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LETTER FROM THE PRESIDENT

My Dear friends in Christ,

This is my first letter to you as President and I would like to share with you some of my reflections on some aspects of our movement which have been occupying my mind quite a lot since Loyola '86.

Today (Mission Sunday), as I write this letter, I am on my way home from Rome after meeting with Fr. Tim and José. We spent two days going over the synthesis of Loyola with a view to preparing the agenda for the first meeting of the new Co-Ex which will be held in Rome in April 1987. I would ask you to pray specially for the success of this meeting.

What I really want to write about now however is our understanding of World Community and how in fact it is, or can be, experienced at local, national and international levels.

It is worth recalling that two World Assemblies Rome'79 and Providence'82 were both devoted to this question as to whether or not we should be a World Community. Rome'79 voted very much in favour of it and Providence confirmed and reinforced it. The question now is, as I see it, Is it being experienced? and if not, what can be done to give all our members a greater sense of belonging to our World Community?

Some participants at Loyola did not seem to be familiar with Ex-Co and thought it was a country or place near Mexico.

As I see it, the function of the Ex-Co is to give effect to the deliberations of previous Assemblies. In this case that means it must encourage the development of World Community by whatever means are available and appropriate to it, such as,

- Writing letters, such as this, to share my thoughts or concerns with you, and those of the other members of the Ex-Co.
- Visits by members of the Ex-Co to different Countries or Regions.
- Encouraging links between neighbouring countries or regions.
- Promoting formation Programmes.
- Suggesting Summer Holidays shared at a Summer Camp in a CLC environment.

I am sure you can think of many other ways. I would like to have your views, as it will help to clarify our thinking and our actions.

Bearing in mind that Loyola '86 confronted each of us with the whole question of mission and that the primary aim of CLC is to develop men and women for service to the Church and the World, it becomes more and more important to develop and strengthen the bonds of community, not as an end in itself, but so that we can participate more fully with Christ in His mission.

Finally I would ask all who can, to assist in whatever way they can in the preparation of the forthcoming Synod of Bishops on the Role of the Laity.

I look forward to hearing from any person or community who cares to write.

Yours sincerely in Christ,

Brendan MacLoughlin

A BRIEF SUMMARY OF THE CLC SPIRITUALITY...

A way of life...

1. Ignatian spirituality is an integrated spirituality -i.e. a 'process' which brings together our faith and daily living, so that we may become more aware of the Lord present in our life, and respond to His invitations, in an on-going way, to carry on the mission of Christ in our world today.
2. This process is based on the spiritual exercises of St. Ignatius -
 - a. as a retreat experience
 - b. as a way of life on the personal and community level.
3. As a retreat experience, the spiritual exercises 'speak' (if experienced!) for themselves. However, the process is explained in the pages that follow.(*)
4. The experience of the spiritual exercises is continued on the personal level in two ways (of course, these two ways are not exhaustive):
 - a. Through the sort of prayer that begins by surrendering to the Father and revealing every aspect of our lives to Him. We surrender to the Lord and begin by telling Him how we feel - we tell Him what is on our mind or in our heart. This may take all the time for prayer, or only part of it...but it is where we begin. We only grow in intimacy with a person to the extent that we reveal ourselves to that person and let him/her reveal himself/herself to us. This sort of prayer makes for the integration of our faith and daily living, and is a growing

(*) This summary, published here as an article in itself, was originally written as a foreword for the 2nd. edition of the Progressio supplement 'Ignatian Spirituality and CLC formation'.

experience of 'conversion'- we begin to see Life, and turn to it where before we saw nothing, or only something negative.

- b. Through the daily examen of consciousness. There are various models for this - perhaps one of the best known in CLC is the model proposed by Fr. George Aschenbrenner S.J.. The aim of this exercise is, through a growing attentiveness to our inner 'movements' - e.g. our feelings, our motives, our inspirations - to come to know the well-springs of our actions, and the patterns of our behavior, so that we may be attuned to the inspirations of the Holy Spirit, and more alert to the promptings of the forces of evil.
5. On the community level: the usual CLC process in a group reinforces the movement of integrating our faith and daily living.
- a. There is a time for quiet prayer, from a passage of Scripture. (Sometimes this leads into shared prayer, depending on the group).
 - b. There is an exchange, on the level of experience, of some aspect of daily life (decided in advance).

Other 'activities' may follow, but these two 'moments' are essential. For what they do is to bring the light of faith, in a community context, to the different concerns of our life. Moreover, these two moments further reinforce the movement of integration because they bring together prayer and listening. Prayer, basically, is surrender to the Father - to let God be God in my life. Listening is 'surrendering' to the other - to let the other freely be himself/herself. We know how real our prayer is by looking at the quality of our listening.

...which is missionary:

- 1. Mission is not so much something we do as the whole quality of presence we bring to the world in which we live.

2. Our mission is to carry on the mission of Christ, to be Christ-bearers, like Mary. Christ's mission was not just what He did, but what He was, His whole life. And His whole life, in human terms, was the full revelation of the Father's love.
3. His Dying reveals that the Father's love is unconditional and completely 'vulnerable' to His creation, in the sense that when His love is fully revealed, what we see is a Man with a broken Heart. And Christ's rising reveals that the Father's love is undying and unconquerable.
4. So, our mission is to carry on Christ's mission, as being people who reveal the Father's love.
5. We not only do this but are this - i.e. a revelation of the Father's love - through seeking to build the sort of world in which people can live as brothers and sisters, children of the Father.
6. That is the CLC mission; and it is further specified by our experience as members of the Church; in the world today, we cannot be - live as - brothers and sisters:
 - a. Unless we have a simple life-style - poor with Christ poor, for a better service.
 - b. And unless we carry the spirit of evangelization -i.e. a concern for the service of faith and the promotion of justice.
7. So - that is the CLC mission in the world today - so to live as brothers and sisters that we reveal the Father's love, and that the people around us may also come to believe that the Kingdom of the Father is both possible and true...a Kingdom of Justice, Peace and Love.

PATRICK O'SULLIVAN S.J

CLC OF FISHERMEN AT ENAYAM

Enayan is a fisherman village in the diocese of Kottar in Kanyakumari District the southernmost end of India. Its population is about 4500. About half of them lived in huts in 1974 when I took charge of it as their parish priest. The fishermen worked very hard, had good catches of fish; yet socially, educationally and economically they were a sample of backwardness. They had only a hand to mouth existence. Street quarrels were a daily occurrence. They were deprived of the basic amenities of life.

A thirty four years old men's sodality with forty five members was functioning here in this situation. They were not different from the other fishermen. They gathered on Sundays only to recite the Little Office of Our Lady. They were quite unconcerned about the awful situation of the village. As I became the parish priest of this village, I got interested in guiding this sodality. Though most of them were illiterate, they positively responded to the sensitizing type of meetings. They themselves role-played the malpractices of the money lenders, merchants, brokers, village leaders etc. who exploited the poor fishermen; role play helped them very much to reflect on their life. Sodality life became more and more demanding. So some of them left. In the middle of 1975 the members were only nine! They named themselves CLCers.

This group became aware of the exploitation of the fishermen by the middlemen. The fishermen in their need borrowed money from the money lenders. They usually borrowed for marriage, to buy fishing nets, to pay hospital bills and also for food stuffs. Afterwards they had to sell their fish to the money lender only and that at his rate! He bought fish for an amount and deducted about 10% to 40% by way of brokerage, commission, deduction, overdeduction etc. Even this amount, after all the deduction, was given little by little. So it did not help the fishermen for any substantial need of their own. So again they had to go to the money lender when need

arose. This money lender was looked upon as a benefactor! Thus the fisherman was unable to save anything and was stuck in his poverty. The CLCers felt challenged to liberate the fishermen from the blood-sucking benefactors.

The group realized that they had to save and spend instead of borrowing, spending and repaying, with exorbitant interest, in cash and kind. So they formed themselves into a 'Fishermen Society' in 1975. These nine members decided to sell their fish only through the society which appointed a salesman. The Society deducted 5% of the salesproceeds, took 2% for service charge, deposited 3% as individual saving in the bank and paid 95% to the fisherman. Gradually they paid back, with the help of the bank, all that they borrowed from the money lenders. Thus they broke the vicious circle. At this stage I put them in contact with the Kottar Social Service Society. It sent its community organiser to help with motivation and organisation.

The Society functioned in a small thatched shed; their meeting place was the sandy seashore. Their savings steadily increased. The banks that used to help the rich became the friends of this group. The group, while remaining a CLC, functioned as a Society too and non-CLCers were gradually admitted into this Society. Now the membership has come up to 163. The society has a building with a meeting hall, an office and a store. All the members have their own catamarans and fishing nets. They educate their children and are motivating other fishermen for joint ventures to free themselves from the exploiters. Now there are eighteen such 'Societies' of fishermen in our district.

The nine member CLC of fishermen at Enayan had to face the difficulties caused by the money lenders and merchants. They refused to buy fish from the society formed by the CLC. They set some of the villagers against the CLC saying that they went against the established

custom of the village. So the Society itself found markets for their fish instead of hanging on the local merchants. The villagers soon saw the tangible advantages of the Society formed by the CLC. So the time had come when the fishermen of the Society did not depend on the local merchants for fixing the price of their fish and for the money they needed. Now the Society has become an attraction to many. But the CLC suffered very much in becoming free fishermen themselves first, and helping others become free by joining them to their Society. The group learned to pray in the fisherman's unpolished language. Though they have not made the formal Spiritual Exercises they resort to prayer for vision and strength - a daily visit to the Blessed Sacrament, as far as possible, is their habit.

B. Dionysius

FROM THE FEDERATION TO THE COMMUNITY

We can say, following Providence'82, the World Federation of the Christian Life Communities has become the World Community of Christian Life.

Though the choice of the delegates was practically unanimous, it seems well that people continue to ask themselves what exactly this means. Certain of them consider it more or less a question of words, others see it as a jump into the unknown, others finally -and this is perhaps the objection most often raised- as a vague notion which could be abused by an excessive centralisation.

Federation and community

What is, in fact, the difference between a federation and a community? A federation is a regrouping motivated by self-interest. Some provinces or some local groups federate because the federation is profitable to each. The first preoccupation remains the individual interest. So it is well to leave it when somebody is convinced that there is nothing to be gained from the federation.

In a community, the first preoccupation is that of the group. Each member is ready to renounce, if there is reason, a part of his well-being to ensure a certain equality among all. For sure, this renunciation is not a pure sacrifice, for if the community is going well, each individual will find himself better off. But one sees that the perspective is entirely different.

The recognition of a fact

Though the recent general assemblies have posed the problem, it has been because it is a fact that since the foundation of the World Federation in 1953 and particularly since the General Assembly in 1967, when we took the name of Communities of Christian Life, we have not ceased to transform ourselves from a Federation into a

Community. The multiplication of meetings between national federations, Twinning, the regional meetings, the solidarity funds, etc., demonstrate that, progressively, the individual local interest has yielded a place to the universal interest. Conscious of this fact, we ought to ask ourselves whether it is time to accept this evolution which is already underway; whether we have recognized the action of the Spirit -in what was done at Rome in '79 and Providence '82- and adjusted our structures and our vocabulary accordingly. It is this which remains for us to do.

Loyola '86 adjusted the vocabulary (*). With regard to the structures, it will be necessary to reflect on them now and then. Two international communitarian institutions which have proved themselves could be helpful for inspiring us, the religious Orders and the Catholic Church. The religious Orders have structures close enough to those which exist at present in the CLC. They are composed of local communities, which are grouped, at the same time, into province chapters by a general council. The Church is the same, formed from parish communities grouped into dioceses, finds its unity in the attachment of all to the See of Peter. Meanwhile, neither the religious Orders nor the Church are federations. A Jesuit province is not a federation of local groups, and the Society of Jesus is not a federation of provinces. In the same way a diocese is not a federation of parishes nor the Church a federation of dioceses. In effect, that which is first, in each case, is not the local or national group, but the universal community. Baptism has not made us members of a parish or a diocese, but members of the Church. Each Jesuit, first of all, has the awareness of belonging not to this house or this province, but to the Society. The divisions between dioceses and parishes, between provinces and houses, only exist as administrative divisions. They

(*) It is a reference to the approval that the World Assembly gave to the proposal of the ad-hoc commission, which mandate was to adapt the vocabulary of our juridical texts to the new reality of World Community.

can be diminished or increased according to needs. Certainly, each parish and each diocese has its own vision and peculiar needs for which it is held accountable, but this is present as only part of its primary preoccupation which is that of the assembly of the Church. In a religious order, each member is first of all at the service of the Order which can, when necessary, change him from a house or a province.

Practical applications

As our way of speaking influences our way of seeing and finally our way of acting, it is necessary that the emendments proposed and adopted at Loyola become facts without delay. In particular, it is necessary that we become accustomed to speaking of the CLC, of the Community of Christian Life, in the singular, as we speak of the Church and the Society of Jesus. Without doubt, it is necessary to specify at times, and to speak of the World Community, the national or local, as we speak of the universal Church, the diocese or parish. But we ought to make a habit of saying: "I belong to the Community of Christian Life", as the Jesuit says: "I belong to the Society of Jesus"; the other specifications come later: "I belong to the Canadian Community, to the group of..."

But especially, it is necessary for us to hear, to think and to see things differently. We have to see first of all the universal Community and its needs, one Community at the service of one World, willingly exchanging information and services, firstly between local groups, then between regions and nations. The Ex-Co and the World Secretariate becoming more and more the turntable which makes possible these exchanges in each direction.

At the edge of the third millenium, there, it seems to me, is what our vocation demands of us!

Remi Potvin S.J.

"WORK FOR A NEIGHBOR...5 YEARS LATER"

In Progressio n.5, 1983, we published an article describing this initiative. Now, 5 years later, we publish this second article, which is a kind of evaluation.

The campaign "Job for a neighbour" started in 1982 as an initiative of the CLC in Santiago. It was a cry of protest, by lay christians against the tragedy of human persons and families, caused by unemployment which no one had yet spoken about. We were deeply pained by the state into which many of our brothers and sisters had been abandoned. The initiative was meant not only to denounce an evil, but also, and primarily, to announce good news, even though it may have seemed foolish. If we were united, something could be done. Like real brothers and sisters we could be in solidarity by offering work and thinking creatively of new ways of providing jobs, jobs dignifying human persons and uniting families, not alms which could further humiliate them. In Chile, after a period of time, the unemployed do not receive government aid and are left to live in misery.

From the begining, the "Job for a neighbor campaign" had the following objectives:

1. To help create an awareness that work is a fundamental dimension of existence and that unemployment destroys persons, breaks families and leads to serious deterioration of social living conditions.
2. To put before persons, wishing to express their solidarity with the unemployed, concrete ways and means of sharing with them, e.g. by providing reasonably paid jobs for work of important community interest in poorer areas.
3. To encourage groups of unemployed to create traditional or non-traditional jobs of service to their community or town and to present us with these projects.

It is evident that the solution to the unemployment problem does not depend on us. It concerns

the public sector. However, in some way, we wanted to express the importance of a general policy where work is given priority. We wanted to do this through a concrete sign: PROVIDING WORK to the greatest possible number of our unemployed brothers and sisters. In them we saw Christ suffering and humiliated.

The hierarchical Church encouraged us in our efforts, blessed our work and urged us to carry on. This campaign was meant to go only for a year. Yet it is now in its fifth year and we know we should continue for many more. For this reason we need generous and faithful support from others.

Looking back, we realize that despite the littleness of our effort, we have had a wonderful experience. The campaign has been able to give jobs to many, though only on a temporary basis (an average of 3 to 4 months). It has brought joy and hope to many homes. In different towns, it has enabled depressed and isolated jobless individuals to organize themselves and initiate projects to help themselves and their own neighbourhood for a certain period of time. This made them feel capable and important to society, thus giving back their self-respect and gaining the appreciation of others. The campaign elicited expressions of solidarity with the unemployed from many families, colleges and different environments previously unaware of this problem. This has been the most significant result of the "Job for a Neighbor" campaign.

In addition, more than 445 projects of community interest (meeting places, classrooms, chapels, parishes, homes for children and for the aged, multipurpose halls, bakeries, family gardens, shops for different uses, etc.) were created, which continue to provide important permanent services in poorer areas of Santiago and its surroundings.

The following table gives an approximate idea of what we have been able to achieve so far:

YEAR	AMOUNT(*)	PERSONS HELPED	N. OF PROJECTS
1982	8.021.041	499	59
1983	9.794.218	414	62
1984	11.806.644	626	110
1985	14.179.437	666	117
1986	14.670.292	544	97 (until Sept.)
		2.749	445

The generosity of those collaborating in this campaign has been tremendous. Nevertheless we urgently need more support in terms of people who can give time as well as share material gifts or a monthly commitment. It is important if we are going to be a sign of solidarity which can continue to be noticed.

With more collaboration we will be able to approve more projects among those which continue to reach us and give jobs to more unemployed who need them.

Josefina Errázuriz

(*) In chilean currency. 1 US\$ = 200 'pesos chilenos'

**"CHOOSE LIFE...". MARY CHOSE TO LIVE
(Dt. 30, 20)**

Father Kolvenbach's talk, given at Loyola during the CLC World Assembly, is a point of focus for these reflections of mine. I hope they will send you back to ponder the many seminal thoughts which his talk contains (cf Progressio N.5-6, 1986). I want to offer you a way of approaching Our Lady, who retains her special place of inspiration in our Christian Life Communities.

Let me suggest a very personal challenge. Each of us has a dream or vision and the only person who can kill my dream/vision is myself, either wittingly or unwitting. By dream/vision I mean the deepest aspirations of my heart. To some extent or other we have achieved our dream or we would not be alive today. We cannot live without a dream; we cannot live without hope.

This does not mean that we have not been frustrated in our ambitions and our desires. Indeed what I am saying may make you feel angry. Some of our failures and losses may lead us to dismiss this statement about our dream/vision as exaggerated or simply wrong. What about battered children and unemployment and divorce and loss of a close friend? People say about a particular event: "It was the end of my dream". And we know situations where we are so locked into self-pity, depression or revenge that we blame others and expect to be rescued or get even with them.

But let us stay with this for awhile. Jesus was familiar with this pattern. He met so many people who were shattered and poor and outcastes. Among the lepers, the blind and lame there must have been many shattered dreams. Yet these sinners and others like prostitutes and tax-collectors were often the ones who recognized him. Indeed they were lost and He found them.

On the other hand there were those good people like the pharisees and his disciples who had a dream which was falsely founded on their good deeds. Have you had a sneaking sympathy with the dutiful elder son in the

Prodigal Son parable (Lk 15,11-32)? You had worked hard for so long and then missed out on the party! Or have you felt with the labourers in the field who worked hard all day and watched the late-comers, who didn't even work up a sweat, get the same reward (Mt 20,1-16)? It is not fair.

There are so many ways I can feel cheated. I work hard for the exams and I fail. I am faithful to a friend who then runs out on me. I work hard for my company and the economic circumstances force my dismissal. There are so many good reasons for saying that my statement about my dream or vision is wrong or naive or out of touch. I am so dependent on other people and circumstances beyond my control that I have good reason for blaming others or, as in natural calamities like earthquakes, God Himself! In the insurance business those latter were called acts of God!

Let us apply this statement to Jesus and Mary. Did anybody kill the dream of Jesus? Did anybody kill Mary's dream? Many people felt and imagined and thought that Jesus'dream was finished. They killed Him didn't they?

Could I see Mary walking away from Jerusalem with the two disciples on the road to Emmaus? They thought it was all over. Their dreams were shattered. "Our own hope had been that he would be the one to set Israel free" (Lk 24,21). Later Jesus, Our Risen Lord, would say to them: "You foolish men! So slow to believe the full message of the prophets! Was it not ordained that the Christ should suffer and so enter into his glory?" (Lk 24,25-26). Could I image Jesus saying these words to Mary?. Rather, the Gospel simply says "Near the cross of Jesus stood his Mother and his mother's sister, Mary the wife of Clopas and Mary of Magdala" (Jn. 19,25). Mary was not spared the anguish, shock and grief of this situation. But the difference was that she never lost touch with her spirit through all this.

Let me illustrate this freedom of spirit through a prayer. It came from the concentration camps and was

found in the clothing on the body of a dead child at Ravensbruck camp where 92.000 women and children died:

"O Lord, remember not only the men and women of good will, but also those of ill-will. But do not remember all the suffering they have inflicted on us; remember the fruits we have bought, thanks to this suffering - our comradeship, our loyalty, our humility, our courage, our generosity, the greatness of heart which has grown out of all this, and when they come to the judgment let all the fruits that we have borne be their forgiveness" (*).

In this prayer we touch the heart of our mission and find an echo of the same Spirit which inspired Israel, inspired Mary and countless people ever since. As Father Kolvenbach said in his talk: "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 (emphasis added), 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 message has been consistent. Over three thousand years ago, God spoke to Israel and said: "Choose life then, so that you and your descendants may live, in the love of Yahweh your God, obeying his voice, clinging to him; for in this your life consists..."(Deut. 30,19-20). "choose life..." was a command given in the face of very real situations like betrayal and defeat to a people who knew a great deal about human suffering.

For this reason many people have become involved in Christian Life Communities. We want a full Christian life. When John the Baptist's disciples approached Jesus

(*) Quoted in 'Take up your Cross' by Mary Craig, The Way, Jan. 1973 Vol. 13, n.1, p. 30, London.

they elicited His first question in John's Gospel: "What do you want?" They replied with another question: "Where do you live?" Jesus said: "come and see" (Jn.1,38-39). They stayed with Him all that day. But there were going to be days when they could not bear to be with Him, situations they would not dare enter because of their fears. Instead they had their own plans. They wanted Jesus to invoke God's anger on the people who rejected Him. They wanted Jesus to send the children and sinners away. They wanted Him to support their political aspirations for the future of Israel. Jesus (God) did not seem to be supporting their dreams. He confused them because He said: "I have come so that they may life and have it to the full" (Jn. 10,10). Yet He invited them into situations which didn't look very life-giving at all. Certainly going up to Jerusalem didn't look at all life-giving. Indeed what happened there seemed to confirm their worst fears. He suffered cruelly and He died.

But death was not the end because He chose to surrender to His Father and accepted the life that was offered to Him. Paradoxically in His dying He chose life and saved His dream by remaining united with Life itself: Father, Son and Holy Spirit.

There are many ways we can kill our dream - basically we give up - "what's the use?" or "I am busy about other things". Interestingly enough, if we think about it, we can lose touch with our dream not only in the bad experiences of loss and failure, but also in times of plenty when we become complacent. What is common to both types of experiences is that we stop making choices for life. In the miracle story about the man who spent 38 years lying ill at the pool of Bethaida, Jesus said to him: "Do you want to be well again?" (Jn. 5,7). The Spirit of Jesus reminds us that we have a choice. In a passage from Revelations of Divine Love, Julian of Norwich, one of the most appealing of the English medieval mystics, recalls God saying to her in one of her mystical experiences:

"He saith not... Thou shalt not be tempested, thou shalt not be travailed, thou shalt not be afflicted, but He said: thou shalt not be overcome".

In moments, either of complacency or despair, we have the tendency to forget. The most terrible consequence is that we forget that we still have the Spirit of life within us and we do not choose to live. Without contact with the Spirit of Christ we lose touch with the source of our dream. It is interesting to notice some of the physiological effects when we are out of touch. E.g. when people are very anxious they stop breathing properly. People who are apathetic lose touch with their feelings. In this context St Irenaeus in his work 'Contra Haereses' can well say that a sinner is a person who has lost his or her hold on life.

In this perspective we can say that Mary did not forget, did not lose touch with her spirit or the Holy Spirit in her heart. "My soul magnifies the Lord, my spirits rejoice in God my Saviour" (Lk 1,46). She chose life, she kept in touch with her dream. She lived in and through whatever experiences came her way. Because she remained in touch with the well-spring of her life she remained free to live. When Jesus was absent, when He was tortured and died, she chose to live in and through those difficult days.

When the disciples on the road to Emmaus remembered, they became like Mary and regained a sense of mission. The Spirit of the Risen Lord reminded them of what they had forgotten. "Did not our hearts burn within us as he talked to us on the road and explained the scriptures to us?" (Lk 24,32).

In the English language the word 'remember' comes from the Latin word 'memor' which means 'mindful'. However there is an older and now rarely used meaning of 'remember' which comes from the Latin word 'membrum' which means a limb. So when we remember we are re-limbed; the parts are put together again. In English, the word which is opposite to 'remember', in this latter sense, is 'dismember', which means that the limbs are torn from the body. It is usually associated with violence. So when we are in a mood or state of forgetting our spirit and the Holy Spirit, we are really fragmented - we have really

fallen apart. As the disciples on the road to Emmaus were remembered by Our Risen Lord, so the same Lord remembers us in the Eucharist. That is why Jesus says - and we hear it constantly at Mass - "Do this in memory of me"; remember who I am for you.

Father Kolvenbach used three words to describe Mary's sense of mission. They were 'communion', 'solidarity' and 'intermediary'. Because Mary was in touch with life, she wanted to share it. As soon as she knew she was pregnant she shared her life with her cousin Elizabeth. When we reach out and touch somebody who is suffering or in need, that is communion, that is solidarity, that is being an intermediary. That is being on mission, for we are sharing the life which is already poured out in our own hearts. It is unthinkable to say that we have really celebrated the Eucharist and received the Lord in Holy Communion and have no regard for our neighbour. As Father Kolvenbach said: "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".

Mary is indeed our model of authentic CLC spirituality. She served others and did it joyfully. She said 'Yes' to God in Jesus, she walked with Him in utter fidelity and had the patience to walk at his pace. In this Spirit nobody can kill our dream, for like Mary we remain mindful of Jesus, who as Our Risen Lord is always present in our hearts no matter what.

TIM QUINLAN s.j.

LET'S WORK FOR JUSTICE

I was struck by many things at Loyola '86, not least the ability shown by the Hong Kong delegation in making summaries. As an introduction to the first of the recommendations it formulated, this delegation affirmed: "The progress of the CLC from Augsburg to Providence can be summarized by three words: FREE - POOR - ONE. And for all that has been said at Loyola, it would seem that we could add the word 'SENT'. FREE - POOR - ONE - SENT".

The official synthesis of the recommendations made in the Assembly of Loyola published in the previous number of PROGRESSIO expresses the same ideas in another way: "They (the Sp.Exs.) send us to walk with Christ, poor and humiliated, They invite us to follow him in His Mission, as Mary did, in freedom, in poverty and in solidarity". This document emphasizes, further on, that we cannot live the mission without having discovered that we have been sent on it.

Yes, at Loyola we clearly felt that we have been sent. But... sent to do what?

In this article I would like to re-read the recommendations made by the various delegations, and draw from them one of the dimensions of this sending-out on mission: namely, that we have been sent to work for justice.

None of the recommendations succeeds, by itself, in expressing the whole content and significance of this sending-out. But when I realised that of the 153 recommendations made, no less than 47 of them refer to some of the aspects of the work for justice, I thought that a systematic presentation could help to clarify and guide the reflection of each National Community on this topic.

1. Called in community:

The promotion of justice is an universal task which involves the whole World Community: it was urged

"that the World Community assume as its priority mission the defence of life and the struggle for justice" (Brazil,1) (*), "because this is a task which concerns everyone: the first, the second and the third world" (Panama,4). In fact, the call to work for justice was responded to by several national delegations, as we may note from the following quotations:

- "We feel us called for commitment for justice in a comprehensive sense ..." (Germany, 2).
- "Giving priority to the commitment to justice in the future stage ..." Egypt,3).
- "To work for promoting justice" ..." (Luxembourg,3).
- "Option for justice in all areas ..." (Austria,3). .
- "... specially facing injustice ..." (China,3).
- "Pledging ourselves in greater depth to the work for justice at the world and local level ..." (El Salvador,3)
- "That commitment to justice be the main theme of the next regional meetings"(Canada french-speaking,2).
- "We recommend that CLC members around the world challenge each other by sharing their daily experience of living more simply, more justly and in a greater unity" (Australia,2).
- "Foundation of special committee for justice ..." (Korea,2).

2. The urgency of the call:

The promotion of justice is a task which must be tackled with urgency at various levels: "the urgent need for working in the defence of life and the building of peace", as the Peruvian delegation would put it. And in further emphasizing this urgency, Bolivia would ask ... that "this world assembly make a public declaration on denunciation through the media of social communication" ... and that "if this Assembly were unable to do so due to lack of time, the ExCo should do so instead as soon

(*) The country and number of the recommendation from which the quotations is taken are indicated between brackets.

as possible". In proposing "that the work for justice be the main theme of the next regional meetings", the French speaking delegation of Canada also emphasized the urgency of this call. In spite of its urgency it must not make our action on behalf of justice become a reaction, before facts which are often cruel and shameful. The World Community was asked "to adopt at the minimum an attitude of denunciation towards concrete situations of injustice" (Colombia,1). And yet this denunciation, which would seem the most obvious and most rapid form (the minimum one, according to the Colombian delegation), must be a demonstration of more profound attitudes, "as solidarity with those who suffer injustice ... and as a concrete commitment of the faith which leads us to justice" (Bolivia,1).

3. A response of faith:

The recommendations lay a great deal of emphasis on the development of permanent attitudes, rather than emotional reactions. Attitudes of men and women of faith, because the promotion of justice is basically a struggle against sin: "That the World Community attentive to the situations of social sin ... take on as a commitment the task of promoting the defence of life in a permanent form" (Argentina,2). This is a response of faith which springs from our following in the footsteps of Christ, and which also takes our personal sin into consideration: "To join more deeply the Paschal mystery of Christ, both in daily suffering, specially facing injustice, and in sacramental life, specially the sacrament of reconciliation." (China,2). It is a response integrated with the whole of our spirituality, a response that asks of us a permanent conversion: "... to situate the Spiritual Exercises in such a way that they may bring about not only individual, but also social and political conversion in our daily lives as individuals and as communities." (Japan,1). It is interesting to note the emphasis placed in the various recommendations on the relationship that exists between formation - whose basis lies in the Spiritual Exercises - and mission, which is aimed at working for justice. The exercises should be understood "as our way to a conversion

of our hearts to God and all mankind and as a help to become more aware of the social dimensions of our life" (Austria,1) and, if they are well performed, "the fruits will lead to communal mission for a just society" (English Canada,2). Formation was a particular emphasis throughout the whole Assembly, but it was never an emphasis sufficient unto itself: "The need should be stressed for formation on the basis of the Spiritual Exercises, discernment and the analysis of the reality; in line with formation for justice" (Peru,1). In other words, the World Community "must increasingly commit itself to a serious formation aimed at the discernment and analysis of the very concrete and most urgent appeals of reality" (Brazil,2). This relationship between formation and mission undoubtedly requires further reflection. For the time being, I would only like to add one further idea: It is true that the more formation we have, the more evangelical our commitment to justice is capable of being. But I believe we must grasp the fact that we do not have the right to pursue our commitment to justice merely by declaring ourselves to be eternally in the process of formation. The balance that needs to be struck consists in reflecting and convincing ourselves that the work on behalf of justice is an imperative of faith that cannot wait, an act of love we cannot repudiate and, at the same time, a privileged means of formation. I would say that if there be no work for justice, there can be no real formation, because there is no integration between faith and life.

4. Within the World Community:

The work on behalf of justice is wide-ranging and may be developed in many different areas. Among them is one which, being so close to us, we run the risk of ignoring: "To strive for justice within CLC ..." (Switzerland,1).

Others delegations would suggest more concrete ways: "Promoting CLC in the poor sectors ..." (El Salvador,2); "To develop support systems on a World level for CLC members who find themselves in endangered

situations ..." (South Africa,1); "We would like to see promoted regional and international collaboration ..." (England and Wales,1); "Fostering world solidarity ... for the purpose of sharing and receiving" (USA,2); "... Including solid financial bases for the World Community" (Japan,2); "Knowledge, promotion and support for the CLC among the poor ..." (Spain,2); "Concern of the World Community for increasing the solidarity Fund to make it possible for the Spiritual Exercises to be experienced in those countries which need them more" (Ecuador,3).

5. Justice and simplicity of life-style:

Another area suggested with tremendous insistence was that of "simplicity of life-style" (G.P.11). Nominated 28 times, we don't have the slightest doubt that we have been called to live in this way, simply. But this is something which must be increasingly translated into concrete attitudes: "It means we would have to respond by challenging consumerism in our own life, each by himself or herself. For example, what do I think about smoking?, How am I dressed?, How much, and specially how, am I eating?, Which products of the technical industry help me/us to live mine/our mission?, How good a car is good to have?" (Yugoslavia,3). Simplicity of life-style is frequently linked, in the recommendations, with the option for the poor: "Engagement on behalf of the poorest, expressed by a simpler life-style" (France,3), and it is urgently necessary in some environments, "especially for those communities living in a consumer society" (Netherlands,3). The recommendation that the specific ways in which we try to live simply be shared, is repeated 23 times, and this repetition means at least two things:

- a. That we need each other, because no one has completely solved the problem. We need the others for encouraging reciprocally: "We recommend that CLC members challenge each other by sharing their daily experiences of living more simply ..." (Australia,2), and we also need others to increase our creativity through study and reflection: "... We feel that the questions of social analysis, work with the poor and simplification

of life style, should be studied in a regional and world CLC context." (England and Wales,3).

- b. That we cannot confine ourselves to words, but must turn the World Community into a witness and guarantee that what is expressed in the General Principles is something we turn into a reality in life: "(We recommend that) each national Community reports to the secretariate at least 3 times a year on the concrete steps we have taken about our solidarity with suffering people and with the poor of every kind and about simple life-style." (Japan,2).

It is a problem of fidelity to the Gospel: "Simplicity of life style, so as to imitate Christ in His life in our daily life in all situations" (Lesotho,2). Yes, it is an option of faith, a consequence of our following in the footsteps of Christ, in which there is a need for greater freedom: "During the next four years invite our CLC's to focus on the poor, humiliated Christ of the two Standards, for developing the freedom necessary to choose simplicity of life style" (USA,3). We must see "simplicity of life-style as a fundamental criterion of belonging to the CLC" (Brazil,1) and humbly make "a prayerful self-examination with regard to our shopping habits, leisure habits, social or class acquaintances, to see in which areas of our life the Lord call us to take on a simpler life-style so that He sends us for the service of the disadvantaged or the disregarded in whatever way." (Tanzania,3).

6. Various expressions and means:

The concern for justice in the recommendations was expressed in various ways. Some speak of "the defence of life" (Argentina,2) and "its dignity" (England and Wales,3), reminding us that behind sin there is always a violation of life and a betrayal of God's plan. Others emphasized "solidarity with the poor" (Austria,3) in order to "collaborate in its integral development" (El Salvador,2), reminding us that "Christ exists in the poor in a special way" (Panama,2) and that we must therefore make "an option for the poor" (Malta,1). Some stressed the need

for "an effective commitment to the transformation of structures" (Peru,2), thus emphasizing the need for the quality of our presence in the world to be constantly improved, while others appealed for "a commitment to work for justice, peace and reconciliation" (Philippines,1), adding two new dimensions to the work for justice. In the words of Luxemburg, the work for justice is carried out "by an active commitment to the dignity of each person" (Luxemburg,3) - dignity which derives from his/her condition as son/daughter of God.

With regard to the means which are within our capacity or which we must place within our capacity, various suggestions were made:

- "Promoting and defending family" (Austria,3)
- "... Having reliable information about situations" (El Salvador,3)
- "Co-responsibility in prayer" (Colombia,2). "Prayer in solidarity" (Panama,3)
- "Working out procedures utilizable in the pedagogy of the option for the poor" (Mexico,3)
- "Insertion experiences" (Japan,1); "Exposure and immersion programme" (Philippines,3)
- "Sharing of our possessions with others" (Japan,2)
- "To be men and women of reconciliation, mediation and communion" (Italy,1)
- "A prayerful self-examination" (Tanzania,3)
- "Support for human-rights organizations" (Peru,2)
- "Joining ... organizations which work for the promotion of justice" (Chile,2); "International agencies" (India,1)
- "... the media of social communication" (Bolivia,1)
- "Option for active non-violence in any form of conflict or struggle" (Philippines,1)
- "Collaboration with the Nation's Church" (Philippines,1)
- "Look at ways in which the Church needs our service through mediation, bridge building, challenging, peace making, involvement in agencies." (Ireland,1)
- "Active and determined presence of CLC members in the

social, economic and political structures of the country" (Puerto Rico,3)

Other means have already been proposed in the quotations given in the course of this article. Moreover, in view of the nature of this call, it seems to me difficult to distinguish between means, attitudes and basic motivations. It is the whole person who must respond with the whole of his/her being. Or better still, using words of the synthesis of the recommendations, "It is the entire Community which is sent, in a communion of one spirit and one heart".

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ECHOES . . . ECHOES . . . ECHOES . . .

A reflection for Europe:

On August 24th, during the World Assembly of Loyola, Father Kolvenbach met the various national delegations, grouped by regions (Asia and Oceania, Latin America, North America, Africa, Europe). After expressing his joy at seeing so many countries gathered together, including Poland and Yugoslavia, he emphasized three points for Europe:

- * Europe looks towards Latin America with great interest because of the involvements which are so alive there. But the situations in these two continents are quite different. For Europe, it is a matter of caring for its own needs and taking up a commitment to defend life, Christian love, the family and building up a society of life.
- * "Christ, yes; Church, no!" is often heard in Europe. This is linked to its history. The CLC, in its specificity, is an opportunity for the Church to live out the new experience of faith to which Europe is invited; of living like the first Community of Jerusalem.
- * The Society and the CLC should work together in a relationship of close collaboration which exists between people who share the same spirituality and who respect and help the unique vocation of each.

Good news from Nicaragua:

The Central Secretariate has been in touch by mail with Nicaragua, where, up to now, there weren't any CLC groups. In a letter, dated August 12th, they tell us: "We have already succeeded in passing from being a group to become a Christian Community, and at Christmas time we are thinking of officially undertaking the CLC way ". And, a few days before Christmas, we received a card with an invitation, which said: "We, the Christian Community of the Central American University, would like you to join us for the Eucharist, next Sunday of Advent, November 30th.

We want to celebrate in this Eucharist our foundation and consecration as a Christian Life Community, under the Protection of Our Lady of Guadalupe."

Unfortunately, they do not receive our letters, but we do receive theirs. Through PROGRESSIO we express the joy of the World Community for this mustard seed germinating in Nicaragua; it joins other groups which are being developed in Central America (El Salvador and Panama) as we realized during our last World Assembly.

A new initiative in Latin America:

As a fruit of the regional meetings of the Latin American CLC at the World Assembly, a "clearing house" has already been established in Lima, Peru. It is a structure for coordinating the different initiatives of the Latin American CLC. It has the following aims:

1. To strengthen the relationship between the National Communities.
2. To share materials, experiences and reflections on the distinct problems of the region.
3. To delve further into the formation process by confirming present experiences and attending to new needs.
4. To develop ways of acting in solidarity with the National Communities which need them.
5. To ensure a permanent representation at CELAM (The Latin American bishops' Conference).

(These objectives are taken from a letter to the ExCo)

National Assemblies:

National Assemblies have taken place in Mexico and India. These two communities took up the theme of the World Assembly and looked at it in the light of their own particular realities.

Australia had an important state CLC Assembly in N.S.W. and elected its first official state Executive Council.