



JULY 1986
55th Year
N.4

SUMMARY

- **ACTIVITY REPORT**
José Gsell 2

- **WORKING-GROUP REPORTS** 18
Anthony Martyris
Jean-Pierre Lajeat
Kay Hooper
Josefina Errazuriz
Paco Sanz
Nick Rieman
Wilfred Perera

- **TREASURER'S REPORT**
Brendan McLoughlin 30

towards
Loyola '86

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 REYES

ACTIVITY REPORT

Four years have passed since Providence '82 and we find ourselves on the eve of Loyola '86. These two General Assemblies of the CLC World Community cover quite a long period to be able to pick out the most notable aspects and highlight the challenges. This is the scope of this report. It does not replace the account of the numerous activities that have taken place on the international level, and on national levels. It introduces them and puts them in a context. The reports of the working-groups (cf. pp.18) and the national evaluations sent to the delegates of Loyola '86 complement it. Here we limit ourselves to highlighting the concrete orientations that the Assembly of Providence '82 decided on; the implementations that were initiated; the challenges that were encountered as a result.

* * *

- We will go over these 4 years dwelling in turn on
- means and signs of growth
 - achievements and challenges
 - the theme of Loyola '86, which synthesises the advances we have made and opens us up to the future.

1. MEANS AND SIGNS OF GROWTH OF THE WORLD COMMUNITY

The follow-up of Providence '82 is inspired by a particular concern for a wider community participation. It calls for the setting-up of a concrete means to foster the growth of the seeds sown at Providence. How can these means serve and guarantee the CLC way of life, and promote it, in the spirit of the General Principles? How can the exchanges, the reflection, the mutual challenges we experienced during the Assembly be followed-up, even added to?

How can a responsibility which was shared by those who have recognised their vocation in the CLC's and continued in it, become more effective? So many questions that the Executive Council wants to respond to; so many guide-lines which will inspire its actions and decisions.

a) The creation of the working-groups

The recommendations proposed by the national delegations, at the end of the assembly, drew attention to a certain number of issues to be pursued. This was the best place to start. 12 working-groups were formed. The Executive Council spelled out the task for each one and set a definite time within which to complete it. The structure itself is extremely flexible: it responds to concrete needs, disbands itself once the task is done, and involves a wide collaboration as other members become associated with the project. At the start, in April 1983, there were 80 members from 27 countries who accepted to be members of the different working-groups, but the people who participated were many more as a large number of the groups involved members of their local group, or national community, in the work.

So each group took up a particular and important issue. A brief mention of the different groups allows us to see how their work touches on different aspects of the CLC's - the formation process, the CLC identity, its service and preparation for mission:

- Thinking with the Church (Sense of the Church)

Objective: To prepare documentation which proposes what it may mean for CLC to implement the Vatican II vision of the mission of the laity in the various cultural situations.

Result: the publication of a working-document, "Sense of the Church" (April '86), comprising a theological reflection, practical suggestions on how a group may use the document, and some actual experiences from the CLC's.

- North-South Dialogue

Objective: To discover what the North-South Dialogue

means to us as a World Community and what contributions we can make. To also review twinning in the light of the North-South Dialogue.

Result: a text, the fruit of experience, sent to the delegates for Loyola '86, which will serve as a basis for a meeting of the delegates, to help place 'partnerships' and twinning in the CLC's in their proper perspective.

- Continuing Theological Reflection

Objective: To assist us in deepening and becoming more aware of our mission in the Church in the light of the Church's teachings and our own spirituality.

Result: practical suggestions for the use of groups, to become aware of the ideology of the 'consumerism' of our societies, an examination of its consequences, discerning the call of Christ, transforming one's situation through a free decision (cf. Progressio, Jan.1986).

- Mary, our Model for Mission

Objective: To promote the role of Mary as model for Mission specifically through shared experience and reflection and through the Spiritual Exercises.

Result: a series of articles in Progressio (November '85 to May '86), offering a format for prayer in group meetings, to develop a deeper, more affectionate and more evangelical knowledge of Our Lady. There are more articles to come.

- Family Life

Objective: To share experiences of family life, in the light of Familiaris Consortio - especially those that touch us as members of the CLC.

Result: a series of articles in Progressio (January '85 to May '86), addressing important aspects of family life, offering experiences, encouraging reflection in one of the more important areas of life.

- Youth

Objective: To make explicit what the participation of youth is in the World CLC mission and service, according to their own national and cultural context.

Result: International Youth Colloquium, December '84, in

Rome - proceedings published in a special edition of Projects (N.68 - April 15, 1985); follow-up on the Colloquium experience, on the continental level (Naples '85); youth contribution to Progressio (the green pages and special preparatory issues for Loyola '86). (Cf. International Presence).

- Ad Hoc Commission

Objective: To prepare a submission for the next General Assembly on desirable changes in structures, General Principles and Statutes which will better express the reality of the CLC's as revealed through Providence '82.

Result: A draft document has been sent to national CLC leaders on November 1st, 1985; approval, suggestions have been passed on to the Commission, with a view to their elaborating a final document.

- Formation of Guides, assistants and group leaders

Objective: To clarify these specific roles and to make available resources for training them with special attention to the needs of young people.

Result: Publication (September '85) of a brochure - "Clarifying different Roles...", (37 pages), showing the needs of a group at each stage, and the contribution proper to the different roles to foster its growth.

- Introduction to the Spiritual Exercises

Objective: To gather experiences and reflections about ways and means and preparatory forms of the Spiritual Exercises.

Result: The material has been assembled and should be the next supplement of Progressio.

- Ignatian forms of prayer

Objective: To disseminate information and material about the different forms of prayer found in the Exercises and to help leaders propose them and put them into practice in their groups.

Result: Owing to unforeseen circumstances, this group did not get started and so there is nothing to report.

- The Spiritual Exercises in daily life

Objective: To prepare ways and means for the formation of guides for the Exercises in daily life, and also to prepare people to make this form of retreat.

Result: 24 national communities replied to an inquiry initiated by the group. Interesting material has been gathered; one last, important contribution is awaited before the material will be published.

- Bulletin on Church Documents/Social Analysis

Objective: To help our members and our groups read, understand and assimilate the content of the main documents of the Magisterium.

Result: Publication of 4 substantial bulletins containing a simplified version of a document and some guidelines to help groups deepen their understanding of it.

Overall, we can say that the majority of the groups have worked remarkably well, and what they have accomplished, apart from the tangible results mentioned, has had a number of significative consequences. Among them we would note:

1. To undertake to work on a common enterprise, by correspondence, has been demanding and often difficult, but very positive. Almost always it has contributed to the quality of the work. Sharing an experience, by writing, presupposes that it has been evaluated, objectified, and that it has been clearly perceived, to be able to be formulated.
2. As the groups were composed of members from different parts of the world, real CLC networks were established. We found ourselves involved in the same enterprise and our sense of the universal has been enhanced.

b) Publications

1. Progressio is publishing a growing number of experiences. To this is added the contributions from the different working-groups, which reflect more and more its international character and interest. It

has become a natural link between the CLC's throughout the world where each one can, it would seem, recognise what unites us. The circulation has stabilised around 2,700, and the cost for a subscription has not been increased, in spite of the appreciable rise in expenses - to which must now be added the fall of the dollar.

2. Six Supplements have appeared since Providence'82 - to date the circulation of the Supplements is between 3,500 and 5,500. Three have shed light on the CLC identity:
 - Juan Ochagavía, *The CLC World Community, Origin and meaning of Providence'82.*
 - Patrick O'Sullivan, *Ignatian Spirituality and CLC Formation*
 - Jean-Claude Dhotel, *Who are You, Ignatius of Loyola?*

The three others deal with other important issues:

- *CLC and Married Couples.* Lay people from different parts of the world (Setsuko Nagashima, Japan; Tassinda Pagu Malumba, Zaire; German and Maria Teresa Fuenzalida, Chile) tell us their experience of family life and the role that CLC has played.
 - *"Proclaim the Good News to All Nations";* the CLC's and the UN. After a number of years of pioneer work at the UN, Tom Monahan gives us his testament.
 - *Human Community or Church of God?* Jacques Trublet presents us with a careful re-reading of the Church from its origins, through New Testament texts.
3. The publication of FORPYL in 1983 (Formation program for youth leaders) has been a special effort - a series of 8 booklets, comprising a comprehensive explanation of a solid and integrated formation, together with the practical means to achieve this. This program is aimed at the formation of youth leaders and any young person having leadership qualities and engaged in pastoral activities.

c) Regional initiatives

The cooperation between CLC's has registered clear progress in several regions and continents. Many have succeeded in undertaking initiatives which respond to common needs. And so we see:

- English-speaking Africa organised 2 formation sessions, of 8 and 15 days, involving CLC leaders from 5 countries of the Southern part of Africa (Dec. '83 - Jan. '84);
- French-speaking Africa and the Middle East corresponded among themselves for a whole year (December '83 - November '84) and prepared together a program (including the content) for a session for guides. Through lack of funds, the session could not take place, but the collaboration of all in reflecting on what is essential with regard to the CLC way is something from which the whole region has profited;
- The continent of North America held 3 regional meetings, each over a week-end, and a common formation session for guides (May '84);
- Latin America planned a common gathering; unfortunately, however, it could not take place due to lack of funds;
- Asia decided on the publication of an Asian CLC bulletin, to be prepared, in turn, by one of the countries. Four bulletins have appeared, prepared by the Philippines, Hong Kong, Sri Lanka and Australia;
- Europe continues its annual meetings of presidents and national assistants; it held a gathering open to all members (Amersfoort, 1984), and a holiday-reunion (Biviers, 1984). Accepting a common charter, during the last meeting, proved to be more difficult than anticipated; the question is not yet resolved.

On the initiative of the Central Secretariate, a first meeting of national ecclesiastical assistants took place in Rome, April 1985, over 3 days. (This was the result of a recommendation made by Hong Kong and accepted at Providence).

d) Our presence in international organisations

The main avenues for our international presence have been through the OIC's and the UN.

* OIC's

In 1981 we were elected to the Continuity Committee (ExCo) of the OIC's and Patrick O'Sullivan was our representative at their meetings. The OIC's have a General Assembly every 2 years; in 1983 it was in Vienna and our representatives were Ingeborg, José Antonio and Patrick. Last year the General Assembly was in Barcelona and we were represented by Patrick and Paco Sanz - Paco has written an account which appeared in the May issue of Progressio (1985).

INTERNATIONAL YOUTH YEAR

We were a member of special sub-commission set up to prepare for the International Youth Year, 1985. Our presence was genuinely appreciated which in itself was a minor miracle as we found it extremely difficult to maintain a continuity in our representation on this commission - we actually had 6 different representatives during the time we served. The OIC Youth sub-commission sponsored a Colloquium for Youth in late October last year where Annie Lam represented us and made a considerable impression.

As well as the special youth commission, the OIC's sponsor other commissions, for example, Rights of Man, Faith and Commitment. We have no permanent representatives on these other commissions.

* UNITED NATIONS

Progressio Supplements n.24 by Tom Monahan gives a good picture of the United Nations scene and a vision of what our presence might be there. Three members of the New York CLC's have been named as replacement for Tom - Joan Woods, Fr. Dan Fitzpatrick and Charlotte Rodziewicz. I would like to take this opportunity to pay tribute to Tom and the fine work he did.

e) Central Secretariate: new team

The service that the Central Secretariate gives depends greatly on the Executive Council. The functioning of the Executive Council during these last 4 years, is with-

out doubt the most tangible sign and one of the most typical expressions of Providence'82: a community united through sharing an identical way of life, faithful to the mandate received from the assembly, open and sensitive to appeals, active and co-responsible in its responses. Its meetings and its constant communication bear witness to this, and they have maintained and developed a strong sense of community. Relationships of friendship and respect among the members, the style of meetings, the quality of the exchanges, freedom and maturity in preparing decisions, have strongly marked the retiring Executive Council, assuring its cohesion and allowing it to serve through living simply and concretely according to the CLC way of life.

It was very much in this spirit that replacing the Secretariate team was able to be foreseen and managed, involving the national communities and other parties concerned, in a discerning approach that lasted two years.

* * *

Mention must be made, with gratitude, of the Holy See's nomination of Fr. Peter-Hans Kolvenbach sj. as ecclesiastical assistant for the CLC world Community. We can only rejoice at this nomination which expresses the special link uniting the Society of Jesus and the CLC's, and which sees the General of the Society as becoming the guarantee that the CLC's respond to an authentic christian vocation according to the Ignatian charism.

Our membership of the OIC's has brought us into close personal contacts with the Pontifical Council for the Laity. This is a contact we appreciate very much, both in itself, and because it has enabled us to be associated with other movements in the Church.

2. ACHIEVEMENTS AND CHALLENGES

These last years, it would seem, have developed an acute awareness: we are on the way... and the way conti-

tinues! The replies of the national Communities to the recent questionnaire about the experience and the CLC reality in their countries are eloquent on this subject. All speak of the 'time needed' to discover, live and deepen what the CLC proposes. All of us are aware that the fact of entering a CLC group is a response to an explicit invitation to undertake a journey which involves the whole person and which - as a formative process - extends over a certain number of years. This journey - once it becomes a vocation - is nothing other than one of the ways of the Church - that inspired by the Spiritual Exercises of St. Ignatius, which leads us towards christian maturity, while respecting the rhythm of each person. And so the CLC has a definite identity. The help that the members look for, the development of groups into communities, require on the part of the CLC leaders an enlightened response in line with the finality of the CLC's: *"To form committed men and women, adults and youth, for service to the Church and the world in every area of life"* (G.P.3).

So, here now is evidence which we all acknowledge. In the context of all our national communities taken together, it has two immediate implications, which are now unanimously shared:

1. There is a process of growth (of formation) which the CLC experience has rediscovered. This process is rooted in the Spiritual Exercises, as a retreat experience, and as a way of life, and so the 'structure' it gradually builds up is an internal one, both with regard to the person and with regard to the community. And this structure, by its very nature, generates a sense of and an orientation to mission.

Perhaps that may appear trite and obvious; nevertheless, it is precisely because a certain number of groups did not take the 'obvious' into account, or did not find the help they needed, that they have remained too long at the pre-community stage. The new awareness is very much in people's minds, if we can judge by the replies received and the formation initiatives taken by a good number of national communities. These initiatives are in 2 distinct areas:

- the Spiritual Exercises: preparation and preliminary forms; gradual introduction to appropriate forms; personally guided Exercises; full experience of the "Exercises in daily Life".
- the formative process within the group: style and content of meetings, taking into account the needs and the evolution of the group; availability of means - on the personal and community level - to foster the freedom and openness of the members, their relation to God and to others and their gift of self for the Kingdom.

2. This 'formative' process within group is not the equivalent of a program applied from the outside. It is a growing according to the rhythm of grace and fidelity - grace which is offered and fidelity which responds. The key points are attention to what happens in the members and in the group, and allowing them time to personally assimilate each step they take, throughout the whole of their journey. Some guide-lines or programs will be useful on occasions, but they will always be only a means to be used to the extent that they respond to the actual needs of the members (to help them develop and grow in their faith), and of the group (to help it move towards its goal).

This certitude, born of experience, has led us to recognise the importance of each group **having a guide**, to avoid the group stagnating through lack of assistance. This realisation is behind the numerous efforts expended on the formation of group guides. The Supplement to the Survey, "Clarifying different roles...", is a modest, but nonetheless valuable contribution in this area.

The implications, that we have just described, represent a first challenge to which we must give a serious response. This is what is happening in very many national communities. It is appropriate to underline here the irreplaceable role of national leaders (both lay and religious), for it is up to them to propose the right sort of means which respond to the needs of their members and groups, while taking account of their situation, history, culture, environment. At the same time, that presupposes,

on their part, that the means they propose are judged to be "the step now possible" for their members and their groups, as they follow the CLC way. All responsibility which aims at fostering the growth of persons in the gradual discovery of a vocation acknowledged by the Church is linked with discernment. It presupposes to know how to combine a profound respect for persons with 'a way of proceeding' that opens up to the CLC experience. Finally, it also demands of us that we live faithfully what we are expected to promote. We might add that the world community is blessed today with capable people and valuable material -both available to help those who ask.

* * *

During the last 4 years, some interesting developments have taken place in the area of service and mission. A certain number of experiences show us that CLC members - very often provoked by events they are subjected to - are able to unite to witness to justice and unity among people, through non-violent action. It should be enough to give some examples.

- In spite of a general situation that is extremely critical, our South African community has been able to maintain unity among members from all the races. In a situation of bitter division, they have continued to live concretely reconciliation and to witness for justice.
- In Sri Lanka, the national CLC committee has been able to firmly maintain the course of unity among the Ceylonese and Tamil groups, in the most difficult conditions, and to overcome the wounds and divisions, safeguarding union, which should be the characteristic of every cell of the Church.
- In the Philippines, CLC members have been involved in activities in favour of justice and promoting non-violent action for a long time, and they cooperated fully in the recent events which changed the political situation of their country.

These three examples are taken from situations of acute conflict. It would be misleading to think that the

developments we have alluded to are limited only to these situations. We have been able to see the same phenomenon develop in other countries, namely the recognition of a common mission, for example, in the area of ecumenism (Germany), in promoting human development and evangelisation in shanty towns (Chile), and so on.

In the light of these experiences, two observations are inescapable:

1. These witnesses are the result of a growing sense of mission, both on the personal level and the community level. It is not only a question of commitments taken on in response to the needs of a situation, but of a sense of being sent which is recognised, felt, discerned, and which proceeds from a love of Jesus Christ and becomes a following of Christ in the particular situation, to show forth there the love of God for all people. In other words, sharing the needs of their environment in community has led certain communities to discern this being sent as a common response to be given in His name, while respecting the particular call of each one. The role of the community, then, is to support the members, to help them verify this 'missionary impulse' and to permit each one to live their personal mission which begins to take on more and more a community dimension.
2. These experiences give witness of a service oriented towards unity and solidarity. The invitation, to which we responded 4 years ago, to form a World community at the service of one world, is an initial expression of this orientation, and remains as a permanent challenge. Are there not a growing number of countries in which there coexist a variety of social, cultural, religious and political traditions...? The migrations of peoples are a 'sign of the times'. Such a pluralism often gives rise to serious problems which end in violence. All of us are members of a particular country, rooted in a culture, fashioned by our history, marked by hopes and expectations, by sufferings, limitations and prejudices. We do not resolve the problems by cutting ourselves off from our roots nor by moving away from our

situation, but by accepting to live it positively, through dialogue and whatever fosters dialogue, to overcome differences and iron out conflicts with an attitude marked by respect, justice and love towards everyone. Often, very often, we are asked to live reconciliation. The challenge is enormous, but it is above all a path inspired by faith.

* * *

At the end of this part which we have entitled "Achievements and Challenges", there remains to be mentioned what without doubt is and continues to be our most important asset and challenge, namely the capacity of a world community like ours to pursue its path while integrating more and more the principles of its spirituality. The renewal of the CLC's has been nothing more than the rediscovery of the Spiritual Exercises as our way of living the Gospel. This rediscovery has started the basic movement that we all know, giving its vitality to the initiatives undertaken and its orientation to the development of individuals and communities.

But it would be wrong to think that in this area all the work has been done. The renewal that has taken place is only a first break-through which has to be maintained and deepened by continually clarifying the relationship between the CLC's and the Spiritual Exercises. What that means, clearly, is that we need, within our community, resources (Commission? Centre? Some other 'support-base'?) which, while taking into account developments in the world and in the Church, and the findings of the human sciences, will bring together people's experience and the Spiritual Exercises, so that their authentic orientation, their life-giving 'principles' can enlighten and explain, in an intelligible way, what the experience means. This would be a service at the disposal of those who give the Exercises, and all those who, in our community, have responsibility for the formation of members and groups.

That surely is a need and if we pass over it too lightly we could well run the risk of losing our identity in perhaps a short time.

3. LOYOLA '86

Loyola '86 is the tenth of the General Assemblies which have marked 30 years of renewal for the CLC's. It is good for us to recall their essential characteristics, for they enable us to get a better grasp of how - and how much - we have been led along our journey.

- Rome '54 - *Beginning of universal renewal*
- Newark '59 - *First steps towards the General Principles*
- Bombay '64 - *Awaiting the end of Vatican Council II and request for an Ignatian Centre*
- Rome '67 - *"Almost a new Beginning" - Adoption of the General Principles*
- Santo Domingo '70 - *Challenge for the future*
- Augsburg '73 - *Our service - the liberation of the whole man and of all men*
- Manila '76 - *Poor with Christ for a better service*
- Rome '79 - *Towards a World Community at the service of one world*
- Providence '82 - *'Yes' to the call to World Community.*

Loyola '86 comes to crown these achievements and appears as both a synthesis and a door opening to the future. Its theme, "Mary, model of our mission in the world and in the Church" has emerged from within our Community. The renewal of the CLC's has been an authentic rediscovery of the Spiritual Exercises as "source and instrument" of our way of life, and so it has not failed to bring out their main characteristics, one after the other: education for freedom and discernment, sense of mission, sense of the Church, a sense of the universal, the role of Mary in the history of salvation and in each one of our lives. In this way the figure of Mary has become again for us what our General Principles say of her - model of our collaboration in the mission of her Son. A model who teaches us that mission is received, that it is taken up in humility, that it is lived out in imitation of the profound attitudes which guided Mary throughout her life .

This theme, which points towards mission, presents it for what it is: a gift "always more generous to God in

loving and serving all mankind in the world of today" (G.P.1), that is, a gift which expresses a way of living. So it is not by chance that our theme brings together Mary and mission; we look to Her for inspiration and motherly help to follow Her Son faithfully and cooperate in the apostolic mission of the Church. Loyola '86 is but a new signpost on our way, but a very significant one, for it reaps the fruit of our experience to offer it for whatever God wants. Loyola '86 is an investment in the future.

A final observation before concluding. The enumeration of the general assemblies that I have just given shows that, from the beginning, the renewal of our groups has been thought about and prepared at the world level, with the participation of CLC leaders throughout the world. The recent history of our Community confirms that the rediscovery of our identity has developed a universal dimension in our vision and commitment. It is with thanksgiving that we should recall and welcome what has been given us in the course of these years. It is with fidelity - assured by the loving way we can help one another and challenge one another - that we should progress in this way, remedying our inevitable weaknesses and overcoming our reluctance. It is with boldness and humility that we should continue on our way, so that Jesus Christ may live more and more among people today.

José Gsell

WORKING-GROUP REPORTS

NORTH-SOUTH DIALOGUE

Tom Monahan, of revered memory, crystallised the mandate: "To develop a greater sense of interdependence among our several CLC groups; to recognise the unique gifts which we bring from our various cultures; our need in the North to express our guilt for the imbalances in the world today, to seek reconciliation through compassion, to build CLC communities in our several countries who will move our governments' will to collaborate rather than confront one another, to build on Rome '79 and Providence '82 and to put flesh on the skeleton of 'world community at the service of one world.'"

Our main suggestions:

- 1) The World Community is urged to set up a **travel fund** to help individual members travel, share and live with CLC members in other countries.
- 2) A leaflet on '**twinning**' (between countries, groups, individuals) published by the World Community should present it as a loving, mutual discovery and encounter that prepares people to be open and respectful of each one's culture, background, situation. A '**guide**' should follow on the concrete utilisation of these '**twinning**' in CLC today.
3. Each National Community should have a **Commission on Mission and Service** to "conscient" members on problems of our interdependence. A centralised cell of the World Community could share the information and work being done by the national commissions so that all national communities find partners for **sharing** in different regions of the world.

- 4) We need to have more impact on political and social issues at the international level. Each regional community should name two competent CLC members who could remain in close contact with one another and, with our representative at the U.N., feed back to the national communities their findings and encourage common action or commitment to specific causes.

Personal comments

I am deeply grateful and praise the Lord for the support and cooperation of almost the entire group and the common vision that permeated every shade of diversity. We pray that our contribution may find use and application by the World Community.

Anthony Martyris

Members: *Anthony Martyris (India), Hildegard Ehrtmann (Germany), Anthony Katempa (Zambia), David Martinez (Mexico), Thomas Monahan (U.S.A.), Jean-Claude Saily (France).*

CONTINUING THEOLOGICAL REFLECTION

We quickly agreed in considering that the most universal 'event' which raised questions for all of us was the main objective of "consumerism", which affects every society throughout the world.

Our first objective: to help the CLC members become aware of this ideology of "consumerism", and its dangers, so that, as a result, they may try to be converted.

During the second semester of 1983, the group outlined a first project in the form of a questionnaire, aimed at helping CLC groups take an 'Ignatian' initiative in this matter. Unfortunately, from January 1984, John Reilly S.J. and Dom Maruca S.J., owing to pressure of work, had to withdraw from the group and I was left alone.

I finished the work on the questionnaire-guide and our CLC group in Paris tried it out for a period of 5 successive meetings. This "questionnaire-guide" has just been published in Progressio (January, '86) under the title "Life-style".

Conclusion

Our group, which was limited from the beginning to 3 members, who only knew one another by correspondence, real only functioned for 6 months.

Subsequently I made use of the approach of my group in Paris to develop an ecclesial dimension but it had no 'world' dimension about it.

If, in the future, the Executive Council would like to form again a "Group for Continuing theological reflection", it should give the group a clearer objective and adequate means to achieve it. In other words:

- what is expected from the group should be made very clear. For whose benefit is the theological work intended? What form should it take?
- The Executive Council should get together a team of theologians:
 - * who have a good experience of the life of CLC groups in their country, and know the problems that face them and that they are interested in, as they develop;
 - * who, in practical terms, can meet at least once at the beginning, for two days, to get to know one another, and settle on a way of working in common. Could not "Loyola '86" be the occasion for such a meeting, if the team were designated in time?

Jean-Pierre Lajeat

Members: *Jean-Pierre Lajeat (France), Dominic Maruca s.j. (Rome), John Reilly s.j. (Australia).*

MARY, OUR MODEL FOR MISSION

The group is composed of the National Communities of Australia and Chile. In both countries, surveys were sent out to all our groups. In Australia this was only 20 at that time - most of these groups were very new and few of our members had had an experience of the Spiritual Exercises. The questions were presented as points for meditation in order to encourage members to meditate, possibly for the first time, on Mary as she is presented in the Exercises. They were encouraged to share their reflections with their groups.

From the replies received it was mainly those who had come to recognize Mary as presented in the scriptures and who had developed a personal relationship with her who saw her as significant in their lives. It was true that in every case those who had experienced the Spiritual Exercises had discovered Mary in a new way. The replies received were summarized and this summary was sent back to the groups.

In Chile one of the questions specifically asked if membership of CLC had helped towards a greater knowledge and love of Mary. From the replies received it was found that, "with some exceptions, love for and devotion to Mary have not grown among those who have been in the communities for many years." (*Progressio*, November '85).

As a result of the responses received from the Chilean communities, a number of prayer sessions were developed for the use of groups. These have been elaborated and published in *Progressio* for the World Community.

Even though the number of replies received from Australian groups was small, I am aware that many others took the opportunity to use the meditation points. I am not sure of the level of response from Chilean groups.

Communication between our two countries has been limited and each country has chosen to fulfill the mandate in

the way which was most appropriate to its members. The success of the workshop is hard to gauge but it is true to say that many of our CLC members both in Australia and Chile have taken time to reflect on Mary and have hopefully come to see her more clearly as our Model for Mission.

Kay Hooper

Members: *National Communities of Australia and Chile.*

FAMILY LIFE AND CLC

This group was formed by communities of married couples from Australia, the Philippines, Zaire, Spain, USA, Canada and Chile, and so it was quite representative of the reality of family life in all the continents and latitudes.

The work was carried on by correspondence during 1983 and 1984. Once the themes to be worked on had been chosen by the different communities, each member community gave quite a long period of time, at least a year, to reflect on and go more deeply into the theme. Finally, the results of their community work was made into an article, for publication in *Progressio*; the following articles have appeared:

- January 1985 : *"Some reflections on the relationship between the Family and the Church"* (Josefina Errazuriz, CHILE)
- March 1985 : *"Reflections on FAMILIARIS CONSORTIO"* (Communities from AUSTRALIA)
- May 1985 : *"Fruitfulness of a Married Couple"* (José Maria and Aurora Riera, SPAIN).
- July 1985 : *"Transmission of Life"* (Tasinda Pagu Malumba, ZAIRE)
- September 1985 : *"Role of the Christian Family in the Marketplace"* (Barbara Peloso, CANADA)
- January 1986 : *"Family Ministry of Evangelization"* (Ma. Belen Sim, PHILIPPINES)

- March 1986 : "*Christian formation of the family using the Ignatian Spirituality*" (Ma. Belen Sim, PHILIPPINES)
- May 1986 : "*Social and political role of the Family*" (Ma. Belen Sim, PHILIPPINES).

This was a good experience of working in a team which enabled us to share our realities and to feel that we really were a World Community. During this experience, each 'member-community' made its contribution to the World Community which was the fruit of its prayer, its reflection and its love for the Church and the world.

In addition, in December 1983, there appeared the Progressio Supplement, "CLC and Married Couples", which included witnesses from some members of the working-group.

Josefina Errazuriz

Members: *Josefina Errazuriz (Chile), Ed and Marilyn Bourguignon (U.S.A.), Jim and Maxine Hogan (Australia), Tasinda Pagu Mulumba (Zaire), Peter and Barbara Peloso (Canada), José Maria and Aurora Riera (Spain), German Fuenzalida and Ma.Teresa Risopatrón (Chile), Jody and Ma.Belen Sim (Philippines).*

YOUTH

The development of the work in the group has gone through three important stages: in the beginning we concentrated on the theme of the mandate, sharing experiences on that level. However, during the revision of the work of the working-groups by the Executive Council, we all thought it would be a good idea to give a new direction to the group - in terms of having a meeting in Rome, over Christmas 1984-5. The basic idea was to try to clarify, through the group sharing their experience, the situation and the needs of CLC groups throughout the world. The re-

sults of this colloquium were brought together and published in *Projects* (N.68, April 1985); we believe that this document is our main contribution to the World Community, and we refer you to it. The main parts of the document are: (1) a reflection on our experience; (2) the spirit of youth CLC's; (3) statements and proposals in the area of formation for youth communities; (4) participation of youth in the national and world communities; (5) CLC youth and mission.

In the third stage, our group undertook to keep in contact by correspondence, and especially to participate in the preparation for Loyola, through contributing to *Progressio*. It also participated in the CLC European Youth meeting at Naples, 1985, and in the meetings of the youth group from the International Catholic Organisations, being present at their Colloquium which took place in Rome, October '85. Finally, Giovanna Chirri has been responsible during all this time for editing *Youth-Progressio*.

The experience has been extremely enriching, above all due to the opportunity to have the Colloquium where the community experience we lived there has confirmed us in our CLC way of life. We would like to thank the World Community for what it has done for this group, and at the same time, we would like to invite everyone to develop the results of the colloquium in each national or regional community.

Paco Sanz

Members: *Paco Sanz (Spain), Pedro Figueroa (Chile), Mpho Lepholisa (Lesotho), Patrick O'Sullivan s.j. (Rome), Sampath Perera (Sri Lanka), Diego Vilaro (Uruguay), Toni Walsh (Ireland), Tobie Zakia (France).*

AD HOC COMMISSION

We drew up and sent to the Executive Council in August 1985 a set of three brief documents:

- 1) How the world thrust of CLC has developed in CLC history, and how it is already reflected to a considerable degree in the General Principles and Statutes.
- 2) A statement on the juridical effect of the proposed changes. Quite simply, they "do not change in any way the juridical relationships between world, national and local Christian Life Communities as now expressed in the General Principles and Statutes".
- 3) The text of the proposed changes, which are quite limited. This text was so arranged that it contained, on each page:
 - a) at the top, the complete revised text as it would read;
 - b) in the middle, the specific changes being proposed;
 - c) at the bottom, reasons for the proposed changes; at times, too, alternative changes the World Community might prefer to the one our group suggested.

Our aim in our work was not at all to propose a general revision of the GPs and Statutes, but to limit ourselves to those changes that seemed either necessary or very useful to reflect the overwhelming consensus of Providence '82 that Christian Life Community is now a world community.

Working Relationship

Our group worked very well together, in spite of a slow start and one change in composition. We first settled on the approach needed, then each drafted the changes he/she favored, and then we gradually worked out a common proposal. Collaborating at a distance isn't easy, but,

with the generous effort, thoughtful reflection and international outlook of all the members, we found the way to do it. And got to know one another better in the process.

Nick Rieman S.J.

Members: *Nick Rieman S.J. (U.S.A.), Tom Swift S.J. (U.S.A.), the National Communities of Hong Kong and France.*

TRAINING OF GUIDES, ASSISTANTS AND GROUP LEADERS

The exchanges between members of the group were by means of circular letter which had 3 parts (1) a copy of all the replies to the preceding letter, (2) a synthesis of the points of agreement and difference which appeared in the replies, (3) a proposal of work to be done for the next period. And so the exchanges involved 9 circular letters, over a period of 2 years (June '83 - June '85).

Four stages can be traced during these exchanges:

1. the common preparation of a work-plan for 2 years, with exchanges
2. a sharing of one's own experience and knowledge of the question of roles in a CLC group. In the course of this first exchange, some ambiguities and confusion appeared, which often lurk behind the loose use of these words.
3. a reflection to help members (very often assisted by their local or national group) move beyond what is conditioned, in our own experience, by the situations and circumstances in which we live, to grasp the essential nature of these crucial role... a reflection which moves us from a particular experience to a universal experience.
4. once this experience was clarified and recognised by all, the editing of a supplement of the Survey - "Clarifying roles...", April 1985.

Thanks to the commitment of each one of the members and to the solid work done, the group has succeeded in clarifying the roles which sometimes lend themselves to confusion. It would seem that the results published may be helpful, given that the different roles have been presented within the development of a group, as it moves from the pre-community stage to the CLC, showing how each role must always be adapted to the actual needs of the group.

In addition, all the members of the group have participated in the guidance of formation sessions, on the national level, and sometimes on the regional level.

The idea of having an international session on the contribution of the different roles has not been followed through as the Executive Council judged that regional sessions were preferable.

The final evaluation of the members of the group has been very positive. If we were to start again, we would begin by presenting ourselves - who we are and our CLC experience - instead of waiting for this sort of knowledge to gradually appear in the course of our exchanges. We have all realised that the style of working is demanding and calls for a serious commitment from each one. But we think that it has been worthwhile.

José Gsell

Members: *José Gsell (Rome), María Luisa Ceribelli (Italy), Annie Lam (Hong Kong), Alex Lefrank s.j. (Germany), Eddie Mercieca s.j. (Chile), Cris Sullivan (Canada).*

THE SPIRITUAL EXERCISES IN DAILY LIFE

The work was not easy, perhaps as coordinator I did not know how to express myself very well, and the correspondence did not exactly flow. Of the tasks we set ourselves to fulfill a mandate, as important as it was broad and difficult, the following were achieved:

- Questionnaire to the national communities about their experience of the Exercises in daily life. 24 national communities replied, which I consider a success.
- The evaluation of the replies showed that this form of the Exercises is not well known at all, but people are extremely interested in it as an appropriate way for lay people. The most commonly felt need seemed to be for the formation of guides.
- A questionnaire for the participants in Fr. Maurice Giuliani's course for guides of the Exercises in daily life, in 1981, to find out what had been their experiences since then. The need most felt is to form a group of guides to support one another in that work.
- Gathering together of helpful material, and programs used in different places, to be made available from the central secretariate.
- Collecting witnesses from lay people in different parts of the world who have had the experience of the Exercises in daily life.
- Collecting articles, in the area of formation, from people who are involved in giving this form of the Exercises.

It is hoped to publish a supplement of *Progressio*, in the near future, with some of the material that has been collected; there would be 3 sections:

1. Witnesses of experiences, from different parts of the world
2. Practical suggestions which can help guides at the different stages
3. Orientations to ensure that the Exercises in daily life may truly be the Exercises of St. Ignatius (M. Giuliani s.j.).

And there remains so much to be done!

Josefina Errazuriz

Members: *Josefina Errazuriz (Chile), Barbara Bedolla (USA), Claire Bowman (Ireland), Patrick O'Sullivan s.j. (Rome), John Veltri s.j. (Canada), Maurice Giuliani s.j., consultor (France).*

BULLETIN ON CHURCH DOCUMENTS AND SOCIAL ANALYSIS

During this period the group simplified six Church documents, namely "Evangelii Nuntiandi", "Laborem Exercens", "Nostra Aetate", "Lumen Gentium" ("Dogmatic Constitution of the Church" - Vatican II), "Gaudium et Spes" ("The Church in the Modern World" - Vatican II), and "Apostolicam Actuositatem". They were widely circulated at regular intervals. These documents, we believe, were studied and reflected upon by most of our members thus initiating a dialogue within each community and deepening our sense of the Church.

It was our deep desire that we also enter into the second area of our mandate. The need for integrated living has been recurrently expressed in our World Assemblies. Our formation is for Mission. Some of our communities have involved themselves through a reflective process in social analysis. While resulting in the growth of our members, this has also brought about concrete changes in their environment. We wanted to present some of these unique experiences, but did not succeed.

The members of the group, apart from the work done, made an effort to know one another through correspondence. The work could have been more effective if there were two groups working in the two areas of the mandate.

In conclusion I wish to thank the members of the group and of the Secretariat for their collaboration and cooperation.

Wilfred Perera

Members: *Wilfred Perera (Sri Lanka), Mary Dillon (Ireland), Carlos Hallet S.J. (Chile), Jack Milan (Canada), Ed Sheridan S.J. (Canada), Cora Sim (Philippines)*

TREASURER'S REPORT

Since my report to the Assembly at Providence in 1982 many economic indicators have changed little, large parts of our World are still in recession, many countries suffering very heavily from unemployment, injustice and inflation, famine or wars. During this period also, some countries' currencies strengthened while the majority weakened with the result that countries had impossible burdens to meet in repaying international loans. This situation in turn caused standards of living to drop in many cases below already unacceptable levels.

You might ask what has all this got to do with CLC? Well, it is in this environment that the World Community has to live and give witness to Christ's message. Internationally speaking we are not a wealthy movement, in fact we are in financial terms very poor. Why?

In 1979, at the Assembly in Rome, financial recommendations were passed as to where our funds should come from.

I quote: *"Third Recommendation: that a formal commitment be reached before the end of the General Assembly whereby a re-distribution of contributions from the member federations - in a spirit of co-responsibility - covers at least 60% of the World Federation's expenses, reducing in this way, as far as possible, the personal contributions to 30% and leaving 10% to be made up from PROGRESSIO"* (Rome '79, p.257).

In 1980 a schedule of dues was set out for member communities. These dues were expressed in U.S.Dollars and the amounts have not been increased since. I realise that inflation and the strength of the U.S.Dollar meant the countries with weaker currencies had to contribute more in their own currency to meet their dues. The Ex-Co does not underestimate the strain that this situation was and is for some countries and is fully appreciative of the efforts made by these countries in meeting their obligations.

Growth Fund

Without the considerable support given by some countries and individuals towards this fund the Secretariat would have found it impossible to give the service it has given and continues to give to our members worldwide. We are deeply grateful to all for their contributions to this fund which is an essential part of our fund raising.

You will have seen from the Accounts which you have received each year that for the last three years we have managed to break even but have never been able to "put any thing away for a rainy day".

In 1985, financially speaking, it rained very heavily and for most of the year we were on the verge of drowning. As I write this report the Accounts for 1985 are not yet complete but it looks like we have once again been saved at the very last moment. While it is always nice to be saved, it is a pity that it takes so long to launch the lifeboat.

Progressio

Our sales of Progressio have been increasing slowly, but so also have the costs of producing it and, therefore, its contribution to our expenses has been diminishing. It is essential that all our members make every effort to secure additional subscriptions.

My term as Treasurer will finish at Loyola. During the last 7 years I have never ceased to be amazed at God's generosity towards our movement and the generosity and commitment shown by a large number of individuals and communities. I am grateful for having had the privilege to serve CLC as Treasurer.

Finally I wish to express my sincere thanks to José, the Ex-Co and all at the Secretariat, and all others who helped me during the last 7 years.

I pray for the grace for each one of us that each one may *"Do whatever He tells you"*.

Brendan McLoughlin

* * * * *

* Just appeared *

* SENSE OF THE CHURCH *
* A work-book *

* This document is the fruit of the work of an in- *
* ternational group which, after Providence '82, *
* was given the mandate to propose material to *
* help our members and our groups in their imple- *
* mentation of the teaching of Vatican II on the *
* Laity. *

* The document is made up of two main parts: *
* the first part, a series of theological reflec- *
* tions on the sense of the Church today; *
* the second part, some suggestions, and practical *
* means to help members and groups develop the *
* sense of the Church. *

* For copies of this document - contact : *

* CLC SECRETARIATE *
* C.P. 6139 *
* 00195 Rome - Italy *

* Price: US\$ 1.50 or 2.000 lire. *

* * * * *