



PROGRESSIO

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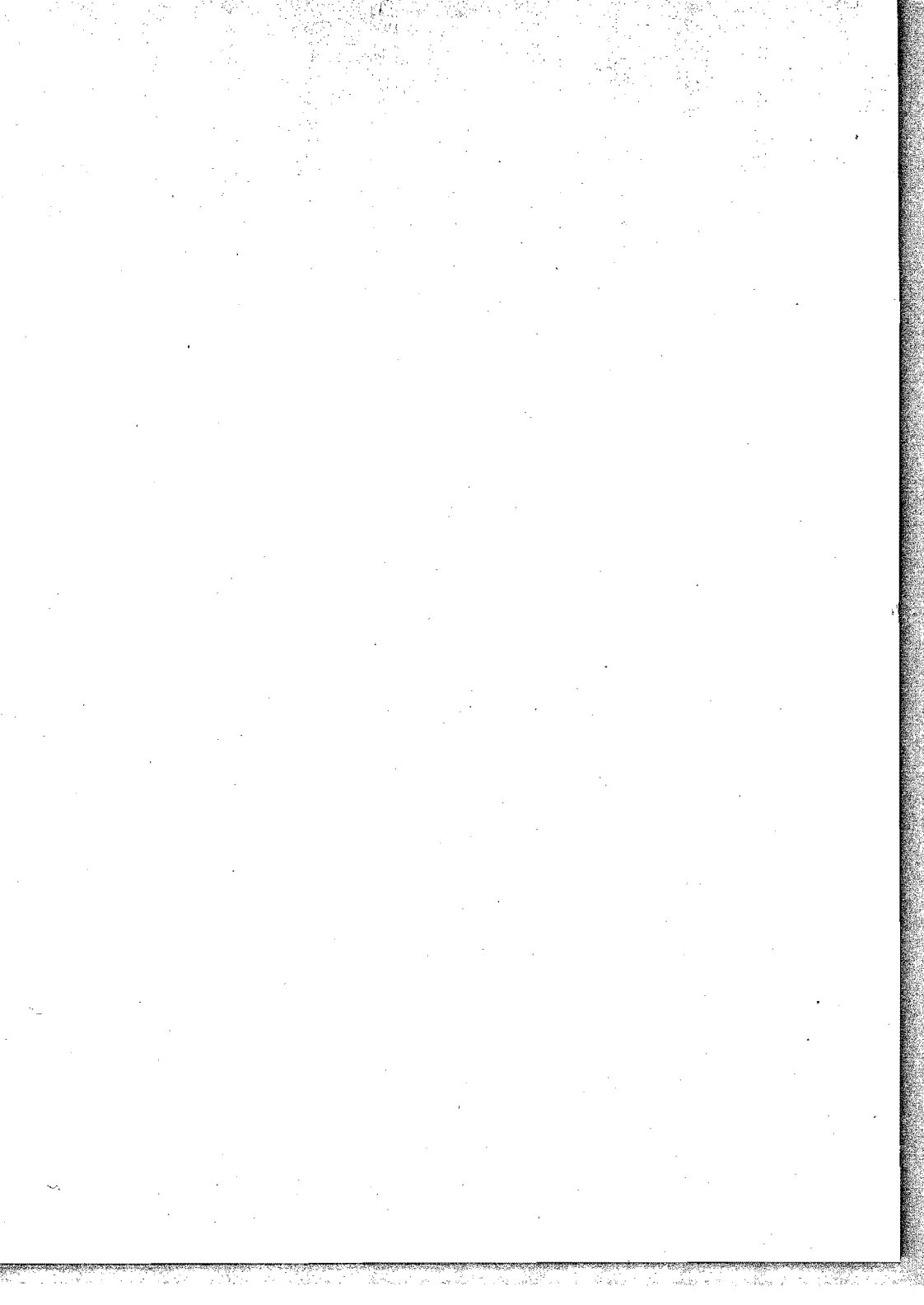
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World Community

GUADALAJARA '90:

REMEMBER THE PAST AND MOVE FORWARD

Our next CLC World Assembly is about three months away, and to go ahead with our preparation, it is important that we open up our hearts in three ways, namely by:

1. Knowing and knowing anew the history of our CLCs.
2. Praying that CLCs may be fully open to the future;
3. Preparing ourselves to measure up to fresh challenges.

This is vitally important, since God was there at the beginning of our communities, in our Marian Congregations from which our communities are descended, and continues making history together with us, so that the world may be set free and attain salvation. And our World Assemblies are important landmarks in our specific approach towards ensuring that this history shall take on flesh and become a constituent feature of our daily lives.

1. Knowing and knowing anew the history of our CLCs.

The Lord, Our God, Who is
the Father Who loves and calls us,
the Son Who has made Himself our brother
and the Holy Spirit of Love, Who enlightens our
reality

has for nearly 400 years given life to the CLCs (previously the Marian Congregations) so as to enrich the Church with an association of mature lay people who are prepared to follow Jesus Christ by announcing the Good News to the poor and liberty to the captives. Four centuries, then, of God's salvific action is a gift that we of the CLCs should accept with the most serious commitment, pondering and treasuring it. If God values it with such great faithfulness, the least we can do is to thank Him and deepen our appreciation of His gift.

One thing we could do, for example, is to seek to acquire an ever deeper acquaintance with the approaches followed by our CLCs in their apostolate, as these approaches have been determined by successive World Assemblies in recent years. Thus,

- Augsburg' 73 We accept the challenge of working for "the liberation of the whole person and of all men and women".
- Manila '76: We discover more deeply the call to be "poor with Christ in order to serve Him better".
- Rome '79: We hear the call "to a World Community at the service of one world", and resolve to reflect on the implications of this call.
- Providence '82: We recognize, we discern and we accept, now, the call to be one World Community on mission to "bring about justice, to love, and to walk humbly with Our God".
- Loyola '86: We undertake to be a truly international community, that acknowledges Mary to be the model for our mission in the world and within the Church - a community prepared to do "whatever He tells us".

We of the CLCs, then, are called upon to rediscover and make our own this unfolding of the history of salvation.

2. Praying that CLCs may be fully open to the future

Our Lord has not only been there working with us in our past. He is also God of the future, God of a new earth and a new heaven. And it is from a future such as this and its fullness that He challenges us to follow Him and to take such steps in our world which make possible the bursting of His Kingdom in the midst of everyone.

The Lord continues to call us with tenderness and continues to operate in our midst with hands outstretched and through our fragile selves - fragile yet united in a common striving - to liberate His people throughout the world. He is calling us today to dream and project a future fit for those who will inherit His Kingdom, a future that will be the reign of justice, of truth, of solidarity, of freedom. It is this immense challenge that we of the CLCs are attempting to measure up to every time that we come together in a World Assembly - a challenge to take up as a lay organization the service of the Church's evangelizing mission.

Accordingly, the Executive Council invites us all to unite in prayer to the God of history to open us up to His future and bring us together in a single desire, itself born of very march of our history, namely that Will-to-Serve, which might, I suggest, find expression in the following terms as the theme of our forthcoming World Assembly at Guadalajara, Mexico, this year:

CLC AT THE SERVICE OF THE KINGDOM

"You did not choose me, no, I chose you;
and I commissioned you to go out and bear fruit,
fruit that will last" (Jn 15:16)

As a worldwide community we need to be united in prayer and beg Our Lord that His Spirit may render us ever more receptive to His call. Our coming Assembly at Guadalajara must be made one with the deepest desire of our hearts, whereby Our Lord may, by this very means, strengthen our missionary spirit and vivify our response to the call to open ourselves to the world we live in, to preach the good tidings and to bring freedom to the oppressed.

To achieve this, let us set aside time for prayer - prayer that makes the heart more generous, at the various levels of the CLC's specific action - the level of our local community, where each of us has his or her specific role; our national community and the specific tasks that it is called upon to accomplish; the context of our continent and the needs of each of our communities there;

and our World Community and the life and renewal that it can foster in the respective continents.

In order to facilitate and enrich this prayer of ours, let me recommend above all that we pay careful attention to what the World Secretariat is sending us in preparation for the Assembly, which if it is to be an effective instrument in the hands of Our Lord whereby we may thrust forward along the path of growth, both personal and communal, and in collaboration with Him for that salvific bursting of His Kingdom into our history that I spoke of.

3. Preparing ourselves to measure up to fresh challenges

If we are able to see that God's life-giving presence lends enormous force to our World Assemblies, and if we recognize that these are privileged moments for discerning and preparing for the Kingdom of God in our midst, then this will also prepare us and dispose us to rally to the priorities of our apostolate that will be emerging. For these are priorities that we must try to make part of our lives, and creatively, in our communities as determined by the actual circumstances of each and the particular message that our apostolic priority needs to announce.

We may rest assured that, since the history of our CLCs is an integrated part of the history of the Church as an instrument for the salvation of the world, the approaches that are determined at the Guadalajara Assembly will be in an unbroken line of continuity with those past assemblies, while at the same time constituting something innovative and a fresh challenge for the years ahead. And we may be equally sure that our determination to be a lay association at the service of the Church's mission of evangelization will emerge with renewed vitality and with new horizons. Our Lord, unfailingly, will show us how generous He is - beyond anything we may hope for in His call to us to stand at His side and go forth with Him to bear fruit, fruit that will last, whereby the world may have life more abundantly.

Josefina Errázuriz

TOWARDS GUADALAJARA '90

With Mary of Guadalupe - III part

MYSTERIES OF THE SIXTH DAY

The readings of the sixth day tell us how Our Lady detained Juan Diego on the road as he hurried to Mexico in search of a priest for his uncle. Juan shared his worries with her and asked her to have the patience to wait one more day. Our Lady consoled him, telling him that his uncle would recover. Juan Diego was delighted and then asked for the sign which the bishop was waiting for. Our Lady sent him to the top of the mountain - a barren place where he normally saw her appear - to look for different kinds of flowers. Juan Diego climbed the hill and brought her a great variety of roses. Our Lady bade him go to the bishop's house to tell him exactly what had happened and to show him the roses as a sign of her will.

FIRST MYSTERY: Mary indicated to Juan Diego that she also had been sent by God. That was why, in her maternal love, she came to meet him again although Juandieguito, in his ingenuity, had taken another track so as to avoid meeting her.

* Let us thank our Mother for the gentle and delicate manner in which she approaches us in order to encourage us to continue in the fulfilment of our mission.

* Our Father, Hail Marys, Glory be ... (Repeated at the end of each mystery)

SECOND MYSTERY: Juan Diego tells the Queen of Heaven of his worries concerning his sick uncle, saying: "Since we were born we have been preparing for death".

* Lord, in this mystery, we ask you to help us to

understand that the best preparation for eternal life is to spend our time here helping our brothers and sisters, especially those who are poorest and most in need.

THIRD MYSTERY: Juan Diego did not wish to trouble the most Blessed Virgin by asking for a miracle. She, however, wishes to grant him this so that he may continue to fulfil his mission, and she says: "Am I not here as your Mother? Do not allow your uncle's illness to grieve you. He is already healed".

* In this mystery let us say to Our Lord and Our Lady: Thanks for the fact that the real miracles take place when we fulfill our mission and take care of others.

FOURTH MYSTERY: The word of Jesus says: "Blessed are they who have not seen and have believed". Juan Diego is one of these. Before seeing him he believed in the cure of his uncle and, full of joy and happiness, he ran along contented in the execution of his mission.

* Lord, increase our faith, and in spite of the situation which we experience in our country, make us carry on in faith and hope so that this Mexico of ours may be a land where your Kingdom may be present through the practice of justice, love and peace.

FIFTH MYSTERY: Every sign is important, not in itself but because of the message it bears. So it is that on December 12, 1531, the Most Blessed Virgin gives Juan Diego the sign which the bishop had asked for, in order that he might understand the message which she desired to give him through the instrumentality of the Indian Juandieguito.

* Lord, we ask you in this mystery to teach us not to look only to the signs which you give us, but also to the message you wish to convey by means of those signs.

LITANY: (see PROGRESSIO n.1, 1990)

CLOSING PRAYER: Lord, grant us a life full of faith so as to believe in you through the signs that you give us all through our history. Give us the strength to live out this history as your children, and as brothers and sisters, one to the other. We ask this through Christ Our Lord. Amen.

MYSTERIES OF THE SEVENTH DAY

The readings of the seventh day recount how Juan Diego goes again to the bishop carrying in front of him the flowers which he had gathered. Nobody paid him any attention, but seeing that he did not become discouraged by such long waiting, the servants approached out of curiosity. Then surprised by their discovery, they tried to grasp some roses. They had no luck however, because, having tried on three distinct occasions to take hold of them, they no longer appeared to be real flowers but seemed as if painted or embroidered or sewn into the mantle.

The bishop decided to receive him, feeling that this was the proof that he brought as the sign he had sought. Just as Our Lady had directed him, Juan Diego told what happened and uncovered the roses which he was carrying. He then unfolded his white cloak, for he had wrapped the flowers in it, so that all the different roses of Castilla were scattered on the ground. Suddenly there appeared the precious image of Our Lady, exactly as it is venerated today in the temple of Tepeyac, called Guadalupe.

FIRST MYSTERY: A prophet is one who bears a message in the name of God. With great care Juan Diego carries the sign which the Lady has given him, because he is aware that this sign enshrines a message from God.

* Grant us, Lord, the grace to carefully carry the word you give us to be borne to our brothers and sisters.

SECOND MYSTERY: The genuine prophet, the Christian who has been sent, is always a reproach to those who live comfortably in a situation of sin. In the same way Juan Diego is again badly received by those who had already showed their ill will.

- * Lord, in this mystery we ask you to give us an understanding of our mission as Christians and that although people may often reject us this may not discourage us from going forward.

THIRD MYSTERY: The grace of God is always triumphant when people open themselves to one another as brothers and sisters. Juan Diego also will be better received by the bishop who now will believe him.

- * Lord, in this mystery we wish to ask that we may be always open to receive and to listen to our poorest and most needy brothers and sisters, so that your grace may never abandon us.

FIFTH MYSTERY: Very often God speaks to us through signs such as those which Our Lady gave to Juan Diego:

- Beautiful flowers full of nocturnal dew like precious pearls.
- The sudden apparition of the image of Our Lady on the mantle of Juan Diego.

- * Lord, in this mystery we ask you to help us to discover you in the signs which you give us and that we may put into practice the message that you give through those signs.

LITANY

MYSTERIES OF THE EIGHTH DAY

The readings of the eighth day tell us how the bishop and his assistants repented and believed the message of Juan Diego.

The bishop took care of the mantle of Juan Diego and begged to see the place where Our Lady had asked that a church be constructed. Juan Diego Then set out for his uncle's house where he found him restored to health. His uncles declared that the Blessed virgin had appeared also

to him and had asked that she be called "Mary ever Virgin of Guadalupe". The bishop transferred the image of Our Lady, which he had kept safe in his oratory, to the cathedral and the whole town came to venerate it.

FIRST MYSTERY: God gives signs to everybody but not everybody pays attention to God's signs. The abuse of power, arrogance, exploitation, injustice hinder us from seeing God's signs.

* In this mystery we beseech you, Lord, to encourage us always to help one another in removing the obstacles which prevent many people from seeing your signs. May we see in the image of Mary, the Virgin of Guadalupe, a sign of the love you have for all Mexicans, especially the poorest and most destitute.

SECOND MYSTERY: To be converted means to recognize that we have offended God by offending our brothers and sisters. So the bishop and those who like him had been doubting fall on their knees; and the bishop, with tears of repentance, asks pardon of God and of Juan Diego for their failure to believe.

* Lord, in this mystery we beseech you that as often as we sin by hurting our brothers or sisters we may come to acknowledge this before you and to ask their pardon.

THIRD MYSTERY: Genuine conversion always spurs to action, to repairing the damage we have caused. For example, Bishop Zumarraga desires to be shown immediately the place where the church should be built in accordance with the desires of the Lady. In addition he begins to practise love towards Juan Diego whom he had offended so much.

* In this mystery we beseech you, Lord, to grant us the grace to understand that to believe in you implies taking action for the good of others, particularly coming to the help of the poor and destitute and those rejected by our society.

FOURTH MYSTERY: "Those who have left all things to follow me shall receive a hundredfold in this life, and life in eternal...", says the Lord. The divine promises find their fulfilment in Juan Diego. On his return home he finds his uncle restored to health. Since he had hoped for this, he is filled with happiness.

* Lord, in this mystery we wish to thank you for fulfilling your promises throughout the course of our lives.

FIFTH MYSTERY: As we read the Word of God we become aware that making our name known to a person is a sign of great confidence, of self-giving to the other person. Mary makes known that she wishes to be called: THE EVER VIRGIN OF GUADALUPE.

* Lord, in this mystery we wish to say: THANK YOU FOR HAVING GIVEN US YOUR MOTHER, THE MOTHER OF THE TRUE GOD, BY WHOM WE LIVE. AMEN.

LITANY

HYMN

MYSTERIES OF THE NINTH DAY

The reading for the ninth day is taken from the Gospel according to St Luke 6:46-49.

"Why do you call me 'Lord, Lord' and not do what I say? Everyone whocomes to me and listens to my words and acts on them - I will show you what he is like. He is like the man who when he built his house dug, and dug deep, and laid the foundations on rock; when the river was in flood it bore down on that house but could not shake it, it was so well built. But the one who listens and does nothing is like the man who built his house on soil, with no foundations: as soon as the river bore down on it, it collapsed; and what a ruin that house became!"

FIRST MYSTERY: Most Holy Mary of Guadalupe: we are in the last day of your novena. We thank you for having given us

the grace to recite the rosary in community as you have wished us to.

- * Lord, in this mystery we ask you for the grace of putting your word into practice.

SECOND MYSTERY: Mary, during these days you have granted us to contemplate the image of Juan Diego which can teach us so much.

- * In this mystery we beseech you that these meditations may not be fruitless but help us rather to do something concrete for others.

THIRD MYSTERY: We have meditated also on what it means to have the Blessed Mary of Guadalupe as our mother.

- * Help us Lord never to forget that mother who knows our sorrows, our struggles but who desires us to be solicitous for our neighbours, our relations and friends, especially the poor and destitute.

FOURTH MYSTERY: You have helped us again to become aware that without your grace people are capable of becoming hard-hearted to the point of losing the faith and injuring their brothers and sisters.

- * In this mystery we ask you, Lord, to give us the grace of knowing that without you we are capable of injuring ourselves and offending our brothers and sisters.

FIFTH MYSTERY: Lord, in this last mystery of our novena we wish to give you THANKS for all that the presence of the most holy Virgin Mary of Guadalupe, our Mother, has signified in our history. In her you have given us a proof of your love, a national identity, a thirst for freedom and justice, a great spirit of striving and a great hope.

- * Lord, grant that we may close this novena with a firm decision to make of our native land a place in which we all may live as brothers and sisters, children of the same Father, your brothers and sisters filled with the love of that gentle Mother, Our Lady of Guadalupe.

IN PLACE OF THE LITANY: To help us not to leave our novena simply in the realm of words without conviction, in place of the litany we shall all reply together to the following questions:

1. How many of us here belong to a Base Christian Community? (If there is somebody present who does belong, he or she might explain to the rest what the nature of a BCC is).
2. How can we help each other in such a way that our reunions may not be an annual event at the time of the novena, but a means of pleasing our Blessed mother by forming a LIVING TEMPLE in our midst, that is to say, a community.
3. As a first fruit of this novena, would all of us consider now what we could do to help a needy brother or sister whom someone may know? (For example, to visit a sick or elderly person, or to help a needy family, etc).

CLOSING PRAYER: Our Lady of Guadalupe, we your children gathered here wish to tell you that we truly love you. That is why we have come together during all these days. As a pledge of our endeavour to build the LIVING TEMPLE which you requested of Juan Diego and which you now request of us also, we shall exchange the embrace of peace in your name and in the NAME OF THE FATHER AND OF THE SON AND OF THE HOLY SPIRIT, AMEN.

(All exchange the embrace of peace)

FINAL HYMN

SHARED MEAL

* * * * *

KRES: THE CLC IN YUGOSLAVIA

The World Executive Council, during its recent meeting in Rome, unanimously accepted the request for membership in the CLC submitted by the Community called KRES and established the National Community of CLC in Yugoslavia. PROGRESSIO publishes here an article which gives a clear idea how they live out the CLC charism in Yugoslavia.

REASONS FOR JOINING THE WORLD COMMUNITY

From our first contacts with CLC until now, we have been impressed by the action of the Holy Spirit, who has called so many communities into life in various parts of the world, with the same aims, the same style of life and an eagerness to seek their mission and service in the Church and in the world. Now, all of us in Kres recognise this unity of Spirit, which already had been experienced by some members through previous encounters with CLC.

Joining CLC will mean a great emphasis on the fact that we are members of the universal Church. Our awareness of universality will be confirmed. We can be sure that we are not alone in our searching, our decisions and our joy. In this sense, the life and work of our community will get new meaning in Slovenia, in our nation and also in Europe. At the same time we feel called to a more radical christian commitment in our own lives and actions.

We can learn a lot from the World Community of CLC, get many experiences and cooperate in some concrete forms of action. At the present time we share with CLC its search for an appropriate formation for mission.

Many gifts have been given to us throughout our history. We would be glad to share our experiences of God's goodness. We would like to make our contribution towards building the universal Church and the world of the future. We hope that our joining CLC will bring a new fruit of unity among us in the power of the Holy Spirit.

THE APOSTOLATE OF KRES

Kres is a community which continues to grow out of the Spiritual Exercises of St. Ignatius and out of our experience of close friendship in the Lord. As such, it was called from the very beginning by the Spirit to apostolic service, so that all the members would give witness to the Gospel by their lives in words and deeds.

In the first years of Kres most of the effort was oriented towards the growth of the community. The first members, who promised each other friendship in the Lord for life, didn't intend to found a group. But through the Spirit, new members have continued to join year by year. Although this was a quiet time in our lives, many priests and lay people in Slovenia kept their eyes on Kres - mainly to oppose it. Probably Kres was far too different from other groups of young people: leaders were always lay people, almost everybody did the Spiritual Exercises (4 days) each year. Students, farmers, workers and intellectuals were together. The members were building a union among themselves for their whole lives. The apostolate of the community was the silent witness of the life itself and the relationships between people. Some members at that time were already cooperating in their parishes and were bringing to them the spirit of the Spiritual Exercises.

This apostolate of witnessing by a living community still remains, but with the years, the contents and the forms of apostolic work have widened.

1. Marriage and family

One of the most neglected and oppressed social units in Slovenia is the family. As a nation we are getting old. An average family has only 1.7 children. A great number of married people are divorced. Only in the last few years has the state been improving the law which had been very unfavourable to the family. However it still doesn't give much support at all to young families. The Church as an institution has been making many efforts in this field during the last few years, but this is a long-term work which doesn't bring fruit all at once.

Kres tried to find a radical answer to this question right from the beginning. It gave special attention to, and tried to help, engaged couples so that they could begin to live a full and solid married life afterwards. The first group has now been married for five years. The older families have three or four children. These married couples feel that they cannot live a solid Christian life without a broader community (the basic small groups and the whole community of Kres), and without the Sp.Ex. In this way they get the strength for an active life in their parishes and in the environment where they live and work. From their experience they can show the vision of a married life lived in fullness to somebody else.

2. Religious life and priesthood

In the Second Week of the Spiritual Exercises everyone is invited to choose the life invitation which God has given to each one. Many men have decided for religious life and most of them are in the Society of Jesus now. The women, who have decided for religious life, have formed themselves into the Loyola Community.

3. The interest groups

Within Kres there are slowly emerging more or less permanent groups of people who are together because of their shared interests and within which they are searching out their mission. This searching within Kres will touch the life of these groups deeply.

a) "The Slovene Story"

The Slovene nation is small, but like every nation it has within it some people who have contributed and are contributing now to its development. This interest group has two complementary purposes:

1. To understand the development of our society's traditions and contemporary ideas. We have studied some important figures from the past and encountered some outstanding contemporary Slovenes. All of us have felt enriched by these encounters; from their point of

view, our guests have been enriched by the experience of a Christian community (most of them don't have such an experience).

2. To look for an answer to today's crisis of Slovenia and Yugoslavia. We see that we must search for an answer in a sound way within Kres and prepare ourselves for action within society wherever there will be an opportunity.

b) "The group of medical students and workers"

In Kres there are quite a number of medical students or those who have just finished their studies. The university doesn't give an answer to the basic questions concerning life which confront medical workers (medical ethics, preservation of life from conception till death, genetics). In this group our members are searching for these answers in conversation among themselves and together with experts in particular fields.

c) "The culture group"

Many members of Kres have a talent for mediating culture (recitation, painting, photography, acting, etc). The purpose of this group is to develop the talents and to serve others with them.

d) "The group for bringing up children"

This group cares for the children of Kres. They are searching for ways of raising them. As social life in Slovenia becomes more open there will be more possibilities for influencing the work of kindergardens and schools.

e) "The group for the nation's tradition"

Till 50 years ago we were mostly farmers. A big part of our nation's foundation lies within this national tradition. Some members feel a calling to search for this wealth and show it to others. The search is not for the folklore alone but for the spiritual depths of the life of our grandparents.

4. Help at giving Spiritual Exercises and Spiritual Guidance

Every year almost all members of Kres (except those who have small children) go through the Spiritual Exercises. For a number of years some members of Kres have also guided other members through the Exercises. In the last three years, together with some Jesuits, they have guided other people. Some members of Kres are also spiritual guides for younger members. Our wish is to have a systematic school for guides of Spiritual Exercises, but this is still too big for us now.

5. Parish

Most members of Kres came with at least some experience of parish life. Some of them were already taking part in parish work. Most want to live actively in their parish, so they choose one of the activities as their mission: the pastoral parish council, choir, service to the poor, group for married couples, youth group, etc. Kres has been asked many times to help in leading one, two or three day retreats for young people in some parishes.

6. Co-operating with the "Interdiocesan Committee for Intellectuals"

Because of the invitation of the Slovene Church (and our feeling with the Church) some members of Kres participate in the Church structures, e.g. the interdiocesan committee for intellectuals which is a central lay structure for intellectuals inside the Slovene Church.

Students can work in numerous student groups, but after the time of study most Christians intellectuals "get lost" in an ordinary life. The fact, that Christian intellectuals (because of unfavourable circumstances) are mostly not playing an active role in social life, is one of the nation's big sores. Years ago the bishops founded a group for intellectuals. They soon invited Kres to take part in it. We feel there is an opportunity of making a contribution from our experiences of Ignatian spirituality: Spiritual Exercises, discernment of spirits, group

leadership, etc. Already for the third year we are organising the Spiritual Exercises for intellectuals.

We are now also participating in two sections of a Council: in a group of teachers, and in a group for social and cultural, political, economical and historical questions.

7. Collaboration in the "Pro-life Movement"

In Slovenia this movement is still young (but from the very start its idea was not to fight "abortion", but the acceptance of life in all its forms). Some people recognised themselves in this movement and have become active participants.

Conclusion:

In Kres we have devoted this year to our search for the mission of individual members as well as for our basic groups and the whole community. One of our biggest challenges is the new situation within Slovenian society and the Church, which has opened up new possibilities. On the other side, challenges are decided by the crises of Europe as a whole. e.g. the crisis of consumerism. Big social differences and low average income are creating a double face of this evil. Many people are allotting all their time to acquiring excessive material wealth; some of them are swimming in it, but more are unhappy because they have not "succeeded" in this ambition.

We are also experiencing a crisis of society of equal proportion where religion is separated from life and there is an abyss between the Gospel and culture. To integrate the Gospel into the culture is a challenge that requires an answer from all of us.

(The Leaders of the Community)

CLC Mission & Social Reality

"EACH ONE OF US IS COMMITTED"

Our CLC community, the "Communauté du Gesù", is relatively young and we have no experience of communal service. Nevertheless, each one of us is committed, both in our work and in our other activities. Some have undertaken to make known to others the principles of Ignatian spirituality. To this they give their free time, with great perseverance. New members have joined our community as a result of their efforts, and a new group has formed that will soon become part of CLC.

Members of our community have undertaken other activities on an individual basis:

- Assistance to elderly persons or the mentally and physically handicapped (some go so far as to speak of "adoption").
- Assistance and support to victims of cerebrovascular emergencies as they seek acceptance and readjustment.
- Attentive acceptance and welcome to the marginalized people.
- Witness to their faith, to their membership in the Church in a spirit of respect and acceptance of others.
- Life witness in sharing and prayer groups, bringing out the many ways in which the Lord has actively intervened by His grace allowing them to overcome trials and difficulties.
- Long-term involvement in public and community organisations dealing with issues such as housing assistance to the poorest, support and guidance to immigrants in their difficult task of integration, in the perspective of the universality of the Church.

We do not exclude the possibility of group commitment; we believe this can reinforce friendship bonds within the group as well as a feeling of belonging.

Jules, CVX du Gesù, Canada

WITNESS THROUGH SERVICES OF LOVE (*)

Did you ever go into one of those big shopping malls that can now be found in so many parts of the world, and look around at the immense displays of merchandise? Most of what you are looking at has to do with making you beautiful on the outside, or to use the phrase, "making you attractive".

Mother Teresa is such a tiny woman, that I find myself bent almost double when speaking with her. She dresses in an old cotton sari that when new, a long time ago cost about a dollar to make. On her feet in any weather are a pair of loose sandals, and no stockings! Her face is deeply wrinkled and her shoulders bent with the burdens of almost 80 years of costly effort. No one would call her attractive in the sense of a Hollywood star. But when that little woman smiles, you know that you are looking at one of the most beautiful faces on earth. She glows with inner goodness.

The difference with her kind of attractiveness is that she wants to attract not to herself, but to Christ. Her own definition of evangelization is to "have Jesus in your heart and carry him to the hearts of others". She couldn't be better in doing just that!

Marillenne Elias, a young woman who worked with Mother Teresa for a short time in Calcutta, described her experience in these words:

"This tiny lady changed my life. What touched me about her more than anything else was her humility. She talked to everyone, and even armed guards could not contain their delight at meeting her. Visiting hospitals with Mother Teresa, praying, eating and singing with

(*) Taken from NEW EVANGELIZATION 2000, issue 9

her sisters, was a major turning point in my life. Mother taught me that people hunger not just for food. What they often need is a word or the touch of a human hand. Lonely people, young or old, need the sound of a friendly voice and the love communicated by kindly deeds. The love of God that Mother Teresa pours out on all is a memory I will cherish forever".

With his typical bluntness, St. James asks: "What good is it to profess faith without practicing it?" He uses the very real example of someone in great bodily need and all some say to him are only the empty words: "Good bye and good luck; keep warm and well fed". James' response is very strong: "Such faith has no power to save... It is thoroughly lifeless" (Jam. 2:14-17).

Any efforts at evangelization that only mouth ideals without putting them into action are just as dead, and a repetition of the failures of the Pharisees (cf. Mt 23:3). When John the Baptist preached penance, his food was locusts, his clothing was camel skins, and his home was the desert. Paul preached Christ and could challenge people to be his imitators just as he imitated Christ (cf. Phil. 3:17). Jesus preached the Sermon on the Mount, and lived out every detail down to turning the other cheek.

Anyone wishing to evangelize with power must add to his words the witness of showing that he lives all the ideals he proclaims. As one great preacher put it: "If we were saltier, the world would be thirstier".

Love is the heart and soul of the Gospel message, the greatest commandment and the one Jesus called his own (cf. Mk 12:30-31; Jn 15:12). This makes charity - love in action - the dynamic heart of all Christian witnessing.

But both commandments of love have to be kept: the command to love God, together with the command to love our neighbours in all their needs. Mother Teresa is so special because she so heroically exemplifies both kinds of loving. When she came back from her first trip to Moscow where she had to stay in a hotel for lack of a

convent, she didn't talk of how comfortable it was, but only about how lonesome she was because there was no Jesus to visit in the Blessed Sacrament. Upon returning from any trip, she literally bubbles with delight as she tells not what she was doing, but only what she saw Jesus doing with so much goodness, power and love.

To help exemplify the way she loves the poor, I recall here a story she told during the first Worldwide Retreat for Priests:

"One day they brought to our home a man with half his body eaten away. Worms crawled all over him, and the stench was so terrible that no one could go near him. So I went to clean him, and as I was doing so he looked at me and asked: 'Why are you bothering to do this? Why do you come near and bother to help me?' 'I love you' I said. 'I love you because Jesus is sharing his passion with you. For me you are Jesus coming in his distressing disguise'. He looked up, and said, 'but by coming near me doing what you are doing, you too are sharing his passion'. 'No', I answered, 'I am only sharing the joy of loving you, and loving Jesus in you'. Then what did this Hindu gentleman say to me? He just said: 'Glory be to Jesus Christ', without adding a single word of complaint or cry of pain as those large worms continued to eat into his body. He realized that he was someone loved".

Hypocrisy seems to be the most common criticism leveled against Christians in general, and evangelists in particular. As you sometimes hear it: "They go to Church, wave their rosaries and mouth the words. But listen to how they gossip and look at how they act and grab the money!" Even Jesus felt forced to describe this type as "whitewashed tombs" (Mt. 23:27).

No doubt we need signs and wonders to bring the Good News of Jesus Christ to the ends of the earth. But the two signs that most interest me are the miraculous witnesses of Christian unity and Godlike loving.

The rest of the world can be busy with petty jealousies and childish competitions even as they claim to be working for the glory of God. But not us!

The rest of the world can be caught up in a worldly spirit of selfishness and self-gratification. But not us!

In order to evangelize effectively, we must demonstrate in action a forgiving heart and a supernatural ability to get along with each other and stay together. According to Jesus, this is the miracle that proves to the world that he was sent by the Father (cf Jn 17:21). To this miracle of unity we must add the miracle of love. Our task is to demonstrate that Jesus is the love of God made visible, by dying to ourselves to the degree that his love becomes visible in us.

In traditional spirituality all this is called "the witness of good example". Better still, I like Mother Teresa's more descriptive phrase: "Having Jesus in our own hearts and taking him to the hearts of others".

What they do for hours on television, the radio and over the back fence is merely talk. Our Christian witness has to be more: an action-filled life of love. When we are busy living the message, others will catch its meaning and be convinced enough to start living as Christians with us. Then the beauty of their goodness, like that of Mother Teresa, will begin to attract still others.

Fr. Tom Forrest C.Ss.R

**THE PRACTICE OF "CLC COMMITMENT"
IN CHILE**

I, ... as a member of the Christian Life Community....
undertake to devote myself for one year to God
with ever greater generosity.

I will work in the spirit of service
and in union with the whole people of God,
for justice and peace between all peoples.

I promise to observe a simple life-style,
to maintain an intense sacramental life,
to meditate on Sacred Scripture,
to extend the doctrine of the Church
and to collaborate with her pastors,
who are also my pastors.

I promise each day to concentrate more on Christ,
to persevere in my life of prayer,
to think with the Church
taking the Spiritual Exercises
of St Ignatius as my inspiration.

I will always uphold the Blessed Virgin
as the model of my activities in mission and service
and of being of one mind with the Church.

Thus I hope, with the grace of God,
in union with Mary, the Mother of Jesus,
and, in union with my community,
to be a faithful witness to the renewing action
of the Spirit in our work of building
the Kingdom for the greater glory of God.

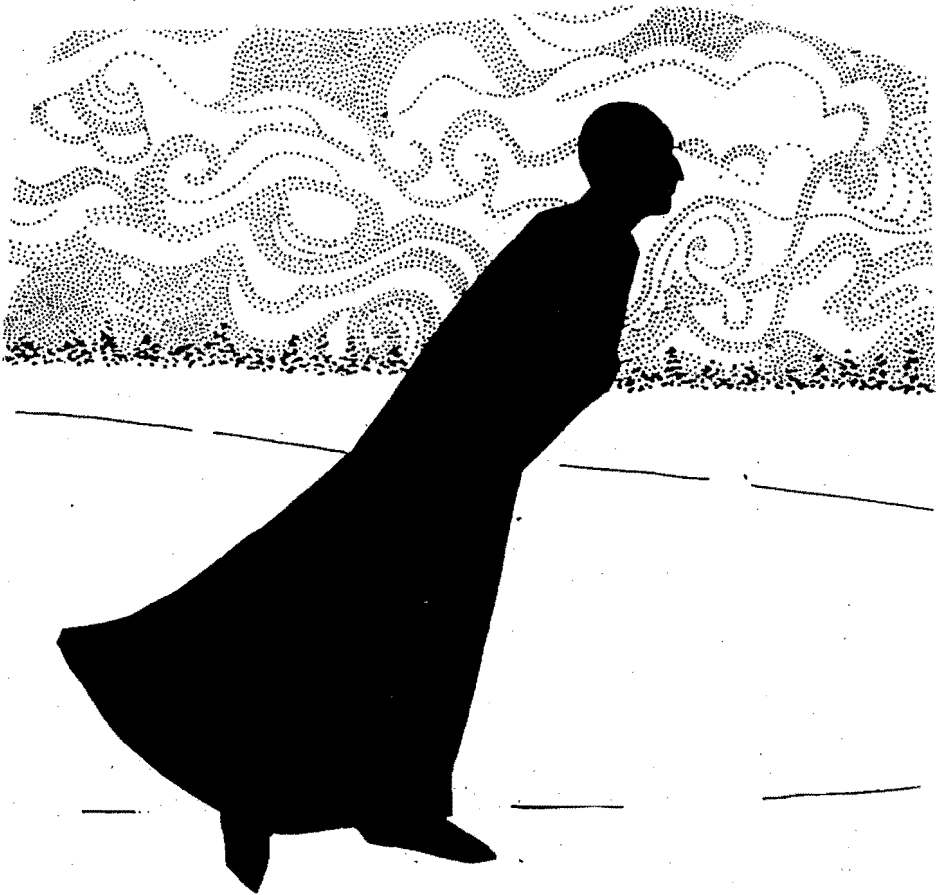
Amen

TOWARDS A SIMPLE LIFE STYLE

1. In materials that are simple and common to all, there is no need to worry. This is not generally the area of wrong-doing.
2. When there is question of things more delicate and pleasing, one should take care and consider carefully what are one's real needs before accepting them, so as to avoid what is superfluous.
3. Beware of what is elegant and expensive. It is easy to fall away by becoming attached to such things and be influenced by sales promotion to purchase them. So become accustomed to avail of what is in common use. Or, if it is something special, use great discretion.
4. While taking proper care of your health, the less you eat and drink, the more easily you will attain the golden mean. You will be free to consider and judge in a more acute manner. But if you begin to notice that you lack health or energy, it will enable you to know that you should eat more.
5. When you go to buy something or eat it, it will help if you have an image of Jesus and his disciples walking alongside you. Take note of the use He makes of things and try to conform fully with Him. As a result your main concern will be to stay close to Jesus and everything else will be just of secondary importance. In that way you will not go wrong. You will preserve your liberty and your self discipline.
6. Another help is to remember the situation of the needy and the very poor. In that way you will not have the craving to buy and consume.
7. Be careful not to become a slave of buying and consuming. rather be in control of yourself in these matters and in what you spend on them.
8. So as not to go wrong, it is a great help to foresee the buying or consuming in those moments when you have no desire or incitement. Do not go beyond what you have budgeted. If you desire to do so, instead of increasing it, reduce it.

WALKING AGAINST THE WIND

This CLC image that we publish below - taken from "Harvest" the CLC review of the USA - is of a sculpture made by a Canadian artist and is at Ignatius College (Guelph, Ont. Canada). It shows Ignatius "walking against the wind", a theme important to the CLC in the USA (cf. PROGRESSIO N.4, 1989, the article by Fr. Bob Johnston s.j.). The image "against the wind" means going counter to some patterns that dominate our society, especially where there is need for dramatic improvement.



TO BE A REFUGEE WOMAN (*)

TO BE A REFUGEE WOMAN

is to face the effects of politics and persecution over which you have no control.

It is anguish over the decision to flee the land of your birth, the enveloping arms of the extended family, the way of life which has passed down from generation to generation and board a tiny vessel of hope.

It is to pray that you will not join the over 100,000 boat people who have died at sea.

TO BE A REFUGEE WOMAN

is to fear the unchecked sexual violence of war zones and to know the vulnerability of life in refugee camps.

It is to fight to contain the anxiety that your young daughter might be in the wrong place at the wrong time...

TO BE A REFUGEE WOMAN

is to watch the emasculation of your husband before powers over which he has no control.

It is to watch your partner in life slowly wearing down in the abnormal, debilitating environment which is camp life.

It is to struggle to maintain human dignity and fight dependency as his confidence drains as weeks turn into months, and months to years and he is still without a means to support a family and to secure their future.

(*) Taken from LINK, The Jesuit Refugee Service newsletter - Australia.

TO BE A REFUGEE WOMAN

is to gaze upon the severed limbs of the young and to know the mines have not stopped there.

It is to look into vacant eyes and know that the violence has wreaked less obvious wounds in shattered hearts and minds.

TO BE A REFUGEE WOMAN

is to watch your children growing up in an environment so unlike the dreams you hold for them.

It is to know the influence of the language and culture of the host country diffuses your own influence.

TO BE A REFUGEE WOMAN

is to act in hope by daring to live each day as it comes...

And to gift the earth with living prayers for a better future embodied by the fruit of your womb.

Suzy Comerford

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

ENGLAND AND WALES: FATHER MICHAEL BAILEY, S.J., National CLC Assistant in England and Wales died on the 18th April of cancer at the age of 61 years. He was a quiet and unobtrusive man, who encouraged others by his gentle and firmly expressed views. On hearing of his death many CLC felt they had lost a friend. When appointed to his work with CLC he had had no previous experience of CLC. One of his friends wrote: "He was almost apologetic at first and voiced his concern about lack of time, being already committed to a full time job in the Brentwood Diocese. However, he methodically set about informing himself and was soon contributing to our work. He would sit listening carefully, often smoking his pipe, and then give his views and carefully considered opinions. We all valued these contributions. He always supported and encouraged our work for National and World CLC and continually urged us to find ways of expressing 'what we have' to other people". (Janice Austin, CLC Focus, May 1990). He had a vision of our Ignatian heritage and its fulfillment in CLC. We thank God for his presence in our community. May he rest in the peace of Christ.

THE CLC OF ZIMBABWE held its National Congress from 11th to 13th August, 1989. After the opening of the Congress by Fr. Hampson, the Jesuit Provincial, the 43 delegates were divided into 5 groups for different purposes, e.g. communication between communities, formation, students, married people, finances, etc. They discussed these matters and made a report which would be read in the Assembly. On the second day, Br. Lawrence Makonora, s.j. gave a talk on various concerns of the World CLC Secretariat:

- The need to strengthen the World Community
- To promote the Spiritual Exercises - retreats
- Courses for the formation of spiritual guides
- Promotion of a sense of mission
- Finances.

The delegates were then divided into 4 groups to discuss and reflect on these various concerns. Later, they

proceeded to the nominations and elections of the National Executive Council. The following were elected: President: Mr R Makamure; Vice-President: Mr P Dube; Secretary: Mr T Moyo; Vice-Secretary: Mrs S Kehle; Treasurer: Mr J Gwaze.

The National Team was asked to consider the idea of organising regional and inter-regional group meetings, and visits to other countries to share CLC experiences. A new calendar was established. Br. Lawrence also informed the Assembly that the Society of Jesus has promised to support the CLC financially for the coming three years.

On the last day a Communication Committee (responsible for the link with the CLC World Secretariat and the Pontifical Council for the Laity, and for editorial functions of the newsletter) was created. Its members are the secretaries from each Regional Team.

Later on, we received at the World CLC Secretariat an evaluation on what has been done since then:

- a) The new Executive Council met twice on the 1st September 1989 and the 2nd March 1990
- b) One formation course was held for the leadership
- c) A letter was circulated by the President and the Treasurer.

According to their President, the actual needs of the CLC in Zimbabwe are:

- Guides convinced of the CLC way of life and committed to help in the formation of the members. This formation would lead the members to share personal experiences and not simply share ideas.
- A bigger commitment of CLC members to contribute to the newsletter (mainly run by the National Ecclesiastical Assistant until now).
- A better preparation of meetings (by improving the circulation of information, for example).
- A bigger participation in the Congresses which are a means of formation.

We thank the ExCo in Zimbabwe for their news and encourage them with our prayerful support in their new plans.