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FAITHFUL TO OUR SOURCES

Louis PAULUSSEN S.J.

The editor of *Progressio* has asked me to write an article on the occasion of the General Assembly of the CLC World Federation in Providence.

Since I cannot go to this meeting for health reasons, I could use this opportunity to share some reflections with the delegates and the readers of *Progressio*. In Manila (1976) and in Rome (1979) I presented some historical reflections. This time I would like to say something about the newest development of our movement, especially during the last fifteen years.

After the change of name in 1967 I have heard it said more than once: "CLC is a too general name, there is nothing specific in it. Each christian community could call itself CLC". Today you hear sometimes exactly the opposite: we became too particular, we are stressing too much the Ignatian character and the Exercises, we should be more open and universal.

Jesuit Spirituality?

First of all, we must distinguish between Jesuit spirituality and spirituality of the Exercises. It is true that the Exercises of St. Ignatius are the main source of Jesuit spirituality, but the Church has not canonized the spirituality of the Society of Jesus, as Pius XI canonized the Exercises by his encyclical *Mens Nostra* in 1929. The Exercises have become a treasure for the universal Church. One can give them, make them, live them without any dependence on the Society of Jesus.

Another consideration: Ignatius wrote the Exercises when he was a layman who had not the slightest idea of becoming the founder of a religious order.

Excellent Work of the World Federation

What the people responsible for the CLC throughout the world have been promoting very strongly in recent years is not Jesuit spirituality but the spirituality of the Exercises. They encourage not only the practice of retreats but they help all the members in many different ways to live the Exercises in daily life. There is no need to sum up the great variety of sessions, formation courses and other initiatives, all aiming at a more profound knowledge and experience of the Exercises. Let us mention only the Survey, an original manual on the typical formation process in the CLC, totally inspired by the pedagogy of the Exercises, a result of local and national experiences. The subtitle of this booklet is : "Growing in Christ together the better to give life to others".

I think we should be very grateful for the many efforts of the World Federation to serve our communities in this vital work of promoting our specific spirituality. This work is in perfect harmony with the wishes of our members and with the orientations of the Church today.

To show this more concretely, this article is divided into five parts: in continually promoting the Exercises as the main source of our way of life, the World Federation is:

1. faithful to the Ecumenical Council Vatican II,
2. faithful to our tradition of more than four centuries,
3. faithful to the Apostolic Constitution *Bis Saeculari*, our most important Church document of this century,
4. faithful to our General Principles,
5. faithful to the conclusions of all our General Assemblies.

FAITHFUL TO VATICAN II

For the first time in church history an Ecumenical Council has given us a special Decree on Lay Apostolate

(Apostolicam Actuositatem). Also, chapter 4 of the Constitution on the Church (Lumen Gentium) deals with the vocation and responsibility of lay people. In these documents we find abundant and very rich material for study and meditation in our CLC groups.

We quote here some phrases of the Decree, which explain clearly that our communities have a general vocation "common to all faithful" and a particular vocation "to assimilate the special characteristics of the spirituality proper to our groups". (1)

"Since the source and origin of the whole apostolate of the Church is Christ sent by the Father, it is evident that the fruitfulness of the lay apostolate depends completely upon the laity's living union with Christ, ... This intimate life of union with Christ in the Church is nourished by spiritual aids, which are common to all the faithful...

Further, lay people, who, following their vocation, are members of one of the associations or institutes approved by the Church should strive to assimilate the special characteristics of the spiritual life, proper to these groups..."

All of us know that these special characteristics are to be found in the Spiritual Exercises. It is a historical fact that the "congregatio mariana" (CM) was a fruit of the apostolic dynamism of the young Society of Jesus. Nobody can deny it. Neither can we deny that this dynamism was a fruit of the inspiration given by the Exercises.

Universality

We want to be faithful to Vatican II. Vatican II wants us to be faithful to our original source, our first inspiration, our specific vocation - a vocation which invites us to live our general vocation as Catholics in a special way according to our specific source.

In complete accordance with this Decree, the delegates of the General Assembly in Rome 1967 prepared a text of the

General Principles on our spirituality. They mentioned, first of all, the central place of Christ and other sources of spirituality which we have in common with all the faithful. Then they indicate our specific source, including some typical elements: total disponibility, personal prayer, spiritual guidance, seeking God in all things (GP n.4).

"The spirituality of our groups is centered on Christ and participation in the Paschal Mystery, it draws from the Sacred Scriptures, the liturgy, the doctrinal development of the Church, the revelation of God's will through the needs of our times.

We hold the Spiritual Exercises of Saint Ignatius as a specific source and the characteristic instrument of our spirituality. Our vocation calls us to live this spirituality which opens and disposes us to whatever God wishes in each concrete situation of our daily existence. We recognize especially the necessity of personal prayer and spiritual guidance as indispensable for seeking and finding God in all things".

This quotation shows that our special characteristics are by no means obstacle to developing in our members an open, world-wide and catholic attitude. On the contrary, everybody who has lived in personal experience the climate of the authentic Exercises knows that thinking with the Church and cooperating with others are the natural fruits of these retreats.

Number 4 of the General Principles is not a mere formula. It has given a new orientation to several National Federations. It has given a new inspiration to our entire movement. It should, of course, be interpreted in the light of Vatican II, declaring that the whole people of God have one universal spirituality, one multifarious unity of particular charisms. Most of these charisms share in the vision of the great founders of religious communities: Benedict, Dominic, Francis, Ignatius, Charles de Foucauld, etc. The General Principles in the sentence cited above indicate the Exercises of Ignatius as the specific source of our inspiration (charism).

Source of Inspiration

The influence of this strong statement was felt especially in the General Assemblies of Augsburg '73 and Manila '76 where many delegates made an 8-days personally-guided retreat before they began their meetings. One is able to make a retreat according to several methods all admitted by all groups. All the same, the General Assembly of Rome '67, in approving this statement unanimously, opted for the method of the Exercises. This does not at all signify any depreciation of other methods nor an option in favor of uniformity but rather a preference based upon the specific vocation of our movement.

On several occasions Pius XII recommended the Ignatian method to all our members throughout the world. In his hand-written letter of July 2nd, 1953, approving our World Federation, he wrote: [2]

"We must have a word too, for those who, in accordance with Our wishes, direct their efforts to the practice of the Spiritual Exercises, made as they should be, in order to draw inspiration, light and strength from this most limpid source for imbuing their own lives with the apostolic spirit, or for guiding the CM themselves as dictated by the circumstances of our day".

Indeed, the Exercises are much more than a recipe book; they are a marvelous source of inspiration for renewal on a personal and community level. Those responsible for the World Federation have over recent years been working so hard in this field, precisely because they are convinced that the Exercises as such and all individual parts are an inexhaustible source of new life. The theological, psychological and pastoral riches of this book have not been exploited enough. One of the greatest theologians of our days, Karl Rahner, goes even further. In a book published in 1956, he develops at great length his opinion that the true meaning of the Exercises has yet to be discovered and that they will be a source of theology of the future. [3]

"...Thus, the Exercises are able to become not only the object but also, in a certain sense, a source of theology of tomorrow... They belong to the type of spiritual litera

ture which precedes theological reflection, which is more original than the latter, which is more wise and more experimental than the wisdom of the school..."

Open to the World

Since Vatican II the spirituality of the Exercises is more than ever desired because of its open and universal character. The opening to the world, in the meaning of the Constitution *Gaudium et Spes*, requires in modern lay apostles unity of life, integration of all dimensions of human life with their faith. The Ignatian vision of seeking, loving and serving God in all things is particularly adapted to the needs of this time in reforming human society.

Already in 1948 Pius XII mentioned this world-wide apostolate in an address to pilgrims from Spain engaged in retreat work. (4)

"The Exercises of St. Ignatius will always be one of the most effective means for the spiritual rebirth and well-order of the world, on the condition that they be authentically Ignatian".

Finally, a significant quotation, taken from a book written by a layman, professor of psychology at the university of Munich in Germany. The title of this book is "At the limits of psychoanalysis". (5)

"Given with the inspiration of the rules of discernment of spirits, described classically by Ignatius of Loyola, the Exercises are a book of world-reform and of new life".

FAITHFUL TO THE TRADITION

During the course of more than 400 years, the juridical structures of the CM have been changed in 1773, 1953 and

in 1967, but the spirituality has remained always substantially intact. Of course, there have been considerable differences in wording, formulation, accentuation, but essentially the spirit has remained the same.

Through the suppression of the Society in 1773, the CM became from a Jesuit organization, a movement of the universal Church, but no Pope ever changed its spirituality. On the contrary, when in 1814 the Society was restored, the General of the Jesuits was again given his two faculties, aiming at the conservation of the true spirit: only he could affiliate new groups and only he could make new common rules.

Through the foundation of the World Federation in 1953 and through the recognition of the responsibility of the laity, these two faculties became anachronistic. They disappeared in 1968 when the Holy See approved the General Principles and the new Statutes of the World Federation. From now on the World Federation, independent of the Society of Jesus, is the guarantee of authenticity and the bond of unity.

Essentials of the Spirituality Intact

When the World Federation asked the Holy See in 1967 for approbation of the General Principles and Statutes, we explained that nobody had any intention of changing the original spirit. In the letter of approbation of March 25, 1968, Cardinal Cicognani twice mentioned this intention:

"In the desire to better serve the Church... and in order to renew their association according to the spirit and the norms of Vatican Council II, the members of the World Federation realized the need to propose... several modifications,... while conserving faithfully the authentic riches of its tradition..."

Again in the same desire of better service, the participants of the General Council chose to adopt a new name, being convinced that this title better explains the reality and internal dynamism of their association without removing any of its specific elements..."

If the World Federation stresses the Exercises so much today, it is precisely to serve the Church better and to be faithful to our tradition.

Retreats in early years

Is it sure that the early groups of CM did not have the habit of making a retreat? In 1966 this question was raised and we published in the same year a convincing answer, thanks to the excellent research work of Edythe Westenhaven.^[6] We consulted numerous histories, both original texts and others, written in this century, of which we cite here only five : the two historians of the CM, Mullan and Villaret, two volumes of the early history of the Society in Germany, written by Flotto and Agricola, and especially the history of the Exercises up to 1599 by Iparraguirre. The result of our probe is astonishing. Consider the evidence.

Mullan

Mullan mentions at least three documents which suppose the habitual practice of the Exercises : a brief of August 30, 1602, a brief of May 16, 1753 and a decree of December 9, 1775. We give here only the text of the last document, translated from Latin, which supposes not only that the practice of retreats was the usual thing, but even that the length of the retreat was ordinarily eight days ^[7].

"Since it often happens that the Spiritual Exercises, which are usually made in eight days, cannot be made for eight full days but are continued sometimes for only five or six or even seven days for reasonable motives in certain places and taking into account persons, places and times, thus it is granted that the Indulgences granted for those who make them for eight days can also be gained by those who have made them for at least seven or six or five continuous days".

Villaret

It has been asserted that Father Villaret did not mention the Exercises. We quote here page 369 of the chapter on "Ordinary Practices": (8)

"Besides the regular meetings and without speaking of various spiritual practices, retreats played an important role.... the annual retreat of the 'Spiritual Exercises' of three, more often four or five days, in some cases eight days. The individual practice dates from the very first days, but that of group retreats was introduced progressively almost everywhere".

Father Villaret says in his introduction that the full history of the CM has yet to be written. The author did his research at a time when the CM was often considered as a pious association without activity. This is why he concentrated his work on the apostolate more than on the spirituality. Knowing this we consulted also histories of the Society and of the Exercise.

Flotto and Agricola

Study of the volumes of Flotto and Agricola (9) shows irrefutably that during a 25-year period (1584-1609) the practice of the Exercises was in use in almost all the CM then existing. It is mentioned explicitly that the retreats were more often "closed", that a large part of the retreatants were laymen. The length of the retreats was at least eight days and mostly ten or fourteen days.

Iparraguirre

We draw attention especially to the book of Father Iparraguirre, (10) the best expert on the history of the Exercises. He had no intention of proving the particular question which occupies us, which makes his investigations the more valuable. We translate from Spanish some of the more significant texts of CM retreats of the 16th century.

Italy: "Naples was the classic city of the CM... Thanks to the Exercises, a climate of high spirituality was perpetuated in the CM. To speak of the flourishing CM is the same thing as speaking of the young men who made the Ignatian retreat. The spirituality of the Exercises expresses itself in the rules and in the practices which nourished the spiritual life". (pages 17-18)

"Among the other colleges of the province, that of Aquila was the most eminent for the promotion of retreats. Father Caputi founded a house for members of the CM who aspired to a higher perfection... an authentic retreat house". (page 21)

"In Sicily, there was intense activity. Many CM were founded, which helped to conserve and intensify the fervour received during the days of the Exercises". (page 23)

Germany: "Here, equally as in many other regions of the world, the CM aided the Exercises and the Exercises aided the formation of good CM members. In 1576 a CM was founded by Father Coster who had known Father Leunis in Rome. In teaching catechism to adults, the members also made known to them certain parts of the Exercises". (page 180)

France: "At Paris the CM was full of dynamism. The principal retreatants came to this CM and the milieu of the members was the best guaranty to assure continuity". (page 151)

"In all the colleges, the CM was the most solid base of the work of the Exercises. They assured participation in the retreats and perseverance afterwards. At Lyon, for example, a dozen CM members existed at the close of the century. Many CM members made the Exercises each year".

"At Avignon, one finds the same system as in Paris and Lyon. The CM were for groups of the elite, whose spirit, vivified by the Exercises, inspired the other youths of the

college and the inhabitants of the city... Before reception into the CM, one normally made a week of the Exercises. Many returned and remade the Exercises numerous times after this". (page 153)

China: "A CM of the city of Nankin took the initiative for the movement of the Exercises. The CM members began with the practice of the retreat according to their rule. Full of enthusiasm for its results, they became its most zealous promoters". (page 208)

Japan : "Among those who made the Exercises, we signal out the CM of Arima and Nagasaki". (page 210)

Spain: "But what contributed most to the diffusion of the Exercises was the founding of the CM of the Annunciation of Avila, full of piety and of apostolate". (page 133)

"The aspiration to perfection of a chosen group at the College of Valladolid brought about the foundation of a CM in 1580. The CM members were obliged to make the Exercises at least once before entering the CM". (page 55)

"The key to the initial success (of the Exercises) was found not only in Father Cordeses, but also in the enthusiasm of the new CM of Sevilla. By their rule the CM members formed everywhere a nursery of retreatants, but at Sevilla, they surpassed the ordinary level. In 1588 (from three groups) 10 Jesuits entered the novitiate and 70 entered other religious communities". (page 108)

Exercises in early Manuals

Many of the old CM Manuals in our library indicate that the Spiritual Exercises, then and now, were a specific source and the characteristic instrument of the CM spirituality.

Primarily the CM was concerned not so much with getting its members to make retreats as in helping them to apply in daily life certain ascetical methods, attitudes and orientations to be found in the book of the Exercises. These Manuals contained explanations of meditations and examination of conscience according to the Ignatian method. Often the Manuals include meditations taken from the Exercises.

Exercises in the Rules

From the very beginning the practice of making retreats was introduced only progressively. Long before the common rules speak about annual retreats according to the Exercises, local rules of groups in Europe and in the Far East mentioned the Exercises even before 1599. The study of Iparaguirre is, therefore, most interesting.

Around 1748 the Exercises appeared for the first time in a draft for new common rules, but these have never been promulgated, due to events leading up to the suppression of the Society in 1773. The Common Rules of 1855 and 1910 mentioned the annual Exercises.

FAITHFUL TO BIS SAECULARI

With this Constitution [11] began a new period in the history of our movement, a period of renewal.

It is renewal, not so much because Bis Saeculari has changed the CM, but because it has presented the traditional image in a new way.

On the juridical level, the Constitution declared solemnly that the CM is an official form of lay apostolate, in close union with the hierarchy : Catholic Action in the strict sense of the word (pleno iure). Through this statement the Pope did not change any of the juridical structures, he just confirmed them in a surprisingly new way, causing joy and also consternation. This statement is still valid but seems to be less relevant in 1982.

More important, also today, is the declaration on spirituality. Here again the Pope did not change the traditional spirit of the CM, he simply presented it in a new way, giving priority to the Spiritual Exercises.

Priority of the Exercises

In the beginning of the Constitution, the Pope remembers the enormous growth of number, especially at the beginning of this century, then he continues as follows:

"But-and this is the primary essential - much more important than the number of groups - are the laws and principles by which members may be led, each in his own way, to a high level of spiritual life, even to sanctity, especially by means most apt for forming perfect and wholehearted followers of Christ, namely: the Spiritual Exercises, daily personal prayer, daily examination of conscience, frequent participation in the sacraments, docility in accepting spiritual guidance, total and permanent surrender to the protection of the Virgin Mother of God, firm commitment to seek progress in christian life for oneself and others".

This is certainly an original way of presenting the CM, considered by many people as an out-of-date Marian association without any special relation to the Exercises of Ignatius.

If we ask why Pius XII gave such a striking priority to the Exercises, we could answer that the Exercises are the specific note of the CM and that most of the other means are common to all the faithful. Another explanation could be that the Exercises are much more than just one aspect or one element, they are the source of the CM spirituality. In the Exercises one finds inspiration for "the perfect and wholehearted following of Christ", inspiration for the "total and permanent surrender to Our Lady", especially in the contemplation of the Incarnation; one finds inspiration for the ecclesial and apostolic spirit, for an attitude of discernment and disponibility, inspiration for integration and unity of life in loving and serving God in all things. The Exercises are a school of personal prayer and of liturgical and sacramental life. They are a source of inspiration for many other aspects of christian living.

It is interesting that Bis Saeculari also puts a question about the Ignatian spirituality: is it not an obstacle to universality and catholic thinking, that the CM has been founded by the sons of Ignatius? The answer is: by no means; in fact the contrary is true. It is precisely the Ignatian origins that give the CM a kind of natural inclination to be open and to living everything "with the Church".

This part of the Constitution has caused only joy. It was an official orientation for the future, a call for renewal, a clear direction to the special charism and original inspiration. True renewal of christian life has a two-fold dimension: adaptation (the famous *aggiornamento* of Vatican II), and going back to the sources ("*ressourcement*"). The main significance of Bis Saeculari in our days is that it shows the way to our specific source of inspiration and renewal.

Influence of Bis Saeculari

The first reaction - in the practical order - came from the United States and Canada where members of the CM began a real movement of making and promoting long retreats organized for lay people, a movement with national and international repercussions.

In 1951 one of the best experts in Ignatian spirituality, Hugo Rahner S.J., gave in Austria a series of conferences on the Exercises, specific source of the CM. These conferences have been translated into many languages and so have been an instrument in promoting the intention of Bis Saeculari.

In 1953 Pius XII approved the World Federation, not foreseen by Bis Saeculari, but its "natural consequence", a needed adaptation to modern needs. In his letter of approval the Pope mentioned also the other aspect of renewal: a return to original sources. He praised all who go to the Exercises in order to draw inspiration, light and strength from this most limpid source (*in hoc limpidissimo fonte*).

Between 1954 and 1979 the World Federation has held its regular international meetings. There the delegates from all over the world always expressed their wishes regarding the Exercises in accordance with the orientations of Bis Saeculari. We will see this more concretely in the last part of this article.

In 1963 another well-known expert in Ignatian spirituality, Maurice Giuliani S.J., gave at the European CM congress a conference on "The Exercises, Foundation of the Spirituality of the CM". (12)

Between 1959 and 1967 a world-wide consultation was held, resulting in the new General Principles, approved in 1967. These Principles are completely inspired by the Exercises and they declare that the Exercises are "a specific source and the characteristic instrument of our spirituality".

Apostolate of the Exercises

It is good to observe that when it comes to concrete examples of activities the Constitution mentions in the first place the apostolate of the Exercises:

"... it is a great consolation for us to contemplate the CM all over the world working strenuously and effectively in every field of the apostolate, either stirring up people of every social rank, youth especially and workers, by means of the Spiritual Exercises to the desire of a deeper christian life..."

We have given examples of this activity under the title "Faithful to the tradition" quoting from the book of Iparaguirre who studied the early period of the Exercises' history (1540-1599).

Speaking about the apostolate of the Exercises, it is worthwhile to quote again the great theologian, Karl Rahner S.J., who wrote in 1956 that the Exercises will be a source of the theology of tomorrow. In a book published in 1977 Rahner gives the word to Saint Ignatius, speaking from heaven to a Jesuit of today: (13)

"I think you will understand me now if I tell you that for you, Jesuits, the most important task should be giving the Spiritual Exercises. All other works should be directed to this... I understand by the Exercises helping people to enter in the mystery of God... helping them that they may not set aside the immediate presence of God but experience and accept it... All pastoral, scientific, social and other activities should be a preparation or a consequence of this most important work, giving the Exercises, helping the people to have an experience of God".

The Exercises in the XII Points

At the end of the Constitution the Pope indicates with apostolic authority "some points" which should be observed by all concerned. These points are juridical statements formulated as a result of all previous considerations. They deal with organization, structure, selectivity, formation, name and apostolate. They do not consider spirituality explicitly and do not mention therefore the sacraments, prayer, spiritual guidance and Exercises. On the other hand the spirituality is naturally present, even if rather implicitly. Number VIII deals not only with the name but also with Marian devotion. Numbers III, IV, IX and X state that the CM has to keep its character intact, that the way of life is earnestly recommended, that the members should be selected and trained in accordance with the traditional spirituality. The Exercises are explicitly mentioned in a note of number IX on selectivity.

In virtue of the papal approval of the General Principles in 1968, five of the twelve points have been changed, dealing with affiliation, name, the rules of 1910 and the function of the priest.

CLC, Lay Movement

The declaration of Bis Saeculari that the CM is a form of Catholic Action implies that it is an association for lay people. This does not mean that other persons are not welcome, if they can benefit from the association. But they should respect the typical lay character, as expressed in Bis Saeculari and in the General Principles.

In the past, our movement has known not only groups for priests but even for religious who found in the CM inspiration to renew their own charism, another clear indication that the spirituality of the Exercises is open and universal.

Today also priests and religious want to become members of our groups. In this regard it is interesting to quote Pius XII in his letter of 1953, where he praises the CM for priests and seminarians:

"It is also a great joy and consolation to us that the CM of Priests and of candidates to the priesthood, which in past centuries have laboured with great utility for the Church, are flourishing also

in our time; We recommend them most earnestly, for they are very useful both for the formation of excellent Priests and for the timely preparation and instruction of future CM Directors".

FAITHFUL TO THE GENERAL PRINCIPLES

In 1967 our General Principles were formulated, for the first time in history, not by the General of the Jesuits, but by lay people and priests, representing officially the whole world movement. Never before had we received such a strong statement (n.4) about the Exercises. Never before were the Principles so completely inspired by the Exercises.

This inspiration has always been the specific note of our movement. Now, since 1967, it is so much more clearly.

The text of the Principles is there to prove it. We mention some of the most characteristic elements of the Exercises.

Contemplation for Obtaining Love

The Preamble is a brief theological synthesis of the entire text. It begins with the mystery of the Incarnation and becomes then, so to say, a translation of the contemplation for obtaining Love, culmination of the Exercises. True christian life is a life of love and mutual permanent communion.

- 1) *"Faithful to his promise God became Man, born of Mary, in order to give Himself continuously to all men and invite all men to give themselves continuously to Him in and with Christ, ... moved by the Spirit".*
- 2) *"Because our movement is a way of christian life, these principles are to be interpreted... by the spirit of the Gospel and the law of love".*

Addressing recently an international gathering, Pope John Paul II described the final contemplation of the Exercises as "the richest element" of the spirit of Ignatius. (14)

"In virtue of what is the richest element of the spirit of your founder, I beg you to reflect on the deepest meaning of the contemplation for obtaining love... Such is the spirit of the true apostle who lives his mission in total dependence on God and in union with Him".

Universality of vision and of commitment

Reflecting and meditating on the Principles together, especially the Preamble and Part 1 - one discovers a continuous thread: the universal catholic spirit. The stress is on the one thing which is necessary, our response to God's inviting call. He is present always and everywhere, He is inviting continuously. Our response supposes a choice, or better a series of choices. This means discernment, continuous discernment. As distinct from other ways of life, our spirituality puts the emphasis on universal discernment, teaching members to recognise "...whatever God wishes in each concrete situation of daily living" (n.4).

- 1) *"We ... have composed these General Principles to aid us to give ourselves always more generously to God in loving and serving all mankind in the world of today".*
- 2) *"...It challenges us to see our grave responsibilities; it aids us to seek constantly the answer to the needs of our time and to work together with the whole People of God for progress and peace, justice and charity, liberty and dignity of all men".*
- 3) *"Our groups are christian communities which aim to form committed men and women, adults and youth, for service to the Church and the world in every area of life..."*
- 8) *"Thus, we confirm our own mission of service to the world received in baptism and confirmation".*

Discernment

- 2) "This law which the Spirit inscribes in our hearts... aids us to seek constantly the answer to the needs of our times..."
- 7) "... The group teaches us to discern what is most urgent and more universal".
- 9) "...The Spiritual Exercises are recommended as a means of arriving at a personal decision".
- 11) "...In practice this involves: discernment by means of a daily review of one's life and a regular spiritual guidance, an annual interior renewal in accordance with the sources of our spirituality".

Disponibility

The permanent communion, the gift of self, supposes not only continual discernment but also an attitude of indifference or, more positively, of disponibility, specific fruit of reflection on the Principle and Foundation and natural fruit of all other exercises.

- 2) "It respects the uniqueness of each personal vocation and enables us to be open and free, always at the disposal of God".
- 4) "Our vocation calls us to live this spirituality which opens and disposes us to whatever God wills in each concrete situation of our daily existence".
- 5) "Learning to be sensitive to the signs of the times and the movements of the Spirit, we will be better able to encounter Christ in all men and all situations".
- 8) "Our Lady is the image of our own collaboration in His mission. She inspires us to give ourselves totally to God in union with her".

Unity of Life - Integration

In the first local rules of Leunis (1574)⁽¹⁵⁾ and in the first common rules of Aquaviva (1587) the aim of the CM was very clearly indicated as unity of life⁽¹⁶⁾. This is an inspiration of the Exercises : seeking, finding, serving, loving God in all things. This expression "in all things" may sound too abstract and too universal for some persons. In this case they could translate "in all things" - if it is a realistic ideal - "in each present moment".

- 1) "...To give ourselves always more generously to God in loving and serving all mankind in the world today".
- 3) "Our groups are for those who feel a more urgent need to unite their human life in all its dimensions with the fullness of their christian faith... Thus, we seek to achieve this unity of life which is a response to the call of Christ from within the world in which we live".
- 4) "We recognize especially the necessity of personal prayer and spiritual direction as indispensable for seeking and finding God in all things".
- 5) "...We will be better able to encounter Christ in all men and all situations"

Christ in the Center

The Exercises are strongly Christo-centric in content and structure. Of the Four Weeks, three Weeks are completely filled with the contemplation of Christ. If we want light on the gift of self, who may give it better than Christ who gives himself continuously to the Father and at the same time to all mankind?

- 1) "...God became man... and invites all men to give themselves continuously to him in and with Christ..."
- 4) "The spirituality of our groups is centered on Christ..."

- 5) "Union with Christ leads to union with the Church where Christ is here and now continuing his mission of salvation.... we will be better able to encounter Christ in all men and all situations..."
- 6) "... For each of our groups is a community in Christ..."
- 7) "... we have received the mission to be.... witnesses to Christ before all men... Our life finds its permanent inspiration in the Gospel of the poor and humble Christ..."
- 8) "Since the spirituality of our groups is centered on Christ, we see the role of Mary in relation to Christ..."

Love of the Church

- 3) "Our groups... aim to form committed men and women, adults and youth, for service to the Church..."
- 4) "... it draws from... the doctrinal development of the Church..."
- 5) "Union with Christ leads to union with the Church... Conscious that we are members of the Church, we participate in the liturgy, meditate upon the Scriptures, promote the doctrine, colaborate with the Pastors..."
- 6) "...Such a community, centered in the Eucharist... is a community in Christ, a cell of his Mystical Body..."
- 11) "Our members seek frequent and even daily participation in the Eucharist."
- 12) "Each group participates regularly in the communal celebration of the Eucharist".

Love of Our Lady

In the light of the Exercises and of Vatican II the General Principles see Our Lady inseparably united with her Son. They contemplate her with predilection in the mystery of the Incarnation. The first members of the CM, gathered in the chapel of the Roman College, saw always, before their eyes, the inspiring fresco presenting this mystery not in the traditional way - Mary and the angel alone - but in the wider vision of Ignatius in his contemplation on the Incarnation.

- 1) *"Faithful to his promise, God became Man, born of Mary..."*
- 6) *"Each of our groups is a community in Christ,... whose members are bound together by their... filial love for Mary".*
- 8) *"Mary's cooperation with her Son began in a special way with her fiat in the mystery of the Annunciation-Incarnation. This cooperation, continued all through her life, inspires us to give ourselves totally to God in union with Mary, who by accepting the designs of God became our mother and the mother of all men".*

Rightfully Cardinal Cicognani wrote in his Letter of Approbation:

"I rejoice to be able to communicate this approbation to you on the Feast of the Annunciation, traditional feast of the CM throughout the world and the mystery which from the very beginning has summed up the spirit and even now inspires the new General Principles".

For many years our movement has been celebrating on the 25th of March the World CLC Day. In the activity report which our executive secretary will present in Providence, we read that this celebration has been increasing over recent years.

FAITHFUL TO THE GENERAL ASSEMBLIES

According to article 8 of the Statutes, approved definitely by the Holy See in 1971, the General Assembly is "the sovereign body of the World Federation which delegates daily responsibility to the Executive Council". This means practically that orientations of this Assembly have authority for the whole movement, and that the Executive Council and the Secretariate in Rome have special responsibility for their implementation.

The question, therefore, is relevant: Do we have such orientations about the Exercises? The answer is that all the General Assemblies, without any exception, have given orientations, suggestions, and conclusions about the Exercises. They are interesting enough to be published in this article.

Rome '54 - Towards World Renewal

This was the first meeting of the World Federation which was founded in 1953. It was a mass-congress with 10,000 people! The General Assembly lasted only two hours, spent mostly in the election of the first Executive Council and in a conference on the aim of the World Federation. The new Ex-Co was asked to formulate, during its first meeting, some conclusions in the name of the General Assembly. We quote here conclusion no.3:

"Entering into the thoughts of the Church and in order to obtain a true world renewal, the Congress invites all Federations and all groups to always put in practice with ever greater fidelity the directives of the Apostolic Constitution Bis Saeculari, especially those dealing with selection, deep interior life, Spiritual Exercises and apostolate".

Newark '59 - Retreats of 30 days Recommended

One of the seven conclusions, under the meaningful title Catholic Spirituality says:

"Be it further resolved that each CM

according to its particular conditions, make increasingly use of the closed Spiritual Exercises, either in their entirety (30 days) or for as long a period as possible to better promote the greater glory of God".

Since 1951 there had existed in the USA a widespread practice of retreat of eight and thirty days for members of the CM. So it was not surprising that the USA delegation proposed this radical resolution.

Bombay'64 - Center of Ignatian Spirituality Recommended

The resolution of Bombay dealing with the Exercises can be considered as a follow-up of the conclusion adopted by the European CM Congress in Rome'63. The conclusion of Rome'63 asked the Secretariat in Rome to take the necessary steps in setting up a center of Ignatian spirituality. The Secretariate took the following steps: first, the proposal of this plan to Father General, who wholeheartedly agreed; Secondly, organizing an international meeting of experts in Cavalletti in April 1964. This meeting decided that the next step should be a world congress on the Exercises in Mexico. Theme: the Exercises questioned by our generation, presented by representatives of modern theology, philosophy, psychology, psycho-analysis, history of spirituality, exegesis of the Bible. Later on due to various circumstances, especially Vatican II (1962-1965), the theme and place were changed. The congress took place in Loyola in 1966 and the theme was: the Exercises in the light of Vatican II.⁽¹⁷⁾ About 50 specialists from all over the world were present. In 1970 the center of Ignatian Spirituality (CIS) was founded in Rome. It has been and still is extremely active.

Here is the conclusion of the meeting in Bombay:

"The World Federation gives its wholehearted support to the setting up of an International Center of Ignatian spirituality, asked for by the first European Congress of the CM. As a first step, it endorses the idea of holding a World Congress on the Exercises in Mexico in 1965, to be followed by National Congresses for more detailed consideration of the same subject in the context of national needs and problems".

Rome '67 - Specific Source and Characteristic Instrument

The original draft of number 4 of the General Principles was:

"... We hold the Spiritual Exercises of St. Ignatius as the specific source of our spirituality. Our vocation calls us..."

This text caused long discussions about the question: should it be "the source" or "a source"? A commission had to be formed and after a short time they came up with this proposal:

"a specific source and the characteristic instrument of our spirituality".

This proposal was unanimously accepted.

Sto. Domingo '70 - New Insights Desired

Here are some suggestions taken from the synthesis of the reports made by the National delegations:

"New insights into the distinctive role of the Spiritual Exercises for CIC; determining the essentials of the text; devising new terminology more acceptable to the modern spirits; cooperation with Jesuits and others in studies on the Exercises.

"More experiments in both community and individual retreats and in methods for introducing members, especially newcomers to our groups, into the Exercises in such a way that they can recognize their importance for CIC".

Augsburg '73 - Priority of Priorities

We publish here some orientations for formation:

"So that the Exercises be universal, instructors should adapt themselves to the psychology and culture of each nation and of each person.

It should look to the integration of the dynamism of the Exercises in our entire life (desires, thoughts, actions), as at Rome.

The Exercises are the priority of priorities

- establish teams of instructors, both Jesuits and lay persons, who have the ability to adapt them as needed.
- reserve the Exercises for those who are already 'somewhat humbly' involved, as Father de la Costa said".

Manila'76 - Need for a specific Formation

In Manila all delegations were divided into 17 groups who were asked to suggest orientations for the next three years. Of these 17, 15 mentioned specifically the Exercises.

Groupe 1

- 1) Continue and initiate formation efforts at different levels.

Means

- Form guides for the individually-directed Spiritual Exercises, whether lay persons or priests

Group 3

Principal orientation : intensification of formation.

Points to emphasize:

- formation of competent CLC leaders (animators) and of lay guides for the Spiritual Exercises
- formation for discernment in the concrete situations of life.

Group 4

Our group sees the main direction of the World CLC Federation for the next three years as that of continuing the growth process begun at Augsburg'73.

But to achieve that, it must be insisted that the CLC vocation has its source in the Spiritual Exercises, which is a priority of priorities -- the Exercises adapted to the level of the local Communities and of their reality...

Group 5

- 2) That the World Federation stimulate its members in their efforts to obtain for all a quality of life that will contribute to the true dignity of man in the light of the Gospel and in the way of the Spiritual Exercises, and will make it possible to live in a true relationship with God, with one's brothers and with the world.
- 3) We have succeeded in intensifying the practice of the true Spiritual Exercises so as to develop a deep living of God's presence that transforms a person interiorly. So in the same way we must assure that CLC members who have experienced this step of the Exercises may have other deep experiences that will lead them to a change in the field of poverty, of those people who are marginalized and of other unjust life-situations that call for our contribution in order to achieve such a transformation.
- 4) We must recognize that the more committed we are in our action, the more radical will be our living of Christianity according to the spirit of the Exercises.

Group 6

Formation and service:

- 1) CLC requires a definite and specific orientation. We consider that it is necessary to insist that the Spiritual Exercises of St. Ignatius constitute the most important element of our spirituality and formation.

Concretely : they center us on Jesus

(Cont. on page 37)

YOUTH - PROGRESSIO

BECAUSE GOD IS LOVE (1 John 4,16)

=====

This statement of the first Letter of Saint John is very well known and often quoted, but its content is very strong and very demanding. It is in this sense that I develop the following reflections.

To accept this statement and this truth is to accept the fact that God graciously offers to each one of us the possibility of loving and of living a reality of love.

And here is where confusion arises - confusion and doubt produced by a series of factors of our times, especially by publicity which tends to make no distinction between "to love" and "to like". These two realities are confused, and things take on a false meaning.

The reason for this is that a component of the verb "to like" is "to relish" a situation that engages our emotions. It is related to the sense of touch, to mere feeling. I love an animal, I love ice cream, etc. While we remain on the level of feeling, it is perfectly possible to stop loving, to get angry, to get tired of something. To love in the sense of "to like" has a selfish connotation because one then loves for the sake of oneself.

The error I am describing proceeds from applying this mentality to human relationships which can by turns please me or displease me, bring me pleasure or displeasure. I am glad to work at such a school subject because I like the teacher, while I feel no interest for another subject matter because I don't like the teacher. I may create links with this person but not with that one, because the latter does not please me. We confuse our pleasure and our comfort with the fact of loving something or someone. But love does not lie in that direction.

The true dimension of love is much more demanding and serious. Its true meaning is related to an activity of the will, of "wanting". It is not a purely emotional attitude, but an interior disposition, a conscious attitude. I love the other for his own sake, not because it is convenient for me but because the other is loved by God, just as I am.

This is how we can understand the commandment of Jesus: "Love your enemy", "Do good to those who persecute you". On the level of mere feeling, this is impossible. Our personal experience can testify to that.

But if I go beyond this level and reach the person, I develop a positive and conscious attitude, I go beyond the barrier of mere feeling and I can attain the dimension of love.

As a practical example, let us take a youth who prepares to really serve among the lepers. This work may seem repulsive to his feelings, for it is unpleasant to see disfigured and crippled bodies. But if at the start he has an interior disposition that goes beyond mere feeling, this activity, which first appeared as repugnant and difficult, takes on a new meaning. With time grow tenderness and intimacy with the sick people. A positive feeling begins to develop and what had first been an obligation becomes a pleasure.

To love giving time to the other is to care for him. And when we open to the other, we discover our own limits and our weakness, because our capacity for love is limited and our very loving is accompanied by jealousy. We do harm we do not want, and we forget the good that should be there, according to the words of Saint Paul.

We really love only what we know. Indeed, we can know and accept our own limits and those of the others only if we give time to others. This is the way a relationship is created.

But in order to live this relationship deeply, a first step is necessary: it is to learn from THE OTHER who is Jesus Christ, how I must love the other. In prayer, we have an opportunity to know his example, he who gave his own life for those who tortured and abused him. This is an act of the will, a gift of oneself, an act of forgiveness, because to live is also to forgive.

And because God is love, he always forgives us with his love.

Roberto A.S. ALBUQUERQUE SJ

CLC IN CENTRAL AND SOUTHERN AFRICA

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CLC is found active in Lesotho, South Africa, Botswana, Zimbabwe and Zambia, in Southern and Central Africa. In all these countries CLC is predominantly a youth movement found in secondary schools and some colleges. This situation is changing slowly with the introduction of parish groups for the youth as well as working youth communities, in Lesotho and South Africa.

For many years the national federations have worked independently, with little or no communication among them. Since 1979, however, there has been a turn for the better. Perhaps Zambia and Zimbabwe have enjoyed the greatest interaction, especially after the opening of their borders at the dawn of Zimbabwe's independence. CLC'ers from Zambia have attended the Salisbury's assistants meeting as well as a joint formation course conducted in Salisbury in December, 1980. August, 1981 saw the two federations coming together again in a joint formation course held in Bulawayo, Zimbabwe. With these contacts some members have opened personal correspondence among them and for these the idea of INTERNATIONAL WORLD CLC is no longer than just a mere dream.

On a slightly wider basis two regional meetings have been held: a promotion course for Lesotho, Botswana, Zimbabwe and Zambia in Gaborone, Botswana in May, 1979 and more recently a moderators' meeting attended by representatives from South Africa, Botswana, Zimbabwe and Zambia in December, 1981. Clearly, interaction among the federations is still rather marginal but the trend is upwards and is very encouraging.

A key topic of concern shared at the recent moderators' meeting was the need to examine the different resources available to the different federations with an aim to identify possible areas of collaboration. While it is clear that resources, especially personnel, are limited, it is also obvious that a lot more joint projects (e.g. formation courses, sharing of promotion material) can be undertaken using the available resources. For example, the Koinonia centre in South Africa offers a wide range of formation

material which the region has yet to explore. The Kanamo Centre in Botswana forms an ideal meeting place as it is well equipped and has two full-time persons to keep it going. Zimbabwe, too, offers a wide range of meeting places while Zambia now has 2 full-time assistants for CLC; -and these are just a few of the resources which CLC in the region can have access to for future interaction.

As a region, communication with other CLC federations outside the region has been limited, even active contact with Rome has been minimal. This has led to a feeling of being rather 'left-out'. Increased contact among the federations in the region will also hopefully lead to more communication with Rome, as well as other federations, as this will enhance the active realisation of CLC as a world community. What people here are perhaps looking for now is more of a constant active contact not only with Rome but also with other Federations, i.e. with Europe, Asia, and America. I must say, however, that the responsibility to act and to seek this contact lies upon us. This means that we are the only ones who can initiate and act on filling the gaps by beginning to write to and invite people, i.e. CLCers, the world over to come and see what we are up to here. We, of course, depend on the positive response of these different federations for the success of such a project, but I feel the greater task is for us to realise that we must set the ball rolling ourselves.

Among the cardinal concerns of all the federations, formation of members, as well as assistants, ranks very highly. All federations are concerned with forming more and more committed members, members who understand what CLC is and identify with it as a personal priority. As CLC is mostly among the youth, the aspect of commitment to CLC raises many questions whose answers even the assistants are not often sure about. A sharing on this aspect with other CLC federations would be very welcome. It would no doubt be very beneficial for us to know the experiences of other youth moderators on aspects of commitment and community as experienced among youth groups.

Plans to invite two people from Rome to help with a series of formation courses in the region are underway. The input of those with many varied experiences in CLC is undoubtedly very valuable, and will advance the realisation of a deeper commitment to CLC by the members. Needless to say as well that an African experience of CLC for those members of the Formation Commission who would come would expose them to the realities of CLC in Africa and would be a very rich experience for all involved.

Overall the search for an African identity of CLC in Africa continues. If CLC here is to establish deep roots, it must begin to embrace the culture of the people fully, and not merely the secondary school pupils among whom it is found presently. This is a very big task and must definitely work hand in hand with the Church's search for an authentic African identity. It will take a long time but because it is definitely a 'felt need' if CLC is to take root. God will bless it and it will happen.

Perpetua KATEPA

A CLC AT ITS BEGINNINGS

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In line with the thrust of the World Federation since the Assembly of Augsburg '73, for the past years the CLC's in the Philippines have been dedicating most of their efforts to building CLC groups among the grass-roots. Through the work of Stan, Kin and Abang, this seems to be taking more and more shape in the Bicol region (South of Manila), principally among the farmers. To give life and concreteness to this mission, we publish below the sharing of a youth member in an interview made by Abang Mabulo.

Au, as she's fondly called by her friends, is a second year college student who's working hard to become a teacher. She's 21 years old and the eldest in a family of six. She's one of the most active youth leaders in the parish, an officer in the San Fernando Catholic Youth League and the Chairman of the Kabataang Barangay (a national youth organization supported by the government). She's also teaching catechism in their barrio elementary school. She shares below her own experiences in life and in CLC.

"I remember my childhood days as happy ones. We lived a very simple life but we were well-taken cared of by our parents. My father derived our livelihood by farming a half-hectare of rice land and tending another hectare planted with coconuts. I was a consistent honor student in my elementary years though my parents were initially discouraged to send me to school because of our very limited means. They were challenged when one of my teachers wanted to adopt me

and finance my education. For another four years, my parents worked hard to support my studies in our Barrio High School. Now I'm able to study in college through 80% tuition scholarship on semestral -performance- basis provided by the Foster Parents Inc. Originally I wanted to study business but shifted to education where I feel my abilities are more suited.

"Life became very hard for us this past year because my father could not work anymore because of illness. We had to lease our land to another farmer and now we only get one-fourth of the produce. To supplement our income, my mother and myself help farmers in transplanting rice and earn an average of ₱8 - ₱10 per day (\$ 1.25). We also help in harvesting rice and get one tenth of the harvest as our payment. One of my brothers is helping us and last month he left for Manila to find work.

"I am very thankful to God because he still provides me with the strength and time to pursue my studies and at the same time get involved in community activities. We find our teaching of catechism very fulfilling. I also thank our youth for choosing me as their leader."

From her in-depth sharing of her life, I then asked her how she discovered CLC. "All my life, I had always been close to the Church. And I am very grateful to our parish priest, Fr. Max Jacob, Jr. for encouraging me to join the Basic CLC Training Program in Canaman. The seminars have greatly lessened my inferiority complex and taught me how to relate and adjust to different kinds of people. The prayer program provided me a very intimate encounter with God and introduced me to new methods of praying, (e.g. body awareness). The community building sessions made me more open, developed my capacity to be sensitive and to listen, made me more reflective, I also learned to accept people and myself as we really are".

Will you continue being a CLC member? "Yes. And I will find ways of sharing it to our barrio folks. I deeply believe in the formation program offered by the CLC and its simplicity in all aspects of life. Now I'm slowly sharing some of its elements with my family. This has already lessened our petty quarrels, making our home more peaceful".

As a conclusion to our sharing, I asked her what she considers as the role of the CLC in the local church? "I think the CLC can best help our local church through its good formation program. It is a big help to parish priests when committed lay people become involved in the activities of the parish, like catechesis for children and formation seminars for adults and other apostolic works". She also

identified the lack of cooperation from the people in the community as another hindrance to the growth of the CLC. I thank her for her wonderful sharing. I agree with the things she has said.

A YOUTH GATHERING, AT PUENTE GRANDE (JALISCO '81) MEXICO =====

An Assembly of Youth CLC was held at Puente Grande, Jalisco, on December 18 and 19, 1981. The Theme was : TO UNDERSTAND HOW THE MARRIED AND THE CELIBATE MAY LIVE THE CHOICE FOR THE KINGDOM OF GOD IN TODAY'S SOCIAL REALITY.

The following topics were treated:

1. The Kingdom of God (Sebastian Mier, sj)
2. Psychological Aspects of Affectivity and Sexuality (Enrique Vela, sj)
3. Marriage in view of the Kingdom (Couples: Javier Riojas and Maribel Ibarrola; David Martinez, Treasurer of CLC National ExCo, and Malu Micher, a great worker for the Movement)
4. Celibacy in view of the Kingdom (Francisco Lopez sj)
5. CLC Organization:
 - 5.1 The Essence of a Meeting (Group dynamics by localities, coordinated by Luis Valdes, Jesuit Scholastic).
 - 5.2 Problems and Questions of Groups (David Metz)
 - 5.3 Process of Election of the Youth Representative to the National Council (Mario Tapia)

The first two topics were studied on the 18th and the rest were dealt with on the 19th.

What stood out in this meeting were the spirit of fraternity and the desire to live more effectively the choice for the Kingdom of God amongst the poor of our localities.

Delegates from eleven Communities, affiliated to the National CLC Federation, were gathered to discuss and vote on the Election of the Youth Representative. There were also delegates from Pre-Communities, Associated Groups and Observers. In all, we came from five Regions of the country and numbered 60 persons.

For the years 1982 to 1985, Salvador Valencia is the Youth Representative. He belongs to the Community of Mar-co-re-cha-li, of Leon, Gto. From now on, "Chava" will be co-responsible for Youth CLC before the Council.

Undoubtedly, the Lord Jesus, who is present in the history of the 20th Century Latin American conflict, invites us young people to commit ourselves to the promotion of justice. The Latin American Episcopal Conference (CELAM), Pue. 1970, gives youth the second place in its list of preferential options.

The response of CLC can and ought to be a generous insertion into projects for social liberation, as well as political, economic, cultural and religious. Such projects are being carried on today in Mexico. CLC is involved in them, even if only in a little way.

The implications of belonging to the Kingdom of God need to be clarified for Christians who are committed to social change. Such are drawn from the experience and process of the Spiritual Exercises of St. Ignatius.

One may not opt for the gift and the task of constructing this Kingdom of God, if one does not have an affective sexual balance. It is obvious that one needs to learn to manage one's proper sexuality and affectivity in the light of this Kingdom - the only Absolute value.

Once this choice for the Kingdom is made, one acquires a spiritual liberty to choose a state of life: marriage or celibacy.

In brief, we are called to be the light and the prophetic signs as integrated men and women, makers of a more just world even within the structures of personal and social sin.

Mario TAPIA Alba

(Cont. from page 28)

Christ and they lead us to discernment. And personal and community discernment is the means that leads our communities to develop a liberating action.

Group 7

We felt it was necessary to present and give the Spiritual Exercises in a way that will help this formative process. To start with, it is necessary to specify the central place, as something specific and characteristic, that the Exercises have in the life of a CLC. For this, two aspects need to be stressed:

- 1) Emphasizing that the Exercises are not reduced to a simple retreat, but constitute the specific pedagogy on CLC spirituality.
- 2) The need to prepare future retreatants, a necessary process and one that in no way calls in question the practical value of the Exercises. Depending on particular situations, the Exercises should be integrated either before or after formation courses or insertion courses.

Group 8

Special Emphasis: Formation

- d) Emphasis on what it means to live the Exercises in Practice.

Spiritual Exercises

- a) Urge that the Spiritual Exercises that are given be the authentic Exercises of our spirituality, eg. more emphasis on individually directed retreats.
- b) more emphasis on point of Spiritual Exercises being the source of our spirituality.

Group 9

- 2) Formation programs, which necessarily include experiences of the Spiritual Exercises, towards an outward looking community, should be adapted to the levels of involvement and needs of the

different CLCs. Much attention should be given to the formation of dynamic leaders of local communities.

Group 10

- 1) To provide help for Federations where they most need it to reach a full integration of
 - a) Poverty-understanding of all sorts of poverty in the world - material, educational, psychological, cultural, religious, etc. We feel that this week has been oriented to one kind of poverty only.
 - b) With Christ - spiritual development especially through meeting Christ in the Gospel and the Spiritual Exercises to make one more capable and free to serve and to act.
 - c) Better service - not just service but the way to find and carry out the best service.

Group 11

An area where help was felt to be needed was guidance for leaders in understanding the Spiritual Exercises. This would have the advantage of depending less on Jesuits as guides, and would enable people to see the CLC as a Lay Movement at the service of the Church.

Group 12

The Formation about which we wish to speak involves a meaningful experience of the Spiritual Exercises over a time and experiences in one's own situation. To achieve this an essential thrust would be the formation of a "mobile of flying team" which would be available on national and continental levels where the guides (lay especially) would be trained in their own milieu in the use of the Spiritual Exercises in their own situation and thus "indiginize" this important instrument of our formation and service. On the personal level, this formation would include an

experience of one's own poverty as in the First Week as well as a continuing identification with Christ through an experience of the Second Week undertaken within the existing (or other) scope of the Exercises, especially social awareness and community building. The aim here is the achievement of a critical awareness by means of social insertion which would afford opportunity for analysis, evaluation, etc. and an overall integrated effect between Christ, social awareness and community building.

Group 13

- 10) Integration of Spiritual Exercises in to our lives and orientating CLC groups towards it. (Possibly non-CLC groups too). Spiritual Exercises through lived experience.

Group 14

Continental (efforts)

- We ask for the creation of continental centres or teams (not referring to buildings here) with 4 dimensions:

- 1 - Conscientization
- 2 - Spiritual Exercises
- 3 - Liberation
- 4 - Inculturation

This in order to prepare leaders, moderators and promoters, especially lay, so that they in turn can train leaders, especially lay, at the national and local level.

World

- There was a desire for a statement of affirmation of the place of the Spiritual Exercises in our way of life.

Group 15

The Spiritual Exercises of St. Ignatius are not only presumed to be the specific source of our mission, but through their deepening of our lives we are led to live according to their call. To help us we must become engaged in a world-wide exchange

of persons, either to be of service or of their own growth and of experiences and information.

Group 17

Regarding formation:

- To continue to develop a spiritual methodology based on the Exercises. Thus in two directions:
 - one for adult groups
 - one for youth groups
- Reinforcing the orientations of the Spiritual Exercises:
 - a) making it clear to all that this is the source and specific characteristic of CLC
 - b) Give more support for more people for the possibility of doing the Exercises
 - c) Formation of guides
 - d) Be more "strict" as to the qualifications to do the Exercises.

Rome '79 - More Integration

Towards the end of the Assembly in Rome, 1979, the National Federations were asked : What are the consequences for our own federations?

Argentina

- b) The various means proposed for implementing this orientation will enliven the CLC charism in our communities, with a greater commitment to service and to our mission to all men. We believe it is the Spiritual Exercises in particular which will help us gain an awareness of lay spirituality together with knowledge and analysis of social reality, which will conscientise us to give ourselves more and more to the service of others, especially the poor.

Brazil

- 2) We will insist on the Spiritual Exercises of St. Ignatius

Colombia

- c) Greater concentration on the practice of the Spiritual Exercises, with previous preparation and individually guided retreats.

England and Wales

We hope the idea of World Community will help our members to be more open to both the world and to a sense of community. A first step we have to face is to get this sense of community and we believe it has to come out of the groups rather than be imposed from above.

To this end we hope our inputs will produce a felt need for formation and a greater desire to experience the Spiritual Exercises.

Indonesia

- 1) We are going to be more explicitly Ignatian and to get more members to do the individually guided Exercises as a part of our formation.

Ireland

- 1) Our experience at this Assembly, particularly its concentration on the Spiritual Exercises and the vote in favor of "A World Community" confirm the thrust of our movement in Ireland since Teignmouth.

Italy

- b) More emphasis on the Spiritual Exercises so that the experience of them, and their integration into our lives will have a more marked influence.

Lesotho

Our eyes are opened to many things, for example CIC charism: Spirituality, Spiritual Exercises, Community, Mission and Service. These aspects of our charism were

clearly defined and they opened new horizons before us. A sense of justice in the world was also aroused. We felt all these as a challenge and noticed that we still have a long way to go.

Luxembourg

- Invitations to have the experience of the Spiritual Exercises

Madagascar

- More intense practice of the Spiritual Exercises

Malta

- a) furthering of Spiritual Exercises among CLC members

Peru

- We must give priority to a more frequent experience of the Spiritual Exercises, and use them for a discernment that becomes ever more serious and profound

Poland

- 2) Change of mentality through deeper understanding and discernment with the help of Spiritual Exercises

United States

- 2) We must better integrate our vision of world justice with our charism, the Spiritual Exercises.

NOTES

1. Decree on Lay Apostolate (Apostolicam Actuositatem) n.4
2. Acies Ordinata, 1953, n. 217, p. 234
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13. Ignatius Von Loyola, Herder Freiburg, 1977, p. 15.
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MARY: HER VOCATION AND MISSION

(Continued from May 1982)

C. From God's point of view, who is Mary?

Mary is God's most perfect creature, the one who fully accepted to be what God intended in creating her, the one who never said "No", and, therefore, her life was one of constant growth, without any regression whatsoever. In this, Mary is clearly the opposite of Eve who, even though created like Mary without original sin, doubted the love of God, sought to be "like God" and to decide for herself what was good and was evil. By acting in this way, Eve denied the most profound reality of her being a creature and deceived herself. Mary, by contrast, lived fully the truth of her being.

Each one of us is created for some reason and in the measure that we respond to God's ambitious plan for us, we shall grow and we shall be happy. Not to accept God's loving plan for us is to belittle ourselves and ultimately to destroy our very selves. It is to deprive ourselves of our possibilities and thus to fail to reach our fullness as human beings. From this fact comes the importance of discovering the unique plan that exists for each one of us, that plan that we call a vocation, and to which we must remain faithful day after day. Every vocation is an expression of God's unique call to a creature, involving God's proposal and requiring our human response. In God's eyes, Mary is the creature who has most fully realized her vocation and her mission, and she is thus a creature of special fondness to him.

For the Father: Mary is the one who gladdens the heart of God the Father, the one of whom the prayer says:

"Blessed be your purity
and may you be pure to eternity,
for God the Almighty delights
in one of such gracious beauty".

Mary is the one to whom the angel of the Annunciation said: "Hail, full of grace, the Lord is with you". In other words, "Rejoice, and be glad, for God has made you beautiful, gracious, pleasing to his eyes; His joy is in you, for he seeks you and wants always to be with you". She is the beloved daughter of the Father, the woman he has chosen and prepared so that she might be the Mother of his Son.

For the Holy Spirit : Mary is beautiful because throughout her entire life she listened to God and allowed herself to be filled with the Spirit of God, the Holy Spirit who is the source of all created beauty. She thus became the Temple of the Holy Spirit, the docile creature who allowed herself to be filled, led and set afire by the love that comes from God in order to pour it out on all mankind. The love of God, when received by her, widens the interests of her heart until it embraces the infinite concerns of God. The love of God lives in her and leads her to seek the will of God and to love what God loves: his human creations.

And because Mary welcomed the Holy Spirit in her heart, because she let herself be invaded and set afire by Him, God was able to enter human history personally in order to divinize it. Thanks to Mary then, our history took on an importance of infinite and eternal dimensions.

For the Son: She is the beloved Mother. From the moment of her "yes" to God and of the Incarnation, for nine months, the Son of God developed inside her. The Son of God grew in her and this growth continued afterwards, day after day, for Jesus's entire life.

Each day that Jesus lived under the care of Mary and of Joseph continued the incarnation of God, the meeting place of God's eternity with the temporality of the infant Jesus. Each day lived by Jesus was a day of humanity assumed by God and divinized.

As with all parents, Mary and Joseph, filled with attention and admiration, watched the progress of their son, and in this daily life close to him, they gave themselves to the contemplation of God in their present lives. They could live the present moment as a sacrament, a sign and instrument of the union with God and of humanity with each other.

Mary was the mother who fed her Son and who taught him everything. She gave him all his human genes, all his physical traits and his religious and cultural heritage. She formed him in the exclusive love of the heavenly Father. She was the one who gave him the constant example of listening and doing the will of God.

In this way, when Jesus was told, "Blessed is the womb that carried you and the breasts that fed you" he responded immediately by saying, "Rather blessed are they who hear the word of God and follow it". To this enthusiastic tribute to his mother, he added an even greater tribute! And when on another occasion, someone told the Lord that "Your mother and your cousins are looking for you", he answered back, "Who is my mother and who are my cousins? The one who hears the word of God and fulfills it, that is my brother and my sister and my mother".

Mary was the Mother of Jesus in the fullest and most complete sense of the word for this very reason: she listened, she believed and she surrendered herself. As Jesus himself points out, she is our model in the search for our vocation and in the accomplishment of our mission.

Mary is the mother who was always with her Son and who was faithful to him to the foot of the Cross, when courage was most needed. She is the generous mother who accepts to surrender him for the salvation of all men and leads men to Him.

Mary's intimate relation with the Trinity and the triumph of God in her which we celebrate with the feast of the Assumption are the fruit of the special favor to which she responded with a profound "Yes" to her vocation day by day. Thus God could open her to the great mission of surrendering us to His Son, to "God-with-us".

D. For the Church, who is Mary?

With the help of the Holy Spirit, the Church, throughout the centuries, has continued to deepen the diverse aspects of its faith in Mary. Little by little the image of Mary has thus become clearer and more precise. She has been called the Mother of God, the Mediatrix of all graces, the Ark of the Covenant, Virgin and Mother. We profess our faith that she was taken to heaven body and soul, that she was conceived without sin, that she is the Prototype of the Church, and many other marvelous things. The most recent title is that given to her by the Second Vatican Council, that of Mother of the Church.

I would now like to discuss briefly Mary as Prototype and Mother of the Church in relation to her vocation and her mission.

With Mary a cosmic movement of incarnation began that will not be complete until God is all in all (1 Cor. 15:28). And the Church, our Church, is charged with the continuation

of this mission : allowing the incarnation of Christ, the "Christification" of each one of us, of the world and of the universe, to continue.

The Church, moved and sustained as it is by the Holy Spirit given by the Father through Christ's death and resurrection, (and, within the Church, our CLC), has the same mission that was begun by Mary: allowing Christ to incarnate himself in our lives through the action of the Holy Spirit, so that Christ might grow, so that Christ can be made manifest, so that he can develop and be the source of our well-being here and now. It is in this way that we will build the world, so that we can collaborate in his creation and in his fullness. It is in this way that we will become important people, leaving our mark, living for eternity and fulfilling our mission.

Through the Holy Spirit, Mary met God in herself and let him grow within her. Later on she encountered Him and cared for him in a child, in her child. She accompanied him as a successful man, when crowds followed him. Lastly, on the cross, abandoned and dying, she suffered with Him. She accepted to abandon Him to death for the sake of men and women by following the will of the Father. Her "yes" at the Annunciation is crowned by her "yes" at the foot of the Cross. With Jesus, she surrendered herself and loved those for whom her Son dies on the cross. Such is the vocation and the mission of the Church in following the path traced by Mary.

Our vocation and mission as Christians marked by the sign of Christ in our baptism, is the same as that of our Mother, finding the God who wants to incarnate Himself and live in us, letting Him grow in us and letting him be the center of our lives. Doing this, we must also go out of ourselves, seeking Him in the people for whom he has given his life, in the poor and the small ones, and also in the rich and in the successful. He came to redeem all, but, like Mary, we must help him and accompany him, especially when we see him in the weak, the small ones, the forgotten and the abandoned.

We are the Church; our CLC's are the small cells of the Church. We must learn from Mary how to find God in our daily lives, how to consecrate ourselves to his service, nourishing him so that He can grow and save our world. From Mary we learn that the present moment is the moment of our fidelity, that our daily lives are the place where we respond to God and discern His will for us. The present moment is the "sacrament of our encounter with God". It is the privileged place where time and eternity are one. It is the place of the incarnation of God in us and in our world until the end of time.

Forever united with her resurrected and glorified Son, Mary's motherhood extends today into the Body of Her Son which is the Church. This is precisely what Vatican II affirmed in proclaiming her "Mother of the Church" (L.G.53).

Just as she was always with her divine Son while he lived on earth, so too after his death and resurrection Mary continued to accompany his apostles. While he was dying on the cross, Jesus, moved by the Holy Spirit, confided the care of his Mother to the Church in the person of John: "*Behold your Mother*". And also in the same Saint John, he confided to her the care of the new born Church: "*Behold your son*". From that moment, an indestructible relationship was created between the Church and Mary. The Church loves, respects and blesses Mary. It honors her as the Mother of its Head and, therefore, as the Mother of the whole Body of Christ which is the Church. As a true Mother, Mary accompanied the Church from the first moment of its inception in the course of her Son's life. She remained with the Church through his death and resurrection. She sustained the apostles when they were frightened and helped them in their prayers for the coming of the Holy Spirit before Pentecost. In its early days, the Church gathered around Mary and prayed and meditated on the words and promises of Jesus, which no one could understand them better than his Mother. She who had taught the infant Jesus his first prayers now taught the infant Church its first stammerings in imploring the Holy Spirit. Together with Mary, the apostles prayed to the Father to give them the Spirit of the Resurrected so that he could teach them, from the very depths of their hearts, to listen to God in Jesus and to understand his words. They asked for the Holy Spirit to strengthen and confirm them in their mission, to give to the world the good news of salvation.

Mary, the woman who knows how to listen and to feel the call of God in her heart, the woman who consecrated her life to the mission of surrendering us to Christ, is the one who teaches the Church these profound attitudes of her heart, who intercedes for us so that the Spirit might engrave them in the Church.

This work of Mary in the beginning of the Church is the same one she pursues today, now that she is with the Father, the Son and the Holy Spirit. During her earthly life, she made her own the concerns of the Father and of the Son for the salvation of men and women and she worked in collaboration for this salvation. Now with them in heaven, her maternal heart, extended to infinity by the divine love lived without veil, continues to turn towards the Body of Christ, the Church, and within her, towards those who are the object of the divine love and care of her Father and her Son.

Serving the Father and the Son in men and women today Mary has a limitless power, for she is ever more filled and inflamed by the love of the Holy Spirit. Filled with the Holy Spirit, the soul of the Church, Mary is working untiringly for the salvation of the world. Through the Church, the mystical body of her Son, she cooperates in the work of leading the world to its fullness as never before, leading the world to attain the full breath of Christ.

She, who is the master of attentive and active silence, is the beloved mother who wants to and can teach us to listen to her Son. She, in whom the Holy Spirit could work wonders, can intercede for us so that the Spirit may touch the depths of our hearts and thus lead us to commit ourselves to His mission from day to day, so that we can be the new "Christ" which the world needs so badly today.

Josefina ERRAZURIZ

MEETING OF PONTIFICAL COUNCIL FOR THE LAITY

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(Villa Cavalletti, 4-6 June 1982)

Two months ago (in March 1982) His Eminence Cardinal Rossi, president of the Pontifical Council for the Laity, sent an invitation to different lay movements for a week-end meeting to reflect, share and discuss on the theme of the next Synod of Bishops which will be held in 1983: "Reconciliation and Penance in the mission of the Church". The aim of these days, in his words, was "to help us to rediscover the truths which, in our days, we tend to forget: the reality about man/woman and about God in the light of the reconciliation God is offering us; the real presence of evil and of sin in the world; the relationship between personal conversion and christian commitment in the world; rediscovery of the value of the Sacrament of Reconciliation as a means to support us on our journey towards God". Furthermore, it is the hope of the Council that this week-end "will offer us the occasion to go deeper into the thinking of the Church on 'conversion' and 'reconciliation', that it will contribute to the renewal of our hearts and the enrichment of the life of the movements/organizations present and allow each one of them to deepen its ecclesial identity".

And so from June 4-6, about 70 persons representing 39 movements and organizations responded to the invitation and met at Villa Cavalletti. After the short welcome speech of Cardinal Rossi, Msgr. Cordes, vice-president of the Council, reiterated the purpose of the meeting.

The program started with an introductory talk by Msgr. Tomko, chairman of the Secretariat of the Synod in charge of the preparations. Msgr. Tomko briefly explains the concept of "conversion/penance, evil/sin, good/bad, forgiveness..." present in various cultures and religions of Asia, Africa and Oceania where three quarters of humanity lives. He went on further to say that in our western civilization, "today's style of life is one that is opposed to sobriety, to simplicity, to a spirit of penance, to sacrifice and to the beatitude of the poor in spirit". And it is within this reality that we as christians are to transmit the message of reconciliation and penance: "the message of Christ that gives value, deepens, corrects and completes the elements of other cultures and religions; (the message of) reconcili-

liation as the expression of the love of God who is 'rich in mercy', who invites and provokes love among men..." Msgr. Tomko ended his talk by giving us a synthesis of the pre-synodal consultative document called "Lineamenta" (Outline).

This was followed the next morning by a period of listening to the interventions (8 minutes for each one!) of the different movements and organizations on this topic and an afternoon of small group discussions. The day ended with a "soirée", an evening of music and entertainment. On Sunday morning, Msgr. Cordes gave a talk on "Repentance and the Sacrament of Penance". This was followed by another period of more interventions for the sake of those who had not had the chance to express themselves the previous day. The morning session closed with the celebration of the Eucharist. On Sunday afternoon we had a plenary session for summary reports of the small groups and further exchanges among the participants. The program ended with a brief, informal audience with His Holiness at St. Peter.

The program leaves much to be desired. I have to recognize that time was very limited for 70 persons to be able to interact more profoundly. But, the week-end did open up for me a sense of being and feeling with the Church in this period of preparation for the Synod on a theme which touches each one of us at the root of our existence: reconciliation of man and woman with him/herself, reconciliation of man and woman with God, reconciliation among men and women. And I thank the Council for the Laity for having organized this week-end.

I am glad to be given this occasion to write about the week-end and I hope that these few pages can serve as a springboard for all our CLC groups to be involved in this work of the Synod. I can see clearly that the theme: "Reconciliation and Penance in the mission of the Church" should be well integrated into our formation. At the time of this writing, the world situation is so precarious: Lebanon, Afghanistan, Iran-Iraq, Poland, the Malvinas Islands or Falklands, the countless deaths and victims of torture in the prisons in the Philippines, in Latin America, terrorism... How much men and women thirst for this message of reconciliation, how much we long for peace, for justice..

Concretely, I would suggest that we make use of some of our regular meetings to reflect and share on the theme and to discern how we can involve ourselves in this mission of the Church in our world today. To begin with:

1. Reflection and Sharing on the need for Conversion and Reconciliation:
 - the truth about (wo)man: he/she is a Son/Daughter of God and a sinner
 - the truth about God: he is love, mercy and justice
 - to help us in our reflections we can find a lot of material in the First Week of the Exercises, in Scripture, especially the Gospels (Joel 2:13; the ministry of John the Baptist - Mt.3; Christ at the beginning of his public life - Mk 1:14-15...)
 - a) Where and what are the areas (in the city where we live, in our profession, our family...) where we see an urgent need for reconciliation?
 - b) To what extent do we feel we are responsible for "structural sins" (inequality, racism, arms race..)?
2. Penitential Rites/Services (one suggestion can be found in the article of Tom Monahan, "Prayer Service for Disarmament", Progressio, May 1982)
3. a) What is my personal response, the response of my CLC group to this call and to this mission of the Church?
- b) Do we see the possibility of collaborating with other movements and organizations directly involved in this problem? Possibility of collaboration and dialogue with local pastors in the preparation of the Synod?

Msgr. Tomko, at the end of this introductory talk, informed us: "The Holy Father then asked for prayers 'so that the work of the Synod of Bishops should be inscribed with wide resonance in the Church and would lead us to the true depth of the divine life that is in man'." And so I would like to end with the same note, urging all of us to pray for the Synod, to pray so that hearts and minds may be changed in order that the Kingdom of love, justice and peace may reign.

Cora SIM

RELIGIOUS EDUCATION OF CHILDREN AND THE CLC

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(A letter from Stefan VANISTENDAEL)

Dear Pat, Tobie, Werner,

This letter comes from Stefan Vanistendael, the one CLC member in Geneva, and is written to Pat O'Sullivan, Tobie Zakia and Werner Brunner, the latter being responsible for the start of the CLC in Switzerland. I am writing this letter both as a member of the CLC and as the Assistant to the Secretary General of the International Catholic Child Bureau (ICCB). I hope this letter does not come too late for the upcoming CLC World Assembly which I shall not be attending. Perhaps a few of you could already discuss it there.

For many members of the ICCB religious education is a priority, but that does not mean that it is always easy. Certainly a lot has been done for the religious education of children over the last few years. However, I think much could be done by spiritual movements, such as the CLC, because:

- a) they concentrate on spirituality, i.e., the building up of a lively unity between faith and life, so that life has its roots in faith and faith in life.
- b) they have a contact with many families, children and youth which should give them some practical down-to-earth experience in religious education, particularly in the informal aspect of it (compared to religious classes in school).
- c) they are often lay movements, and there is a big need for the development of a really thorough lay spirituality, as quantitatively most people in the Church are lay people, but at the same time the great spiritual traditions in the Church seem to concentrate on monks, priests, nuns or at least unmarried people, and even the list of official saints of the Church hardly contains any lay persons; in spite of all the lip-service to and

by the laity, it is very difficult to develop a thorough lay spirituality because even lay people often have a tendency to fall back on more-or-less adapted schemes for religious orders and not to draw enough on the experience of married couples, families and children as elements of a way leading to God.

- d) they have experience with a specific way of "following Christ" and from this specific experience they may contribute to religious education.

I also think that particularly the CLC, as a lay movement of Ignatian spirituality, can contribute a lot here, because of some of the characteristics of the Ignatian spirituality, such as its flexibility, its almost empirical-experimental character, its dealing with persons living "in the world", and the fact that it was not conceived for a religious order: Ignatius started developing his exercises before he thought of the Jesuits, although - with all due respect to the Jesuits - his spirituality was later, unfortunately, often identified with the Jesuits which is, I think, a sad and unnecessary restriction.

I can see a double contribution for the CLC to make:

- a) collect simple factual experience within the CLC on religious life and religious education in families, particularly with children, and circulate this information within and beyond CLC (ICCB channels could be envisaged).
- b) find ways to extend Ignatian spirituality to children.

The first proposed contribution would, so to speak, collect a series of "building bricks" of spiritual life, as it has been worked out and used in family life. I am thinking of parents and children in CLC families talking about their lives and experiences in simple language, and bringing these stories together in a kind of brochure which could be distributed in different languages. The aim is to draw on real-life experience instead of proposing this more-or-less "ex cathedra". Such a brochure should bear witness to what living a Christian family life means in practice, with successes and failures, joy and tears, and perhaps coloured by the Ignatian way, without falling into the (I think widespread) trap of using a kind of soft and vague religious language which does not really mean much, and needlessly covers reality with a kind of "religious fog". As an example I am sending you a photocopy of a text which the ICCB published recently in its news bulletin L'Enfance dans le monde and which was actually the translation of a text from the Flemish CLC bulletin. Do not hesitate to give

me all your criticisms. Perhaps you will even find the whole effort superfluous.

The second proposal may sound rather strange, as Ignatius is often identified with 30-day retreats, harsh ascetism, tremendous will-power, military discipline and other things far removed from the child's world. However, I think that Ignatius is much nicer and warmer than many people believe, in spite of the horrifying language he uses in his exercises! For this second proposal I am thinking of a study, probably done by a working group including CLC parents, which would see how elements of Ignatian spirituality can be used in religious and other education for children. It is true, of course, that you do not give a 30 day retreat to a 6-month-old baby, and maybe even Ignatius himself would never have thought of extending his spirituality to children. Yet I think that even at first glance there are many elements in Ignatian spirituality which are most useful even in the religious life of children. Various examples:

1. In general the respect of Ignatius for the person and God (see e.g., paragraph 15 of the exercises: "The spiritual director should not push persons in one or another direction", or paragraph 18: "take into account age and the natural abilities of the person"). This is very close to the view that a person should get through to the real depths of him/herself, where he/she discovers him/herself and, thus, can really develop relationships with others and with God. This is true for all life, from its start right through to death.
2. The importance of the whole person, not the least in prayer. Ignatius insists in the use of the full human potential (intelligence, heart, will, body) in prayer. That sounds very "modern" and may be appealing, particularly to children.
3. In a world (at least a Western world) where people (pupils included) are weighed down by huge amounts of information, it is rather refreshing to hear Ignatius say: "It is not an abundance of knowledge that fills and satisfies the soul but rather an interior understanding and savouring of things" (Exercises, paragraph 2).
4. At an even deeper level there is a whole concept of man and creation behind the exercises which could be very useful as background material for education: the dynamic ideal of serving God "more" (instead of the static ideal of serving God "much", which crushes people or leads to self-complacency), a positive attitude towards life and

creation, the need for discernment which seems particularly interesting in a rather unstable world, etc.

A few of these elements are probably used already in religious and other education, a few are not. I just wonder if the full potential of Ignatian spirituality has been used already and if we are not reserving Ignatius too much for adults. Please tell me if you think I am silly. I can only hope, then, that I belong to the "saint fools"! But if you think it could be useful to extend Ignatian spirituality (or parts of it) along these lines, it might be worth organising a kind of brainstorming session with a few people. Unfortunately I have to admit that my own direct experience with children is fairly limited, and that this letter is rather a "private initiative", so that I do not know yet to what extent the ICCB would be willing to embark on such a project. If there is a chance to promote a "child spirituality" through a brainstorming session, I do not see why ICCB would refuse to organise it as a joint initiative with CLC.

I am looking forward to your reactions.

With kindest regards.

Stefan VANISTENDAEL

THE SOUTHERN CROSS IS RISING

Can one leave the Secretariate for a whole month, just four months before the General Assembly? Wouldn't it be better to report on the trip at a later date? In spite of these questions, a number of factors on the CLC scene in Australia convinced us more and more of the importance of having a meeting at this time for guides, in Sydney. The time seemed propitious; the decision was taken.

April 29: It is seven o'clock, and the Secretariat staff is around the Eucharist. Cora accompanies us to the car waiting to take us to the airport. She is the one who is going to follow with a vigilant eye the preparation for Providence, and is going to cope with the unexpected details that pop up. Father Paulussen is there; he postponed accompanying a group of new retreatants during the month of June, so that he could be entirely at the disposition of the Secretariat, if there were need. José Antonio rang up to say good-bye - later the same morning he would be off on a trip himself. The last impressions before the flight are encouraging.

April 30: We arrive in Hong Kong. Joseph and Father Ted Collins are there to pick us up. Here it is already morning! However we have a few hours to take a rest before Sean arrives, who is finishing his courses at the seminary. At the end of the day we have a warm and friendly get together with the group who were participants at the Asian meeting of last August. Eadaoin, Olivia and others are there and the conversation picked up as if it only continued from the day before.

May 1: At 9 o'clock we begin with a meeting with the directors of youth groups. Fifteen or so very outgoing young men and women present their groups. The exchange that follows moves around the key points of their presentations. I note that the majority of their questions deal with community, the means that foster it, the path it follows. Three of the group will be going to Malta '82. When one believes in something strongly enough, one can readily make sacrifices.

At 11 a.m., we met with the ecclesiastical assistants. Here, after a quick view of CLC around the world, the exchange dealt with the Spiritual Exercises and in particular with the Exercises in daily life. A good number of the adult CLC members in Hong Kong have either made or are in the process of making this experience. This is without doubt what has marked them with the seriousness and simplicity that we noticed all during the weekend.

At 4, we begin our meeting with a group of 25 young adults, including several young couples. The majority worked this Saturday morning, but all arrived punctually for: "The CLC: an invitation to undertake a journey." Through successive steps, we are going to uncover the stages of the journey that is proposed and understand the dynamic orientation that the Exercises give it.

The reports given by the sub-groups are quite interesting: they manifest the vitality of the members, but they also reveal that the formation given in these groups in Hong Kong effectively combines the dynamic of a process with the assimilation of a content of faith. The contribution of the national assistant is certainly in evidence here.

May 2: We finished the meeting around 6 o'clock. While Patrick met with a group of Jesuits, I passed the evening with the Evergreen group, made up mostly by young couples, a quick tour of the city, an animated conversation over our Chinese meal, before getting back with the family of Jennie and Joseph, who had received me with such warmth.

May 3: The morning is free. Eadaoin, the young and dynamic president of CLC take me under her wing. We will have the chance to talk until we have to leave, because she is taking off a half day in order to accompany us to the airport. We leave Hong Kong profoundly happy with this short but very helpful meeting with the groups and their members.

May 4: After a 13 hours flight we landed in Sydney. Noel met us at the airport. The meeting for the guides will take place on the outskirts of the city, at Riverview, a large college of 1100 students (of which Noel is the Rector) who will begin their vacation in two days. While waiting for that, I stayed at the Novitiate and the nearby Spirituality Center. While driving me there, Noel brought me up to date on the latest numbers for the course; 58 participants, plus 12 retreat guides. One of the guides died only two days previously, but he could be replaced at the last minute. The second course will have 20 participants, with 10 others wanting to participate by coming each morning and going home each evening.

We arrived at the novitiate, which has 18 novices, among whom are a number of Vietnamese who arrived with the boat people. The same evening, at the request of the novice master, there is a good meeting with all the community - numerous questions, great interest and an atmosphere of great cordiality.

May 7: During the morning we left for Riverview. On our way there I learned that during the night a fire broke out in the wing of the building that we were to occupy. A spark from a vacuum cleaner set fire to a cleaning product, and

transformed one of the cleaning personnel into a flaming torch. He was immediately taken to hospital in a grave condition, with 75% burns on his body. Lord, have mercy on him.

At four o'clock, we have a meeting of the retreat guides. There are 12 of us. The three priests from the Spirituality Center, who are among the 12, are able to bring to our daily meetings many insights from their own experience.

At 8 p.m. the session began. Present were laypeople, sisters from 8 different congregations, diocesan priests, Christian brothers, Jesuits. They came from 12 Australian cities, and also New Zealand and from Malaysia. Casually, I asked one of the laypersons, "Where are you from?" and he answered, "From Perth, on the West coast of Australia, 2000 miles from here." Being quite used to the metric system, I did a quick conversion and realized that he meant 3300 kms. I continued my reflections in silence--such a distance would be equivalent to my going from Rome to Teheran in order to attend a CLC conference! If that realization gave me an idea of the size of the country, it also spoke to me of the commitment of the participants.

The plenary session began with a few words of welcome given by Father Greg O'Kelly, the headmaster of the College. He told us of his joy at being able to place the college and its facilities at our disposal. As a matter of fact, he was available during the entire two weeks of our stay to show us the generosity and the hospitality of the Jesuits at Riverview.

The general presentation of the session was followed by a few practical hints, and then the meeting broke up into small groups. Each guide received 4 or 5 retreatants whom he would help and with whom he would work during the course of the retreat. The silence of the night was reflected in the silence of the people present, as everyone then went to their room.

May 8: The first day of retreat. A climate of contemplation and prayer. Each one finds his own rhythm. At 7 p.m., a gathering of directors which always included some shared prayer and then a discussion on one of the aspects of the Spiritual Exercises. We have made a good beginning; already one can feel a great sense of unity and a common care to be docile instruments at the service of the Holy Spirit.

May 9: Towards noon, on my way to the refectory, I came across Tim in the garden. He told me that Charles, 54 years of age and one of the directors, was taken by God in his sleep. We looked at each other briefly, then each one continu

ed on his way, meditating on these recent events in silence. Later at table, I found myself opposite Noel. His morning had been even more burdened by the steps necessary after a sudden death, but his face was surprisingly calm. He too was reflecting on the succession of events and their effect on this birth of the CLC for which he had worked so constantly for six years. The retreat continued, the silence grew deeper. That evening the meeting of guides was a profound moment for all of us. John opened with the following prayer:

*Jesus, may all that is you flow in me.
May your Body and Blood be my food and my drink.
May your passion and death be my strength and life.
Jesus, with you by my side enough has been given.
May the shelter I seek be the shadow of your cross.
Let me not run from the love which you offer
but hold me safe from the forces of evil
on each of my dyings shed your light and your love.
Keep calling to me until that day comes,
when with your saints, I may praise you forever.
Amen.*

These simple and sober words evoked the personality of Charles, who had just left us, and so against this background we began our meetings.

There was no question of this being just another formation course, buoyed along by natural enthusiasm; this was quite a different experience altogether.

Towards the end of the retreat, the guides decided to continue on the course. They wanted to know more about the CLC and they told us their desire to follow the second session along with the participants. They wanted to become a new sub-group themselves - as part of the course.

May 15: A morning liturgy ended the retreat. The rest of the morning was free for the participants, who would begin the second part of the program that afternoon. But the previous evening, the participants of the second session had already arrived, most of them couples. So we began the morning with an introductory meeting for them. The two sessions would run parallel. Before we began, we wondered about the risk involved in running two courses simultaneously, but after reflecting on it, we finally opted for this solution, which seemed the most appropriate - given the needs and the time available. It must be said that the way the guiding team (which was responsible for the two courses) worked together was the main reason why our risk succeeded. Noel Bradford was the anchor-man for the course for guides; Peter L'Estrange (a participant in the Asia meeting last August) did the same for the initiation course; Patrick and I divided the work and moved from one course to the other.

At the end of each day, the four of us met to evaluate the day and to fix the program for the next day. These meetings never lasted more than an hour and so we were able to rejoin the participants in their own informal gatherings which the program had allowed for.

From the second day, it was apparent that the two groups were growing in experience, with all that means in terms of "movements" on both the personal and community levels. The sub-groups became the places for these experiences, where people concretely experienced trying to take in from the talks and the syntheses. This combination worked. With each passing day, the character of the sub-groups and of the plenary sessions was changing. From an interest in the CLC, we passed on to a deeper experience of a way of faith which integrates all of life; from there we rediscovered the responsibility involved in helping people grow on the personal and community level; and finally we came to the point of seeing the CLC's as one of the "paths of grace" in God's church.

The evening of the third day, in spite of the differences involved in their separate courses, the two groups came together for a penitential rite. John Drury and Marnie Kennedy, both from the Spirituality Center, were in charge of the preparations. We are roughly a hundred gathered in the main conference room, hearing the Word of God proclaim His love and inviting us to conversion. John, through his simple but profound homily, helped us to confront the integrity of our lives with this Word. We helped one another as we prayed together. About fifteen priests then moved to different places to receive the individual confessions and to give absolution. We ended the ceremony with a prayer of praise to the Lord.

The fourth evening, we received Archbishop Tang and the Jesuit Provincial. Archbishop Tang is the Archbishop of Canton in China. He was imprisoned for 22 years there, 7 of them in solitary confinement. He celebrated mass and his homily recounted some of his experiences. Hearing him talk of these 22 years, deprived as he was of any Bible, of any books, without even a rosary, was to "feel" the grace of God manifest itself in the fidelity and the simplicity of this witness. It was to understand what is meant by the term "confessor of the faith".

May 19: The last day. A common session for the two groups ended the experience; several lay participants gave their personal witness; Father Tony Doherty, the diocesan director for the formation of the laity, spoke to us about the needs of the local Church, the initiatives in progress, and the hopes for contribution of the CLC. Noel gave us a brief run down on the present CLC situation, and future projects. A

realist, or rather a man of faith, he said "Everything is our of control". We ended with a Mass of thanksgiving, and it was during this Mass that Sr. Josephine Mitchell, in the name of all the participants and with great feeling, thanked the Lord for each member of the guiding team. Every thing comes from Him, everything belongs to Him.

Conversation flowed at the evening dinner in an atmosphere of joy and of fraternity. After dinner, a little entertainment was improvised, with each one contributing. It was nearly 11 p.m. by the time that I got back to the wing where the bedrooms were. Night had fallen, all was silent. I stopped, gazed at the dark blue sky above me - the Southern Cross had just risen.

May 20: At an early hour, we left for Melbourne. Sydney had favored us with sunny autumnal weather. Here, more to the south, it was winter. We were going to spend three days in prayer, reflection and in a deepening of the Ignatian vocation, with a group of 12 scholastics. This fraternal experience was marked with a deep simplicity and seriousness.

May 23: Patrick extended his stay in Melbourne. As for myself, I was expected in Adelaide. Maxine and Jim Hogan, who had just taken part in the session for guides, had organized a gathering that evening for members of the CLC and other interested persons. The house was transformed in to a large meeting room. There were about thirty persons present, to whom were added five members of the group from Clare, a city about 130 kms away. The exchanges dealt primarily with specific details of the CLC. What does it offer, that is not already found in other movements? The best responses came from some of the participants who had been at Sydney and who were among these present. On more time, it was obvious that real experience supplants theoretical explanations.

May 24: A strike kept me from going to Perth, but the day was spent profitably by following up some exchanges on question touching on formation, and on discovering a way to live the CLC. Until I left, I enjoyed the warm hospitality and friendship of Maxine and Jim. I also had the opportunity to see how their firm commitment had been the starting point for the CLC in this region. This was all the more impressive, for it included a total service to the diocesan Church on Maxine's part and in the aboriginal milieu for Jim.

May 26: A final call from Noel to say good-bye. We have gained much from knowing him better and from seeing how his patient and easy manner had helped make this initial work flow so smoothly, and be so firmly based. Departure for Melbourne.

May 27: Departure for Jakarta. 30 degrees in the sun, the pilot announced before landing. Here, it was summer, Joseph us and Emmon were waiting for me. Paul would join us soon. We met in the evening, and discussed the difficulty among the groups in Jakarta, which is the lack of assistance. Together we see how to improve the situation in the immediate future.

May 28: Five o'clock departure for Yogyakarta. Fadjar and several other young men were at the airport. We left for Kaliurang, about 50 kms away. There we found 26 leaders, men and women, youth and adults, from the Island of Java who had come together the previous evening. John Subagyo, the national assistant, introduced the manner of living CLC. Work in small groups followed, where each one could face the situation of his or her group in the light of what he had just heard. At the end of the morning, we had a short presentation of the current situation of CLC in the world. The sharing and the questions were very interesting. Thanks to the translations of John Vossen, as active as ever, and of Tantin who is studying English, I could follow and participate in the exchanges, that naturally were in Javanese. That afternoon, Fadjar showed the growth of a CLC group with the aid of a diagram that he drew on the black board. Everyone recognized themselves on the level of the pre-community and the questions dealt with the passage of a group to the level of initiation. Things were clearly stated, and decision to be made will be based on the real situation.

May 29: At 6:30, we go to the chapel for prayer. After breakfast, Triweko draws conclusions from the work of the previous evening and invite the participants to regroup according to city. (There were six cities represented). This allows them to study what they will do from their local perspectives. During this time, the members present from the Formation Commission meet and together we work out a program for a session for guides which the national federation of Indonesia is going to organize next September. The Eucharistic celebration, followed by dinner, ends the session. Return to Yogyakarta.

At five p.m., we hold a meeting with the directors of students groups. Yogyakarta is a university center and there are currently 24 CLC groups with a total of 250 students, in addition to a group of couples who are older. We begin with a Eucharist followed by an excellent exchange. Practically everybody is in the middle of exams but nevertheless they want to spend the evening sharing their experiences and in being informed about the larger context of the CLC. Tireless and full of energy, Fadjar starts the questions. We found the same concern: the conviction of having gone a certain distance, and the necessity of continuing on the next level.

The strong points are seen, but everyone also knows how to recognize their limitations. This is dialogue in a spirit of great honesty and frankness, with the desire for further progress. There are young laypeople who are willing to assume their responsibilities and they express their hopes in terms of service.

May 30: Pentecost. At 6 a.m., I go to the neighboring parish church. A solemn Mass, the church filled to the brink, everyone goes to communion. The day is free for me. With Fadjar, Bunadi, and Tantin we go to visit an exhibition of paintings, a few artisan centers, and a Hindu temple. The day is relaxed and very pleasant.

At the end of the day, I have a long conversation with John Subagyo, who since 1978 (when he participated in the first session for guides in Rome) has initiated a certain number of moves, with persistence and good judgment, to promote the CLC in his country.

May 31: I have to catch a plane in the afternoon for Rome and I finish my visit by spending the morning with nothing in particular planned. Towards 9 a.m. Lipra arrives; shortly after it was Fadjar's turn, then Henry, Kanty and finally Bunadi. The whole team was there and up to the last minute, we continue our exchanges. They speak in detail of the inquiries they have made into the existing groups to discover their real needs, of the results and the responses to be made, and so on. It is with regret that I go through the formalities of boarding the plane: the meeting together has been so invigorating, and so enriching.

On the plane which is taking me back to Rome, a song keeps going round and round in my head - eventually I recognise it:

*"Called to form one Body in one Spirit,
we sing and we proclaim:
there is one Lord, there is one faith, there is one
baptism,
one God who is Father".*

José GSELL