

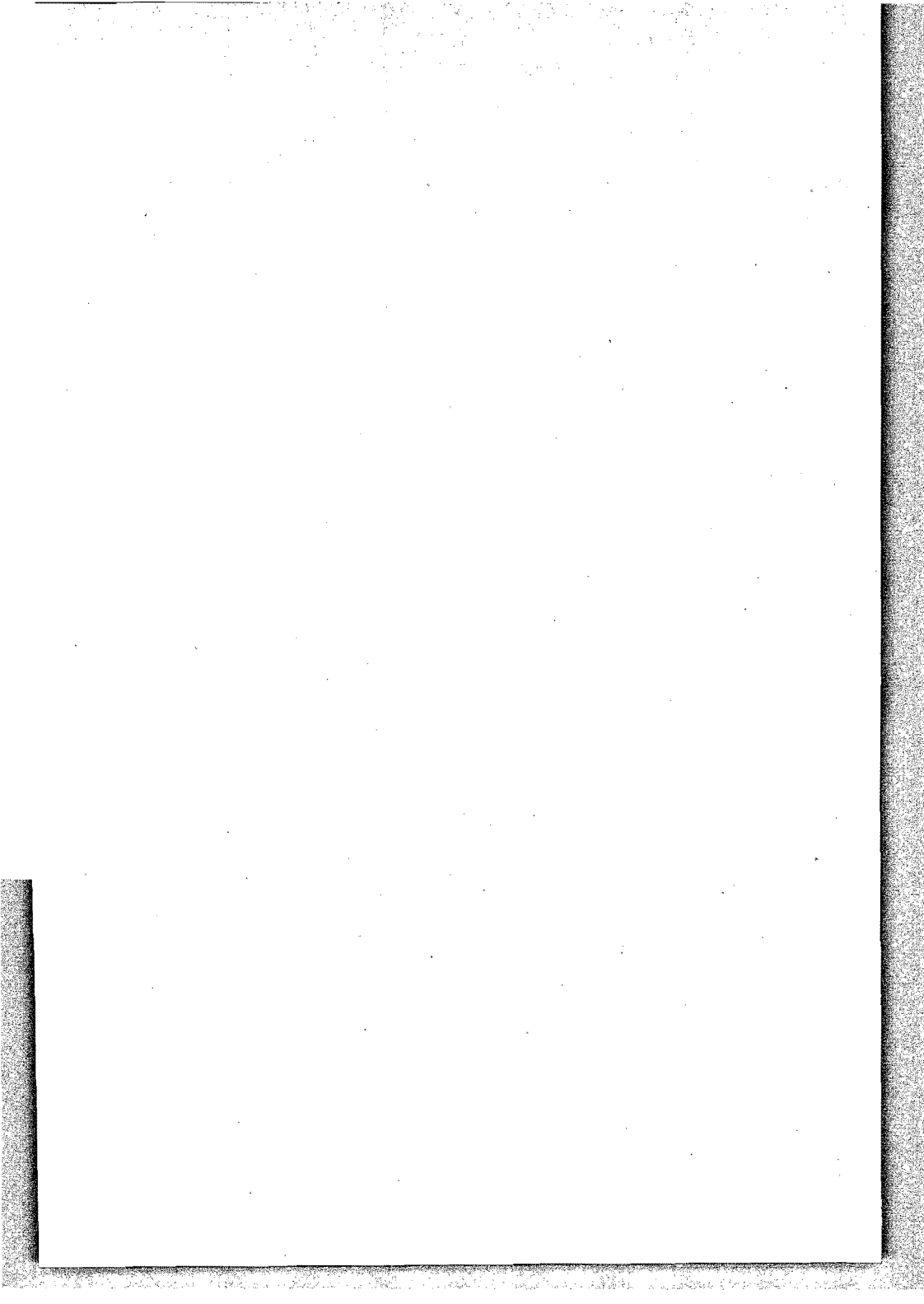


PROGRESSIO

SUMMARY

NOVEMBER 1989 - THE IGNATIAN CHARISM: A SPIRITUALITY N.6 FOR THESE TIMES (John P. Milan)	3
- A REPORT ON HOW I MADE THE LITTLE STATUE OF "THE VIRGIN IN HASTE" (Carmen Concha)	8
- FINDING GOD (Tim Quinlan s.j)	12
- HUMAN RIGHTS AND THE GOSPELS (Etienne Perrot s.j.)	16
- THE PRACTICE OF "CLC COMMITMENT" IN IRELAND (CLC of Ireland)	22
- CLC MISSION AND SOCIAL REALITY:	
1. "One day I felt grief at seeing the needs of others (Adriana, CLC of Argentina)	24
2. "By trying, at least we are not becoming so self-centered (CLC of the Republic of China) ..	26
- INDEX OF THE YEAR 1989	28
- ECHOES... ECHOES... ECHOES	
Death of Fr Louis Paulussen s.j.	32

PUBLICATION OF THE WORLD CHRISTIAN LIFE COMMUNITY
C.P.6139-(Borgo S.Spirito 8)-00195 Rome-ITALY
English-Spanish-French Editions
Editor: JOSE REYES



Spirituality

THE IGNATIAN CHARISM:

A SPIRITUALITY FOR THESE TIMES (*)

As our North American culture evolves, it becomes more pluralistic, complex and practically atheistic. It is also a rapidly changing culture, fueled by the computer revolution and other technologies. Some of our cultures is clearly good, some clearly bad, and most of it is ambiguous at best.

Among the people of God we find various responses to the reality of this contemporary culture.

For many serious Christians, to venture off to work or to carry on daily tasks beyond the home and Church is like walking into a confusing, Godless world. And it is lonely.

Among these Christians, some find hope in rejecting the present culture by working for its total transformation into a future world of peace and justice. Others find their hope not in the present world either, but in the final Kingdom when the Lord comes again. Still others regard the present world as relatively unimportant and find hope in their personal conversion to Jesus and a renewed interior life.

But there is yet another stance which Christians take. It is a stance of affirmation of the basic goodness of the world and of hearing the Lord calling from deep within it to join Him in fashioning its History. For these Christians the challenge is to penetrate the culture and to join the Trinity there, creating and redeeming from within. I believe that it is for this last group that Ignatian spirituality is most meaningful.

There are at least six characteristics of the Ignatian charism which speak to the needs of the

(*) Harvest (USA CLC magazine) Winter 1988, Vol. 21, N.4

present-day culture and to the needs of those called to become leaven from within. Ignatian spirituality contains a positive, incarnational world view, it calls for a life attitude of reverence; it leads to interior freedom; it is action oriented; it is rooted in reality, i.e. humility; it is communal.

The spirituality of Ignatius contains a world view which is essentially positive and which is rooted in the twin realities of the utter graciousness of God and the indwelling of the Trinity in all creation. For Ignatius, the chief characteristic of the Godhead is its sovereign graciousness. The Trinity is and outpouring of love. All through the Spiritual Exercises we are confronted with this image of God. But nowhere is it more evident than in the final meditation. The Contemplation to Attain Divine Love. So convinced was he from his experience that God is pure graciousness that Ignatius could write these astounding words to Fr Simon Rodrigues in 1542: "... it seems to me in the light of the Divine Goodness that ingratitude is the most abominable of sins... For it is forgetting of the graces and blessing received. As such it is the cause, beginning, and origin of all sins and misfortune". It is for good reason that Ignatius instructs his disciples to begin every consciousness examen with an awareness of benefits received and expressions of gratitude.

Not only is God transcendent and sovereign goodness, but God is also immanent indwelling in all created reality. The Ignatian ideal in finding God in all things makes sense only if God can be found in all things. In the third and fourth points of the above mentioned Contemplations to Attain Divine Love, Ignatius has pursued the mystery of the Incarnation to its profundities level. The Godhead dwells in all creatures upon the face of the earth and through them works and labors for us. The indwelling of the Trinity in the universe is a huge conspiracy of love, as it were, for our benefit.

In this light of the utter graciousness of God and the indwelling of God around us, our spirituality

encourages us to draw religious energy from and in the midst of the culture, in all its complexity, ambiguity, and dynamic change. Because our God can be found in all things we are mobile... free to leave the safety of specialized sub-cultures and to penetrate this world, finding God's self-revelation in the historical (and "secular") events of our personal biographies as well as the broader events of history.

In the second place, our spirituality orients us to a life-attitude of reverence for all created reality because of its Incarnational nature. The indwelling of the Godhead achieved by the Word made Flesh draws from us a respect for the earth and the fruit of human labor. This attitudes stands in contrast to the attitude of arrogant ownership of the earth and its fruits which is at the root of the environmental crises and the malfunctioning of the international economic order. It encourages us to express this reverence in a simple life-style and in cooperation with social movements which alter our relationship to the earth and which aim for international economic justice.

Anyone who has tried has discovered that one cannot live at the heart of any culture without a certain interior liberty. This is the third characteristic of our spirituality.

The aim of the Spiritual Exercises is to free us from all that is not God, that we might recognize what is of God and attach ourselves to that.

Freedom from inordinate psychological, spiritual and cultural attachments allows us to be sensitive to the work of the Trinity in our personal lives and in the events of history.

Interior freedom is that quality of being which finds its identity and sense of worth in God alone. Much in our North American way of life would have us find that sense of self and identity in what we do, or what we own, or how we look. Ultimately spiritual freedom is worshipful

because it delivers us from the subtle idolatries of daily life. It dethrones the tin gods in our lives in order that we may enthrone the one true God. It delivers us from the absolutes of the cultures in favor of the one and only absolute. It is the root of hope and trust in Life.

If we want to get a hold of our unfreedoms, we have only to ask, "In what or whom do I put my trust?" Every answer which is not "the living God" is a source of unfreedom and idolatry. I invite the reader to reconsider the Meditation on the Two Standards in the light of this question.

The call of God to us from the heart of the world is the call to be responsible, with the Trinity, for the world in which we live. Hence, the fourth quality of the Ignatian charism relevant to our discussion is its action orientation. Once again, in the Contemplation to Attain Divine Love, Ignatius reminds us that love expresses itself in deeds and sharing. It is nothing less than the Christ-life we make real in time and space by what we do and the consequences of what we do. Our decisions and human actions have religious meaning and value for the building up of the world of Christ.

Because action is the central image of our spirituality, we live our Christian lives in a rhythm of discernment, choice, and wholehearted response to God's invitations to be united to the divine love energy permeating all creation.

We seek union with God through our free choice to be united with God's action in the world. Because God's action permeates all dimensions of reality, no sector of life is meaningless or devoid of religious energy. This is what we mean by integration of life.

Ignatian spirituality is rooted in lived experience, consciously confronted. It invites us to live squarely in the reality of things. Throughout the Exercises is the insistence that the retreatant face the reality of life, whether that be personal and social sin

suffering and hardship, or the reality of joy, gratitude and compassion. It has often struck me that the Rules for Discernment are rules for staying rooted in the reality of the ups and downs of life. They help us to avoid the escapes of illusion and addiction.

There are many aspects of our culture which assist us to face what is real in life. There are also many aspects of the culture which thrive on our being disconnected from what is real: if it hurts, medicate it away, buy it away, lie it away, pray it away. Just don't face it.

To face the truth of life is to live in humility. For Ignatius, the lightness to be needy and vulnerable produces humility, from which all other virtues flow. Humility takes the beam from my own eye before it takes it away from my sister's eye. Humility makes me accountable for my own actions. Humility produces a "down to earth" person capable of compassionate living.

Finally, the Ignatian charism is communal, in the best sense of the word. It takes its energy and direction from the mystical communion which is the Church, visible and invisible. It speaks of love and commitment to the Body of Christ which is the sign and sacrament of love and commitment to the human family. This communion is expressed in bonds of caring and sharing which begin with our local CLC group and ultimately embrace the universal Church and all of creation.

I believe that our world today is yearning for persons who will believe in it and invest in it, who will live in it reverently and with free hearts, who will take responsibility for its development, who will not let it get lost in destructive illusion, and who will commune intimately with the mystery which it is. To the degree that the Ignatian charisms can develop and sustain such persons, it is a precious gift for our time.

John P. Milan

**A REPORT ON HOW I MADE
THE LITTLE STATUE OF
"THE VIRGIN IN HASTE"**

Within the limitations of its technical possibilities PROGRESSIO wishes to start using the language of the image. Our plan is to publish some stories about artists who are trying to give plastic expression to our spirituality. We are not speaking of great masterpieces. We speak of more simple artworks, logos, sketches or, as in this article, sculpture which gave rise to a story and a drawing. A Chilean member of CLC uses her artistic gifts to help us to express the Marian dimension of our spirituality.

At the beginning of 1987 I came by a copy of a homily given by Fr. Kolvenbach at the World Assembly of CLC in Loyola in 1986. Its title was "Mary, Model of mission", and for several months it was a constant source of prayer and meditation for me.

Another source of mental prayer was an article written by Josefina Errázuriz, Vice-President of World CLC. It was called "Mary, vocation and mission" and was published in the review "Mensaje", November 1982. Josefina, had lent me this article while directing me in my experience of the Spiritual Exercises in daily life which lasted more than a year.

The short phrase of Lk.1,39 would haunt my memory time and again: "...Mary rose and went in haste to the hill country..." As I contemplated the scene I could see her taking on her mission with boldness, reaching out full of confidence towards a future of which she was completely unaware (like ourselves, in our ignorance of the future) and in the darkness of faith (like we find ourselves for the most part).

When I felt the urgency to compose a figure of the theme, I began by making a few sketches. My sister Gaby, who, apart from being very devoted to CLC, is a choreographer, urged me to keep working and helped me a great deal with the study of the bodily expression of the particular moment which I was endeavouring to mold. She helped me by posing for the sketches as well as in the work of modelling.

From the moment I began the work I continued praying to Mary. In this respect I had an experience that for me was very special: whenever I began to work I would have the idea in my mind... and the prayer would emanate from my mind. Then, as time wore on, the prayer would emanate more from my heart. Later still, when I was more engrossed in the work, words gave place to silence and my prayer was located in my hands, as if moving them in some strange fashion. Josefina encouraged me to continue working in that way.

However, difficulties that are part of all work, remained: half way through, something in the proportions displeased me and I had to start over again. The hands presented special difficulty: because I wanted them to be the hands of a working woman, and I wanted the left one to indicate the presence of the child in her womb as well as protecting it, while the right one should be open, open to change and offered freely to others.

I also found it very difficult to express the hidden presence of Jesus in her body, a presence which, though hidden, animated her. As fr Kolvenbach says: "The grace which has filled her moves her out of her house, out of her own life, to take the road to the hill country and to be, in the name of her Lord, a woman for others, instead of being just for herself."

At times the difficulties appeared to me to be enormous. Then another phrase from the homily gave me food for thought: "This mission of Our Lady emerges all the time from a hidden and obscure life; it emerges from the undrum, impoverished existence of some poor woman from an

obscure corner of Palestine (I would read "Santiago"), far removed from great history, high politics and refined culture". In that I found the stimulus to execute what my limitations would allow me, while I would ask in prayer that the figure might serve others as a reminder, a humble reminder, that once a person has received Jesus, it is possible to dare to "set out with haste towards the hill country".

The process of baking the figure in the ceramic furnace was not without its anxious moments also. Often enough some imponderable element interferes with the work of the furnace, due to the fact that the temperature must reach more than 900 degrees C. Furthermore, I do not have a furnace nor do I have a car in which I could transport the figure to where people were giving me the use of one, at a distance of several kilometres. So the journey became something of an adventure because of the risk of breakage before the baking process, while the clay was still fragile.

About six months after the initial inspiration, when at last the figure lay complete in my hands, I was astonished: I felt as if it were not I who had made it and it conveyed to me the message which I had wished to convey. I was pleased - something which rarely happens to me with my drawings or ceramics.

Then it occurred to me to present it to CLC for our oratory. Fr Carlos Hallet s.j., our ecclesiastical assistant, was my spiritual Maecenas, so to speak. One could see that it pleased him, and as soon as he saw it he guessed the gospel text which had inspired it. He baptized it "Virgo Festinans", explaining the meaning of the name in Latin. He has also promoted it generously.

We were anxious to take a photograph of it but the results were unsatisfactory because we were unable to find an expert photographer. It happened that on one occasion when we needed some postcards with a greeting from CLC Chile, Fr Hallet himself suggested that I should make a sketch of it. That is how the postcards came to be.

We have also used the statue in our liturgies. I had a pleasant experience on the day of prayer for Chile, a day suggested by our hierarchy. This was on July 16, 1988, the feast of Our Lady of Mount Carmel, Patroness of Chile. On this occasion we placed the statue in a large room at our center and one of our adult communities performed a dance before it. It was a native folklore dance from a little area in the Norte Chico, not a very well-known dance but one that is very simple and respectful. And now you have asked me to write this report. I am happy to do so. And making my own the words of Our Lady, I am moved to say: "My spirit rejoices in God my Saviour".

Carmen Concha Mourgues



FINDING GOD

"Yet in fact he is not far from any of us,
since it is in him that we live, and move, and exist,..."
(Acts 17, 27-28)

We can think of prayer as a time when we raise our minds and hearts to God. It is a time set aside for this purpose. We hope that prayer will open our hearts to our neighbour in need. There are moments in prayer when the healing touch of God's Spirit widens our horizons and draws us out of ways of relating to various experiences which tempt us to discouragement and even despair. When we look at prayer in this way, it looks like a preparation for some sort of involvement or action. There is nothing wrong with this, but somehow what we do always seems to be second or necessarily follows on from prayer. "By their fruits you will know them". (Mt 12:33)

But let us start from the other side and with an open heart expect the Presence or Coming of God within what we do. I am remembering those moments in the midst of doing my laundry, during an interview, eating a meal, watching a film, driving a car or in an intense moment of listening to a lecture when suddenly the realization hits me that God is here. I can recall those moments as a coming of great peace. They were not specifically asked for but certainly accepted very readily. I can experience this mysterious presence like the coming of a gentle breeze, I can know it in the moments of sudden breakthrough. In those moments I want to take time to remain in and relish the consoling peace and joy of the experience. Notice, I said "it" to describe the experience. This is normal as we struggle to find appropriate words to describe our experiences. The knowing which brings us to awareness of personal presence takes time. Words like peace and joy often give way to gratitude to the Giver of the gifts and later we get in touch with a desire to

express our thanks through being more attentive to those around us.

My point is of course that God is always with me and it is in God's Providence to call me to Himself through all the experiences of my life. This reality has been expressed in many ways. A cherished Jesuit way of putting it is: "Being a contemplative also in action". Blessed Peter Faber, one of St Ignatius' early companions once said:

I was reflecting on the way of praying well and of certain ways of performing good works: how the good desires of prayer prepare the way of good works, and also, how, in reverse, good works make for good desires. I also remarked, and understood clearly, that the persons who seek God in spirit in good works will find him later on in prayer much better than they would have, had they not sought him in work. I remarked that it often happens that we seek God particularly in prayer, only to find him later on in our work. So the person who seeks and finds the spirit of Christ in good works makes progress in a more solid way than one who is occupied with prayer alone. One could say that to possess Christ in the practice of good works and to possess him in prayer can be compared to possessing him in fact and possessing him in affection. You must therefore strive to break yourself, to mortify yourself, to concentrate your energies, to adapt them to finding all possible good in your actions".

(Memoriale, in MHSI,
Mon. Fabri, Pp 554-8)

In CLC we want to live out that equation in reality, becoming attentive both in our work, (action or interaction) and in our quieter moments of prayer. Becoming attentive to the power and presence of the Holy Spirit and choosing to respond to God's love is the way we purify our motives for action. It does not mean that we focus explicitly on God (or an image of God) all the time. In fact it could be wrong to do so, because it might interfere with our work or involvement. We know from St

Ignatius that he found himself on occasion so caught up in a spiritual experience that he neglected the work at hand. When he realized this he chose to go back to his work. It is in the choosing, and the accompanying experiences which go with it, that we know we are choosing life and indeed keeping in touch with the Spirit of God. It is not only the activity which counts, but the intention which draws me into it and sustains me in it. But enter a problem!

As life unfolds and with it the challenges to our living in it, the original reason, motivation or intention can subtly change. I start out working at a task because it is "my bread and butter" and I am good at it, I enjoy it and through it I am working to support my family; I do it lovingly. But after a while I notice that I am competing with somebody else and a certain stubbornness enters in. It is no longer peaceful, but compulsive. What started out peacefully ended up destructively. What began with a marvellous openness, closed with a narrowing pride. What began with an active and assertive spirit, sunk into a dreadful passivity. It is important to notice here that the reality of spiritual healthiness is not the same as working hard. Somebody caught up in the "rat race" will give the appearance of being very active, but in his/her spirit can be very passive indeed and not be making choices for life. In time, people in so many different ways, find themselves "waking up" and saying to themselves: "This is no way to live". They find themselves with the freedom to choose life. Sometimes I explicitly identify this freedom with God, at other times I am only aware of my new lease on life and later on consciously realize "it is in Him that I live, and move, and exist,..." It is in the light of this Spirit that we can fight against a killing passivity of spirit and choose to say "no" to doing too much or to doing too little for the wrong reasons.

How often we lose this lightness of spirit. There are so many occasions in which we are offered life and we are not listening. Being open to finding them leads us to a life which becomes integrated into the love of God for us. Some people say: "My work is my prayer". If they mean:

"I am totally united with God in my work", who can quarrel with such a statement! But no matter how good is the work I am doing, I find it is very easy to lose sight of myself in it. By that I mean the loss of awareness of myself which leads me (very passively in the midst of my busyness) to ignore those promptings of the Spirit which are there to remind me of the heart of the matter. It is also true that this lack of awareness prevents me from becoming conscious of those bodily signs which can indicate stress within me and those multiple signs of stress which tell me where I am in relationship to others. To ignore them is also to lose touch with the Spirit of life.

It is clear that we can become aware of the Presence and promptings of God's Spirit both within our active moments and our reflective ones; when we are with others and by ourselves; both within our work and within our prayer. In reality they are different moments or points of contact within our lives; we need both to be healthy in spirit. We are not all action and we are not all reflection. One without the other puts us out of a healthy tension and can become dangerous for our spirit. Too much involvement (burn out!) or too little (timidity, passivity, fear!) can lull us into allowing our spirit within to die and ignoring the Spirit of Love Who never stops inviting to conversion and companionship and a fuller life with our sisters and brothers in Christ on our way to Our Father.

Tim Quinlan s.j.

HUMAN RIGHTS AND THE GOSPELS (*)

1789-1989: the anniversary of "The" declaration of Human Rights. This commemoration looks a little like one of those occasions when, after paying our respects at a monument to honour the dead, we are invited by the Municipality for a drink. No one refuses the glass that is offered, be he/she of the same party as the Mayor or not. Opinions that diverge, differing interpretations and even opposition itself drown for a while in the spirits. That is the rules for a commemoration.

This year, 1989, does not the rallying around to commemorate the Human Rights of 1789 likewise cover over some divergent understandings - indeed opposing ones - and that especially between the Christian tradition and the Liberal tradition that triumphed in 1789 and still does to-day?

Apparent agreement

Historians agree in dating the Church's "rallying" to the Republic (of France) from the close of the last century. The Church, it seems was rather tardy in recognizing Human Rights, at least in the way the Revolution formulated them. The condemnations of Pius VI (1791) resound all down through the 19th century and find an echo in the pontificate of Gregory XVI, Leo XIII and Pius IX. With John XXIII the language changes completely. Pacem in Terris (1963) recalls Human Rights in terms that resemble those of the United Nations Organisation (UNO) 1948: physical integrity, respect for the person, freedom of religion...

Certainly, since the last century there are some particular Human Rights (ownership of property, resistance

(*) Vie Chrétienne, N.335 October 1989 (monthly publication of the French CLC and some French Jesuit Fathers.

to oppression...) that have found their defenders among Roman Pontiffs. And - as for Christian practice, it is not just since last century, but always that Christians have known they are defenders of Human Rights. It would be tedious to draw up a roll of all those groups of caring people, from the Augustinian nuns of the Hôtel-Dieu of Paris in the seventh century, down to the Sisters of Mother Teresa in these times, who have been finding God in their own lives as they go about organizing help for the most helpless, in work on a social level.

So held in honour in the Church are Human Rights in our day that to struggle for Human Rights seems to be a valid (if not "the") way, to be a Christian.

On the other hand the unhappy experience of those totalitarian countries where the State sets itself to form consciences, allows us to appreciate the justification for what some Marxists not long ago were calling - somewhat distainfully, "formal rights", derived from "bourgeois idealism". Freedom of conscience, of thought, of worship which served for a long time as a weapon of war against the Church shows itself in practice to be a valuable aid for evangelization. In short, consensus on Human Rights is for many Christians accepted with no great reservation.

Interpretations that differ

The reticence of Pius VI and of his successors faced with Human Rights does not arise only from the historical context as it was in 1789 (the repudiation of Catholicism as the recognised religion, hostility towards all revealed religion, a declared preference for what is called "natural" religion, the attempt to subject the Church to the logic of the new Regime - confiscation of Church property, the Civil Constitution of the Clergy, the Terror...). Over and above the context of those times, the formulation of Human Rights flows from a liberal ideology the Church can in no way adopt as its own.

For a liberal mind Human Rights are formulated as being those of the single person. The rights of one individual are distinct not just from "The Rights of God"

but also from the Rights of Society. In the name of Reason, enlightening every individual in his/her separateness and guiding each one into the freedom of personal choice, there is a rejection not only of those age-old personal servitudes that worked together to weave the Ancien Regime (feudal rights, tithing, excise duties, etc...) but also groups of a religious nature (congregations) and even economic organisations (corporations). All these organisations, and the ancient solidarities that are implied in them, are adjudged to be against nature. The liberty of the individual guided by Reason is supposed spontaneously to produce a satisfactory social order. "The individual, in pursuit of his/her own interests, necessarily works to maximise the income of Society... In this as in many another instance the individual is guided by an unseen hand to attain an unseen goal that plays no part in what are his/her intentions." (Adam Smith, 1776).

In current formulations of Human Rights, individualism is tempered by the right to associate and to organise groups capable of working as connectors between individuals and society as a whole. However all the groupings are seen only as accidental results of the commitments entered into by each individual person.

The conception of a person in the Christian tradition is quite different. A man and a woman are - for Christianity - first and foremost creatures who are related. "God created man in the image of Himself... male and female he created them" (Gn 1:27).

Thomas Aquinas, rethinking Revelation within the philosophy of Aristotle, would hold the person to be by nature a social creature. (Aristotle spoke of man as a political animal). Today Christians choose to speak of the person in terms of the human community. Each individual has meaning only in that solidarity which respects him or her as a member of the one body.

These considerations would be but theoretical and unimportant were it not for the fact that they stir up hardened opposing attitudes. Three attitudes stand out clearly and they concern the most fundamental of Human

Rights: relations with the self, relations with the world and relations with other persons.

The body at the heart of Human Rights

The human body, within which one relates to one's self, is dealt with very differently depending upon whether one's guidance comes from a liberal mentality or a Christian one. Appearances, again in this case, are deceptive. Christians are able to see themselves, with no complex at all, in what the wording of 1789 called "resistance to oppression". Some Christians engage themselves on behalf of Amnesty International and, seen at a distance, Christian Actions for the Abolition of Torture (CAAT) looks like its secular namesake.

In fact one activity is bringing together two very different sources. One party holds the body a sacred domain that must not be allowed to be touched without permission because it is identified with the individual. (An identity card is nothing but an expression of a few personal characteristics, e.g. the colour of the hair which are associated with the owner's name). Torture is condemned because it violates individuality. Following the same logic, a woman's body will be said to belong to herself. Sensual and affective relationships are therefore lived as the full realization of the body and of the self. In this view, the baby to be born is looked upon either as an intruder to be eliminated or as a happy continuation of the parents' bodies.

The Christian tradition, contrary to that, has the body as the place of symbolic communications. I only realise my own selfhood fully in a recognition that is mutual and needs the body to be able to express itself. That is why torture is just as inadmissible: because it sets out to destroy symbolic relationships. Violence bars recognition. Inversely, affective and bodily relationships extend beyond individuality; the child to be born is a call to responsible parenthood.

Property: an ambiguity

A like relationship with the world would seem to associate the two traditions. This relationship hinges upon property, one of the first Human Rights according to the version of 1789 and just as fundamental in Christian tradition.

Here, ambiguity is total, for a single word supports two opposed meanings. In the liberal tradition, which went into the French Code of Civil Law under Article 544, the Right of Property is absolute within the limits set by law. Accountability for the use (or misuse) of what I own is excluded: "This is mine, I shall do with it as I choose". In the Church's tradition, on the contrary, property is before all else a responsibility. Recent Popes speak of its "social function" or even about it as "mortgaged to society". Linking back into the old wisdom of people of the soil that characterises the peoples of the Bible, we should say that God alone enjoys absolute ownership. Men and women are only the managers of the goods which God entrusts to them and they will render an account. Here there is no call to distinguish between different sorts of ownership. E.g. between the ownership of the means of production which may be corrupt and ownership of the fruits of my labour that I may dispose of without any limitation on my freedom to do so. All power, including that given by owning an income, is to be dealt in, not as a job to be got off one's hands, but as a service to be rendered in keeping with rules of which I am not the master.

Elusive fraternity

Finally the formulas of 1789 spoke of "security", a security understood to be a guarantee which the State gave to all individuals. Guarantee of all other human rights, security was distantly reflecting the ideal of fraternity.

Here once more Christian understanding and practice go well beyond such a tradition. To be convinced

of this it is enough to put a few questions: concerning the duties of men and women. In the liberal tradition no duty, other than that of respect for the individual liberty of the other, can exist. "My freedom ends where the other's begins", and the right to property is exercised within the framework "of laws and regulations". But it is more than obvious that this duty of respect is but negative. The other person's freedom must not be touched. But am I bound to give positive help to my neighbour? This case, fundamental to the Christian tradition, provokes the liberal spirit, on the contrary, only to mistrust. Because my individual liberty may never depend upon another for that to which I have a right. Paternalism is feared as a being dependent upon the goodwill of another. Justice is here preferred to charity.

Unhappily, for the experience of a liberal society, since it contradicts the theory which would have individual liberty, inside boundaries set by law, to suffice for the prosperity of all, it was found necessary to add on to Human Rights what have come to be called Social Rights: the right to life, to health, to food, to schooling, to work, to one's culture, etc. Who is it that must provide every person with these Social Rights? In the liberal tradition, it cannot fall on individuals, for they have no duty other than to respect the liberty of others. At one blow the State finds itself burdened with all Social Rights.

The Christian outlook, on the contrary, does not reserve the care of those in need to the State. For the Christian, justice is not reducible to giving every person his/her legal right. What is to be aimed at is rather charity and forgiveness which strive to give all people the means of fulfilling their duty towards others. Here is a duty for everybody, one that is very unburdensome for someone who, contemplating Christ, finds sustenance for a boundless solicitude for his/her brothers and sisters.

Etienne Perrot s.j.

THE PRACTICE OF "CLC COMMITMENT"
IN IRELAND

Lord, I stand in awe before the mystery
of your total self-giving love for me
as I try to grope towards a response of love to you.

I thank you for your call to me
which set my feet on the CLC road,
for the transformation in my life since,
for the people who helped me,
and for your understanding forgiveness of my failures.

Now, in a response of love,
in the presence of this community,
and in the awareness of myself as part
of a world community,
I offert to you the person that I have become
and commit myself to following you
in living the CLC way of life for the next two years.

Bless my offering.
Strengthen me in the living of it
for without you I can do nothing.
Make me open to everything that you ask of me
and free and generous in my response.
Here I am Lord. I come to do your will.

Mary, help me to imitate you
in your unconditionnal availability to God.

St. Ignatius, pray for me.
St. Francis Xavier, pray for me.

Amen.

* * * * *

FREEDOM FOR SERVICE

* * * * *

"Dynamics of the Ignatian Exercises
as currently understood and practised"

A new publication gathering two well known
supplements of PROGRESSIO: "Freedom for service"
by Alex Lefrank s.j. and "The Exercises in the
daily life" by M. Giuliani s.j.

Published jointly by the World Federation of
Christian Life Communities and the Indian editors
of Gujarat Sahitya Prakash, this book aims to
make use of the Spiritual Exercises as effective
as possible. The authors are among the most
experienced Retreat Directors in Europe.

Fr. Lefrank has for some years been much
involved in giving the individually-guided
Spiritual Exercises. His text will help to
understand the Spiritual Exercises better, to
experience them, and to live out more fully the
dynamics of the Exercises in daily life.

Fr. Giuliani shows that the Exercises "in
daily life" are authentically "Ignatian". The
retreatant, while making the Exercises, carries
on with his/her normal home-life and work.

Fr. Giuliani shows how the director and the
retreatant should prepare and adjust themselves
to giving and doing this kind of retreat.

This new edition is only available in English.
The price is US \$ 8.50.

For European and American countries it is only
available from the World Secretariat, Rome.

The Asian, Oceanian and African countries can
order it from: Gujarat Sahitya Prakash, P.B. 70,
Anand, Kheda Dt, Gujarat, 388 001 India

CLC Mission & Social Reality

In this section we will publish part of the material gathered by the International Working Group on CLC mission and Social reality. There will be witnesses from individual or communities regarding their way of becoming involved in apostolic activities.

1. "ONE DAY I FELT GRIEF AT SEEING THE NEEDS OF OTHERS"

In CLC I discovered that my mission was to disadvantaged places; visiting families, working with children and helping them in all their needs.

Every so often I go to the Emergency Quarter where, with a group of five people we organize games and visit various families.

I cannot fully explain how it all began. All I know is that one day I felt grief at seeing the needs of others, and then tried to meet those needs in whatever way God inspired me.

This work is directed towards a community with tremendous problems: groups of unskilled, drug addiction, misery, delinquency, etc.. The problems which we face derive from those already mentioned. Not only do we face the risk of working among people who are dangerous. Our main struggle is against hopelessness: people lose faith and do not try to change anything, preferring to run away.

Another problem was that of having ourselves accepted by the people. Without our being aware of it, they felt diminished in our presence.

However, in spite of everything I have noted progress: young people giving up drugs and getting to know Christ; couples living together for years who came to regularize their situation and have a church marriage; children who made First Holy Communion and received Confirmation.

We help the people to celebrate such activities as Christmas, Easter, etc and get even one group of children to live in a healthy atmosphere.

I know that I have been sent by the Community and, more important, I feel the constant support of the ceaseless prayers of its members. By mean of this work my faith has been tested, I have come to know the bitter taste of failure, as I see young people lost without my being able to save them. But I have also experienced joy in other situations in which I shared in the happiness of my neighbour.

I have learned a great deal. I have come to love a great deal and to posses that wonderful gift of God, the gift of being loved by others.

The Spiritual Exercises have helped me to learn how to listen, to abandon myself to the renewed action of the Holy Spirit, to give myself to others, to pray more and to nourish myself more on the Gospel.

Perhaps much remains to be done before things will change, but less will remain to be done if we continue the struggle.

Adriana (23 years)
CLC Youth Buenos Aires, Argentina

2. "BY TRYING, AT LEAST WE ARE NOT BECOMING SO SELF-CENTERED"

a) Parish commitment:

We've been doing various works in several parishes: two people in one parish, two in another and one in a third.

We realized the need for lay people to do works like preparing the liturgy, teaching children's catechism, contacting the parishioners... But the responsibility is big and we can give only a little time because we are busy. We feel helpless. Our trust in God increases as well as our sense of responsibility towards our parish. We are still going on.

b) Premarriage orientation:

We, several couples, started dealing with our own needs in our own community. Then we started helping others. For this we received more preparation, became more interested in the work and by doing it we have got to know each other much more deeply.

c) Commitment in a rural parish:

We helped in a rural parish during weekends: cleaning the Church and instructing children. We began because the Ecclesiastical Assistant pushed us to some kind of apostolic work. The work lasted two years.

It increased our desire for service. We got to know the pastor better. We discovered our limitations. We were moved by the example of authenticity and courage of the priest. We experienced the problems of country people. We felt the need to renew society, to make the rural parish known to the city parishes.

d) Coaching children:

One or two persons from different youth communities went to a poor district to help the children with their school lessons. The suggestion came from some Sisters who were living and doing social work in that district. The work stopped after three semesters and we are in the process of evaluating it.

Most of the time we doubted the value of this work, because there was not much time to communicate with the children and the CLCers involved in it were changed each semester.

We realized that we have been lacking an examen of consciousness. We paid attention only to studies not to life. We did not look enough to Jesus but mostly to people and human values. We felt the need to be more open and to change society, specially society values. We see the need for more contact with the Gospel, the Spiritual Exercises and for conversion, as a sign of the Kingdom.

In this kind of work there are many difficulties. To feel the call is very much needed. But by trying, at least we are not becoming so worldly.

CLC of the Republic of China

INDEX OF THE YEAR 1989

At the end of 1989 we are publishing the INDEX OF THE YEAR. The titles and authors of the various articles are presented in 9 sections. After the name of the author, two numbers in brackets indicate the number and the page of the issue in which the article was published. An article can be found in one or more sections.

1. ECHOES

North America (4,29), Belgium (5,32), Brazil (4,29), Chile (5,31), Ecuador (2,31) Egypt (3,31; 5,32) Europe (4,29; 4,30; 5,29), Italy (1,32; 5,30), Kenya (5,32), Uruguay (5,31), Zambia (3,30), Death of Fr. Louis Paulussen s.j. (6,32)

2. QUESTION BOX

CLC and Parish Life (1,29)
Regional ExCos and Communities in large countries (2,29)
Group guides: is there a time for change? (3,28)
Religious in CLC (5,26)

3. MISSION

GLIMPSES OF A REAL COLLABORATION
(Mary Nolan) (1,3)

THE STATE OF THE WORLD'S CHILDREN 1988
(UNICEF) (1,22)

CALLED TO MISSION
(Brian O'Leary s.j.) (2,18)

THE APOSTOLATE OF THE SICK FOR THE CHURCH
(Sr Maria Erharde) (2,26)

PORTUGAL: THE MISSION OF THE LAITY IN THE LOCAL CHURCHES
(Maria da Assunção Souto Moura) (3,3)

SOME TIPS FOR ANALYSING THE SITUATION OF OUR COMMUNITIES
IN MEXICO (Luis Valdés s.j.) (3,11)

POLITICAL FORMATION IN GENOVA
(Pietro Millefiorini s.j.) (3,21)

HUMAN RIGHTS AND THE GOSPELS (Etienne Perrot s.j.) (6,16)

ONE DAY I FELT GRIEF AT SEEING THE NEEDS OF OTHERS
(Adriana, CLC of Argentina) (6,24)

BY TRYING, AT LEAST WE ARE NOT BECOMING SO SELF-CENTERED
(CLC of the Republic of China) (6,26)

4. CHURCH

THE SHAPE OF THE CHURCH IN THE YEAR 2000
(Patrick O'Sullivan s.j.) (1,13)

MESSAGE TO THE YOUTH OF THE WORLD ON THE
OCCASION OF THE 4th WORLD YOUTH DAY 1989
(John Paul II) (2,11)

THE CHURCH IN LATIN AMERICA: A Composition of Place
(Maria Clara Lucchetti Bingemer) (4,3)

THE CHURCH'S SOCIAL ACTION IN THE WORLD TODAY
(Henry Volken s.j.) (1st part: 4,14; Second part: 5,13)

5. CLC SPIRITUALITY

THE SHAPE OF THE CHURCH IN THE YEAR 2000
(Patrick O'Sullivan s.j.) (1,13)

SOME NOTES ON THE AWARENESS EXAMEN
(Patrick O'Sullivan s.j.) (2,3)

GOOD NEWS ACCORDING TO ME: WHERE AM I COMING FROM?
(Bob Johnston s.j.) (4,11)

I AM A CLC MEMBER
(Eddie Mercieca s.j.) (4,27)

THE FIRST PRINCIPLE AND FOUNDATION - A COMMENTARY
(Fr. Carlos Hallet s.j.) (5,3)

REFLECTIVE LIVING - GOD'S PLAN AND THE EXAMEN
(Una O'Connor IBVM, Brian Grogan s.j.) (SUPPLEMENT N. 32)

THE IGNATIAN CHARISM: A SPIRITUALITY FOR THESE TIMES
(John P. Milan) (6,3)

FINDING GOD (Tim Quinlan s.j) (6,12)

A REPORT ON HOW I MADE THE LITTLE STATUE OF
"THE VIRGIN IN HASTE" (Carmen Concha) (6,8)

6. WITNESS

THE VIETNAMESE AND CLC IN THE UNITED STATES AND CANADA
(Julián Elizalde s.j.) (1,7)

THE APOSTOLATE OF THE SICK FOR THE CHURCH
(Sr Maria Erharde) (2,26)

GOOD NEWS ACCORDING TO ME: WHERE AM I COMING FROM?
(Bob Johnston s.j.) (4,11)

HOUSEWIFE AND GROUP GUIDE (Betty Bekelynck) (4,24)

JOURNEY TOWARDS CLC (Mary Reville) (5,9)

A REPORT ON HOW I MADE THE LITTLE STATUE OF
"THE VIRGIN IN HASTE" (Carmen Concha) (6,8)

ONE DAY I FELT GRIEF AT SEEING THE NEEDS OF OTHERS
(Adriana, CLC of Argentina) (6,24)

BY TRYING, AT LEAST WE ARE NOT BECOMING SO SELF-CENTERED
(CLC of the Republic of China) (6,26)

7. FORMATION

FORMATION COURSE FOR CLC GUIDES IN INDIA
(Alwyn Fernandes s.j.) (2,9)

Group guides: is there a time for change? (3,28)

FORMATION OF GROUP GUIDES

(By an International Working Group) (SUPPLEMENT N.33)

FIRST FORMATION COURSE FOR GUIDES IN BRAZIL

(Maria Clara Lucchetti B.) (5,19)

THREE TYPES OF FORMATION FOR GROUP GUIDES

(José Reyes) (5,24)

8. CLC PROCESS

I AM A CLC MEMBER (Eddie Mercieca s.j.) (4,27)

JOURNEY TOWARDS CLC (Mary Reville) (5,9)

PRACTICE OF THE "CLC COMMITMENT" IN BOLIVIA

(CLC of Bolivia) (5,11)

THE PRACTICE OF "CLC COMMITMENT" IN IRELAND

(CLC of Ireland) (6,22)

* * *

PROGRESSIO thanks the following persons who have contributed during 1989: Adriana (CLC Argentina), CLC China, Guy Aimard (CLC France), Betty Bekelynyck (CLC France), Marvin Ceccato (CLC Italy), Jorge Centelles s.j. (CLC Bolivia), Giorgio Cerutti (CLC Italy), Carmen Concha (CLC Chile), Julián Elizalde (Dong Hanh Chua Kito), María Erharde (International Sodality for the Sick, Germany), Alwyn Fernandez s.j. (CLC India), Brian Grogan s.j. (Ireland), Carlos Hallet s.j. (CLC Chile), Bob Johnston s.j. (CLC U.S.A.), María Clara Lucchetti (CLC Brasil), Eddie Mercieca s.j. (CLC Chile), Jack Milan (CLC Canadá), Pietro Millefiorini s.j. (Genova, Italy), Mary Nolan (CLC Australia), Una O'Connor IBVM (Ireland), Brian O'Leary (Ireland), Patrick O' Sullivan s.j. (CLC Australia), Francisco Panizza (CLC Uruguay), Etienne Perrot s.j. (France), Tim Quinlan s.j. (World CLC Secretariat, Rome), Mary Reville (CLC England and Wales), María de Assuncao Souto Moura (CLC Portugal), UNICEF, Luis Valdés C. s.j. (CLC México), Henry Volken s.j. (Jesuit Curia, Rome).

PROGRESSIO also thanks the following publications: Cristiani nel Mondo (CLC Italy), En Movimiento (CLC Uruguay), Folha CVX (CLC Portugal), HARVEST (CLC J.S.A.), Hoja íntima (CLC Ecuador), Supplément CVX jeunes (France), Vie Chrétienne (CLC and Society of Jesus, France), FOCUS (CLC England and Wales)

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

*
*
* Father LOUIS PAULUSSEN, S.J.,
* (27/8/09 - 30/10/89)
* died in the infirmary of the Jesuit Curia,
* at 4.30 a.m. on the 30th Oct.
* after a brief illness.
*
*
* He received the Anointing of the
* Sick just 10 minutes before he died and
* joined in answering the prayers.
*
*
* He was called to Rome in Feb. 1951
* by Father John Baptist Janssens,
* the Jesuit General,
* to run the Jesuit Secretariat
* for the Marian Congregations.
*
* During those 38 years he nurtured a dream
* of lay Christian responsibility.
* He guided, encouraged, educated people
* along a path of reform which had been
* formally encouraged by Pope Pius XII
* in his apostolic letter: Bis Saeculari.
*
*
* He was actively involved
* in the drafting of the General Principles
* and rejoiced to see the CLC
* become a World Community.
*
*
* He was much loved
* by people all over the world
* who caught his vision
* and admired his courage and
* determination to implement it.
*
*
