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EDITORIAL

"The CLC process - a journey into wholeness in Christ" is the first article in this issue, by Fr Patrick O'Sullivan SJ, who has many years of experience with CLC around the world. He reminds us once again of the importance of this process - a life process which, when really begun, will continue up to the end of our journey.

This CLC process is closely related to the process of the Spiritual Exercises:

We are called to **action** out of this experience of being loved by God (*Principle and Foundation*);

This action will become **service**, when we start to question our motives (*First Week and beginning of Second Week*);

When we have made our choice and have found our vocation, the journey will lead us under the Cross, and step by step our life becomes **mission** (*Third and Fourth Week*)

*"Therefore, whoever wishes to come with me must labour with me,
so that through following me in the pain,
they may follow me also in glory" (SpEx 95)*

Why repeat this "ABC" of our spirituality?

What is true for the individual also has its meaning for the community. As a World Community we have been clearly led step by step to MISSION.

As individuals and in our small groups we will have *really* to live the process - to absorb it, as Patrick puts it. The "quality" of our mission as World Community depends on the life of the individual and the small group as the nucleus of the World Community. Each and every one of us is needed and important, no matter where they stand in the process of the Spiritual Exercises.

"The field of CLC mission knows no limits" we read in GP 8. Do we accept this, and have we fully understood the consequences this has for our lives?

A journey into wholeness in Christ



Fr Patrick O'Sullivan SJ from Sydney, Australia was World Ecclesiastical Vice-Assistant from 1980 to 1986. He now runs the Campion Retreat Centre in Melbourne with the help of a CLC couple, and has expanded its services to offer retreats for business people. He is also a spiritual director for the Jesuit Refugee Service.

Recently I passed through Rome on my way to Ethiopia for some work with the Jesuit Refugee Service, and one of the great benefits of passing through Rome was the opportunity it gave me to visit the CLC office and put faces on the names of Roswitha, Julián, Céline and Peter (and very nice faces they are too!). In the course of our conversation, Roswitha asked me to write some reflections on my time in the Rome Secretariat which I left seven years ago; so maybe an apt title for this article would be The Seven Year Itch!

To begin with — and also to end with — the overriding conviction I gained (through working with José Gsell and other members of the ExCo) was of the inestimable value, wisdom and fruitfulness of our CLC process. My years back in Australia have deepened this conviction more and more - when CLC groups are faithful to the CLC process, they generate the best collaborative model of Church yet to be found! I say this in all humility because it is not our doing - it is sheer gift from Jesus, a gift to be gratefully accepted, absorbed, cherished and nurtured.

I also have another strong conviction: numbers of our groups limp along because they have not really absorbed the process - they move in and out of the process. I would venture to offer a simple criterion as to whether or not a group is in 'process' - does it evaluate at the end of each meeting? If we don't evaluate, we run the risk of "having the experience, but missing the meaning". Meaning is only discovered "from the inside"; and evaluation leads us back into the experience, where meaning is discovered from within.

If we don't evaluate, we run the risk of having the experience but missing the meaning.

Also, of course, the attitude of evaluating - discerning - is one of the greatest fruits of the Spiritual Exercises, which is why the Exercises are so important in our CLC way of life. The Spiritual Exercises are a journey into intimacy with Jesus, and this experience of intimacy marks our whole attitude to life. When we experience intimacy, our attitude to life is one of openness to Mystery - we are prepared to live not on our own terms, and to discover meaning in situations

not of our own choosing or making. The opposite is also true: when our experience of intimacy is lost or flawed, we can lose our sense of Mystery so that we only experience life on our terms and reject what doesn't fit.... which is another way of saying that we have the experience but miss the meaning.

One further reflection on evaluation: some people find that the time given to evaluation at the end of the meeting is not long enough for them to sort out their reactions. No problem! It can be most appropriate to carry on their evaluation after the meeting and then feed it into the next meeting. This both encourages our reflective mode of living, and also ensures that the group is *in process* as the experience carries over from one meeting to the next.

In conclusion, since I have been placing so much emphasis on our CLC process, I'd like to offer my own version of it - with not the slightest suggestion, I hope, that this is the last word!

1. Jesus died an *individual* and rose a *community*. Consequently, an experience of community is of the essence of our living out the Paschal Mystery. The experience

of Christian community is both redemptive and missionary.

2. *Redemptive*: On the personal level, the movement (or process) of redemption is a movement of integration - a movement to selfhood - whereby I come to befriend those parts of myself that I keep locked in the shadows of my heart, and gradually bring them into the light of my life, so that my heart, instead of remaining fragmented and divided, may become 'one' like that of Mary, who "treasured all these things in her heart". If my heart is divided, I will never find any treasures there, and so I will never give myself, because I'll feel I have no treasure - nothing worthwhile - to give.

3. This movement towards personal integration (or selfhood) can only take place in community, and the CLC process within a group is an ideal way to experience and to foster this journey to wholeness.

This movement towards personal integration can only take place in community.

4. The vitality of our community life goes hand in hand with our

fidelity to the CLC process of:

- a time for prayer - a quiet time. This creates space for Jesus to be present, and allows us to experience, subtly but really, the underlying bonds of our faith which link us together in Jesus.

- a growing awareness of what is happening in me (not just *to* me), so that I see my life more and more as a journey, rather than a series of unconnected events.

- a readiness to share different aspects of my journey with a group of 'friends in the Lord'.

- a time for members to interact, by responding to what they have heard - but always in a way that respects the other person's freedom.

- a time for evaluation - to share what has been going on in me, or what I perceive to have been going on in the group (or both).

5. The model for our CLC community process is the life of the Trinity:

- ◆ They love unconditionally (Is 49:14-16), with a 'non-comparing' love - the Father of the Prodigal Son loves both sons totally.

- ◆ There are no shadows in their relationships - so that they never project their own unaddressed agenda onto others (Jn 14:6-9).

- ◆ They respect the freedom of those they love - they don't 'take hostages' (Jn 8:32).

♦ They appreciate and respect differences; for them, intimacy is never confused with 'sameness' (Lk 9:49-50).

♦ When the relationship between the Trinity and their creation became 'stuck', through human sinfulness, they didn't blame us or demand that we change. Rather, they acted out of the principle that, when relationships are stuck, the only person we can change is ourselves.... so the Trinity changed, and God became human (Ph 2:1-11).

When redemption is experienced in a CLC group, there is a natural movement outwards, to those who live on the edge of life.

6. *Missionary*: When redemption is experienced in a CLC group, there is a natural movement outwards, to those members of society who live on the edge of life, in the shadows, and to be with them - directly or indirectly - in a way that enables them to be

brought into the mainstream of life in the wider community. The Eucharist is central in keeping this outward movement of concern alive: *As long as there is hunger in the world, our celebration of the Eucharist is incomplete* (Pedro Arrupe).

8. An infallible sign that a CLC group is faithful to its community process is that this same process of interacting on the level of the heart becomes more and more the normal way for CLC members to interact with people outside the group - their family, their friends and those they work with 'in the marketplace'... which can then be fed back into the group. In other words, this particular missionary dimension is an essential characteristic of every authentic CLC group - imbuing social structures with the spirit of the Gospel, through the quality of our presence.

Patrick O'Sullivan SJ

Helping souls

The apostolic spirituality of Saint Ignatius

The series of talks given by Father Ochagavía over the month of April 1991 represents the fruit of many years of theological and pastoral reflection. Each one takes a fresh look at spirituality - apostolic and Ignatian - and could be used as a basis for personal prayer or group reflection. This is the second of the talks we will be printing with most relevance for us in CLC.

Part two:

The Christ of Ignatian spirituality

Christ "helps souls" in many ways. He helps and saves people with his quiet work in Nazareth, the fast in the desert, the silent nights of prayer in the hills and the anguish of Gethsemane. Every one of these aspects is intimately connected with the Paschal mystery of his Passion, his open side and his Resurrection, and each of these perceptions of Christ has given rise to a corresponding spirituality. So we have a variety of different spiritualities which complement each other and which together show the great and rich

variety of God that is manifest in the Church, the Body of Christ.

So, what is the perception of Christ at the basis of our Ignatian spiritual tradition? I would like to invite you here to take a closer look at the image of Christ that Ignatius has, that motivates him and determines his way of "helping souls".

What Ignatius did in writing the *Spiritual Exercises* was to put his personal spiritual journey into a written system. In them, we can see clearly the hallmarks of the

Christ he loved with all his heart. This is the Christ of the *Kingdom* and the *Two Standards*. This is the Christ who goes through the towns and villages and the countryside to proclaim to everyone - by words, signs and wonders - the love and the saving power of God the Father (*SpEx* 91). This is Christ in action.

The first words Jesus spoke when he set out to preach the Kingdom of God were "be converted" (Mk 1:14). These same words were echoed in Ignatius as he convalesced in Loyola and did penance in Manresa. Every day he read the passion during Mass (*Autobiography* 20) and the Crucified Lord pardoned him of his life of sin and freed him of the torments of his scruples (*Aut* 25). This is reflected in the *Exercises*. He asks the retreatant to meditate before Christ on the cross, to meditate on the torments of their own sins and the sins of others. They are to ask themselves what they have done for Christ, what they are doing for Christ and what they should be doing for Christ (*SpEx* 53).

***The Christ of Ignatian spirituality
is Christ in action***

The Christ of Ignatius is the Messiah in action. So, in the *Exercises*, the Lord addresses the retreatant with the call "Come!", renewing the many calls of "come!" by which he summoned Peter and Andrew, James and John, and all his apostles and disciples. In the language of the *Exercises* Jesus says to the retreatant:

"It is my will to conquer the whole world and all my enemies, and thus to enter into the glory of my Father. Therefore, whoever wishes to join me in this enterprise must be willing to labour with me, that by following me in suffering, they may follow me in glory." (*SpEx* 95)

With a response as generous as that of the apostles, the retreatant is to "distinguish himself in attachment to the eternal King and the Lord of all". To this end, they are to offer with generosity their person and all their strengths, and be ready to bear the crosses and persecutions that come with the ministry of the Kingdom (*SpEx* 97-98).

The *Exercises'* view of the world comes from Ignatius's vision of the Trinity at the Cardoner. The world has its origin in God, it is redeemed in Christ and it is led

back to the Father by those who follow Christ in his suffering and in his work. So, a commitment to following Christ begins with the redeeming gaze of the Trinity. With this positive and trusting gaze over the world, the Trinity gives itself anew each day, saying, "Let us work the redemption of humankind" (*SpEx* 107).

In the first annotation and in the introduction to the four weeks, Ignatius talks of the aim of the *Exercises* as "the overcoming of self and the ordering of one's life in such a way that no decision is made under the influence of any inordinate attachment" (*SpEx* 21). This makes sense fully when it is seen as being about following Christ and "helping souls". The objectives he describes are not for the individual's mere personal gain, but rather aimed at conquering with Christ all men and women, freeing them from what harms them, and so leading them to the Kingdom of the Father.

Ignatius touches on the very core of the gospel in the context of "the reform of one's way of life and one's state of life" (*SpEx* 189). He reminds the retreatant that "in all that concerns the spiritual life, their progress will be in proportion to their surrender of

self-love and of their own will and interests", desiring and seeking "nothing except the greater praise and glory of God our Lord as the aim of all they do". So, doing the *Exercises* means 'opening oneself to the plans of the God of the "magis"'. It means seeking the "more" by putting oneself at the service of the many needs of humanity and of today's world. Again, "let us work the redemption of humankind" (*SpEx* 107).

This is not a matter of individualistic devotion. As he wrote to Dr Miona, the *Exercises* exist to enable the bearing of fruit, to help and to pass this benefit on to many others (*Letters and Instructions* I. 111-113, 16th November 1536). They are essentially aimed at the apostolate, the following of Christ in mission. We are to follow him today and, by what we do, make present his actions of teaching and curing all ills. If sometimes we do "Exercises" and make no progress, it is because we have forgotten this dimension which, for Ignatius, is fundamental.

The Christ of the Exercises calls us to help our neighbour and to cure the world of evil and of sin

In this way the Christ of Ignatius, the Christ of the *Exercises*, calls us to help our neighbour and to cure the world of evil and of sin. Ignatius considered that sin destroyed not only the relationship with God but also with others and with the whole of creation (*SpEx* 60). For him, to be converted is to reestablish communion: with God, with all people and with the whole universe, right down to the lowliest of creatures. It is only in this way that the tumour of sin will be removed from the structures where it has lodged itself (*SpEx* 63).

In this reading of human history, good and evil fight over the heart of humanity, and leave their imprint on the world, giving rise to structures both of grace and of sin. Such a reading is extremely relevant today. The encyclical *Sollicitudo rei socialis* affirms that unnatural and insufficient development introduces into the world new obstacles and new influences. These take shape in "structures of sin" which "grow stronger, spread, and become the source of other sins, and so influence people's behaviour" (*SRS* 36).

The meditation of the "Two Standards" goes right to the

heart of this conflict. Its outlook is in no way cosy or naive. Its call is to a truly deep conversion of the heart to enable one to purify the structures of sin and create new structures of grace at all levels of humankind and its environment. It is not possible to follow Christ apostolically and to desire to help one's neighbour without bringing the struggle for the Kingdom right down to its structural roots.

The call is to purify the structures of sin and create new structures of grace at all levels

So, the Christ of the *Exercises* is not just the Lord of personal vocations. He is also the Lord who animates our history, and seeks to lead it to full and integral development.

Just as Jesus acted (and acts!) on Earth, ever moved by the Spirit (cf Mk 1:12, Lk 4:1,14... and many other passages, particularly in Luke), Ignatius wants the retreatant to learn how to lead their life under the influence of the Spirit of God. To this end, he puts forward the various rules of discernment, and the times and ways of "election". These allow a kind of spiritual sense to

develop, a knowledge of God that is somehow simple and immediate, in which the realities of creation and grace become one history guided by Christ who leads us to the Father in his Spirit.

In the *Constitutions*, Ignatius said "...it is sovereign Providence and the guidance of the Holy Spirit.. which should effectively bring success in all things" (*Const.* VII Ch 2, 624). Guided by the Spirit of God, the retreatant is inspired to put the enlightenment they receive at the effective service of others with an active love. They associate themselves thus with the God who "goes on working" (Jn 5:17), who never ceases to cultivate the vine.

Ignatius's christology is a christology of missionaries and apostles

It would be as well, then, to finish off these three notes by saying that Ignatius's christology has these particular characteristics of being a christology of action, on the move, a christology of missionaries and apostles. Saint Paul, overcome with zeal to proclaim the Gospel to the Jews and Gentiles, is its characteristic

inspiration. It was no coincidence that that first group of companions chose the basilica of St Paul for their vow to serve in mission, sealing their alliance with God and with the Church. Blessed Peter Faber, in his constant missionary action across Europe, and Saint Francis Xavier, in his journeys in Asia, are the companions of Ignatius who best embody this charism.

Being a christology of mission - to all, come what may - it follows that it is a christology of the cross, the cross of the apostle. This theme occupies a central place in the colloquys of the *Meditation of the Kingdom*, of the *Two Standards*, and of the *Three Kinds of Humility*. Ignatius set down with total fidelity the message of the Gospel concerning the cross of the disciple. If the disciple is faithful, and does not "use the word of God like cheap merchandise" (2 Cor 2:17), it is certain that they will get the same kind of treatment that their master got, even without seeking it. They too will face persecution and the cross.

Ignatius considers that the mark of Christian freedom is the interior disposition to accept being "held to be worthless and a fool for Christ who was so held

before us". It is also the necessary condition to be faithful in witnessing and proclaiming the Gospel. Ignatius uses the phrase *in order to imitate him and better serve him* to describe the end pursued by the *third sort of humility* (SpEx 167-168). This shows

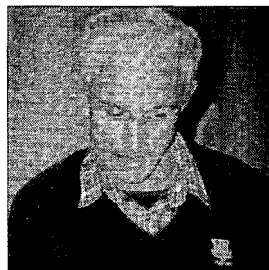
without any doubt that "what it is all about" is a disposition towards apostolic service. This is what he has asked insistently of the retreatant in the colloquys (SpEx 147, 156, 168). This is *Christ in action*, whom we are called to join, and whom Ignatius loved with his whole heart.

What it is all about is a disposition towards apostolic service

Fr Juan Ochagavía SJ

Where is Your Heart?

Robert Hanley from Sydney, Australia, the father of four children, has been teaching in a Jesuit high school for over twenty years. He and his wife, Diana, are CLCers of over ten years' standing, and thanks to her he was able to take up the Society's offer and take part in an Ignatian spirituality course in Rome over five weeks - the only layperson among seventy participants. Much has been published on the basic Ignatian themes of "finding God in all things" and being "contemplative in action". This article is not meant to compete with any of those writings, but has been chosen as a piece of witness, and also to encourage our readers to write about their own lives and contribute whatever they think is worth sharing in our World Community.



While doing this course on Ignatian spirituality in Rome, alongside many Jesuits and members of other religious orders, I felt a desire to write something for Progressio for all my lay friends out there who have not had the opportunity of hearing these great lectures.

I was particularly struck by a number of talks, but there was one, I can remember thinking at the time, that I must pass on to others. This was the lecture on one of the most important Ignatian insights - **finding God in all things....**

It seems that, historically, God raised Ignatius to preach some new ideas to the church at a time of great change. At the time of Ignatius, the main leaders in spirituality were in the convents and the monasteries. Many who felt they were called to holiness by the Lord would choose contemplative life and join a religious order. For many at that time, this was seen as a higher form of life, one more holy and closer to God.

The monks and nuns would strive to reach holiness by laying stress in their daily order on *attention* to God. Their whole day was organised around trying to keep their minds on God.

They sang the Offices, they celebrated the liturgy in choir. The only work that was allowed was work that would not distract them from God. They copied and read scripture (and we still enjoy and benefit from such work today) or they did manual work, as this was less likely to distract them from God. Their main task was to keep their *attention* on God.

I could not help thinking how different it is in our house when people are going to work and school in the morning. What with lunches to be cut, the radio going, and the rush on our one bathroom, it would take a very great mystic indeed to keep their mind on God.

...but here Ignatius comes to the rescue.

As Ignatius grew in the Spirit, he began to see things differently. Ignatius began to see God in *all*

things. Everything spoke to him of God, and he began to consider why and how we reach holiness. Why are we here on this earth? - to know, love and serve God. So he talks much about ordering our lives to serve God.

This represents a new perspective, and another way to holiness.

Ignatius now stresses serving God in what we do. To Ignatius this is the most important thing, and with it he sees that the apostolic way of life, by its very nature, demands that we give our *immediate attention* to *other* things

rather than explicitly to God. He stresses that you have to put the whole of your love and your attention into what you are doing. If you want to serve the Lord, do what you do with all your heart.

What Ignatius stresses now is the *intention*. Others might have asked, "Where is your mind?"

Nadal writes: We know that Father Ignatius received from God the exceptional grace of being able to pray and rest without any effort, in the contemplation of the Most Holy Trinity... a contemplation that was often given him, most of all though, and almost continually, over the last years of his pilgrimage. Father Ignatius was greatly privileged to experience this kind of prayer to a deep degree. Moreover, in all things, actions, conversations, he would feel and contemplate the presence of God and the attraction of spiritual things: he was a contemplative in action and described it in these words: - one must find God in all things.

Where is your *attention*?", and if your mind and your attention were not explicitly on God then you had "gone astray". But Ignatius asks, "Where is your heart? What is your *intention* to do something?" Ignatius teaches us to "discern spirits", and to sense how God is leading us, so that if honestly, from the heart, we can answer "I am doing this for God", then Ignatius would encourage us into action - "Go ahead, since you are doing this for God!"

Ignatius would stress that there are certain tasks that demand our full attention, so that it seems we are not thinking of God, but in fact we are being led by God and working for God. One example where we see this is in a letter written to Fr Manuel Godinho. This devout father was much afflicted because he thought his work in his college was an obstacle to his perfection. Ignatius reminds him that exterior occupations can be sanctified with the right intention. *You stay where you are. This work is not taking you away from God.* He writes, "We rightly hold any acti-

vity whatsoever in which love is exercised for God's glory to be very holy and suitable for us".

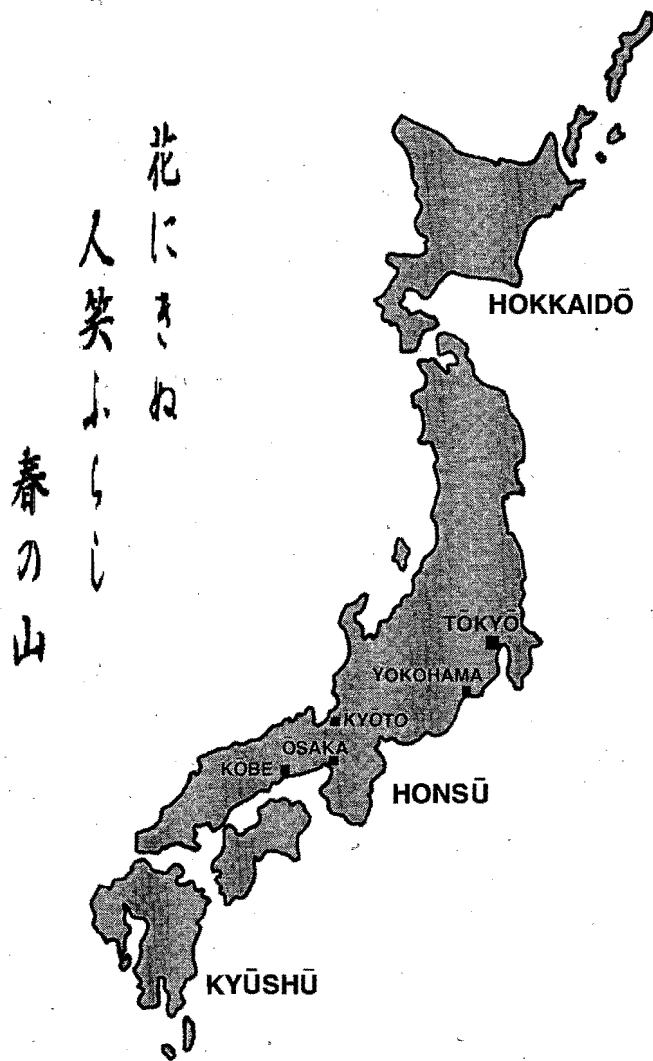
These thoughts encourage me, because I realised how busy our lives can become, how seemingly impossible it is with a family or a busy life to spend hours in quiet prayer, but what Ignatius tells me is liberating, freeing me in my service to the Lord.

Why ? - because, no matter what I am doing in the day, whether it is trying to start the car on a wet morning or rushing for the bus, I can take great consolation, for whatever I do, my whole life becomes prayer when my *intention* is to love and serve God in all things.

Since it is my *intention* in my heart that I must work upon, then I understand anew the importance of the prayer I learnt as a small boy:

"Lord, I offer to you this day all my thoughts, words, and actions, for your greater glory."

Robert Hanley



CLC in Japan

Kenichi Miyasaka tells us something of the history and current situation of the CLC of Japan, of which he is President.

The history of CLC in Japan goes back to the beginning of the Christian era with the arrival of St Francis Xavier in 1549 on the feast of the Assumption. About forty years later, Christians were already being persecuted. At that time, some members of the Congregatio Mariana (Sodalities) formed communities to prepare themselves to face martyrdom. Christianity was outlawed for 250 years, and during this time the Sodalists helped others to keep their faith alive without the help of priests and the sacraments.

In 1867, priests were able to enter Japan again. In that year, on 17th March, the first official contact with Christians took place in Nagasaki. The priest was asked three questions: *Do you venerate Our Lady? Do you obey the Pope of Rome? Are you celibate?* Would it be going too far to say that the Sodalities' influence was visible in these questions?

At the beginning of the twentieth century, the Society of Jesus arrived a second time. Sophia University was established and, with this, the history of the Sodalities in Japan began anew. In 1967, in response to a need perceived across the world, the Sodalities underwent a renewal, the name was changed to CLC, and thus began a third stage of their history.

In 1967 the GPs were translated into Japanese and the Spiritual Exercises were accepted as a main source of the CLC way of life. Setsuko Nagashima, our President of that time and also a member of the World Federation ExCo, deserves special mention for laying new foundations for CLC in Japan.

From 1967 on, under the guidance of Fr Ribas SJ, the CLC laid much stress on *faith-sharing* and *faith community-building*. New communities sprang up, mostly among young people. Indeed, Fr Ribas was instrumental in the formation of many of the CLC leaders of today. During those years, CLC used to organise a nationwide meeting every year, aimed partly at forma-

tion, but also at letting people in Japan hear about CLC. The faith-sharing communities of the CLC became very attractive to many people in these years.

The General Assemblies of the World Community (at that time the "World Federation") promoted the growth of CLC in Japan in many ways. The international formation course in Rome in 1973, together with the World Assembly *Augsburg*'73 helped us to grasp the fundamental vision of CLC formation, and to understand the Spiritual Exercises as the key to that vision. From that time on the Spiritual Exercises were made available to all CLC members on a regular basis.

Manila'76 opened our eyes and our hearts towards the Third World, focused our faith vision on social spirituality and gave us a good initiation in the awareness of World Community. After that we were blessed with a number of opportunities of having international encounters.

At the time when we were getting out of our cradle stage, we wanted to make our CLC identity clearer by moving towards financial autonomy. It was also at this time that our present Ecclesiastical Assistant (EA), Fr Edmund

Nemes SJ, arrived on the scene, helping us to deepen our spirituality through the Exercises, and to make progress in spiritual discernment. Exercises of four or eight days were regularly organised in various parts of Japan. The eight-day Exercises for young people at the beginning and the end of the year became a regular event, and over the years they enabled many a young CLCer to make a good *Choice of a Way of Life*. We became aware of the need for well-organised formation experiences. We translated the formation programme of the US CLC in 1980, published it in Japanese and held formation courses to promote use of and familiarity with this programme in Japan. This was of great help in deepening our sense of common identity as CLCers.

Another important step towards autonomy was the closure in 1979 of the CLC office that had been subsidised by the Society of Jesus. With the change of EA, the members of the Japanese ExCo took up the various responsibilities of the CLC office. The ExCo members lived in different parts of Japan and were able to sustain and promote CLC's activities while continuing to work full time in their professions. The disappearance of the subsidised office

made us more responsible towards *our* CLC. From that time on, we had no property, like St Francis of Assisi, yet we continued and even increased our CLC activities.



centre: Fr Ed Nemes SJ, Ecc.Assistant
right: Kenichi Miyasaka, President

One inspiring example for us was our one-time national CLC President, Mr. Nakano. Mostly due to his efforts, our membership saw significant growth, especially in Kyushu. Despite being in his eighties, he showed us how a CLC'er can renew a whole island and revitalise an entire country. He was a real estate man (estate agent), and made his large office available for CLC activities, as well as printing *CLC News* and rebuilding an old dormitory with his own money to turn it into a retreat house, so that the Spiritual Exercises could be made in that remote part of Japan.

In the early 1980s, the Church in Japan, under the banner "Evangelising Japan", began a long process of revitalising evangelisation, which also put much emphasis

on community-building. Many CLC members took part in this renewal process as leaders of the various sections. CLC's know-how in the fields of community-building and faith-sharing enabled us to minister to the needs of the Church in Japan.

After *Guadalajara '90*, the CLC in Japan initiated a number of new endeavours. We tried to involve many non-CLCers in doing the Spiritual Exercises in daily life. This often resulted in new CLC groups being formed, as well as strengthening commitment to the Exercises among established members. Some of our members who lived in more isolated areas had difficulty finding a guide for the Exercises. We tried to help

these members by means of letters and telephone contact, which was also a way of supporting them in the long process of the Exercises.

We tried to create opportunities to do the Exercises for people with special difficulties in finding the time and the place, such as working people, families with small children, older people. We tried to organise various one-day prayer experiences, based on the dynamics of the Exercises. These experiences allowed new guides, still in formation, to have some practice before being commissioned as guides of the Exercises. We held study sessions about the connection and flow of the Exercises and the process of community-building.

In 1992, the formation of community guides began with two meetings intended for people who had made their permanent commitment. Also invited were those priests and religious who guided CLCs. During these meetings we clarified the importance of permanent commitment and the responsibilities towards the National Community that these CLCers have. We all became more convinced that new communities - and indeed old ones - need a guide in order to grow.

Just recently we held a successful one-day course for guides. In the future, the meetings, both of CLCers who have made permanent commitment and of community guides, will be regular events.

At present we publish the *CLC News* ten times a year. All the work of writing, editing, printing and mailing is done by CLCers, often in their workplaces or in their homes or parishes.

In 1992 we launched a new publication aimed at promoting the Exercises in daily life. Another new beginning is the *Mini-Spiritual Exercises Centre*, run by Sr Abe, a *Helper* together with sisters from four different congregations and a Jesuit scholastic, who come to the convent of the *Helpers* in Tokyo every Thursday from 9am to 9pm. Many groups and individuals visit this centre regularly to receive spiritual direction or guidance for the Exercises, and many of the CLCs have their regular meetings there too.

One of our ExCo's current endeavours is aimed at starting a process through which our members will become more aware of their personal mission and, as a second step, their common mis-

sion, together with the social implications of that mission.

Finally, I would like to introduce some of the Japanese CLCs:

Kansai CLC (in the Kobe, Osaka, Kyoto area)

This community often meets in Kyoto, the capital of Japan until about 120 years ago, where Takayama Ukon, a famous early Christian leader, used to evangelise his country. This is an old and well established community. The formation team of the Osaka Diocese is composed almost exclusively of the members of this CLC. The formation programme they put together has been well-received and used in many parishes of the diocese, run by CLCers.

Candle Flame CLC (This community is seventeen years old, and is made up of couples living in Tokyo)

When this CLC started, there were only three couples, with only three Catholics among them. Later on, a sister joined, and now, with the addition of the couples' children, there are twelve members. In the beginning, the community's main concern was living in peace with

mothers-in-law in the same house. This provided much material for Review of Life and for sharing. As the community grew, a number of important communal discernments took place about changing jobs, the education of the children, changing lifestyle, and other living issues. This enabled them to build a real life community.

This community has given the Japanese Church a lay adviser to the Bishops' Conference and a member of staff at the Bishops' Lay Formation Centre - a married woman who has wide experience in ecology, and is a well-accepted leader of this movement.

Living Fountain CLC (Yokohama)

This is a community of retired couples, but this does not mean that they are retired from activities. On the contrary, this is one of the most active communities, as they have time available, to cook and distribute meals for old people, to be with the handicapped, to work with people who have problems with substance abuse, to lead various groups in the diocese, to promote use of the enneagram, to do the hard work of translating the GPs and

GNs into Japanese, to do the mailing work for the *Exercises Journal*, a CLC magazine, to organise marriage preparation for engaged couples; to arrange meetings for working couples from abroad, to give catechesis and guide non-Christians towards baptism and afterwards. This community started ten years ago. After that, some left the community, but the two core couples were able to rebuild it by putting strong emphasis on the new GPs and GNs, together with the Exercises in Daily Life.

Every Day CLC, and others

Several new CLCs have formed in and around Tokyo with the purpose of making the Exercises in Daily Life together. These people were deeply influenced by the Exercises and wanted to continue doing them. They use the books written by our EA, Edmund Nemes SJ, and Sister Abe, entitled *Praying in Daily Life*. Each volume takes one week of the Exercises and gives prayer material, the necessary supplementary readings and help for guides. These communities have regular weekly or bi-monthly meetings, share their prayer experiences and do the Review of Life. The necessary guidance for the Exercises is

done in common, or in private if necessary.

The older members of the CLC, whose formation, some years ago, was based mostly on "sharing experiences" are now trying to catch up with these new communities, formed through the Exercises. These new members do have a special "sense" formed through discernment.

Amos CLC

This is a service community, made up of our EA - Fr Nemes, Sr Abe, the President, a former President, some members of the *Living Fountain* CLC and others. The aim of this community is to promote the Exercises in Daily Life, to produce our magazine *Exercises Journal* four times a year, and to organise and guide the four and eight-day Exercises.

Out of the 120 million people in Japan, only four hundred thousand are Catholics. We are very much a small minority, yet we have thirty CLCs, and there are about three hundred people involved in some way with us - a small light, a mustard seed in Japanese society.

Kenichi Miyasaka
President, CLC Japan

The Exercises in Daily Life and the Formation of New Communities

Mitsuko Abe belongs to the Society of Helpers. She first came across CLC in Japan fifteen years ago. After studying Spiritual Leadership in the US, she returned to Japan and joined the Karashidane (Mustard Seed) CLC, a service community for group formation, making her permanent commitment in 1983. Here she tells us about the experience in Tokyo of a Centre to promote the Exercises in Daily Life, the fruits it has borne, and the striking links between the process of the Exercises themselves and the way that communities develop.

THE MINI SPIRITUAL EXERCISES CENTRE

Small beginnings

During the 1990 National Assembly of CLC-Japan, it became very obvious how few young people there were in our Community. All of us were aware of this painful reality and we wanted to do something about it. Knowing that one of the best ways of promoting CLC is through the *Exercises*, our attention turned to our *service com-*

munity, called Amos CLC. This group was formed to promote the Exercises in Daily Life, and its members took on the task of addressing the lack of young people in our Community.

After consideration, reflection and discernment, the members of Amos CLC began a small project, within the limits of the resources available to us. Three lay CLCers and one sister began the "Centre" in the heart of Tokyo in the Convent of the Helpers, making themselves

available on Thursdays from 10am to 9pm. Through this "Mini Spiritual Exercises Centre" they wanted to raise awareness of the value of making the Exercises in Daily Life, and also to get new people - especially young people - interested in the CLC way of life.

Unexpected developments

Two years have passed since the Centre began. Now we have a staff of ten, made up of a number of lay CLCers, one priest, and sisters and seminarians from five different religious orders.

Over the past two years the following activities have been organised by the Centre:

- Four new CLC groups have been started for young people, all of whom are making the Exercises in Daily Life.
- Young married women who have been CLCers now bring their babies along to meetings and are making the Exercises in Daily Life under direction.
- Several older people, some of whom were recently baptised, wanted to make the Exercises in Daily Life and come regularly for direction and sharing. It is

expected that they will soon form CLC groups.

- The staff members of the Centre regularly go to visit four different groups in their homes, guiding them in the Exercises. Some of these may also eventually become CLC groups.

- Six sisters from four different congregations are making the Exercises in Daily Life in order to become helpers for others who want to make the Exercises.

- For the same purpose, fifteen lay CLCers and religious have regular meetings to study the Exercises and prepare to help others in doing them.

- These people who are preparing to serve as helpers for the Exercises have already directed others under supervision in two one-day prayer experiences. These prayer experiences were organised for pre-CLC and recently established CLC groups.

- Every year the Centre organises a three-day prayer experience for families with very young children. Though some of the husbands are not Catholic, they willingly come to pray. We hope that this may eventually lead to Baptism.

■ In addition to these activities, there are several individuals who receive personal help in making the Exercises in Daily Life.

■ The Centre provides helpers for other closed retreats organised by CLC. One of these offers the Exercises to young people who are choosing their way of life. The others are for older CLCers and are run in two different parts of Japan.

CLC AND THE EXERCISES IN DAILY LIFE

When we began this Centre, we did not know what to expect. All we wanted to do was to answer the needs of the people who came to us and to put emphasis on the Exercises in Daily Life. This turned out to be a great help for spreading the CLC way of life, and brought positive results in the form of several new CLC groups.

Making the Exercises in Daily Life is one of the best ways of forming CLC groups.

Making the Exercises in Daily Life with the help of a commu-

nity is an experience that is fruitful for individuals, but it is also one of the best ways of forming CLC groups. Through the experience of the Exercises, the members become more aware of their personal vocation in their family life and also in society as a whole.

Through the Exercises made in a community, apostles are formed - and they also learn how to support each other. Exercises in Daily Life and apostolic activity become one and the same inseparable reality.

The Exercises and the growth process of a group

CLC groups formed through the Exercises should be able to discern their communal vocation as well, and be able to work as a community for the Kingdom. Through all these activities, it has become clear to us that the growth process of an individual during the Exercises shows the same characteristics as the growth process of a group. Just as an exercitant has to pass through some trials and difficulties during the long journey of the Exercises in daily life, so the group matures through trials and difficulties in its way of community life. The striking parallels

between these two growth processes are really amazing for those

The parallels between these two growth processes are really amazing for those of us who see it happening in our midst.

of us who see it happening in our midst.

Where do we go from here?

The integration of faith and daily life is one of the main tasks assigned to us by our bishops in Japan. This of course will happen through mutual help provided by the Community. However we have very few group guides

who have received formation for that kind of service. The formation of group guides together with that of helpers for the Exercises will be our main tasks for the future. Some of our CLC groups started several years ago as communities for sharing and revision of life.

It will take time before all our members have their personal lives and their community way of life centred more on the growth process of the Exercises. We will try to encourage more and more members to make the Exercises in Daily Life and, if at all possible, also in a retreat house, of which there are many in Japan.

Sr Mitsuko Abe SH



CHILE: The National President, Josefina Errázuriz, writes:

This year, we as a National Community have received many gifts from the Lord. One of the most notable was the birth of CLC in La Serena. Now there are four adult communities, guided by Fr Tony Callejas SJ and Fr Javier Ossa SJ. Two of these communities began in March and the other two in June.

Another great blessing was the training of fifty community guides, thanks to the *Course for Group Guides*. These fifty people felt called to share the riches they had received from CLC with others. At the moment, all over Chile, they are guiding new and old communities, of young people and of adults.

It has also been a great joy for me to see the CLC presidents of Antofagasta, Valparaíso, Santiago, Concepción and Puerto Montt joining the National ExCo. This has put them in a position to bring the riches and the concerns of the North, Midlands and South of the country directly into the national arena.

We must also thank the Lord for prompting all manner of new initiatives for CLC in many different areas of apostolic service. They are so numerous and varied that it would be impossible to list them all - the work of CLCers from highschool, university and adult groups, attentive to the needs around them, who think up new ways of serving and showing their love for the Lord and for their brothers and sisters. To name a few particular ones:-

- ◆ The participation of CLC in the New Evangelisation and mission of our dioceses
- ◆ The August meeting of the Antofagasta CLC (highschool, university and adult groups) with important proposals for the future
- ◆ Very fruitful seminars for CLC groups in Valparaíso and Puerto Montt
- ◆ A seminar on spiritual guidance in La Concepción
- ◆ CLC starting up in the south of Argentina, thanks to the apostolic spirit of the Punta Arenas CLC

As National President, I have visited many different places and must thank all those I have met for their welcome and their kindness - in Antofagasta, La Serena,

Valparaíso, Concepción, Puerto Montt and Punta Arenas. These visits have allowed me to understand better the situation of CLC in Chile, its needs, its strengths and its weaknesses.

These visits have made me more aware, too, of the deep and widespread desire to journey and grow together, better to serve the Church and the world.

VENEZUELA: We have good news for you from here. Last March, Fr. Julián Elizalde SJ, World Vice-Assistant, visited the communities in Barquisimeto, Maracaibo and Merida, along with the new National Assistant, Fr Guillermo Beaumont SJ. They had the joy of discovering very active and dynamic communities. As you may know, CLC-Venezuela though affiliated to the World Community, did not send delegates to the Loyola'86 or Guadalajara'90 World Assemblies. So, it was very encouraging to see that, rather than having disappeared, the communities have actually emerged from their difficulties more mature, more committed and stronger.

In Barquisimeto, Fr Bidegain is the assistant of one community, most of whom are university students.

In Maracaibo, there are two communities and three pre-communities. The veterans have seventeen years of experience in CLC. Some laypeople like Maximiliano have been group coordinators. The *Misioneras de Cristo Rey* Sisters have also encouraged and supported the communities. It was they who developed the three pre-communities, which have been going for over ten years. Their apostolates are varied - coordinators of the youth movement "huellas", support for a number of weekly radio programmes and helping with the school programme *Fe y Alegria*.

In Merida we found two communities with more than seven years' experience, and another of six years' standing, called *Abba*. Fr Madariaga is their Eccl. Assistant.

On the occasion of our visit, the communities got together and got to know each other better. They decided to issue a news bulletin and form a coordinating team at national level. We can say that they are close to officially reconstructing the National Community. We hope to see their delegates at coming regional and world meetings.



The Abba group presents itself at a meeting of Merida CLC

EGYPT: from here the following news has reached us of the last National Assembly, where sixty CLCers gathered and discussed, amongst other things, some key issues relevant to the situation in their country.

■ **CLC presence in dialogue with other religions** - the importance of its being a way of life, not just theoretical talk. It was agreed that CLCers should be actively sharing in national projects such as fighting illiteracy and serving in remote areas together with Moslems. A need was identified to develop a spiritual attitude that rejected fear and discouragement and was ready to listen, talk and work with others.

■ **CLC presence in the Church**, focussing on two main issues:

- how CLCers belonging to the Catholic and Orthodox Churches can live a kind of unity in their groups
- how to deal with the increased tendency of CLCers to move out of their local churches.

■ **CLC presence in society** - understood as a continuation of our presence in the Church and in dialogue, referring to a personal awareness of what is going on around us, and our efforts to deal with poverty and injustice.

WORLD EXECUTIVE COUNCIL: This year's meeting took place in Rome from 12th to 20th March. The main issue at the meeting was preparation for the World Assembly in Hong Kong from 20th to 31st July 1994. The success of this World Assembly depends very much on good preparation within the National Communities, the selection of delegates and the nomination of candidates for the ExCo. As with previous World Assemblies, *Progressio* will play an important role in preparing the meeting, so that we can all participate in the preparation process and become more familiar with the theme of the Assembly, *CLC - Community on Mission*. The Community needs the solidarity and commit-

ment of every single CLC member, worldwide.

The theme for the World CLC Day 1994 will also be *CLC - Community on Mission*, inspired by the same scripture text, Luke 12:49, *I have come to bring fire to the earth, and how much I wish it were blazing already*.

On 17th March - the feast of St Patrick, Patron Saint of Ireland and compatriot of our President, Brendan McLoughlin - we began the day by celebrating the Eucharist in the rooms of St Ignatius, where we prayed for the World Community and our forthcoming Assembly.

WORLD SECRETARIAT: Due to the time of year and the many pilgrims to Rome from all over the world, we are not able to mention all our visitors by name. Every one of these visits was nonetheless very important to us.

Roswitha Cooper, the Executive Secretary, was invited to participate in a symposium organised by the Pontifical Council for the Laity in conjunction with the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life in preparation for the forthcoming synod on *the*

consecrated life. The increasing importance of mutual relationship and collaboration between the laity and the religious orders was recognised. All in our community are asked to support this important synod (in Autumn 1994) with their prayer and by working together with the local

Church wherever possible. Overcoming fear, mistrust and narrow-minded criticism, and instead working together, we could have such an impact on society, and greatly advance the New Evangelisation that is so urgently needed.

