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As I begin this article Joan of Arc's famous profession of faith comes to my mind, and I am tempted to write: I consider the CLC and the Exercises to be all one and the same thing. Anyway, such a statement corresponds well to what I experienced the first time I really came into contact with the CLC.

I shall examine here three statements which I shall attempt to justify:

1. *The CLC was born out of the Exercises*
2. *The CLC lives out of the Exercises*
3. *The CLC is the natural continuation of the Exercises.*

1. The CLC was born out of the Exercises

When he wrote the Exercises, Saint Ignatius was a layman. Over the years he gave the Exercises above all to laypeople. Once they had finished this experience, these people gradually insisted on staying in contact with their spiritual Master and continued to live according to the spirit of his little book. It was in this way that, little by little, a kind of community was formed around Ignatius which can be considered the first CLC. The fact that a certain number of members of this first Ignatian community were later formed into a religious Order of clerics - the Society of Jesus - did not put an end to the lay community which by no means disappeared. When the first Jesuits set about giving the Exercises, they too gave birth to similar communities. For a long time these different Ignatian communities remained independent groups of "friends in the Lord", without either juridical ties or a common name. It was Pope Gregory XIII who, in 1584, decided to re-group these cells which had become fairly numerous. He re-grouped them around the particularly flourishing Roman College cell founded by Fr. Jean Leunis and known as the Congregation of the Annunciation of the Holy Virgin, the chapel of the college being dedicated to that Marian mystery. The pontifical intervention caused the Ignatian groups to multiply even more. From then on they took a Marian title and were called Congregations.

With the suppression of the Society of Jesus in 1773 the Congregations passed under the jurisdiction of the bishops and the local clergy; their Ignatian character was thus somewhat weakened, and several were transformed more or less into confraternities or groups of Marian piety.

* This article appeared in "Cahiers de spiritualité ignatienne" (Québec) Vol. VII, n. 27, July-September 1983.

However, a sufficient number of elements of Ignatian spirituality were preserved, at least in the Rule and the other written documents. Thus Pius XII, wanting to restore the Congregations to their original spirit, could appeal to the existing statutes. But after the Council, the up-dating was made more complete and the Congregations again became authentic groups of Ignatian spirituality. Since the name 'Marian Congregations' had, in many places, brought about a change in their original nature, it was replaced by 'Christian Life Communities', in the expectation that the awareness of the fact that they constituted one worldwide Community would lead all the groups to speak only about the Christian Life Community, in the singular. To some people this name did not seem specific enough. It is at least as specific as many others, beginning with the title 'Society of Jesus', which every christian group could claim for itself. In any case, it has the merit of highlighting the objective being pursued, the same one as the Exercises: to lead christians to live their christian life to the full - and not alone, but in community.

2. The CLC lives out of the Exercises

The "General Principles" approved by the General Council in 1967 and confirmed by the Holy See in 1968 affirm: "We consider the Spiritual Exercises of Saint Ignatius as a specific source and the characteristic instrument of our spirituality" (no. 4). Certainly, the spirituality of the CLC has its source ultimately in Holy Scripture, the liturgy, the doctrine of the Church, like all catholic spirituality, but the Exercises give it its specificity, its peculiar character. They serve as "the characteristic instrument" in the sense that the pedagogy, the method of formation used by the CLC is that of the Exercises.

This last point is brought out clearly by the Survey on the method of CLC formation in different parts of the world. The growth of the group, like that of the worldwide Community, follows the course proposed by Ignatius' little book. Every group that starts out is first invited to live a pre-community stage, during the course of which the group is constituted as such and submits to certain preliminary tests, a little like what is proposed by the Annotations. Then there is a stage "of initiation", corresponding to the Principle and Foundation; the group takes its bearings with regard to God, the meaning of life, etc. Then follows what is called a stage "of redemption", the first phase of which corresponds to the first Week, and the second to the Kingdom Meditation. Through it the group develops in knowledge of itself, its

limits, its liberation in Jesus Christ, so that finally it may put itself entirely at the Lord's service. A stage of "deepening", then "of continual growth" correspond to the last three Weeks of the Exercises. No time is fixed in advance for passing from one stage to the next. Each group must follow its own rhythm and set out again each time "starting from the point at which it is". Certainly it is not necessary that every member should have at the start a clear view of the road to be travelled. It is the Assistant - group guide's job to judge where his group is and to see that it progresses normally. One can see that there is enough here to occupy a whole life, and that the problem of no longer knowing what to do is not posed, at least not at the level of objectives and orientations. As to the "content", this can vary almost *ad infinitum*, as the first Annotation suggests: "every way of preparing and disposing the soul". We must, however, respect the nature of the Ignatian spiritual procedure, which is not based on knowledge, but on experience (second Annotation). The CLC meetings are not courses or conferences, even if one can occasionally receive information there. Neither are they activities, charitable or otherwise, nor periods of preparation for these activities. The CLC meeting fosters a certain "interiority" which is obtained notably through gospel sharing, listening groups, revision of life, times of discernment, supporting one another, and so on, whilst always bearing in mind "the point at which one is" and what "one wants and desires".

Is that enough to show that the CLC lives the Spiritual Exercises? In reality they are the Exercises carried out in community, in the Church... And I have not said what the CLC requires of its members outside of the meetings properly so called: sacramental life, daily prayer, spiritual direction, annual retreat, apostolic commitment: all the typically Ignatian requirements.

3. The CLC is the natural continuation of the Exercises

One of the major preoccupations of all those who give the Exercises is that they have a sequel - all does not finish with the Ascension or the Contemplation to Obtain Love. For this end our closed retreat houses have sometimes set up associations of people who have done retreats and who meet once a month for a day of recollection. This way of making the Exercises continue for people who, in most cases, have only made a short retreat of three days, has produced excellent results. But to people who have made the Exercises

in full, in a closed retreat or in daily life, can we not propose more? Besides, a good number of these people want to be able to prolong, to continue an experience which has transformed their lives, in a way which is compatible with their family and professional commitments. It is difficult to do this alone, even with the aid of a spiritual director (without taking into account the fact that sharing with others who have lived the same experience permits one to give new dimensions to this experience and to continue to deepen it). Now, this is precisely what the CLC offers: a way of living one's Christian life in accordance with the spirituality of the Exercises. Just as Ignatius and the first Jesuits did not abandon those to whom they had given the Exercises, but continued to help them by forming them into little communities of "friends in the Lord", is it not desirable that those who give the Exercises to laypeople today should do the same? And if they cannot do it personally, would it not be a good idea for them to ask their people to join an existing group? It is certainly not indispensable that the group bear the label of CLC, although that label offers a guarantee, which is not to be disregarded, on the nature and authenticity of the Ignatian experience involved therein. Some people these days, especially young people, do not like joining an organization which has already been formed: we can avoid speaking about it; we can form an autonomous group, which, when better informed later about the advantages of belonging to a community recognised throughout the world, can ask to join it. To join the CLC it is not necessary to have done the Exercises in full. Someone can come along simply because he/she has heard talk about the CLC and thinks that it seems to respond to their desire for a more fervent Christian life. But it would be readily understood, from what I have said up to now, that the natural clientele for the CLC are people who have done the Exercises, completely or partially, and who wish, as a result, to live their Christianity according to the spirit of Saint Ignatius. Certainly not all those who do the Exercises are interested in following up this experience, in community. Some, after having become involved, will leave. But if we want the Exercises to have lasting results and to be, not an end point, but a starting point toward new interior progress and toward serious apostolic and ecclesial commitment, is it not a good idea to propose this way of life to all laypeople who complete the Exercises - certainly only one way among others, but one which responds more than any other to the desires that they experience during the Exercises, since the CLC is "the continuation and the practical application of the Exercises of Saint Ignatius in daily life"? (L. Paulussen S.J., "God Works Like That", Supplement to Progressio, no.14, June 1979)

Recently the Director of a Swiss family firm described how he had decided to 'rearrange the priorities of his firm' as a result of reading some statements of Pope John Paul II on work. He had been particularly moved by the Pope's emphasis on the dangers of allowing the job to become more important than the person who carried it out. 'I want to put human needs back into the centre of my work,' the Director commented.

Pope John Paul II's philosophy of work, as expressed in the encyclical 'Laborem Exercens', is presented by Fr. John Lucal S.J., in a recent conference he gave.

***WHEN THE WORKER HAS PRIORITY OVER THE WORK**

We spend most of our time at our jobs. Almost everyone is a worker in some sense whether that work be manual or intellectual. Work gives us our identity and provides us with opportunities to exercise our humanity and our gifts. In occidental societies since the industrial revolution we have thought of work as something that has to be done. For many people around the world, work is merely a way of making a living. For perhaps the vast majority it is onerous, unpleasant, something to be over with as soon as possible, so that real life can begin.

I would like to present another, more idealistic view. I am going to base these ideas primarily on the encyclical letter of Pope John Paul II, *Laborem Exercens* (On Human Work), in which he speaks to all people of goodwill.

The most important point in this letter is that the worker has priority over the work, that labour has priority over capital. In Western society we have traditionally thought of work as something that has to be done and the human being as merely an instrument to do it. What the Pope

* Article published in "New World News", Vol. 31, No.18
1 Oct 1983.

is asking us to do is to turn this idea upside down. What if our state planners and our industrialists said not, 'Here is a job to be done, where can we find the people to do it?' but, 'Here are workers who need productive and meaningful employment. How can we provide work to perfect them?'

This is a personalist approach as opposed to what the Pope calls 'economism', the exaltation of the economic factor over the human factor. Economism teaches that labour is a factor of production. The encyclical letter rejects that point of view.

When we speak of the priority of labour over capital, we are not speaking of an opposition between capital and labour. There may, at the beginning stages, be some differences of interest or conflict between workers and management. But the theory is that this opposition can be overcome through dialogue and discussion. The philosophy of the International Labour Office is that there is a common interest as opposed to a perpetual class struggle. But the priorities have to be clear - people come first.

The encyclical speaks about participation. It speaks of the worker having a genuine input into his work, a sense of control and of participating at a higher level than merely physical action. It suggests that people should have a sense of working for themselves because in some way the enterprise belongs to them. We are all familiar with traditional craft work, where the worker owned his own tools and bench, designed his own product and felt a sense of worth and fulfillment in turning out the finest one possible. I think that Pope John Paul II was trying to see how we can extend this notion of true craftsmen and artisans to the industrial world in which we live. How can workers today have a sense of owning that gigantic workbench which is a whole industry?

Pope John Paul is arguing for the democratisation of the workplace. The master-servant relationship must give way to a different kind of relationship between management and labour. There has to be more room for democratic input from the workers. In fact one could argue that perhaps the dichotomy between management and labour in our society is based on the feudal past. We have evolved politically. We must see how this evolution can now be applied to our industrial system.

Tragedy

The perfection of the worker as a person is the goal. This perfection has to be based on spiritual factors. In all of us there is a transcendent element, no matter what our religion or faith might be. We are reaching out to the infinite and work is one way in which we do it. So we should not see physical work as something lower than prayer and contemplation, but as another means of perfecting the human being.

The Pope is not opposed to technology, but to depersonalisation. Unlike many thinkers today, he is not opposing industry, if it can be made more personal, more human. How can we make human work really perfecting and satisfying? That is the challenge.

Work is a kind of co-creation with God. As a child might help its father, so we are helping Him to create the world.

But work can sometimes be difficult. The Pope underlines the fact that toil, which does not seem to be rewarding, has a redemptive value. If we offer our work as a sacrifice for the liberation of our brothers and sisters, it has some spiritual value.

The Kingdom of God is perhaps the master concept of the New Testament: the idea that God is building a new heaven and a new earth. Our work is somehow related to the construction of a new and better world. We don't see the eternal consequences of our work. Yet we have to believe that there is some eternal consequence and benefit.

Toscanini's daughter was once asked, 'What did your father think was the most important thing that he ever did in his life?' The daughter replied, 'My father thought that the most important thing that he did in his life was whatever he was doing at the moment, whether directing the New York Philharmonic or peeling an orange.' There is something to be learned from this about the importance of our work. Every job is important. We need to change our classification of work as 'higher', 'lower', 'better', or 'worse'. The man who is shining shoes is just as dignified as the President of the Republic. We are so consumed with ambition and upward mobility that we forget the dignity of all work.

What do we do about the unemployed millions? When people cannot find productive work, that is a tragedy of enormous proportion. It is an alternative form of holocaust. We have to see it as a challenge to the future which is equal to the nuclear arms race.

When a person is without productive employment, they are in a sense being rejected by society. This is the scandal of unemployment. In the United States of America, which is my home country, 40 per cent of the minority youth are unemployed. We are telling these young people, 'We will give you enough to eat so that you don't cause any trouble, but you have nothing to contribute that we need.' This is marginalisation on a vast scale. By the year 2000 we will have to create over one billion new workplaces if we are going to employ the youth of the world. Who will make the sacrifices necessary to invest on that massive scale?

There are more poor people alive today than at any time in history and more illiterate people than ever before. The needs for food, clothing, shelter and education are incredible. There is something radically wrong with our world when we see, on the one hand, the number of human needs which are not being met, and, on the other, the number of people with willing hands and intelligence who have no work. We have the tremendous needs, we have the resources, we have the intelligence, we have the manpower - why can't we get these things together?

For the first time in history, we have the economic capacity to eliminate poverty and to find work for the unemployed on an unprecedented scale, if we really have the will to do it.

* * *

FACTS AND FIGURES ON THE PROBLEM OF UNEMPLOYMENT...

CONCERNS EXPRESSED BY EXPERTS ON LABOUR...

(Excerpts taken from the ILO Bulletins, August and October 1983)

OF RECOVERY AND JOBS

"Fellow delegates, the employment situation in my country is not good - very bad in fact."

This frank admission by one of some 250 speakers who addressed the 1983 International Labor Conference summed up succinctly the state of mind of most participants attending the Geneva session last June.

In the OECD countries as a whole, some 32 million are today without jobs.*

In the Third World, there are more than 500 million unemployed and underemployed.

An ILO report prepared for the Conference estimates that 1 billion new jobs will have to be created to absorb the backlog of unemployed and the anticipated increase in adult working population between now and the year 2000.

"Whether we like it or not," said the Swedish Minister of Labor, "to a certain extent the present world recession and high unemployment reflects conscious decisions by individual governments to give priority to restraining inflation and to correct payments imbalance at the cost of higher unemployment. It is here where the real danger for the future is to be found. Once we have embarked on this course, once we have found that large-scale unemployment is tolerated, the target of full employment may become a matter of words rather than an operational objective," she warned.

* Organisation for Economic and Cultural Development

An Argentinian government delegate charged that "the more and more rigid international division of labor continues to aggravate the (unemployment) problem of poor countries, while helping the rich countries to come out of the current recession and improve their (job) situation."

Some delegates cautioned that if shortsighted national egoism and the surrender of national economic policy to pressure groups get the better of international cooperation then there is a real risk that, for the second time in this century, the world economy will slide into a long recession.

"What is needed is social collaboration as an expression of solidarity in tackling the job crisis," said the Peruvian Minister of Labor and Social Promotion. "But it is obvious that this will be made more difficult if such solidarity does not exist at the same time at the international level."

It was recognised that the North is caught up in the Third World employment predicament - morally and economically - and must do more to help.

...

Long, slow, costly

Overcoming the unemployment curse is going to be long, slow and costly. On an average, an investment of roughly \$6,500 may be needed to create a job in developing countries. Each year, the investment in job creation programs has to grow to match the growth in the workforce.

ILO specialists reckon that the annual financial outlay on these programs would require tens of billions of dollars - \$231,000 million in the year 1990 and \$328,000 million for the year 2000.

Mobilization of resources on this scale is not beyond the capacity of the world community which today spends an average of over \$1,500 million each day on defense.

Just as the world desperately needs to see that the

fatal arms race is slowed down and interrupted, so it has a no less vital need to ensure that the necessary conditions of growth are created; otherwise it is to be feared that the measures taken at great expense to provide jobs, particularly for the young, will fail.

"Vigorous efforts should be pursued to control inflation, stabilize the international monetary situation, check protectionism, revive investment, establish the prices of commodities, increase transfers to the poorest countries and resolve the problems of indebtedness affecting both debtors and creditors", ILO Director-General Francis Blanchard told the closing session.

Toward new standards...

...

The key conclusion (of the conference) shows clearly that a lasting economic recovery cannot be conceived without a gradual return to a situation of full employment which is seen as the means of ensuring in practice the exercise of "the right of everyone to gain his living by work which he freely chooses or accepts."

A conference resolution calls on member states to stimulate productive investment in both private and public sectors, establish job creation programs, increase access to jobs, facilitate structural adjustment and reorganization of working time.

It requests the ILO to elaborate an international strategy to this effect and to revise its World Employment Program in the light of recent economic trends and developments.

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* * *

YOUTH-PROGRESSIO

ON READING GENERAL PRINCIPLES N.11 (3)

For the integration of faith and life...

There is in the life of each one of us the experience of a personal God who gives himself each day through life itself, through what happens to us, what we choose, what others propose to us or impose upon us, through history itself and personal histories, the milieu and society.

As we grow in faith, little by little we enter with this God into a personal relationship of dialogue, which is an experience of salvation in our lives, and sometimes makes us bearers of salvation for other lives.

And the more important this relationship becomes for us, the more we see that it changes us, fills our life, saves us, and so much the more springs up the need to make it solid, to build it up, to free it, as much as possible, from fantasy and change.

The spirituality of our Christian Life Communities offers us a series of means which are a solid support for growth in a relationship that is in every way unique, just as each human person is unique and, as such, free and creative.

Behind all that there is always the same idea of a God who is Lord of our life and who speaks to us in it.

By means of the daily examination we learn above all to make ourselves attentive to the presence of God, to his invitations, to his calls; we learn to give thanks as we recognise the gift of his love for us, the fullness of an existence which acquires meaning; we also learn to know ourselves by observing our reactions and our feelings, to create a language for ourselves and to understand the language of God in our regard; to welcome questions and to know how to reply.

Prayer, examination, spiritual direction, and the annual Spiritual Exercises form a whole which is nothing other than this continued road of discovery and re-discovery, being taught to welcome God, learning to love and serve people and the world in his name.

In prayer, which is our way of speaking to God, we meet a God who speaks to us, who knows our condition and our words, our strength and our frailty. Prayer and examination, like the annual Spiritual Exercises, as periods of intense contact with God, of presence and trusting abandonment, make us men and women capable of recognising the face of God in the world, of asking ourselves what God wants of us, of recognising the face of Christ in those who suffer injustice, abandonment, loneliness.

Spiritual direction forms an important element in all this, both at the beginning of the road and also when one has had the benefit of it for some time. When you take your first steps on the way to a spiritual meeting with God, the guide is the one who encourages, helps, suggests times and means, the one who takes you by the hand and accompanies you. In the very young communities, the guide ends up having a central role, but amongst adults, too, he or she has an important function as companion on a journey whose means and rhythm are now more familiar. And he/she provides a needed presence "exterior" to the situations, more objective, more detached.

Through all this we seek a greater integration of faith and life, that "being a contemplative in action" which Saint Ignatius talks about.

Discernment can also become a specific means when we are faced with particular choices of a certain importance. With regard to particular discernments, the communities themselves could carry them out as a sharing of each other's lives. It would certainly be important, if it were possible, to have a community discernment with regard to the members' main choices in life, for example - the kind of work, the area of studies, mission, the needs of the world to which priority should be given; and so on. Our groups should be able to be permanent places of discernment which help us to be alert and attentive to the signs of the times, to the word of God spoken by man.

In what I have just said there is an aspect implied which I feel I should emphasise. It is the fact that this

way of proceeding is totally foreign to groups that want to remain "cozy and exclusive friends", and live on a "spiritual high".

All this - praying, trying to understand, giving thanks, meditating - is not at all an end in itself, and does not stop in a room, or in a chapel or in the headquarters of a community. It is not something private and individualistic, it is for the world, in order to respond to the Lord with other people, by interlacing our lives and our hope with the lives of those who hope and those who have no hope.

It is faith which enters into life and changes it and gives it meaning. It is life that nourishes faith, incarnates it, makes it concrete.

Such is our objective, such is our hope. It is what all of us in all parts of the world are working and praying for. It is the longing which the Lord has put into our hearts. It is the meaning of our living together.

Giovanna Chirri

AN EXPERIMENT IN COMMUNITY RENEWAL

Our community began about nine years ago at St. Aloysius College, and went through more or less the same process of growth as do other communities. Once we took the decision to commit ourselves to CLC, we thought of ourselves as a fully-fledged community. Perhaps subconsciously, we came to take this for granted, and became complacent about our growth as a community. About two years ago, the community entered a period of crisis - most of us were assuming new responsibilities in life, and heavy demands were being made on our time. The weekly meeting has always been in many ways the focal point of our community in dispersion. But it began to take second place to our other commitments. As a result, attendance fell, and the meetings themselves seemed to lose their sense of purpose and direction.

We entered a vicious circle of indifference and decline. The meetings had been source of spiritual strength and renewal; for a few minutes each week we could meet with God, share our burdens, come to terms with reality, rediscover the essential values of life, renew our hopes and set our fears at rest. Now, the less attention we gave to the meetings, the less we received from them, and their importance diminished in our eyes.

Our drift and seeming indifference was brought on by the pressure of the responsibilities that came with growing up. It was not because we were disenchanted with the CLC way of life. I think that once someone has experienced the meaning of community, it becomes rooted in one's being. That happened to us, and we felt strongly the need to renew and strengthen the community dimension in our lives.

It was about a year ago that we began to tackle the crises - and what began as a routine evaluation has turned into a year-long experiment in community building and renewal. Our evaluation led us to several conclusions. The first and most important realisation was that a community is not a state that, once attained, is immutable. The bonds that keep it together depend, for their strength, on the commitment of the members, a commitment that is lived day by day, and renewed day by day. Commitment is a corner-stone of the CLC way of life and is expressed in two spheres: commitment to a community; commitment to our wider social responsibilities. We have realised that one dimension can quite easily overshadow the other, and we are trying to strike a balance between the two.

Our exercises in community renewal began with a re-affirmation of our commitment to the CLC way of life, and to the community in particular.

Throughout 1983, we experimented with 'twinning', as a way of strengthening interpersonal relations within the community - we badly felt the need to get in touch with one another. Briefly, twinning worked this way: each month a list of six pairs of 'twins' would be drawn up, and in this way, over a period of twelve months, each of us was paired off with every other member of the community. The 'twins' would meet two or three times in the course of the month. It was left to us to decide what to do during those meetings. We might chat over drinks some evening; or prepare the weekly meeting for the community; or visit one another at work; or we might pray together for an hour or so. The

idea was to re-establish strong contacts with one another, to get to know what was happening to the others in the community. For those of us who can only attend the weekly meeting infrequently, twinning was, and is, an opportunity to participate, if only at a distance, more deeply in the life of the community.

Sharing can also contribute significantly to the life of a community. We have given a great deal of attention to sharing and to listening - each of us has had the opportunity to share the past months with the rest of the community. We have had some very deep sharing which, I believe, is indicative of a strong sense of trust and community spirit. I think it has also shown us just how important the community still is to us.

When this round of twinning, and of personal sharing and evaluation, is over, we have in mind arrangements that will allow each of us to participate closely in the preparation of the weekly meetings which, as I have said earlier, occupy a central place in the life of the community. There can be no commitment without involvement, and no involvement without responsibility.

Looking back over the past two years, I am struck by two very remarkable things: the first is the way our early complacency was transformed into concern when we faced the fact that all was not well with Diaspora; the second remarkable thing is the durability of the community, and this makes me reflect that we have yet to discover the real meaning of community, and its place in our lives.

Diaspora Solidari has been one of God's great gifts to us. We have much to be thankful for!

On behalf of the Diaspora Solidari CLC...

Edward Warrington
Malta

FROM THE MINES OF SOUTH AFRICA

I am Vincent Seboka Mokele, originally from Lesotho (Mosotho by nationality). I am working in the Republic of South Africa at the present moment. My duty is to represent all Basotho nationals from Lesotho who are working in the mines, firms and farms. I am dealing with their problems at work and also helping them by collecting taxes from them and sending the money to Lesotho.

I am an unmarried man of 23 years, but looking like 30 years old, with 3 children! I am from a big family of ten - five boys and five girls. I am the second eldest.

Coming to the point of sharing my experience in CLC, I will be very short because in CLC, I am an infant of 1 year and 3 months. At the present moment I belong to the South African CLC National Formation Team, of which I am the youngest member.

I would like to say something about the adult CLCs who have left their families in Lesotho and are now working under horrible conditions, underground, digging out gold. The bishops' conference of R.S.A. has come to the conclusion that these mine-workers are "The Forgotten Children of God". In 1982 I established two CLC groups in the mines. These groups are promising indeed, but we encounter many problems, especially when we come to CLC mission and service (apostolic).

The mine-workers are kept in hostels, away from their families. They are free only during the week-ends and most of them pay a visit to their families in Lesotho. Most of our catholic christians do not understand what CLC is and as a result they are against it. Financial problems play a great part in our groups; sometimes we need to send our members to attend some courses but we are not able to. We have got about 50 mines where we want to spread the Word of God by means of CLC; we fail for we do not have transport. "The Forgotten Children of God" want to see CLC existing in their hostels (mines) as it carries Good News for them.

So far we have succeeded in visiting frequently the largest hospital in R.S.A., where the injured people from the mines are admitted, "Openheimer Hospital". In these people you can feel the presence of our risen Lord and see His mercy. You see terrible injuries - people without hands and feet lying in the beds; people having no lower parts of their bodies, cut in two from the hips downwards and still surviving. We say a prayer for these people and sometimes we hold Holy Masses for them. These terrible injuries occurred when these mine-workers were in the course of their duty, underground.

Really CLC has helped us because we are living a prayerful life and trying to understand and respect other people. In our groups we call each other "loving friends" (in Lesotho) and our motto is to suffer with the sufferers such as the sick in hospitals and the prisoners in prisons. If you have something to help us with, we will be very grateful - especially prayers and pamphlets.

WHAT'S GOING ON?

Ambrose Pinto S.J.

"A Glimpse of Bangalore (India) CLC's on Mission"

The Bangalore CLC is made up of 13 units, most of them being student groups. Their assistant tells us, through the Indian Newsletter, how the different groups seek to integrate the aspect of service in the formation of the members. Here are some examples.

Young CLC members of the Saint Germain group are involved with the rag-pickers, listening to them and raising money to help them. The members also meet with small boys working at the railway station who are compelled to do difficult jobs due to excessive poverty. These boys find in the CLC members good companions to be with and to share with.

The members of the St. Joseph school unit spend time with mentally retarded children, trying to understand them and to bring joy to their lives.

The Mount Carmel College group is involved in the education of slum children, whom they see "as images of God and having every right to life".

Through "Paper Drives", students of the girls' units raise funds to help poor students in their own school to buy clothes and books. The CLC members also pay frequent visits to an orphanage to cheer up the children.

Members of the newly started units of "Kolar Gold Fields" have helped to improve the lives of 2 families by providing them with financial support and food. They are seriously thinking of extending their field of service.

Perhaps there is nothing spectacular about the service being rendered. Nevertheless, they are the expression of a firm belief that no group can be authentic CLC unless and until it goes out to serve.

RETURN HOME OF A PRODIGAL SON

Echo of a youth meeting in Austria... by Clemens Appel

Please do not expect that I will be presenting, in some way an official report of the meeting. I would just like to share with everyone, especially with the participants, my very personal experience.

When I took the train that icy Saturday morning from Vienna, which was still covered with snow, my feelings were not one of enthusiasm. I asked myself: "What is going to happen?"

When I got off at the station at Traunkirchen, I have to admit that my spirit was slightly changed for the better. The sun had already risen and the temperature had gone up. There was nothing left to do but to smile at the sun and to face, with the same smile, what was going to happen. This turned out to be the right disposition, because during the days that followed smiles and laughter were by no means missing.

But it was not merely this disposition and detachment which contributed to make this meeting in May turn out to be a success for me. The different workshops, conceived as a preparation for the climax of the meeting, which was the closing celebration with the youth of Traunkirchen, helped to bring out the creative talents of all the participants. I am convinced that the fruits of the meeting can now be seen, heard and, last but not the least, tasted.

What for me was one of the most important experiences is that I no longer remember the last time I was able to experience such an intense spirit of community. This sense of community was felt in a very strong way during the time of prayer and in the celebration of the Eucharist together. Perhaps some of my friends might still remember that I have had quite a number of difficulties in my relationship with the Catholic Church. But I do not want to go into the reasons in detail for such difficulties. It simply refers to the fact that every time I attended Mass, I felt like a fish out of the water, because I never participated interiorly.

"Lord, I am not worthy to receive you, but only say a word and I shall be healed." I had never really heard this word before, neither did I feel worthy. During our Sunday Mass, I was made to hear this word for the first time and for that I am really grateful, because it has made me incredibly happy.

HOW DOES CLC IN GERMANY BECOME A DISCERNING NATIONAL COMMUNITY?

That became one of our burning questions after our delegates returned from PROVIDENCE '82. Of course, this concern always went along with the ever present and challenging question: "How do we learn to live and to act more justly in this one World?"

We realized that up to now we were answering neither one of these challenges. Our groups and committed members did not yet fully share what they are and have, and we did not yet as a national movement try a process of decision-making like on the international level.

The process lived by the delegates in ROME '79 and even more so in PROVIDENCE '82 thus inspired our Executive Council to dare to suggest a communal deliberation for our General Assembly 1983. But which decision to take for this, so that all delegates could find themselves united in the same concern? What issue to suggest? There was the election of the new president. But this seemed too small an item, especially since this time we had but one candidate. Thus, the idea came up of learning how to discern, in common, to "use" our basic concern or what we found to be the "Signs of the Times" - the three major problems threatening the whole world and in which our industrialized "First World" nation is playing a major role: arms race/disarmament, consumer society/hunger, wasting the resources or saving our planet for the future of mankind. Would this be accepted by all? We asked them. No delegate mentioned a reason against this proposed program for the General Assembly and we went along with the plan.

It is important to mention here that already after returning from MANILA '76 we found, by surprise, inspiration for our searching for what would be "our service to the One World" through the "Ecumenical Initiative ONE WORLD" (not just because of its fascinating name!). Here was a group of Christians of different denominations wanting to offer a self-imposed learning process to bring about a personal conversion, a changed lifestyle and thus becoming a visible sign for others. In starting to look more concretely how all of our CLC members could better deal with these problems in our day to day concrete lives - in our professional, social, civic and Church activities - we used the material of the "Ecumenical Initiative One World" (O.I.E.W.) for a better understanding of what small steps could be taken now.

We were intrigued by the approach of joining with other Christians and other men of goodwill, of sharing experiences between families and groups and thus strengthening each other for an alternative way of living. Very concretely, the O.I.E.W. material proposed how to use better our resources with more respect for mankind, respect for life, for creation, for justice and peace. Some CLC members had signed on with the O.I.E.W., others felt comfortable in simply using their material. Some preferred to keep their distance since many groups and movements joining the O.I.E.W. expressed views of restructuring society in a rather different way, not according to our own basic principles. Others again felt torn between wanting to strengthen in our society what this initiative was offering, but not wanting to be named together with persons and groups of a different "political color".

With all this in mind it seemed that we could ask the Lord through our National Community: "Should we join this O.I.E.W. or not?" We thought this would be an excellent way - through a common process of decision-finding - of both learning to live what a discerning community could be and at the same time of finding the freedom for choosing the will of God in such an open question. It worked! We did not have the time needed to reach unanimity, through many more steps of an authentic communal deliberation, but ever since the question remains open and has become a strong motivation for all groups and individuals. All continue to question! Each member, each group is confronted with the question and is helped by our "Commission Mission and Service" to learn to find their own expression of living today in this "One World"; to learn to decide and to discern themselves and not to simply follow a decision taken by others.

And it also helped us to become more a National Community, united in essentials and in our common responsibility for the "One World", but at the same time answering to the challenge of the "Signs of the Times" in personal freedom and submission to the Holy Spirit.

We asked Barbara and Walter Hofmann, parents of three children, to write down how they lived through the steps of this process up to now. They do not talk about the concrete, practical implications for their every day life, but rather about the inner road taken.

The new General Assembly of 1984 plans to ask the same question again, sharing experiences of this past year, and to ask the Lord to give us further light for members, for groups and for our growing National Community. (H.E.)

"We no longer act as if we are not living in this world"

At the General Assembly of the CLC Federation in Germany in April 1983 we lived through a process of decision-finding, concerning the question: "Should we - facing our responsibility for this world according to the General Principles - join the 'Ecumenical Initiative One World'?" The final result was: 16 yes and 9 no, - thus not an unanimous "yes".

Consequently, we decided to live out, and pray about this question raised by the delegates for a whole year - on the understanding that this question would be raised again at our next Assembly.

Both of us wanted to experience concretely: what does this question mean to us? Since we are members of our "Commission Mission and Service", we were supposed to offer to our friends in CLC concrete suggestions in order to help them confront themselves with the "Ecumenical Initiative One World".

We realized that first of all we had to get to the roots of our own reluctance and hesitation, and those which the other delegates mentioned, in order to become more sensitive and understanding of what was behind all these reservations. The O.I.E.W. sees itself as a "learning movement" which has as its goal to help people to collect and share experiences in order to deal more justly with the challenges of our world today: peace and disarmament, hunger and abundance, problems of energy and nuclear power, ecology (how to save our natural resources), unemployment, underdevelopment. Many individuals and groups try, within this movement, through their actions and personal commitment, to help to retain our world as a place for all persons to live a decent human life.

Of course, both of us could subscribe to the goal of the O.I.E.W. without any restrictions; however, we were preoccupied with questions and fears. Could we not be taken advantage of, manipulated or even simply used for very different aims? Was there not in all of this a great deal of activism and a tendency of wanting to come up with solutions by oneself? Would we, as CLC, remain open for dialogue with all men of good will? Would this not lead us astray from the road towards our World Community (PROVIDENCE '82), since we would be dealing primarily with European problems?

In all of these questions we felt our own reluctance but we wanted to allow our decision to become mature, by waiting and trusting in the Spirit of the Lord.

In the "Commission Mission and Service" we asked several experts in CLC to help us by checking the information given through O.I.E.W. and the printed material they offered. The result was no surprise. Actually, we realized that for any opinion expressed, you will find experts who support it; thus each one has to find his own decision and remains personally responsible before God.

In November 1983 we took a new step: we had a meeting of 36 members of CLC groups who were responsible for adults, university students and youth CLC, on the theme: "As CLC members, how do we live in the face of problems threatening the whole world?" During this time in our German parliament there were hard debates on the stationing of new nuclear weapons in Germany (NATO), and we thus expected in this meeting that there would be hot discussions and confrontations. But to our great surprise all participants felt inspired and moved by one spirit, which urged us to solve misunderstandings between the generations in our CLC and to accept each other more lovingly. We felt united in the desire to share more with each other and to become more attentive in order to learn to understand one another better.

We realized the worst catastrophe, the condemnation and execution of our Lord Jesus Christ, had already occurred on earth. And this catastrophe became the reason for a very few persons to let themselves be sent by the Holy Spirit into the whole world in order to become a SIGN OF HOPE. As Christians we are in the same way called - facing worldwide threats - to have hope and to become a sign of hope.

In April 1984, 33 members of CLC and O.I.E.W. met for a whole weekend. The theme was "Spirituality - Political source of strength". The preparatory meeting took place in our family home. We came to know two leaders of the O.I.E.W. The unknown names became persons. In talking with one another, in working together, especially in the spirit of this encounter, we realized that the road of CLC in Germany and that of O.I.E.W. crossed each other. One sentence of Reinhard Voss, general secretary of O.I.E.W., has remained with us ever since: "We can no longer act as if we are not living in this world!"

We are living in this world, at this time, in this environment, with this, our own history, and in all of this

God is loving us uniquely amidst all these realities. Although His Kingdom is not of this world, He has given us this world in order to live with Him within this world, -not with the standards which this world is proposing, but with His eyes, His ears, His hands.

For the members of the O.I.E.W., the questions had become ever more urgent: "Where do we find the strength for continuing our commitment for peace, even when nuclear arms are stationed?" "What does our action really change in the face of the multiple problems, which are beyond our human resources?" "What is the use of continuing my personal commitment, if those around me are rejecting me because of it?" "What meaning do we find in all our actions?"

The meeting itself really gave us an answer. All participants felt the presence of the Holy Spirit, realizing that what gives meaning to our life is to live in Him and by Him, and this would be the SIGN OF HOPE for this world. Dr. Raiser, formerly the general secretary of the Ecumenical Council of Churches, unfolded the theme "Spirituality in worldwide responsibility":

1. Compassion and solidarity with all of suffering creation
2. Living by the Holy Spirit, e.g. struggling against the power of darkness.

This struggle demands endurance. The battle, however, will not be fought by our own strength, but through us by the Holy Spirit. For us, this means walking the fine line between a life which is living as a "sign", or a life of actively serving only one's "own honor". At this point, we found, CLC can offer something from St. Ignatius, which might help people to learn to use the discernment of spirits.

In the week which followed, both of us made the Spiritual Exercises, personally guided. In a very new way we experienced that God, out of His boundless love, has given to us this world with all its richness. In all this, He is surrounding us with His tenderness, and our response can truly become a sign of this love. In the same way as God is pouring Himself out, wasting His love, we should "waste" our lives on behalf of suffering persons. If we can truly give ourselves in freedom, without seeking security or success, we will become a sign. In Holy Scripture, in Christian tradition and in our own life today we can discover many of these signs.

If only we submit to His Spirit and let Him work through us, both of us will be a sign to one another in our marriage,

in dealing with our neighbours and colleagues at work. Also our CLC as a world community will thus become a sign of the love of God. And it is here that we see the tremendous chance for CLC on its road towards a World Community. The Spirit can become active only through personal relationships, through a community... Thus we desire very much that CLC will now become more of a community with personal, worldwide contacts and encounters. It really can become a visible sign that life is possible in this One World.

Barbara and Walter Hofmann

THE (ADULT) CLC'S IN CHINA

Jesus Ma. Muñoz S.J.

For a long time, the Christian Life Communities in Taiwan, just like in other places, it seems, have been considered as a "youth or student movement". The idea has no basis other than the fact that most of the members of these groups are at this period of life. For a while this stopped the development of the groups after the university years. It is for this reason that news about the CLC's in Taiwan (R.O.C.) published in *Progressio* speaks more abundantly about these "student" groups. In this article I like to speak more about the adult groups.

"Adults, but not too much" - it is what I often say, when referring to them. The members are adults in as much as they have crossed the line "dividing youth and adulthood" represented by their leaving the university, beginning to work, and being more independent in life. But not "too much" because only a handful of them are over 30 years, and the few who are, barely so. Yet it is not just a question of age. The idea of "youth movement" continues to have its influence on the groups, I believe, and, in my opinion, during a certain period, the majority of the groups were more oriented towards prolonging a past rather than preparing for the future.

For some time now one begins to notice a change in this regard. The change has been inspired by the dynamism inherent in the vocation itself, rather than due to any external factor, even though among these external factors it is worthwhile to mention the documentation sent by the World Secretariate, the formation courses in Manila '76, the World Assemblies - Rome '79 and Providence '82. The concept of "a way of life" is taking the place of the idea of "a movement", and that, it seems to me, brings about a

very profound transformation which goes beyond just a question of terminology. To live a way of life commits a person much more than just belonging to a "movement". Above all this concept eliminates all traces that this is just a "youth affair".

We come to the second challenge we are facing: the question of getting married. I believe the explicit or implicit idea that the CLC's are just "a wholesome, christian pre-marriage leisure time" has already vanished in Taiwan. Naturally, the very important event of getting married, in the life of every human person, is surrounded by a series of circumstances which influence, in different ways, the person's external commitment and even his/her way of living this vocation. But I am not going to refer to particular cases; it is more important for me to indicate the trend.

Once the idea of having taken on a way of life is accepted, a revision in the form this commitment takes spontaneously arises. For years the members of the adult CLC's in Taiwan continued to maintain a temporary commitment of one year, evidently the result of their youth formation when this time limitation made sense. During the past years, some of our adult members have made a commitment for a longer period (2 or 3 years), as a step towards making a commitment for life. One very interesting detail to mention here is the fact that such a commitment is pronounced in the joint celebration of the World CLC Day (March 25 or the Sunday immediately preceding it) to show that the CLC is not simply identified with a particular group.

The need for formation is another question which has cropped up recently. Seeking a basic human and christian formation has always been present, especially when speaking of "the area of mission". What is new, it seems to me, is the attention given to a specific formation based on the spirituality of the Spiritual Exercises of St. Ignatius. The practical aspect of doing the Exercises poses particular difficulties to our members due to their work schedule. Vacations are practically unknown to them (except for a short period around the cultural festivities linked with the 'New Lunar Year'). The only possibility for making the Exercises in the form of a retreat is the second half of June, for those who have just finished their university studies and have not gone on to make their military service or start working. Every year there is a good number who take advantage of this opportunity; but unfortunately not even this possibility is within the reach of all who want to make it. This has obliged us to adopt the form of the Exercises in daily

life as the only alternative. One group has had the experience of doing the Exercises in community, perhaps it would be better to say 'simultaneously', because the personal direction gave a strong individual character to this experience. However, the Exercises are more frequently on an individual basis. They last for about a year, more or less. There have also been experiences of shorter duration, lasting about three months, which I judge to be positive and appropriate as an introduction to the Exercises at this "young adult" stage.

In October 1983, from 8th - 10th, we had some days of reflexion to study a little more seriously this question of formation and to reach, if not a uniform plan, at least some common orientations on this matter. We took for our basic document "the Survey", which has been provisionally translated into Chinese (the "official" translated text should be finished soon). We studied the pre-community and initiation stages and had a quick look at the Stage of Redemption I. We think this material should be sufficient for the next two years for the majority of our groups. About 60 persons attended this meeting, 10 of whom are ecclesiastical assistants and guides. Known as the "Tung Shan Meeting", these days were useful to enable us to foresee a little the future of the adult CLC's and we hope to follow it up with a "Tung Shan II" when the need arises, perhaps in 1985 or 1986.

The idea of "one community" proposed by Providence '82 has been widely diffused and has played an important role in the relationships among the adult communities (in the area of Taipei there are 14), and in the responsibility and help extended to the university groups. It is a pity that in the National Assembly held from May 19-20 we were not able to arrive at a concrete solution concerning our formal structure. Nevertheless there was a unanimous re-affirmation of the desire to move towards a community and an "ad hoc" committee was set up to study the form which can better express this spirit in our structures.

Another theme dealt with in the Assembly was our responsibility to the local Church. It seems to me very important that this theme was taken up, not only because it showed great sensitivity toward mission, but also because it touches on formation - a priority and an indispensable element of which should be to seek forms of living this universal christian spirit according to Ignatian spirituality within the Chinese culture. This for us is concretely "to seek and find God in all things".

THE CLC'S WORKING WITH THE CHURCH OF JAPAN

We, the Japanese CLC's, are promoting further decentralization without having a National Secretariate as we mentioned in the last news from Japan. Each CLC unit, each member, is taking the responsibility, not only to maintain the Federation but also to serve the members of the Japanese Catholic Church and their neighbours.

At the last national assembly, Mr. Sueharu Oitate was elected president. He lives in Yukuhashi, Kyushu, approximately 1,000 km south from Tokyo. He is representing the Japanese Federation, and all members are supporting him in the decentralized system of the Federation. We have two kinds of periodicals. One is CLC-SHIRYO, a monthly, edited in Yokohama, printed in Tokyo and distributed by one CLC unit in Matsuyama, Shikoku. The other is CLC-NEWSLETTER, reporting the proceedings of the Leadership Community meetings, as well as national and international news. This is edited by Mr. Oitate's son. And this is only one example of how the work is shared.

Members of the Leadership Community are appointed by the president and are assigned jobs to serve not only the CLC but also the Church of Japan. One member is in charge of planning, international liaison and apostolic work. Another is for publication. One is for finance. Three persons are managing the general affairs. Three others are taking care of three elements of CLC, Christian (Spiritual Exercises and formation), Life (evangelization and apostolic life) and Community (promotion and collaboration with the parish church). This year seven persons were assigned as supporting members of the Leadership Community: distribution of CLC-SHIRYO, accounting, editing of NEWSLETTER, preparation of national conferences, review of directory, and lists of lay missionaries. On the other hand nine persons were appointed as coordinators of each regional bloc to take care of local members. They are also supporting the members of the Leadership Community, sharing the responsibility for the Spiritual Exercises and formation, Evangelization and apostolic life, general affairs and so on. As is explained above, CLC in Japan has an organic body, in which people are sharing, supporting, praying, challenging and sending each other on mission. In such a system we are building one community in our country and developing our sense of mission.

In the Japanese CLC units there is a growing concern for deepening our Ignatian Spirituality. Soon a formation program will be published in Japanese for Ignatian Spirituality. Along with this trend based on our Ignatian Spirituality there is a remarkable interest in the service of faith, especially towards non-Christians. Several CLC units are involved in the pre-evangelization and actual evangelization of non-Christians. Fr. Ribas still works on the pamphlets which help our members to have deeper and more personal contact, both individually and as a community, with the non-Christian world.

The promotion of justice as a service of faith is also gaining ground in Japan. Since our last national assembly, we are becoming more aware of our social realities in Japan. We are asking ourselves the following questions:

- Who are the poor in Japan?
- What are our responsibilities towards the countries that are influenced by Japan?
- How can we correct individualistic tendencies in our daily Christian living?
- How are we contributing to the injustice in Japanese society?
- How are the Spiritual Exercises helping us to become more social-minded and to work for the promotion of justice?

According to these lines, we have organized the Spiritual Direction Workshop, which is to be held twice a year.

Our national CLC conference, which will be held in August, also will have this social orientation. Its theme is: "The Cry of Pain, in My life, in the lives of the People is God's Cry". We want to become more aware of this cry of pain so that we may face the painful realities in our search for reconciliation and healing.

Ryu Suzuki - Odon Nemes S.J.

FROM MEXICO . . .

A circular letter we have received from those responsible for the CLC's in Mexico informs us that from November 17-20, 1984, the Mexican CLC groups will have their national Assembly in Puente Grande. The theme chosen for their meeting is: "The Task of Evangelization for the CLC's Here and Now".

The objective they have set is: "To ask ourselves:

- At a distance of 10 years from Puente Grande '74, 5 from Puebla '79, 2 from Providence '82 and 1 from our Assembly in 1983, to what has our Lord invited us and how have we responded?
- In the light of the events mentioned above and reflecting on our reality, how should we respond to the Lord?"

We find it worth publishing below the main points given in the circular letter to help the members prepare for the Assembly. Though brief, they show the development of the CLC's in Mexico over the last 10 years and how they seek to integrate themselves as members of the Church. For they write: "The CLC's have reason to exist insofar as they form part of the Church and the Church has reason to exist insofar as it is at the service of all men/women."

Puente Grande '74: This was the first significant step for the CLC's in the country. Some defined this experience as 'a new Pentecost'. It was a meeting of 16 days: 8 for the Exercises, given in the form of a personally guided retreat for the first time, and 8 days for the application of the process of the Exercises to community life. It was the first confrontation of the National Federation with the CLC identity... The presence and participation of those in charge of the World Secretariate and of the Assistant for Latin America brought to members' consciousness the idea of belonging to a world movement. The main proposal and desire expressed was: to make progress in this way of Christian life following the example of Mary... This was the first option and commitment made to a new style of life.

Some questions posed to the members for reflection are: Has the message of Puente Grande reached their respective groups in one way or another? In what way have they made sure that their members have this basic CLC formation?

Puebla '79: Third meeting of the Bishops' Conference of Latin America; this is the application of Vatican II to the situation in Latin America. At the same time, it is also the revision of the work started at the Second Bishops' Conference "Medellin '68". The bishops participating in this meeting took very much into account the teaching of the Holy See during the last 10 years, especially the apostolic exhortation of Pope Paul VI "Evangelii Nuntiandi", as well as the living experience of committed Christians and the experience of liberation in the poorer sectors of the Continent.

This Conference has marked an important moment for the Church in Latin America of which the CLC's form part, by pointing out the way towards the evangelization of Latin America. Some questions posed are: What is the central message of the document of Puebla? why? Cite some experiences of how this 'message' has been lived (in terms of commitment and/or options made) at the personal and/or community level. How has your group responded to the most urgent needs in Latin America mentioned by the bishops at Puebla? Give concrete experiences.

Providence '82: This was the last Assembly of the World Federation of CLC's during which the decision made at the previous Assembly Rome '79 was taken up again, following the principle of Ignatian repetition. A World Community was definitively opted for. The basic inspiration which has moved the CLC's to take this decision is the desire to respond with greater generosity and without limitations to the call of Christ to participate in the mission He receives from the Father. It is a decision which carries implications for all the CLC members.

The members are asked to reflect on the message of Providence '82: has it reached the group? How has it been assimilated? What is their idea of the World Community and how do they see its implications for each member; for their group, for the national and the regional communities?

Puente Grande '83: This was the last National Assembly of the Mexican Federation. Particularly concerned with the question of identity, this Assembly sought to emphasize the characteristic elements of the CLC charism based on their own history: Ignatian spirituality, community, mission/service. It also traced the main lines of the response given to these characteristics. Some questions posed are: What ideas or messages did the members receive from their delegates to the Assembly of Puente Grande? How have they tried to make concrete the reflexions or concerns expressed by the Assembly of '83? How have they responded to the commitments taken?

These guidelines were given to help the members deepen their knowledge, and lived experience (personal and communal) of the content and basic demands of these 4 events in the life of the Church, and also to make them more aware of the meaning and importance of these events.

We wish the Mexican CLC members a fruitful encounter and we share in their meeting in spirit, and through our prayers.