



NOVEMBER 1982  
51st. Year  
N. 6

S U M M A R Y

- "TO WALK HUMBLY TOGETHER WITH GOD"  
by Alex LEFRANK sj..... 2
- EXPERIENCES OF A GUIDE FOR THE  
EXERCISES IN DAILY LIFE  
by Ignace REYNAERT sj..... 7
- REFLECTIONS OF A RETREAT GUIDE  
by Barbara BEDOLLA ..... 11

YOUTH-PROGRESSIO

- A WEEK-END FOR ASSISTANTS (South Africa).. •13
- ATENEO DE MANILA CHRISTIAN LIFE COMMUNITY  
by Aida V. ENDAYA..... 18
  - VIRTON'82 - SOME REFLECTIONS  
by Louis DRESSE..... 21
  - MY CHANGING SENSE OF CHURCH  
by Betty LEONE..... 25
  - ECHOES..... 30

PUBLICATION OF THE WORLD FEDERATION OF CHRISTIAN LIFE  
COMMUNITIES \* C.P. 6139 \* Borgo S. Spirito 5 \* 00195 ROME \*  
ITALY \* ENGLISH-SPANISH-FRENCH EDITIONS. EDITOR: José GSELL

"TO WALK HUMBLY TOGETHER WITH GOD"...  
Ways of discerning in Community  
-----

Discernment is the most characteristic feature of our CLC charism. This is true not only in the life of the individual but also in a CLC community. For a CLC group, therefore, to grow towards a genuine CLC community means to grow in the capacity to discern together. Let's start off with three examples of group discernment which at the same time represent three different ways in which a group can deal with discernment.

*First example: A couple who already has four children of their own and one adopted girl now considers the possibility of adopting another child. They bring this question to their CLC group to help them in the decision making process.*

*Second example: A group of 8 members, most of them married couples, have been together for 4 years and all members have grown through the help of the group. Lately, however, difficulties have increased. They ask themselves whether they should go on as a group or dissolve the group.*

*Third example: A group of 7 members have been together for many years. They are faced with the question of remaining together as a service group or - challenged by new possibilities - terminating their experience.*

In the first example it is not the group as such that makes the decision. The parents have to decide by themselves how many children they are called to have and if they are invited by God in this particular case to adopt the child. The group, however, has a very important function in helping the parents to discern.

The process started one night, when the couple brought up, in a sharing, that they were considering the question. Very naturally the other members reacted by asking questions: How did they get the idea? When did they start to think of it? Who would be the child? The openness of the couple's answers invited more questions, like: What was moving you to consider this possibility? Did you have the idea already before or did it come up suddenly? What do you feel when thinking about this child? That night the group dispersed

with the desire to deal with this problem next meeting in the form of a "revision of life" (1)

The exchanges which had begun at the last meeting now moved to a deeper level. Somebody said: "When you, Jane, were speaking last time, you were constantly moving your right foot. I got the impression, that you were somewhat tense". Somebody else made the remark: "Bob, as I know you - and we have been together for several years - you usually go about such a thing with the concern to help people who are in need. This makes me wonder about you and your family, whether you might overburden yourself, and Jane." ... The questions asked and the comments now made did go beyond the level of general and abstract statements such as: "There are many children who need help today. The Gospels says: 'love your neighbour as yourself'". These common messages had been assimilated by the group long before. Now the work had to be done on a much more personal level. Basically, the questions asked were: "Are you free to consider the different good possibilities and aspects involved? What kind of motivation is moving you? What are the signs to look for, so that they can tell you where the Lord is leading you?"

In our concrete example such kinds of questions did help the couple to make their decision. They discovered that it was more an idealistic orientation, more a duty, which had moved them. They now found peace in saying no this time.

The second example deals with the choice that has to be made by the whole group. Each member is directly concerned. In this group, the question did not come up through external facts like several members moving away to another place or other "objective" realities. The situation was that all realized that they were no longer growing. There was a blockage, a kind of deadlock. Therefore a lot of emotions were involved. Some pushed hard to overcome "it". Others felt threatened. One member started crying almost every time the group met. One could easily pick up feelings like anger, sadness, despair. Fortunately they had a group guide who could help them to express their feelings freely. But even this did not help them. Strangely enough, the same feelings persisted more or less. After several months of struggling, the members finally moved towards considering openly the possibility of disbanding. Again, it was the group guide who helped

(1) c.f. SURVEY: *Growing in Christ together, the better to give life to others*, pp 131 ff: *Questioning an event - a form of the "Revision of Life"*.

them open up to this possibility. It was humiliating. At the end they had to fight the temptation to blame somebody else for the failure.

Was it a failure? What had gone wrong? Where was the fault? Who could have done better? All these questions remained unanswered. Furthermore the members of the group had to face the possibility of disbanding without immediately seeing a new group they could enter. In spite of all this, the group found peace in the decision to separate. One essential part of this decision was the intention that the members would start new groups with other people. And they encouraged one-another in this intention. This was a proof that their decision had not been a kind of giving in to despair, but that they had found an authentic answer, in true peace. And the answer was unanimous.

The third example deals with another kind of group. By living together the members had worked through many difficulties openly and directly with the help of a guide. They were able to more and more deal with their relationship problems. Regular shared evaluation proved to be an indispensable tool for growth. They had become a service group. Many people had profited from the existence of this community in different ways. What made them engage in a decision-finding process about their future existence was the insight into different possibilities-how they could continue to serve? Would it be the better service to disband? Could they do more if they were scattered around in different places, not remaining together? What was God's plan for them?

When they started to face the question at a weekend they again had to start with their relationships. Was it perhaps some subtle kind of dependence that kept them together? Or was it the fear of human closeness that made them ask the question? Am I afraid to live alone without the support of this group, which had given so much to me so far? Each one had to ask these questions and to screen his/her emotions and emotional reactions in order to find out the deeper reasons for what he or she thought or wished.

When they came together for the week they had set aside for their discernment, they first had a sharing to clarify the real, precise question for the deliberation. As a result there was a clear formulation of the issue. Another surprising result was that one of the members chose, in full freedom, not to participate any longer because his own situation required another process. A first listening round on the issue brought a fair unanimity for *yes*, i.e. to continue as a group. But not only the group

guide had the impression that there was not any deep movement. Thus the guide suggested to start entering into the reasons against. After having examined and shared reasons against, one could notice strong movements. Although the group had been together for a long time, in spite of many sharings and evaluations together, there appeared deep, hidden anxieties underlying the reasons against.

After a short time of discussion these anxieties were exposed and thus could be openly dealt with. This was a painful session. Wounds of a life long-shared were touched once more. But also promises, discovered long ago and not forgotten or buried in the dust of weekly routine, showed up again and brought light. After several hours the community could go on and turn to the question of the deliberation again.

Through all that had been shared, all members now felt very vividly their own poverty and powerlessness. All pretension had melted in the fire of the humiliating truth - how fragile they were as human beings and how threatened their relationships still were. This made them *one* in the desire that the Lord tell them what would be best for them. At this stage they had become *one* in prayer. This phase of the process ended with the awareness that now, as a group, they could start the deliberation. The way had been cleared.

The next reflection and sharing dealt with the reasons for. After several further periods of personal prayer and sharing they came up first with a tentative answer to the question posed. There was no strong enthusiasm. It was more a modest serenity which welcomed the final unanimous yes..

This had been a deliberation in the Ignatian sense of the term: a decision made by the community as such, or - to use the word of the Spiritual Exercises - an election, the subject of which was not an individual, but a group of people. They could have missed it very easily if - after the first sharing - they would just have continued in the technical procedure: reasons against, then reasons for, sharing on both, then first vote, final vote. The decisive event in this particular deliberation was that they faced the underlying movements after they had shared their reasons against. This brought them into a kind of crisis. It was only through that crisis that they became ready to pray wholeheartedly for the will of God and to receive an answer to their prayers. So they went through a deep process, not just through a procedure only.

What is common in these three examples and what is different? In all three situations the group deals with a decision, and in doing so does not stay on the level of

inner movements. This involves not only the movements within each individual, but also the movements within the group as such, i.e. between the members of the group. This is what we call discernment: becoming aware of, identifying and dialoging with the Lord about these movements. In community discernment it is essential to include in this process the movements on the level of relationships. Let's see the differences between the three examples : in the first, the group served as a kind of mirror to enable the couple primarily concerned with the issue to gain more clarity about the spiritual value of the movements operating within them. This, indeed, will be a very frequent possibility for many CLC groups, once their members have gained enough trust in one-another. In the second case the process led the members to the acceptance of the reality that existed between them as a group. This can be seen as an example of communitarian discernment corresponding to the discernment of the first week of the Spiritual Exercises. They became aware of and identified the movements at work and responded in a way that brought peace and liberty for new life.

Even if only the third case was a so-called "Communal Deliberation", the others were not less valuable. The other forms of discernment used, inspired by a genuine longing for the will of God, helped the respective groups to face honestly their reality. Thus they could in an authentic way respond to the call hidden in those situations. What matters is for us to be present to what is happening now, not to make happen what we want the future to be like. Our way to face the future is to live fully in the present and to trust the promise received from the Lord: this will come in his time.

If it is true that Ignatius offered to the Church in his time the farthest reaching contribution in individual discernment through the Spiritual Exercises, so in our time the most important contribution of the Ignatian Charism may be communitarian discernment.

Alex LEFRANK S.J.

## EXPERIENCES OF A GUIDE FOR THE EXERCISES IN DAILY LIFE

=====

In this article I would like to address myself in particular to those who would like to know from experience what happens during the Exercises in daily life. When I speak of 'daily life', I mean the retreatant does not retire to a retreat house but rather keeps up his usual daily occupations as he seeks the ways of God. This seeking takes place through the help of the Spiritual Exercises of St. Ignatius. I will give an account of the experiences involved in this, from the point of view of the guide.

### Some background...

In my work as a guide I live in a retreat house in the country, but the house is quite close to the city. The retreat house is where I meet regularly with retreatants, some of whom may live 130 kilometres away, so apparently distance is no problem. Four years ago I began this experience of giving the Exercises in daily life and since then 17 retreatants have made (or are making) the Exercises with me. In case people might be interested, the break-down of the retreatants is as follows: one priest; 5 nuns; one married couple (together); 2 single women; one father of a family; 6 mothers; one grand-mother. As to their professions, they represent a good cross-section of present-day society, ranging from someone with a university degree to an unqualified worker. However, the majority among them are involved in teaching. The circumstances which have led them to making the Exercises are either because I have known them for a long time, or because there was some chance meeting, or because of some contact which led on to the Exercises.

### Reasons for taking the decision to make the Exercises

The reasons why the people I have mentioned show interest in the Exercises are most varied and depend on the personality of the individual involved. A large number show interest when they have understood what it is all about, but they have difficulty in formulating their reasons. It is only after a certain reflection that they are able to do that. Some say that they are looking for a good way to live but they have not found it yet. Others are looking for stability. Others say that they have put God aside in

their life and that from now on they must change their attitude. Others question the orientation of their life so far and wish to understand it better. Others feel vaguely attracted by a feeling of the absolute and want to search for this. Still others have become aware of the fact that they are involved in religious affairs, but never with God Himself. Finally, others do not understand themselves and have the feeling that the search for God would be able to help them understand themselves better.

Among all these different motives it seems to me important to discover a common trait that appears to me indispensable for the process of the Exercises to begin. In fact, each one starts from a personal need which seems so profoundly tied up with his or her own person that only recourse to God seems to offer a satisfactory solution. This recourse to God to find a solution must, at the same time, be so obvious that no other solution (success in life, a person's career, friendship, married love, psychotherapy..) offers a better chance of success.

#### Preparation for the Exercises in life

It seems to me good to bear in mind that the decision to have the experience of the Exercises is the result of a long preparation which can go on for weeks, months, or even years. The person concerned must see, through listening to their own feelings and deepest desire, that their whole happiness depends on their disponibility towards God, and they must know almost from experience that any other solution (we have just given some examples above) would not touch deeply enough the root of their existence where God alone fosters the growth of their true personality.

This is why, by way of preparation, I ask the retreatants to go through their life and to try to recall the first whispers of God calling to them. I ask them to discover the pattern in their life seen from the angle of God's concrete action in their daily experiences. I ask them to recall the different stages of their experiences which have led them to this decision. Basically, I ask them to become aware how God is concretely present in their life and how they experience him as the author of the growth which begins through the process of the Exercises.

This discovery of God, who acts concretely in their personal life, is all the more important for people who make the Exercises in daily life because there is considerable risk of their being very quickly caught up in their work and of their quickly forgetting, in the midst of



their immediate cares, the main solution that they thought they wanted to find in God. The thirst for God, then, must mark their life, for them to be able to see out the Exercises in a fruitful way.

As a second preparation I ask them to try to imagine what could be the concrete demands in their life if they were to live according to the Gospel, and if they are ready to meet these demands, to the extent that they feel themselves concretely invited to do so. It is clear that God only demands what is within the capacity of the person.

#### Method of work

If the exercitant wishes to be informed about the practical demands involved in this type of retreat, I reply in general that the experience goes on for a year, more or less. There are regular interviews, on an average one per week. During this interview the retreatant tries to give an account of what has happened since the last meeting. This account tries to take in everything that concerns the person's journey towards God in every aspect of their daily life.

After the report I try to discover, with the exercitant, how to foresee the next move and how to go about it. The proposals that I give as exercises are generally proposals about becoming aware of one's inner feelings as they make their presence felt in daily living and the consequences that they reveal. Then I propose some Scripture texts, chosen with a view to fostering this awareness.

#### The process of the Exercises

I place quite a lot of importance on the preparation because once the satellite is in orbit the process unfolds in a manner that is quite evident. Each experience contains the core of the following stage and the manual of Ignatius is the best guide for helping us discover the different stages of spiritual progress. As a particular stage becomes evident, I give the retreatant the appropriate text from the manual of the Exercises. These texts are adapted to the circumstances. The most important thing is that the exercitant is helped according to his need and that he or she feels that they are satisfying their spiritual hunger.

The main objective is always that the retreatant should become happy and that, step by step, realise that God is truly the author of this happiness.

#### The Fruits of the experience of the Exercises

Naturally it is not easy to measure the fruits of

such an evangelical experience. The process of the Exercises in daily life is so bound up with the very rhythm of daily living that it is difficult to discern whether a particular result is due to circumstances, to the natural growth in the person or to an action of God. The reality, in fact, will be rather a healthy interaction of all these influences and we should not try to separate what go together. If, nevertheless, we want to know the tree by its fruits, we can try to discover certain 'qualities' that we notice the person has acquired by the end of the experience.

There are certainly some changes that are noticeable on the physical level, and in general, about the person. For example, several seem more balanced. They no longer seem to be so harrassed by the 'stress' of society, in which it is impossible to live without feeling competitive. Some have stopped taking medication (especially tranquillisers) in the course of the experience because they no longer feel the need. Others have given up other forms of addiction, or have adopted a greater regularity in their rhythm of life. Many have declared that they feel more free in the use of time and in how they go about their work; at the same time, their work seems to be more effective. For others, the need for relaxation has decreased. But there are also some in whom tension persists.

As far as the psychological and spiritual level is concerned, there are some who claim that their behaviour is more integrated. The highs and lows of their emotional life have decreased. Their sensitivity to the numerous influences of society is less scattered and more concentrated. They live more in the present and are less inclined to escape reality. An anxiety in the face of all sorts of things that could happen to them has disappeared. There is a greater sensitivity to people around them, especially in the family, and they feel they are better able to understand others. They are more realistic about their possibilities and limitations and they no longer lose themselves in fantasies unconnected with reality.

Those who needed to, understand better the meaning of their life and when it has been necessary, they have discovered the concrete way to follow their new orientation. It is clear that all is not 'sweetness and light' at the end of such an experience. The depth of the subconscious still conceals many complexes which await the next stage of growth. There are even some people who are presented with new difficulties, which are often due to the much greater sensitivity they have developed. In their case there is a much deeper level of awareness.

In general we could say that the retreatants' level of awareness has risen and this greater sensitivity opens up a wider and clearer vision of the world in which they live. It is still the same world they live in, but the sky is no longer clouded over and the sunlight gives a completely new aspect to the same countryside.

### Conclusion

It is certain that the final point of finding God in all things is not reached. But the main thing, in any case is not that the retreatant should follow the letter of the Exercises. As a guide, I am always fascinated by someone who has felt, in some way, a need to take up the search for God to find his or her own happiness. And if, in the course of their journeying, they begin to taste that everything that has been said about the love of God is true and that they are the object of this love, they become themselves and a child of God at the same time.

Ignace REYNAERT S.J.

## **REFLECTIONS OF A RETREAT GUIDE**

In this time of change, one of the hardest areas to deal with is our own feeling of not being ready to accept the authenticity of our own spirituality. We are our own worst critics, when it comes to the question of retreat direction, and its relationship to a lay person. We are burdened by our own history which says that a lay person cannot be as holy as a priest or a religious. We are burdened with a sense that a woman cannot be attuned to another woman as a retreat director. Or that a lay man or woman certainly are less than adequate to deal with the quality of spirituality espoused by Ignatius.

It has taken me a period of eleven years to gain a sense of adequacy as a retreat director- not that I doubted His ability in me, to be one. But rather I doubted that I was as capable as religious spiritual directors. I believe that my experience solidified itself when I sought out a lay director. In the person of Janice Brown, I was gifted with a uniquely rich retreat. This richness was not based on

a personal friendship but rather within the ease of understanding during our conference times. I found that what I had experienced in directing lay persons I also received in being directed by one. I found that less time was needed in getting into the heart of retreat prayer because the lifestyle, the sexuality, the social concerns were understood. Because of this my own capability to encounter Christ in an in-depth experience was not under-estimated. I was treated with a spiritual maturity and challenged to live out the gospels.

Today's lay director is on the threshold of a whole new exploration into the meaning of lay spirituality. A spirituality which evolves from the lives of those people who are seeking to interiorize the WORD into their own reality and to create a new response to justice and truth. The barriers which said that holiness was apart from wholeness are being knocked down. Growing from this comes a whole new experience of the reality of Christ's coming not from monastic vowed life but from the multi-vocational responses to Christ's particular call.

The uniqueness of this spirituality is found not in the similarity of lifestyle and pattern of life but rather in the diversity and chaos of today's living. People are discerning and living out Christ's call from their ethnic history, their economic status, their educational diversity and from the challenges of their vocation, be it married or single. Within their personal experience of encounter with Christ and his people, each one struggles to find the meaning of prayer and the possibilities it holds forth for them, not in a structured existence but in a chaotic one.

The lay director lives out and encounters this reality - there are no illusions of life or its joys and sorrows. As they walk the road of each of their retreatants, they learn more and more about grace, relationship with Christ and about HOPE. They see the Exercises lived as well as interiorised in prayer. Thus they grow in the confidence that it is indeed right for them to be here, to direct and be directed - to participate in the exploration of prayer of the Exercises and the spirituality lived out in the lay state.

A male teacher commented after completion of a retreat in daily living "I've made three retreats, the first with a priest, the second with a nun, and the third with you. By and large, I have to say that this one was the best. It was easier to relate to you my fears, my pressures, concerns and my prayer because I knew that you too had experienced them".

Barbara BEDOLLA

# YOUTH - PROGRESSIO

A WEEK-END FOR ASSISTANTS  
FOR YOUTH-GROUPS (May '82 - South Africa)  
Two experiences

---

It is over a month now since the Assistants' long week end at Koinonia, so at this stage I cannot write a very accurate report on what happened but can only relate that which has stayed with me and was of special value for me. I am not going to be either logical or chronological in my report, nor am I listing the things in the order of importance.

The first thing that comes to mind is the 'sense' of CLC and CLC Way of Life. It was more than just understanding it with my mind. It is like the mustard seed or the leaven. It is not like a movement where numbers and popularity matter. It is something almost inconspicuous, the small invisible thing that suddenly brings most spectacular change in people. Often CLC looks as if it wasn't there and then suddenly you see its effects and the spiritual power that it has. I was particularly encouraged, and overjoyed by the zeal, enthusiasm and the perception of the meaning of this way of life by the young Assistants. At the first sharing when we were asked "What is it that you like most about CLC and what you dislike most", I said that what I liked most about it was that if it is lived, it 'works'. You really see Christians begin to emerge - you really see them. I had the same sense at the weekend. I could see it in the people there. "CLC certainly 'works'", I said to myself. Incidentally, what I dislike most about CLC is that you can't control it. It has its own laws of growth and each group is so different. You can't have a neat fixed plan for it. So as assistant you have to be strong but flexible like the stem of the flower. It involves pain and tension and who likes that?

I like the way the organisers put in a negative question like the above. It was the same at the leadership course last year. "Three things I like about God and 3 things I dislike about him". For me it highlights the positive and makes it more genuine. It is not a 'but' sort of question or answer. I like this *but* I don't like that. It is positive: I like this and I don't like that.

I loved the Meditations and the stillness that was created even with such a big group - and in winter too with coughs and colds! I can still remember the sensation

of being opened up to God when Greg told us at the beginning of one of the meditations to clench our fists and then slowly, very slowly to open the fingers until we found our selves open and vulnerable to God. The following day it was again a similar idea but this time he suggested that we become a garden and let God rain his graces on us. I felt more like a withered up dusty back yard at first and when the meditation was finished I felt I really got a good 'soaking'. The force of God's word was also very powerful when we all sat in the semi-darkness in the hall and called out the Scripture that has the most meaning for us in our lives. After each one spoke I felt as if it had an impact on me, and I just said "Ah..."

The idea of drawing a house plan of one's life was marvellous. We spent a long time drawing our life as a house with rooms and passages and lofts and cellars and halls and verandas! There were "fear" rooms and joy halls and friends parlours and private bedrooms. We did not have to share this, but some of us could not resist showing it to our friends. There was plenty of laughter over that too! To our surprise, in the next session we had to take Christ on a guided tour of our house, letting Him stay as long as He liked or we liked in some of the rooms. Greg told us that a certain CLC group did this and then spent about a year praying in the different rooms of their house with Christ present there. After that there was such a marked change in their lives that they wished to share it with each other and produced the 'old' house plan and the new one. I can believe that, because as soon as I took Christ round my house He suggested some very obvious alterations to be done!

Another thing that gave me great joy was the way that the members responded to the presentation by Fr. Mike Austen S.J. of Ignatian Spirituality. I liked the historical sketch very much but thought the part on the Spiritual Exercises was very overloaded and full of technical terms, and thought to myself, "Who can sort this out?" Then I looked at the summaries that were written and could scarcely believe my eyes. As I took the papers with me I shall quote some of the things that were mentioned.

He always reached out for the *Better*, for the *Greater* glory of God

He was very practical - (What is best for the person *Now*)

In his apostolic spirituality everything was orientated towards *Mission*.

Even personal holiness too was for gaining others for Christ.

The experience of Christ's call is translated into apostolic activity.

He was concrete and realistic in his search for Christ - the whole person being involved in the search.

He had this deep personal relationship with Christ. He was available to let Christ work in him. His idea of indifference: it's an openness and availability to God.

His constant challenge to choose the better or best. (In the Exercises, the three classes of men, the three degrees of humility...)

He was aware of God's presence in all facets of life. A "contemplative in action".

The exercises for Ignatius meant being challenged by the Word of God. It's a liberation from sinfulness to service in love.

His stress in being indifferent to riches and poverty, health or sickness. God can use everything for his glory.

His spirituality is the result of his own experience. He discerned his feelings in prayer and outside of prayer.

Most of the groups mentioned the importance of discernment in Ignatian spirituality. Discerning what is the best for the glory of God. Also discerning where God is leading us.

Then we had to see how we could integrate what we have understood of Ignatian Spirituality into the life of the group. Two main areas were concentrated on: 1) Developing a personal relationship with Christ, (most groups took this one) and 2) Self-knowledge.

Meeting patterns had to be worked out which proved to be very interesting and original - some maybe a little over-ambitious to be covered in one meeting.

The Liturgy was great with such variety of voices and faces! I particularly remember the homily the last Priest...? gave us. He was so convinced and convincing that our relationships with each other can only come right if our relationship with God improves. This was a very important point for me, because these days with the emphasis on psychology and interaction etc. we sometimes begin to think that these things can do the trick. Nothing does it, only the love of God! Although it is a circle, love of neighbour begins in the love of God. That's how I understood it.

Of course we had to sort out the 'problem' areas, or at least air them. Not all of them can be solved at a meet

ing, but Sr Cecilia went through the list of them most conscientiously and we hope that with everybody's co-operation some of them will disappear.

I must admit I also enjoyed the positive response I got to my own talk on discernment for children. I hope it will prove useful to some.

On leaving I had a lovely feelings of something being built up - I felt fresh and full of enthusiasm to carry on, no matter where the road leads, because there is no doubt about it for me, it's God's thing.

Sister BERNADETTE

\* \*  
\* \*

For some of us, it meant a journey of hundreds of miles; we came from North (Pietsburg area), South (Cape and O.F.S.), East (Swaziland and Natal), West (Botswana), to attend a three and-a-half day Refresher Conference for CLC Assistants. Twice the number that were originally expected arrived, Nuns from various orders, lay men and women, from the three groups. The usual warm welcome by the Koinonia community made us all feel very much at home from the start.

The course was led by Sr. Cecilia, National Directress and Greg Lourens; we could not have had two better leaders. The first day was given over largely to the spiritual dimension; it was here that I found the greatest development in the last few years. We were led into prayer and meditation by Greg, who stressed the importance of silence, body posture, a suitable time and place for daily prayer as a priority in the CLC way of life. We had two sessions of meditation that day with an enriching sharing after the first; the three following mornings the group met in the chapel at 7.30 a.m. for half an hour of prayer in the same way.

Fr. Michael Austin S.J. gave a brief but enriching talk on Ignatian spirituality; points of his talk were pin-pointed as we shared in groups the following day what had struck each of us.

On Friday, we had a comprehensive image of what CLC should be as Greg explained the three dimensions; relationship with God, human wholeness, apostolic. He stressed the point that the Assistant is the Spiritual Director of the group whose responsibility it is to see that each member is growing in the three dimensions. The person who is living an authentic life on the spiritual and human level, is activated by the Holy Spirit and will be an effective instru



ment in the apostolate, going out to *serve*. To live the "magis" means being ready to give the "more", to be *more* loving, *more* sensitive to peoples' needs, *more* generous in our daily lives.

During the three days we were divided into groups and given various tasks, with the result we tapped each other's brains to produce meetings patterns; we summarised the role of the Assistant; we drew up lists of problems and needs we meet as Assistants of groups. Sr. Cecilia dealt with some of these in plenary session:

- a) Lack of commitment - we need to challenge members.
- b) Groups lack spiritual dimension - Assistants advised to run meetings frequently to improve this.
- c) Lack of personnel to run Koinonumens (Courses) - A training course will be held next year over the Ascension weekend for this.
- d) Subscriptions are not being sent by many groups - R2 per person per year can be substituted by an amount from the whole Group; R50 was not considered too much to ask of each group.

A very valuable self-awareness exercise was given to us by Greg, as he got each of us to draw a "house plan" of our own lives, rooms that represented our activities, our dreams, our fears, our secrets etc. We each did this exercise privately, but he explained that it is a way of helping a group in their formation, and a sharing on it can be an enriching experience for the members.

Sr. Cecilia organised a trading game one afternoon, called Star Power, in which all entered enthusiastically and eventually found it had its implications in our daily attitudes to the poor, rich and middle class. The present situation in South Africa was well presented to us in a talk by Fr. Darnard Connor O.P.

So it was a weekend that one and all felt very worthwhile; forty Assistants returned home inspired to bring something of what they had gained, to their Groups, and deeply grateful to those who had organised and given of themselves during the weekend.

Sister FRANCIS

## ATENEO DE MANILA CHRISTIAN LIFE COMMUNITY

What makes the Ateneo de Manila Christian Life Community (ACLC) different from other school organisations? Primarily this: it is not simply a club, neither is it an organisation in the true sense of the word; it is, above all things, a community of young Christians who, needless to say, spend a lot of good times together. But the CLC is, more importantly, a *community centered in Christ*, a barkada of friends in the Lord so to speak, whose members are united among themselves by their ideals and by their common commitment in action and in love.

The CLC is a community in prayer and service. At the center of the community's life is a common spirituality rooted primarily in the personal experience of the Spiritual Exercises of St. Ignatius. As such it implies a personal following of Christ, in and with the community. And since the spirituality of the group is Christ-centered, the CLC maintains a Marian nature insofar as Mary is the prototype of the Christian life.

But then CLC is not merely an all-singing nor all-kneeling affair. Membership in the community entails not only participation in its grand times and in its spirituality; it also means taking an active part in its work. Ignatian spirituality which presupposes responsibility and openness and a continuing search for the will of God through discernment inevitably translates itself into active perseverance in service. At present we have four areas of apostolate—three areas in UP, Diliman, and a squatters area in Cubao, Q.C. And we hope to be able to do more with your support.

What has ACLC to offer then? Basically this: *prayer and service* in a community for the growth and deepening of the Christian life. In short, CLC offers a WAY OF LIFE.

And YOU are personally invited to share in the life of the Community.

### I. ACLC ACTIVITIES

The Ateneo Christian Life Community is not a mere club or organization. It is a Christ-centered community of Christ-centered individuals: a group of Christian friends praying and worshipping together and committing themselves to the service of the Church and the world as a free response to God's call of love.

The regular activities of the ACLC then are designed in accordance with its nature; in order to "form" its members in a special way:

A) An important feature for this year are the prayer conferences, a series of talks on and prayer over topics of vital importance to Christians who are serious about their faith. The main idea behind these weekly sessions is to provide the ACLC members with the opportunity to deepen their spirituality and deepen their comprehension of vital spiritual matters.

B) The community meetings every other week are intended to be devoted to matters of importance or use to the whole community either because they strengthen and deepen interpersonal bonds among members, advance the community's understanding about the Apostolate or deal with issues central in teachings of the Roman Catholic faith.

C) The weekly apostolate work done in the four depressed areas is intended to expose the members to the realities of Philippine society and to the friendship and lives of humans in poverty; so that they may understand how difficult and necessary it is to work for the establishment of Christ's Kingdom on earth.

D) The reflection sessions are biweekly gatherings of members to reflect upon, pray over and share their experiences in the Apostolate areas together.

E) Business meetings are set for discussions of affairs to be done in the Apostolate by members working the same area.

F) An evaluation seminar is held at the end of each semester to examine and judge the community's general performance during the semester. Suggestions on how to improve the community and its performance shall be weighed and implemented if judged to be good, by the community.

G) The peak of the ACLC activities is the RETREAT which usually lasts 3 to 4 days. The member must experience it first-hand to understand why.

## II - ON CLC FORMATION

A. What is CLC Formation? What makes it different from other formations?

- Any formation if it is to be Christian must and is expected to liberate man - to make him free to respond in love to the love of the Father.

- "We hold the Spiritual Exercises of St. Ignatius as a specific source and the characteristic instrument of our spirituality" (GP 4).
- Our formation is patterned along the dynamics of the Spiritual Exercises of St Ignatius. This makes us different from other formations
- And therefore our formation envisions *to form man and woman of discernment; man and woman of prayer.*

B. Is there a need for formation? CLC formation? *Yes*

- *Genesis 1:26* "Let us make man in our image, after our likeness". From the beginning of time, our Lord has already decided *to form us.*

And he did so when:

- *Psalm 139:13* "You have formed me in my mother's womb"

And this same Lord has continued to form us:

- *Jeremiah 18:1-6* Potter's Clay  
... like clay in the hand of the potter, so are you in my hand...The Lord is the potter and we are the clay.

\* Formation therefore is not just a need; rather it is so much -

- 1) a part of *our being* - creature
- 2) a sign of *our dependence on the Maker* - Creator
  - And anyone who says he is not to be formed or does not need any formation is a liar, proud, conceited and is playing god.
  - As long as there is life in us, we have to undergo formation in all aspects. This is a life long process and on - going.
  - CLC, therefore will never be CLC if without formation

C. The other characteristic elements of our CLC Formation are:

- 1) It is Christ - centered.
- 2) It is flexible.
- 3) Its process is person - oriented.
- 4) It is outward looking. It leads one to be man-for-others.
- 5) It is toward service.
- 6) It is to be integrated in our daily life.
- 7) It must be liberating.

D. Our Means:

- 1) Group dynamics exercises and other related activities.
- 2) Eucharist.
- 3) Scripture.
- 4) Social Teachings of the Church.
- 5) Signs of the Time.
- 6) Prayer.
- 7) Awareness Exercises.
- 8) Consciousness Examen.
- 9) General Principles.

Aida V. ENDAYA

## VIRTON'82 - SOME REFLECTIONS

=====

### Introduction: the CLC's

Members of the CLC, from French-speaking Belgium, held a 5-day session at Virton, from July 7-11, to gain a deeper understanding of what is meant by "discernment". "Discernment" is a characteristic mark of the CLC's - constantly looking how to be capable of discovering the will of God and personally responding to it. This is something that each member of the CLC's, like every Christian, learns to do personally, little by little, through fidelity to prayer in the course of everyday living; it is also an affair in which he is helped by members of his or her group. Here we have the basic vocation of a CLC - to help each one of its members discover his or her vocation, or to deepen it. On this understanding, many forms of discernment are possible; what happens in one group is not necessarily the model for another.

### The Session at Virton

We speak a great deal about discernment, without actually doing too much of it. One grace of the CLC's is to bring it alive. To the extent that our groups are communities, they are called to become communities of discernment, which is their basic quality. This session was to help us discover progressively how to be capable of discovering the will of God and of responding to it, or cooperating with it, through questioning ourselves and sharing, not on the level of ideas, but on the level of our personal experience. This means that really listening to others is absolutely essential.

### Mission, the goal of the CLC's

There are three things to be said about Mission and the CLC's:

- the CLC's form people with a view to service. We do not form people for their own sake - formation is for the sake of mission; so we are talking here of people who are 'apostles'
- our Mission is to evangelise the conscience of people on the collective and personal level, which takes in what people do, their commitments, their culture...so we are talking about an evangelisation at depth

- our Mission is to share in the work of the liberation of people - to promote dignity and justice where they are not to be found.

We can notice that Mission expresses itself in different ways in CLC groups throughout the world:

- in some countries (like Philippines), the CLC leaders have come together to discern a mission at the national level - the formation of leaders in the very poor areas.
- in other countries, the priority is the promotion of faith (e.g. through working for a more vital parish life)
- in countries like ours there is no national project but rather local communities help one another to carry out better the personal mission of each one.

Everywhere, in whatever country, there is the concern to respond to problems, taking into account the priorities of the Church. To recognise one's mission is the fruit of the individual's discernment and also of the discernment made within one's group. For this second form of discernment (i.e. in the group) to be possible, the group needs to be a community of faith, where the common desire is to seek the will of God. It will also be a place of listening and of prayer-listening to the other and to God, to make oneself attentive to the movements of the Spirit. Finally, it will be a place of as much freedom as possible, in the sense that the will of Our Lord is acknowledged as coming first. This sort of freedom is not the fruit of human efforts; it is a grace that is given through growing together in Christ.

The criteria for a discernment, whether on the personal or group level, will always hinge on seeking what is the most universal, the most lasting, the most urgent and the most evangelical.

For many of the participants in the session, it was striking to see that discernment was part of their daily life - faced by many little choices in daily living, there was a concern always to be ready to respond to the invitations addressed by God. But to live out this attitude authentically, it is necessary to be quite free, in oneself and in relation to God. During the session we saw that we are very attached to a number of things, in regard to which God seems to be a 'spoil-sport', to want to take them away. But the Father is not like that. Our gifts and our attachments can be used to serve God and people. This is where spiritual liberty comes in - to make this choice, which often is a struggle ending in joy. At the heart of every discernment should grow in us the desire to be with Christ. Everything else automatically follows.

Discernment draws its life from prayer; at the moment when Jesus begins his public life, he goes into the desert to pray and to discern His mission. In prayer, God shows Himself. The Creator deals with the creature; when we give time to God, something always happens. In the Church there are many ways of praying, but the prayer of discernment is specific to CLC groups.

Another important matter in the eyes of CLC members is evaluation; this is ordinarily carried out in a number of areas of people's lives - is it the same sort of thing for the spiritual life? Yes, for if we want to be able to discern the invitations of God in the world, we must become people who listen. We must listen like Mary who remained close to Jesus while Martha worked; we must listen to the person whom everyone rejects, for he may have something to say to us. The evaluation that we make daily, or periodically, by our selves and in the group, enables us to pose this question: have we been people who listen, have we listened to or at least heard the invitations that God addresses us? Listening is a fundamental attitude of the CLC's. We learn it during our meetings where each one really tries to listen to the person who is speaking, for that is where invitations can begin and we can be challenged. The person who listens becomes capable of letting himself be turned upside down - like Mary with the angel. Evaluation, which at the beginning can be a demanding and sometimes irksome exercise, can become a song of thanks for all the gifts God lavishes on us day after day. In this way we experience our Faith maturing, for all our experiences are integrated and unified.

#### Mission as such

All we have just said makes sense for a Christian only if it leads to mission. What does this mean for a CLC member? All his searching is in the direction of the "more", and if he takes pains in his following of Christ, that is because he hopes to become one day, in his turn, a person who spreads the faith, a man for others, a person of service wherever he might happen to be. All this is done with a view to a greater service, and once we start thinking in those terms, we can never say we have arrived - we can always deepen our commitment. Is this for the greater glory of God? Who is the really poor, who is the outsider among those I rub shoulders with, at school or at work? Belonging to a group, and growing together, leads each one, little by little, to discover his or her own mission; for each person, according to his or her capabilities, tastes, personal invitations, where they live is their place in the struggle of the Church. Everything that has been said above about discernment comes to this point.

A CLC group, as it grows, passes through various important stages. At the beginning, it is formed according to a particular age-bracket, and people join for different reasons. Some are looking for something, without yet knowing precisely what nor that the person of Christ has already touched them in some way. For others, they are led by friendship or they are impressed by what they have seen. Little by little, the group-member discovers that his or her whole life is becoming involved and that Christ becomes more and more central in the group. From the very start, the person learns to listen, which leads to interior silence, and this brings about an experience of conversion in the group, which is different for each one. The relations among the group-members grow in depth. Through the difficulties which inevitably appear within the group, members learn to respect the sensitivity of each person and the unique way that each one is following - which is not always smooth sailing. But instead of this being an obstacle, it can help lead the group to experience a genuine conversion and to discover Christ concretely at work within the group. Each person really becomes the bearer of salvation for the others and responsible for their growth.

A new unity is born which is something more than the harmony we find in a group that is just beginning. Such a community of faith can become, in its turn, a community of discernment. In prayer, sharing and listening, the group discerns what it is called to become in the mission of the Church. Within such a group, an individual can be helped in his or her discernment on a particular question. The group has become a community of Faith.

Louis DRESSE



## MY CHANGING SENSE OF CHURCH

*We publish here an article by Betty Leone on her sense - her changing sense - of the Church. Though Betty's experience is to be respected, it is - as she herself underlines - only one point of view. Obviously what she writes is not a policy statement on behalf of Progressio. We thank Betty for her reflections and her invitation to dialogue. (Editor's note).*

This reflection-paper is about the ferment of change within myself and within the church. It is about new wine and old wineskins and new wineskins. Real life experiences of consolation and desolation are leading me to think and feel about church in a new way. My calls to the spiritual journey, to a community of faith and to mission - all these are being nourished and affirmed outside my experiences of parish life. Within the institution these calls are diverted, muted and unrelated to reality. I cannot speak for the experience of others but it occurs to me that it might be helpful for us in CLC to share our experiences and sense of church so that we might gain a clearer sense of what God is asking of us.

Most of us in Christian Life Communities are probably nourished by two sources - an old church and a new church. The church-as-it-has-been-and-is is located in parishes which are struggling for survival in order to maintain traditional ministries. Church-in process-of-becoming is located in small communities which nourish our prayer-life, our relationships of caring and a sense of mission. As a member of the Formation Commission both within the USA and internationally, I have been learning much about Ignatian Spirituality and discernment, and I have been much helped by reflecting on my experiences with these insights to guide me.

More and more, my husband and I have been noticing what helps us grow in Christ and what does not. Noticing where God's Spirit is active is not new. It is as old as the Church itself. Members of the earliest communities of Christian life participated in discernment. The process is described in the beginning of the Book of Revelations when church leaders are challenged to "listen to what the Spirit is saying to the churches". This passage reminds me that the fallible, human element is always present in the church, that some things are in accordance with God's Plan and that

others are not and that all Christians are urged to turn to the Spirit for guidance in their struggle to be *faith-full*.

Fred and I have been growing in our sense of church by many alternating experiences - some negative, some positive. At present we feel like displaced persons - refugees within the institutional church where we have labored for so long. We are learning that the church (institution or CLC) is not an end in itself but that it exists for mission. We are learning that the presence of God's Spirit cannot be taken for granted in every gathering labeled 'church' and that we must make choices. The Spirit may even be clearly absent as it was in some of the churches described in Revelations. What is important is a continuing responsiveness to the Spirit and ongoing discernment of mission discovered by listening to the "cries of the people" and reading the signs of the times.

Our positive experience of church has to do with CLC and more explicitly with the 36-year history of the Leone domestic church. I am deeply touched by God's goodness to us. He has been with us even when we did not recognize His presence. Now I realize that I have been a pastor for years with a special ministry of reconciliation. (Without this ministry we could not have survived!) I have also learned to nurture and to heal, to encourage prayer, to listen, to celebrate, to take risks, to encourage relationships of mutual respect and caring. I have learned to let go, too - perhaps the most difficult lesson of all, and I am still learning! At the same time I have developed a good collaborative relationship (not perfect!) with my co-pastor, Fred. Together we have learned to search for God's Will in our lives and in the lives of our seven children and to relate the experiences and mission of the domestic church to the world in which we live. As the children have grown, they and we have identified our gifts and discovered our ministries - a process which we now realize that God has guided, sometimes almost in spite of us. Among our ministries (all of which have something to do with the call to full human personhood and the call to serve those most in need) are service of human rights and the community through law, the building of cross-cultural bridges of understanding with minorities, education which goes beyond intellectual development to concern for the whole person - especially the handicapped, ministries of healing and holistic health-care, and ministry through the arts. God is not finished with us yet and we recognize our human frailty in all that we do.

Our children are now adult and have left home but we still find ourselves in close and mutually supportive re-

relationships - nurtured by letters, phone-calls, visits and family reunions. Communication has been crucial in the enablement of these missions of outreach from the Leone domestic church. At this point in our journey, we find that a common sense of mission - interpreted and implemented in many different ways - unites us more than formulations of faith. Our common vision is the transformation of persons and social structures. For Fred and me this vision is integrated with our faith; for our children this integration is not so apparent.

In contrast to these positive experiences in the domestic church (which were not without pain and conflict), our experiences in the church as institution fill us with sadness. Ignatius calls this feeling 'desolation'. Fred and I feel real alienation from the institution because of our growing discomfort with parish life. As our children became adults, they rejected paternalistic relationships of all within the domestic and the institutional churches. Not one of our children, nourished in a Catholic home and in Catholic schools, has chosen to remain a Catholic. Several have chosen Protestant faith-communities which nourish their faith-journey and sense of mission. The majority have chosen no church at this time and are some-how sustained by their associates who share their vision. However, all find love and support in the domestic church where they find concern and communication. Fred and I have been startled into active listening. The institutional church doesn't seem to know they are gone. It hasn't bothered to ask or tried to listen, and that hurts us deeply.

Fred and I have been the last to face the alienation of parish life. Our active parish involvement has brought us into direct confrontation with a new pastor whose unilateral decisions and priorities were challenged by the parish council. Continuing vertical relationships and stifled communications have shattered an inter-racial parish-in-process-of becoming a community of sisters and brothers in Christ. The Bishop decreed a cooling-off period without facing the issues and has been of no help. Our parish-council-in-exile has had to accept the reality that our church does not know how to listen to the cries of the people. In this situation, we feel that institutional priorities have usurped the centrality of the Gospel message. Our children were not surprised when they learned that we had been asked to leave the parish. We now realize that our experiences of participation in the domestic church and in CLC have unfitted us for the passive roles still expected in parish life. We perceive that the vertical church and the circular church are on a collision course and it feels like a cross!

Looking back, Fred and I realize that our personal growth in faith has been increasingly nourished outside of parish life. Experiences of Christian community within our family and within CLC have enriched it greatly, especially in the area of mission. We have learned to take risks in living our faith, especially in the area of race-relations and of human rights. We are learning to protest the phenomenal growth of militarism in our country. Our growing Christian identity had led us to challenge the priorities of both church and state. We now realize that this happened to Jesus, too. We are often uneasy and sometimes scared but we don't want to abandon our mission. Deep down, we are at peace because we feel very strongly that we are responding to God's Plan.

In these times of enormous change and uncertainty, I believe that all of us are being challenged to listen to what the Spirit is saying to the churches - in our parishes, in our families and in our faith-communities. Where do we experience the consolation of Christ's presence and the marks of the church? A recent contemporary interpretation of the marks of the church has been very helpful. "The one, holy, catholic and apostolic church is described as:

*a community which demonstrates a visible unity in Christ*

*a community which is hospitable, totally disposable and open to God's Plan, holding its resources for those in need*

*a community which is inclusive, accepting those of different races, nationalities, economic and social backgrounds*

*a community which has a purpose beyond itself, in which all members are involved in mission and have a sense of being "sent".*

In conclusion, I want to reflect briefly on the calls of Christ from the world in which we live. Human suffering and conflict seem unprecedented. The "cry of the people" is echoing all around the church and within the church and I long for a church which is capable of responding to Christ's call, His Mission in these times. My experience tells me that the shape of the church is crucial in developing a response. Somehow, the church as we have known it is entering the Paschal mystery in a way not fully understood by any of us.

---

\* Unpublished study-paper by Rosemary Haughton, "There Is Hope For A tree". June, 1980.

I believe that there are changes ahead in the way we think about church. For most of us our sense of church is very much rooted in the church-as-it-has-been-and-is without much reflection on how it relates to the church-in-process-of-becoming. This difficulty existed even in the earliest days of the church when Peter, leader of the still Jewish, Christian church, was challenged to change his ecclesiology. He was brought to new awareness by action of the Spirit *outside* the infant church itself. It took three visions and the conversion of the gentile household of Cornelius before Peter could see beyond Jewish institutional rules and exclusiveness.

I believe that God is challenging the church today as He challenged Peter in the early church. I believe that as individuals, as His People, as CLC, that we are being asked to acknowledge our insensitivity and misplaced priorities and to seek His help. Above all, I believe that we are being invited to become more responsive to what the Spirit is doing *inside and outside* the church. Where do we discern the life of the Spirit and how do we respond? I have no answers, only questions and a need for dialogue and discernment.

Betty LEONE

# ECHOES

The first European CLC summer holiday course was held in Konigsdorf in Bavaria from 24 July to 2 August '81. This holiday course was intended for CLC members and their families. There were about 30 adults - married and single and about 20 children. The participants came from Germany, Austria, France, Malta, Luxemburg and Ireland. The guiding team for the course were Werner Loser S.J.; Helmuth Keibl, and Margarete Ester.

We stayed in an attractive holiday centre surrounded by forests near the river Isar, only half an hour's drive from the Alps. The atmosphere was friendly and relaxed. There was a good mixture of holiday fun - outdoor activities, singing, dancing etc., and prayer and reflection. Every morning there was an hour's meditation and in the evening an evaluation of the day. During the rest of the day, there was plenty of free time for mountain climbing, swimming and resting and there were also excursions to places of interests. In the evenings each country had the opportunity to present itself in an entertainment based on slides, folk music and dancing etc. The children were well looked after by 3 German students and while they joined in many activities, the parents got a few hours respite each day. It was a most enjoyable and stimulating 10 days and it would be good if other countries could organize similar events in the future.

Nuala GARRETT

## **NEWS FROM SRI LANKA**

The Annual General Meeting of the National Federation of Sri Lanka CLC was held last month at Katuwapitiya, Nekombo. It was attended by about 60 CLC representatives from various parts of the island. 'The Reality of CLC in Sri Lanka' and 'The various Stages in the various lives of individuals' were focussed on to the gathering for review. 'A STEP IN PROGRESS!...' was the theme of this time.

Throughout 5 days the programme that was laid out gave a memorable experience for everyone individually and as a Group. After a deep meditation and prayer the Executive Committee for the next 2 years were selected through secret ballot.

|                        |   |
|------------------------|---|
| President              | Dominic Cooray                              |
| Vice Presidents        | Dan Rozairo<br>Noel Perera                  |
| Secretary              | Sampath Perera                              |
| Assistants Secretaries | K.S. Jennette<br>Patrick Karunasingha       |
| Treasurer              | K. Theivendrarajah                          |
| Moderators             | Fr. Paul Satkulanayagam<br>Sr. Eymard Marie |

The tribute that was made to the out-going President Wilfred J. Perera who served as the National President of the Sri Lanka CLC for the past 3 years was of special significance.

The CLC of Sri Lanka had to be without a National Assistant for most part of the last decade. The appointment of Rev. Fr. Marcus Ferdinandez as the new N.E.A. by the Sri Lanka Bishop's Conference as a result of the plea made by the members of the CLC is appreciated by all. With an idea of forming a realistically orientated CLC in our country for 1982 and also to integrate the individuals that are scattered around the country with various skills for personal growth, it was decided with the consent of the National ExCo to appoint a Formation Committee, a Financial Committee, a Propaganda Committee.

Sampath PERERA

The meeting of the General Council  
of the Christian Life Communities

## **PROVIDENCE'82**

(August 25 - September 7)

has just finished. The 120 delegates from 45 countries re-  
presented have returned home, taking with them a rich expe-  
rience of the Church. Eleven days of sharing, praying, dis-  
cerning have confirmed them in the call to a

### **WORLD COMMUNITY AT THE SERVICE OF ONE WORLD**

We thank all those of our readers who have written to us to  
assure us of their prayers during the Assembly. With them,  
we say -

*Give thanks us to the Lord, for He is good  
For His great love is without end (Ps. 106)*

In conclusion we would like to draw the attention of our  
readers to the next two editions of Progressio, which will  
be reporting on Providence'82:

- 1) Progressio Supplement no.20, to appear this coming  
December - a reflection on the CLC reality today,  
in the light of the teaching of Vatican II and the  
Ignatian charism
- 2) a double issue of Progressio (January/March'83), to  
appear next January, containing the Acts of Provi-  
dence'82.