



PROGRESSIO

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OUR LIMITATIONS: THE PLACE WHERE WE MEET JESUS

Every so often it can be a profitable exercise to go back to Ignatius' contemplation on the Incarnation, to help us get our "spiritual bearings" and situate our faith -what it means to believe- in the world today.

The contemplation begins with the Trinity looking down on the world they have created out of love, and it is in a horrible mess. What is the reaction of the Three Divine Persons? - Disgust? Rejection? Condemnation? None of those -their reaction is one of infinite compassion; they decide that one of them should enter into the very depths of this horrible mess, take it all unconditionally to His heart, and so heal and save it from within. That is what the Incarnation is all about: Emmanuel, "God with us", in the heart of our lives and in the very midst of all the messiness of what it means to be human.

Redemption, basically, is a work of love; a work of healing, liberation and deliverance, from within. It is a call to the fullness of life, but a call that touches us and delivers us, not from our limitations, but through our limitations. The deliverance and freedom of Jesus do not necessarily mean that we overcome our limitations, but rather that we can find and experience the fullness of life through them and within them.

The ultimate human limitation is death. Jesus -God with us- did not escape death; He was not delivered from death, but through death, and therein lies the power of His Resurrection. So, the Lord's promise of redemption and fullness of life is not an escape route to avoid the risks, the messiness and the limitations of our own

particular human situation. Rather, the Lord's promise is to meet us and to free us at the very heart of our lives -from within- because He is already there.

And how do we meet the Lord within our limitations and the messiness of our life? Basically, it is a question of our attitudes:

Negatively, the most destructive attitude we can have is an attitude of: "If only..." "If only this had not happened... If only I were younger... If only I were well..." Such an attitude is a flight from reality; and if we flee reality, where else is there to go?

Positively, it is a question of trust and gratitude -Goodness really is God's last word- together with the realisation that the only person who can kill my Christian hope and dream is myself.

Let me give two examples, one quite dramatic, one quite "ordinary". There is the story of a Christian, in China, at the time of the Boxer Rebellion, who was a drug addict. Try as he might, he could not overcome his addiction, and eventually his confessor refused him absolution. When the violence started against the Christians, this man was confronted with the choice of either denying Jesus or of proclaiming Him. He chose Jesus and is now honoured as a Christian martyr. He never overcame his addiction, but in all his frailty and agony, he came to meet Jesus at the very heart of his own weakness, for he came to realise his own deep need of and desire for Jesus; and so the Lord could deliver him, not from his limitations but precisely through them.

When Ignatius first came to Rome, his zeal was not exactly tempered by diplomacy, and on one occasion, he wrote to a certain Bishop Caraffa, pointing out how he might improve the writing of the Constitutions for his new congregation. The Bishop, later a cardinal, never forgot, and neither did Ignatius, for when Ignatius heard that the

former Bishop was the newly elected Pope, Ignatius, so the account runs, "shook in every bone in his body". He immediately went into the chapel and after a short time, he came out, completely at peace, as though the new Pope were exactly the man he wanted.

Fundamentally our life depends on what we really want. If our deepest desire is for Jesus, then He will enable us to embrace fully our own limited reality, just as He has taken the whole world to His own Heart; and He will always meet us there.

Patrick O'Sullivan s.j.

CLC Spirituality - History

The following article is a reflection written by the late Father Hugo Rahner s.j. after the Apostolic Constitution Bis Saeculari, but before the development of the General Principles in 1968. He refers to the Sodality at a time when all local sodalities were still affiliated to the Prima Primaria in Rome. It was the first Sodality and dedicated to the mystery of the Annunciation. The main content of this reflection is just as valid today in the CLC, which celebrates each year the "World CLC day" on March 25th., the feast of the Annunciation. It is, at the same time, a page from our history.

MARY POINTS THE WAY

In the Exercises, Ignatius intends to inculcate the conviction that only the likeness to the poor, crucified Lord of the world guarantees victory. It is significant that he presents the contemplation on the Incarnation with such a loving wealth of detail, in noteworthy contrast to his usual terse style. The reason is that in the manner of His "coming" Christ reveals His special plan of salvation. By it the destiny and the fortunes of men and women are decided. At the very center of this event we discover the humble person of Our Lady, between the royal throne of the Three Divine Persons and hell. In the very center of this Divina Commedia, is the womb of the Virgin of Nazareth. Within her the most secret decision in all human history was made: "Behold the Handmaid of the Lord." Before her stands the exercitant struck with amazement, begging for only one thing: "The imitation and following of Our Lord who for me has become man."

It was no accident of history that the first Sodality in Rome was dedicated to the mystery of the

Annunciation. Nor was it pure coincidence that in 1522 Ignatius at Montserrat made his own dedication to Mary on the Feast of the Annunciation. On that occasion he offered his sword to his Queen: he turned away from the vanity of the world towards the poor Christ. This is the conversion which must take place in the heart of every member. All real putting on of Christ, all growth into a "genuinely Catholic adulthood" within a Sodality means to imitate Mary's Fiat. Moreover, this is the Fiat that accepts the Cross of Christ, that challenges all that is noble in the person, that longs for a closer following of the suffering Christ. In this way the members must learn, through their Sodality, to love Mary as the exalted Queen of their magis. She is Our Lady of Christian Discontent. She will lead them to the Cross.

Hugo Rahner s.j.(*)

(* In "The Source of the Sodality Spirit", Pamphlet, 35 p., edited by "The Queen's Work", U.S.A., St. Louis, 1956

Mission - World Community

PHILIPPINES: "ACTIVE NON-VIOLENCE" A CONCRETIZATION OF THE GOSPEL

In March 86, we published an article by Fr. José Blanco s.j., on the fundamental option made by the Christians in the Philippines prior to the peaceful revolution in February 86: "active non-violence", lived as a concretization of the Gospel. Now, by publishing their message (taken from several letters), our desire is to reaffirm our support for the Community of the Philippines and to witness with them that the Kingdom is among us. "Peace I bequeath to you, my own peace I give you" (John 14,27).

CHRISTMAS 1987

May the PRINCE OF PEACE give you the Peace of the heart!

It has been more than a year since we gathered in Loyola, Spain, to experience the CLC World Community. The memories of common joys and struggles to build the kingdom in our midst still linger in our hearts. The letters, though not frequent, keep the friendships deep and warm. Truly, it is the Father's dream to make us "ONE BREAD, ONE BODY, ONE PEOPLE".

we write to you once more to share what it has been like for the past eighteen months since Cory Aquino was installed as our President through PEOPLE POWER. Within a year, the structures for our democratic processes have been restored... our constitution was ratified last Feb. 2nd; our Senators elected last May 11 - the first popular elections after 14 years. We are inching our way to economic recovery, burdened by a foreign debt of \$28 billion. It has not been an easy climb.

Now, destabilizing forces have continued to plague these steps towards reconciliation and recovery. We suffered setbacks with several coup d'etats - the worst one staged last August 28th. The left wing almost paralyzed the national transportation on two occasions. The Secretary of Local Government was assassinated and last week, Lean Alejandro, Secretary General of Bayan (largest militant group among the workers and urban poor) was shot dead in broad daylight.

Yet, all these difficulties have not dimmed the clarity of the vision that God revealed in His intervention in our political victory. We know in our minds and in our hearts, that at EDSA, God acted - but not alone. We were His instruments as we stood as human barricades; we were His vessels who offered flowers, food,, friendship... which touched the conscience of the foot soldiers. We brought to a fruition, the continuing redemptive work of Jesus to unite all Filipinos as brothers and sisters.

In Bicol we have organized the farmers into self-reliant Christian communities. In Metro Manila, we are creating networks, help map out programs and mobilize the cause-oriented groups to respond to crises through active non-violent means. We are part of the KILUSAN PARA SA KAPAYAPAAN SA DEMOCKASYA (Movement for Peace and Democracy).

Last September 20th, Rory Valdellon, representing the elderly in our society, offered a bunch of bananas at the mass held at EDSA. The offering symbolized our commitment to make the land fruitful with our industry, unity and perseverance. The offering affirmed our belief that the land belongs to the race... we are only stewards of the land...

This year, we have committed ourselves to work with three schools as we share our Basic CLC Programme. In Cebu and in Naga, CLC members share a home with the street children. In Sapang Palay, our integration with the community has opened our doors to non-formal educational work and alternative day care.

Political liberation has paved the way for more socio-economic and cultural transformation. We see clearly that we have to work towards stabilizing our government to uphold the supremacy of civilian authority: never again to allow the violence of the extreme left and the fascism of the extreme right to hold the reins of government. As we plunge into these efforts, we commit ourselves to keep sensing the Spirit so that the impact of God's kingdom will be felt at all areas and levels of our structures.

THE POWER OF THE TRUTH AND THE STRENGTH OF LOVE

We would like to share with the World Community the experience we lived through a few months ago when one of us was killed by one of his Filipino brothers.

Last October, as Rome experienced the warmth of the thousands who assembled for the canonization of Saint Lorenzo Ruiz and companions, the Philippine CLC was experiencing the feverish height of the search for the body of Nestor Dacara, a lay CLC guide and catechist in Bicol, kidnapped on August 13, 1987 on the day when he was supposed to start his week-long immersion phase in the community where he had hoped "to have Jesus proclaimed".

Through the concerted efforts of the barrio officials, the priests, the CLC units and the higher command of the rebels themselves, the search slowly became a community concern. People were brought together, working under two guidelines: the Power of Truth and the Strength of Love. Our key messages to those whom we believed had killed him were these:

... We need Nestor's body to prove his death

... The proof of his death was necessary to provide Nestor's parents access to the insurance benefits Nestor had allotted for his family,

... We denounce the violence inflicted on him and appeal to their sense of justice to stop the senseless killings of brother Filipinos

... We forgive those, who in a moment of darkness, lost their respect for Nestor's life and took it.

During all these months the CLC members came together for daily Mass at the Social Action Center, stopped area operations, and focused their attention on the search and in reaching out to Nestor's family. In their great devotion to Mary, the SAC ladies, individually and unknown to one another, stormed the Blessed Mother with their pleas and gave her a "deadline" for the return of Nestor's body: October 13. They were confident that Mary was going to perform a miracle very soon. And a miracle, she did perform.

THE LIBERATION FROM FEAR TO FREEDOM

October 12, the feast of Our Lady of the Pillars, was the annual town fiesta in Libmanan (the barrio where Nestor was taken by the rebels). At dawn, along the highway, a mini-bus stopped, a man got off, left an old carton-box on the roadside, boarded the bus again and continued his journey.

Soon, the whispers spread like wildfire. Fr. Jun Besinio, leaving his fiesta guests rushed to the site and found a note on the box, "Ikinagagalak naming ibalik ang natitira pang katawan ni Nestor". (We are happy to return what is left of Nestor's body).

The local coroner who wrote up the death certificate described the possible cause of death. He reported a broken skull, broken ribs, and dentures shattered beyond recognition. The rest was just an unidentifiable mass of decaying flesh. A T-shirt, darkened with blood was the only clue to his real identity.

Someone, perhaps desiring to ease his conscience but wishing to remain incognito, shared: "Nestor, while being tortured kept crying: 'God, my God, help me!' And his torturers answered him back: 'Call on your God and see if He can help you now!'"

On October 13th, the feast of our Lady of Fatima, the miracle that the SAC ladies prayed for happened. Nestor was finally home. After the funeral Mass at which 35 priests concelebrated, Nestor, was finally laid to rest in his own home town.

The lives of San Lorenzo Ruiz and Nestor Dacara span a time distance of more than 3 centuries. Yet their responses to the situations of their times give us the vision and the strength to respond without fear to the call of the Gospel. Father Jun Besinio put into words the impact of Nestor's death on his life:

"I am so ashamed of myself. Many times, I was afraid to go to the barrios because of the presence of rebels. But if Nestor who was a layman gave his life, then I must not be afraid. My vision of my ministry has changed because of him".

Please accept the gift of the Philippine CLC to the World Community: the story above which brought to life the Scriptures:

"We know that God makes all things work together for the good of those who love him, who have been called according to his decree. Those whom he foreknew he predestined to share the image of his Son, that the Son might be the first-born of many brothers. Those he predestined he likewise called; those he called he also justified; and those he justified he in turn glorified" (Romans 8; 28-30).

Leadership Community

Third and last part of "Do not fear, you are the Salt of the Earth", an article published in the issues n. 4-1987 and 1-1988.

FROM TESTIMONY TO MISSION: HOW TO DISCOVER YOUR VOCATION

How do I discover where God wants me to work in his vineyard? How can I avoid wanting to serve God, perhaps to become His witness, simply on my own terms, the way I decide to do it and at the time I choose? We always have the tendency to restrict our horizons, to come up with a number of rules which we have decided on once and for all. I will of course get married, I will do such and such a work, I will find a girl of a certain type, I will live in a certain manner and in a certain well-defined life-style. And then, naively, we say to the Lord: "What would you like me to do? What do we expect that He would say to us under these conditions? We already have decided and programmed everything! if we were really ready to sign a blank check, if we really wanted the Lord to be in the center and not on the fringes of our lives, it would be better for us to be ready to replan our lives everyday and to receive our mission from Him. And this is as true for laypeople as it is for priests and for men and women in religious life. But like trust in God, the belief in my availability and the capacity to recognize the way in which He calls me, are not acquired in just one day. Here are a few steps on this journey which will help you to see where to go: three steps plus another which accompanies the others.

First Step: I let God question me

In this first step we generally begin to be interested in God, thanks to extraordinary happenings or more simply, for our every-day life. It is through the

strength of our groups, where everyone tells how God has changed his or her life, that a question comes to my heart: "If it is true for my fellows in the group, why should it not be true for me as well?"

In the group there will also be days when you feel tired, when you feel like dropping everything. Just remember: it is exactly at those times that God is educating you. Don't give up because it is then that you need most of all to know the vitality of your brothers and sisters so as to maintain your courage and believe that it is after all worthwhile to keep going ahead.

Second Step:

To leave Him a place in my life and in my heart

The second step consists in not being just a spectator, but in letting God enter into your life, in trying to experience something together with Him. And then, little by little, the Gospel will begin to come alive for you, prayer will become an experience of encounter and of faith. A big step will have been taken the day you cease to think of God in your head and instead accept Him in your heart.

It is difficult to believe that this would not happen on a retreat or in a serious process of apprenticeship in prayer. This is why we insist so much on individual retreats and why we suggest taking them at Easter and during the major Holidays. Dare to meet the Lord rather than to talk about Him: expose yourself to the fiery love, discover the Gospel like a story that you are invited to live, have the experience of God letting you be reconciled deep inside, allow the Lord to bind up your wounds.

Third Step:

Enter into discernment

In the third stage we go yet one step further! You realize that you now have the taste for it, the desire to go further, so as to make yourself more available, trying to find out what the Lord expects from you. I said

it correctly when I said "the taste": the mission will no longer seem to you a fearsome demand, but the only way to be completely happy because you are aware that your journey to happiness goes by God's way and the Gospel. It is therefore necessary to learn, more and more, the way in which the Lord talks to your heart, how He tells you the road that He wants you to take. Because if it is not God Himself talking to us, then we will never be more than people delivering a system of ideas, an ideology, the servants of perhaps very fine values, but nothing more.

Faith does not belong to this system! Faith is the experience of meeting God, the discovery that He speaks to me personally. This discovery changes my entire view of existence. God is no longer a theory or a hypothesis. He is living, He is the One who intervenes in my life in a very noticeable way, the One whose language I can learn. This is the object of discernment lying at the heart of the spirituality of St Ignatius and therefore of the CLC too. This is not the place to deliver a speech on discernment to you. I will only emphasize the importance of this apprenticeship of praying and of consulting a spiritual guide.

To discover God's personal call to you, consult the Gospel with everything you have lived. Let resound within you and before God all the appeals of the world, and you will in the end recognize the one that fills you with joy. But if you venture on this journey alone, you may get lost. This is the time when it is important to talk to a witness of the Church, who, without ever deciding anything for you, can help you to see clearly inside yourself and go towards what comes from God. This is the time of discernment. Don't run away from it! For many, the major part of their lives depends on some yes or no decided between the ages of sixteen and twenty-two.

These three stages give us a chance to acquire a degree of familiarity with God. But as you let God come more and more into your life and as He takes the first place in it, you must engage in service. This service constitutes my last step, the one I have not put in any order for it must accompany the others.

Extra Step:
Service as an opening to the World
And a testing laboratory

Mission is the purpose of our groups. Our living in the group must prepare us, little by little, to become missionaries one day in our own right, ready to be sent by God to serve our brothers and sisters. If our life as part of a group does not very soon stimulate us to go towards others, to get out of our shells, to be of service, to be already witnesses of the little part of the Gospel which we have so far understood - in the catechism, in participation with the excitement of a Holy Week, in the burden of fully taking upon ourselves the task of being leaders of a group, and including the Christian education of younger people, we risk most of all becoming totally devoid of imagination. If we don't take every chance to widen our horizons by meeting others, we risk putting our feet up and remaining strict stereotypes of our family environment, not because we don't have generosity enough, but because we are like the three monkeys of the fable: one with his hands over his ears, the other with his hands over his eyes and the third with them over his mouth!

Many don't quite know what to do, how to be of help, they can't see further than the ends of their noses, because they have for too long locked themselves up in their shells, inside their inner worlds. Invite yourselves, help yourselves to take the step of plunging into service and into a world greater than the one you already know so well. Then you will be able to discover your talents, you will feel the excitement of that sort of action, you will enjoy it. Those small services you render will be like experiments in a laboratory - you will discover that it is not easy to love, to be witnesses of love... but also that it makes sense to go forward and that you are better at doing one thing rather than another. That will also be part of your discernment.

Evaluate your commitment in the group, encourage one another and mutually correct each other. These little services will allow you to discover in prayer what your

mission is, what sort of activity and life style the Lord invites you to live and for which He will give you the taste. And on this particular day, be it within marriage, priesthood or religious life, as an economist or social worker, you will know that life is offered to you as an enterprise which is just beginning.

Everywhere and in everything, you will look for the kingdom of God, the God you have already met deeply enough to be His trustworthy witnesses, even in the face of trials, always full of hope, certain that from every evil God can draw something good. Your life will be passionate, because you will not live on your own but with God. Your life will not be lived according to a pre-set mould, but you will humbly and constantly search for a just world, for a life more in harmony with the Gospel.

CONCLUSION

Become creative with your Lord

No, we don't have any precise directive to give you in your mission. As Fr Kolvenbach, our ecclesiastical assistant, told us at Loyola, the CLC doesn't possess the secret of evangelization. But we can offer you something even more important: we want you to encounter the Lord Himself, directly, so that guided by His call, His word, you can find new ways to evangelize.

To prepare yourselves for that, to be the saints of the year 2000, as Daniel-Ange would say, dare simply to have confidence in God, in the face of everything, in spite of all trials, knowing that you are graced by your brothers and sisters. Learn through prayer and in retreats how to get better acquainted with Him and discover how He speaks to you. Give Him more confidence each day, until you can finally sign and give Him a blank check. And right from today, be His witnesses by your way of being, as much as by humble words, and involving yourselves in every kind of service that can open out your hearts to the size of the world!

Michel Ulens s.j.

**FR ALBERTO HURTADO S.J.
AND THE CHRISTIAN LAY VOCATION**

Fr Alberto Hurtado, a Chilean Jesuit, died in 1952. Presently, in Rome, the process of his beatification is under way. The author of this article has collaborated in it and acquired a great familiarity with the Ignatian witness which the life of Fr Hurtado offers us.

Over the past few years the importance of the role of lay people in the Church's life has been underscored. During the Vatican Council II this was explicitly mentioned in such decrees as *Lumen Gentium* and *Apostolicam Actuositatem*. Later on, in South America the Church reaffirmed this teaching, at Medellín and at Puebla. This year, a Synod especially devoted to laypeople was held. We would like to contribute to this theme by setting forth a few basic lines of thought taking their inspiration from the preaching and activities of a noteworthy Chilean Jesuit of our century: Fr Alberto Hurtado S.J. (1901-1952).

He was born in Viña del Mar on January 22nd 1901. He received a highly Christian-oriented education from his mother, widowed in 1906. Considering his family situation, he was granted a scholarship at Saint Ignatius high school in Santiago. He had been a member of the Marian Congregations from his youngest years. When he finished high school he wanted to become a Jesuit, but could not do so because of his mother's economic situation.

In 1917 he matriculated in law at the Catholic University of Chile, working during his spare time to finance his school expenses. He carried on an intense apostolic work among poor people, and took great care to educate himself in the Church's social teachings. At the same time he took an active part in political life. In

1923 he won his university degree in law and was qualified to work as an attorney.

When he was sure that his mother was taken care of financially, he entered the Society of Jesus. He studied in Chile, Argentina, Spain and Belgium. At Louvain he won a doctorate in education at the same time as he was studying theology. He went back to Chile in 1936 and from that time carried on a very fruitful apostolate among young people, workers, and children. His most famous work is the "The Hearth of Christ" (Hogar de Cristo), created to take care of people living on society's margins and in particular to take in and educate children without families.

He devoted much of his time to the spiritual guidance of people, and helped many to find their vocation, whether as laypeople or as religious.

He died of cancer on August 18th, 1952 and all agree that his life was "a visit made by God to Chile".

We will focus in this article on three aspects of his vision; first, we will consider something that is basic to every Christian vocation: the encounter with Jesus. We will then consider what it is that is necessary for the discovery and realization of a more personal vocation: docility towards the Spirit. Finally, we will indicate what the consequences are for the community in actually living out this vocation.

1. FINDING JESUS CHRIST

a) God with us

When a person encounters Jesus Christ and feels that he or she is loved by Him, life is radically transformed. The life, passion and resurrection of Jesus become a word of love spoken by God for all people, and especially for the person concerned. Thus, each person discovers that the only way to become united to God, who is love, is by identifying with Jesus (John 4:7). Each one begins to realize that God calls to an infinite vocation: to live in

His love (John 14: 21-23). And this, from no self merit. Christ chooses us to be his brothers and sisters and children of God (John 15: 16).

This new identity takes concrete form in a life of solidarity with others, since they too are children of God. Each person begins a long process of liberation from selfishness and misery; and thus becomes free to love.

Fr Alberto Hurtado s.j. expressed this profound reality in the following manner; "the person who has looked deeply into Jesus' eyes even once, will never forget this" (Education Points- Puntos de Educación, Santiago, 1942, page 121. Henceforth, we shall refer to this as PE).

Every one of Fr Hurtado's apostolic activities was animated by this desire to get people together with Jesus. This was the purpose of his lessons in religion given at Saint Ignatius high school, which were not simply lessons in apologetics. This is why he encouraged the organization of retreats, to which hundreds of young people flocked, especially during Holy Week. With this same spirit he inspired the Marian Congregations and Catholic Action, and to find and to better serve Jesus present in the poor, he undertook social activities.

Even in the midst of his intense apostolic life, Fr hurtado saw to the spiritual needs of a large number of people through spiritual guidance. He used to say that this help "must sow love for Jesus Christ... and bring about a true friendship with Christ (PE, 211).

b) Christ living in the Church and in men and women

Every person is called upon to "reproduce the image of Christ" (Romans. 8:29) cf Lumen Gentium (LG) 3. However, God does not want to save us individually, but rather as a single people (LG 9). This unity of Christians in Christ constitutes the Mystical Body (LG 7). This image of the Church was very much loved by Fr Hurtado who often said that "(the Church) is not an official institution, not some bureaucratic body, but rather is the extension of

Christ, is Christ living in our midst" (Humanismo Social, Santiago 1947, page 120; henceforth we shall refer to HS). This is why the meeting with Jesus Christ can only be realized within his Church (cf LG 14).

He who created us out of love, became man to save us, out of love. Thus Fr Hurtado explained the consequences of this to a multitude of young people in 1943: "This Word joined with, incarnated itself in the whole of human nature. Christ wanted to be the firstborn of a multitude of brothers and sisters, whom he makes participants in his divine nature, and with whom he wants to share his divine life. And this is one basic point of Christianity: to forsake the least of our brothers and sister is to forsake Christ himself: and to care for one of them is to care for Christ in his own person. To separate one's neighbour from Christ is to separate the light from the light (cf LG14b).

Thus it is that Christ is to be found in every person. And therefore, all deserve to be loved and respected just as they are, in their own individual uniqueness. This love is not limited to persons that we know, but is rather a "love without frontiers, one that does not know time, a love that doesn't cease even before evil done to it, e.g. in the face of insults. It is a universal love, a real love that is not merely platonic, but rather a love that is realized in works, in service" (HS 33).

This love and respect for each person that Fr Hurtado preached, found itself faced by tremendous social injustices in Chile. Faced by it, he said that "to be a Catholic means to work within society", and thus a new social order has to be created, one taking its teachings from the Church. He stated: "The supernatural has first priority" since "the first part of social restoration work is not the political part but rather the reform of the spirit according to Christ's model" (HB 278-279). But Christ "dealt with us, not just as souls, but as people, beings that have to look up at the sky, while keeping their feet solidly on the ground" (HS 129).

This love for men and women, which is nurtured in our love for Christ, leads us to care especially for those

most in need, those who are suffering: the sick, the forsaken, the old, the exploited" (HS 206s) It is a just love, since "the persons who practice 'charity' while not acknowledging justice, have the illusion of being generous when in fact they have only granted an irritating protection, which provokes rebelliousness instead of gratitude." (HS 137). Fr Hurtado bore witness to what was a true love for those who suffered. He created the ASICH, which was an organization to help trade unionist claim their rights, which were being unjustly attacked. As was mentioned earlier, he founded "The Hearth of Christ" (El Hogar de Cristo - HC), to provide a refuge for men, women and children forsaken by society and living on the streets of Chile's capital. Behind every person he saw Christ. A few weeks before he died, he said, in his last greeting to the HC, "as I depart, on my way back to my Father, God, let me entrust to you a hope of mine: that everyone work to create a climate of true love and respect for the poor, because the poor are Christ."

2. DOCILITY BEFORE THE SPIRIT

The Spirit of Christ moves us and invites us to reproduce within ourselves, within our lives, the image of the Lord, in accordance with the circumstances and with the gifts that each person has received. He calls us to be different, to be always and ever more free to serve. By attending to and being docile to the Spirit, each person can discover and realize his or her own vocation. Fr Hurtado helped many people in this process of opening up to the Spirit, most of them laypeople. Thus they were able to find their personal vocation, their own individual way of being sons and daughters of God.

a) Discovering one's own vocation

The first step is to discover what it is that God wants from each person. Our tastes, our desires, our economic wellbeing or other incidental advantages can at times be evil councillors, that make us follow mistaken directions. Fr Hurtado explained it this way, in his simple language: "During life's voyage many travel in a train that is

not their own: it's the train of the discontented -- everyone protests, everyone complains about every thing: husbands of wives, parents of children, professional men of their clients, citizens of their government... Many complain because they entered not in the train they ought to have, but rather in the one it was their whim to enter! And there is no worse advisor in choosing life's road than a whim" (the Carrera election, Santiago of Chile, 1943, page 16. Henceforth, to be referred to as EC).

Instead, "Our criterion must be supernatural, and must be applied with the help of a supernatural light... that will come to illuminate our reason, which discourses by supporting itself on the principles of faith" (EC 20).

And once we have found our path, it must be trod with all generosity. The call is to be like Christ, to do what He would do in our stead, and therefore there can be no room for mediocrity. The call is a call to perfection.

Fr Hurtado never saw this perfection as something reserved to Religious, but rather saw it as a call to Lay-people as well, to make a total surrender of themselves to Christ (Cf LG 10). Along these lines, the Council would later insist even more on the universal call to holiness (LG 32; Puebla 627).

Among the young people of Catholic Action (AC), he created the "Service to Christ the King", for those wanting to commit themselves in a more profound way to a life of intimacy with the Lord, and to a special apostolic readiness, without forming them into a separate group.

He made the same appeal to adults. Speaking to a group of women working in the HC, he asked them to accompany him in forming the "Fraternity of the Hearth of Christ" (FHC). They decided to place themselves entirely in the Lord's service in their work with the poor.

It was stipulated in the statutes that any person, married or unmarried, could belong to the FHC: "In order to become part of it the only condition is to have

decided to live in strict imitation of Christ (n.4)". "The imitation of Jesus implies a total surrender of one's self: according to one's situation and vocation, there can be many degrees in the practice of the evangelical counsels..." (no.5)

As the Church's Magisterium teaches, laypeople must live their christian vocation within the Church and at the same time within society, which they are trying to transform according to God's plan (Puebla 628). It was with this in mind that Fr Hurtado alluded to the need for a "reform of society's structures". In some class notes for the ASICH he noted that christians must know in their hearts that "they are in the same battle" as those fighting for justice... "the battle that engages them, engages me as well. Each person gives what he or she can".

This must lead us to become reliably informed and critical before reality. It will lead many to make legitimate political choices. Fr Hurtado noted only that they must never choose their options over against the instructions of the Church. But he could be respectful before ideological differences, and was able to teach this respect to others. Thus it was that in the AC executive committee there were young people of the most diverse political positions, and yet they still remember the unity they had.

b) A personal vocation

It is not enough to find out what I must do in the future. What is important is to discover in the deepest part of myself that I am a child of God. This is something that plays within my being, and in my doing. This encounter with my own self is the fruit of an encounter with Jesus.

In contact with Him and in relationship with Him my life changes and acquires its true meaning. It is the only lesson to learn, like Mary, like the apostles, like Ignatius...

Fr Hurtado indicates that this encounter lies at

the base of every option: "As long as I consider myself lost within a multitude of anonymous faithful, imagine that Christ's words and invitations are addressed to a mass of faithful, and my relationship with Christ remains something, as it were, collective and vague, I have not yet understood the divine fatherhood, nor my role as a child of God". "One of the great gifts of the christian life consists in grasping that Christ looks into each one of us personally" (EC 12).

This is one reason why Fr Hurtado continually urged frequent personal prayer, a daily examination of conscience that makes us aware of our lack of fidelity towards God and ourselves, the frequent participation in the sacraments. These were all ways to encounter Christ, and to encounter oneself. This explains too why he himself was involved in so many and so different activities, and maintained in all of them his own personal identity in a transparent and attractive way.

Underlying everything there was his own experience of God. In some personal notes he wrote: "He loved me too. Who? God! The eternal God, the creator of all energies, of the stars, of the earth, of men and women... God, the one that we find in the depth of our heart, in our remorse and in our joy".

When we feel this encounter with God at the most profound depth of our being, we begin to experience His life. "A rich, full, fruitful, generous life; this is what Christ calls us to; it is holiness. And Christ wants christians who are fully such, who do not close up their hearts to any invitation of grace. Who let themselves be possessed by this invading torrent, who let themselves be taken by Christ, penetrated by Him. Life is life in so far as we possess Christ, in so far as we are Christ".

The sign of this identification with Christ will be the generous giving of one self, the total gift of one self. "There is nothing more than total love, which expands the heart to its true measure. We must begin, go on and complete our journey by giving the gift of

ourselves. We do this once, and then keep repeating it until the way we act becomes one with our nature. Then the heart will give itself up in great peace, will give itself up to everything spontaneously... To give oneself is to accomplish justice. To give oneself is to offer oneself with everything that one has. To give oneself is to turn all one's capacities for action toward the Lord. When one has given oneself, everything appears simple. One has found freedom..." (A. Lavin: Fr Hurtado, an apostle of Jesus Christ. His spirituality, Santiago 1982, page 168).

This gift of self is the fruit of the action of the Spirit in us, which makes us live the life of Christ, the life of surrender to the Father. The degree to which we shall succeed in this will depend upon our docility to his inspiration. If we wholly give ourselves at every moment, each according to his or her vocation, we shall find our deepest being as children of God.

3. BUILDING THE COMMUNITY

People living under the inspiration of the Spirit do not just tend to grow more and more within life, but also manifest it and diffuse it. Living as children of God, they live as brothers and sisters to all people. In this way they find their unity with every person, but know how to respect the differences of each.

Fr Hurtado was able to disseminate this sense of unity and respect, by the example of his own life. Very different persons worked together with him, but all were close to him, all admired him, and all felt they were loved by him.

Fr Hurtado urged those around him to experience the community dimension of their faith, and live with the hierarchically organized Church, first of all. That is why, when writing to a young man who had problems with his bishop, he told him that he must accept his instructions, "since the Lord does not always draw up his plans according to what you might wish".

He invited those around him to take part in Church movements such as the Marian Congregations and Catholic Action (cf Apostolicam Actuositatem 4; Puebla 632). He himself devoted his efforts affectionately and enthusiastically to them, and he gave a central place to the Eucharist, the sacrament of unity.

Father Hurtado often insisted on the divine value of marriage and the important role it plays in human society (cf A. Lavin: Fr Hurtado, Apostle of Jesus Christ. The family and the layman. Santiago, 1983).

This feeling of brotherhood and sisterhood that builds community must be transmitted to the world. This means placing ourselves at the service of people in the struggle for each person's dignity, committing ourselves to our country and society, so that in each person the child of God will become manifest at the deepest level of being. Fr Hurtado taught all this as part of his wide-ranging social preaching, and taught it more especially through his works: ASICH, HC, and through his example.

CONCLUSION

He was able to orient many lay people on their journey of finding themselves, because he helped them find their true foundation: Christ. This work of his transformed the lives of many, who consecrated themselves to serving God in their neighbour in many different ways.

Fr Hurtado truly brought out the full meaning and value of the lay vocation as a Christian vocation, and thus as a call to perfection. He helped many, personally or by his writings to be docile to the Spirit and to place themselves at the service of the Church and of the human community. Throughout all this, what was most inspiring was his example, of a man who loved God above every thing and who sought always to do what Christ would have done in his stead, that is, what was for the greater glory of God.

Fr Jaime Castellón s.j.

JOURNEY TO SOUTHERN AFRICA

During December 1987 and the first half of January I had the pleasure of visiting four national CLC communities in Southern Africa. The purpose of the visit, like all our visits from the World Secretariate, contained a number of aspects. It was a fact-finding visit, a chance to inform and encourage and take little steps to unify our world-wide community. I came away from these communities much consoled with the vision which is taking shape, often amidst very difficult circumstances. It was a learning experience for me and an opportunity to receive the encouragement of so many people's faith in Christ.

ZAMBIA:

I arrive in time for the 1st National CLC Assembly with the theme 'Growth towards Mission and Service'. The plane was about 20 hours late, but Fater Peter Titland, s.j. and another Jesuit remained faithfully at the airport to greet me at 3.00 am!

There were 93 delegates from many groups scattered around the country. They represented 31 tribal groups out of 72 in the whole country. The way they lived and worked together during the Assembly was really inspiring. The history of the CLC in Zambia and a short story from all the local groups represented, helped to build a picture of the National Community. Most of them, at present, are members of High School groups. In fact, throughout Southern Africa the CLG (Catholic Life Groups) have been the main focus of interest and concern. In the minds of many people the CLC is identified as a high school movement and stops there.

Things are changing. The responsibility for this 1st National Assembly in Lusaka was undertaken by the

University of Zambia CLC community. One of its members, Ignatius Mwanza, was a delegate to the Loyola CLC Assembly. Their vision and practical determination to become an adult CLC community is promising for the future.

Down in Monze diocese, Father Val McLoughlin s.j., brother of our world President, is forging a very committed group of adult leaders who are developing little communities in many parts of that diocese. Nine people were invited to attend a three day workshop, based on the World Formation Programme 1973. They all wanted to go on and each was encouraged to invite eight people to form a local community. Preparations were made for a two week programme in 1987: a directed retreat and a follow-up workshop. Only forty people could be accommodated and the programme was over-booked. The most common response at the end came from those whose said that they had been to many work-shops, but this was the first one which really dealt with personal formation. Most wanted to commit themselves to this way of life. Subsequently, each local community was asked to send one or two members for leadership training every six weeks, for a day. Some of these people come at great cost to themselves: two days on the journey to the meeting and often two days on the way home! The transport is chancy and sometimes even a night is spent on railway stations. Occasionally there has not been support from the local church.

When members of this community gave their witness at the Assembly, the young people were impressed at the depth of their Christian commitment.

Sometime in the future, when Fr. McLoughlin gets some time, we hope he will tell the story of the Monze group. There is inspiration for us here and a model for development of a rural community, scattered in many far-flung places. Many members are illiterate and challenge us to reach out for ways to reach people who are definitely not middle-class and do not share the benefits of written language and the mixed blessings of urban living.

SOUTH AFRICA:

I flew to Johannesburg and enjoyed a change of pace for two days. While there I visited the Jesuit Superior, Father Mike Lewis, s.j. He is a mine of information on the local peoples and the local flora and fauna. His family has been in South Africa for about 300 years and he is fluent in several of the African languages. I had a good reunion with Paul Mbatha (delegate at Loyola) and met his wife, Lilly and other people in their Soweto group.

I then went by air to the coastal town of George in the Southern Cape for the National CLC Workshop. The CLC in South Africa is entirely adult and at the moment there are approximately 20 groups.

I was warmly welcomed at the airport by Greg Lourens, who was a delegate at Loyola. I met the 23 delegates and entered with them into the process of prayer, reflection, sharing of faith experience and the Eucharist over a number of days. I was very impressed by their deep faith, often tested in very trying circumstances, and the concern and struggles that these people are experiencing with the reality of apartheid.

Towards the end of the meeting a national constitution (ad experimentum) was approved and a new National Executive Council was elected. This represented an important step for this young community. There was much hope in evidence and a new confidence to express their faith as committed adult lay men and women within the Church. The whole Workshop was carefully and sensitively led by Sister Deirdre Harman, I.B.V.M. and Greg Lourens. Both gave witness to a deep understanding of the Ignatian spirituality underlying the CLC process.

Back in Johannesburg, I visited Soweto a couple of times and had a long session with the little CLC group there. They were not represented at the Workshop, but Paul Mbatha was elected to the National ExCo in his absence. This year, they will have a new guide Father Bernard

Xolile Keteyi, s.j. who is Parish Priest of Orlando West, a Jesuit parish in Soweto.

All our South African members will appreciate the prayers of the World Community as they face the constant pain and growing concern with the situation in South Africa.

LESOTHO:

I visited Lesotho for three days and was hosted by Sister Winifred Schofield, S.C.O. Sister has been guiding the communities for many years. I stayed with Bishop Paul Khourai in Leribe, who is keen to see the CLC flourish in Lesotho and has supported Sister Winifred in her work. There are many active high school groups (CLG), but due to the absence of any Jesuits or other people really versed in the Spiritual Exercises there has been little opportunity for furthuring adult groups. The need is felt. I met a number of lay people who would like to go further and develop a solid adult movement. The hospitality of Sister Winifred, Bishop Khourai and the Oblate Fathers (O.M.I.) and many other people could not have been better. I sensed a real welcome for the way of life which CLC envisions for committed lay men and women.

ZIMBABWE:

Brother Lawrence Makonora s.j., whom the delegates at Loyola will remember, was my genial host during a very full tour of his country. I visited the four dioceses of Mutare, Harare, Gweru and Bulawayo and met many groups, both high school and adult. Many high-school groups have been active for years. For the most part they are guided by very committed sisters.

Young adult groups are still in the early stages of development. But they are there. They come from the University of Zimbabwe, from the rural hospitals at Dreifontein and St Theresa's Mission, among teachers at Mutare and an enthusiastic group who organised a meeting

of about 90 young people in Bulawayo during my visit to Matabeleland. At Dreifontein, the hospital group: staff and students, care for very deprived families who live near the hospital. Brother Lawrence has set himself a great deal of work among these far-flung groups as he looks forward to directed retreats and leadership courses for guides.

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Finally, I must mention the encouragement and support I found from many Jesuits in Zimbabwe and also in Zambia and South Africa and from the bishops I met. Archbishop Patrick Chakaipa of Harare welcomed the development of the adult CLC in his archdiocese, particularly for the promise of a lay adult formation which would ready its members for service to the Church and the world. In Lusaka, I had the privilege of speaking to 21 young Jesuit novices and scholastics and responded to their many questions. They come from Zimbabwe, Zambia and East Africa. Their evident interest in CLC will be a key factor in the years to come.

Tim Quinlan s.j.