



PROGRESSIO

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EDITORIAL

On 13th September of this year it will be ten years since Fr Peter-Hans Kolvenbach – our Ecclesiastical Assistant since 1984 – was elected Superior General of the Society of Jesus by the 33rd General Congregation. This is a good reason to remind all of us in our World Community to pray faithfully for him and the whole Society of Jesus, from whom we get so much support and help.

Whilst we prepare now for our 12th World Assembly in Hong Kong next year, the Society of Jesus is preparing for its 34th General Congregation, to be held at the beginning of 1995. Since we share the same Ignatian spirituality, the Spirit might have surprises for us if we are open and willing instruments in the hand of our Creator. St Ignatius' understanding of how to get laypeople involved in his apostolic works is a fascinating part of our history. Partnership for the better of the Kingdom was not a difficulty then. Should we not start to encourage each other towards a new era of working together?

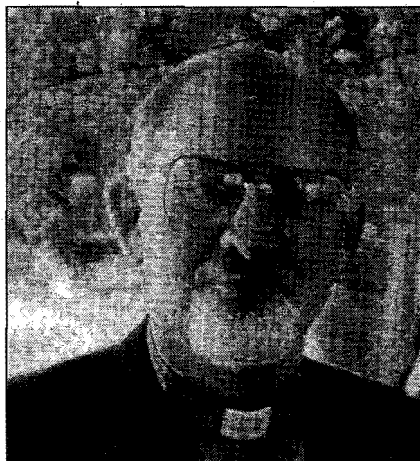
Our first article in this issue is a homily by Fr Kolvenbach, given last February in Patna, India during his visit to the parish of Bar Bigha. What he said there, he could have said to us.

This is followed by an article by our Ecclesiastical Vice-Assistant, Fr Julián Elizalde SJ, challenging us to reflection and action.

The Hong Kong '94 World Assembly can be a big event for our World Community, if you choose it to be so. There is a German proverb, "coming events cast their shadows before them". Interpreted freely it means that none of us can be untouched or left out. All of us have to get involved: **You** and **I** and **we** are responsible.

Please write to *Progressio* about how you and your community experience the approach towards Hong Kong '94. We need your input to inspire and encourage us.

The Witness of a Community



More important than individual witness alone is the witness of a community, whether large or small in numbers.

This witness has two aspects: the first is what we ARE. Do we live as Christ called us to live? Are we united among ourselves by bonds of love and concern? Do we have a special care for the weaker members of our community, those without employment, the sick and suffering, the poor and the oppressed? By this living example we can attract many others to the following of Christ.

The second aspect of our witness is what we SAY and DO as a serving and loving community. This means that we reach out to the millions of other faiths among whom we live.

But in our rapidly changing world, we must find ever new ways to express this service. Each one of us can find some means – teaching the poor and the ignorant, working for the advancement and dignity of women, improving the conditions of the oppressed classes of society.

Let us thank the Lord for having entrusted the good news to us, and let us ask his help in proclaiming it to all the nations.

Peter-Hans Kolvenbach SJ

Spiritual training and apostolic coaching

The theme of the next World Assembly is "CLC - Community on Mission". Mission was also the theme of Loyola '86 and Guadalajara '90. For the last twenty-five years, CLC has tried to grasp its mission and live it out faithfully. So why are we preparing another World Assembly on mission? In this article, our World Vice-Ecclesiastical Assistant seeks to answer this question. He ends with some points for personal and group reflection.

In preparing for Hong Kong '94, CLC - Community on Mission, we want to give serious consideration to mission and take another step towards the front line of apostolic action – the New Evangelisation, the promotion of justice, the renewal of family and working life, work with young people, ecumenism and inter-cultural dialogue, integration of refugees and immigrants, of the marginalised, the homeless and juvenile delinquents.... so many urgent needs in today's world. The Church asks for our cooperation in a number of these tasks such as the New Evangelisation. In our countries, urgent situations are appearing which cannot be

ignored, dramas on such a scale that we feel the duty to respond with all we have. Let us not forget, when talking of mission, the other apostolic "front line" of our families and our professional and social life.

CLC members in general are very committed to their apostolic duties and works. Still, CLC in many countries tends to project an image more spiritual than apostolic. In many Jesuit parishes and pastoral programmes, CLC is not even considered because it is said that in CLC, apostolic work takes second place, priority being given to activities within the community and to the life of the group.

Why is it that CLC in many countries appears to be more "spiritual" and "communal" than apostolic?

Why is it that CLC in many countries appears to be more "spiritual" and "communal" than apostolic? Is it because people are unaware of how much CLC does? In part, this is true. Nevertheless, this image projected by CLC also has some truth in it. On the solid base of twenty-five years experience in personal and community formation, we have developed formation courses, methods, etc., for the spiritual and communal journey of our members. We have our own spiritual directors and guides for the *Exercises*. Other associations, not so well-versed in the *Exercises* and the Discernment of Spirits, seek our help, and in many countries we are able to offer them excellent spiritual guides. As well as this, we have group guides, and service teams at the regional and national level, who are very familiar with the CLC way of being community and are capable of getting a community started and guiding it throughout its process of growth. We should

thank the Lord for the graces given to CLC over these last twenty-five years of work in these areas.

There is, however, another area that CLC should be getting involved in. Does CLC have its own apostolic way of life? Have we developed in CLC the same richness of experience and initiatives in mission as we have in spirituality and in the formation of communities? Since CLC is an apostolic association, we must ask ourselves what apostolic impact we have as CLC in our neighbourhoods, towns and cities. It is a question of developing for ourselves a third facet – the *apostolic* – built on solid personal formation and a mature community. We believe that the Lord is calling us to a greater apostolic commitment. It is a difficult task, since with many of the situations and structures we are faced with, we are not on a "level playing-field".

When we are confronted, in our apostolate, with the structural roots of problems, we can easily become discouraged and revert to mere charitable activity. The situations which we are called to confront are ones of great complexity. These situations,

and all the problems that go with them, demand a well-studied response and a well carried-out plan. In facing these situations, goodness and generosity are not enough. We have to develop long-term plans and seek a methodology for putting them into practice, evaluating them and renewing them.

It is from here that I draw the image of "apostolic coaches" as opposed to "spiritual trainers". The trainer is an expert on the human body, health and physical potential. The trainer takes a person and trains them as an individual, improving their fitness, guiding their muscular development, tending to their injuries, looking after their diet, giving them exercises to do to tackle their weak points. The coach, on the other hand, trains the team *as a team*. The coach is concerned with preparing the team as well as possible to take on each opposing team. The coach teaches strategies, and follows the progress of the team, being linked to the fate of the team, be that victory or defeat. It is only the coach, and not the trainer, who makes defence and goal-scoring possible, against skilful, tough and sometimes devious opponents.

The trainer takes a person and trains them as an individual. The coach trains the team as a team.

Good trainers are always appreciated because every team – the home side or the visiting side – needs them. Professional, specialist trainers who do their work well always "win", even if their team loses. Coaches are much more the subject of argument, especially if their team loses. Coaches don't always win. They can only guarantee a "well-fought" match with clever strategies and new playing techniques. As the years go by, every trainer gains in age and experience, whereas the life of a coach is not so easy. Some lose hope or get "burnt-out". Others, on the other hand, gain in experience as well as in resourcefulness, knowledge and wisdom.

Clearly enough, this analogy of trainers and coaches is only applicable to a certain extent to spiritual formation and apostolic activity in CLC. We struggle to free people from structures and influences that are subtle and often hidden. We must be well-trained in spiritual and communal life. The difference is

that our mission is not a "game". In the Kingdom of God, we fight *against* no one, but *in favour* of everyone, and our victory is the humanisation of our brother and sister, as a step towards their sanctification in Christ.

HOW CAN WE IMPROVE THE APOSTOLIC DIMENSION OF CLC?

I would say that we in CLC have a long way to go along the path of developing our own apostolic style. The following aims and objectives may help us to see more clearly what we should be seeking to achieve in our preparation for Hong Kong '94.

a) *We should take up apostolic commitments in the name of CLC.* If we take part as individuals in work organised by other associations, then it will be they who assume responsibility for planning and leading the apostolic activity. It is they and not CLC who feel responsible and will learn from the experience.

When we are faced with a situation of urgent need that is dehumanising and destructive, and we *as CLC* take the initiative and assume the responsibility to

make ourselves present, to respond, it is then CLC who asks *How are we to act? What plan are we going to follow? What light do our spirituality and experience shed on this?* At the time of evaluation, it is CLC who asks questions about how it is progressing and what the results have been.

To develop the apostolic spirit, CLC should make concrete apostolic commitments

In order to develop the apostolic spirit and learn by experience, CLC should make concrete apostolic commitments and involve itself in apostolic programmes even if it is not alone in running them.

b) *We should develop a CLC apostolic style, and create structures for cooperation, support and development.*

Developing a CLC apostolic style:

The "CLC apostolic style" will become clearer and better-defined with time, as we bring together our apostolic experiences. The

following, which I mean to be examples for provoking thought and discussion, might be characteristics of this style:-

- a CLC community life that transforms our service into mission;
- Making a preferential option for those in most need;
- Reaching out to those around us, respecting them and giving them self-confidence;
- Seeking an apostolic style that distances itself from a "directing" role, which does not lead to dependence and which does not prolong a "giver-taker" relationship;
- Going deeper than the charitable level, seeking the causes of situations and focussing our work there, in order to advance the liberation and development of the person;
- Knowing that, in reaching out to the "needy", we will receive more from them than we will be able to give them – they have much to give and we have much to learn and to receive;
- Aware of this help given us by others, and of the gifts of Christ, seeing mission as "seeking together the Kingdom of God".

We should go deeper than the charitable level, seeking the causes of situations and focussing our work there.

We need structures which make far-reaching activity possible, in order to respond to the needs around us. In this article I cannot do much more than express briefly this important dimension of CLC's apostolic future. CLC, with a few rare exceptions, does not have these structures, whereas many religious congregations of the Ignatian tradition have schools, apostolic centres, retreat houses, etc. It is noticeable, too, that CLC shows greater vitality in those places where the Jesuits, or other religious, work in partnership with CLC to set up pastoral centres or provide services.

c) *We should reflect on these apostolic experiences.*

In the apostolic field, some CLC groups distinguish themselves by their remarkable work. These achievements, however, are inspired by individuals with exceptional creativity and capacity for service. We have not always brought these experiences together, nor reflected on them, to

discover a process, define a method or develop a way of doing mission that is proper to CLC.

It is just this systematic reflection that has been applied to our spiritual and communal journey in CLC for twenty-five years – hence our richness in personal and group, guides, formation courses and materials in this field.

It is only after having developed a CLC apostolic style that we will be able to advance our mission.

It is only after having discovered the process, defined a methodology and developed a CLC apostolic style that we will be able to multiply our work and so advance our mission. Only in this way will we be able to help CLC groups to respond better to the urgent needs around us. This is the aim of the Hong Kong '94 World Assembly, and also of the International Formation Encounters (IFEs).

d) *We should develop a CLC methodology for the apostolate.*

The methodology we are looking for is merely an adaptation to our CLC charism of the well-known method of *See - Judge - Act*.

The methodology we seek is a way of *seeing* problems, of listening to what is asked of us by those around us. It is a way of discovering the needs which are at the root of these problems and these needs. We want to learn to see and hear our fellow human beings *in their cultural context, in their history, in the network of relationships which affect them*, because here we find unexpected strengths and resources, as well as paralysing obstacles. We are looking for a methodology in order to *see* where we are consistent – and where inconsistent – with the mission of being other Christs, sent amongst our fellow human beings.

Methodology includes a way of *judging*, of deepening our mission in the light of our vocation. It is the putting into practice of a solid social analysis, setting everybody concerned in a given situation in motion towards transformation and renewal. *Judging* is also about knowing how we Christians should always use methods of love and truth, and not of manipulation, hate or sectarianism.

Planning, and then *acting*, is done on the basis of the two earlier stages and always begins with the definition of priorities as

the basis for actual programmes and projects.

e) We should identify CLC's priorities for action.

Our objectives at the world level will obviously have to be more general, allowing local communities to decide on the form of their own programmes and projects. The unity of effort should reflect the unity of heart and Spirit of a Christian Life Community sent by the Father, with other Christians, into today's world.

Conclusion

Apostolic effectiveness in the light of Christ is based on the Incarnation of the Son. Like the Son, we, other Christs, incarnate ourselves in an actual human situation, to transform it through truth and love. Our mission is of God, but is brought about in human form, and this human form demands a good apostolic

methodology. We must never forget, though, that our apostolic effectiveness is wrapped in the mystery that is the victory of the Cross. We will often pass through moments of weakness, powerlessness and frustration. Christ assures us, though, that if we work with him, we will share in his glory. To take up this promise, we, like him, must incarnate ourselves in the world we live in, and always seek the will of the Father.

If we distance ourselves from God or from the world, we endanger our Christian effectiveness.

If we distance ourselves from God or from the world, we endanger our Christian effectiveness. Our Christian mission is brought about when we journey together, guided by God, united as brothers and sisters.

POINTS FOR REFLECTION

- a. The mystery of Jesus is clarified in the light of biblical images. Jesus is the new "lamb", innocent and gentle, put to death for our sins, seal of our alliance with the Father. Jesus is the new "Joseph", sold

by his brothers, who knows how to forgive, who gives himself to his mission and fashions a new heaven and a new earth for his brothers and sisters. Jesus is the "Servant of Yahweh", faithful and patient, who takes on himself the sins of all. Jesus is the "eternal king", sent by the Father, to whom all authority has been given in heaven and on earth. Jesus is the "prophet" who embodies the Father's Word in the reality of humankind. Jesus is the "priest" who prays for humanity and sanctifies it.

We in CLC are called to follow him, to be like him, to "be Jesus" and to do what Jesus does in the world where we live – to be the "Lamb", to be "Joseph", the "Servant of Yahweh", the "King", "prophet" and "Priest". Time and time again we hear this call in the *Exercises*, we put it into practice each day, but every day we also forget about it in the face of our own will, our own love and our own interests.

The world we live in is a world which has to be conquered for the Father. Are we sensitive to the urgency of the needs which surround us?

Vocation is an intimate dialogue between God and each one of us, between God and each community. From outside, others may challenge us, and approve or find fault. In the end, though, it is us, each community, that must ask itself "How do I live my Christian mission?", "How do I live this faithful love for the Father, this redeeming, liberating love for my brother and sister?" In preparation for the World Assembly, Hong Kong '94, let us try to answer this question, from inside:- How does CLC, as a community, live this faithful love for the Father, this redeeming, liberating love for brother and sister?

- b. A greater involvement in apostolic action will help us to renew our spiritual and communal life in CLC. This apostolic involvement will have the effect of relating us more closely with the suffering of others, their confusion, their loneliness, their poverty and the oppression of which they are victims. Each one of us will suffer

wounding, injustice and discrimination, and will also experience success, respect, influence, responsibility and many forms of power. Our spiritual and communal life will be put to the test, and also have many opportunities to mature and to change and be enriched, to be more ecclesial and more Christian.

- ◆ What are the most widespread and important needs around us?
- ◆ Do we feel urgency about this, and the call to offer a response?
- ◆ What obstacles do we meet in trying to respond to these needs?
- ◆ How can we give a more satisfactory, more human, more Christian response to these needs?
- ◆ What are the structures of cooperation required to make an adequate response?

Julián Elizalde SJ

A Movement into Light in South Africa

Some in our community have been eagerly waiting for news from South Africa. Here, Jacques Pienaar, the National Co-ordinator (President) since 1991, fills this gap with an article about a community struggling through darkness and hardship, but not giving up. We begin with a few words from Jacques about himself...

I was born beyond Worcester at a place where the Western Cape rainfall ends and the Karoo begins. So the silence of the Karoo and the richness of the farm soil stayed with me when we moved to Cape Town when I was six.

The Jesuits tried to educate me from the age of twelve at St Aidan's. After completing a law degree I married Cynthia, and practised as an attorney for five years. Three children were born of our marriage. I decided to move to the academic world and since 1980 have been lecturing at the University of Fort Hare. There, away from the rush, I felt the need to find a deeper dimension in my own life and in

the church. So in 1983 I went on a weekend of meditation in Grahamstown led by Greg Lourens.

When we moved to King William's Town at the end of 1984, I became part of a CLC group there. The process which was given to me became a source of life because it opened me up to myself and so to God. It was painful but life-giving because it led me to face my frustrations and my joys with and in Christ and so slowly come close to the truth about myself and about God in my life. I was on a path to being made whole.

This is what kept me in CLC.

South Africa is a land of great beauty and much sun, and of pain and darkness. It is a rich patchwork of many peoples, cultures and climates. There are people from the Far East, the Near East, Africans, Europeans and Indians in her borders, and the climates range from semi-desert to tropical.

For nearly forty-five years, man-made barriers were raised to ensure the separation of this human variety at the expense of our common humanity. A vast social experiment determined the private and public lives of the rulers and the ruled. It was an ideology that affected and hurt all. As a policy, it kept people apart, and so came to separate each member from that body we call the greater community, and this resulted in their being separated from their hearts and feelings.

In order to silence questions and problems, laws were enacted which allowed detention without trial. Just as people were silenced, so fears and anger were suppressed and suspicion and ignorance came to flourish because of the deep division within our society. Attempts to break out of the confines of this ideology were held in check by the threat of force, and so there appeared to be peace

because there was no visible violence.

Roots in the soil of division

It was amid the tensions of this society that CLC first took root in the late 1970s. Father Patrick O'Sullivan SJ and José Gsell came to Johannesburg to introduce the Ignatian process to a small group of people. Under the guidance of Greg Lourens, the members grew, and in 1986 we were formally constituted and became part of the World Christian Life Community.

Each member in South Africa has been formed from a clay that was divided and separated, so we all carry within us the shadows and the sunlight of our land. We have all been marked by our history. The Constitution we accepted in 1986 seemed on reflection to have placed too much emphasis on the exercise of power and not much on formation. It could thus become an instrument of control and not of service. Many understood this to be the purpose of a constitution, for within the context of South Africa this was how the Constitution had been applied. Some members of the Executive Committee who were elected on the basis of the 1986 Constitution had, however, not come to peace with themselves, nor with others on the Committee.

Within our bodies, within our Executive, we carry the hurt, the fear and the suspicion which existed in our land.

The first Executive was very fragile and much of what kept the country apart led to its collapse. This in turn led to a deep division within CLC, and so we had tragically come to participate in an ideology that kept people apart. Consequently the separation in CLC moved along the racial lines which split our country. For five painful years we entered the darkness of this division, for the Soweto group and the other groups all but ceased to be community. We lived apart.

This division affected us at all levels. After the collapse of the first National Executive, I was co-opted to serve on the Executive in 1988. As a committee, we came to place great emphasis on formation and felt that thorough grounding in formation was essential before we could undertake any mission. The Ignatian process, however, does not only call us to be contemplatives, but *contemplatives in action*. We had failed to see that the process calls us to be formed in mission. So, by our emphasis, we had slowly and subtly come to separate ourselves from the spirit of that process we adopted. We were in a house that was divided against itself.

Out of the darkness

Separation, though, led to loneliness and an awareness of our need for each other. Our need to put things right slowly made us move back to each other, back to Christ. Our clay had been broken by the Potter. Only when we faced our brokenness could we be shaped and formed into New Life by Christ. It was at this stage that Hildegard Ehrtmann visited us in 1991. Her visits eased the journey we all needed to take at the Convention. Although we were wanting to follow Christ, we had not allowed Him to bring together what was apart, to break down the walls of division. It was with uncertainty and gratitude that I saw the Soweto group arrive at our 1991 Convention. In our darkness and weakness, we had come to see each other again.

The 1991 Convention

When I was elected National Coordinator in 1991 it seemed that CLC in South Africa was in crisis. It seemed that we needed to find support and guidance at the level of formation, that we needed a loose but definite organisation to bond us together and we needed lines of communication to be opened between all members.

At the 1991 Convention, we were being freed to let some of Christ's light come and touch us. As we entered this path of healing, we came to accept unity in diversity and then were able to formulate three resolutions as a National Community. We decided that a member of the Executive should coordinate the various formation programmes used by regions so that all would be on similar paths. When the World Executive set up the International Formation Encounters, I felt a resonance with our local decision. Our representative at the first of these meetings for English-speaking Africa, Jill McKay, was deeply touched by the meeting and felt it answered a deep need.

We also resolved to face openly and honestly conflict that arose. We decided that if there were differences between members, they should first approach each other and try and find peace. If they could not, then they should follow the normal channels of CLC from the Regional Coordinator to the Executive Committee and the Ecclesiastical Assistant. In this way we want to bring reconciliation and avoid letting personal issues become sources of national division.

The third resolution was in keeping with our desire to let unity come in our diversity. The National Executive was mandated to set up a good organisational framework within which all could move and grow. So we revived our newsletter, *Communiqué*, and asked each region to contribute. We also called on the region to choose leaders with similar tasks to those on the National Executive. This would allow the regions to plan according to their needs and situations and yet remain linked to the wider Community through the National Executive. We were also mandated to draw up a budget. This would serve as a guide for us in limiting our expenditure. Without the generous assistance of CLC in Germany, we would have exceeded our income considerably and we would not have a full-time secretary. Thank you most sincerely for showing us simply, but so well, what it means to be Community.

Formation for the future

I think it is important for CLC to be led by leaders who have been formed by an Ignatian process. With the departure of Greg, it was essential to find spiritual guides. In the last five years, a number of Jesuits have made themselves available in this role. They have

identified with us and have been with us in our struggle. Five of the thirty Jesuits in South Africa have been offered to us and, more recently, Father Tom Valiquette SJ has become our Ecclesiastical Assistant. For this assistance and for their making him available to us – a sincere *Thank you!*

Since few groups, however, have a Jesuit who can assist or guide them, I have also approached the Loreto and Dominican orders. Both have generously made spiritual directors from their houses available, and for this we are also very grateful.

The 1992 Convention

Thirty-five CLC members and fourteen children attended our National Convention which was held from 12th-17th December 1992. During this very special time, the members agreed on the Vision Statement printed here.

We also accepted the proposed amendments to our Constitution

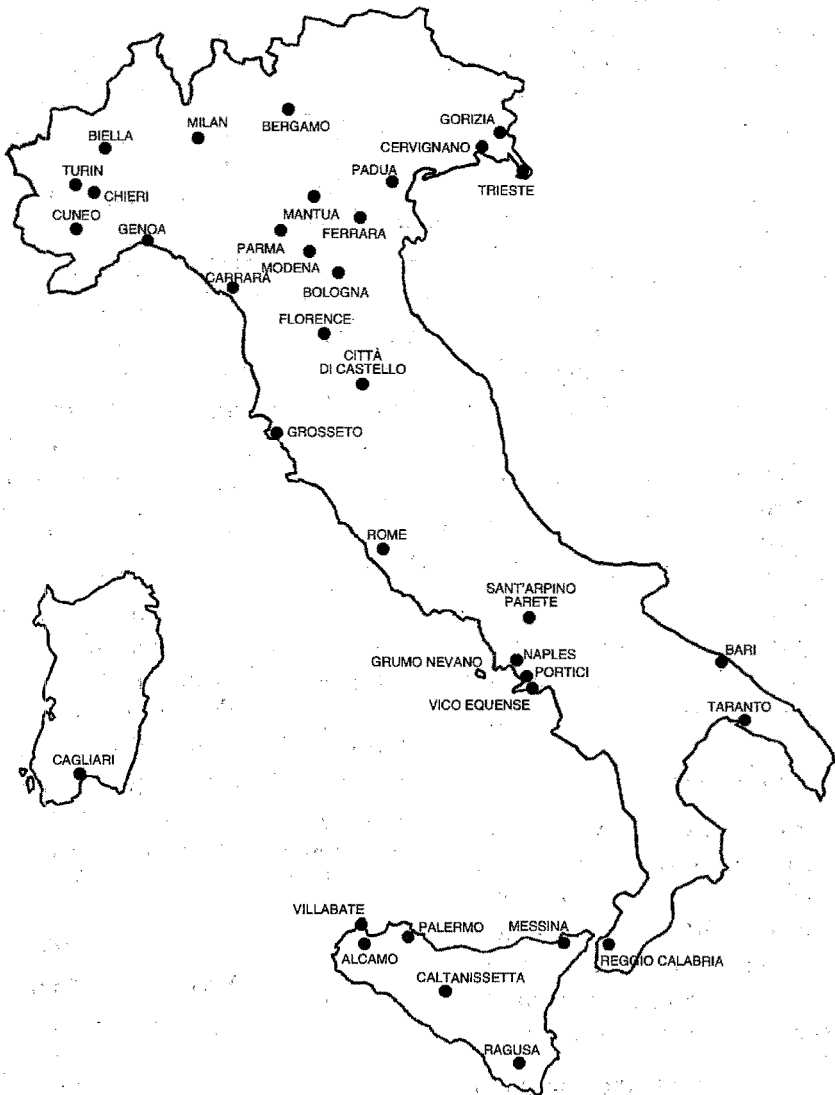
which had grown out of the crises we had been in. The Constitution is now more aimed at promoting personal and communal formation so that we can be given direction and be gifted for mission. As we came to accept ourselves, and slowly moved towards healing our divisions, we found ourselves making

contact with CLC in England and France, and more closely with Germany and Australia. As we were led out of darkness, we were thankful for all those who have journey-

ed through the Ignatian process with us. We rejoice that in Christ everything works for the good and we recall the prayerful presence of so many who have helped us on our journey. Our prayer is that we may all come to live for the *greater glory of God.*

Jacques Pienaar
National Coordinator
CLC South Africa

We, the CLC of South Africa, aware of the needs of our times, freely choose to commit ourselves to a community in Christ. Opened by the Spiritual Exercises of St Ignatius to the discernment of God's will, we desire to give ourselves more generously to God, and allow him to use us to touch others in each situation of our daily lives.



CLC Italy

Opening to the World

In order better to work for the Church, Ignatius settled in Rome and put himself at the disposal of the Pope. In his footsteps, and in good Ignatian tradition, Progressio and the World Secretariat are also based in Rome, and consequently come frequently into contact with the Italian CLC. Progressio takes this opportunity to thank CLC-Italy for the warm welcome and generous help they give us, year after year. In this article, the Italian CLC presents itself to Progressio readers, and we see with joy how it is growing in depth and breadth, and opening to the world.

To have a clear overview of the groups and the work of Italian CLC, we have to bear in mind its two main characteristics.

The first is the desire to form groups within large communities so as to allow every member of whatever age to be in a group that suits them. In the larger community, we find ourselves able to live an ecclesial spirit of unity in diversity and to be more effective in works of service.

The second characteristic is that our communities *decide on apostolic priorities* to which their members are committed, each member having the chance to choose which of these suits them best.

WHERE IS CLC IN ITALY?

The following are some of the biggest groups:

TURIN

10 communities
(+ several pre-communities)
300 members

Principal activities:

- studying the problems of immigrants and sheltering them;
- educational events open to the public (seminars in ethics and economics);
- working in the area of formation in prayer and the Spiritual Exercises;

■ in recent months we have begun to work together with the Jesuits at their retreat house, *Villa Santa Croce*, helping to run the house and organise courses.

One CLC group, the *Alunni del cielo*, is made up of members of a youth choir of 150 singers which presents the Gospel in sung form, putting on more than 60 concerts each year.

MILAN

4 communities
9 pre-communities
250 members
(of whom 200 are young people)

Principal activities:

- Youth leadership based in schools and colleges and on sporting activity;
- Organisation of workshops on ethics, social and political themes, and the social teaching of the Church;
- Volunteer work (prisoners, hospital visiting, pilgrimages for the sick, handicapped and elderly);
- Formation of guides for the Exercises, for CLC groups and for youth activities;
- Management of the CLC publishing house, which pro-

duces material on spirituality for the National Community.

One CLC group, the *Cardinal Schuster Centre* Community, puts its Ignatian charism into action by working with young people through sport at this sports centre owned by the Jesuits.

GENOA

One community
(8 groups + 1 pre-community)
100 members

Principal activities:

- catechesis and leadership of youth groups in the parishes of the old city;
- working with the Jesuits in the *Opera di San Marcellino*, sheltering the homeless in the old city, counselling centres, dormitories;
- work and financial support for the renovation of the health centre in Guri-zi in Albania;
- helping with the organisation of a school offering a two-year course in politics, and of lectures open to the public on ethical, social and political topics;
- individual members' work in parish and diocesan activities, such as marriage preparation groups, marriage counselling and adult catechesis.

BOLOGNA

2 communities (4 groups)
70 members

Principal activities:

- work in a university educational centre on 'world north-south relations and peace;
- helping to manage a retreat house, *Villa San Giuseppe*;
- working alongside a community of families, the *Maranatha* Community, which shelters foster children and people in difficulties (immigrants, teenage mothers and others);
- pastoral leadership and proclamation of the Gospel in parishes.

One of the two communities, the *Pedro Arrupe* Community, is part of a diocesan group, *La Buona Notizia* (Good News), which manages *Villa San Giuseppe* together with the Jesuits, founded the *Maranatha* Community, and devotes itself to teaching scripture to young people.

ROME

10 communities (25 groups)
400 members

Principal activities:

- sheltering immigrants (helping at the soup kitchen and three dormitories of the *Astalli* Centre);
- work with CEIS (drug rehabilitation centre);
- participation in the Diocesan Council for the Lay Apostolate (now *Lay Associations*);
- work in the socio-political field in collaboration with the university chaplaincy;
- visiting the elderly in residential areas;
- leading liturgies and visiting patients in state hospitals.

NAPLES AREA

9 communities
500 members (incl. pre-communities)

Principal activities:

- organising a school of prayer;
- socio-political work: cultural events and a school of socio-

political formation;

- youth leadership and preparation of guides for retreats/Spiritual Exercises;
- management of counselling centres for the elderly, immigrants, drug addicts, troubled families;
- shelter for immigrants;
- therapeutic community for drug addicts;

The representatives of the CLC groups in Campania meet periodically to compare notes and reflect on how to strengthen the unity among the various communities and to enhance their visibility in the region.

REGGIO CALABRIA

1 community (several groups)
200 members

The various groups, led by laypeople, undertake a three-year formation process. Community events are bible study, a monthly retreat, daily and Sunday Mass, the apostolate, summer camp, and yearly retreats.

Principal activities:

- religious and cultural work, at the request of the bishop, in the

three outlying districts of the city without priests;

- a presence, together with other groups of volunteers, in the Arali district where the Mafia is very strong;
- working alongside Mother Teresa's Daughters of Charity;
- visiting the sick at the city hospital.

PALERMO

10 communities

Principal activities:

- involvement in youth work and the running of the parish in the deprived area of *Il Capo*;
- awareness-raising and action in support of a fostering project, started at the request of the diocese;
- organising the Seventh Congress of Ignatian Spirituality last February;
- shared commitment to the twinning with the El Salvador CLC, giving financial support for, among other things, the youth leader formation project.

CAGLIARI

One community (10 groups)
120-130 members

This community meets by the Church of San Michele in the old city.

Principal activities:

- Many of the CLC members are involved as a core group in the work of promoting the Spiritual Exercises and running a retreat house;
- volunteer work in a deprived area (after-school tutoring and catechism) in cooperation with the parish and other groups;
- activities with the handicapped, organising formation events and chances to meet and have fun.

WHERE HAVE WE COME FROM?

The origins of the Christian Life Community in Italy go far back. A particularly eloquent sign of this is the *Prima Primaria* CLC which today meets in *Sant'Andrea al Quirinale* and which is directly descended from the first Sodality (or Marian Congrega-

tion), the *Prima Primaria* officially constituted by the Holy See in 1584.

The transition from Sodality to Christian Life Community took place at the end of the seventies, the years right after the Second Vatican Council and the events of 1968, when the turmoil in Western Europe caused, among other things, great confusion across the whole range of Catholic associations. It was experienced as something essentially positive, even if accompanied in certain cities by a good deal of suffering.

More than half the Italian CLCs are continuations of the local Sodalities. Of the others, some have arisen directly out of CLC circles, while others started off as scripture-study or apostolic groups, drawing on Ignatian spirituality, which later chose to join the Christian Life Community.

The CLC is present in thirty-seven towns and cities. There are seventy communities. Many communities are divided into several groups and are quite large, with up to two hundred members, including people of all ages. It is calculated that there

are around three thousand CLC members in Italy, including the young people in the pre-communities. Of these, two thirds are youth (up to 25) or young adults (25-35).

The CLC in Italy has for a number of years now been expanding gradually.

There are more than eighty Jesuits serving in the CLC as Ecclesiastical Assistants, group guides, or leaders of apostolic projects.

WHAT IS THE ITALIAN CLC TODAY?

It is not easy to present briefly the situation of a community as large and complex as the CLC in Italy. However, we shall try to identify and present, like in an X-ray, the objectives, challenges, resources, and weaknesses of CLC in Italy at this time.

Strong points and signs of hope

Among those applying to set out on the CLC path, it is the 25-to-40-year-olds who are the most numerous and interested. In

many communities they represent the driving force. In Italy this is something new, since up to a few years ago, while there were many young people involved until the end of their university days, there was then an age-gap between these people and the many groups of 45-and-overs. The active presence of people in this age bracket seems to suggest two points – the relevance of the CLC way of life for people living in today's world and, in many cases, a thorough assimilation of the formation process. Indeed, if in the very years when one's duties at home and at work become more pressing and demanding, one manages to find time and interior space to undertake commitments within the national and local communities, this means that the community dimension is felt as something not only important but indispensable.

Another promising sign is a new vitality in our communities which expresses itself as well in a renewed impetus to form groups and work together at the local, regional, and national levels. As a matter of fact, there are well-functioning local or regional secretariats in Milan, Naples, Palermo, Turin and other places, and meetings are regularly or-

ganised at regional and national level.

As well as this, we should mention the energy which CLC manages to kindle in many places. This finds expression in a broader and more serious participation in the social and political life of our cities and our country, as well as in an active presence in the life of our dioceses and in apostolic projects. Recently a *National Socio-Political Commission* was set up and began work.

Also to be pointed out among the signs of promise is the confidence in the Italian CLC shown by other European communities (Albania, the Czech Republic, Croatia, France, and Romania) and their desire for exchange with us. This attention is felt as a spur to open ourselves to a wider sense of family which goes beyond the boundaries of our country.

Let us also remember the Executive Committee, made up in the main of fairly young people who are nevertheless aware, active and creative.

Finally, the existence of a very positive relationship between the Christian Life Community and the Society of Jesus must not be

forgotten. It is a relationship which must be further improved both through the involvement of other Jesuits, especially young ones, and through the formation of laypeople for ever more demanding responsibilities (such as being group guides).

Weak points and areas to be worked on

Greater attention must be given in formation to the *importance of making choices* in order to prepare people in an ever more real and natural way for their life choices. Before this, and in preparation for it, there should be equally serious choices made in particular areas such as the organisation of one's time, the use of money, reviewing of our personal priorities and the way we live our sexuality.

It would also be good if the CLC were more visible. It is perhaps not only simplicity and modesty which restrain us, but also a certain laziness and a fear of being exposed. We must also remember that "today, humility means being able to say what is really going on".

It is necessary as well to overcome "spiritual consumerism" – the

search in our faith and community for the "things" which help us "live better and in a more dignified way", leaving aside the challenge to become involved with and take responsibility for the marginalised (the poor and others) and the community. Bonhoeffer used to say, "cheap grace is the worst enemy of Christianity".

Aims for the future

We are seeking to develop the following areas in the immediate future:

■ A *more thorough, personal formation* along the lines of the Spiritual Exercises (with a view to a complete experience of the Spiritual Exercises in one of the various possible forms), a formation aimed more at enabling us to make choices inspired by the Gospel;

■ A CLC which is increasingly an *outgoing community*, which shows a real openness to a service not just idealised, but *realised* in deeds, a CLC in which we live as individuals and as part of the community, as a part of the



Marco Tubino, President of CLC-Italy, at the moment of his election



Reconstruction of a village church during a summer camp at Bilaj, Albania

Church. "Our life is essentially apostolic" (General Principle no.8). In recent years the work of Italian CLC has been aimed mainly at the poor, especially immigrants, and to the socio-political arena.

■ *Openness to the world:* The twinning with the CLC of El Salvador, the increasingly close

relationship with Albania (for instance, through work camps), and our various international relationships, if undertaken and carried out in a spirit of openness and commitment, are also a real help to our becoming a community which lives and breathes as part of a wider, world community.

1994 - Year of the Family



*As many readers know, it has become the custom of the United Nations to proclaim the observance of International Years on various issues of importance. On 8th December 1989, the General Assembly of the United Nations proclaimed by consensus 1994 as the **International Year of the Family (IYF)**. Our team at the Conference of Non-Governmental Organisations (NGOs) at the UN in New York tell us something about it....*

Since the proclamation of the Universal Declaration of Human Rights on 10th December 1948, the UN has focused on the rights and obligations of the family. IYF gives the nations of the world a special opportunity to address the needs of the family in an ever-changing social and political atmosphere. Family issues relate to so many other issues in our world – human rights, population, social development, education, the rights of children, young people and the aged, and the advancement of women – hence the importance of focusing on the family at this time.

To launch the IYF there will be a Non-Governmental Organisation

(NGO) World Forum in Malta from 28th November to 2nd December 1993. The theme of this conference is *Promoting Families for the Well-Being of Individuals and Societies*.

For more information write to Ingrid Gelinek at the IYF-NGO Secretariat, An der Hulben 1/15, A-1010 Vienna, Austria.

The Pontifical Council for the Family has been making preparations to encourage Catholic participation in IYF on all levels - international, national, diocesan and parochial.

There is no doubt that in many countries of the world the dissolution of the family has

become one of the most important social issues in this the last decade of the twentieth century. The fragmentation of the family can lead to a host of other social problems:- crime, domestic violence, inadequate housing, drug abuse, declining mental health, and poverty. In an almost endless circle these problems contribute even more to family fragmentation.

As an NGO and as a Catholic organisation, the Christian Life Community has a strong obligation to play its part in this international year. As a world community, as a national community and as a local community, all of us have to ask ourselves how we can concretely contribute to IYF. As always, we can help one another in this. Write up whatever your community is doing for IYF and send it to the CLC Secretariat in Rome so that it can be put in *Progressio* and shared throughout the world.

Our Catholic tradition of family life and values has a wealth of experience and inspiration to share with other religions and people of good will in our world. In an age when we are called to

witness and evangelisation, one of the ways we can readily do this is by our participation in IYF. Concern for the family is hardly a passing fad in today's world; rather, it is an ongoing challenge which calls us all to contribute whatever resources we have available. Please pray for the success of IYF and we hope to be hearing from you shortly.

A final note: The following countries have very active National Committees preparing for IYF:- Australia, Canada, Luxembourg, Malta, Mexico, Portugal and Venezuela.

Elena Pena, M.D., is a member of the New York NGO Committee on the Family.

For more information:

Mr Henryk J. Sokalski, Coordinator of IYF, Director of Social Development Division, P.O. Box 500, A-1400 Vienna, Austria

Lillian D. Caldarise
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WCLC Representatives
UN Headquarters, New York

Editor's note: Because of the summer break in Rome, this issue had to go to press in July to be mailed in September. Please excuse us if events in our community, and visitors, in the last few months are not mentioned here. The deadline for articles and contributions for issue no.4 (the last of 1993) is mid-October.

WORLD SECRETARIAT: Peter Scally, our English volunteer, left the Secretariat on the feast of St Ignatius, but he is not leaving "the family" as he is joining the Society of Jesus, and enters the novitiate in September. We thank Peter for all the love, commitment and good work he has given to CLC. Though very happy for him, we will miss him here in the Secretariat (and not just because of our cup of tea in the afternoon). Please pray for Peter and his new commitment.

Our visitors to the Secretariat are one of the highlights of our work, bringing news from their National Communities, and letting us put names to faces. These visits are important, since a community lives through personal encounters. Whenever you undertake a journey, please

do not miss the opportunity of meeting other CLC members. The experience of meeting CLCers in a foreign country is not only part of building "World Community", it is also a very enriching experience for the individual. Within the Ignatian family you can also make yourself understood without needing to speak much of the other's language.

Again we were happy to see quite a number of European pilgrims to Rome who found the time to come and see us. The "overseas guests" were fewer but very much appreciated:-

◆ Jacqueline Gagnon from New York came on a package tour to Italy and willingly missed an interesting sightseeing tour to spend some hours in the Secretariat. Jacqueline is a pensioner now, but her enthusiasm for CLC is inspiring even for youngsters.

◆ Our visitors from the Philippines were Bebs Sim and her sister Elen Abuel, Kara Artadi and her daughter Kara. They were also visiting Germany,

Luxembourg and France. One evening a meeting with a Rome CLC group was arranged. Such meetings are very important for building World Community, and such an encouraging experience.

◆ Brother Louis Manjaly MMB, Superior General of the Malabari Missionary Brothers, Trichur, India, brought some letters to us, and good news of growth and development from our CLC friends in Trichur.

◆ Sr Margaret Claver FCJ (Faithful Companions of Jesus) from Kew, Australia, brought news from her continent, and made us realise once more how fruitful, important and worthwhile it is to further cooperation within the Ignatian family.

◆ Sr Marnie Kennedy, a Sacred Heart Sister, also from Australia, was in Rome for a meeting of her order and called in to see us. She has been much involved in CLC, and in giving the Spiritual Exercises in a format where the first week is spent "on the street".

◆ Fr Renato Zecchin SJ, an Australian Jesuit working in Pakistan, called in to get

formation material. He plans to help nourish the "green shoots" of CLC that are springing up in Pakistan, working alongside those already involved.

◆ Marc Reeves, a young graduate of Loyola Marymount University, Los Angeles, USA was here for a couple of days. Marc is a faithful CLC'er and very enthusiastic about the Ignatian way of life.

◆ Bishop Paul Lungu from the Diocese of Monze, Zambia, had warm words of praise about the CLC in his country.

◆ We had a brief visit from some CLCers from Rio de Janeiro, Brazil, José Berto Alves Martius, member of the National Executive Council and his wife Maria Alice, Zenon do Nascimento and Coliye Camaraic do Sacramento, passing through Rome on their way to the Holy Land.

UNITED NATIONS: In June more than 180 United Nations member states met in Vienna for the first global human rights conference in 25 years. We were represented by our Geneva and Vienna representatives. We hope to have a report from them in the next issue of *Progressio*.

Promotion of faith and justice is solidly based on the Jesuit tradition of spirituality, as found in the Spiritual Exercises.

None of us can afford to neglect the ministry of faith in order to promote justice, nor can we avoid the promotion of justice as an essential element in the ministry of faith.

In reviewing your work in these vital ministries, you must ask yourself, "How central to our work is the service of faith and the promotion of justice? How does our solidarity with the poor show itself in our Eucharistic celebrations, in our outreach programmes, in our use of the Spiritual Exercises, in our lifestyle, and in all other facets of our ministry?"

Peter-Hans Kolvenbach SJ
Seattle University, USA
17th May 1993