



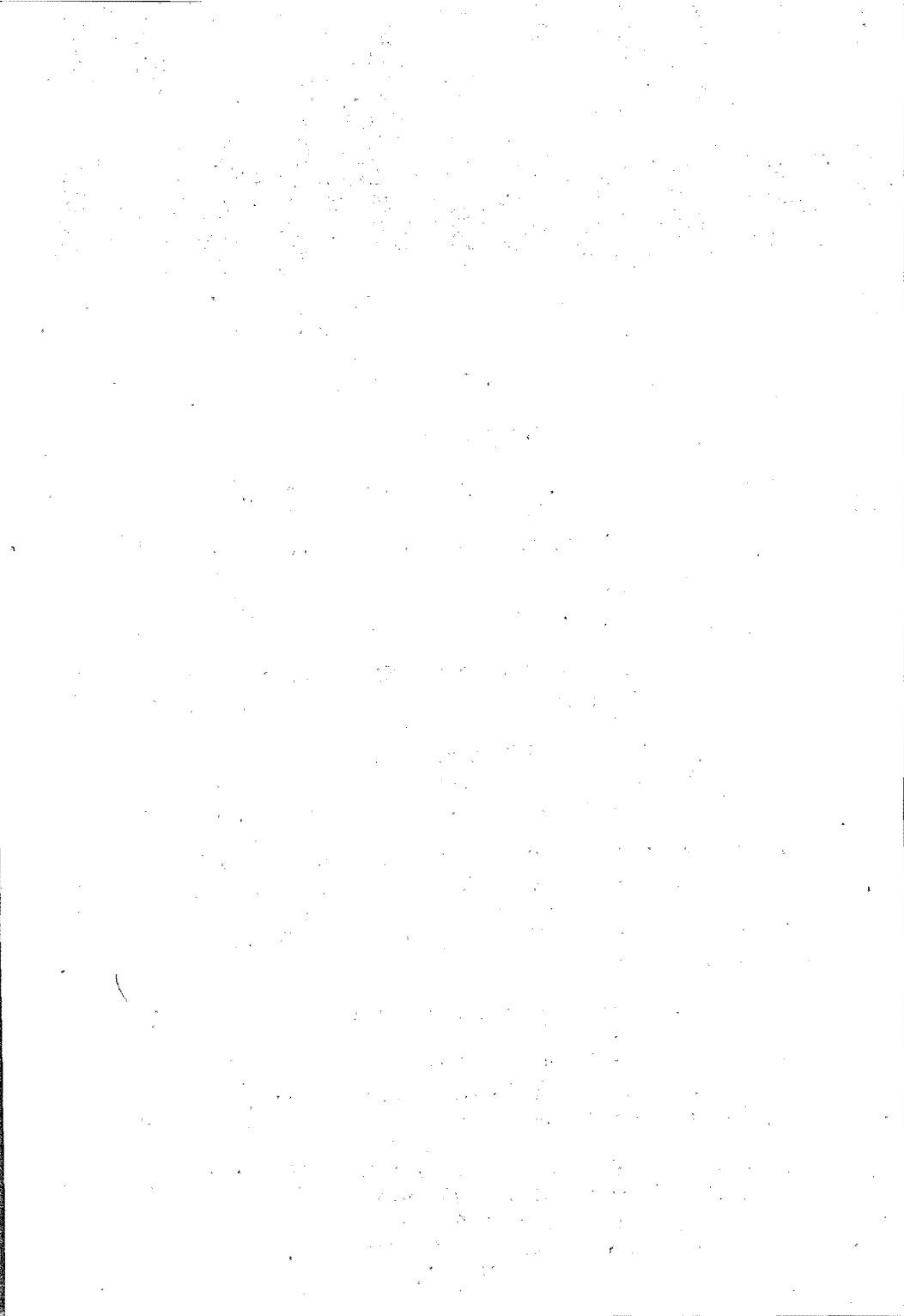
PROGRESSIO

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Spirituality

THE FIRST PRINCIPLE AND FOUNDATION - A COMMENTARY

For over four centuries St Ignatius' First Principle and Foundation has provided the stimulus for many a commentary. In what follows, the work is presented in rapid outline showing how well it reveals the personality of the author, the XVth century Basque saint whose charisma has left its mark on the Church and on history.

The Spiritual Exercises of St Ignatius of Loyola are the most genuine expression of the experience of grace that is at the basis of the spirituality of our Christian Life Communities. There is also a piece of writing in St Ignatius' hand that underlies the Spiritual Exercises and is implicit throughout: this is the First principles and Foundation, the key to the Exercises that sets forth concepts that are of the greatest help for all Christians desirous of enlisting in the service of Our Lord.

Since not all the members of our communities are likely to be making an Ignatian retreat immediately, it was thought that it might nevertheless be helpful for their meditation to offer a simple presentation of the First Principle and Foundation.

If meditated again and again, the text could provide those aided by the grace of God with a way of life, in which what is demanded of the individual echoes the radical stance proposed by the Gospel. For this is a forceful text, yet one that sets us free. If we are to understand and accept the message in its true dimension, great generosity will be asked of us, and a great capacity for detachment and renunciation, without which we will not be able to do anything truly great for the Kingdom of God. Generosity and detachment are graces that we must pray for, especially when two or more of us are gathered together in His name - meetings, too, when the text we are

talking of - one of the most celebrated among his writing that the founder of the Society of Jesus has left us - can be read and commented on. The text follows, then, together with some reflection that may be useful as a first commentary.

The text of the spanish Autograph (1)

Man is created to praise, reverence and serve God our Lord, and by this means to save his soul.

The other things on the face of the earth are created for man to help him in attaining the end for which he is created.

Hence, man is to make use of them in as far as they help him in the attainment of his end, and he must rid himself of them in as far as they prove a hindrance to him.

Therefore, we must take ourselves indifferent to all created things, as far as we are allowed free choice and are not under any prohibition. Consequently, as far as we are concerned, we should not prefer health to sickness, riches to poverty, honor to dishonor, a long life to a short life. The same holds for all other things.

Our one desire and choice should be what is more conducive to the end for which we are created.

A modern version of the First Principle and Foundation

There are several modern versions, from the hand of writers who are both well versed in St Ignatius' thought and are familiar with the times in which he lived and the religious and sociological conditions of people today. These writers remind us that St Ignatius had the faith of his day and age and took for granted God's love for us, whereas contemporary people are hard put it to believe and feel that they are loved by God.

Our contemporaries, therefore, could read a more anthropocentric than theocentric meaning into the First

(1) Note of the English editor: we are using here the translation by Fr Louis J. Puhl s.j. (Loyola University Press, Chicago 60657), based on studies in the language of the Autograph.

Principle and Foundation, and interpret discernment as a coolly calculated means to an end, whereas we are dealing with a decision bound up with the will of God made known to us through the movements of His grace. As a means of helping us to avoid errors of interpretation and to insist on a number of occasionally forgotten points (such as God's desire to communicate His life abundantly and to make us his collaborators in the ordering of the entire universe to Him), these versions have offered St Ignatius' writings in an adapted and unabridged form. Here we present the version by Fr Carlo Aldunate Lyon s.j.(2):

"Out of love, Men and women are created to praise, reverence and serve God Our Lord, and by this means to attain the fullness of their humanity in this life and to save their souls.

The other things on the face of the earth are to be taken in relation to them, as they have been created to help them along their road to salvation. Therefore, men and women must use created things insofar they are a help to them to realize God's project, and they must rid themselves of them insofar as they are an obstacle.

This is why we must cultivate an inward detachment from all things, as Christ teaches us, in such a way that on our side we are not more attached to health than to sickness, or to riches than to poverty, or to honour than to dishonour, to a long life than to a short one. The same holds for all other things where God's will is not clearly known to us.

In short, our one desire must be to choose always and everywhere what is most conducive to the end for which we have been created".

Commentary

From a cursory reading one sees the original as centred on man and woman. For St Ignatius, however, our centre, and of all created things, is God. And God alone. A renaissance man, Ignatius had a practical and readily anthropocentric way of seeing things. He opens, accordingly, with "Man...". On the other hand, as a person of faith, Ignatius believes in God our creator and redeemer. The coordinates, therefore, are presented in the opening phrase: "Man is created to ... save his soul".

(2) Translation from modern spanish of Fr Aldunate's version is of PROGRESSIO.

These words contain a statement of purpose. We are made for some purpose, an end and a goal that we must attain. This goal is correlated with our condition as creatures, and it is an immediate relationship with God. The purpose is threefold - to praise, reverence and serve - a total action, which Fr Carlos Aldunate links up with the three phases of a total act of the will, namely: motivation, decision, carrying into effect - in this case to recognize, make one's submission, and render effectual service. These are the three phases of a comprehensive action that in its turn is a means to another end - our salvation.

We should note that "man" in the first part is used both in a singular meaning (= each man and each woman) and in a collective sense (all men and women); whereas in the second part, the practical application, "Man" yields to "we". St Ignatius thus passes from the abstract singular to the concrete plural.

As for things - all that is not God and not human person- these, too, are created for an end, namely ourselves. Surely an anthropocentric interpretation. But if created things exist for us, they do not stop there: they are there to help us, in praising, reverencing and serving God, in attaining the end for which God has created us, that of saving our souls.

St Ignatius considers two categories of creature - Persons and "other things". Among the latter, Fr Aldunate points out, are to be numbered our interpersonal relations. Things are there to help us. St Ignatius does not go on to say that we are there to help God, but we should recall that in the Jesuit Constitutions (X,2), he speaks of people as "instruments" in God's hands, which suggests that he takes us as His helpers.

And the text goes on, centred on the person. Drawing the conclusion from his own argument, St Ignatius lays down the practical principle that is a key to his technique. This is the "as far as" proviso. What is important is the end; everything else is subordinate to

this. Accordingly, the person will make use of things insofar as they help to save his/her soul, as long as they help to praise, reverence and serve God. A corollary of this of course, that we will rightly not make use of anything that could prove an obstacle to attaining that end.

There is another conclusion that Ignatius draws as he continues. Given these first principles, we must next go on to the concrete action. Here the text no longer refers to "Man", but to "we", meaning in particular those who are embarking on the Spiritual Exercises. A prior condition has to be satisfied if we are to adhere to St Ignatius' proviso - "as far as" - and thus attain the end for which we were created. We can neither save our souls nor serve God unless we achieve indifference to created things. St Ignatius presupposes that with the Grace of God the exercitant is capable of reaching a state of indifference, of detachment, of interior freedom vis-à-vis all created things and a freedom from all things which, because they are not forbidden, we are at liberty to enjoy.

This is the basis for a twofold conclusion stated, as it were, in two dialectical stages: first, we must not desire one thing rather than another - a principle that applies to all that is neither God nor person; secondly, we must desire and choose that which is most conducive to our salvation. The second statement might seem to be in conflict with the first. We must realise that we are created for an end, so that we must desire and choose only that which is most conducive to this end, that it is essential, if we are so to desire and choose it, that we be free from (or, in Ignatian parlance, "indifferent" to) all created things however excellent or desirable they may be. In this way, things can come to be what they should be, namely, a help - a means and not an end in themselves. If we are not free in this regard, they will cease to be a help to us and will become obstacles to our achieving our ultimate end.

What St. Ignatius is asking of us is that we lose no time - an attitude that is the mark of the saints, who are acutely aware that we have only one life and that our time passed here on earth is short. This explains the

radical nature of St. Ignatius' statement of the problem and his insistence that we choose only what is most conducive to our final end. The "most" that is so characteristic of the founder of the Society of Jesus presupposes a discernment of spirits in our threefold duty of praise, reverence and service of God, Our Lord, our creator and He who saves us.

Through this text, which forms a sort of frontispiece introducing us to and illuminating the Spiritual Exercises, St. Ignatius clearly shows himself to be a man raised up by the power of divine Grace, and one thinking in a rational and universalizing and, at the same time, personal and concrete manner, focussing on the essential nature of our being created and redeemed - essential because it is directed exclusively to the end that God has revealed to us, and seeking as efficaciously as possible all lawful means of attaining that end. None need be rejected out of hand but, means must be used for what they are - insofar as they are a help toward our end.

In the few yet pregnant phrases of the Principle and Foundation, the founder of the Jesuits reveals himself as farsighted, lucid, decided, at God's disposal, generous in the highest degree, and prepared to renounce what men and women normally hold most dear - health for example.

All his being, all his actions and operations are directed purely to the praise and service of His Divine Majesty (Sp.Ex.46). St. Ignatius asks of the rest of us the same generosity and commitment, since he is totally and finally convinced of what he was wont to repeat to Francis Xavier before his conversion: "What does it profit a man to gain the whole world and suffer the loss of his own soul?" (Mt 16,26). These words of Our Lord have lost none of their applicability today. We, too, can meditate upon these words by referring to the Principle and Foundation of the Spiritual Exercises, which were the instrument that God used in order to make Francis Xavier the first great Apostle of Asia and universal patron of the Missions.

Carlos Hallet s.j.

JOURNEY TOWARDS CLC

Almost three years ago I returned from British Columbia, after spending two years teaching there. I went out on a scheme called the Frontier Apostolate to teach on a voluntary basis in a Catholic school in the missionary diocese of Prince George. I was posted to Kitimat in the north-west of the province, a four hour drive from Alaska, and it was here that I first became involved with CLC.

At the beginning of my two years I decided to go along and see what it was all about. Two Sisters of St Joseph led the group and from the beginning we were told of the importance of commitment to attending the weekly meetings and to 10-15 minutes of prayer each day. As I was searching for help and guidance in my prayer life, I was prepared to accept this.

Throughout the first year we used a book, "Followers of Jesus", by Barbara Paleczky and Michel Coté, and it was through this book and the CLC group that I was first introduced to praying with scripture and to faith-sharing. At the end of each meeting we were given "Prayer for the Week" and we shared our reflections on that prayer on the following week.

At first the sharing was difficult, but the openness of others encouraged me to share more fully. We also spent time on our own faith history which helped me see a plan in God's will for me. This was when I started to journal, to write notes after my prayer. It increased my awareness of the Lord in my life and I could share that, if need be, with the group.

It was during my second year that the group and especially the leaders helped my spiritual life to develop further. There were about ten of us and having reflected over a theme, we would go into smaller groups and share.

It was within this CLC group that I was given individual spiritual direction. The leaders thought it was so necessary that if you wanted to you could see one of the sisters once a week and discuss your prayer and receive direction. It was this that I valued, it brought me to a greater awareness of the Lord in my life, for which I'm deeply grateful.

Our prayer for each week was based on a theme, e.g. trust, God's fatherly care. The meetings would consist of prayer, sharing, listening to tapes, discussion with smaller groups and petition. The length of the meeting was from 8.00 pm to 9.30 - 10.00 pm. The first half would be with all the group with review of prayer for the week, then coffee and at 9.00 pm we shared in the smaller groups. All this would vary through the weeks with different themes and approaches. The impetus of CLC is spirituality which is Ignatian and the spiritual exercises which at times were adapted. Through this CLC group my spiritual life started to grow and I became aware of the importance of prayer in my life.

When I returned to England I wanted to continue with what I had experienced in Canada. I discovered the CLC group in Bracknell, close to where I live, only five months later.

I had never heard of CLC before going abroad, and it is strange to think I first had to travel to a far frontier town in north-west British Columbia to discover this special kind of spirituality. I was then, and still am, richly blessed.

Mary Reville
English CLC (*)

(*) This witness was first published in FOCUS, newsletters of the CLC of England and Wales

THE PRACTICE OF "CLC COMMITMENT" IN BOLIVIA

Admission includes commitment to this way of life and to membership in a particular group. To give candidates, especially the young, time to grow in understanding their vocation, all ordinarily make a temporary commitment which can be renewed. Permanent commitment is made only after a suitable period of time when the candidate has given proof of satisfaction. (General Principles N.10)

On 25 May, the Feast of Corpus Christi, 22 members of CLC in Bolivia, made their temporary commitment during the presentation of the gifts in a solemn Eucharist Celebration, in accordance with the General Principles CLC, N.10. The text of the commitment draws its inspiration from N.11 of those same General Principles and draws attention to the call of Jesus to follow him "in liberty, poverty and solidarity" (to use the words of "The grace of Loyola '86"), following the orientations of the World Assemblies CLC, of the Universal Church and, especially, of the Bolivian and Latin-American Church.

The following is the form of the Bolivian CLC:

I, (name), here before you, O Jesus,
the Poor Man among the poor and the Lord of History,
following the example of your Mother, the Virgin Mary,
and trusting in your help and her help,
make my COMMITMENT to adopt the form of life of CLC,
in accordance with the General Principles,
so as to continue your mission of
"bearing the Good News to the poor,
announcing liberty for the captive,
of giving sight to the blind
freedom to those who are oppressed
and proclaiming the year of grace of the Lord"
(Lk. 4, 18-19)

I therefore wish

1. To follow you, O Jesus, by living a simple and even austere life,
2. Participating frequently in the Eucharist,
3. Availing regularly of the Sacrament of Reconciliation,
4. Being constant in reading and meditating on the Bible,
5. doing my personal daily examen of awareness
6. Renewing each year the experience of the Spiritual Exercises.
7. I promise to carry out an apostolate in my own surroundings by helping all to live lives more human and more christian; by helping, also, in the betterment of social structures as well as changing those that are unjust.
8. I will assist regularly at the meetings of the local CLC
9. and will maintain contact, at least by letter, with the National Secretary of CLC.

Since you have inspired in me the desire to offer you this commitment, grant me also your help in fulfilling it.

Cochabamba, 25 May 1989
Feast of Corpus Christi

Signed copies of this commitment have been sent to the World Secretary at Rome, as a sign of communion with the World Community CLC and the whole Church.

(The text of the commitment is that of CLC Bolivia; the explanations and commentaries on it are from PROGRESSIO).

Church - Mission

THE CHURCH'S SOCIAL ACTION IN THE WORLD TODAY (2nd part)

In the previous issue of PROGRESSIO we published the first part of this article by Fr Henry Volken s.j., director of the Jesuit Secretariat for the Social Apostolates. In the second part, the author reflects on some problems and signs of hope for the future of social action.

DILEMMAS IN CHURCH SOCIAL ACTION

Difficulties, tensions and dilemmas in church social action arise at different levels and in settings that differ greatly. Dilemma refers to a conflict of loyalties that necessarily follows prophetic options in social action. Where social action is guided by ideology only, such conflict does not exist. But in Christian social action ideology has to serve faith in order to come to grips with concrete reality. In theory this is fine, in practice, however, complications arise. The question is about persons and institutions, in which faith and ideology form an indistinguishable mix. An outstanding catholic lay-leader in Peru referred to this when he told me: "I can dialogue with bishops who are theologically conservative, my problem is with the political ideology of some among them". There is room, and even necessity, for pluralism in church social action, but there must be an openness and dialogue in order to consciously deal with that "mix".

In an Italian weekly I read a notice, referring to church social action. It provides a useful frame of reference for putting the problem in a typical church setting. It went approximately thus: "During the 13 years of its existence the commission 'pastoral da terra' (CPT) of the Bishops' Conference of Brazil (CNBB) had been receiving financial support from an organization of the German bishops. It has now been decided to channel all aid

directly through the CNBB". What interests us is the reference to a structure and a sub-structure in the local Church of Brazil as well as in the aid-giving Church in Germany. CPT expresses a prophetic option in favour of small peasants and landless victims of organized injustice. Ideally, the three other church structures should be fully supportative of the stand taken by CPT. To what extent this is so in practice and promises to be in the future may be difficult to say. Just now, I invite you to let your thoughts wander further and think of other similar structural constellations of a local and international nature. Reflecting on the Church in countries like Peru, Colombia, Nicaragua, Salvador, the Philippines, India and their operative relationship with the First World Local Churches, immediately reveals the complexity of the faith-ideology mix.

Nolan's book "God in South Africa" can help deepen this reflection. He writes: "In theory it is the Church that should interpret and define the good news for our time. But when the Church is so divided and when so many different gospels are actually being preached, it becomes impossible for ... even one Church denomination as a whole to define what is the good news for us today". Nolan has explicitly in mind the pastoral praxis which is our concern. He concludes: "We may regret this, but it is a fact about our situation which cannot be ignored and which calls for an explanation". I raised this very question to Msg. Oscar Romero, whom I had the grace to meet shortly before he died a martyr's death. It was a question very relevant at the time of the Puebla Conference, particularly in El Salvador. His answer came promptly: "Only an option for the poor can bring about genuine Church unity".

Fundamentally, therefore, the dilemmas have to find solutions in the spirituality of social action that can discern within social and historical reality, the call that comes from God. The challenge is to analyse: from where and with what perception of reality spirituality is articulated. To deal with actual problems, often linked to the institutional aspects of the Church, a deep faith

in the mystery of the same Church is needed. This can provide the courage, the humility, the patience and, most of all, the hope required for never giving up a strategy of loving protest and dialogue within the Church.

OUR HOPE IN SOCIAL ACTION

The french language helps to speak about hope in a nuanced way. For example, only in french one can say about Oscar Romero - and many other martyrs of justice - "Il avait peu d'espoir de ne pas être assassiné, mais il était plein d'Espérance!" ("he had little hope of not being assassinated, but he was full of hope") to the point of believing he would resurrect among his people!

We speak of hope, especially in the West, mainly in the meaning of "espoir". Some years ago people would say: "If the Russians and the Americans could stop their arms race, then there would be some hope for the future". Now they say: "If in the North the governments, the banks and the business-world could be converted to solidarity with the Third World countries, trapped by the Debt Burden, then these would have hope for a better future". This is very human. All need visible signs of change for the better. The Lord himself understood this. When he entered human history he performed many miracles of healing as signs of God's Kingdom that he came to initiate on earth. In the recent social encyclical by John-Paul II, despite a rather pessimistic description of the world situation, we find several pages on "positive signs of our time".

Indeed, many persons and events give us new hope, including Mr. Gorbachev. The UNO has found new effectiveness in promoting peace and setting an end to wars. Consciousness about destroying nature and its resources is becoming widely a motivating force to push for urgent preventive policies. The efforts of debt-restructuring enter a new phase of dialogue between debtors and international money-lenders. Living in Italy I am amazed at the

large number of voluntary organizations. In these, thousands of young people take up social service for the handicapped, the aged, the drug-addicts and the refugees. Encounters take place around issues of Peace, Justice and Preservation of Creation. Yes, our faith is nourished by what God is doing in the world.

Legitimately the question is asked: "Is all this really more than just a bit of consolation in a world in which, despite so much prolonged and well-organized social action, the situation is ever getting worse?" We know well the increasing impoverishment, deprivation, oppression and suppression of the world's poor. No adequate answer can be given to this question at the level of "espoir", or a hope based on evidence of facts. The poor and victims of the expanding world economy understand this better than we. They tell us: "There is no real hope unless we believe in God". I am referring to the awakened who have become conscious of their dignity and their rights; those who struggle for their liberation. "They find their hope in their struggle", says Nolan. They find hope and joy in being living members of a community committed to a cause, that is God's. They experience God as being with them in their daily struggles. In our work with bonded labourers in India, Ajoy, my friend and doubting hindu, was struck one day by what these bonded people had done. They had removed from a place in the village where the high-cast people live a "white stone" representing God. "They oppress us and have no right to keep the God who is on our side", they told him. At times the poor, like the Crucified, cry in agony: "Why have You forsaken us? How long have we to wander in darkness?" Among the believing poor in Latin America this is a conscious and hope-filled identification with the Suffering Lord. They help us understand what St. Paul meant by saying that our hope is in: what is not seen but promised by God himself. With this hope they can celebrate the little victories they gain and with Mary thank the Lord for the great things He is doing in their midst.

I am speaking of hope more in reference to the poor and suppressed whom CEBEMO wants to serve, than to

its direct oversea partners. This because I believe CEBEMO too is challenged to accept the responsibility of transmitting to the people of the Netherlands the gift of the Third World people: their solidly based hope for the realization of their aspirations. Of course there is a problem with people being talked into being hopeful. You will agree that if the process does not begin with experience at home here in the Netherlands it may not reach very deep. Even in this country the "Quart Monde" exists as an expanding reality: the asylum seekers, the refugees and other immigrants, the unemployed, all those who make up the most vulnerable group of a modern and affluent society. I am sure that more and more is being done to help the citizens of this country touch this reality. Yet, what Barbara Ward said many years ago is true still today:

In this general climate of indifference, the Christian does not yet stand out as a prophet or catalyst. All too many of us are simply relatively fortunate citizens who ... are not exposed to the massive, growing miseries at the base of the world society. We are proving, if proof were needed, that it is very difficult for wealthy societies, like families or individuals to get through the eye of the needle.

Obviously the energy of true hope is required if genuine care for persons in need is to lead to structural concern of others. What this means concretely the forthcoming first European Ecumenical Assembly, to be held shortly in Basel (1), is to spell out for the social praxis of the Christian Community in Europe. Personally I am enthusiastic about the Basel event which is meant to initiate a new period for the Christian Community as bearer of hope. The "New Europe" needs this witness in order to make its own contribution to Peace, Justice and the Preservation of Creation in the World. In order to

(1) Actually held in June 1989. See in this same issue the brief report by a French CLC member (Echoes, page 29).

grow in the capacity to give an authentic witness of hope, the Christian Community of Europe must remain open to the message that keeps coming from the half of humanity that is up against the reality of despair, pain and total helplessness

The poor can make the Church rich in the Gospel sense not only where they form the majority. It is, however, more difficult for them to have a place of honour in rich Christian communities. Encountering them questions one's own life and ways of living. And precisely this must happen for solidarity to be embodied in new structures, and for mankind as a whole to have Hope for its Future.

Henry Volken, S.J.

FIRST FORMATION COURSE FOR GUIDES LAY PEOPLE IN BRAZIL

The need and requests for a course were already a factor for some time. Before the World Assembly of Loyola '86, when the urgent and pressing need for the formation of lay guides who would help the new CLC groups which were springing up on every side, became quite obvious, we became aware in Brazil that this was an essential condition for any hope of growth, no matter how small. There were several reasons for this: the size of the country, the diversity of the socio-cultural and ecclesial realities, the scarcity of Jesuit and other religious congregations, etc. To fulfil our desire that every community - especially all new ones - would be duly assisted in their process, formation of guides was essential.

The Assembly of Loyola resulted in a conviction on the part of the whole World Community that the necessity which we felt was not merely ours but also that of all the other countries, even of those where the problems of territorial extension and the scarcity of Jesuits was not so great as in our case. So from Loyola onwards we began to listen with greater attention and affection to the requests which were coming - whether clearly expressed or implied - from even our own communities and from those individuals who were unable to set up communities for lack of someone to help them. The idea of taking steps towards the realization of a formation course began to grow and take shape.

In 1987 we took the first step. We wrote to all the group guides of the country informing them of our project. We asked them to let us have the names of people belonging to their communities who might have the charism of helping to guide a group towards growth in accordance with the CLC vocation. We made it very clear that this was a matter of charism and of service, something, that is,

which is received as a grace and gift of God and which is undertaken in faith as a mission. This should be the spirit of the invitation passed on to the candidates. On the reception of suggested names, a letter was sent to each person. We asked them to pray, to discern and to send us a written reply, whether affirmative or negative.

If the invitation was accepted, the candidates should commit themselves to take part in a process of formation, which would consist fundamentally in:

1. close and constant contact with their guides, as a remote preparation for the intensive stages which should follow;
2. a weekend in September 1988;
3. two weeks in January 1989.

On the other hand, the guides who had presented the candidates also received a letter. By this they were asked to commit themselves to assist their candidates in accordance with a series of criteria and in different areas: constant evaluation of the process in the group to which each belonged; basic readings of the life of St Ignatius or of the CLC; discernment of tendencies, with a view to the eight days of personalized Exercises which would follow, in January 1989. The process, then was not set in motion with the weekend of September 1988, but occurred one year before by means of a continuous process of personal and spiritual interaction.

Thirty-six participants were present at the first "intensive phase", the weekend from 2 to 4 September 1988. Of these, four were Jesuit scholastics; the others were lay people from Rio de Janeiro, Sao Paulo, Minas Gerais and Brasilia (D.F.). Fundamentally the weekend was dedicated to exercises in group dynamics which "spoke" about the identity of CLC and the role of the guide within this entity. The objective was to sketch out an ideal image of the guide and to help people to confront their own objective reality with that image. This would enable us to perceive

what were the most obvious gaps so as to be able to prepare better for the intensive course of January 1989.

Forty-two participants attended the eight-day personalized Spiritual Exercises, on 2 January 1989: two religious had joined and four members of CLC from the State of Bahia, situated in the north of Brazil, who had been unable to take part in the first intensive phase. The Exercises were held in Itaici, an old novitiate of the Jesuits in the interior of the state of Sao Paulo. With its open spaces, its beautiful panorama, its calm and tranquility, Itaici is known as the ideal place for retreats in Brazil. The team of assistants for the Exercises was composed of six people, five Jesuits and a laywoman. The experience was extremely positive, conducted with great seriousness and profit for everybody. The final evaluations were unanimously very positive.

After eight days of the Exercises the group transferred to the city of Sao Paulo to the house "Santa Fe" of the College of Saint Louis, one of two Jesuit colleges in the capital. This was because in the month of January the house at Itaici admits only groups of retreatants, and a course such as ours, with the noise and movement it implies, would have disturbed the tranquility of the house. The animation team for the course was composed of four people: Fr. Paulo Lisboa, s.j. (National Assistant of CLC), and Fr. Caesar Augustus dos Santos s.j. (ex-National Assistant and actual Regional Assistant for the Sao Paulo region), Gina Torres (coordinator for the Rio region) and the writer of this report. Up to two months before the course we had been counting on the avowedly competent direction of Fr. Juan Miguel Leturia s.j. from Chile. We simply would help him, while he was the one who would direct the principal part of the course. At the last moment, however, excess of work and a health problem forced him to remain in Chile and rendered his presence and collaboration with us impossible. We had to shoulder the responsibility for all the work. In due course the Lord would show that our confidence in him was not misplaced.

The sequence of the contents of the course was more or less as follows:

- First day: Sharing the experience of the Exercises. Reflection on the content of the four weeks of the Exercises and its process.
- Second day: The persons we wish to form and their personal growth. The examen of conscience and the revision of life.
- Third day: Case study and the technique of role playing.
- Fourth day: The meaning of Church and the role of Mary within the CLC.
- Fifth day: The role of the guide in the planning and permanent evaluation of a community.
- Sixth day: The mission of the CLC: studies of documents of the Church, of the General Principles and of the conclusions of the last World Assemblies.
- Seventh day: Analysis of our socio-economic-political and ecclesial context: the base for apostolic discernment. (Fr. J.B. Libanio s.j., professor of the house of formation of the Society of Jesus in Belo Horizonte, helped with this theme).
- Eighth day: Evaluation, suggestions, perspectives.

The methodology used included short talks, many and varied techniques of group dynamics, alternating with moments of prayer and very well prepared liturgies. From among the participants a group was formed with the special task of preparing the community prayer and liturgy proper to each day. At the end it was suggested that in a future course it would be well to begin the day's activities an hour earlier, so as to leave a whole hour for personal prayer. This hour would be especially useful as a continuation of the eight days of Exercises and as a spiritual preparation.

After one complete morning's prayer the participants made the final evaluation. The human climate during and at the end of the course was one of great peace, joy and consolation. There was quite a strong feeling of the Lord's presence, confirming us in our vocation of service to the communities to be entrusted to us. There was also the conviction that this was a moment of consolidation of

a national community. From this moment onwards the face of the CLC in Brazil would never be the same.

The Jesuit Father Provincial of the central-eastern region of Brazil was with us for a whole morning, encouraging us along the way and reaffirming the support and the union of the bonds of friendship and mutual collaboration which brings together the Society of Jesus and the CLC.

All of this is what we have called "the grace of Sao Paulo". Our work as a national formation team does not end here. This rather completed what the recent document prepared by the International Working Group for Formation of guides calls the Basic Formation (1)... that, and something more, we think. It is important to continue with what the same group defines as "ongoing formation" and "specialized formation". Already we are preparing concrete opportunities for continuing for those who passed through the course in January. Specifically, we are preparing monthly sessions of study and reflection on the Autobiography of St Ignatius, which will culminate in a weekend reflection on the "anthropological bases of Ignatian spirituality". Helping will be Fr. Ulpiano Vasquez, s.j., professor of theology at the formation house of the Society of Jesus. On the other hand, we shall assist all the participants on the way of service to which the Lord may have called them.

One thing that was very clear at the end of this course is that a group guide is not the same as a director of the Exercises. It may be that they both coincide in one person, but this is not necessarily so. There is also need to think over specific formation for those who feel themselves called to act as a guide for others in the experience of the Exercises of Saint Ignatius. We feel that there is a whole future ahead and that we lay people can and ought to take up this service of guiding communities and members of CLC, in collaboration with the Jesuits and other religious.

Maria Clara Lucchetti B.

(1) See the following article.

3 TYPES OF FORMATION FOR GROUP GUIDES

The INTERNATIONAL WORKING GROUP set up by the world ExCo to develop the theme of the Formation of Guides for CLC groups has produced a document that contains methodological principles and types of formation for the Formation of Guides. This Document is in the process of final edition, and will be published both as a supplement to the "Survey of the Formation Process in the CLC", and as a supplement to PROGRESSIO. We will send it to our subscribers together with the last issue of 1989. Here, we offer you a synopsis of what is called "types of formation" by the document.

1. A guide is a person:

- a. Who has a basic knowledge of what CLC is about.
- b. Who has prayerfully looked at himself or herself and has realized that his/her own gifts and motivations are in line with the expectations that the World/National community has for its guides.
- c. Who has realized as well the limitations that he/she has in order to fulfil the role of guide as it is expected from the National/World Community.
- d. Who is open to actually taking the risk of guiding a group, mainly supported by the strength of the whole community and the spirit of God in it, rather than in his/her own genius.
- e. Who is humbly open to be in permanent formation and in permanent collaboration with others.

TO BE A GUIDE IS AN OPTION;

NOT A CASUAL MATTER OR AN ACCIDENT.

This is the sense of what is called basic formation.

2. A team of guides is a group of persons:

- a. Who often meet in order to reflect, to study, to learn from one another.
- b. Who feel themselves responsible for the genuine growth of the whole community, each one from his/her own place in it.
- c. Who implement different ways of supervision and mutual help on regular basis.
- d. Who create special instances for improving the service they are giving to the Community (e.g. Course for training group guides, establishment of several "couples" formed by an experienced and a less-experienced guide, etc).

TO BE A GUIDE IS NOT AN INDIVIDUAL ISSUE.
FORMATION OF GUIDES SHOULD BE ORGANIC AND SYSTEMATIC.
This is the sense of what is called on-going formation.

3. Guidance is ever open to the "more":

- a. Guidance is not repetitive, it is creative.
- b. Spiritual guidance of a group calls for a permanent deepening on several connected matters: theology, spirituality, psychology, social sciences, etc.
- c. The "more" is always to be seen according to persons and concrete situations.

GUIDES SHOULD BE ALWAYS LOOKING AT THE BETTER SERVICE
WHICH MUST COME FROM A BETTER FORMATION.

This is the sense of what is called
specialized training of guides.

José Reyes

THE RELIGIOUS WITHIN CLC

* Question: The role of religious in CLC, both men and women: should they be considered as GUIDES? What is their relationship with the other guides (ordinary CLC members, non-religious)? Whom should be given the priority? What is the situation now in different parts of the world? What should be the orientation, in this aspect, according to the nature of the CLC?

*Answer: A general response to this question is that religious are missioned by their religious community to work with CLC for the development of an authentic lay community. But let us look to some more specific aspects of this question.

1. Every religious belongs to a religious community. Only when particular circumstances (for instance, apostolic needs) rule out for the moment the possibility of a community life, can a religious be accepted into a CLC community "as another member".
2. Normally religious are in CLC for the fulfillment of a mission, as distinct from us laypeople who are there because in CLC we recognize our vocation or way of life. Even when religious are lay, the religious as such have recognized a vocation distinct from that of the ordinary CLC member, and they should live it out in their religious community, without prejudice to the enrichment which a certain kind of participation in CLC may provide.
3. Religious, then, are in CLC because they have received a mission which has been given by their religious community and, at the same time, by the CLC community

through the agency of their pertinent structures (ecclesiastical Assistant, national or diocesan Executive Council...).

4. Normally the mission confided to religious (or which should be confided) is that of promoting the development of an authentic Community of laypeople. The use of the capital letter in the word Community is for the purpose of referring to CLC as a global reality, not to that small group to which they are attached at the moment.
5. In the majority of cases this mission consists in the role of guide or assistant of a group. So it can be said that religious normally are fulfilling the role of group guides in CLC.
6. The role of guide, however, is not confined to religious. Further, the fact of being a religious does not imply that one is trained to be a CLC guide. Indeed, as a general rule, such a one is not "better" trained. Religious, therefore, who are CLC guides should work humbly as part of a team, should learn from other guides (lay or religious) to collaborate in the global community project. If necessary they should renounce their own "little group" or their own mental concept of CLC. A corollary of all that has been said is that the fact of being a religious must not imply that the person be considered a group guide. Only those persons, (many of whom be religious), may be considered group guides who have received the mission to be so, as point 3 explains.
7. The same rules, with due variations, apply to lay guides. It is always desirable that they have experience of community living in a group distinct from the one they guide. They are members of the CLC World Community, they receive the help necessary to live out that vocation in the particular group to which they belong and have been sent by the Community to assist another group to which they do not belong "as another member". Analogically, a "jesuitine" religious is a

member of the World Community of the "Daughters of Jesus", and belongs to a particular religious life community which helps her to live that vocation. Eventually she had been sent to assist a small CLC group in order to help those people to live their CLC vocation. Naturally, she does not belong to that group as "another member".

We have briefly expressed all this in a footnote of a publication which will appear shortly, dealing with formation of guides. The notes says: Participation in the spirit of CLC is not to be confused with membership. There are many persons, particularly religious, who belong to another community but who share the spirit of CLC to a greater or less degree. CLC is primarily a way of life, a vocation, for laypeople. However, in terms of their "associative identity" in the Church, priest and religious may participate in the "Association", not however in such a manner as to obscure its lay character.

José Reyes

Echoes... Echoes... Echoes...

EUROPE: CLC IN THE BASLE MEETING (*) From 15 to 21 May 1989 delegates of all the Churches of Europe attended this meeting. Delegates assembled from North, South, East and West, transcending political and confessional boundaries which up to a short while ago seemed insurmountable. Seven hundred participants convened in Basle. They wished to discern together the signs of the times so as to make progress in the field of Peace and Justice, and to remind men and women of good will of their responsibility for the preservation of creation, which the Lord has confided to us to make it bear fruit, not to exploit and destroy it through unrestrained consumerism.

The CLC could not afford to be absent from such a meeting, which was an expression of the communion of all Christian Churches. We were able to participate, thanks to the Communities of Switzerland and Germany, who set up and organized a stand showing the reality of CLC. During some days I had the pleasure of collaborating with them in a climate of great fraternity. On this occasion, all of us became clearly aware of our belonging to the same Community, centered in the effort to perceive what the Lord hoped from us here and now. It was on this theme that the CLC stand was visually organized. There was a focal point which had a mirror at the center, with arrows placed all round it and the question in German, French and English: "What does it fall on me to do?" This challenge and this call to look at oneself had something intriguing in the general context of a meeting which was very "political" and very "committed"... Judging by the number of visitors and the questions asked with respect to the movement, our presentation had quite some drawing power.

Having said so much, I now share my impressions, as they occur to me... at random. From the moment I arrived I was

(*) Extract from "Supplement CLC-Youth", CLC-France.

impressed by the sheer compass of the meeting: Atlantic Europe and Europe of the Urals were there present in the hall of the vast and spacious "Munstermesse", with their innumerable stands directed mainly towards themes such as the struggle for human rights, the protection of nature, non-violence... There were, however, other stands such as that of the "Association of Swiss Officials" or those of industrial groups such as "Ciba" and "Sandoz", names which reminded one of the complexity of the problems the meeting evoked. However, in spite of these contrasts and maybe because of them, the atmosphere of serious listening, of respect and mutual tolerance was quite evident. I should also wish to emphasize the richness of our ecumenical ceremonies, which gave expression to the real communion of all these Christians, manifested by baptism and a profession of faith... However, I also experienced the pain that we could not celebrate the Eucharist together.

Noteworthy also was the quality of the expositions, such as that by Cardinal Etchegaray on "the responsibility of Christians in times of crisis", or that by Professor Mario Pavan on "the role of Christians in world ecology", and others.

But what most of all impressed me interiorly was the feeling that pervaded me while I was on the platform of Basle railway station, namely, that the Spirit of God had been truly present among us during those days, and that He was working with us for the growth of the seed that had been sown: He was bestowing blessings upon us beyond all our expectations.

Guy Aimard

ITALY: "Le Comunità di Vita Cristiana" (The Community of Christian Life" is the title of a book written by Fr. Vincenzo Insolera s.j. (Edizioni CVX Roma, 105 pages). The author has had considerable lived experience of the recent history of the Marian Congregations and CLC today, and consequently has achieved a good synthesis of historical and ecclesial elements. Most of all, the author has a love for CLC, to which he has generously given his services in

Italy for many years. The result, to use words taken from the presentation of Fr. Enrico Deidda s.j. (National Assistant of CLC in Italy), is a "short text, easy to read, almost a personal introduction, for anyone who, out of curiosity, approaches our Association". Again using the words of Fr. Deidda, it is "a stimulus and a help for adults who already have a lengthy experience of community, to enable them to remember the work of God in their lives and to revive the desire to commit themselves even further, with greater conscientiousness and maturity".

"MINIMANILA" IN CHILE AS TOLD BY A CLC MEMBER FROM URUGUAY (*) The "Mini-Manila" is already a regular formation course for members of CLC which is held every summer in Chile, always including some participants from other Latin-American countries. The course draws its inspiration from an international meeting in Manila, Philippines, in 1976. Hence the strange name. The following is the account of one CLC member from Uruguay, who attended the "Mini-Manila" last January:

"What experience of the Mini-Manila did you have that you could share with others?" "I should like to emphasize four experiences which were very significant for me:

1. Spiritual Exercises: They belong to the essence of Ignatian spirituality and are, consequently, fundamental for CLC. The week of the Exercises is a very special and important part of the course.
2. Discernment; both personal and community discernment is an instrument proposed by St Ignatius for discovering the will of God. All CLC members and communities should learn discernment so as to confront their reality with the Gospel. This was one of the central themes of the Mini-Manila.
3. Local communities come and go; CLC endures: to travel to Chile and get to know such a large CLC (at least by our standards), breaks open our own valid but limited

(*) Extract from "En movimiento" CLC-Bolivia.

point of views. It gives one an experience of the universality of CLC and teaches us that our option for it does not end with our local community. Rather our option is for CLC, not for the specific community to which we belong at the moment. It is natural, even healthy, that small communities should be dissolved and re-formed; that should not affect our option for CLC, much less our faith.

4. A human experience: The Mini-Manila afforded an opportunity of a human experience eminently rich in contact with other people and in fraternity. For that alone the Mini-Manila would be well worth while.

Francisco Panizza

THE NATIONAL COMMUNITIES OF BELGIUM (FLANDERS), ITALY AND EGYPT have translated and edited the "Survey of the Process of CLC Formation" in Flemish, Italian and Arabic respectively. We are sure that other translations exist; we will let you know about them in subsequent numbers. Doubtless these editions in other languages are to be added to the three official ones (English, French and Spanish). They can be use to people or communities of universal related languages. As well as "Survey" there are translations in various languages of other "classical" publications of CLC: little by little we will let you know about them.

CLC IN KENYA? In this recent month of June Fr. Tim Quinlan, s.j., World Ecclesiastical Vice-Assistant of CLC, visited this African country. He was commissioned by the World Executive Council to explore the possibilities of developing CLC there, and to leave behind, insofar as possible, a team of people who could follow up the idea. He was wonderfully received both by some local bishops as well as by the Jesuit Fathers, other Ignatian religious communities and some laypeople. A group of "promoters" of CLC was established and many people were enthusiastic. We shall have to wait to see whether God wishes to have CLC in Kenya, but the signs are very hopeful.