



PROGRESSIO

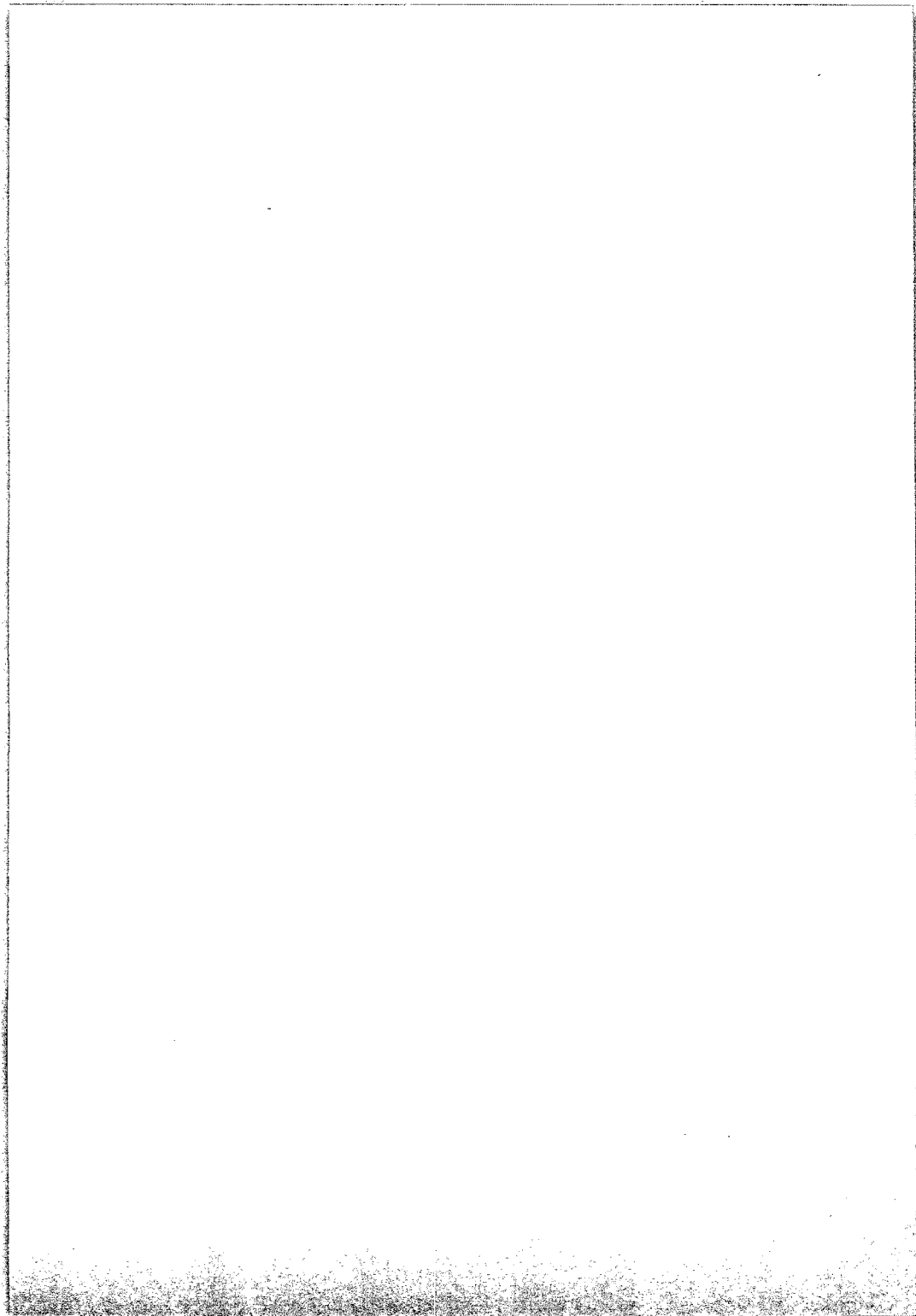
LOYOLA '86

MARY, MODEL OF OUR MISSION

"DO WHATEVER HE TELLS YOU"

SEPTEMBER-NOVEMBER 1986: 55th Year, Nos.5-6

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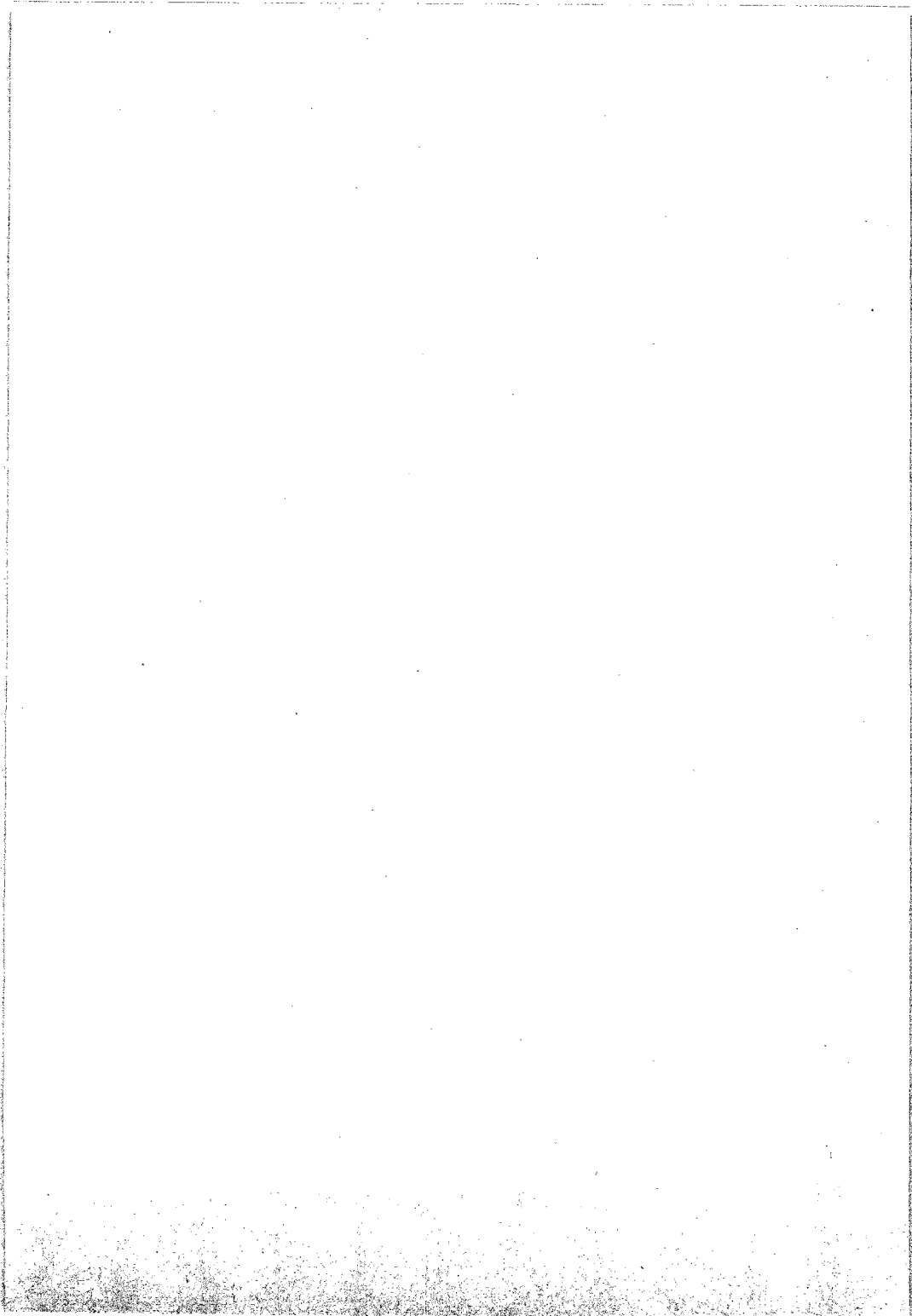
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INTRODUCTION

The World Assembly has ended. It was the tenth since the renewal began thirty-two years ago. Since then the CLC has made its own history. But "all human history is, in its deepest reality, the history of divine action".

When the Congress of 1954 in Rome came to an end, the Executive Council declared: "This must be the point of departure for a universal renewal". After thirty-two years we cannot wonder enough at everything the Lord has done for us and with us on our way.

At the end of this Assembly we can say again that it has been a very privileged time for the CLC. We have continued to discover throughout these years manifestations of the love of the Father.

With this number of Progressio we want to extend the spirit of the Loyola Assembly to members of the CLC and their friends all over the world. We would like to share our experiences, reflections and important deliberations. These will include some of the riches of our national realities, the shared experiences of mission during the Visitors' day and the process of deliberation used to focus the aspects of mission for the future. We would like to share the difficulties which we encountered in this process, because they too helped us to grow.

I would like to tell you in these introductory lines what I experienced during this Assembly. The very setting of the Assembly led us to think about our origins. We could imagine Iñigo as a small boy, running, playing, climbing the impressive mountains around, and upon reaching the top, still looking for even higher peaks. We could also imagine the man, Iñigo, touched by the Lord during his convalescence in the room which is now the Chapel of Conversion. We could see him riding off to the shrine of Our Lady of Aranzazu and vowing his life to God.

To some extent we tried to relive the experience of his encounter with the Lord by a day of retreat, a prayer vigil in the Chapel of Conversion and a pilgrimage to Aranzazu.

Perhaps this was what led Tobie, our president, to say in his opening remarks that this would be a pilgrim-Assembly. Perhaps this was also why Josefina, our vice-president, though coming from a far country, could rightfully welcome our visitors and say "this is our home".

The Assembly was guided by the Spirit of God to affirm the identity of the CLC. It is based completely on the Spiritual Exercises of Ignatius which also are a kind of pilgrimage. We are all pilgrims who are called to walk together with Christ poor and humble and to follow him on mission according to the example of Mary. This identity became clear as we moved towards the end of our assembly when many things came together. We expressed them with clarity after a number of days of seeing them as through a glass darkly.

Each delegate for sure had a different experience at this Assembly. All of us had the opportunity to grow spiritually and find a way towards a personal encounter with the Lord. Somebody said to me: "if we could see the Lord working in the real world as we are seeing Him at work in this small world then...!"

The Assembly was like a world in miniature where we could contemplate, examine, suffer and enjoy the world. We made our own the sufferings and hopes of many people, sensing that the Lord was present and calling us. This is what we celebrated in the Eucharist where all things are transformed and make sense

Providence 1982 defined us as "one community for the service of one world". But we have to build on this and express it in the life of the World Community. Loyola '86, in a certain sense, has helped us to see what a lay community means today and to see also the challenges which

are in front of us. Our structures and way of proceeding, our way of raising money for our projects, our style of deliberation, our juridical formulation, must lead us more and more towards an authentic World Community united by a common way of life and a mission which is proper to us. We could perceive much of this at Loyola because we had already started out on this way. There is still very much to be done. But at the end of the Loyola Assembly we could say that we took an important step towards the awareness of the effort needed if we wanted to assume critically but hopefully our identity as a lay world community.

I would like to conclude with a few words from Tobie: "A community in which those who serve it are changed, is a community which is alive and which is blessed by the Lord." José Gsell and Patrick O'Sullivan S.J. left the Secretariate at the end of the Assembly. Many people know of their great work for the CLC World Community. I invite those who are not acquainted with them to imagine two people who have been extremely generous, constant and faithful in their mission. As we cannot thank them enough for all they have done, let me just mention and give thanks, on behalf of many of you, for their witness of freedom in the Lord. Their departure must not leave us sad but imbue us with greater hope and much apostolic zeal.

José Reyes

WEDNESDAY, 20 AUGUST 1986

In the Center of Spirituality in Loyola there is an atmosphere of expectation. There is a lot of movement. The nuns are cleaning the house and arranging the private rooms with great care. (At this time a retreat for about 100 people has just ended.) The Spanish staff (young CLC members) are checking many practical details connected

with the Assembly. They are preparing the folders and the material for each delegate. They are very concerned about creating a good atmosphere. At the same time the annual meeting of the Ex-Co is taking place. The members have a heavy agenda, including the final details of the Assembly and much else besides. For instance, they are evaluating their last years of office, considering new applications for affiliation, reflecting the work of the World CLC Secretariate in Rome and so on...

The delegates are arriving. In the beautiful entrance hall of the retreat house several groups are beginning to meet informally. Some of them are already visiting the Santa Casa (Holy House) of St. Ignatius and the sanctuary dedicated to him. Some people prefer to go out walking and appreciate the beauty of the surroundings. The atmosphere is already developing before the official opening of the Assembly. About 5 o'clock in the evening, delegates are starting to receive their folders and find their rooms. There are many tired faces after long journeys. We see the reunion of many old friends and the quieter beginnings of new friendship. Towards 8 o'clock in the evening we celebrated the Eucharist in our three official language groups. There are so many intentions to present to the Lord, many things to thank Him for. After Mass we have supper in a very friendly atmosphere. Already tiredness is inviting many people to retire early. Tomorrow morning the whole Assembly will come together at 8 o'clock to celebrate the opening Eucharist. Father Peter Hans Kolvenbach S.J., the Ecclesiastical Assistant of the CLC has arrived to be with us. The nuns and the Spanish CLC staff are continuing to work late at night. Both of these groups will maintain a wonderful attitude of service right throughout the Assembly. After it is over, many of the delegates will mention in their evaluations the quiet self-sacrificing and efficient work that went on behind the scenes.

* * * * *

BROADENING OUR HORIZONS

Thursday, 21st; Friday, 22nd; and Saturday, 23rd

Today is Thursday. As foreseen, at 8 o'clock we gathered in the chapel of the second floor to celebrate the opening Mass. Among the concelebrants was Father Kolvenbach, our World Ecclesiastical Assistant. It was a very prayerful international celebration of the mystery of our faith - a prayer over the whole world.

HOMILY: OPENING MASS

Patrick O'Sullivan S.J.

In the Eucharist, we celebrate - as we say - "The mystery of Faith". Faith is a very simple affair, yet also very elusive. It is a radical experience, a radical option which relativises all our other options. But sometimes - speaking for myself - it is never quite that; we hedge our bets and cut down the risk. Yet if we really believe, we reach the point of no return; I think there is a very fine line between real faith and despair.

If we look around the world, with all the exploitation of the innocent, the killings, the hate, the utter loneliness and hopelessness of so many people, we are confronted with a radical option between faith and despair. And the Eucharist confronts us precisely with that option. Because, in the Eucharist, we celebrate. And if we stop to ask - what are we celebrating? - the answer pulls us up dead. Because we are celebrating death and destruction - we are celebrating the death of a Man who died in pain, desolation and failure. That is what we are celebrating now. And not only that, we celebrate this painful death, in desolation and failure as Good News - the Best News the world has ever known. Why? Because the Man who died rose to life, and His dying and rising are the beginning of Life - they are the victory of Life over Death, of Truth over Deceit, of Love over Hate.

Jesus' dying and rising are the sign and the guarantee that no situation is ever so hopeless and unjust that it cannot be touched and transformed by the power of the Father's love. The Father is already there. Mary knew that as she stood by the Cross; she did not hedge her bets; she risked everything; she let go completely, in faith and trust.

So when we celebrate the Eucharist, we also celebrate our own dying, our own desolation, our own weakness and failure, in the sense that being identified with Jesus, and surrendering to the Father with Him, we let go and open our whole life to the power of the Father's love. But the Father does not take away our weakness, our failure, our wounds; rather, He transforms them in the sense that He meets us there. The Father does not save us from these things; He saves us through them. Jesus was not delivered from death; He was delivered through death; He still carries the marks of His wounds, but now they are glorified and the source of life. We, too, carry the marks of our own weakness, our own wounds, but if we celebrate them, in faith, in the Eucharist, they too, can be transformed - not taken away, transformed - into a source of life for building up the Kingdom.

* * * * *

This homily (received on an empty stomach!) helped us look at the world, with the eyes of faith, throughout the whole Assembly. We were invited to look at the whole world reality, not avoiding pain or sin, the suffering of many today who are victims of oppression, injustice, hunger or discrimination. Above all we were called to open ourselves to redemption.

Then came the first plenary, with the calling of delegations, the opening speech of the president and the greetings of many who were with us, though physically not present. On the table of the main hall, the flags of different countries began to appear, one by one. Some days later these were presented in the offertory during Mass on

the Visitors' Day. At the end of the Assembly, they were given to the Jesuit community in Loyola. We did not see the flag of one particular country, because there isn't one that truly represents its people... but we could see that the delegates of that country represented its people, without any discrimination. The calling of delegations was an emotion-filled moment where we caught a glimpse of the tremendous unity of the World Community, despite the diversity of languages, cultures, costumes and realities.

In this climate of feeling and admiration, Tobie Zakia addressed the Assembly as President of the World CLC Community. It was a talk that will be echoed throughout the Assembly.

OPENING ADDRESS

Tobie Zakia

We have come together for our 10th General Assembly - "Mary, model of our mission in the World and in the Church: 'Do whatever He tells you'".

This theme is a logical follow-on from our last Assembly.

It is always a joy to meet again delegates one has been with on previous occasions, and new ones, too, who also seem like old friends. All that happened yesterday is evidence of this.

This time we are more numerous than on previous occasions, with probably a greater number of new members. It falls on me, as President, to welcome you in the name of the World Community, which I do with great joy.

It also falls to me to say a few opening words, not to give an orientation to the final conclusions of this Assembly, but rather to place our Assembly in context. So under those circumstances it seems to me important to mention three matters:

1. What are the main events that the World Community has experienced since the last Assembly, and which are of importance for its future?
2. What should be the significance of our Assembly which is more than an Assembly? Since it is happening in the places marked by Ignatius in his response to the Lord's call, I will call it a Pilgrim-Assembly.
3. And finally, some personal reflections on the theme of the Assembly by way of introduction to your reflection and our exchanges.

1. The Events

As Charles Péguy says:

In all that happens, says God, it is I who caress you...

or who soothe you...

it is I who love you...

it is I, do not be afraid.

That is how we should experience these events. Since "Providence '82, I recall three:

The FIRST has been a cause of great sorrow - the death of our friend, Tom Monahan, an active, devoted and much appreciated member of the CLC's in the U.S.A. He represented us at the United Nations. All those who knew him appreciated his thoughtful and acute interventions, marked by Ignatian spirituality, on the unfortunately ever-pressing problems of today: disarmament, racism, religious intolerance... He has returned to the Father, after an exemplary service to the World Community. He will remain present in our hearts and in our prayers.

The SECOND event is doubly rich with pain and joy: with pain, because two of our friends, energetic and devoted members of the Rome secretariate, are leaving us.

José Gsell: after so many years of service to the CLC's, our dear José's departure has been announced, and it has struck us like a thunderbolt. The thought of her leaving staggers the imagination.

Patrick O'Sullivan: Pat leaves us after serving the CLC World Community for 7 years - a service that has been energetic, interspersed with humour but profoundly Ignatian. He leaves us to return to his own Province that he has never stopped thinking about.

I can testify to their dedication and I thank them for the support and the friendship they have shown me during my two mandates. We will thank them more officially at the end of the Assembly.

And joy: we welcome the arrival of José Reyes as executive secretary and Tim Quinlan as vice-ecclesiastical assistant. Their background and their previous experience augur well for the quality of service they will render our Community. A Community in which those who serve it are changed, is a Community which is alive and which is blessed by the Lord. We welcome José and Tim with joy and as a blessing. They can count on our support and our friendship.

The THIRD event is the appointment, by the Holy Father, of Fr. Kolvenbach as Ecclesiastical Assistant of the World Community. Formerly it was Bishop Audet who held this post. Bishop Audet was very much caught up with his episcopal duties in Canada, and could spare hardly any time to foster our relations with the Institutional Church. That is why he offered his resignation which took place before the last General Congregation of the Jesuits. It fell to the Executive Council to propose names to the Holy See for the appointment of a successor. After a series of consultations, we proposed Fr. Kolvenbach to the Holy See. The Holy See, in naming Fr. Kolvenbach ecclesiastical assistant to the CLC World Community, transformed into a "mission of the Church" the intuition and the desire - of the Jesuits expressed in the course of the 33rd Congregation - of CLC lay people, represented by the World Executive Council, to intensify and deepen their relationships that reach back into a long history.

This appointment is a very important event which situates the relationship not only on the level of persons but also on the level of two Ignatian communities.

a. This relationship should help us live out better our lay identity, as such, which is clearly defined in the statutes of the World CLC Community. The General Council (Assembly), made up of the executive council and the delegation from each national community, is the "supreme organ" of "government" of the world community.

We have to assume our lay identity and bring it to full maturity, within the framework of Vatican II. Thanks to the obvious and widely-spread effects of this maturity, on the part of lay people, the Executive Council had no hesitation in proposing the nomination of Fr. Kolvenbach. Moreover, in the letter of appointment, the Holy See refers to the CLC's as "already rich with so many blessings".

b. This relationship should also foster our solidarity: it is a question for us of developing more and more our capacity for a mutual, complementary and reciprocal collaboration with the Society and its members. Such solidarity is based on affection and reciprocal claims in the same Ignatian spirit and at the service of the Church.

c. This relationship should help us live out better our Ignatian charism - that is obvious.

d. It should also help us foster our world or universal community, in the Ignatian sense of the term. The General can assist us more readily in such a universal vision than a Bishop.

This identity and solidarity I speak of -renewed, strengthened and intensified as it has been- will be lived out, naturally, with the hierarchy of the local Church: the Bishops.

In my own name and in your name I would like to thank Fr. Kolvenbach for having accepted this extra charge, and I also thank him for having been with us for Mass this morning, and for rejoining us in two days' time.

I would like to say a word to you ecclesiastical assistants, to let you know how happy we are to have you among us. You help us very much in our Ignatian journey, and we hope and pray that you find in us the support you need to accomplish your mission. We have to work at our mutual conversion.

2. Pilgrim-Assembly

Our Assembly is characterised by the fact of being:

- a. a place where we listen carefully to what the other wants to tell us and to what the Father wants to tell us through others and through what happens
- b. a place for each one of us to express ourself freely, whatever our formation, our origin and our length of time in the CLC's
- c. a place to listen to each national community tell about itself, in an atmosphere that respects cultures and their different modes of expression
- d. a time for prayer to allow the Holy Spirit to enlighten us and help us discern the priorities that the Community will undertake.

Since our Assembly is taking place on one of the sites that is extremely significant in Ignatian spirituality, it has to be considered very much as a pilgrimage. Ignatius always favoured strongly the notion of "pilgrimage" and the Spiritual Exercises are in the nature of a pilgrimage.

The pilgrim seeks to encounter the Spirit of God in a place where He has shown Himself to people. How do we make ourselves open for this encounter?

- a. we must set aside some of our habits, attitudes... some of the 'baggage' which constantly gets in the way. We must empty ourselves, and set aside our usual 'mental sets'.
- b. we have to distance ourselves from our own reality to encounter "the invisible" which is being revealed here but which is not limited to any one place.

- c. a pilgrimage is an encounter between brothers and sisters as they move together towards the Father: "Every pilgrimage is a revelation of the Church".
- d. in a pilgrimage we cannot settle down; and so, as it comes to an end, we have to be ready to be sent back to live out, in our normal daily life, what we have witnessed.
- e. a pilgrimage, like an Assembly, enlarges our horizons to universal dimensions: there we meet people from all different places.

3. Reflections on the Theme of the Assembly

We have already contemplated Mary in the Gospel and we will continue to do so. Her way of being and her way of doing will always be an inspiring model for us. I suggest four reflections to enter into the movement of the Assembly:

1. Through her 'Yes' which has allowed the Incarnation, Mary has been the instrument of reconciliation between God and man and man and God. Henceforth, each one of us has the task of untiringly reconciling people with God through leading them to discover that He is Father. And we have to do that not through any extraordinary means but quite simply there, where we are, through everything we do and especially through our way of being who we are. Every aspect of our lives has to be a dimension of our mission - our eyes, our ears, our mouth, our thoughts, etc.; otherwise our lives lack coherence, integration and credibility.
2. The 'yes' of Mary has integrated her limited earthly reality with the mystery of God for Whom everything is possible. If we act like Mary, our earthly existence will point to the loving presence of the Father who transcends the visible but Who can transform it for His Glory.

3. Mary has always been attentive to the Holy Spirit:
 - in the Temple, the Spirit spoke to her through Jesus, "I must be about my Father's business"
 - at the wedding feast at CANA, the Spirit spoke to her through what took place: a wedding where the supply of wine ran out. In this scene, on the human level, she was on the point of clashing with Jesus. But Jesus accepted her intervention. And so she has left us a message: "Do whatever He tells you" and the Father will transform the world.

4. Finally, she reveals a tremendous secret, and I will end on this point. Let us contemplate Jesus refusing to change stones into bread, and Jesus changing water into wine. These two possibilities of working a change are identical in nature but what makes all the difference is the presence of Mary which adds to the Lord's power a 'glow' of service rather than might.

And this is our mission - to allow the Father, the Holy Spirit and Jesus to show their love to the World through our love by the services we can render our brothers and sisters. Since we have come together in the name of the Lord and under the protection of Mary, we are sure that this grace of mission has been given us 'in full measure, and overflowing'. Let us give thanks.

* * * * *

Thus the Assembly of Loyola started. Ten days of life in common and of deliberations awaited us. But... who were the delegates?... Let us have a look at some data:

134 delegates

- 37 women and 97 men
- 35 less than 30 years old
- 100 were participating in an assembly for the first time
- 91 lay people

Where do they come from?

- 26 from Asia and Oceania (9 delegations)
- 20 from Africa and Madagascar (8 delegations)
- 12 from North America (4 delegations)
- 31 from Latin America (12 delegations)
- 45 from Europe (17 delegations)

August 21st continued. The plenary session did not stop with the president's talk. It was sprinkled with moments of relaxation and singing. Then a message from the Holy See, through Cardinal Pironio, was read to the Assembly. This set the work of the Assembly even more within the framework of the universal Church. Here is the letter we received:

PONTIFICUM CONSILIUM PRO LAICIS

Vatican, 30 July 1986

Dear Mr. President,

It is with great joy that I pass on the greetings and prayers of His Holiness, Pope John Paul II, to all the members of the General Council of the Christian Life Communities, gathered together in Loyola from August 21-31, 1986 for their 10th Assembly.

The Holy Father has you in his heart and in his prayers during these days of work and reflection, and he sends you his Apostolic Blessing as you begin your work. An important moment has arrived, since this 10th Assembly of the General Council is a decisive step in the process of renewal started more than 30 years ago by the Christian Life Communities.

The celebration of your meeting in Loyola - birthplace of Saint Ignatius and symbol of the spiritual and doctrinal riches of his "Exercises" - brings to light the Ignatian roots of the Christian Life Communities and their vocation "to serve the Church in the spirit of St. Ignatius, to live it and announce it to the world".

The theme chosen for this Assembly is very significant: "Mary, model of our mission in the world and in the Church: Do whatever He tells you". The way proposed by St. Ignatius is profoundly Marian. As Paul VI reminded us, in his message of January 15, 1972, at the meeting of the Executive Council, the search for the will of God in daily life is a "fundamental element of the teachings of St. Ignatius". And Mary, "our example of collaboration with the work of the Redeemer", is also our example of absolute fidelity and disponibility to the will of God.

He also affirmed the General Principles of your Statutes: Mary "is the image of our collaboration with the mission of Christ. Her cooperation with Him began with her FIAT in the mystery of the Annunciation-Incarnation, and continued all through her life" (cf. General Principles, n.8).

This orientation seems to take on a particular and specific importance for today's world. More than ever, modern man suffers from the harsh rejection of technology which has become a system in itself. The need which people have to be accepted and to assert their own personalities is frustrated in the anonymity of a crowd where they count for nothing. In such a situation, who, better than Mary, can show us that God alone can respond to these needs with His merciful love?

St. Ignatius affirmed the sublime role of the Blessed Virgin's mediation in his "Mystical Experiences" when he described his emotions "at...experiencing that the Heavenly Father had shown so much compassion, kindness and tenderness in making him understand that He wanted us to come to Him through Our Lady" (cf. Spiritual Diary, 15-2--1544, in Complete Works, ed. Biblioteca de Autores Cristianos, Madrid 1963, p.325,30).

You have sought, then, to reaffirm your option for Mary, as model of your personal and communitarian commitments to build up the Kingdom of God. Recently, the Holy Father recalled that "the Kingdom of Christ, to which Mary's FIAT opened the way, is the carrying out of the

Salvific Plan of the Father in justice and in peace; peace born of justice, this justice which has God as its certain and supreme beginning. In God the creator, who has given to man the domination of the earth and fixed the laws of respect for his brothers..." (Homily of July 2, 1986, Chiquinquirá, Colombia, OR no.28, page 8).

Mary is model because her FIAT encompasses all the dimensions of life and of christian commitment: to put oneself completely at God's disposal, to create opportunities and open ways for the Kingdom of peace and justice, the Kingdom that God desires humanity to build day by day into a greater reality.

We call on Mary as "Mother of the Church" because she is our model for the attitude that we ought to live as Church, and also because she has given us Jesus Christ whose Mystical Body is the Church. As mother she expects from us, from each one of the faithful, a deep insertion in this Church and an unreserved identification with Her.

Certainly, the Church militant is a Church made up of sinners. But, in each age, She reveals signs of the presence of God and of his salvific action. Very often, what is lacking are not these signs but our capacity to discover the good. We should learn from Mary how to see the Church: with realism, without seeing everything through rose-colored glasses, but looking for the beautiful, because a mother can always find the beautiful and the good in her son.

To you, committed lay-people in the contemporary world, baptized and called to holiness, the "FIAT" of Mary reveals important aspects of your "secular vocation".

The "Yes" of Mary teaches that openness to the action of God, "opening ways" and "creating opportunities", through one's actions, does not mean having a passive attitude, much less, surrendering one's own responsibility. In reality, the 'FIAT' of the Annunciation leads to a plan of action which Mary proclaimed at Cana, fully aware of her responsibility: "Do whatever He tells you" (Jn 2,5).

In the light of the teachings of Vatican II and in the perspective of the preparation for the Synod on the Laity, the Fathers present at the Extraordinary Synod, affirmed once again the need to read the signs of the times in order to discern in them the will of God and to find the right way which leads to the accomplishment of his purposes. It is precisely this which is Mary's way: attentive to the needs of the people around her and strong in her faith in her Redeemer Son, she believes in the glory of Jesus, even before he revealed it.

The example of Mary challenges us, then, to open ourselves truly to the needs of those around us, to have the courage to promote and to put into practice responsible initiatives. We must remember, however, that these rise out of a conviction that the essential elements for building the Kingdom transcend temporal reality and the historical context in which our individual and communitarian commitment evolve.

"Mary shows us that it is by faith and in faith that the people of God, following her example, are enabled to express in words and translate into life the mysterious plan of salvation with its liberating effects upon individual and social existence". These words of Instruction on Christian Freedom and Liberation (no.97) can help you to concretize your contribution in carrying out the mission of the Church, on this eve of the Third Millennium.

It is obvious that we have to remember that it is only in the measure that we share in Mary's attention to the will of God, that we can share in her way. It is only with this disposition that we can hear what He is saying to us.

But, how do we prepare ourselves to listen to his voice?

The Church offers us an ancient, but always efficacious means: the daily recitation of the Angelus. This profound expression of absolute readiness to fulfill the Word of God creates, little by little, even in our day,

the conditions for becoming effective instruments for the apostolate: this prayer creates in us an authentic marian attitude.

With the most fervent desires that the work of this 10th Assembly will be most fruitful and life-giving for all the members of the Christian Life Communities, I am happy to send you and all the participants my fraternal and cordial greetings in Christ and His holy Mother.

(signed)
Eduardo Card. Pironio
President

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The first day was a day of plenary sessions. The morning finished with an explanation by Dominic Maruca S.J., of his role as process guide during the Assembly. It is certainly not easy to be one in a situation where there is so much diversity. But Dominic, during the entire Assembly, was truly giving life in his role. While many would have liked to have had more time for regional meetings, others wanted more time for mixed international groups. While some liked to celebrate the Eucharist in small groups in an atmosphere of familiarity, others preferred a more solemn celebration. Therefore, what we did could certainly have been done in different ways... But it was always necessary to choose only one. And this must have been a source of tension. It is always the process guide who sets the climate, who is very attentive to feedback, who calls people to respect their differences. When Dominic explained his role during this plenary session, no one imagined how complex it would be. And now, while writing these lines and looking back at the Assembly as a time of grace, I understand better Dom's words said at the beginning: "The only one who gives life to the Church is the Holy Spirit". In fact, his role was to help us open our hearts to the Spirit, in addition to facilitating the creation of an atmosphere of warm and open human relationships and guaranteeing efficiency and flexibility in the development of the process.

Let us go back to the first day. In the afternoon we were again in plenary. This time to listen to the Activity and Financial Reports that were to be given by José and Brendan respectively. In an issue of *Progressio* the Activity Report was already published to enable the delegates to know it beforehand. For this reason the exposé given by José only deepened, underlined and projected some important points already included in that report.

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REFLECTIONS ON OUR RECENT HISTORY

José Gsell

The various reports on the period which separates us from Providence '82 have already been published in the July issue of *PROGRESSIO*. In that same issue you will find the Activity Report ('rapport moral'), the reports from the working groups as well as the financial report. My intention here is not to repeat what is already available to you in *PROGRESSIO* but rather simply to offer:

- 1) a review of the more important aspects which have characterized the last four years
- 2) a development of some of the more essential themes.

The activity of CLC in these last four years has been influenced strongly by the experience of Providence '82. To sum up this experience in one sentence, we could say that Providence provided an opportunity for forging a unique experience, which expressed both the theme 'the call to a world community' and also a particular way of proceeding within the assembly. In other words, there was a living out of that world community,, and this experience of community brought to birth a "communion" which was decisively expressed in the final "yes" to the World Community.

In the following years we saw the communitarian dimension develop to the extent that it seems to have

become a dominant theme which expresses itself in various ways: at times on the level simply of awareness; more frequently, on the level of active participation, whilst in some cases on the level of community discernment.

We see how this dominant theme works in two directions:

ad intra: in a more communitarian way of dealing with the needs which manifest themselves in the community itself.

ad extra: in many countries the search for a common response to the demands emerging from their particular situation is revealed. The nature of the "common mission", as distinct from a common task, becomes ever more clearly defined.

Now let us see how this sense of community has been expressed. Firstly from inside that same community, and secondly in the response of the CLC to the needs both of the world and of the Church.

1. A MORE COMMUNITARIAN WAY OF DEALING WITH THE NEEDS WHICH SHOW THEMSELVES WITHIN THE COMMUNITY

a) The WORKING GROUPS have been the most obvious expression of this. Eleven groups were operating and have brought to completion the tasks entrusted to them by the Providence Assembly. We here outline the characteristics of this work.

- An extensive participation by the community: On top of the 80 people invited to collaborate, an appreciable number of CLC members also took part in this work.
- A continual exchange of experience (and therefore a contact of no little importance), between CLC members of different countries.

- A flexibility of structure which was adapted to actual requirements and which 'dissolved' once the work had been completed.
- A praiseworthy effort from the working groups, since sharing by letter is more difficult and above all more austere.
- A number of concrete results which can be listed without any particular order as follows:
 - * an important document on the 'sense' of the Church
 - * a reflection on the concept of 'twinning'
 - * some pedagogical aids put at the disposal of the groups to promote an increased awareness of the ideology of consumerism and for the discernment of a way of life.
 - * a series of articles on Mary to help arrive at a more evangelical understanding of Our Lady.
 - * another series of articles on the family
 - * an international 'colloquy' of young people
 - * a serious reflection on the G.P. and on the Statutes
 - * a booklet which clarifies the roles of the coordinator, the group guide and the ecclesiastical assistant
 - * the preparation of two more supplements, one on the introduction to the Spiritual Exercises, and another on the Spiritual Exercises in Daily Life.
 - * the diffusion of bulletins on several church documents.

b) The PUBLICATIONS in the course of the last four years are also a reflection of this wider communitarian participation. Experiences of CLC groups were published as much in PROGRESSIO as in other working documents, eg. FORPYL - the formulation of a programme of formation for youth leaders.

c) The EFFORTS TOWARDS COLLABORATION between communities from the same region are real. That includes those where regional meetings could not take place due to lack of funds, but whose communication has been regular.

d) The EXECUTIVE COUNCIL: it is right to emphasize its excellent spirit which has guided it in its steps toward making decisions. Indeed it could be said without any exaggeration that the Executive Council has continued in the living out of that grace given in Providence '82.

e) The SOLIDARITY FUND: this fund has subsidized the travel expenses of about 50 delegates from countries which had asked for help. It is important to emphasize that this time 60% of the funds collected came from CLC members, which means that we are sharing our own resources.

These signs which I have just listed demonstrate that the World CLC Community is no mere concept. It is a living reality which is slowly but surely growing in strength. It is a community of members where each one is led to see the priority not of his own interests nor even those of his own country but those of the whole World Community. It is an education towards a world outlook which is given to us, in order that, living concretely and in its depth this universality among ourselves, we are able then to spread it throughout the world. This brings me to the second point.

2. HOW HAS THIS SENSE OF COMMUNITY INFLUENCED THE RESPONSE OF CLC TO THE NEEDS BOTH OF THE WORLD AND OF THE CHURCH?

In looking over the developments in CLC in these last four years, on the level of service and mission, we can state that a certain number of experiences on the national level seem to indicate a direction which is marked by two characteristics:

- a) the "common mission"
- b) the "service towards unity".

A reflection on each one of these characteristics will help us to describe what, it seems to us, has emerged.

a) The COMMON MISSION: It is a fact that we have seen many national communities confronted with demands impossible for them to ignore. In the majority of cases they concern grave political situations or social problems of equal gravity, which could degenerate (or are already in the process of degeneration), into an acute conflict. In community, in the sharing of an experience, frequently painful, in prayer and in the search for christian witness, several of us came to recognise a mission which involved the whole community and which gave a direction to the mission of each individual member. On the other side, we have seen how one national community, not itself being confronted by a dramatic situation but simply carrying on as before, came to question itself on its own situation. Several communities underwent a community discernment, spread over several weeks, and came to recognise how they were now being directed as a community. These are the facts.

What orientations could be taken from this? Which aspects of these developments at the level of mission could be considered as signs for the future?

It could be said that the community is going through a stage. The Community, converted in reality, is opening itself as such to its mission and receiving it as a "common mission".

It is not only those members who, with the help of the community, feel themselves personally questioned, but also the community as such which:

- is exposed to a situation
- together decides what route to follow
- examines its motives, its possibilities, its fears
- and through sharing, listening and praying allows the response to be given to emerge.

The unity of the community is reflected by its union within the mission. The "common mission" which we have seen developing in the various national communities is the recognition of a call they receive (and which at times cannot be avoided) and the decision to respond to

the 'call' as witnesses of Christ. Some examples of this are: the option for non-violent opposition which was taken by the Philippine CLC's; the contribution to ecumenical dialogue in Germany; the service to unity in South Africa or in Sri Lanka etc. These options, therefore, are for all. The personal mission of each member, which is irreplaceable and can in no way be substituted, is put into a new perspective and acquires a new sense. We see that in the National Communities which have opted for a common mission, the majority of the members continue in the same area of service as before, but their manner of service and even the service itself has been affected by the mission which has been recognised by all.

b) The SERVICE TOWARDS UNITY: Is it an accident, or is there something more profound in the fact that all the common missions adopted during the last four years, (at least those about which we have information), point towards unity and are at the service of unity? It is true that the world which surrounds us is marked by a division which is expressed in conflicts between groups, races, ideologies ... or in differences of opinion, of behaviour ... or simply as consequences of recognising and accepting others with their differences. All are realities which find their roots in the egoism of individual men and women and which are causing the world to become inhuman.

Throughout the course of these last four years we have seen several National Communities opt for a service which aims at ending division, which aims at solidarity between all, extending love and justice to our relations and dialogues with others, or whatever other type of aid we give.

The concrete teaching of Providence '82 committed us to living an ever stronger union between ourselves within the one single World CLC Community. Is that not also a definite call to work for union in those situations in which we live? In the light of the developments which have already taken place, we will not be able to avoid posing this question of unity.

These developments which we have just listed are signs in which we can rejoice. They show CLC to be alive and entering ever more into a modest but realistic service of human society, living in solidarity with those who share the same boat.

At the same time as these developments can and must delight us, they also call our attention, as responsible lay and religious, to that which they presuppose. And it is on this note that I would like to end the presentation of this report. For ourselves, individual members and CLC groups, every authentic and lasting progress, on whatever level, depends and will continue to depend on our fidelity to our way of life that is presented in the General Principles. Our way of life is one of grace and not only natural. A way which is both recognised and confirmed by the Church, and which finds its inspiration in the Spiritual Exercises of Saint Ignatius.

That is to say that, in so far as we are leaders in the CLC, we each have a double obligation:

- a) to live our way of life personally and in community with great faithfulness.
- b) to know how to present this to others and how to offer them the means to discover it for themselves and live by it.

And here we touch on the formation which is necessary. Not a formation conceived of as a rigid formulation through which it is necessary to pass, but rather a beginning and growth which takes into account the needs of the members and those of the group and which, at their own pace, helps them to discover what is proposed by CLC by means of its development and its growth in faith until they are able to decide if this is the direction in which God is calling them. It is of this that we speak when we refer to the process of growth and formation.

If today we want to take stock of what our Community has developed in formation material (during the years of renovation), and also to take into account the new

needs which emerge, broadly speaking, three categories can be distinguished:

1. Above all, there exists a common patrimony of very useful methods which we have discovered together and made ready in order to face up to the pressing needs. I list the most important of these!
 - introduction and integration of essential means, such as 'listening groups', the exchange of experiences, the place occupied in our lives by prayer - both personal and communitarian, personal examen and group evaluation... all are means which guarantee our continuance on the way;
 - the clarification of the CLC process (Survey); a description of the path which leads to freedom for service;
 - the starting up of a certain number of different intensive sessions for responding to different needs, and which are a complement or a support to the formation which we receive in our groups;
 - Finally, the setting up of various types of retreats, which allow for a gradual entrance into the Exercises.

These means respond to necessities which are and which will continue to be present in our groups and which depend on our capacity to present them and integrate them. Upon this will depend the growth both of the individual members and the community.

2. There exist, as well, some necessities which have appeared only recently. For example, the formation of those who feel themselves called to accompany groups as well as to be guides for the Spiritual Exercises. In several of our National Communities there have been attempts to respond to these demands. On the international level, the first efforts have been undertaken. But the work in these new areas is still in its infancy, both on the national and international levels. We are failing to analyse, exchange information and complete

our experiments in this field, in order that the Community can take advantage of them, and above all receive that which is of universal value. In other words, in this area of more recent needs, there still remains the task of putting both materials and means at the disposition of the whole Community:

- that the means be faithful to the end in view
- that account be taken of what constitutes the lived experience of our groups
- that the content and presentation be available and usable by the CLC leaders of different cultures and milieux.

It is a work which has begun and which needs to continue.

3. Finally, a third point must be mentioned, since it is seen as a question which is still emerging. It concerns the following. All the CLC renovation is founded on the rediscovery of the experience of the Exercises which have come to form the internal structure of our life, both personal and communitarian. It might be said, that while recognising our weaknesses, the renovation of the CLC through the Exercises could be compared with a powerful breath which has revitalised our groups. But the challenge which awaits us is not only that of preserving what we have gained, but rather, developing and deepening it.

For this goal our Community will always hold the necessity of procuring for itself the means for realising, through serious reflection, a continual verification of the relationship between our lived CLC experience and the Spiritual Exercises. It is this relationship which gives our Community its own particular identity.

It provides its foundation and as such must be the object of a particular and permanent attention on our part. This will be a matter of assuring a continuing confrontation between that which is lived and developed in the CLC's with the Exercises, in order to free more and more its living 'dynamic' and to assure that this

be a source of growth for a community of laypeople like our own.

We have here a serious work to accomplish, the results of which will be available to all those who exercise a function of responsibility in our Community. If the World Community is the bond of our unity, it ought also to be our guarantee of authenticity. There cannot be the one without the other. It falls on us to find for ourselves a way to help our Community take on this double responsibility. The Executive Council has the intention of putting forward a recommendation on how to realize this idea.

This is not a new preoccupation. Already in 1977-78 we had a committee whose mandate responded to the need which has just been described. In the meantime, however, this concern has been felt with greater urgency due to the numerous developments which have taken place.

Whatever will be the practical shape of that which is to be formed (permanent committee, CLC Centre, specialised service, support group?), its goal will be to assure that the roots of our renovation, that is to say, the very nature of our Community, may be strengthened so that the Community may be faithful to its vocation.

A reflection on our history is a re-reading of the past. To conclude this report, allow me to express clearly what might be the feeling of all those who have been witnessed to the evolution of the CLC - inexplicable in human terms, - saying with Our Lady:

"The Lord has done marvels for me, Holy is His name,"

and adding with her as 'the grace to be asked for':

"Let it be to us according to His word".

Now that José has finished her work with the CLC World Secretariate, I think her reflexions have a special value. She is part of the living history of our Community, together with Father Paulussen, who is praying for us in his room at the infirmary of the Jesuit Curia in Rome.

Towards mid afternoon of this first day, the first part of the Assembly started in full swing with the sharing of CLC realities in different parts of the world. Three groups were formed and in each group there were delegates from all regions of the world. Presentations of each National Community, which were made in these groups, continued until the morning of the following day. The process of this first part of the Assembly had for its objective the providing of a global view of the CLC to all delegates and offering them a broader horizon to evaluate their own experiences and to plan. Therefore, after the presentation of these different realities in three international groups, time was given for each national delegation to filter and organize the information received. Thereafter, in regional meetings, each delegation was given the occasion to share what it learned and discover the more important challenges facing each region.

REFLECTIONS ON THE FIRST THREE DAYS OF THE ASSEMBLY John Wilson

I have just finished reading "People Power - A Gentle Revolution", a publication written by Jean of the Philippine CLC and her family. It is their diary of the days surrounding the collapse of the Marcos regime.

The sharing of the realities of each country has been the focus of the first few days of this Assembly. Jean's sharing of the Filipino reality exemplifies for me what has been significant during this time. The Philippine reality touched me with its life, with the revolutionary power of community and with the depth of their spirituality which gave them the faith and the courage to undertake an active non-violent revolution.

From the first day of this Assembly there has been a tremendous sense of community. From the sharing of our realities I was personally touched by the variety of situations we come from and yet how we are united in this world Christian Life Community. I was touched particularly: by Greg's presentation of his country's reality; by Paul's explanation of why his delegation did not bring a flag; by Yasuo's and Kikuyo's relating of the unique Japanese reality; by the warmth, humour and special communication attempts by Kalande and Desiré of Zaire; by the searching for new ways of communicating in the face of real language barriers; and by the sheer face to face contact and sharing with people from all corners of the world.

My real hope is that these memories stay with me for a long time and challenge me in my daily life.

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It was about these first days that the delegates of England and Wales wrote a report which appeared in the Newsletter of their national community. It reads:

We have been struck by the courage and determination of some CLC communities facing poverty, persecution and difficult political structures. For in some countries, as we've learnt, CLC groups are directly involved in the process of political and social liberation and it is striking how they are discovering the tasks to take up as a result of the Ignatian process.

Other points are perhaps emphasis on youth in some places, the recent swift growth of CLC in others and the presence of CLC in Eastern Europe.

To complete this spirit of openness of the delegates to the world, on 23 August the Assembly received visitors. About 500 persons, almost all CLC members from different European countries, came to Loyola to be with us in prayer, sharing, reflexion and informal interaction. Among them were the participants of the European CLC

meeting which was taking place and running parallel to the Assembly in the Castle of Xavier. In addition, there was a large number of CLC members from France, Portugal, and of course Spain.

The day started with the gathering of everyone in the Basilica of St. Ignatius. With us was our World Ecclesiastical Assistant, Father Kolvenbach. Tobie welcomed him and thanked him for his presence among us. Then Josefina welcomes all visitors in the name of the World Community and its General Assembly.

WELCOME TO OUR VISITORS

Josefina Errazuriz

In the name of the World Assembly gathered here, I have the greatest pleasure in welcoming each and everyone of you, wholeheartedly thanking you for coming and assuring us of your support and affection.

It seems strange that I, myself coming from a country so far away, should address you and be able to say "Welcome home!". But it is our home! since it is the place where Ignatius was born and grew up. It is the place where we, called to live the Gospel by following Ignatius' spiritual journey, are holding this Assembly.

The World Assembly in Loyola, like the previous assemblies, means much to us lay people, members of the CLC. It is a privileged moment for us gathered here, coming from many corners of the world, to share with our brothers and sisters our lives and the good news we bring: the wonders God, our Lord, is working in us, in the north, in the south, in the east and in the west. Because He works wonders in the world today! And we are all witnesses!

The good news that we bring today, together with yours, will be our point of departure in continuing to search for our mission today. The gifts received and accepted will give us the guidelines in discerning new

ways of following Jesus our Lord who invites us to build the Kingdom of God with Him.

One of the great graces with which we have been blessed is that we, the CLC delegates, maintain great hopes. We wish to share them with you, so that we may be helped in returning thanks to God and praying for their realization:

- that here where St. Ignatius allowed the Lord to open his ears, we may listen more attentively to the urgent call Christ is addressing to us in the events of today.
- that here where Mary, our Mother, consoled and encouraged him with tenderness and vitality, we may rediscover her as a source of life and tenderness, as one who goes ahead of us, teaching us to follow Christ and live the mission He confides to us.
- that here where St. Ignatius learned to discern his impulses, his feelings and desires, priorities in the use of his time, we may move ahead in discerning the loving and saving Will of the Father for us and for the world.
- that here where Ignatius dared to let his heart be inflamed with God's love, we may also open wide our hearts to Christ and let the fire of His Spirit enkindle in us great desires for better and greater service.
- That as lay people we commit ourselves to what we are able to discover to be most urgent and universal for building a world which is more human and more in conformity with the heart of the Father. A world where all of us can be and can live as brothers and sisters.

Welcome! Thank you for the life and good news you are bringing us. May we ask you to support us with your prayer for the future of our mission in the world and in the Church.

Then came the focal point of the day: the talk by Father Kolvenbach. Actually, more than being the central point of the day, it is a text that will never lose its relevance. It will certainly inspire CLC's all over the world to take Mary as their model for deepening their sense of mission.

MARY IN THE SPIRITUAL EXERCISES

Rev. Fr. Peter Hans Kolvenbach S.J.

World Ecclesiastical Assistant

Every christian is called to be, here and now, another Christ for the men and women the Lord has put in their way. However, who could reflect the fullness of the Lord in their life? Besides, the Spirit of the Lord calls each of us by name to incarnate some particular facet of the immeasurable riches of Christ: Christ who prays in solitude and Christ who heals and teaches; Christ who suffers and Christ who announces the Kingdom... There are different personal vocations just as there are different communitarian missions. The response that Our Lady graciously gave to the invitation of Him Whose Name is Holy has been an endless source of inspiration, in terms of some particular aspect, for so many personal and communitarian initiatives in the building up of the Kingdom. In this sense, the Marian dimension of the spirituality of the Christian Life Communities has been fashioned by the particular characteristics of Our Lady's mission which struck Ignatius of Loyola in a deeply personal way. Ignatius always respects the spiritual 'taste' of each person in his/her encounter with the Lord, and imposes no particular devotion; he is quite happy to leave us with Our Lady of Paris or Guadalupe, with Fatima or Lourdes, just as Ignatius himself loved Our Lady of the Way and Our Lady of Sorrows. In the Spiritual Exercises Ignatius is content to exhort us to pray the Hail Mary with the Church and he invites us to discover to what extent one of the characteristics of Our Lady's vocation, namely her mission in the work of salvation of her Son, continues today thanks to our labours and commitment - because that is the way God wants it.

What is this mission? When Ignatius invites us to meditate on the mystery of the Visitation of Our Lady to Elisabeth, he suggests three points to draw our attention equally to the meeting, to the Magnificat and to the fact that Our Lady stays with Elisabeth for three months. This detail is significant and this small feature reveals the facet of Our Lady's vocation which struck Ignatius. After the Annunciation, Our Lady had every reason to give herself exclusively to the mystery which had touched her and to the child growing within her. Why not withdraw into herself to taste and see how good is the Lord and to rest quietly in the contemplation of this Trinity which is bringing about the world's salvation through her? However, she does not turn inwards in a narcissistic way, she does not stay shut up in her own house but rather she stays with her cousin Elisabeth to help her. The grace which has filled her moves her out of her house, out of her own life, to take the road to the hill country and to be, in the name of her Lord, a woman for others, instead of being just for herself. The haste to move out of herself and her family surroundings and the joy which echoes in the meeting with Elisabeth quite naturally accompany the 'exodus', the initial step to which the love that comes from on high always moves us. Anyone who is seized by the love of God is impelled to incarnate it here and now through serving, like Christ, at another's table to give them nourishment and life.

If the Christian Life Communities draw their inspiration from the spirit of Ignatius, the criteria for the authenticity of their spirituality is the concrete commitment to the service of others, which incarnates it. In addition, the Christian Life Communities wish to be a body for the Spirit, as Our Lady was, to set out on mission, to commit themselves in such a way that the Gospel takes flesh and the Beatitudes become a reality for those who are poor, suffering, searching for justice and peace, or weeping. This mission of Our Lady fascinates Ignatius so much in the Spiritual Exercises that he does not invite us to delve into the heart of Mary, nor to contemplate her interior life or to imitate one of her virtues. Ignatius

passes beyond the way Our Lady keeps all these words in her heart and even her sorrow under the cross. Everything is concentrated on the mission of Our Lady, which flows from her fullness of grace.

What does this mission consist in? Ignatius never mentions it explicitly, but the whole setting of the Spiritual Exercises points towards mediation: to bring Christ to men and women and men and women to Christ, to be mediator of what the Church today calls "communion". Let us try to discover this in the perspective of the Spiritual Exercises of Ignatius.

Our Lady already figures in the first week at the meeting-point of two histories, which are always our own history. After having described the genealogy of sin as it descends from the angels to the first men and women and from Adam to each one of us, underlining in this way the joint responsibility for sin we all share in, in as much as we are hell for others, Ignatius invites us to meet with Our Lady. This invitation to ask Our Lady for the sense of sin has always amazed me. What does Our Lady know of sin? Can I have a colloquy with Our Lady about sin? The reply to this is by no means unimportant. Acknowledging with the Church that Our Lady is free from all sin, we run the risk of relegating her to a heavenly existence, far removed from the daily sinfulness of ordinary men and women. Here we forget that the absence of sin does not make us less human but on the contrary, more human. Without doubt, sin belongs to our human existence as a matter of fact. If we do not dare to take sin seriously, we place ourselves outside the human situation, outside the work of salvation. That is why Ignatius takes sin as the starting point, not in a morbid or pessimistic spirit, but through a concern to be realistic without which every mission in this world is located in what is unreal. Curiously it is communism which, through denying the existence of sin, attributes to man a strength which he does not possess, and so the marxist effort inevitably becomes utopic. The presence of Our Lady at the heart of the sinful history

that Ignatius depicts, signifies quite rightly that the human person, to be fully human, does not have to be a sinner. The struggle against sin that Our Lady inspires is not directed against what is human, but against what is inhuman in our society today: we should have the courage to name this 'inhumanity' as sin - this 'inhumanity' which the Christian Life Communities are called to strive against, for the christian life struggles against the death that follows in the train of sin... And it is precisely Our Lady who in the first century in Palestine has followed the way of all women and men on this earth, the way of pain and joy, in a sinful milieu - the sins of her people - who still shows today that grace, the fullness of grace, is not foreign to our existence but on the contrary denounces what is inhuman in our existence and in our society; and so our society, thanks to the mission of grace that the Lord entrusts into our hands, can become a more human, a more just and a more peaceful society.

When Pope John Paul II, in the course of his apostolic voyages, brands the sins of our times, he has not the slightest intention of making human life more difficult by arbitrarily building up a series of 'Don'ts', but rather, in denouncing sin, which is at the source of the inhumanity, injustice and the hate which cut across our lives all the time, as we can see each day in the newspapers and television, the Pope basically is struggling for people, for the fully human values of life and love, justice and peace. And so it is in contemplating Our Lady in the fullness of her graced humanity that the reality of sin, of the inhuman, stands revealed in all its authentic cruelty, but also in its Easter defeat, for Christ has conquered this sin, this prince who fancied himself as prince of our world, and over whom Our Lady is the first victory among men and women. After having described the genealogy of sin, Ignatius has us meet with Our Lady who has known the sins of her people, but with whom the history of grace begins, not in the sense of removing Our Lady from our human existence, but rather in the sense of introducing into our history a human person in the image of the grace of God and in the likeness of the Son of God.

Through meeting Our Lady in the midst of sinful history, Ignatius leads us to discover our mission as Christian Life Communities in the building up of the city of God of grace and life.

In the second week Our Lady is again at the meeting-point, this time not between the history of sin just ending and the history of grace just beginning, but in a very concrete way between the Trinity concerned for our salvation and a humanity thirsting to be saved. In a way that is very carefully balanced, Our Lady is at the centre of a vast scene that Ignatius depicts, with the Trinity above, humanity below, and Our Lady's house between the two. Ignatius does not invite us to depth the mystery of Mary, the feelings of her heart, but to receive from her our mission today in the Christian Life Communities. Whoever moves with Ignatius through the mysteries of Christ constantly discovers Our Lady in her mission of mediating life. This mission of Our Lady emerges all the time from a hidden and obscure life; it emerges from the humdrum, impoverished existence of some poor woman from an obscure corner of Palestine, far removed from great history, high politics and refined culture. And however - very significant for our mission - Our Lady knows herself to be an intermediary; she knows she is mediating salvation, life for others. Each one of us is very much aware that we have received all that we are through the intermediary of others. In our modern society so many incidents and accidents confront us with the fact of our mutual dependence and show us how our lives, and even our salvation, are mutually linked. This 'solidarity' is inscribed in our human nature because it is a reflection in every person of the trinitarian communion. Still in our own days, in the case of a disaster, we assist at and we share in gestures, reactions of generous and spontaneous solidarity. However, in general, it still is extremely difficult for us to share, to communicate to others what we owe to others, what we have received thanks to others. Early on the community of Jerusalem has to face a couple who jealously hang on, for themselves, to what was destined for the community, and Paul complains bitterly that those who celebrate -

or think they celebrate - the Eucharist look after their own meals and leave their brothers and sisters in hunger and distress.

But there is not only our daily bread, there is the Bread of Life, which we need even more to live authentically. As far as our human community is concerned in which people depend on one another, God has wished that we help one another even in the work of salvation and in the gift of Life, in the gift of our only real treasure which is the Life of God. Doubtless each one of us and the Christian Life Communities, as such, can only plant and water. God alone gives life to our brothers and sisters; nevertheless, God wants to root our mediation in Him who is the sole Mediator, Christ. It is so true that God does not save us for ourselves but for the salvation of the world. As God the Father only wants to be adored through the Son and in the Spirit, in the same way God regards us as He has regarded Our Lady, in other words, because we are members of the human community and in as much as we are members of human society, linked in responsibility for its salvation history and its ruin. Without doubt it is Our Lady who is called personally, but not in an exclusive way; she is called in person for the salvation of the world, a salvation which embraces all in Christ and enables them to be mediators of Life.

To accomplish this mission of mediation the Lord God has asked Our Lady for her 'Yes' in His work of salvation. In the prayer of the Kingdom, Ignatius does nothing but trace the contours of this invitation and this 'Yes'. In encouraging us to pray the mysteries of Christ, to seek for the intimate knowledge of the Lord to be able, in His Spirit, to make the choices and take the decisions which incarnate our 'Yes' in daily living, Ignatius always makes us have recourse to Our Lady, to learn how to enter into a colloquy with her Son and to grasp how to say 'Yes' to God the Father. How does this fellowship with Our Lady inspire the Christian Life Communities in the way they go about translating the Kingdom into daily reality? Of course,

nothing in the Gospels tells us about evangelisation as practised by Our Lady. She does not belong to the twelve and she only speaks through her simple presence among them. The Lord does not call us to copy the manner in which Our Lady has concretely expressed her 'Yes', not even to imitate her. However, the concrete manner to which the Lord calls each one of us and the Christian Life Communities to realise the Kingdom will always be inspired by the dynamism which is fundamental to Our Lady's way of acting. This dynamism is first and always marked by the radical character of the 'Yes'. This radicality impells the Christian Life Communities, following Our Lady's example, to know nothing except the gospel, and the whole gospel. We do not get caught up in slogans and ideologies, with secondary problems and doubts for the pleasure of doubting. Of course, our lives are complex and our organisations complicated, but this is one reason more for returning to the radical sense of this 'Yes' of Our Lady, that Ignatius situates amidst the turmoil that marks the life of men and women.

In the meditation on the Two Standards, Ignatius suggests the numerous ways of Satan to turn us aside from what is essential, radical, to paralyse us through becoming caught up in details, or just one aspect of things, or a passing whim. Thanks to her humble radicality, Our Lady, as Ignatius presents her, knows always how to speak of the Gospel, of the one thing necessary, with words and gestures that are timeless. It is for us to become gospel for the men and women of our time, as Our Lady became gospel in all her radicality.

The dynamism of Our Lady is, in the second place, her fidelity which Ignatius highlights almost dramatically when, at the end of the third week, only Our Lady, from among those who followed Christ, remains faithful and completely alone. Even if the crisis presents itself in very different forms, it is spiritually identical with what Our Lady has known. There is always a moment where faith in Christ, true God and true man, in all its

starkness and with all its implications, forces on us a choice between fidelity and infidelity. This choice presses us even more when it comes to us via the Church of the Lord which, also divine and human, challenges us at the depth of our being, provoking our fidelity or infidelity. The weight of the institution of the Church like the weight of the failure of Christ on the cross are for Our Lady and for ourselves swords which pierce the heart. Like Our Lady each one of us and the Christian Life Communities are called to witness, in fidelity, to the risen Lord; our time, burdened with suffering and absurdity, stands in need of this. Our Lady in her fidelity to the Risen Lord is a sign of salvation as she saw, through pure grace, the new Life reborn from the pierced heart, from water and blood, in a situation which humanly speaking has never anything to offer except death.

The dynamism of Our Lady is finally characterised by her evangelical patience. Ignatius shows it always present when she is expected to give birth and to flee, to present in the temple and to say good-bye, to suffer with the Crucified and to rejoice with Him in His resurrection. Her patience in no way means a fatalistic resignation, but a trusting disposition - and for this sole reason - patient in being directed in the work of salvation by him who is the Spirit of the Lord. She has the interior freedom of the third class of men; nothing limits her apostolic dynamism. Like Our Lady, with the Church, the Christian Life Communities do not possess the secret of evangelisation: they must discern, formed by the Spiritual Exercises, from day to day, from situation to situation, from one urgent challenge to the next, the paschal ways of Him who lives in our midst in the Church and continues with us the work of our salvation. Neither can the Christian Life Communities carry on like shock troops, commissioned to conquer the world with a well thought out strategy and appropriate tactics. They are called to give to the Kingdom and its victory the sense of evangelical patience that Our Lady has given it. We must have the courage to accept the 'today' of God within the dynamic of something provisional, with its ambiguities and failures, with its searchings and

fumblings. In effect, it is not a question of conquering the earth but of helping souls, according to the expression of Ignatius himself; and "helping souls" means helping the other become what he/she has received, what he/she is in the depth of their being, son/daughter of our Father, brother/sister of the Lord Jesus and bearer of the Spirit, mediator of Life to help other souls.

The evangelical patience of Our Lady is founded on her radical and unwavering faith in her Son who has already conquered the world; and she knows that the earth is full of the presence of God our Lord. Our Lady herself is astonished, full of wonder when she discovers how the Kingdom of God goes beyond the public ministry of her Son and the first evangelisation of the young church. Then it is that the evangelical patience of Our Lady is the distinguishing mark that her high degree of humility, that is of love of service, receives. It should not happen that a particular way of presenting the spirituality of the Spiritual Exercises lead the Christian Life Communities into a 'militarism' or activism, understandable enough, but having little in common with the evangelical patience of Our Lady. May the Christian Life Communities be full of apostolic enthusiasm and dynamism, but let them be ready to welcome the third degree of humility through which Ignatius recalls the paschal law of all mediation, for the grain must die to raise up the new life. Concretely this humility moves us to help souls and in such situations, in the image of Our Lady, all our evangelical patience will be put to the test so that men and women, living in a milieu which does not know Christ, or knows him badly, can discover the way of the gospel thanks to our mediation. The Spiritual Exercises do not move us to a conquest in the military or triumphal sense, but they move us to a "greater service" that Our Lady lived to the full, and which, in turn, moves the Christian Life Communities to fulfill their apostolic mission in conditions that are desperate, thankless and full of conflict, while living out there, courageously, the evangelical patience of Our Lady.

For Ignatius, there is no doubt that Our Lady is at the meeting-point between the sorrowful passion and the joyful resurrection, as she is at the meeting-point between the history of sin and the history of grace, and between heaven and earth at the moment of the incarnation. Of all the work of Christ, nothing remains except Our Lady in her solitude; with her Son she descends into the hell of total abandonment. Even if fidelity to the biblical text inspires Ignatius to mention nothing which is not found in the gospel, his vision of Our Lady would not allow for the absence of a meeting between the risen Lord and Our Lady, his mother. Perhaps a church dedicated to this paschal event at Jerusalem remained in the memory of Ignatius the pilgrim and confirmed his faith.

Again, Ignatius is silent about what is said between the risen Lord and his mother, but in making the meeting between the risen Lord and Our Lady the model of every meeting and apparition, Ignatius highlights the ministry of being a consoler, and consolation means for him every growth and increase of faith, hope and charity. In this way, Ignatius inserts us in the present moment where Our Lady is consoled to be here and now our consoler, through increasing our faith in the evangelical mission that the Lord of the vineyard has entrusted to our communities, increasing our hope that all our efforts and all our ventures help souls possess the only true riches - the life of God; and increasing love which alone unites the trinitarian communion to a community of christian life.

* * * * *

Silence, applause, hymn to Mary... This was how more than 600 persons gathered in the basilica welcomed the words of Fr. Kolvenbach and easily entered into the theme of the Assembly. In the afternoon and the following day, Fr. Kolvenbach had several meetings with the delegates in regional groups. He also met with the Ex-Co and all the ecclesiastical assistants present in the Assembly. In all these meetings Fr. Kolvenbach listened attentively to get to know the World Community and be present to it, as he

has wished. He clarified the relationship between the Society of Jesus and the World CLC Community, putting emphasis on the lay character of one Ignatian community and the religious character of the other. We are in a maturing process and not all Jesuits, just by being Jesuits, are prepared to work in a lay community as ecclesiastical assistants. Finally, the mere presence of the World Ecclesiastical Assistant in the Assembly was a sign in itself.

The Visitors' Day carried on with informal interaction and lunch in the open air. In the afternoon there was time for sharing experiences and getting to know one another in 30 groups composed of delegates and visitors. At 5 o'clock in the afternoon, we gathered again in the basilica for the Eucharist. It was a solemn international celebration presided over by Fr. Kolvenbach. It was celebrated in Spanish, the language of the host country, but songs and readings were in other languages. The Holy of Holies was greeted with traditional basque costumes, typical dances executed masterly and solemnly by a group of "dantzaris". Despite the confusion caused by the use of different languages, there was a climate of prayer and celebration. Despite the formalities of the occasion, one felt part of being the People of God in thanksgiving.

This ended the first part of the Assembly. It was meant to broaden our horizons, to look at the world, the World Community, the Universal Church. It meant confronting, situating, sharing and enriching the experiences of each national delegation. An Assembly is not just the meeting of representatives, it is the General Council of the World Community. We are all responsible for the whole, therefore we need to have a vision of it.

SILENCE AND PILGRIMAGE

Sunday, the 24th and Monday, the 25th

In the setting of the Loyola castle it was an easy transition to become reflective. We had absorbed a great deal of information from the national reports. There

was much to ponder and add to our own experiences. A lot to be grateful for and yet no room for complacency. Now we needed silence.

It was at Loyola that Iñigo, aged 30 years, spent quite some time recuperating from a severe wounding. His leg was shattered by a cannon-ball at the battle of Pamplona. He was brought home and nearly died. During his long convalescence he began his interior journey. While he wiled away the time and, for want of anything else, took up some readings about Christ and the Saints, he started to notice some changes within his own experiences. He was a great dreamer. Now with time on his hands his dreaming, which was not simply day-dreaming, took on a new urgency as its truth became clearer. Within his pondering, his imagination was fired up and he became aware of movements or desires. As he followed them through, some led him to be sad while others brought him to a steady peace within his spirit. He became aware of the difference. Some were from the good spirit and some from the evil spirit.

In this atmosphere we looked back over our own dream and recalled the blessings of God at each step of our journey and the desires which drew us to this moment and draw us into the future. We each have a dream or vision which is really the image of God in our hearts. God in Jesus Our Risen Lord has poured His Spirit into our hearts. The whole quest of Iñigo of Loyola was the adventure of getting in touch with the dream of his heart and expressing it within the human community. In this way he would give great praise and glory to God our Father. It is a journey of discovery. The God of love draws us step by step through life. In His love we step out and discover what is life giving. But it is a painful journey because we run into the perversity of sin; we follow phantasies which prove to be hollow - we touch the bitterness and fear of the loveless life. We return to the path when we listen to His voice and receive His love. With gratitude for such love, we touch new levels of desire which draw us into the mission of Christ in His love for our human family. At Cana "his mother said to the servants, 'do whatever He tells you'" (Jn 2,5). She had already done this in her

life. Mary had received the Word. We pondered this in the mystery of the Incarnation.

THE INCARNATION

Tim Quinlan S.J.

In the Encyclical 'Evangelii Nuntiandi' Pope Paul VI said: "It is in the consolation of the Holy Spirit that the church increases. The Holy Spirit is the soul of the Church" (E.N. parag.75). In a moment of deep consolation, Mary was overshadowed by the Holy Spirit and received the Word of God our Father. In St. Ignatius' telling way "... the Three Divine Persons look down upon the whole expanse or circuit of all the earth, filled with human beings" (Sp Ex 102). They see the different races of people: "some at peace, and some at war; some weeping, some laughing; some well, some sick; some coming into the world, and some dying; etc" (Sp Ex 106). They see many people hell-bent, they see Mary.

Through this Mystery of the Incarnation Ignatius invites me "to ask for what I desire... to ask for an intimate knowledge of our Lord, who has become man for me, that I may love Him more and follow Him more closely".

This Mystery focusses my attention on the Word made flesh. God always loves us, but He waits until we exercise our freedom to accept His love. Mary chose to accept the Word and lived in the Word. Jean Laplace describes the quality of this choice: "The entire mystery of a vocation - every human life is henceforth a vocation - is lived in the mystery of the Annunciation. 'How will this happen?' From the time of Abraham (Heb ch.11) God's call leads man towards the impossible, the unbelievable. There is no ground under his feet. There is no road marked out. We no longer find the habitual securities. To advance, we, like Mary, have nothing but faith, together with its consequences (including the cross), its obscurities, its solitude. This is the risk of love. Mary has made her commitment" (An experience of life in the Spirit, Eng.ed., p.100).

Truly, in Mary, the Kingdom of Heaven was like a mustard seed. "It is the smallest of all the seeds, but when it has grown it is the biggest shrub of all and becomes a tree so that the birds of the air come and shelter in its branches" (Mt 13,31 & 32).

Let me contemplate Mary's response: she chose to be one of the Anawim - she chose to remain united in love during separation, pain, loss. She chose to be faithful to Yahweh -to be a woman of great fidelity- when He was vulnerable in a sinful world. She chose to receive wholeheartedly the life of Spirit which is characterized by "love, joy, peace, patience, kindness, goodness, trustfulness, gentleness and self-control" (Gal 5,22). In this way she is conqueror of the serpent who seduces and threatens, openly and covertly. Living in the truth of God's love, Mary can say to us: "Do whatever He tells you" (Jn 2,5).

In the chapel at the Jesuit Curia in Rome there is a painting of Mary holding the Child. Both with the circles around their heads - the mandala - the sign of perfection. But surrounding and enclosing both of them is an oval-shaped form. This is the mandorla - it is the remnant of two circles. Two perfect forms, which overlap, form a mandorla. One circle represents the earth, the other heaven. In Jesus and Mary, the two are united.

"The Son of Man will be delivered into the hands of men; they will put him to death; and three days after he has been put to death he will rise again" (Mk 9,31). While the context of this statement is in view of the Passion, the truth of God's handing Himself over to us began with the Mystery of the Incarnation.

Let me "think over what I ought to say to the Three Divine Persons, or to the eternal Word Incarnate, or to His Mother, our Lady" (Sp Ex 109).

* * * * *

God is happy with mustard seeds, but often times we do not share his view. We want to become the big tree - by our own efforts! This brings us to an absolutely vital stage in our growth as Christians. The hidden persuaders of riches, honour and pride bedevil us. In God's Providence we have been led to a community of believers in the power of our Risen Lord, who come together to unmask these hidden persuaders. So in the afternoon we took time to ponder more closely the way of Jesus and in the light of His Spirit to become aware of the deceits of the spirit of evil.

THE TWO STANDARDS

Tim Quinlan S.J.

The Spirit of Jesus, our Risen Lord, has triumphed over the world. The message of the Gospel is clear. The power of love in Jesus overcame 'the enemy of our human nature' - all the non-loving forces which could assail Him.

We could be excused and certainly forgiven ("Father, forgive them; they do not know what they are doing." Luke 23,34) for acting as if the opposite were true! The way we are assailed through our feelings, our phantasies and thinking processes suggests that the battle between good and evil is not only not even but heavily biased towards the forces of darkness.

In this meditation, St. Ignatius invites us to pray: "to ask for a knowledge of the deceits of the rebel chief and help to guard myself against them; and also to ask for a knowledge of the true life exemplified in the sovereign and true Commander, and the grace to imitate Him" (Sp Ex 139).

He invites us to remember and consider that Jesus, our Risen Lord, sends us to fulfill His command: "Go, therefore, make disciples of all the nations" (Mt 28,19). We do this confidently because Jesus said immediately before His command: "All authority in heaven and on earth has been given to me" (Mt 28,18).

The crucial point of this meditation is not whether we follow Jesus or not, but rather how we go about it. A thorough knowledge of the life, passion, death and resurrection of Jesus will give us a chance to get closer to Him.

Let us look at two passages in Mark's Gospel: Mark 9,30-37, Mark 10,31-45.

Excerpts: "If anyone desires to rank first, he must remain last of all and servant of all" (Mk 9,35).

"Whoever welcomes one such little child in my name is welcoming me: whoever welcomes me is not welcoming me, but him who sent me" (Mk 9,37).

"But whoever wishes to become great among you must be your servant, and whoever wishes to rank first among you must act as everyone's slave!" (Mk 10,43-44).

These passages manifest the incredible freedom of God's love in Jesus. His love is given to us always.

As Ignatius puts it succinctly: Christ draws us "first to poverty as opposed to riches; the second, insults or contempt as opposed to the honour of the world; the third, humility as opposed to pride" (Sp Ex 146).

When I have my heart in the right place, I will take a stand with Jesus and attract the sinners, the sick (mentally and physically), those without basic goods for survival, the difficult personalities, the unattractive, the deprived and angry people, the 'undeserving' people, e.g. 'lazy' ones and criminals. To serve these people will invite ridicule and pain, will test my own resources and isolate me from those who think I am going a bit too far with my care - "why waste your time on them?"

When I am moved to do so let me address Our Lady: "Asking her to obtain for me from her Son and Lord the grace to be received under His standard, first in the

highest spiritual poverty, and should the Divine Majesty be pleased thereby, and deign to choose and accept me, even in actual poverty; secondly, in bearing insults and wrongs, thereby to imitate Him better, provided only I can suffer these without sin on the part of another, and without offense of the Divine Majesty."

When I am moved let me "ask her Son to obtain the same favours for me from the Father." Then when I am ready I will "beg the Father to grant me the same graces" (Sp Ex 147).

* * * * *

At the end of this day we commenced an all-night vigil in the room of the Loyola castle where Iñigo convalesced after his wounding at Pamplona. Right through the night the room was occupied by delegates silently praying before the Blessed Sacrament. It was so quiet and unifying in this room where God had touched one man so deeply and now invited us to listen and respond accordingly.

The next day we made a pilgrimage to Our Lady's shrine of Aranzazu. After his experiences during his convalescence at Loyola, Iñigo made his way here on a donkey. It was here that he vowed himself to a life of virginity. Our journey was much easier by bus! But the mountains soaring up out of the deep and beautiful valleys, the rugged grandeur of the place helped set our minds in place. It was easier to visualise the little man on his donkey and consider the determination which drew him on this journey.

We concluded our day with time for ourselves. Many of us took the opportunity to tour through some of the basque region and relax a little before moving into the important third stage of the Assembly. There we would be immersed with the large issues which affect so many people around the world and call us to be involved in the Spirit of Christ.

SENT ON MISSION

Tuesday, 26th; Wednesday, 27th; Thursday, 28th

This part of the process was the most demanding for the delegates. It was to reflect and discover, at different levels, where the Lord is calling us in our mission in the world and in the Church.

The first day was entirely dedicated to the workshops dealing with different themes; delegates had already chosen beforehand the groups they would like to participate in according to their interest. Each group worked for approximately 6 to 7 hours, trying to put together their different experiences and approaches to the theme.

During the Assembly, the Workshops - all on some aspect of Mission - were the initial impetus that led to the reflections and recommendations of the delegates. All the experiences of the Workshops were by no means equal. The size of the particular Workshop had a great deal to do with this, as the numbers in a Workshop had a considerable impact on the sort of process that could be followed. These different experiences can be detected in the reports that follow.

I. ECUMENISM

Already since Providence, CLC has had a commitment to Ecumenism.

Because the Spiritual Exercises are our specific source - our means of deepening the experience of faith and of theological and spiritual reflection

- we feel called to share them with other christians
- we feel the need to renew the guidelines on "thinking with the Church" today (Sp Ex 352-370).

We recognise that for many catholics the obstacle to sharing is a lack of confidence and formation in faith, but we are all called through our common baptism to spread

the Kingdom of God and to share with non Catholics. CLC must witness in faith and share with confidence, knowing that this is the work of the Holy Spirit.

We must be open to the work of the Holy Spirit in other christians and have an attitude of respect towards them, so that genuine sharing and reconciliation can take place and unity will one day be restored.

RECOMMENDATION to the Executive Council: to prepare a working paper on the decree on Ecumenism of Vatican II, which could be circulated to all our members as a way of challenging them with regard to the Ecumenical aspect of our mission.

II. YOUTH

INTRODUCTION

By way of introduction to the reports of the three workshops on "Mission and Youth", we would like to echo a general feeling.

All the participants are deeply convinced of the necessity of support for youth CLC. Our unconditional commitment to the youth CLC is our best witness.

Young people have the right to be taken seriously. We think that Ignatian spirituality and the CLC pedagogy are valuable means for us who are confronted with choices that are decisive.

Please accept these three reports as an invitation to closer collaboration. We need all of you now to discern our personal vocation.

Group 1

BASIC ATTITUDES;

- Follow Christ; He is the central point
- The radicality of Christ's call demands:

- * formation for discernment
- * commitment to a communitarian service (for the younger ones: the group can fix a definite objective) and later on to a more personal commitment.
- Channel the spontaneity of generosity in young people, offering possibilities to deepen this desire in them and at the same time respecting their freedom.
- Keep a balance between action and contemplation, not dichotomizing them.
- Foster a missionary spirit, an openness to others translated into service for them, especially the poorest, which can then become a way of life.
- Make an analysis of the reality in which we live.
- Guide young people to seek their own personal vocation with an open spirit
- Make the celebration of the sacraments meaningful to youth

MEANS

The CLC is a way of life, among others, to help people live out their faith. It is, first of all, an option and therefore it is necessary to ascertain whether this corresponds to what one desires.

Principal means:

- Live the pedagogy of Ignatian spirituality by applying the Spiritual Exercises in one's life and practising discernment in an attitude of listening to the Spirit who speaks to us in the world through people.
- Promote the formation of guides of youth groups
- Place oneself in the Church, be of the Church and form oneself in Her doctrine.
- Favor the development of community spirit in the group through service to others, service to the poor, and learning to understand the richness of human relationships.
- Encourage dialogue between youth and adult CLC's in a spirit of mutual respect, helping one another live out the same spirituality.

Group 2

First of all, let us place ourselves in the realities our young people find themselves. To begin with there are the political and economic crises causing the disintegration of many of our values. Then there is growing delinquency, violence, and so on. Unemployment is a major concern. Relationships have become insignificant, thereby creating fear and insecurity. Young people are also experiencing alienation from the Church.

In short, we have lost the ability to relate on a more personal level, both with others and with society, and we find ourselves immersed in a totally impersonal world.

The reaction of our young people: frustration, anger, isolation...

Our CLC youth do feel affected by the situation and they are aware of it both at the national and world level. There is a desire in them to work for peace, justice and reconciliation. On some occasions our CLC young people have taken stands or given themselves to some mission.

The underlying question is therefore how to achieve this process of passing from the impersonal to the personal? What can youth CLC do to give witness to this process?

It is through a spirit of solidarity and friendship that the CLC community is developed. The CLC's invite us to turn to Jesus so that He may touch the impersonal in us and transform it into something personal.

This transformation is an awareness of what is happening in me and outside me. CLC helps develop this awareness. I discover my identity and my personal vocation. The community helps me to discern through sharing. Through this the community builds its own identity and discovers its communal vocation. It then gives itself to mission, thus changing the culture of the community from the impersonal to the personal.

RECOMMENDATION

We propose that the Ex-Co set up a commission at the world level to organise a program for the formation of guides for CLC youth groups.

Explanation:

This program should help the guide recognise when CLC has been accepted as a personal vocation (commitment to personal prayer, to the group and to short term service). Then the guide can move on to help the group towards accepting it as a communal vocation (when there is commitment to communal prayer, communal sharing of personal experiences and short term communal service). At this moment the guide should be able to ascertain the authenticity of discernment on its communitarian mission, transforming the impersonal to the personal.

	Person	Community	Mission
Impersonal	Personal	Communal	Communal mission
Transformation	Identity	Identity	Discernment
Personal	Vocation	Vocation	Transforming the
	service	service	culture from
			impersonal to
			personal

Group 3

ATTITUDES to be developed or changed:

Listed below are attitudes that we, as youth CLC members, came up with in our prayer and reflection. We feel that these attitudes will enlighten us in our mission.

1. CLC is an occasion for conversion: appreciation for the CLC, being grateful for it and recognising it as God's gift...

2. 'Evangelical' patience when forming and maintaining groups, especially youth groups.
3. 'Magis', continuously asking "What is the 'MORE' being asked of me?", personal search for God's will and an openness to His Spirit.
4. Discernment and active listening, awareness of the movement of the Spirit at the personal as well as community level in discovering our mission and christian service.
5. Value a small group with depth rather than many superficial groups.
6. An attitude to be changed: that of superiority. There is a tendency for the CLC to become elite groups. We should become aware of this in dealing with other groups, movements and organizations.

HOW TO DEVELOP THESE ATTITUDES:

1. Conversion: we should begin with ourselves, where we are.
2. Integration and balance between prayer and action.
3. Introspection. Daily evaluation of life. Examen of conscience.
4. Having prayer as foundation for action. Prayer as source of strength.
5.
 - a) Need to experience the Spiritual Exercises
 - b) Organize formation programs for youth leaders and guides

SIGNS, GESTURES, INITIATIVES expressing these attitudes

1. Be witnesses for others. Visibly set examples for others through our everyday life.
2. Be contemplatives in action. Be both 'Martha' and 'Mary'.
3. Be like Christ, be able to withdraw, to reflect so to be able to go back to people.
4. Growth from pre-community to an Ignatian community, a community of discernment, a community for others.
5. Be a liberated person, open to the will of God. Have spiritual freedom, freedom from inordinate attachments.

III. JUSTICE

GROUP 1

In this workshop we followed a definite "path", trying to see and feel with the Lord the injustices of our world and to discern the evangelical attitudes needed for a creative response to the construction of a more just world here and now.

Since this is an enormous task, we decided to present our summary on two levels:

- a) the challenges we are confronted with
- b) the responses which CLC could bring.

A. Challenges

1. In an unjust world many delegates feel that the values of the family are under attack. Male dominance ("machismo") and the exploitation of women and children are widespread problems.
Poor housing and unemployment cause great conflicts within family life, which are shown in the abuse of drugs, in divorce and even suicide. Those who are not aware of these problems sometimes react with indifference or even support the unjust situation because of self-interest.
2. In the socio-political field, the problems of excessive censorship, of restrictions on personal liberty, and of intense repression of human rights are evident. In several countries hunger, illiteracy, under-nourishment, extortion and blackmail, kidnappings, disappearances, and torture have become daily events.
3. On the international level, it is felt that in certain countries the foreign debt problem has become intolerable, and this is making the gap between rich and poor even larger.

B. CLC Responses

In order to promote the justice of God's Kingdom we feel it necessary:

1. In family life and interpersonal relationships, to remain faithful to the commitments of marriage, since these are the signs of justice in this area. To adopt a simple lifestyle and to show concern for the poorest.
2. In the socio-political field, to commit ourselves to support the poorest without being patronising. This commitment must be lived in which ever decision-making bodies we belong to. This is necessary if peace based on truth and justice, and not on forgetting the past history, is to be built.

A socio-political, economic and religious formation is required if the gospel message of reconciliation in justice and truth is to be put into practice; if we are to commit ourselves to a more just political project in a context of solidarity and participation.

3. On the international level, to be aware of the need for solidarity between rich and poor nations.

Conclusions

We stressed the importance of:

- an integrated formation for mission,
- given the importance of mission, an involvement in people's organisations,
- a CLC sensitivity to the milieux of the poorest,
- a witnessing through our lives as a prophetic sign of the following of the Poor Christ,
- discernment as something of our own which we bring to the life of the Church, since we are communities that discern mission.

We suggest to the new Executive Council to set up a body to collect information, to analyse and to discern

social, political and economic problems of different countries, and to see how CLC respond through its mission. This information could then be shared with others and enable formation to put a greater emphasis on social justice.

GROUP 2

Preliminary

Our group was composed of lay people and Jesuits from all continents and represented a cross section of the various socio-economic situations which our members are drawn.

Our way of proceeding consisted of a structured reflection on:

- the signs of the times
- evangelical attitudes, our special calling as Christians
- the dimensions of our response.

Signs of the Times

- We live in a world which does not value the human person as a person - men and women are valued to the extent that they are christian or muslim, male or female, black or white, rich or poor. It is these artificial and false distinctions which create inequality.
- Increasingly, people everywhere are coming to realize that injustice is deeply rooted in the human heart and in the structures which create and maintain poverty and oppression. They are calling for new patterns of social interaction, especially in the spheres of economy and politics. They are calling for the renewal of the world.
- Our Assembly is part of this global search for change.

Evangelical Attitudes: our christian charism

- As christian, our work for justice is conditioned by our special vocation as brothers and sisters in Christ, and children of God.
- We affirm the value of all men and women as beings created in the image of God who are called to live in dignity and freedom.
- Our aim is to liberate human beings from all that crushes them and to be in solidarity with all who are poor, suffering and oppressed.
- As CLC members we affirm the necessity of community for the full realization of our humanity.
- In prayer we unite our work with the saving mission of Christ from whom we derive hope and strength.
- We make a preferential option for non-violence as means for securing justice.

OUR RESPONSE

In promoting justice we are challenged

- to build a universal vision, but be deeply inserted in the social reality around us;
- to look beyond the symptoms, to the causes of evil and to direct our activity at the causes;
- to collaborate as true communities and, indeed, as one world community and so affirm the oneness of humanity;
- to work with the characteristic instrument of our spirituality, which is contemplation in action.

We discern then calls to the most urgent and universal in today's world: the call

- to belong to sharing communities
- to meet Christ in every human being suffering poverty and oppression of any kind
- to proclaim a gospel of hope and healing
- to adapt a simple lifestyle and way of proceeding,
- to work with, in and through the Church, the People of God
- to collaborate with all men and women of good will and especially with other movements engaged in the promotion of justice.

We acknowledge, in thanksgiving, the grace of God in the advances made by CLC in the sphere of mission and justice:

- the development of our world community bears witness to the value of community; twinning has been a concrete expression of solidarity;
- an "opening-up" to the emerging needs of our times; an opening up which finds expression in this Assembly;
- the continuing propagation of an integrated formation centred on the Spiritual Exercises.

We are conscious of needs to be met at different levels for the better fulfilment of our mission:

- education for justice including social analyses based on the social teaching of the Church and insertion experiences. These assist our integration into the reality around us and promote our identification with the cause of the poorest;
- greater sensitivity to and respect for the cultural identities of those for whom we work;
- an effective presence in national and international organisations;
- a sound financial base for our world community;
- the training of lay guides and leaders.

CLC is already present in several social milieux, where work for the promotion of justice can be done by individuals and communities. Our workshop draws your attention to the potential significance of our presence in these milieux:

- the status of women
- family life
- education (formal and informal)
- the professions: medical, legal, social service
- commerce and industry
- political institutions (governmental and non-governmental)
- activist groups
- the media
- science and engineering
- the poor and the marginalised.

Conclusion

This is only the starting point of a process of discernment. The report provides a framework for further reflection and elaboration at the national, regional and local levels. It is for each region to identify the characteristic forms which injustice takes in different milieux and situations, to establish priorities, to select means for promoting justice and to operate the programmes that are formulated.

IV. COUNTRIES WITH CHRISTIAN MINORITIES

INTRODUCTION

We are grateful to the Ex-Co for introducing this workshop in this Assembly because it is our reality and we are able to share this with great respect and listening.

The term "christian minorities" should be clarified. As we saw it there is a christian minority in every country (since many christians do not live their faith). What we clarified was that there exists a christian culture in countries where christians are in the minority, which may not necessarily mean a faith life, and in countries where there is not a christian culture and christians are in the minority, these exists a faith life (some christian values even among non-christians).

SUMMARY OF SHARING

To live one's faith in a non-christian country is a daily challenge in situations of religious fundamentalism, conformism, indifference, political ideologies and struggle for identity. It calls for respect, love and forgiveness from our side.

Our members felt a deep desire and a sense of mission to share Christ with our non-christian brothers and sisters and help them discover through their own religious books and experiences the good news of Christ. At the same time, we still need to proclaim Christ, mainly through our way of life, because He is the plenitude of all.

In some countries, the institutional Church comes across to non-christians with suspicion and mistrust and this makes us christians feel second class, and often puts us on the defensive. We sometimes find ourselves voiceless and deprived of our basic human right of freedom. Efforts at inculturation are often misunderstood, for instead of helping non-christians find the fulfilment of their aspirations in the Gospel message, foreign christians tend to look for similarities between the Gospel message and their own culture, in order to render the Gospel message more easily acceptable.

We shared that many CLC groups in these countries are involved in meeting our non-christian brothers and sisters in a personal relationship. Thus we try to help them discover Christ and His message. However, this needs an on-going conversion, to enable us to relate without discrimination and paternalism. There is need also for constant dialogue to change our own attitude.

We realize that this work needs to have a balance between prayer, penance (simple way of life) and action, for it is the work of the Holy Spirit.

OUR RECOMMENDATIONS

Individual level:

1. Ongoing conversion, allowing our non-christian brothers and sisters to play a part in our spiritual life.
2. Unbiased and open dialogue and listening.
3. Presenting our faith through life experiences followed by doctrine, which clarifies and deepens these experiences.
4. Have the courage to affirm our christian convictions, but, at the same time, that this courage be full of

respect and understanding of the other. This courage might even mean having to defend human rights where necessary.

Local and national level:

1. Have a solid formation programme, based on exchange of experiences with non-Christians and study of their scriptures, in order to have a truer knowledge and appreciation of the non-Christian religions. This will help us enter into a more authentic dialogue.
2. Study church documents on non-Christian religions and allow this to speak to us in our situations.
3. Collaborate with non-Christian brothers and sisters in the promotion of justice and in works of mission and service wherever possible.
4. Offer them Ignatian spirituality and the Spiritual Exercises, if possible using their own Scriptures and helping them to discover their own freedom.
5. Urge the leaders of the local churches to find a new methodology which is more experience-centred, to pass on Christian values to born Christians. This will help them have a strong faith within a non-Christian culture.

World level:

1. Continue this sharing among our countries, especially concerning the experiences of giving the Spiritual Exercises among non-Christians;
2. Be able to share our experiences and analyse our reality;
3. Find the means of continuing the work of this workshop in an ongoing way.

CONCLUSION

"The Catholic Church rejects nothing which is true and holy in these religions. She looks with sincere respect upon those ways of conduct and of life, those rules and teachings which, though differing in many particulars from what she holds and sets forth, nevertheless often reflect a ray of that TRUTH which enlightens all men. Indeed, she proclaims and must ever proclaim Christ, 'the Way, the Truth

and the Life', in whom men find the fulness of religious life, and in whom God has reconciled all things in Himself. The Church therefore has this exhortation for her sons: prudently and lovingly, through dialogue and collaboration with the followers of other religions, and in witness of christian faith and life, acknowledge, preserve and promote the spiritual and moral goods found among these men as well as the values in their society and culture" (Vatican II Document on non-christian religions).

V. MULTICULTURAL SOCIETIES

1. WHAT DID WE LIVE?

- a) 11 members: from Europe (6), Asia (2), Africa (1), North America (2). No Spanish-speaking member.
- b) We live together in multicultural societies.
 1. Personally, more or less; identities of families are often different (for example: father and mother).
 2. Contacts or foreign penetration:
 - Sri Lanka: Tamuls--Singhalese
 - France: Maghrebis immigration
 3. Different ages--different cultures (TV, jeans...)
 4. Different ways of thinking, speaking, behaviour, religion (conservative--progressive)
 5. Different races or tribes.

We lived a special experience these two days. We saw for ourselves the difficulties/chances for such a meeting.

2. WHAT WERE OUR DIFFICULTIES?

- a) misunderstanding: for example, our mass in the morning
- b) different backgrounds
- c) closing ourselves off from others
- d) different ways of understanding the Ignatian means
- e) intellectual and practical difficulties in coming to an agreement in our group.

3. WHAT WERE OUR COMMON POINTS?

- a) Good will from everybody to try to understand;
- b) exchange life experiences;
- c) prayer;
- d) Ignatian spirituality.

4. WHERE DO WE WANT TO GO? Propositions

- a) We need information, knowledge about other cultures (Progressio, UNICEF and other NGO centres in Paris, Geneva, New York...)
- b) Twinning with others
- c) Be in touch with our culture -- share other cultures
- d) Live together (projects in different social and cultural ways. We ask the Ex-Co to organise these projects.)

VI. SITUATIONS OF CONFLICT

1. OUR DEFINITION OF WHAT WE UNDERSTAND BY CONFLICT

The Father is inviting us to the fulness of life. Christ came into our world to make this a reality. (Jesus: "I have come so that they may have life and have it to the full" - Jn 10,10).

So conflict is anything that impedes this process, rejects or frustrates this plan and defaces the dignity of man.

Throughout the world we perceive painful situations due to different forms of violence: psychological violence, structural violence (especially economic and political), subversive violence, repressive violence, cultural violence, ...

2. CLC SPIRITUALITY, PROCESS OF FORMATION IN OUR PERCEPTION OF AND RESPONSE TO SITUATIONS OF VIOLENCE

- a) The process of formation gives us an integral view of God's plan and formulates our personal, local community and common regional goal from the unique perspective of each particular situation.
- b) The dynamics of the first week open us to the situations of conflict in our own country, and how we and our communities are responsible for, or supportive of these sinful realities. (The Spiritual Exercises offer us a means of social analysis and discernment from a uniquely christian perspective.)
- c) Identifying with Christ's paschal mystery we move through the dynamics of conversion.
- d) The Kingdom and Two Standards: we are invited to follow and to identify with Christ poor and crucified.
- e) 2nd Week: We are called to conversion of our lifestyle to imitate Him in poverty, simplicity and humility.
- f) Contemplation and Rules for Discernment: As we attempt to follow Him we become more and more aware of our inability to love and thus beg to be filled with this love. At the same time we grow in our realisation of the fundamental need to discern Christ's will in each situation.

(Due to lack of time we could not explore this dynamic further.)

3. CONCRETE MEANS WHICH WE HAVE EXPERIENCED AS HELPFUL AND WOULD LIKE TO SUGGEST THAT EACH DELEGATION EXPLORE

- Immersion into the lived reality of those suffering violence.
- Solidarity and commitment with organisations struggling for and supporting peace movements, defence of life, human dignity, human rights, Amnesty International, Trade Unions, Hunger Strikes...
- Promote dialogue between Church and State
- Promote formation for peace through non-violent action.

The question of a communique or press release expressing how we perceive the reality of situations of conflict and how we as christians are called to respond was raised, but we had no time to go into this situation.

VII. CONSUMERISM

In general what we felt and shared was an experience of being trapped in a very strong system of consumerism. This is an everyday experience, both surrounding us and found within us. We are consuming all the time and it is getting worse. We have the urge to keep on acquiring things in our lives to the point of wanting to swallow them up to accumulate more. It is satisfying a need on a short term basis and trying to be like god. We experienced clearly that we act that way to compensate for what is lacking in our faith and relationships. We saw how this hindered our way to finding real depth in life.

During these two days we tried to analyse the causes and consequences which are rooted in the world of injustice in which we live. We shared experiences to be able to present possible orientations to the World Community. We tried to put them into shape as it was very difficult to reach any definite conclusion. We found much resistance in our own selves during our meetings. We clearly saw the following:

- We felt called to change our lives (need for conversion) through the contemplation of Christ poor and humiliated.
- The concrete ways we propose should start with experiencing greater interior freedom.

We consider the following points important:

- a) a simpler lifestyle where renunciation gives way to sharing; an employment of our time which is more socially oriented;
- b) bearing witness to the Lord in the society of today in a more marked way, evangelizing every level of ordinary life and questioning this society of consumerism with practical and prophetic action.

Lastly, we feel that the World Community offers a special occasion to share experiences and resources and we suggest that the Ex-Co encourages each national community to name a Commission of Mission and Service to analyze the challenge being posed on the relationship between a consumer society and growing poverty and oppression in developing countries.

* * * * *

The reports of the different workshops were presented in plenary session and became basic material, to be added to what had been experienced already in the Assembly, to enable the national delegations to formulate the recommendations and orientations for the next four years. Consequently time was given for reflexion and prayer at different levels:

- National level: each delegation met to share their first reactions and start to identify areas of significance. This was possible since the three persons, normally making up the delegation, participated in different workshops and had listened to the reports to gain a global vision.
- Regional level: national delegations of the same region met to listen to one another. It was another opportunity to continue to identify convergences, common concerns, calls being addressed to us.
- World level: in another plenary session, each national delegation briefly expressed where they believed they saw a persistent call, an orientation for the mission of the CLC.

Personal level: In between these meetings at different levels, there was time given for personal prayer or reflexion. It was never enough, and so it created some tensions.

The process just described was repeated. After the last plenary where everyone listened to everyone, it was necessary to return to the personal, national and regional levels to clearly formulate recommendations. Thus, we arrived at a point where at a plenary session, each delegation expressed two or three of the most important and realistic recommendations they thought responded to God's call to collaborate in His mission.

One by one the delegations began to express their recommendations. As the process moved on one could sense more and more convergence on different points. Towards the end, we all had the feeling that we were arriving at a consensus on different points, which again gave us the sensation of witnessing to the World Community as a fact. There were many recommendations which the new Ex-Co will take into consideration. We will not publish everything here, but will only give a synthesis which was very well accepted by the General Assembly.

SYNTHESIS OF RECOMMENDATIONS

We have experienced in these days how a community, 'for dispersion', which has gathered together for living, praying, reflecting, listening and sharing, can be strongly moved by the Spirit. From an initial experience of communion built on truthfulness and trust, without hiding our differences, we were led to a deeper union which was clearly expressed in the recommendations which we will now synthesize.

These recommendations, made by the various national communities, contain extensive and strong convergences. We can consider them to be the grace we have received at Loyola, 1986. They also enumerate a certain number of means through which we can be faithful to this grace.

For this reason, we present the synthesis of the recommendations in two parts:

1. An explicitation of what was given to us as a grace at Loyola, 1986.
2. An enumeration of the means which we ought to implement; many of which were requested repeatedly.

I. The grace of Loyola '86

We have received a confirmation of our identity which is rooted in the Spiritual Exercises of St. Ignatius. They send us to walk with Christ poor and humble. They invite us to follow Him in His Mission as Mary did - in freedom, poverty and solidarity. They invite us to do so with a listening heart and a determination to work for justice and the defence of life. We have seen how this way leads us to a profound conversion which expresses itself in a simple lifestyle and an option in favour of the poor.

The theme of our Assembly was mission. We were not able to understand it or come close to it without returning to our source (the Spiritual Exercises). We discover there that we are sent on mission by the Lord and His Church. We have also recognized that we are not able to be faithful to our mission without situating it in the context of our community, feeling that it is the entire community which is sent, united in mind and heart.

II. Means to implement these recommendations

Among the means which we ought to implement, insistence has been placed in order of priority on the:

1. Creation of an international formation team with a permanent concern for the formation of guides for the Spiritual Exercises and for those accompanying groups, particularly lay people.
2. Organisation, coordination and communication at the regional level to promote a network of mutual help for formation, and also to foster reflection on and coordination of resources for mission.

3. Need for some permanent "structure" to authenticate the relationship between the various CLC experiences and the Spiritual Exercises of St. Ignatius.
4. Social analysis, as a means for ensuring the correspondence between the reality in which we live and the responses which we give. This analysis ought to be clarified by the Gospel and the dynamic of the Spiritual Exercises.
5. Twinning: as a privileged means for developing communication and solidarity.
6. For the development of social awareness, and the denunciation of injustice, to set up programs for insertion, among the poor, and ways and means for expressing solidarity with those who live in situations of constant terror and danger.
7. Finally, our attention has been called to important points which are: the family, youth and the 1987 Synod. We are also asked to share and make available the human and material resources of our community.

* * * * *

Thus ended this part of the Assembly. As a result of deliberation made in a spirit of faith by a group of very different persons, we arrived at an orientation to follow for the next four years and at an idea of our CLC mission within our given spirituality.

ELECTIONS, DECISIONS, WELCOME

Friday, 29th and Saturday, 30th

The last two days were dedicated to the organizational aspects of our Community. The amendments proposed by the Ad-Hoc Commission in fulfillment of its mandate, i.e. to review our General Principles and Statutes and adapt them to the new reality of the World Community, were approved.

The mandate of the Commission was renewed so that it can study new amendments coming from National Communities. A warm welcome was given to National Communities that were formally affiliated to the World Community: Ecuador, Egypt, Lesotho, Poland and Zaire.

Then came the election of the members of the new Executive Council for the next four years. They are:

President	:	Brendan MacLoughlin	(Ireland)
Vice-President:		Josefina Errazuriz	(Chile)
Secretary	:	Marie Schimelfening	(U.S.A.)
Treasurer	:	Anthony Martyris	(India)
Consultors	:	Jack Milan	(U.S.A.)
	:	Tasinda Pagu	(Zaire)
	:	Eadoin Hui	(Hong Kong)

During its first meeting, the new Ex-Co confirmed the mandate of the Executive Secretary and the Vice-ecclesiastical assistant and co-opted Juan Antonio Cordoba, a young CLC member from Spain, as consultor.

The Assembly reached its conclusion. During the last plenary session which was filled with emotions, the new President addressed the Assembly. (We hope to have the opportunity of sharing his reflections in a future number of Progressio.) All the delegates gave a standing ovation for José Gsell, Patrick O'Sullivan S.J., Tobie Zakia, Wilfred Perera and Paco Sanz to express the gratitude of the World Community for their outstanding service in the various positions of responsibility confided to them. We wish them well as they move on to new forms of service for the World Community.

Just as in the beginning, we ended with the Eucharist, a celebration of thanksgiving for the many blessings received. "Go in peace! the Mass is ended", go and try to live out our mission and spread the grace received in Loyola. This was how we parted ways...