the APU team, an acronym that combined the first letters of the names of our three countries.

The name became clearer to us when we amended the sequence of the letters, and the word UPA was formed: in our region, when the child asks to be lifted in his arms, he expresses this by saying upa. An image behind the name, which made us happy.

While designing the logo, the graphic arts team thought of, and proposed, ARUPA (Argentina, Uruguay, Paraguay), a new amalgam that combined our countries.

And we could still provide more meaning to this combination of communities by reading an accent on the last syllable, (and we could hear ARUPÁ), we could discern the Guaraní words that mean: I BRING EVERYTHING (the Guaraní is one of the living native languages that is used in large areas of our countries, even as an official language).

Then, as a summary of all the above, the host team chose to be called ARUPÁ: I BRING EVERYTHING ...

I BRING EVERYTHING, and I put it at Jesus' disposal for Him to perform the miracle. The motto of the World Assembly in fact is "How many loaves do you have? Go and see". They came back and told him: "There are five of them, and there are also two fishes." That's what we wish – ARUPÁ, I BRING EVERYTHING.

CLC Paraguay

Our role as host team

Several elements make up this role: the ability to receive and welcome with a wide open and generous heart and mind. We want to receive them as visitors in our house. Each person and delegation will be very welcome, and we will make you feel at home, in the



house of this region of South America, vibrant in its vitality, enterprising and open to reconciliation; and within a "great homeland like all of Latin America and the Caribbean."

Also, we are encouraged to see what we now want to generate with prayer, communication and hope: what we will live in Argentina will be of God, since it is in his Spirit that we want to trust and be faithful. And we want to celebrate so many rivers of life that will converge, so many stories of grace and testimonies of how God never abandons us. We will see the maps of everyone's journey. We will bring about gratitude, memory, meeting, celebration and feast.

We are inspired by what we want to share and show our hosts. How we live the CLC vocation in these countries, in our families and jobs. We will show them our journey's plan (map), and the motto very open and receptive: a mate (a typical celebratory Argentinian drink) – just one mate - that passes from hand to hand to drink the liquid of trust, fraternity and world communion without the exclusion of anyone. Three little bread rolls, one for each country, with whose poverty and offering Jesus Christ will make food so much for so many, that we cannot even imagine. A shape of V, like the outline of Latin America, open to give and receive, green of land and hope. You are very welcome!



What drives the spirit of our service?

God drives the spirit of CLC. God drives it in the deep experience of its members to be and recognize themselves so unconditionally loved by him, “The very Holy Trinity”. The CLC members are very grateful for this grace of God, undeserved, a pure gift. Very grateful for being CLC in the universal and local Church. And we know from experience: “a *grateful heart always responds.*”

The spirit of CLC cannot be anything other than service, out of gratitude for so much - in quantity and quality - that we have received from God, from the Church and from so many witnesses that have preceded us in CLC and with whom we share this path today. It drives us to be participants in these 50 years of journey, of discernment of how to truly be a Body for the mission, a Body for the Spirit. We continue to receive a lot of love, kindness, generosity, effort, work, fidelity to the commitments assumed, time and sacrifice to be who we are.

Some people knew from before, and was confirmed to us in CLC, that this way of living Church, of belonging to the Church is what we want, with all the consequences, and we showed our joy and happiness with it. Other people learned in CLC an incarnated Ignatian spirituality, ways of searching and finding God in everything, of living in community the essential reality of our being in God, and for Him, and for Others whom He entrusts to us. We help each other to grow, gazing at a horizon of evangelization with the joy of the Gospel in our hearts.

It is of great comfort to feel the extra encouragement of three CLCs working together - Argentina, Paraguay and Uruguay – making up the host team. This encouragement and enthusiasm is helping us to get a real feel of the body of CLC in the region, in Latin America and worldwide. We are living an experience of integration and CLC identity that feels every day stronger.

What do you want for the world community?

That we become aware again of so much good received since the last World Assembly in Lebanon 2013, recognizing with courage, the action of the Spirit of God in everything; and giving thanks, as explicitly as possible, that we are a part of the Body of the Church. A Church that cannot fail to exercise its mission in the spirit of motherhood, communion and wisdom. A recognition and gratitude for each CLC in each country. And let us praise and honour God who has made it possible together with us, with our successes and failures. We know that gratitude is the engine of our commitment.

Having harvested so many fruits without trepidation from Lebanon 2013, and having analyzed so many rapid changes in the world and in the Church itself, we are determined to present ourselves after this Assembly. The after July 2018, to offer and give to the world and the Church what we are, the most genuine, proper and vital CLC servant (no CLC person is here to be served, but to present itself as a body to serve).

CLC Uruguay National Executive Federico Montes, María Celia Sandar, Leonardo Lima, María Noel García, Francisco Arrondo sj

ARUPÁ, the structure

The ARUPÁ community in the form of the Executive Secretariat, is in charge

of organizing, together with the EXCO, the next World Assembly at the Loyola Center in San Miguel, Buenos Aires, Argentina. It is composed of members of the National Councils and CLC communities of:

Paraguay: Jorge Irala Moreno, Arq. Claudia Napout and Carlos Benítez

Uruguay: Federico Montes and Cecilia Roselli

Argentina: Carlos Acosta (President), Marita De Lorenzi, María Laura Eder and P. Juan Berli, SJ, National Assistant.

ARUPÁ has organized itself with a Secretariat (executive) in Argentina and in different Working Groups:

- ◆ **SECRETARÍA ARGENTINA:** Carlos Acosta (General Coordinator), Marita De Lorenzi (Secretary), María Laura Eder (Coordinator of Work Areas), Marcelo Arango (Responsible of Finance) and Víctor Pacharoni, SJ (Advisor)
- ◆ **WORKING GROUPS**
 - ◆ **LOGO:** Lucía Hyon, coordinator (Argentina)
 - ◆ **COMMUNICATIONS¹:** Manuel Martínez (Uruguay), María Laura Rolle (Argentina) and Diego Pereira (Uruguay).
 - ◆ **FINANCE:** Marcelo R. Arango and advisor, P. Víctor Pacharoni, SJ, (Argentina)
 - ◆ **TRANSLATORS:** María C. Galli, coordinator of interpreters and Alicia Nin (Uruguay)

On the other page from top to bottom:

- Meeting CEIA in June 2017 with collaborators.

- ARUPA on 9-07-16 at the Loyola Center, with several friends.

- Preparation Meeting - Marita de Lorenzi, Cecilia Rosselli, Carlos Acosta, Mauricio Lopez.

Below:

Meeting in February 2018



- ♦ **LITURGY:** Jorge Moreno Irala (Paraguay) and Gabi Aguer (Argentina)
- ♦ **LOGISTICS & INFRASTRUCTURE :** Dr Claudia Benítez (Paraguay), Dr Lucía Hyon, Adviser, and Daniel Fernández (Argentina)
- ♦ **DECORATION & DESIGN:** Claudia Benítez (Paraguay) and Lucía Hyon (Argentina)
- ♦ **WELCOME & SERVICES:** María Laura Eder and volunteers from Argentina, Paraguay and Uruguay.
- ♦ **RECREATION:** Jorge M. Irala (Paraguay), Valentina Artola (Uruguay), and Elena Yeyati (Argentina).

own building different initiatives and institutional activities.

The Centro Loyola currently uses an important part of the building of the Colegio Máximo, formerly used as living quarters for Jesuit students, as a place identified for the dissemination of Ignatian spirituality through the practice of Spiritual Exercises, courses and workshops on spirituality. Similarly, as a way to reach out to other social and business sectors and contribute to the financing of the whole, Colegio Máximo offers its facilities for business meetings, conventions and congresses.

The Colegio Máximo, with its large building, offers a large and pleasant space, ideal for carrying out activities linked to reflection and dialogue, spiritual and academic formation. The tradition and formation of the Jesuits, and the strong apostolic extension into the social, economic and religious reality of the area, make Colegio Máximo an ideal venue for the meeting and offers a link between very different groups and sectors of the social, economic and ecclesiastical spectrum. Different people and groups from very diverse regional, cultural and economic backgrounds hold their meetings and conferences at Colegio Máximo in search of guidance, formation and a greater Christian commitment. The long history and institutional prestige of Colegio Máximo makes it a center for all, well known in the region and in the national ecclesiastical sphere.

We are waiting for you at:

The venue of the next 2018 World Assembly will be Centro Loyola, in the Máximo School of San José - San Miguel, ARGENTINA.

The Society of Jesus settled in San Miguel (province of Buenos Aires) in the year 1930, began to build the building called Colegio Máximo de San José. At that time the term “Máximo” -of Latin origin- expressed the target aim, as the culmination of the studies that would be carried out there.

Colegio Máximo, born as a house of formation for the Society of Jesus, has been widening its services to become a true center of formation in matters of faith and culture, sheltering in its

* In this house lived Fr. Jorge Mario Bergoglio, SJ, current Pope Francis. You can visit his office and room. For more information, plans, photos, etc., you can access the Loyola Center page: <http://centroloyola.com.ar/>



¹ +Cecilia Roselli, former head of Communications, passed away before the publication of this article. Her presence and life's gift continues to inspire the work of ARUPA in the preparation for the assembly. Communications is now headed by Manuel Martínez (CVX Uruguay).

Remembering Father Peter-Hans Kolvenbach SJ

Ecclesiastical Assistant of the World Christian Life Community (1989- 2008)

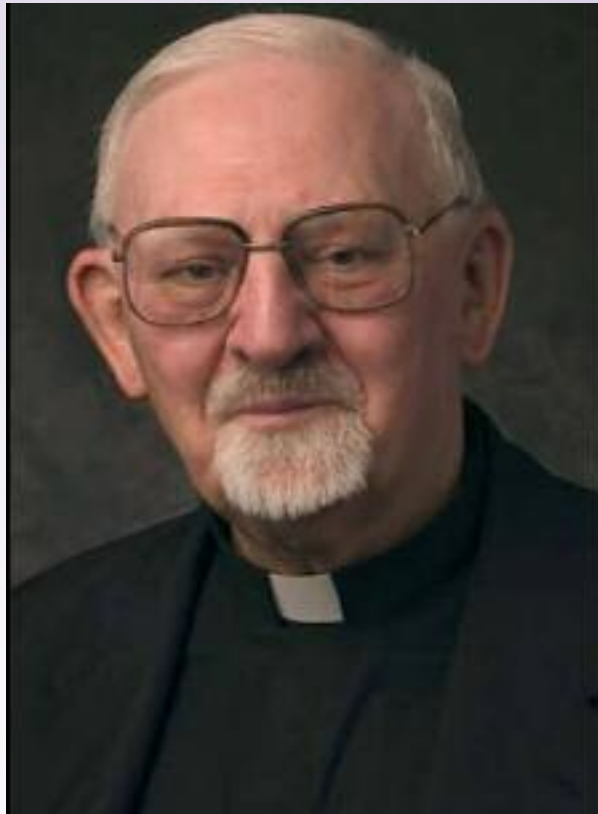


Daniela Frank

It was only a few days before his 88th birthday, that we received the sad news that Father Peter-Hans Kolvenbach SJ, the former General Superior of the Society of Jesus and Ecclesiastical Assistant of WCLC from 1984 to 2008, had died on 26th November 2016. All of us who had the privilege of meeting him will remember his friendship with CLC, accompanying us closely and challenging us permanently, his commitment to build bridges between Jesuits and CLC, his simplicity and humor – and his enthusiasm for Ignatius and his spirituality as a gift for the Church and the world, which implies a responsibility for all of us who are called to live out of this spirituality.

After entering the Society of Jesus in 1948, Peter-Hans Kolvenbach, whose original dream was to work in Russia, was sent to Lebanon with a group of Dutch Jesuits in 1958. With this country he developed a close and dear relationship for all his life. Here he studied and was ordained priest in 1961 in the Armenian-Catholic rite, here he worked for many years at the Université Saint-Joseph in Beirut and served as vice-provincial for the Middle East region from 1974 to 1981. Here he returned after his resignation as General Superior in 2008 – and here he died and was buried.

In 1983, the 33rd General Congregation of the Society of Jesus elected Kolvenbach as General Superior – succeeding Fr. Pedro Arrupe, who was at that time already seriously ill. From his time in Lebanon, Peter-Hans Kolvenbach had become a friend of Tobie Zakia, then president of World CLC. After his election as General Superior, Tobie Zakia invited him to accept the nomination as Ecclesiastical Assistant of World CLC – which he kindly did.



In 1986, he participated for the first time in a World Assembly of CLC, then in Loyola, under the motto “*Mary Model of Our Mission - Do whatever He tells you*”. In his address to the delegates and guests, he unfolded the Marian dimension of our mission, thus also offering an introduction to GP 9 on the role of Mary:

“If the Christian Life Communities draw their inspiration from the spirit of Ignatius, the criteria for the authenticity of their spirituality is the concrete commitment to the service of others, which incarnates it. In addition, the Christian Life Communities wish to be a body for the Spirit, as Our Lady was, to set out on mission, to commit themselves in such a way that the Gospel takes flesh and the Beatitudes become a reality for those who are poor, suffering, searching for justice and peace, or weeping. This mission of Our Lady fascinates Ignatius

so much in the Spiritual Exercises that he does not invite us to delve into the heart of Mary, nor to contemplate her interior life or to imitate one of her virtues. Ignatius passes beyond the way Our Lady keeps all these words in her heart and even her sorrow under the cross. Everything is concentrated on the mission of Our Lady, which flows from her fullness of grace.

What does this mission consist in? Ignatius never mentions it explicitly, but the whole setting of the Spiritual Exercises points towards mediation: to bring Christ to men and women and men and women to Christ, to be mediator of what the Church today calls “communion”. Let us try to discover this in the perspective of the Spiritual Exercises of Ignatius.” (Progressio 5-6/1986, p. 34f).

During the following 20 years, it was very important for Father Kolvenbach, if ever possible, to come to our CLC World Assemblies and thus, to express the support of the Jesuits for CLC. Again and again, Father Kolvenbach bridged his duties as General Superior of the Society of Jesus and those as Ecclesiastical Assistant of WCLC. For him, Jesuits and CLC were always connected as “two communities which – moved by the same Spirit – are looking in the same direction and exchanging their own experiences from time to time, in order to enrich each other in their journey on the way of the Lord” (Address during

the World Assembly in Itaici, Brazil, 26 July 1998). To this end, he encouraged CLC to let Ignatius inspire us and thus deepen our identity as Ignatian laity, especially in the discernment processes with regard to the mission of the Community, as in the Itaici World Assembly, aiming at clarifying our common mission. This also implies developing a deeper understanding of our vocation:

“For CLC as for the Society [of Jesus], people must have a ‘wide and generous heart’ and desire profoundly to share in Christ’s mission. That means that everyone is not called upon to join us; but, in return, CLC and the Society need to live their vocation and their mission openly so they can be recognizable by those men and women who have the desire for the desire to live Ignatian spirituality fully. We will be guided only by this desire and not by an obsession with numbers or impressive statistics. It is very Ignatian to prefer spiritual quality to numbers of members, but it would not be Ignatian either to be content with an elite and not to open our groups and communities generously to all those who want to come. To be shut in on ourselves, to withdraw, is not the longing for mission engraved on Ignatius’ heart.” (Address during the World Assembly in Itaici, Brazil, 26 July 1998 – see Progressio 1-4/1998, p. 97)

Five years later, during in the World Assembly in Nairobi in 2003, Father

From left to right:

- Fr. Kolvenbach at the World Assembly in Itaici between Lanny Nañagas and José Maria Riera.

- In a group meeting at the Itaici World Assembly.



Kolvenbach devoted his address to the “*true flair we must have in the contending Church*” (Spiritual Exercises #352). He wanted to encourage the delegates not to lose sight of our attachment to the Church in their differentiation process, as we are supposed to live our joint mission as CLC.

“Ignatian obedience is one of concrete fidelity to the real, visible hierarchy of the Church, not to some abstract ideal. We belong to the Church and we share its joys and pains, its martyrs and its scandals, because the Church is and always will be a communion of saints and sinners, of triumphs and tragedies, which we share. (...) If we only look at the Church with the eyes of a member of a multinational NGO, we will never grasp its mystery. This does not mean that we are to deny the reality of the Church, but to look at it with new eyes. The picture is not complete as long as we do not see the powerful Spirit and the weak human hand working at the same time in the Lord’s Church. And of our love of Christ, inseparable from our love for his spouse the Church, impels us to seek the will of God in each situation, it can also oblige us to engage in constructive and loving criticism based on a powerful discernment, which could also lead us to remain silent for the moment. But it cannot justify a lack of solidarity with the Church, from which we are never nor in any way distinct or apart.” (see Progressio Supplement #58, p.78)

During all his years as Ecclesiastical Assistant, Father Kolvenbach was a reliable and encouraging partner of CLC. Whenever he was in Rome during our ExCo meetings, he invited us for lunch to the General Curia or visited us in our meeting place. During our gatherings, we enjoyed him as a lively and humorous narrator, who could also listen very attentively. In his unique way, he shared his experiences around the globe and in the Church. He also shared lessons learned, often very helpful for our own acting as team and as community. From his contacts with the Vatican, he once told us, how important it is to be present, to keep in touch – even if there seems to be nothing special going on. “*When you are there, no one will notice - but if not, then all will notice it.*” his recommendation has accompanied me since then – and has proved to be very right, not only in Church contexts.

Communication with Father Kolvenbach was easy. He was fluent in several languages, thus whenever we met, the first question was: And in which language will we talk today? The choice was according to the people around the table; he was very mindful that everybody could follow the conversation and contribute his/her own ideas. Between him and the World Exco, a heartfelt, very open cooperation developed – and often it became clear, that he trusted more in our capacities and potential as world-wide Ignatian lay body than we would dare

From left to right:
 - Fr. Kolvenbach with members of CLC Korea.
 - With the World ExCo 2003 - 2008



ourselves. Thus, he saw his task also in challenging us –and encouraging us to move forward and develop new perspectives. With this attitude to CLC, he was always ready to be our dedicated counselor – both towards his own confreres in the Society of Jesus as well as to the Vatican. And obviously he was consulted several times on CLC by Church authorities – which he mentioned later sometimes en passant in one of our meetings.

During the General Congregation 2008, when he offered his resignation and Fr. Adolfo Nicolás was elected as his successor, he had the idea to organize an informal meeting of delegates with CLC representatives. And of course, he was present during that evening gathering. More than a third of the delegates followed the invitation – representing a manifold range of Jesuit-CLC contacts. For us, it was a great chance to share about CLC – and listen to Jesuits from various backgrounds with all their questions,

sympathy and critiques. Thus, once again Father Kolvenbach had served as a “bridge-builder” between our two bodies – as he had tried all his years as Ecclesiastical Assistant.

Journeying with CLC, he had always been keen to lead us to the Ignatian sources and to bring bridges from the time of Ignatius to the challenges we face today – as CLC and in our collaboration with the Society of Jesus. And it was particularly important for him that in our mission, we would not lose sight of our attachment to the Church. Even after his resignation as General Superior and when his successor Fr. Adolfo Nicolás SJ took over the role of the Ecclesiastical assistant of the WCLC, he kept in contact with CLC. Without his explicit encouragement to hold – despite all the political tensions – the World Assembly 2013 in Lebanon, WCLC would not have dared to take the step to Beirut.



Fr. Kolvenbach with the participants of the International Formation Encounter in Rome, 2006

Glimpses

World Executive Council Meeting 2018



From top to bottom, Left to Right

ExCo Meeting 2018
Snow in Rome

World CLC Vice President
Edel Churu



The ExCo with the ESDAG
Team: Françoise Uylenbroeck,
José De Pablo and Graziano
Calci

A moment of silence, reflection
Chris Hogan, Herminio Rico;
Najat Sayegh and Denis
Dobbelstein



World ExCo after their final
meeting- L-R: Denis, Mauricio,
Alwin, Rojean, Fr. Arturo Sosa
SJ, Edel, Najat, Chris, Ann
Marie, Herminio.

The World ExCo with Cardinal
Kevin Farrell, Prefect of the
Dicastery for the Laity, Family
and Life; Fr. Alexandre Awi
Mello, Secretary of the
Dicastery; and the
Undersecretary for the Section
for the Laity, Dr. Linda Ghisoni.



