



PROGRESSIO

SUMMARY

1991
N. 2

- THE SOCIETY OF JESUS AND THE CLC
An opportunity and a challenge
(Peter-Hans Kolvenbach s.j.
Maria Clara Lucchetti) 3

- THE FORMATION OF PRIESTS
A point of view from the CLC
(José Reyes) 9

- DISCERNMENT IN THE REVISED
GENERAL PRINCIPLES
(Nick Rieman s.j.) 13

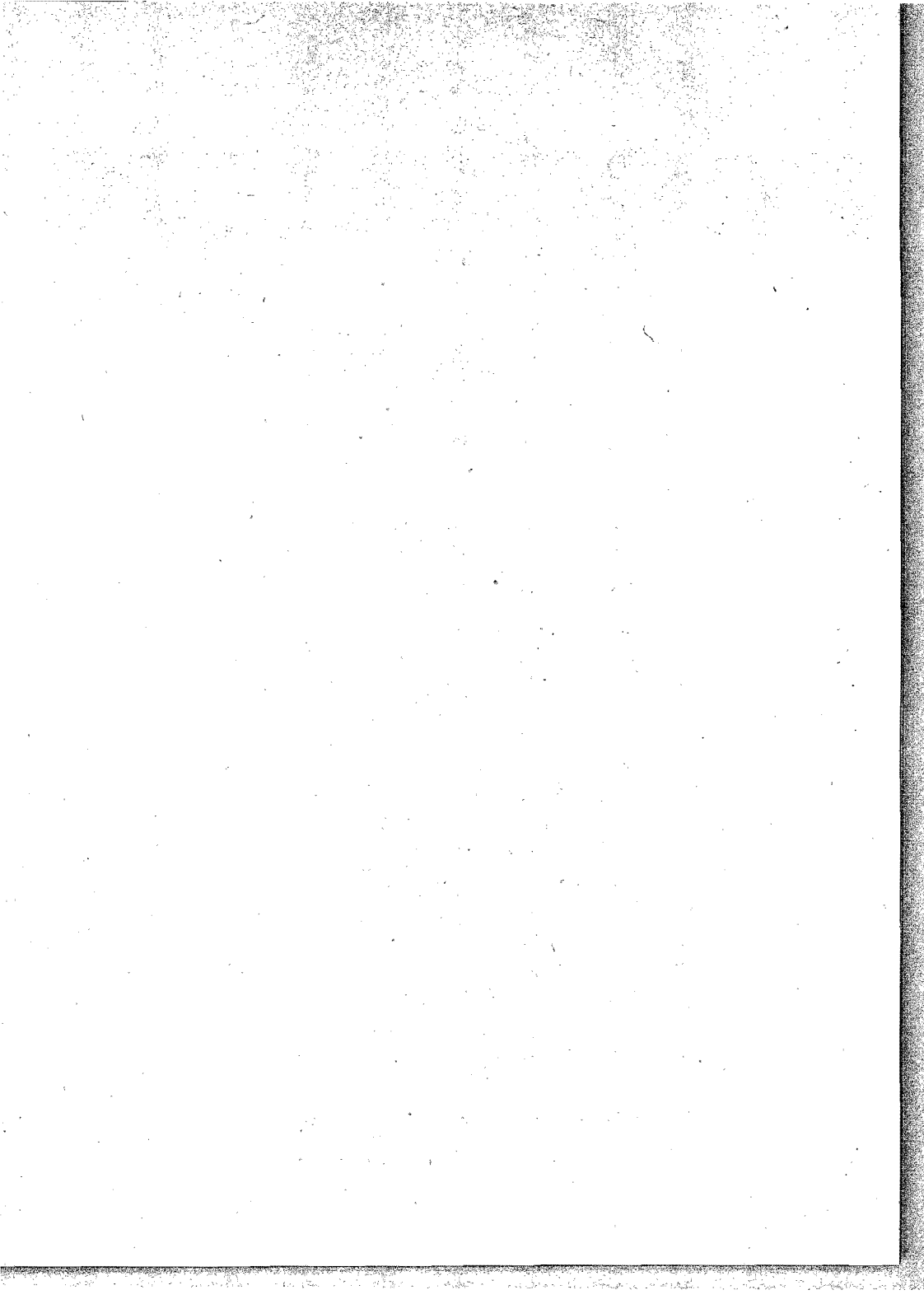
- COMMUNION AND COMMUNITY IN
THE REVISED GENERAL PRINCIPLES
(Carlos Hallet s.j.) 16

- PRAYER TO OUR LADY OF AMERICA
(A prayer) 22

- GUIDELINES TO CREATE BONDS
IN THE WORLD COMMUNITY
(By an international working group) 24

- ECHOES... ECHOES... ECHOES...
(ExCo, World Secretariat, Asia,
Republic of China, Hong Kong, Japan) 29

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



THE SOCIETY OF JESUS AND THE CLC An opportunity and a challenge

On the 25 of March of this year, R.P. Peter-Hans Kolvenbach s.j. addressed to the whole Society of Jesus a letter on the Christian Life Community. The letter is a reiteration and further deepening of what he himself and other Father Generals of the Society have said on the subject on many occasions. This time Father Kolvenbach avails of the occasion of the General Principles' recent approval by the Holy See to invite all Jesuits to show a distinct preference for the CLC when it comes to working with and for the laity. The CLC is for the Society "an opportunity, a challenge, an organic pattern for formation and apostolate" he says.

In his letter, Father Kolvenbach shows a deep knowledge of CLC in its most genuine expressions as well as in the multiple forms and stages of its process, including its "difficulties and short-comings". Father Kolvenbach seems to value very highly the historic and ecclesial aspects which allow those who today work with the CLC "to share a centuries-old grace and take part in a work that belongs to the whole Church".

The day the letter was issued the World Executive Council (ExCo) was meeting in Rome. Father Kolvenbach, who is also the Ecclesiastical Assistant of the CLC, held a working meeting with them, and used this occasion to share his letter with the ExCo, ending with a dinner offered by him at the Curia Generalis of the Society of Jesus.

At the 8 days' meeting the ExCo prepared a letter of gratitude to and appreciation of Father Kolvenbach.

Below we publish the complete text of Father Kolvenbach's letter and of the ExCo's reply signed by Maria Clara Lucchetti Bingemer, World Vice-President of the CLC.

I. Letter of Father Peter-Hans Kolvenbach s.j. to the
Society of Jesus regarding the Christian Life Community

Dear Fathers and Brothers,

On the feast of St Francis Xavier I took part in an event of great significance for the Christian Life Community (CLC). It was presided over by Cardinal Eduardo Pironio, President of the Pontifical Council for the Laity, and attended by members of that Council, of the CLC and of the Society of Jesus. The purpose of the meeting was the "confirmation of the Christian Life Community as an international public association of the faithful of pontifical right" and the approval of the revised and updated version of its General Principles. It marked the culmination of years of work within the Christian Life Community. The Decree links this event with the two Ignatian Anniversaries of this "Jubilee Year" and urges those concerned to the renewal of their apostolic personal and community life in accordance with the Spiritual Exercises of St Ignatius, taken up in all their rigor and authenticity.

These facts, I believe, have a very deep meaning and represent a great challenge for us, members of the Society of Jesus. Sharing the apostolic spirituality of St Ignatius with the laity is a central element of the Society's charism. Historically this spirituality has found its main channel for the laity in the Marian Sodalties and now finds it in the Christian Life Community, which has succeeded the former and is rooted in and captures the spirit of the lay groups that sprang up immediately after the birth of the Society of Jesus.

Today the Christian Life Community is present on all five continents and organized in 48 formally established national communities, ten more are in the process of formation, and there are three non-national associations formally affiliated. It has approximately 100,000 members and 110 full-time Jesuit assistants. The

former Marian Sodalitys, several quite old, have been kept in some countries; some of them are affiliated with the Christian Life Community, others are not.

The revised version of the General Principles incorporates the developments in the life of the Church and the CLC itself during the last twenty years. The new text emphasizes more forcefully the centrality of the following of Christ and the apostolic commitment, opens out new horizons to the role of the laity, recaptures what was best in the former Marian Sodalitys, deepens and widens the community dimension, and clearly indicates some organizational features. By approving these Principles, the Holy See confirms the commitment of the members of the CLC to God, the Church and all people, and sends them forth to live it and put it into action.

There is no doubt that the CLC wants to work in mutual collaboration with the Society of Jesus concerning its apostolic commitment and the formation of its members. It wants us to share with them the best of what we have.

The members of the CLC who are formed best are not mere recipients of what we Jesuits may offer them. By God's grace, they have a way of life which is at once lay and Ignatian, and are able to offer it to the Jesuits and to the Church at large. But the CLC is not defined only by what its best-formed members embody or by the ideal vision they may have. It is also a path for formation, a definitely Ignatian proposal for the young and the adults of every social condition, a dynamic reality in which God chooses and calls one and all, building up a community even in the midst of difficulties and failures.

Though today it does not "belong" to the Society of Jesus, the CLC is linked with it in many ways. For the Society it is an opportunity, a challenge, an organic pattern for formation and apostolate, not depending entirely on any one person or situation. When working in the CLC with this spirit, we Jesuits will not only be helping the CLC, but will be carrying out a kind of apostolate that is very much in harmony with the best of

our tradition. We shall also be enriching ourselves with a wholesome ecclesial vision and the possibility of working together with the laity, sharing a centuries-old grace and taking part in a work that belongs to the whole Church.

This is why the Society would, as far as possible, show a distinct preference for the Christian Life Community when it comes to working with and for the laity. This requires that we overcome individualisms and prejudices that are often paralyzing. I think that many groups of lay people living in isolation could profitably discern the new ways and possibilities opened up by the General Norms of the Christian Life Community. Within the framework of its principles, the CLC makes room for differences and stimulates a dynamic tension between the local and universal, while admitting a variety of forms in its life-style, formation programs and apostolic initiatives.

As we celebrate the feast of Our Lady's "yes" and the Incarnation of the Son of God, let us pray and thank the Father, together with the many other Christians who share the grace received and communicated by Ignatius, for using our "yes" to continue in the world today the redeeming mission of his Son.

Sincerely in Christ,

Peter-Hans Kolvenbach s.j.
Superior General

25 March 1991,
Feast of the Annunciation of the Lord.

II. Answer from the World Executive Council to Father
Peter-Hans Kolvenbach s.j.

Dear Father Kolvenbach,

With great joy we, the members of the Executive Council of the Christian Life Community, received and read a copy of your letter of March 25th, addressed to the whole Society of Jesus, regarding the CLC.

We are happy to see how you encourage the whole Society to live its relationship with the CLC as a spiritual and apostolic sharing. We ensure you that the same desire is present in our life and is drawing us with great hope into the future of this relationship. Together with a sense of gratitude for the steps already taken in this direction, it engenders in us a desire to go further. Inspired by the Spiritual Exercises, which we want to take up in all their rigor and authenticity, we desire to grow in this common grace and call to live as companions of Jesus.

You say in your letter that there are efforts to be made on the society's part in order to overcome individualisms and prejudices. We recognize as well on our part a need to progress. We feel the need to overcome any trace of a separatist mentality in contradiction with the communion of a true ecclesial sense and with the orientations of Vatican Council II, which teach us that the various gifts and charisms are a source of mutual enrichment.

We are happy to see that you advise the Jesuits to show, as far as possible, a distinct preference for the CLC in their work with the laity. On our side, we reaffirm our own desire to take part more intensively in the apostolate of the society of Jesus, and to look for concrete ways to develop this participation.

We appreciate the various areas of apostolic work in which this collaboration between jesuits and CLC members is already a reality, e.g., education, ministry of the Spiritual Exercises, youth, human development. At the

same time we are willing to discover, together with those Jesuits who are closer to us, other ways to develop new forms of apostolate. We remain open to receive new challenges and invitations from the Society of Jesus .

We have just edited a supplement to PROGRESSIO on the life and work of Father Louis Paulussen s.j. We have no doubt that the example of this great Jesuit can inspire us all, Jesuits and lay people, as we develop the grace of our mutual relationship.

With a renewed desire to take further steps in the service of the Kingdom of God in the Church, we remain fraternally yours, in Christ.

Maria Clara Lucchetti Bingemer
on behalf of the CLC Executive Council

Rome, 26th March, 1991

Formation - Life of the Church

THE FORMATION OF PRIESTS

A point of view from the CLC

While preparing the last Synod on the formation of priests, the Pontifical Council for the Laity invited some 25 lay persons with different experiences to make a brief contribution on the theme. Thanks to his CLC experience, the editor of this review proposed the following contribution.

1. Expectations regarding the formation of priests

Out of gratitude for everything that priests mean to us in so many parts of the world, we would like to raise a few issues to which we hope for a more effective response in terms of priestly formation.

a) In our experience, we often come across priests who know how to talk about God from the pulpit, sometimes brilliantly, but they have lost the capacity of holding "a spiritual conversation", or only exercise this capacity with other priests or religious. Sometimes we realize that they only have a theoretical understanding, and certain preconceived ideas, about the problems of the spiritual and apostolic life of the lay faithful. For example, when discussing the results of a meeting of theologians, one priest (a Religious) admitted that it was thanks to another person there (a laymen) that, for the first time in his life, he had realized that lay people also pray, that they also have difficulties in prayer, and that they are capable of resolving these difficulties and of making progress. In the same way, we also see the gap that exists between theoretical and applied theology, particularly in the areas of moral theology and ecclesiology, which prevents many priests from accompanying Christians in their real difficulties, or from bearing witness to the values they preach (such as poverty). To put this in another way, many of them are good goal-scorers but not willing to run the field with their team.

b) In the ecclesial area one of the issues that needs to be discussed in greater depth is the use of power when working in a team, respecting gifts and ministries. Some priests working in our association have thought about this and agree that there are shortcomings, but their solution has been to take a "back seat" in the community: "let's leave it to the laity...", they say. And by so doing, once again they set themselves at a distance from us, in yet another way this time. And so many of them have given up being guides and leaders as priests, and have become just another member of their group, in which they are merely present. We need neither one nor the other. We want our priests to be free, mature persons who joyfully and simply bring their priestly presence into the lives of the Christian community without fear, and without superiority or inferiority complexes. In our experience, all of this had to do with the priest's affective maturity, his capacity to relate to others, to act and take decisions alongside others, to be able to discuss with others without taking haven in abstract arguments or hiding behind questions of status, but throwing down challenges and accompanying the others along the path towards solving them. The contrary values or signs are aggressiveness, defensiveness, overshyness, permanent overwork, and intransigence.

c) Sometimes we also miss having clergy who are more capable of going out to meet the poor, and the bewildered young. Sometimes, due to concern with liturgical perfection or theological precision, they lose the capacity to listen and to speak to simple people to whom a perfect gesture or action means nothing. They place stress on the gesture which they make, and not on the person they wish to serve. One step which is necessary for evangelization today is to enhance the capacity to listen.

2. The contribution of the laity

When discussing formation it is a good idea to distinguish between two sectors - the formal and the informal. The formal sector comprises plans, programmes and structured experiences in one or more fairly well predefined periods of time. The informal sector comprises

a number of formation opportunities which do not belong to any formal curriculum but which have an extraordinary formation potential. Sometimes they may be structured and planned, but sometimes others "just come along" as we move ahead.

In the formal sector, some lay people who are qualified in a given discipline cooperate as teachers in seminaries and priestly formation centres. A significant step forward would be to incorporate a number of lay people in the teams that have to take the decisions on the actual syllabus, and on the methods used for the "formal formation of priests". These lay people, apart from their professional qualifications, should have a solid experience of the faith, a sound Christian formation, and above all they must be able to integrate all these aspects into a mature and free personality. Particular use must be made of professionals in the human sciences, especially those who have well proven experience in adult education.

But I believe that my contribution could be more productive in the field of the "informal formation" if we agree from the beginning that "informal" does not mean "less important" or "secondary". The advantage of developing this sector is that we do not restrict the participation of the laity to just a few highly qualified lay persons, but we admit that God can endow any person with formation potential. Even a child can trigger off a "theological insight" in a theologian; a mother can help a priest to rediscover the meaning of his celibacy; an illiterate can bring the Word of God alive to a religious person. This, of course, only works when there is a basic willingness to listen, and an attitude of freedom which cuts off any retreat into entrenched privileged situations. Put another way, it means accepting the risk of exposing oneself to others and giving them the role of imparting formation.

3. Experiences

In the context of the People of God our experience as small communities of faith is one of the most

powerful formation experiences that we know. In these communities a type of prayer and interpersonal communication is practised which makes it possible to carry out a permanent verification of the spiritual and apostolic growth of each member, based on real life and not on ideas. The role of guide (or "accompanier") of these groups is both a service and, at the same time, a school of formation along the lines of the expectations I mentioned at the beginning. We recently published a book on the formation of these guides, many of whom are priests.

Another experience which is worthy of being shared is that of the "Executive Councils" which are local, nationwide or worldwide government bodies where collaboration and mutual aid between priests and laity are practised.

The teams in which priests and laity work together to obtain a particular objective are also a school of formation. The publication mentioned above, for example, is the outcome of an interchange lasting two years in an international working team made up of lay persons and priests.

Since we maintain that all of us are responsible for formation, and that all of us are in a constant state of receiving formation, we believe in active methods: in interchange within a group, in interpersonal dialogue. We know that courses and lectures are useful but they are never sufficient. Experience is needed, as also reflection on that experience. It is important to carefully select formative experiences (for example, experiences of working amongst the poorest) and accompany them at all times with prayer and reflection in order to produce an integration of life. Another important experience both for priests and for laity is to give everyone the opportunity of speaking as adults about their mutual perceptions. This is particularly important when seeking closer apostolic collaboration.

José Reyes

General Principles

DISCERNMENT IN THE REVISED GENERAL PRINCIPLES

Already in 1967, when the previous version of the GPs was composed, discernment was referred to twice. In the revised GPs, there are ten different references to discernment, a clear reflection of how important both personal and communal discernment have become in Catholic life in general, and particularly, in the Christian Life Community.

In the GP on spirituality, now n.5, there are two references to discernment, one explicit, one implied:

- a) The text now reads: "We recognize particularly the necessity of prayer and discernment, personal and communal, of the daily examination of conscience and of spiritual guidance, as important means for seeking and finding God in all things". Discernment is a new addition, as is the word "communal", referring both to prayer and to discernment.
- b) In speaking of the sources of our spirituality, the GPs used to refer to the "revelation of God's will through the needs of our times," but now the word "events" replaces "needs". It is an oblique reference to the "signs of the times", which of course have to be read and interpreted, to be discerned.

GP8, on apostolic life, makes specific reference to "personal and communal discernment" as necessary in order "to be always open to what is more urgent and universal" in our choices about apostolic action. The word "communal" is an addition, and it is important to grasp what this is saying: that community discernment is to be put to use to help members choose the apostolic action they give themselves to, individually or as a group.

GP 10, dealing with the introduction of new members, says they are to be introduced to the CLC way of life over a period of time, and adds, "This time is allocated for the candidate and the community to discern the candidate's vocation". This is underlining that the call to CLC is something that needs to be discerned, and that both the candidate and the community need to do the discerning.

GP 12, dealing with our way of life, repeats that the daily awareness examen and spiritual guidance are important means to help us discern better. Then it adds the wide-ranging statement that "apostolic discernment, both individual and communal, is the ordinary way of discovering how best to bring Christ's presence, concretely, to our world". Again, there is a strong emphasis on apostolic discernment.

GN 3, dealing with commitment to CLC, states that "temporary commitment continues as such until, after a process of discernment, the member expresses his or her permanent commitment to CLC". It is stressing again that the CLC vocation is something that needs to be carefully discerned.

GN 9 is a completely new number in the GPs and leaves no doubt about the importance of discernment in CLC living today. It says, "As a primary means to continue our growth as persons and as Christian Life Community, our ordinary way of decision-making at all levels is a discerning approach, and even a formal community discernment for the more important shared decisions".

GN 19 relates discernment specifically to the process of elections, saying that "In the General Assembly... decisions are taken in a spirit of discernment by majority vote..." Such a discernment process has in fact been in use for about a dozen years or more for elections, both at the world level and in some national communities.

GN 41, when treating of the role of the guide in a community, says that "the guide, well-formed in the Ignatian process of growth, helps the community to discern the movements at work in the individuals and in the community..." The clear implication is that much of a community's growth in discernment will depend on the guide.

Clearly our revised General Principles give extraordinary importance to discernment, both individual and communal, and to its use both in spiritual and apostolic decisions. CLC is fortunate that on the world level and in many countries, the knowledge and use of discernment is already rather widespread. It is clearly something CLC needs to continue to stress and always to deepen.

Nick Rieman s.j.

General Principles

COMMUNION AND COMMUNITY IN THE REVISED GENERAL PRINCIPLES

The emphasis placed by the Second Vatican Council on some aspects of community within the Church has increased our understanding and our experience of people in communion as the fundamental dimension of life in society and in the Church. The Christian Life Community, an association of faithful whose name directly evokes communion, has stressed from the very beginning the importance of being community. Now that its new General Principles have been confirmed by the Holy See since December 3rd, 1990, it insists more than ever on communion, communion for mission and also to some extent, communion as an end in itself.

For believers, the concept of communion ("koinônia" in Acts of the Apostles and in the Letters of St Paul) is basic. God is a trinitarian communion; the Son is united to man by a communion equivalent to identification; the members of the Church live in a Communion of Saints. On the other hand, the human being is a communion of body and soul, the body is a communion of cells, and the human person perceives himself or herself as being in communion with the universe (cf. Teilhard de Chardin), with nature (cf. the romantics), with all humanity (cf. socialism). Every human being is conscious of being in communion with one's relations, friends, neighbours, colleagues, fellow-citizens, members of the same race and culture.

So it is not surprising that the word "communion" stirs up in us the sentiment of familiarity and even joy allied to the desire to live it to its full extent.

In these pages we offer some reflections about communion in general, about communion in relation to religion, and about communion as a characteristic dimension of CLC.

An approximation of a definition of communion

In communion between people it is possible to distinguish two aspects which in reality are normally found in intimate unity. The first is communion as a state, resulting from constant harmony and agreement, a profound unity which can be called perfect. In this state of communion there is great peace, resulting from harmony; an unknown strength which is the fruit of unity; a new security stemming from the same strength; a confidence which issues from the depth of the relationship and a happiness so intense as to seem to have no equivalent other than the joy which accompanies it.

The second aspect is communion as communication, an active exercise which tends towards communion as a state and in turn is born of it. It consists in giving and receiving. The more individuals are capable of surrendering what they are and what they possess to another while simultaneously having the capacity of embracing all the other wishes to communicate, the more perfect is communion.

In both aspects communion presupposes a basic minimum harmony of sentiments and ideas of temperament and culture, which will go on increasing with mutual communication.

Obstacles

Apart from the limitations proper to each person, factors exist which do not favour communion, such as lack of time for being together, the lack of sufficient space in which to meet, the envy of other people, intolerance and levelling authoritarianism on the part of those in responsible positions, who do not promote communion because it creates new bonds which are deep and even indestructible and may appear within the social context as strange and questionable elements.

Helps

On the other hand, factors favouring communion, apart from interior and personal qualities, are understanding on the part of others and their love for literature and the arts in general.

Communion, in its loftiest manifestations, is outside the ordinary, is not confined to the sociological, prescinds from economic factors and is not immersed in the political. Rather is it to be found in conjunction with the arts and religion, which (latter) affords it its most solid base and the most efficacious means for growth and complete realization.

Communion and religion

Even though many religions offer distinct possibilities for living in communion, we shall concentrate on those afforded by the Christian religion. Christianity, by imparting to us the knowledge of God (who is) Communion, Three and One, is a religion which gives us a consistent perspective of communion in the different stages of its teaching and practice: communion between the Creator and his creatures, between a God who has become human and humans with whom he shares divinity, between adopted children of one sole Father, brothers and sisters of His only Son, between human beings and the universe at large.

The means which religion offers for living this web of relationships are by their nature communitarian since they set up a profound relationship between those who provide them and those who avail of them. The principal means, namely the sacraments, imply relationship with communion. They create it (in Baptism), confirm it (in Confirmation), nourish it (in the Eucharist), restore it (in the Sacrament of Reconciliation), institutionalize it (in matrimony and priesthood) and strengthen it in its final stage on earth (in the anointing of the sick).

Communion and CLC

Within a Church which desires to be a Communion, the CLC has reinforced its communion dimension, as is clear from the new General Principles. From the beginning these affirm the communion existing between Jesus and the poor and invite the CLC members to a communion with God and with their fellow human beings. The gift of themselves and fraternity will enable them to participate and to share, under the influence of the Holy Spirit (GP1).

The General Principles recall another "joyful communion": that which unites the actual CLC with all the people who have participated in the Marian Congregations and other groups of lay people which have sprung up around St. Ignatius and his first companions (GP3).

Communion in the CLC is harmony (GP14); it is active participation within the small community as well as in social and political life (GP12); likewise, it is solidarity with the poor (GP4), and it is work in union with all men and women of good will (GP2).

What is the origin of CLC communion? Fundamentally, it is the union with Christ and participation in his Paschal Mystery (GP5), which leads to union with the Church. This latter union, in particular, develops into participation in the liturgy, collaboration with Church leaders, an interest in sharing their preoccupations and really active cooperation (6).

This communion with Christ and the Church becomes concrete for the members of the CLC in devoting themselves to the world community by means of a small community whose members are enabled to live their unity in love and action, thanks to their community bond. This bond is expressed by means of a common commitment, a common life-style and union with Mary, the Mother of all (GP7) and model of complete devotion to God, of collaboration and cooperation in the mission of Christ and solidarity with the poor (GP9).

Since God himself is the origin of communion, this will develop in conformity with the divine will, a factor which is a stimulus towards working for the unity of Christians (GP8,d) and furthering community bonds with other ecclesial communities at all levels, and with people in general.

The communion characteristic of CLC, as of the Church, of which it is a part, does not end with itself but expands outward. It looks for ways of sharing ecclesial communion with all people of good will, eliminating obstacles which are the result of sin and of a world that is divided by evil (cf.GP1).

How to promote and attain CLC communion

The General Principles which trace out paths to be followed towards living Ignatian lay spirituality lay great stress on many aspects of Christian life which help directly towards communion. We recall the principal ones: striving for the elimination of the differences between rich and poor, promotion of an ecumenical spirit, imitation of Mary mother of us all, creation among the groups of an authentic community atmosphere, a firm commitment to mission and service, to discernment, to the daily revision of life, to mutual help and frequent participation in the Eucharist.

Communion and Eucharist

The General Principles propose frequent participation in the Eucharist as a first means of acquiring a CLC life-style. It is worth recalling that the Second Vatican Council, in the Decree "Presbyterorum Ordinis", teaches that "in the most holy Eucharist is contained all the spiritual richness of the Church" (5) and that "no Christian community can be built which does not have its roots and its pivot in the celebration of the most holy Eucharist. Consequently, all education in the spirit of community must begin here" (6).

With this backdrop, we can add some considerations on the relational dimensions of the eucharistic celebration and of its sacramental reality.

The Eucharist is also communion because in it God is united to the whole universe and the action of human beings, present in the bread and wine transformed into the Body and Blood of Christ. In like manner there is communion of the human being with the universe, with others and with God when a believer eats the Body and drinks the Blood of the Lord, whose origin is the creation of God and the work of human beings.

As a sacrament of unity, the Eucharist unites the participant in the same faith, in penance, praise, prayer of petition and thanksgiving, the reception of the Word of God and the Bread of Life. As communication in every direction, the Eucharist is communion in practice and is a state of communion, ever more complete, of all believers with God in Christ and among themselves in the Holy Spirit, who is the Communion of the Father and the Son, as He is of the Church.

Having considered these numerous communion aspects of the Eucharist we understand better why the General Principles place it first among the means for living in conformity with the CLC lifestyle, which is communion: communion as the source and point of departure for mission as well as being the definitive goal of the whole work of God directed towards the realization of the total Christ and oriented towards the moment in which God will be all in all (cf. 1 Cor. 15,28).

Carlos Hallet s.j.

PRAYER TO OUR LADY OF AMERICA

Virgin of Hope,
Mother of the poor,
Our Lady of pilgrims, hear us.

Today we pray for Latin-America,
the Continent which you visit
barefoot, but holding out the promise
of the riches of the Child
you enfold in your arms.
A fragile Infant, who makes us strong.
A poor Infant, who enriches us
A defenseless Infant, who makes us free.

Virgin of Hope!
America awakes.
Over the mountains dawns the light
of a new day: the day of salvation.
Over the people who walked in darkness
a wondrous Light has shone.
That light
is the Lord whom you gave us
at midnight
in Bethlehem, long time ago.
So we yearn to walk in its hope.

Mother of the poor,
We live in direst misery.
Many homes want for the bread on the table,
many minds, for the bread of your truth.
Many people want for the bread of your love,
many peoples, for the Bread of the Lord.
Make us poor in spirit, that we may be blessed.
Relieve the hunger of our bodies,
And banish the poverty of egoism
from hearts born for love.

Our Lady of Pilgrims!
We are the People of God
in Latin America.
We are the Church
on our journey towards the Pasch.

Grant to our Bishops
the heart of a father;
and make of our priests
God's friends to the people.
May those consecrated to God
show forth the joy
of the Kingdom to come.
May good men and women,
abroad in the world,
be enabled to witness
to their Risen Lord.
So may we, with all people,
walk hand in hand,
sharing alike their sorrows and hopes.
May the people of Latin America
ever strive for a better life
in the ways of peace and justice.

Our Lady of America!
Illumine our hope,
lighten our poverty,
and walk with us
on our pilgrim way
to the Father. Amen.

Eduardo Card. Pironio

GUIDELINES TO CREATE BONDS IN THE WORLD COMMUNITY

In June 1990, all the National Communities received the English version of the document "Bonding" presenting the results of the Working Group on Twinning which was created after Loyola '86. The mandate given to the Working Group was to gather information and experience about the situation of twinning between countries, groups and individuals, and to prepare a Guide on Twinning which would clearly bring out the spirit behind, define the scope of twinning and include ideas on the concrete utilization of these twinings in CLC today. We publish here a recapitulation of the guidelines proposed through the document which is now also available in French.

Universal dimension in formation

Formation Programmes within the CLC will normally incorporate a universal dimension, enlarging the range of vision of participants to include "the whole expanse or circuit of all the earth, filled with human beings..., in such great diversity in dress and manner of acting..." (Sp. Ex. 102, 106).

From the local community to the World Community

Communities which are authentically living the Ignatian process will be animated by a sense of communion and community extending beyond the local community to the National Community, to the World Community.

Toward the universal good...

Faithful to the Ignatian charism, Communities try to respond to the missionary call of the Gospel by discerning forms of service which are more conducive to the universal good. Some of the apostolic spirit and energy devoted to discerned service might be directed towards building the World Community as an

ever more effective instrument of the universal service of the Gospel.

...Through the Ignatian process

As we engage in the graced mission of building the World Community of the CLC, it will be very important for us to use the Ignatian process in all gatherings or meetings at every level. This will allow us, whether as individuals or as community, to be open to the Lord's power. The Ignatian process will draw us to communion and community, conversion and reconciliation, mission and service through a meeting of persons.

To seek for what we want

A deep personal and communal experience of freedom, rooted in the Gospel and in the Spiritual Exercises, is a necessary step on the way to World Community. But in that close interlacing of journey and destination, of means and end, which is part of the Gospel process, we can come to the necessary freedom by fully accepting the World Community, not only as an idea or ideal but also as a much desired and precious objective that we strive for.

Beyond all prejudices

Special attention might be paid to removing from our midst all prejudices that arise from differences in race or culture, role or gender, or from what were originally mere geographical differences but which have become economic, political, cultural entrenchments and hence the bases for oppression, misunderstanding, resentment and fear: the differences between North and South, East and West, First, Second and Third Worlds.

A sense of one's own giftedness

A deep sense of one's own giftedness and of the giftedness of others, on both a personal and a communal

level, will be an important operational attitude guiding the emergence of that meeting of minds and hearts which will issue in the World Community.

A simple way of life

Individuals and Communities can contribute significantly to the emergence of World Community by praying for and responding to the gift and blessing of a simple life-style, and by using this gift as a missionary instrument for fostering bonding across all barriers.

Magnanimity and generosity

Magnanimity and generosity are expected of one beginning the Spiritual Exercises (Sp. Ex. 5). Re-interpreted in a wider sense as "hospitality", applied and fostered on both interpersonal and inter-community levels, the cultivation of these qualities will be a very effective instrument in building the World Community.

Handing on the tradition

Our Community is called to fidelity to the living tradition of the Ignatian Charism and process, and to full acceptance of responsibility for handing on this tradition. Authentic response to this call on the part of every National and Local Community will be an effective way towards World Community.

A spirit of communion

As structural or organizational unity is lifeless without the spirit of communion, so we are to understand, and hence strive to develop, the World Community in terms of a "vital" or "living" communion.

A sense of mission

Formation programmes according to the Ignatian process will foster a sense of mission and service. While

personal response to the call to mission is extremely important, all Communities will profit from exploration and realization of ways towards common mission. As this sense of common mission grows at both the Local and National levels, we may hope and pray that the World Community will be slowly drawn by the Spirit towards a clearer unity of mission, expressed in principles which, when applied to concrete situations, will heighten the quality of the CLC's presence in the Church and the World.

Visiting other communities

Visits to other National Communities provide good opportunities for sharing of experiences. Members who have occasion to visit other countries might make a point of visiting the CLC there. National Communities with the necessary financial means might even on occasion encourage visits to other National Communities, perhaps more especially when there is an opportunity of participating in major functions such as National Assemblies, Formation Programmes, Retreats, Workshops. Better off National Communities, on the occasion of such functions in their own Communities, might consider sponsoring members of other National Communities to attend or participate in them.

A Resource Centre in Rome

The World Community, through the Executive Council and the World Secretariat, might consider the establishing of a Resource Centre at the World Secretariat for gathering, and disseminating where needed, formational and spiritual material in order that the spiritual and formational resources of the World Community might be better shared by all, especially by the younger and poorer Communities. Alternatively, the Secretariat might upgrade whatever is already available in this line, so as to aid the development of the World Community.

A Solidarity Fund

The World Community might equally explore ways in which financial and material aid might be better regulated in accordance with an application of the spirit of Sp. Ex. 155. An ongoing Solidarity Fund administered according to prudent Ignatian guidelines could allow a more equitable availability of aid; it could help avoid the problem of economic dependence becoming an obstacle to growth; it could help disassociate financial aid from Twinning, with a number of subsequent advantages. In these and in other ways, this generalization of material and financial aid would help the development of the World Community.

* * * *

The Working Group which drew up the document "Bonding" from which we took those 15 guidelines was composed of:

Eadaoin Hui (Hong Kong) Co-ordinator,
Mary Nolan (Australia), Tasinda Pagu Malumba (Zaire),
Dillions Meyer (South Africa), Chris Sullivan (USA).

With the contribution of:

Patrick McIntyre (Australia) and
Sean O'Cearbhallain s.j. (Hong Kong)

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

THE WORLD EXECUTIVE COUNCIL (EXCO) recently elected in Guadalajara held its first meeting in Rome, from 19 to 26 March. Maria Clara Lucchetti, Vice-President, chaired the meeting. The President, Brendan McLoughlin, followed the main deliberations through phone calls from Ireland. His health has considerably improved but it was better for him not to undertake a journey. From this issue, PROGRESSIO will communicate some of the conclusions of this important meeting.

WORLD SECRETARIAT: Father Tim Quinlan s.j. ex World Vice-Ecclesiastical Assistant of CLC is back in Perth, Australia, where he will be rector of the Catholic College within the university. Father Julian Elizalde s.j. has taken his place in Rome since last January. To both of them we wish much joy in their new appointments.

After José Reyes' return to Chile Roswitha Cooper will take over the position of Executive Secretary at the World Secretariat and editor of PROGRESSIO. She is a German national, aged 50, and has spent most of her professional life in the business world. For five years she was in charge of a German Company's branch office in Hong Kong, and since 1979 she has been running her own business (an employment agency in Munich), together with two partners.

After her husband's death in 1985, she was trained by GIS Germany (Group of Ignatian Spirituality), to be a guide for Spiritual Direction and Spiritual Exercises and has been acting in that capacity, in her spare time, for the last two years. Roswitha has been familiar with CLC for more than 20 years, and the community has become her spiritual home. She is a member of the local community at the CLC Central Secretariat in Augsburg.

Roswitha is very happy to give up her business and leave her present environment to serve the community here in Rome, for she feels it is her mission now. She hopes to meet many of you in the years to come and asks for your prayers.

ASIA: Edited this time by the Australian CLC, the newsletter "Asian Link" has been published again with some news on the CLC of Asia. This allows us to publish some of the news from the CLC in China, Hong Kong and Japan.

REPUBLIC OF CHINA: During November 11-13 we held our National Assembly on the same theme as the World Assembly. Among the several important issues that came up there are three worthy of note: young married couples; how to continue in the community specially during the ten years, approximately, when the children are growing up; college students, their role in the national community and their relation with adults; formation of lay guides and their relation with the existing guides, priests and religious.

We have two working groups which deserve particular mention. One deals with formation, and has just completed a two year formation plan. The other deals with education. Its members have made a study of "Characteristics of Jesuit Education" and are influencing Catholic teachers.

Jaime Valenciano
Taiwan, R.O.C.

HONG KONG: Follow up of Guadalajara Our follow-up to the World Assembly began with a meeting for Assistants at the end of October, in which the new General Principles were introduced to them, and some of the more important changes pointed out. This was followed by a "Report Day" for all our members on 11 November, when the three delegates, along with Eadaoin, tried to communicate some of the spirit of Guadalajara '90, introduce the new World ExCo, and propose the new General Principles to the members. After this we applied ourselves to the task of trying to make a Chinese translation of the General Principles. The basic work was done by Grace Tse, and at the time of writing we are still engaged in this rather difficult assignment.

Annual General Assembly 1991

We held our Annual General Assembly, Sat-Sun 12-13 January. This year we had no major elections, and so most

of the time was spent carrying forward our follow-up to the World Assembly. In keeping with the thrust of the new GPs, we made some further effort to clarify the notions of mission, service, visibility, availability, apostolic sense. We concentrated on the notion of "apostolic sense" rather than on concrete projects.

In fact the majority of our adult members are engaged in professions and other activities that can broadly be called "caring" - nursing, teaching, special education, arbitration, Catholic journalism, lay missionary activity, Justice and Peace. Many of our student members are also active in other Catholic organizations and movements in their schools or tertiary institutes: Catholic Societies, cell groups, Altar Societies, Church Choirs, parish activities. Hence our approach to implementing the new GPs is really a matter of helping them to heighten their apostolic consciousness.

During the closing Mass of the Assembly, again following ideas in the new GPs, we had a short ceremony, in which the members present renewed their commitment to the CLC. The closing moments of this ceremony emphasized the missionary sense of such a commitment.

Pilgrimage to the Shrine of Francis Xavier

Francis Xavier, on his way from Japan to China, died on Sanchian Island off the coast of China. In recent years, with the opening up of China, the restored church has become quite a pilgrimage centre. In March, we realized our project of making a pilgrimage there; some members and assistants of Taiwan and Australia joined us on that occasion. In another issue, we hope to share further details of this experience with you.

JAPAN: We, members of CLC of Japan, are now restoring our energies in preparation for our next project. Recently, many of us were called to serve in various missionary activities. One works as a member of the Committee for the Lay Apostolate of the Japanese Bishops Conference. The

others work in Diocesan committees for the Formation of lay people. Some other members work in parish councils. Some of us prepare courses to introduce Christianity to non-Christians.

We are happy to tell you that among us there are many members who feel called to the priesthood and religious life. There are many scholastics in the Society of Jesus from CLC, one diocesan priest and some sisters from different congregations.

One of our problems is this; although we have many members who have their missionary works outside CLC, we have few members who work for CLC itself. So our community bond has been weakened and we do not have a good formation program for our young members. A second problem: as I said above, we have many members who are very active in their missionary service but they do not share their experience of mission fully. So these experiences have not yet been our common treasure.

Some of us eagerly want to make the Spiritual Exercises in daily life. This is a new and hopeful development in Japanese CLC.

Last April our Ecclesiastical Assistant, Fr. Oka, s.j., was replaced by Fr. Ed Nemes, s.j.

ken. Miyasaka
President of CLC Japan