



PROGRESSIO

CLC COMMUNITY IN MISSION

**I HAVE COME TO BRING FIRE TO THE EARTH
AND HOW I WISH IT WERE BLAZING ALREADY**

HONG KONG '94

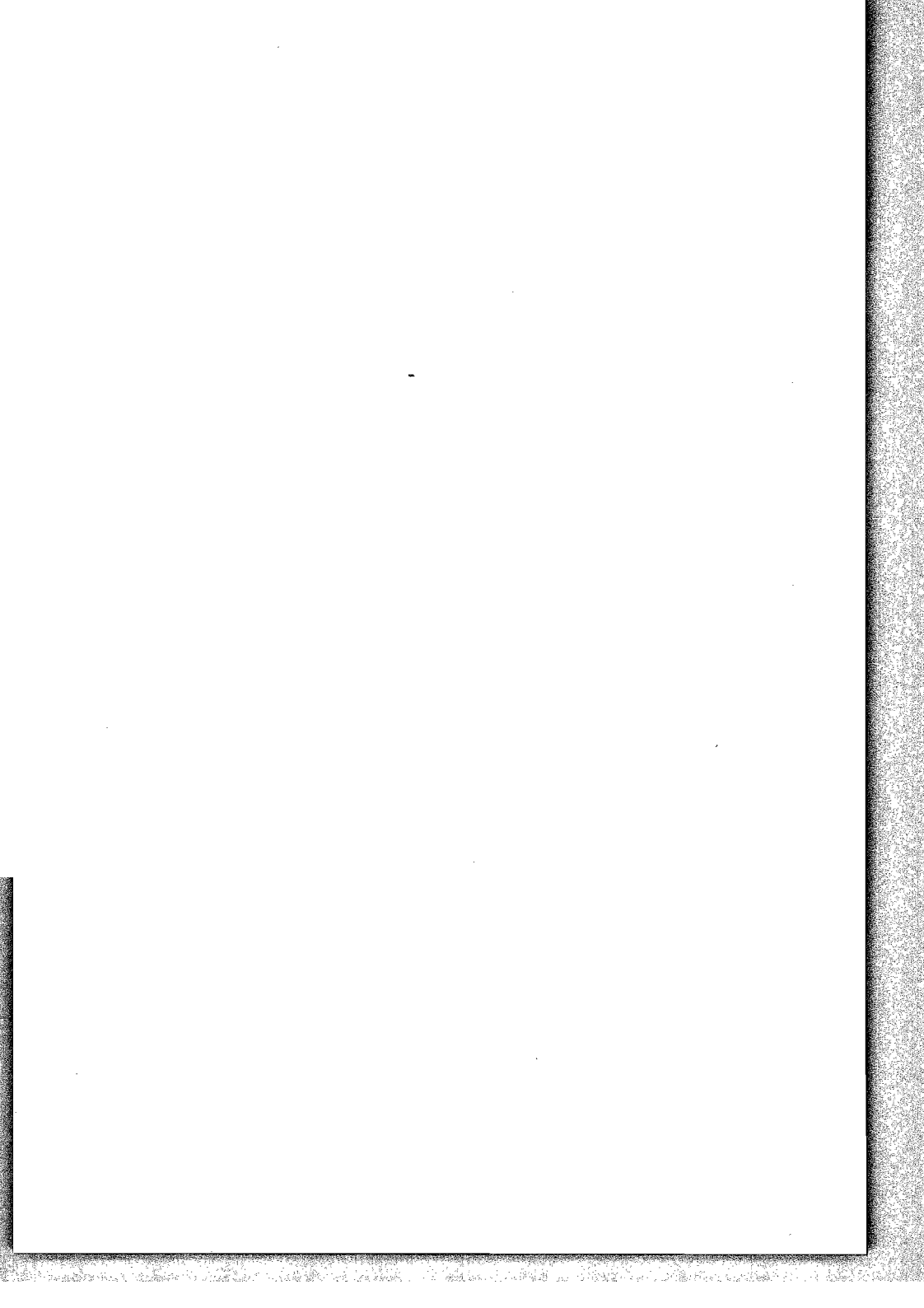
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Editor: Roswitha Cooper



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CONTENTS

Editorial	3
STEP ONE - THANKSGIVING	8
Message of Cardinal Pironio	14
The President's Address	17
Report from the CLC World Secretariat	25
STEP TWO - LOOKING THROUGH GOD'S EYES	40
Address of Claudine Coirault	45
Parish Visitation	55
STEP THREE - CONTEMPLATING REALITY	56
STEP FOUR - ENLARGING OUR VISION	64
Address by René Cortázar	65
STEP FIVE - WHAT SHALL I DO FOR CHRIST?	86
The Feedback Groups	87
The Workshop Groups	100
A short summary	112
New CLC communities	114
THE FINAL DAY	118
Messages received and letters sent	118
The newly elected Executive Council	126
The <i>grace of Hong Kong</i>	130

EDITORIAL

This issue of *Progressio* wants to give its readers a fairly exact documentation of the 12th General Assembly of the World Christian Life Community that met from the 21st to the 30th of July 1994 at the University of Hong Kong. We want to share the experience, atmosphere and spirit of the meeting with our friends within CLC around the world, our brothers and sisters in the Ignatian family and all our friends in the Church.

Each Assembly builds on the fruits of the previous ones. Therefore, it is worthwhile to glance back briefly into

our recent history:

With his Apostolic Constitution *BIS SAECULARI*, Pope Pius XII initiated the renewal process of the Marian Congregation/Sodalities. In 1953 he approved the World Federation which had its first World Assembly in Rome in 1954. The 1959 Assembly in Newark took a first step towards the formulation of the General Principles. That same year the Secretariat in Rome sent out its first letter to all federations. It was the beginning of a world-wide consultation and exchange of experiences that led to our first General Principles. At the Assembly in Bombay in 1964 the General Principles were practically ready but it was judged wise to present them for approval after the conclusion of Vatican II. The 4th World Assembly in Rome in 1967 brought forth a new name and the new General Principles while the 5th Assembly in Santo Domingo in 1970 brought a crisis and a big challenge for the future of our Community. The following Assemblies tried to respond to this challenge.

The call to Mission was there from the very beginning. The development from the World Federation of the Christian Life

Communities to **ONE World** Christian Life Community can only have the purpose of better *answering Christ's call from within the world in which we live*. The answer, of course, can only be a personal one and the growth and availability of our community depends on each individual answer.

What had begun forty years ago, as a process of renewal and a return to our Ignatian roots, must continue. The Assembly in Hong Kong has taken us one step further as an apostolic community, building upon the former Assemblies that are:

The 6th World Assembly in Augsburg '73:

The call to be free, "the liberation of all men and women." It was a new type of Assembly with guided retreats and a formation course.

7th World Assembly in Manila '76: The call to be poor, "poor with Christ for a better service." This Assembly was combined with three formation courses.

8th World Assembly in Rome '79: The call towards a World Community "at the service of One World."

9th World Assembly in Providence '82: The challenge to be one World Community on mission to "bring about justice."

10th World Assembly in Loyola '86: Seeing Mary as model of our mission, being asked to do "whatever Christ tells us."

11th World Assembly in Guadalajara '90: Called to be an international community "at the service of the Kingdom, to go out and bear fruit." The revised General Principles were approved.

In the final preparation for Hong Kong '94, Fr Rodrigo Mejia SJ, the facilitator for the Assembly, challenged the World Executive Council with the question: *Are you prepared to accept that the outcome of Hong Kong cannot be foreseen?*" The purpose and goal of Hong Kong was to be an examen of conscience as to mission on a community level. The World Community asked itself the question:

Where are we as CLC in today's world? For this *examen of conscience* as individuals and as a community, we had chosen to follow the five steps of the Ignatian Review of the Day:

THANKSGIVING FOR THE GRACES RECEIVED

ASKING FOR LIGHT; LOOKING THROUGH GOD'S EYES

CONTEMPLATING REALITY

RECOGNISING OUR FAILINGS AND ASKING FORGIVENESS

CONVERSION TOWARDS CHRIST; WHAT SHALL I DO FOR CHRIST

The methodology for the group work was based on the experiences gained in the International Formation Encounters.¹

May Hong Kong '94 bring forth much fruit in helping us to be more and more

A COMMUNITY IN MISSION AND MEN AND WOMEN FOR OTHERS.

¹ You can read more about the IFEs on page 27-28.



Daring approach to Kai Tak Airport

WHEN IMPORTANT PEOPLE COME TO HONG KONG

IT RAINS

So said Winnie, Kyla and Joseph – three of the many gracious members of the HK '94 Host Team. One hundred eighty people – delegates, translators and facilitators – from all over the world gathered at Hong Kong for the CLC General Assembly. Could that have been the reason it poured – almost nonstop – during the first six days of the meeting? Perhaps...

The “important people” started planing in at Kai Tak Airport as early as July 15th. They were mostly the Executive Council members who held meetings and worked for hours on end before (and even during) the Assembly. Delegates from far-flung Africa and South America started arriving early as well. Initial “hellos” were exchanged as they bumped into each other while

deciphering the Chinese Menu in Bay View restaurant or while exploring the Central District, Kowloon, Macao, Lantau Island...

Finally on July 20th, with the exception of the Bolivian and El Salvadorian delegates who came two days later, all had landed at last in Hong Kong. They were happy and grateful to meet in the “Pearl of the Orient”. They were ready to plunge into the Assembly task: that of finding answers to two important questions:

WHERE IS THE CLC IN TODAY'S
WORLD?

WHAT OUGHT WE DO FOR
CHRIST?

The search for answers was to be a journey through the five steps of the Examen.

STEP ONE - THANKSGIVING

At 8:45 a.m. the Assembly participants gathered officially for the first time at the opening Eucharist held in St. Anthony's Church. Wide-eyed despite (and maybe precisely because of) the jet-lag syndrome, highly energized spiritually although travel-weary physically, they walked into the huge, air-conditioned church. There was a pervading drift towards making contact with one another. Some readily flashed warm smiles at fellow-CLCers whose identities they could only initially glean from name-tags. Some spontaneously hugged one another in joyful recognition and reunion.

The Thanksgiving Mass marked the beginning of the communal journey that was HK '94. The focus of gratitude was the CLC vocation – that of being chosen as

apostles and disciples sent forth to the whole world; the vocation to follow Ignatius of Loyola's legacy: the mission to "go and set the world on fire". At the offertory, the participants reiterated their owning of this vocation as they sang "Here I am, Lord". The liturgy ended with the lilting melody of "Ven con nosotros a caminar, Santa Maria ven". But the end was at the same time the beginning of the walk up Pokfulam Road, through the labyrinth of stairs, hallways and footpaths of the sprawling Hong Kong University Complex. It was the beginning of the walk to the Runmee Shaw Lecture Theatre, the venue where delegates, strewn in classrooms and separate living quarters, always ended up in plenary gatherings; the holy ground where discernment, prayer and Eucharistic celebrations



took place; the meeting point where friendships began and deepened.

The participants were ushered into the Lecture Theatre by the now familiar ever-smiling members of the HK CLC and given headsets and receivers. As requested, the participants seated themselves by national delegations. But even before the plenary session could start, cameras began clicking and blinking, for there – draped as stage backdrop in full view of everyone – was an enormous streamer in blazing, brilliant

yellow with the HK '94 logo in the center. Indeed, who could resist the urge to capture that imposing, impressive sight in photographs that could then be shown to fellow CLCers back home?

The day's proceedings began with Eadaoin Hui, ExCo consultant, cheerfully and gracefully presiding. John Tan, Host Team chairperson, made the first of the countless announcements he was to make during the course of the Assembly. He explained the use of the translation equip-

ment which was to be a key element for the "pentecostal understanding" of whatever was to be delivered in English, Spanish or French. Kevin Chan, HK CLC president, then welcomed the Assembly participants. He expressed gratitude for the great grace that was given them in serving as hosts of HK '94.

The grateful beneficiaries of the HK CLC's hospitality were then introduced. Enthusiastic applause greeted the ExCo members as they were called one by one. The flash of cameras accompanied the clapping of hands as the members of each national delegation presented themselves and – with joy lighting up their faces – held up the emblems that embodied what they stand for in their countries. There were large banners, posters, balloons, country flags,

and tiny, almost invisible pins. In whatever size, shape or colour they came, the symbols were laid reverently side by side on the stage; they represented the following national communities that constituted the 12th CLC World Assembly – the biggest to date:



Communities officially established:



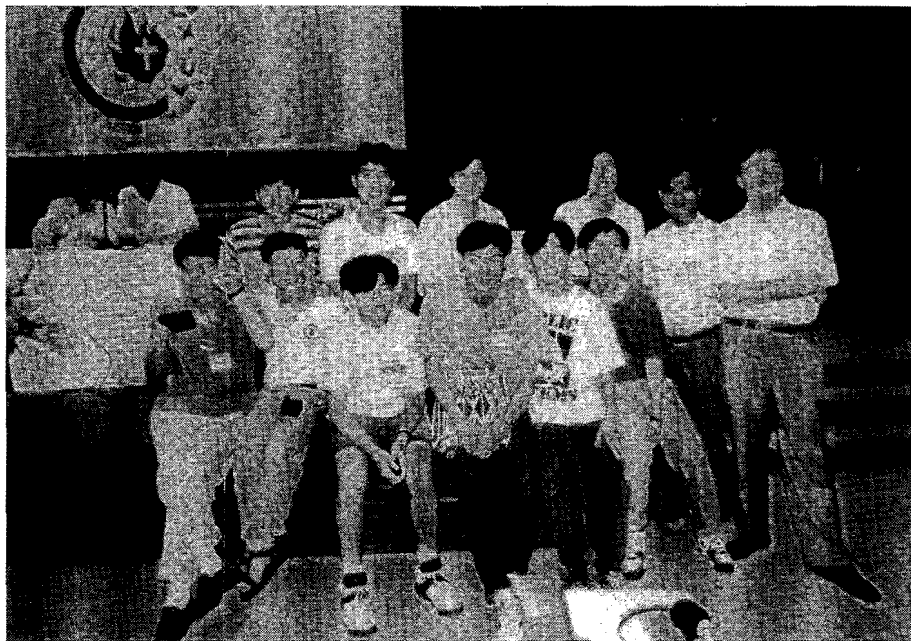
Communities participating as observers:

Cameroon * Guatemala * Hungary * Ivory Coast * Korea *

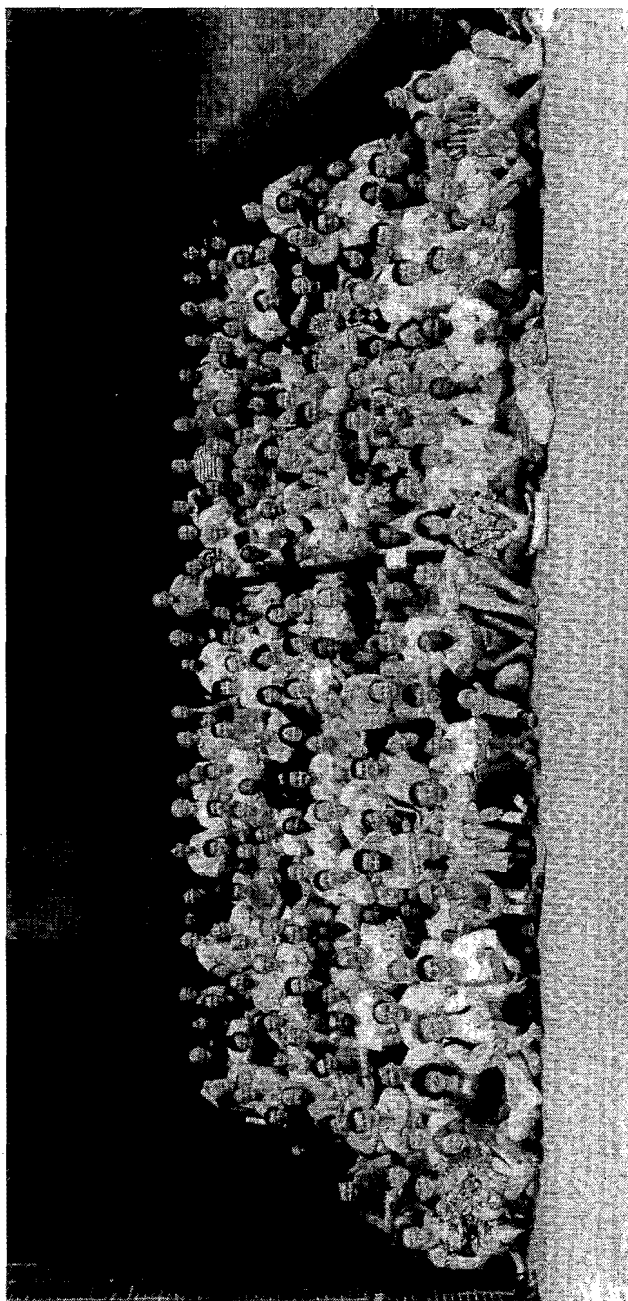
Puerto Rico * Scotland * Vietnamese Companions *

With all the attendees duly acknowledged, Brendan McLoughlin took his turn in welcoming the participants and, in his capacity as World ExCo president, declared the Assembly in session. He also thanked the HK CLC members who, though a small community, bravely took upon themselves the tremendous responsibility of hosting the Assembly. He highlighted the fact that, for the first time, the Assembly

was being held in a secular environment – a factor that made more complex and thus truly remarkable, what the HK CLC was able to accomplish successfully amid sometimes seemingly insurmountable difficulties: that of providing almost two hundred CLC members a place to meet, pray and make the decisions that will determine the course of a Community in Mission for the next four years.



Part of Hong Kong Host Team



Assembly Hong Kong '94



MESSAGE OF CARDINAL PIRONIO

Dear sisters and brothers in Christ,

May this cordial greeting, that I am sending as President of the Pontifical Council for the Laity, sound for you as an echo of the missionary mandate entrusted by Jesus Christ to his Apostles: "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the ages" (Mt. 28,19).

You want to be more and more a "community on mission" and the motto you have chosen: "I have come to cast fire on the earth and would that it were already kindled" (Lk. 12,49) immediately brings to mind the commission that Ignatius of Loyola gave to his followers: "Go and set the world on fire."

The fact that the Assembly is being held in Hong Kong, in the Far East, is a further confirmation of the original openness of Ignatius' first disciples towards the motley world of our planet, when they mobilized for a missionary adventure in total readiness to go and preach the Word everywhere, "ad maiorem Dei gloriam". From the "Reductions" in the American New World to the great deeds of Francis Xavier, the missionary mandate called forth ever new vocations and new ways of going towards humankind amidst the world's clamor, spurred on by a passion for the destiny of individuals and of peoples, embracing them all in catholicity.

The "fire" – the new ardor that John Paul II calls for in the "new evangelization" – is no less, nor is the daring, the creativity and the readiness that are required in this new missionary phase of the Church's history, at the dawn of the third millennium. The Exhortation **Christifideles Laici** and the Encyclical **Redemptoris Missio** offer valuable indications for this commitment. Today we have to face powerful forces of dechristianization wherever the lifestyle of individuals, families and nations is dominated by the worldly, idolatrous logic of power and the thirst for wealth and pleasure. "Whole countries and nations where religion and the Christian life were formerly flourishing ... are now put to a hard test, and in some cases, are even undergoing a radical transformation, as a result of a constant spreading of indifference to religion, of secularism and of atheism" (CFL 34).

While indifference grows, there emerge at the same time new expectations and new religious questionings; often they do not meet with the only satisfying response: the grace of Christ Jesus. In **Redemptoris Missio** (n.3) we read: "The number of those who do not know Christ and do not belong to the Church is constantly on the increase. Indeed, since the end of the Council it has almost doubled."

And so, may God bless your "community on mission"! – from the environments of life and work in which each one bears daily witness to the "newness" of life that marks Christ's disciples, to the cultural and territorial frontiers of a world in which the Good News of his Kingdom has to be proclaimed.

Yes, what is needed are new men and new women, a "new creation" through baptismal grace, whose "heart" is no longer of stone like that of the "old man", but a living heart of flesh, tempered by the fire of the Spirit. In the midst of all that is deafening, dazzling, bewildering in the world, may the "spiritual exercises" be your precious resource for a deepening of conscience, for interior asceticism, for the formation of mature Christian personalities, obedient only to the Will of God. Only one who experiences in his or her own life the wonder and fascination of meeting and following the Lord will hasten to share this gift with family and friends, with colleagues at work, in every environment, going also "ad gentes", beyond every frontier.

The mission of the Church is not a matter of isolated individuals. It engages the conscience, the freedom, the responsibility of Christians who want to live to the full their baptismal vocation, as living members of the mystery of missionary communion that is the Church in the midst of the peoples. The Good News we proclaim is not ours. It is God's, entrusted by Jesus Christ to his Apostles and communicated by the Church's tradition from generation to generation. Every community on mission within the Church lives by affective and effective mission with the Pope and the Bishops, so that tradition in all its integrity, in ever new forms of incarnation or "inculturation" may continue to reach the "heart" of men and women. Christian Life Communities, therefore, must not fail to live fully incorporated into the various local Churches, always ready for collaboration and service, bringing their specific character, their visibility and their contribution, in a "catholic" spirit.

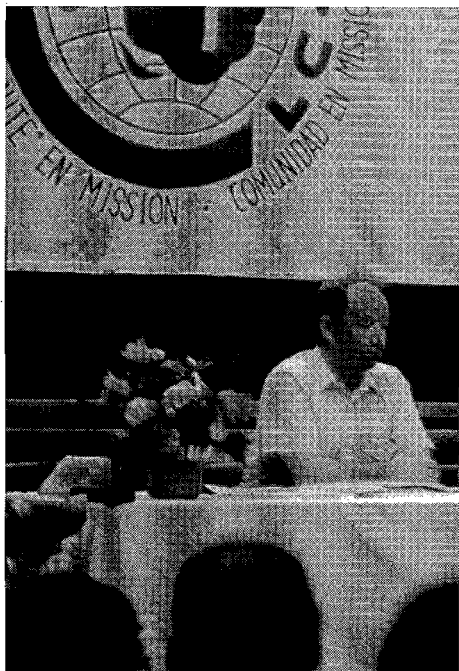
Francis Xavier always carried on his breast the letters he received from his brothers in community. He carried his friends with him! They were a tangible company. At the same time, he felt with urgency, all the missionary, catholic concerns of the Church. This is how the mission is carried out. It is the work of the whole Church through the particular Company that is Providence's gift to each one of us; so that the mystery "touches" us convincingly and lovingly, supports us concretely, and accompanies and renews us in our task of evangelization.

May the Lord, through His Spirit, pour out an abundance of gifts upon your work, which we entrust to the intercession of the Blessed Virgin Mary, Star of Evangelization. Through Her we receive the Word of God and with Her we set out to make it known to others.

E. Card. Pironio

The President's Address then followed:

"It is with great joy that, on behalf of the Executive Council and the World Community, I welcome you as delegates to this Assembly. This is a very special moment in the life of our Community and another step in its development. As you know, this Assembly has a number of special elements attached to it:



(1) It is being held in a secular environment. Some of you may recall previous Assemblies

which were usually held in retreat houses or diocesan colleges. We are here as a result of an invitation from the Hong Kong CLC which the ExCo accepted.

(2) This is the largest assembly to date, so it is a sign of our growth. Fifteen years ago, when I first attended a World Assembly, members came from thirty-three countries. Now we are here from fifty affiliated countries with members from nine other countries here as observers.

Looking back over previous assemblies, I've seen the graces we have received as a World Assembly. We must ask ourselves how we have made use of them in our national communities.

One of our objectives must be to ensure that the graces of this Assembly be brought home to our communities so that they too might be enriched by the fruit of this Assembly both as individuals and as

national communities and that they and we might be challenged to live a greater apostolic life.

Looking back on the last four years, where we as an Executive Council have endeavored to take account of all the recommendations of Guadalajara, we see that the most effective and most visible work that has taken place in the majority of our regions would be the IFEs which have been held in Europe, French and English-speaking Africa, Asia and Latin America. We have not yet arranged one for North America. While on this subject, I would like to introduce you to the Coordinators of the IFEs. Johan Vlogaert – Belgium, Paco Bonilla – Ecuador, Paul Vaz – India, Vincent Foutchantse – Ivory Coast, and Terry Charlton – Kenya. These encounters have been the source of much development and we have prepared a detailed report on each of them which will be available in this Assembly.

A number of countries have been affiliated since Guadalajara and we will be inviting you to confirm their affiliation. They are Kenya, Nicaragua, Syria and Paraguay. As you know, members from nine more countries are here as observers and, please God, they'll be seeking affirmation at the next Assembly. Since Guadalajara, a considerable number of our communities have taken the General Principles that were approved there and adapted them to their own particular situations. As you see, there is also one in Chinese. I would like to encourage all communities to ensure that the General Principles are available to their members and that the spirit of these principles is fully understood by them, since it is the spirit behind the language that is important.

This afternoon Roswitha will read the report of the secretariat for the last four years. She'll present just a part of it but the whole report will be made available. Time will be set aside for you to read it. Then the Executive Council and the relevant people will be available to answer questions related to this report.

A big factor over the last four years has been the major gifts that we received following the last Assembly. As you know, Jose Reyes

finished his term of office as Executive Secretary and Fr Tim Quinlan finished his term as Vice Ecclesiastical Assistant. We were extremely fortunate in being able to call on Roswitha who accepted our offer to succeed Jose Reyes and to Fr Julian for accepting our offer to succeed Fr Tim. Since their appointments they have given themselves unstintingly in their efforts to ensure that the deliberations of the ExCo and the graces of previous assemblies are constantly kept before our members. They have not spared themselves and their constant reflections have been of great benefit to the ExCo. **Progressio** has taken on a new lease of life under Roswitha's editorship and each of them is playing a significant part in International Formation Encounters. These have helped to make the World Community more real.

As for myself, I would like to share with you my vision of CLC and its future development. In many of the countries that I visited during the last three years: Australia, Germany, Egypt, Italy and sometimes at home, I have tried to liken our World Community to the sun whose rays appear through broken clouds; it can only shine in certain parts of the world. This is how I see the development of the CLC: as rays breaking through and hitting the earth in different places. But what I have seen is that the rays are beginning to come together, the rays in one country beginning to link with the rays in another making the sun shine brighter and having a greater impact. We see this in the development just taking place through the European team as well as in Asia, in Africa and in the Americas. The rays are beginning to connect and, as we develop and move into more and more countries, I see the opportunity for CLC to have a significant effect in the building of God's kingdom. You can see what an effect such growth and development among our communities could have on the world. Our community is apostolic and we must be open at all times, reaching out to those called to us and to each member of the World Community.

The whole question of being an apostolic community should constantly challenge us to seek God's will for us as we look at the various needs of the world and at how we are responding to them. We

have this opportunity now in our workshops, in our national delegations and in the feedback groups which will be formed.

I'm coming to the end of fifteen years as a member of the ExCo, seven years as treasurer. We've never been very successful with money but we have survived. In the last years I have had the privilege of being president. During that period I have seen and experienced the desire and the decision to become a world community at the service of the world – Rome '79 and Providence '82; taking steps to effect this decision and clarifying the role of Mary – Loyola '86; and updating our General Principles – Guadalajara '90.

Now we have come to this Assembly where we wish to give practical effect to the question of Mission and, in particular, to look at those areas where common mission may be possible. We've grown as a community over these years and, looking back, it is possible for me to see a gradual deepening of our understanding of where we are being called as a community. If we look back not just fifteen years but forty, to our first World Assembly held in Rome in 1954, where the first steps were taken to begin the renewal of the Marian Congregations and to thirty years ago to our third World Assembly in Bombay where the lay character of our association started to take shape and where the first ExCo was elected, and if we look at our development over the last forty years, we will see that we have received many graces. In my time, as no doubt in earlier assemblies, the signs of consolations have been many and the desire for greater service has been evident.

In many ways our journey is like a retreat. Each assembly has been a graced moment in time, as I'm sure this assembly will be. However, as we know, the real fruit of a retreat is in living out the graces received. We must go from here conscious of our role in God's plan. We must be aware that as delegates we have a responsibility to return to our communities enriched by our experience and ready to give time and effort to the sharing of the graces of the Assembly with our national communities at every level.

I speak with my tongue in cheek here when I say that an important part of our growth is communication. It is my earnest prayer that this area will be better developed. It is impossible to be a community at the world level if we do not share our gifts, talents, needs and visions with one another. Please be aware of this during the Assembly.

From my experiences of the last fifteen years, I also sense some weaknesses in our structures which need to be addressed in a discerning way and with a great deal of reflection and consultation. This is the whole area of how we wish ourselves to be governed. At present this is by means of: 1) the World Assembly which when in session decides on policy for the next four years; and 2) the ExCo which implements the policies with the support of the Secretariat. I believe this structure was adequate for a federative model but it has shortcomings for a community model which requires greater integration and a more pro-active approach. The difficulties arise from a lack of continuity in a number of areas and the lack of more full-time ExCo members.

For example, less than 15% of the delegates here present have attended previous General Assemblies. So for more than 85% of you, this is a new experience. You can see that there is not a great deal of continuity at this level. The second area is the ExCo itself which changes a percentage of its members every four years. This year 30% at least will change. Add to this the regular changing of the Vice Eccles. Assistant and the Executive Secretary. In my time I have worked with three EAs and three Executive Secretaries. So you can see that there is a serious lack of continuity in our structures as to deciding policy and implementing it with the result that at times we want to reinvent the wheel.

It is not my intention to sidetrack the Assembly with this issue, but I take the opportunity of my imminent departure to raise the matter and to invite the incoming ExCo to look at the question of structure in our General Norms which did not receive the same attention that our General Principles received. I also ask all of the

delegates present to reflect on it at home in their national communities and communicate their reflections to the ExCo.

Finally, on a personal level, I wish to express to you, and through you to your national communities, my gratitude for the prayers and support which you gave me during my illness after Guadalajara. I spent seven months without being able to walk or do anything for myself. I wondered what God was asking of me. But one national community asked me to do something for them which was to accept where I was and to pray for the success of their national community, which was all I was able to do. I never forgot the lesson that in my sickness and helplessness there was still value. I just want to say that I received letters, cards, and faxes from most of the communities that were in CLC at that time. I'm now standing and walking; I can't play golf but they said I couldn't play golf before I got sick. So I want to convey to your national communities that I have recovered; not fully, but there's very little I can't do.

We are now at the beginning of this Assembly. The Trinity is present with us as is Mary our Mother. With absolute confidence and trust in them let's work together in a spirit of joy to find God's will for CLC for the next four years. Let us remember also in a special way to ask St. Ignatius to pray for us since this is our first Assembly which is close to his feast day. And let us not forget St. Francis Xavier who carried out his mission and died in this part of the world.

Lastly I would like to refer to Cardinal Pironio's letter in which he recalls the commission that Ignatius of Loyola gave to his followers: "Go and set the world on fire."



Maria Clara Luchetti Bingemer, World CLC Vice President

The vigorous applause that punctuated Brendan's address signified the assembly's recognition and appreciation of the reality that, weaknesses notwithstanding, the World Community has indeed much to be thankful for.

The afternoon session began with the reading of a letter from

Father Tim Quinlan SJ, former Vice Ecclesiastical Assistant. From Australia he sent warm greetings and assured the assembly of his prayerful solidarity.

Maria Clara, vice-president, then took on the task of setting the tone of the Assembly. She stressed the importance of the Executive Council and the dele-

gates living the Assembly in the same spirit.

She defined the nature of the World Assembly as the governing body of the World Community, with the task of determining the policies that will set the direction of the World CLC for the next four years.

She explained that after the Assembly, the delegates are expected to live and assume the mission of the Assembly in their respective national communities while, on the world level, the ExCo implements the policies decided upon.

During the Assembly, the facilitator, Fr Rodrigo Mejia SJ, guided the course of the deliberations. His task was to ensure that the assembly remain on the right track in its movement from one step to the next within the framework of the Examen "methodology".

The General Assembly's task. It:

- ◆ ***Approves the activity reports and accounts of the period since the previous Assembly.***
- ◆ ***Sets the policies and orientations for the period up to the next General Assembly.***
- ◆ ***Decides the financial policies to be followed.***
- ◆ ***Decides on proposed amendments to the General Principles and General Norms.***
- ◆ ***Confirms the establishment of new national communities.***
- ◆ ***Elects the Executive Council for the period until the next Assembly. (G.N. 16)***

REPORT FROM THE CLC WORLD SECRETARIAT

A broader vision of the situation of the World CLC was then presented by Roswitha Cooper, Executive Secretary:

*Even though only about forty of us were physically present at the Assembly in Guadalajara, I am confident that the Lord's call **To go out and bear fruit** is vivid in all our hearts and minds. The revised General Principles have been printed in all our languages and their incarnation into our daily lives has hopefully begun. With this in mind, we now ask ourselves: Where is the World Community four years after Guadalajara?*

Signs of Growth?

Back in 1987 when Father Paulussen was already ill and living next to Father Arrupe in the infirmary, I had a meeting with him. He said "always remember that CLC is a very small plant that has to grow, and it will grow; and also remember that growth takes time, painstaking time."

How can one measure the growth of an international apostolic Community? We could look at: the solidarity among its members; the size of membership; the financial means available; the degree of apostolic involvement and evangelic visibility. All these facts would give us some idea of growth, yet we have to go deeper in order to get an overall vision of things. We know that growth in a community is not measurable. How can we measure the human, spiritual and apostolic growth of each individual member? How can we measure each person's availability and openness to the call of Christ, their sincerity in following Him on the way of the Cross, giving their lives for Christ?

*Yet these are the things that count. It is by members becoming men and women for others that a spiritual movement becomes an apostolic Community – a **Community in Mission**.*

*The awareness of being **ONE** World Community is developing quite slowly, but it is developing. The World Secretariat considers it a priority to foster this awareness. A long and challenging road stretches before us; it will not be without suffering and stumbling blocks. But if each of us present feels the need to strengthen this awareness of the World Community and if we act accordingly when we are back home at our own National Communities, a big step forward will have been achieved.*

We have been growing in numbers. At this Assembly, Kenya, Nicaragua, Paraguay and Syria are asking for affiliation. In most of the affiliated countries we have gained members, and new groups steadily have come into being.

Our financial situation is far from being ideal, yet it is better than in previous years. You will hear more about this in the Treasurer's report.

The degree of our apostolic involvement as a World Community needs to be developed. We have worldwide, committed CLCers who work in the Church and society, but do the majority of our Community understand the difference between apostolic action and mission? Are small, local communities the place where individual members discern mission? Do they feel sent by their communities? Mission consciousness in our local and national Communities is a basic requirement for a common mission on whatever level. Our formation programs will have to take all this into account.

*With the **IFEs** an important step forward has been achieved. The mandate given by the World ExCo at their meeting in July 1992 was:*

To prepare, plan and implement courses at the international level which will include the following criteria: to develop the sense of a

World Community, to foster collaboration between the National Communities, and to foster an integrated spirituality for service to the Church and society.

Five courses, which we call International Formation Encounters (IFE), were organized during 1993 and 1994.

The first IFE took place in Yaounde, Cameroon for French-speaking Africa from the 27th of August to the 3rd of September 1993. The twenty-six participants came from Burkina Faso, Ivory Coast, Cameroon, Egypt and Madagascar. The participants from Zaire and Rwanda were unable to attend. Three workshops were offered: Formation in CLC, Family Life, and Socio-political Commitments.

The second IFE took place in Quito, Ecuador for Latin America from the 4th to the 11th of January 1994. Thirty participants came from Argentina, Bolivia, Brazil, Chile, Colombia, Ecuador, Nicaragua, Paraguay and Peru. El Salvador, Mexico, Uruguay and Venezuela did not participate. This encounter followed another system without workshops. Instead the participants met in their National delegations, and the subjects for discussion were the apostolic activities of their communities.

The third IFE took place in Bombay for the Asia-Pacific Region from the 5th to the 13th of February 1994. The twenty-eight participants came from Australia, Hong Kong, India, Indonesia, Japan, Philippines, Sri Lanka and Taiwan. Four workshops were offered: Cultural Literacy, Interfaith Dialogue, Justice to the Poor and Marginalized, and Work as Mission.

The fourth IFE took place in Rome, Italy for Europe from the 3rd to the 10th of April 1994. The forty participants came from Austria, Belgium, England, France, Germany, Holland, Ireland, Italy, Luxembourg, Malta, Poland, Portugal, Slovenia, Spain and Switzerland. Five workshops with three topics were offered on: CLC Formation, Socio-political Commitment, Work as Mission.

The fifth IFE took place in Mutare, Zimbabwe for English-speaking Africa from the 6th to the 15th of April 1994. The thirty-six participants came from Botswana, Kenya, Lesotho, South Africa, Zambia and Zimbabwe. Four workshops were offered: Family Life, Justice to the Poor and Marginalized, Youth, and CLC Formation.

The international team in charge of these IFEs found, right from the beginning, that a **methodology for mission** was needed. Actually, the Encounters have followed two slightly different methodologies: the "Pastoral Circle" and the "Pastoral Planning" methods. The "Pastoral Circle" method goes through the following steps: Life Experience, Social Analysis, Theological Reflection and Praxis. The "Pastoral Planning" method follows the steps: Perception, Enrichment and Planning. Both methods are based on life experiences, go through socio-cultural and theological analysis, take into account all the elements of the preceding analysis and reformulate the apostolic action.

The Ecclesiastical Vice-Assistant or the Executive Secretary participated in each of the Encounters². It is still too early to see all of the fruits of these Encounters. One outcome, however, is already noticeable: a perception of weak points and shortcomings on a personal and communal level and a steadily growing sensitivity and awareness among us that we are part of a World Community. The desire for closer cooperation on a regional level has been expressed. There is the realization that global problems need to be answered by global concepts which are then put into practice on the regional, national and local levels. **Think globally – act locally!**

The participants of the Encounters will receive a follow-up questionnaire in the near future. We want to ensure that the gained experiences of an individual participant are shared with the National Community. We have to educate CLCers, who are ready and competent, to pass on their gained knowledge and experience to their communities at home.³

² A more detailed report on the IFEs was distributed in Hong Kong.

³ In order to limit the length of this issue, we have chosen not to print here the report of the developments and structures of CLC by continent. Future issues of *Progressio* will carry information on this subject.

Communication within the World Community

No Community can develop without communication. Do we have sufficient communication among members of the World Community? We in the World Secretariat are of the opinion that there is an urgent need for improvement. Since the World Secretariat is considerably understaffed, economical means of improving this situation will have to be found.

PROGRESSIO

A heartfelt "thank you" to all those in our Community who are subscribing to Progressio, especially to those for whom it is an added financial burden. We are also grateful to those who, by taking up a sponsorship, have made it possible for the World Secretariat to send Progressio out to all who are interested but cannot afford to pay the subscription fee, and a big "thank you" to those who have contributed with articles.

The World Secretariat has tried very hard to make Progressio a means of communication among our National Communities. After two and a half years of work at the World Secretariat, as Editor of Progressio, I realize that my efforts have not always been successful. One main reason for this is probably the language barrier. In a World Community where fifty different languages are spoken, our three official languages (English/Spanish/French) are not sufficient.

Another problem must be considered: in a world with an unequal distribution of goods a big percentage of people are overfed with information, intellectual input and means of education. Whereas there is a steadily growing amount of people "starving" because they cannot afford to pay the increasing prices for books, magazines, education, etc. In quite a number of National Communities, religious publications and publications of Ignatian spirituality of a high intellectual standard are available; Progressio with the humble means available to it cannot compete with them. In other National Communities, Progressio is eagerly awaited.

WHAT SHOULD BE DONE ABOUT THIS SITUATION?⁴

A suggestion open to discussion would be the following: to reduce Progressio from six issues (four 32-page Progressio editions and two 32-page Supplements) to four issues a year (three 32-page Progressio issues and one Supplement).

*In addition to Progressio, PROJECTS, which now is published twice a year, would be sent out more often, depending on the information received by the World Secretariat. In each National Community one or two members, or local groups in turn, should feel responsible for keeping in touch with the World Secretariat. Another group, or team of translators, would make the information available to all National Communities in their mother tongues. This new PROJECTS would be the future **World Community Newsletter**. With the increasing postage fees worldwide and the decreasing expenses for Electronic mail, this "newsletter" could in the long-run even be sent to you via this quick, inexpensive and reliable communication media.*

As an initial step, the World Secretariat appeals to the National Delegations to feel responsible, after returning to their countries, for finding a "National Link Person" who will regularly keep in contact with the World Secretariat.

VISITORS

The most effective way to build community, of course, is through sound, personal relationships among members. Often we have requests from CLC members, who travel to other countries, to furnish them with the names and addresses of CLC members in these countries. We are reluctant to make public the names and addresses of individual CLC members without first having asked their consent. To improve this situation the World Secretariat would like to create a directory – similar to the delegates' directory you have received – of

⁴ Please send your opinion and suggestions to the Editor.

committed CLC members who approve of their names, addresses and some other personal data being made available. Such a directory would be a necessary, basic step in fostering communication among our members. For this we need the cooperation of the National Communities. Please try to find one or two members in your National Community who would be willing to collect the necessary data and pass it on to the World Secretariat.

Every CLC member that travels to another country should try to establish contact with the CLC of this country. I am saddened when I learn of CLC members who have traveled through Italy without calling at the Secretariat. Even when we have neither the means to "entertain" visitors nor the time to arrange sightseeing tours for them, we enjoy welcoming each visitor, sharing with them about our work and learning about their CLC groups at home.

CLC and the Rest of the World

CLC AND THE CHURCH

We are a part of the Church. What does this mean to us as individual members and as a community? How visible are we as an apostolic community in our local, diocesan and national Churches? Have we been able to incorporate No. 6 of our General Principles, "Sense of the Church", into our daily lives? Are we ready: to go and serve where the needs of the Church so demand?

The World Secretariat maintains a close relationship with the Pontifical Council for the Laity (PCL). We have heard the message of the President of this Council, Cardinal Eduardo F. Pironio. I am regularly invited for meetings with the PCL and find each encounter inspiring and encouraging. Cardinal Pironio told us when he was called by Pope John Paul II to become President of the PCL that the Pope said to him: "I give you the best part of the Church, the Laity." Are we and do we want to be "the best part"? Are we taking up our "protagonistic role", as was said by the Pope at the Latin American Bishop's Conference in Santo Domingo in 1992?

One of the activities that I was able to participate in lately was a weekend organized by the PCL to prepare a proposal for the Synod of Bishops, which was held in October 1994 concerning the Consecrated Life.

For the preparation of the same Synod I was invited to speak at an international conference of the USG (Union of the Superiors General): "Consecrated Life today – Charisms in the Church for the World." I spoke on the theme of "Religious and Ecclesial Communion from the viewpoint of a lay woman."

CLC AND THE UNITED NATIONS

For those who want to know more about the structure of the UN and the role of the NGOs we strongly recommend Supplement No. 24 of November 1984 entitled PROCLAIM THE GOOD NEWS TO ALL NATIONS by Thomas Monahan, who was our representative at the UN Headquarters in New York for many years. All our members should know what a NGO is and how NGOs work.

Although in 1975 the Christian Life Communities were still a World Federation, we were granted consultative status by the United Nations' Economic and Social Council (ECOSOC). This privilege grants us the right to make interventions during meetings of that Body, and to collaborate with the Council and the United Nations' Secretariat personnel in areas in which we have expertise. But we can only meaningfully uphold our role as an NGO with ECOSOC status if we find people who are willing and able to give time for this important work. At present we are represented as follows:

*In New York: Father Dan Fitzpatrick SJ;
Lillian D. Caldarise and Elena Pena, MD*

In Geneva: Father Henry Volken SJ

In Vienna: Dr Christian Kubn

The World Secretariat considers it an important task to bring the work of the United Nations before all CLC members and to encourage them to work for the promotion of peace and justice in their own areas of the world. Since it is impossible with our present structure and situation to satisfactorily fulfil this task, I ask the help of all Delegates present to make known in their National Communities the present unsatisfactory situation and to discern in their communities what could be done to improve our engagement as an NGO at local, national and regional levels.

ICO (INTERNATIONAL CATHOLIC ORGANIZATIONS)

In 1957 the World Federation of the Christian Life Communities became a member of the Conference of the International Catholic Organizations. The Conference of the ICOs represents over forty non-governmental organizations (NGOs). It helps its members in their mission of participating in the life of the universal Church and in organized international life: to bring Gospel values into the marketplaces of today's World. It fosters an exchange of information and experiences, and stimulates mutual encouragement and collaboration among its members. The ICOs are active in three areas:

- *To ensure that Catholics play their part in organized international life.*
- *To promote Christian witness.*
- *To play an active part in the life of the universal Church.*

The Holy See has always closely followed the work of the ICO Conferences and is represented at the General Assemblies which are held every two years. The PCL is regularly present at all ICO meetings and keeps in close contact with it.

Our participation and presence at the Conference of the ICOs should also be strengthened. It is not good enough to participate only in the General Assemblies or on extraordinary occasions. The important work is done in the working groups. For participation in

these working groups we have to find and educate CLCers to get involved.

CLC AND THE IGNATIAN FAMILY

The apostolic effectiveness of the Church will depend very much on how ECCLESIAL COMMUNION is lived among her members. An authentic relationship of communion and cooperation among religious, bishops, secular clergy and lay people is needed to meet the challenges of our time. The CLC could be a testing ground for this fraternal church.

What could be more obvious than seeing a priority in cooperating with our brothers and sisters in the Ignatian Family? In many countries we get support from the Mary Ward Sisters, the Loretto Sisters, the Society of the Helpers, Marie Reparatrix and a number of other religious orders with Ignatian roots.

CLC AND THE SOCIETY OF JESUS

In 1979 Fr Louis Paulussen SJ wrote in the Supplement GOD WORKS LIKE THAT, ...note the interest and the active presence of many Jesuits on all levels: local, national and international. This is not surprising; in the CLC they recognize very clearly their own way of life. The CLC is independent of the Society of Jesus. Jesuits assist, help and try to give some inspiration.... Lay people inspire Jesuits. They have accepted to receive at every moment the fire of Jesus and to communicate it to others.

These words were written by a Jesuit to whom CLC owes much and who well understood and fostered the lay character of our spirituality. Reading these words we may ask ourselves: if in some places the best of the Jesuits are not involved with CLC could the reason be that we do not have that apostolic fire? Or perhaps, are we just not visible as an apostolic community in the Church and society?

Our Ecclesiastical Vice-Assistant, Julián Elizalde SJ, started a news bulletin last year entitled JESUITS AND CLC to inform Jesuits about CLC and its development. This bulletin has helped a great deal in making CLC known to the Society.⁵

In the Secretariat we are always grateful for every Jesuit visitor who happens to be in Rome and pays us a visit. It gives us a chance to share our views, hopes and worries with them. We are especially grateful for the arrangement we have with the Jesuit Curia that allows time for a scheduled stop at the CLC World Secretariat to the newly appointed Provincials who come to Rome to visit the Curia.

Many Provincials do support us in many ways. An example is the Newsletter of the Brazilian Central Province of the Society of Jesus. The Provincial, Father Francisco Ivern SJ, wrote an article on "Preferential option for CLC" to the Jesuits of his Province to emphasize the importance of cooperation with CLC.

As we live our World Assembly, the Society of Jesus is going into the final preparations for their 34th General Congregation which will begin on January 4, 1995. This is the reason why our Ecclesiastical Assistant, Fr Peter-Hans Kolvenbach SJ, cannot be with us this time. His message to us will be delivered in the form of a video.⁶

The 34th General Congregation of the Society of Jesus will have as an important subject on their schedule the partnership with lay people in Mission. Let us hope and pray that we can foster and strengthen our ties with the Society of Jesus for the greater Glory of God and the building of the Kingdom. May the outcome of our World Assembly in Hong Kong be an encouraging message to our brothers in the Society of Jesus that CLC is growing more and more mature as an apostolic community and is ready for partnership, cooperation and perhaps also for a corporate Mission."

⁵ Interested Jesuits who do not receive the bulletin are invited to order it; it will be sent free of charge.

⁶ The video was on sale in Hong Kong. For further copies please contact the CLC of Hong Kong.



Assembly hall with translation booths and attentive delegates

A financial situation that is far from ideal yet has seen much improvement was the focus of the Treasurer's report. Tony Martyris thanked the national communities for their supportive efforts to augment the World CLC funds. He also requested payment of overdue membership fees and discussed

his dream of having the Secretariat expenses defrayed 100% through membership fees instead of through external donations.

Though relatively much information was "fed" to the delegates on the first day of the Assembly, a spirit of seriousness

pervaded the Lecture Theatre and its vicinity as the delegates carefully examined the written versions of reports orally delivered on stage.

After about an hour of reading and reflecting, the participants regrouped in plenary for the question and answer session. Time was short.

There were many questions – earnest questions that revealed the intensity and sense of responsibility with which the situation of the World Community was considered.

Questions that revolved around matters such as CLC collaboration with other NGOs, relationship with the Jesuits, better structures and continuity in the ExCo, the difference between apostolic work and mission, the creation of a World CLC directory.

As a final item in the day's plenary session, the candidates to the World ExCo were presented. There were five candidates for President, four for Vice-President, one for Secretary, four for Treasurer and fourteen for Consultants.

The large number of candidates (twenty eight) – in contrast to previous elections where there was dearth of choices – was cited as another reason for thanksgiving.

It was another sign of growth: for this time more CLC members had made themselves available for service to the World Community through possible election as ExCo members.

On Day 2 the delegates moved from a consideration of the broad global perspective of the CLC situation to a closer look at the more specific highlights of their national community life. Sharing was done in the workshop groups.

Based on delegates' choices of topics, fourteen groups were formed:

- ▲ *Group Guides*, four groups:
English (2), French (1)
Spanish (1)
- ▲ *Spiritual Exercises*, one
group: English
- ▲ *Youth*, three groups: English,
French, Spanish

- ▲ *Family*, two groups: English and French
- ▲ *Work as Mission*, one group: English
- ▲ *Service to the Poor*, two groups: English and Spanish
- ▲ *Socio-political involvement*, one group: English

Glaringly evident was the absence of workshops on two given topics: *Interfaith and Multicultural Dialogue*, and *Mass Media*.

Only a few delegates – too few to constitute a group – gave first or second priority to the two topics. But far from only a few delegates asked with self-introspective concern, “Why?”

Before the workshop sessions began, Fr Rodrigo Mejia explained the nature and function of the workshops.

First he pointed out that four levels of meetings were to be used in the Assembly: the plenary session, the workshop group, the feedback group and the meeting of national delegations.

With workshop groupings done according to the delegates’ choices of topics, the workshop was to be the forum for deliberations on the selected topic.

It was envisioned that from out of the workshops **concrete** courses of **action** would emerge with regard to the seven areas of concern and would hopefully converge in the central hub: *MISSION*.

Equipped with this explanation, the workshop members proceeded to their assigned rooms. The initial meeting at the workshop level was a sharing that was guided by three questions:

Who am I? (CLC history)

What are my feelings about being a delegate at HK’94?

What are my hopes for these days?

In general, self-disclosure about personal identity and CLC history were kept to the minimum of sharing one’s length of time and nature of involvement in CLC.

Feelings about being a delegate were expressed as essentially that of gratitude for having been chosen and sent, and of hope for the success of the Assembly.

Expectations and hopes were expressed in infinitives: to learn, to share and ultimately to know the direction of future action as CLC on the personal, national, regional and world levels.

Approximately three hours were allotted for sharing on national situations in the workshop groups.

The contents of the sharing revolved around the highlights

of national community life. Notable accomplishments varied from the production of well-designed formation programs and manuals to more intensive involvement in apostolic undertakings both as CLC acting on its own and in collaboration with other NGOs and entities.

A multitude of posters flooded the lobby of the Lecture Theatre. With photographs, maps, pictures, drawings, graphs, charts and even souvenirs, the National Communities displayed what oral communication could not adequately convey. And the same message streaked clearly across the transcontinental array of exhibits: There was much to be thankful for.

STEP TWO - LOOKING THROUGH GOD'S EYES

In the late afternoon of Day 2, the Assembly entered the second phase of its journey. As Fr Rodrigo explained, it was time to ask *"for the grace of light to look through God's eyes"*. There was to be a lot of input in the following days but

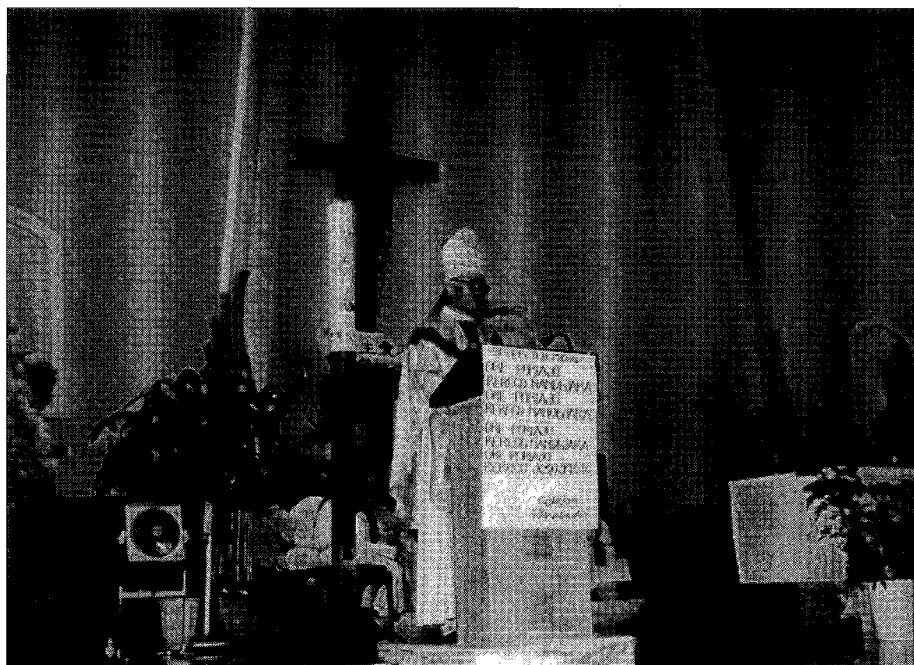
the invitation was to listen not just with the intellect but with one's whole being – open "to be challenged as God challenged the Israelites in Egypt". As pointed out in the morning prayer, the invitation was

"to look around us with loving eyes; discovering the deepest and most urgent needs with the eyes of the heart, allowing our hearts to be touched and moved, with eyes already committed, because we are ready to put ourselves at the service of the three Divine Persons."

Father Kolvenbach's video – an electronic substitute for his much preferred physical presence – aptly posed the challenge and set the tone for the second part of the Assembly program.

With all the different concerns brought to Father Kol-

venbach, what emerged as the overall invitation was *to look at reality as it is* because it is in this reality that we ask the Lord the question that Ignatius inspires us to ask: *What can I do for Christ in that situation given the two fish and the five loaves that I have?*



Eucharist with Cardinal Wu in St Anthony's Church

The inclination to look through God's eyes was further sharpened as the delegates listened to the homily of His Eminence John Baptist Cardinal Wu who officiated at the evening Eucharistic celebration. He defined the CLC "as a lay community inspired by the VISION of St. Ignatius... **called to be free, poor and one... called to be sent**".

He stated:

*Today, as you gather here, I trust that you will be able to gain much inspiration from the life of Francis Xavier, the life of Ricci... [and] from your visit to our country... I pray too that your inspiration will be accompanied by the wisdom you need in order to **see** where your own mission lies.*

*Called to
be one...*



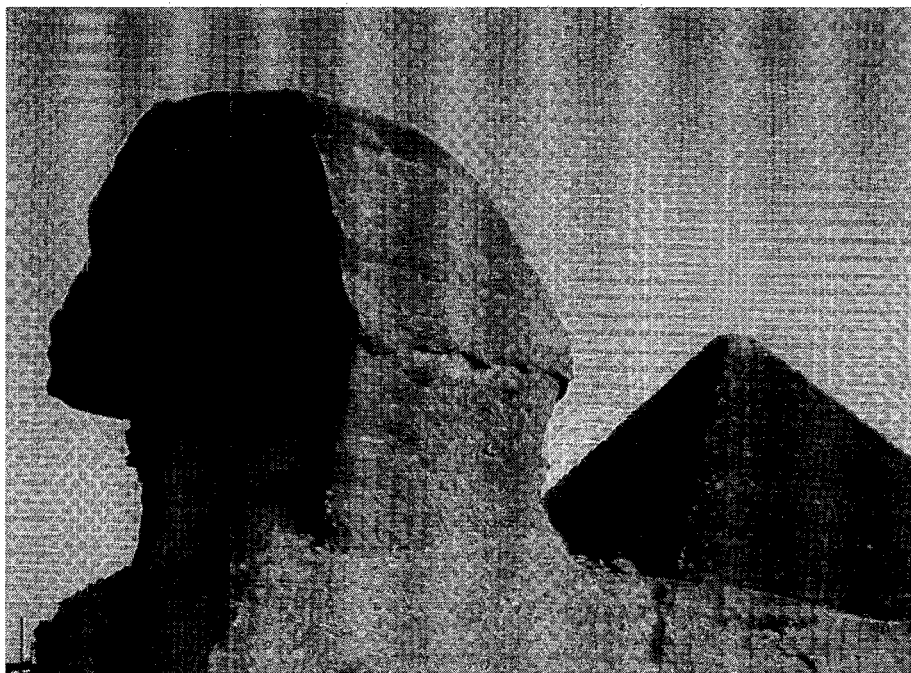
The oneness among people with varied languages and cultures was enhanced by the celebration that followed the Eucharist. The Latin Americans rendered songs that bubbled with the zest of their spirit; Victor Kachaka chanted a personal composition that celebrated the triumph of Mandela in South Africa;

Simon Chu, SJ played a Chinese melody and a Filipino folk song on his harmonica; the Hong Kong CLC members deftly performed a colorful, traditional dragon dance. There was diversity in the presentations but there was unison in the enjoyment of what is universal in music, dance, and song.



*There was diversity in the presentations
but there was unison in the enjoyment*





Day 3 began with morning prayer based on Exodus 3: 7 - 12:

what the Lord **SAW** in Egypt, he wanted Moses to see also; what God **OBSERVED** in Egypt moved Him to **SEND** Moses on a mission; what Moses **SAW** through God's eyes enabled him to go to Pharaoh and bring the Israelites out of Egypt.

The awesome consequence of being graced to look through God's eyes was seen in greater detail in Claudine Coirault's personal testimony that followed.

EVANGELISATION AS A TASK OF THE CLC IN THE WORLD

If I am here today, it is because I was invited to address you and also because, in a moment of aberration or guilty naivety, I accepted to come! For who would be willing to speak about "new evangelisation as a task of the Christian Life Community", unless they were forced to do so, especially since it is a task that should not be talked about by one single person but rather considered by the whole Assembly in silence, prayer and spiritual discernment in order to discover which way the Lord is calling our apostolic community. Why, then, am I here?

The World Secretariat asked me to present my testimony to you for several reasons: namely to share what they already know of my international experience, of my African experience and of my Ignatian experience.

I. First of all my international experience in Africa

From 1970 to 1980, I worked in Africa – the Ivory Coast – as a professor for the French Ministry of Cooperation. Why? Because, during my studies in Poitiers, I had become friends with a Togolese student, Rita Mensah, whom I will mention again since this friendship has been a determining factor in my life.

Teaching young Africans from the ages of 10 to 25 means automatically submitting to a certain number of exigencies if we want to facilitate their learning a language and culture that are not theirs. Another thing: Rita's mother was raising children in her home who, at times, were not related to the family in any way.

Therefore, when I was asked to become a guardian of Ivorian children, it seemed natural for me to accept. Thus I found myself being led towards relationships and bonds that I had not expected at the beginning. This is how I took charge of one, two...and soon seven Ivorian children who have become both my pupils and a family.

As a result, most of the problems of these seven children were handed over to me: their mental, intellectual and affective development, their health, their relationships with their traditional families or what remained of them, teenager projects, affection, friendship, youth or adult love, relationships among them... Ten years passed, ten years of mutual training followed by another ten years, because what has been started cannot be interrupted!

I would not have made the decision to leave for a number of years if there had not been a spiritual discernment and an election at the beginning. My studies in Poitiers enabled me to come into contact with the Ignatian Pedagogy rather quickly. The presence of Jesuit chaplains in the university gave me the opportunity to make several retreats based on the Spiritual Exercises before stepping into the 30-day retreat. There, I became more aware of being guided by God's Spirit of love.

Never before had I felt so clearly led by the Lord than when I was asked by CLC to go to Ivory Coast in 1992. Indeed, what I had lived in Africa and during my Ignatian experience took on a new meaning to me, that of being sent on mission. I would even say that it took on its full meaning: all was bound together in this apostolic mission in Africa in which I was invited to participate along with the Society of Jesus represented by two Jesuits unknown to me: one a Spaniard from the Basque region who had been living in Rome (it was not St. Ignatius!) and one from Cameroon who was living in Abidjan.

On the one hand, the work consisted in personal guidance within the framework of a retreat with members of communities from various parts of Africa (1); on the other hand it consisted in the animation of a session on "mission"; it was a powerful experience. One aspect that was especially significant to me as a lay member of CLC was the collaboration with the Jesuits in their way of proceeding for the mission of "helping souls".

II. Inculturation

In reconsidering these various experiences, I cannot avoid discerning there a constant leading of grace. I could see it in the persistent questions that would find their answer one day, in listening especially to the young

people of a culture that is totally different from mine, young people for whom I was responsible because of my profession or choices. All this led me to make decisions concerning them and me. In other words, I understood that I was experiencing what Fr Pedro Arrupe called "inculturation", and this is where I come back to my friend Rita.

Thanks to her, in 1968 I was able to spend two and a half months in Benin and with her family in Togo, and then join her for a trip to Burkina Fasso. There, I was able to see new places and people; to organize and reorder my thoughts and to plan my actions according to my discoveries; to listen and to strive to allow the Spirit to act through my studies and experiences, remaining in a frame of mind which I hoped was one of welcoming and giving.

How can we truly understand those whose language, culture, preoccupations, customs, education, etc. make them strangers to us? The constant need for patience and the struggle to be open-minded, sustained day after day, lead to humble and true open-mindedness. Little by little we learn how to discern the fundamental and secondary values. Thus, the "caritas discreta", this judicious charity, learns to go beyond an exaggerated prudence and is willing to take risks for the Kingdom.

On the whole, I can say that these two and half months were "my thirty days of Africa" since this experience gave me quite a lot of information and intuitions, the importance of which I was to understand later on.

I understood that, what we receive is given to us for the future, for quite unforeseen facts and encounters. I understood the soundness of the definition of inculturation given by Father Arrupe: "It is the inculturation of life and of the Christian message within a specific cultural area". I also understood why he speaks of tireless patience, because the "new creation" that he mentions will not emerge immediately.

III. And now ?

After telling you about my life until today, a life that is fundamentally bound together by this double experience of Africa and Ignatian Spirituality,

I feel it is time to ask ourselves how, together, we can bring about the "new creation". The Pope says: "Inculturation must be a challenge for the whole people of God". He adds: "We know that the people reflect the authentic sense of faith, the safety of traditional values and the effect of a mature faith". It is this faith, that I feel called to live out in my everyday life along with each one of you, all the more since these words of the Pope seem to echo our General Principles: "The true sense of the Church: a sense of adaptation that springs from love and an inner desire".

Today in Hong Kong, isn't it precisely this inner desire to help souls that has called us together; a same way of proceeding without any discrimination nor the exclusion of any person or mission? (In the GPs, this willingness is noticeably reinforced by the frequent use of "all of us".)

Personally, what I expect from this World Assembly is that we – each of us in our own country and milieu – may give each other a common means of helping souls by proposing the Gospel to them. This calls us to live out inculturation in our ordinary environment. And when I say "helping souls", I mean first of all helping the poor and all those who suffer from oppression and injustice, as stated in our General Principles.

I feel that it is a strength for a community to recognize its love for others, its desire to help souls, its struggles against the flesh and the influence of the world, its specific commitment to the service of justice, shared and lived out in the same way by thousands of brothers and sisters throughout the world. It is a strength to know that, thanks to the discernment of spirits, even if local situations are different, we try to make choices according to Gospel principles.

If we are invited to take part in a new evangelisation, I feel that we can apply the story of the Acts of the Apostles to our own lives. Aren't we people "from every nation under heaven..."? Haven't we received the same and unique word in our own language and culture? Haven't we received the same Spirit who moves us to confess that Jesus Christ is Lord and to serve our brothers and sisters?

Aren't we also invited to tell the people among whom we live and who are seeking their salvation everywhere except in the right place:

"What therefore you worship as unknown, this I proclaim to you." (cf. Acts 17:22ff)

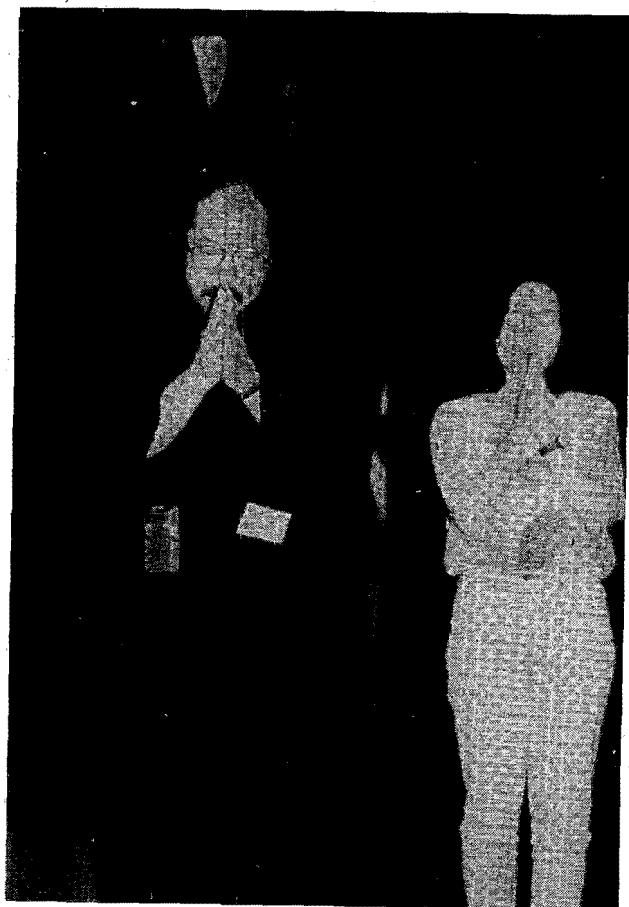
In this mission that we are given, I see two aspects: the one is being sent with Christ by the Father, and the other is the understanding "from within" of the reality lived by the people of our day, in our own country and culture.

There is no mission without inculturation, but neither can there be any inculturation without a mission.

I pray that this Assembly may strengthen us in our mission, that it may be a source of courage, hope and joy for us and all our communities. "I came to set the world on fire, and how I wish that it was blazing already!"

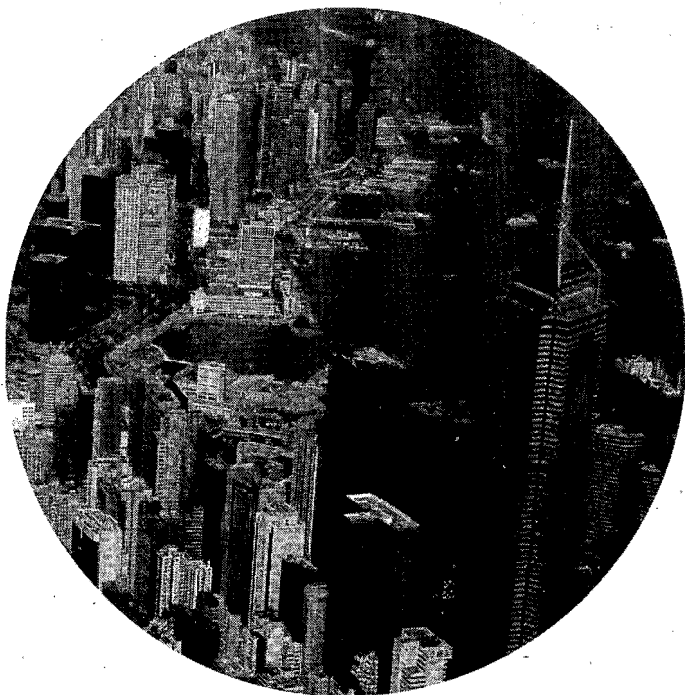
In French, we have a song called "Thousands of signs", with a refrain that expresses what I wish to suggest: "Thousands of signs, traces of your glory, thousands of signs, God in our history".

It is our task to recognize these signs and traces of glory in our own lives; it is our task to help our brothers and sisters recognize God in their own history.



TIME FOR
PERSONAL
REFLECTION
FOLLOWED

The fruit of reflection on Claudine's talk as well on Father Kolvenbach's video of the previous day was then shared in the workshop groups.



As on the preceding days, rainy weather accompanied the delegates as they ambled to and from Union Restaurant. "When will it stop raining?" became an oft-repeated question. With the Hong Kong residents conceding the abnormality of the situation, more and more delegates firmed up their decision to buy umbrellas. For the cooperative store two floors above the

restaurant, business suddenly took a prospering turn. In the afternoon of the third rainy day, there was already a resigned feeling that looking through God's eyes – among other things, at ecology gone awry and "blamable" for the landslides that killed three people the night before – would have to be done without the benefit of brilliant sunlight.

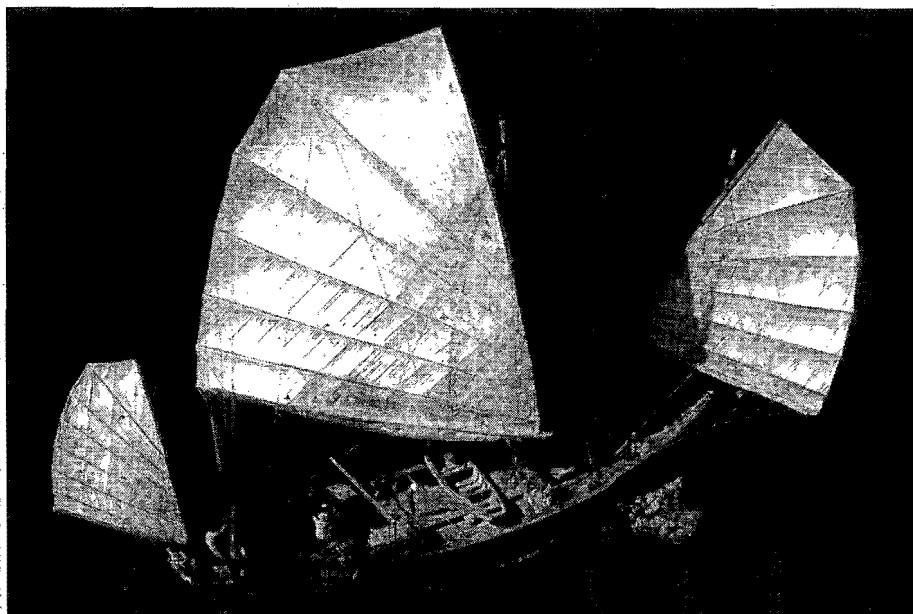
***Rain or shine, the parish visitation
on the following day was carried through***

In preparation for this important activity, Annie Lam, HK CLC delegate, explained the historical background of the Church in mainland China as well as its current situation. She traced how a once flourishing Catholic Church, upon the coming to power of the Communist Party, was split between those who participated in a government-sponsored Patriotic Association and those who upheld loyalty to the Pope. She discussed the main problems as that of the resolution of the conflict between the two church communities as well as reconciliation with the Vatican.

She mentioned that coupled with this situation is the prevalence of pre-Vatican tradition and theology which aggravates the 40-year period of isolation of about eight

million Catholics from the universal Church. However, despite difficult conditions, the Catholics through "their faith and witness, no matter in a public or private way, have kept the Church alive on the mainland". In winding up her presentation, Annie asked for prayers for the Catholics on the mainland so that their hope "for a total communion with the Holy Father and the Universal Church" and for "reconciliation among themselves" would one day come about.

What Annie described in words was then vividly shown on a twenty-minute videotape that documented how Catholicism manifests itself in the everyday life of the Chinese Catholics as well as in their celebration of the Assumption, one of the four major feasts observed yearly. Annie men-



sailing into the Bright Decade...

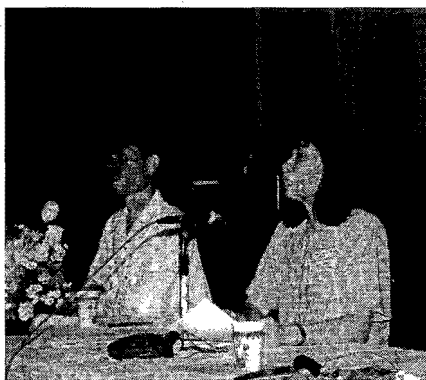
tioned in her talk that the lives of the mainland Catholics have been an inspiration for them in Hong Kong. Seeing the happy, smiling faces of the Chinese Catholics, hearing them talk of their needs and hopes, watching them celebrate in joy and fervent devotion, the delegates came to understand more clearly what she meant.

From Mainland China attention shifted back to Hong Kong. For a better understanding of the present situation, Aloysius To

referred back to major historical events beginning from the ceding of Hong Kong to Britain in 1842 to the resumption of the territory by China on July 1, 1997. He outlined the positive and negative effects that the 1997 issue is exerting on Hong Kong society as well as on the Hong Kong Church. It appeared that the pluses outweighed the minuses. *"March into the Bright Decade: On the Pastoral Commitment of the Catholic Diocese of Hong Kong"* was the title of the pastoral

exhortation that Cardinal Wu, Pastoral Head of the Hong Kong Church, issued in May 1989. Though not particularly focused on the 1997 issue, the Exhortation provided guidelines and suggestions relevant to the present and future of about 254,134 Catholics in Hong Kong. Thus, Aloysius explained that there is a clear direction in which the Church in Hong Kong is moving. Concretely, the march consists in the 1) promotion of small faith communities, 2) formation and empowerment of the laity, teachers in particular, 3) on-going formation of the clerics especially with respect to the development of a socio-political sense and 4) more assertive exercise of the prophetic role of the Church.

Perhaps, the consideration of the past, present and future of the Church in Mainland China and Hong Kong underscored still another dimension of what it means to look through God's eyes. At the very first Mass of the Assembly, it was specified as that of "looking Lovingly at the historical reality so much loved by God". But, as was pointed out in the homily of the day's



Annie Lam and Aloysius To talking on Church in China and Hong Kong

Eucharist, "for now we see in a mirror, dimly". Hence, it was but fitting that at the end of the Mass which was prepared by the African delegations, the final song invoked the Spirit who alone can empower human beings to look through God's eyes:



"If you believe and I believe
And we together pray
The Holy Spirit must
come down..."

Day four

was Parish VISITATION

And, contrary perhaps to what some delegates had hoped for, rain came down in torrents. But inclement weather and all, the thirteen groups of "visitors", together with their HK CLC guides, headed for their respective parishes. With spirits undampened by the downpours, they walked, rode buses or took the subway.

Their visit to their parishes consisted of participating in the Sunday Eucharist, dialoguing with the parish leaders for about one or two hours, sharing among themselves about their common experience and, of course, taking lunch together sans queue and sans choices A, B or C.

The parish visitation was the

last activity within the second phase of the Assembly program. Two aspects of "looking through God's eyes" were perhaps learned from that exercise. The close encounter with the Hong Kong Catholics helped non-Chinese people coming from non-Chinese cultural contexts somehow to shift perspective and view the Chinese situation a little more the way the Chinese see it. Moreover, the looking and listening was a communal effort among CLC members. Thus, the parish experience signified that God looks at human situations not from a distance but in incarnated proximity and in intimate dialogue with humanity. And the God who looks is a community of THREE Divine Persons.

STEP THREE - CONTEMPLATING REALITY

The morning prayer on Day Five conveyed to the participants the first invitation of the third step of their journey: to contemplate reality and **to discover the deeper and more urgent needs**. Contemplation was to be focused on reality as perceived and experienced in the seven workshop areas:

Group Guides, Spiritual Exercises, Youth, Family, Work as Mission, Service to the Poor and Socio-political Involvement.

In order to facilitate the activity of contemplating reality in the workshop groups, Fr Rodrigo provided some **Methodological Orientations** which were prefaced by answers to questions, doubts and fears voiced out on previous days.

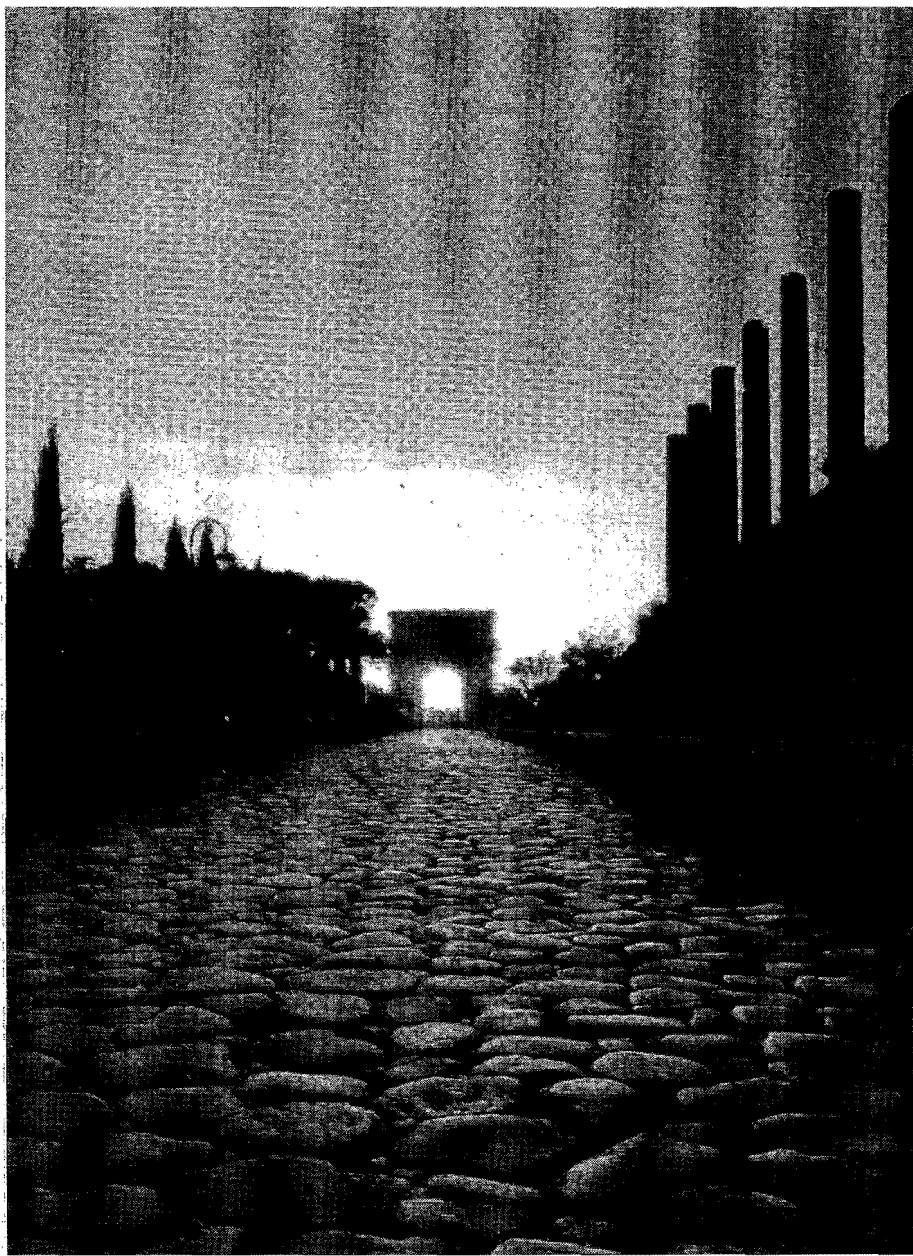
The central issues raised were: "What is the purpose of this

Assembly?"; "Why **Community in Mission**?" "Are we expected to draw up one Mission?" They were questions colored with the apprehension that different national communities immersed in different realities might be herded to move according to a uniform pattern.

"No reason to be afraid" was Fr Rodrigo's assurance. In responding to the first question, he directed attention to General Norm 16, where the task of the General Assembly is stated.

Then he stressed the centrality of Mission in CLC:

it is Mission that is the integrating factor of the different elements of CLC; it is Mission that determines policies and orientations.



Quo Vadis... CLC

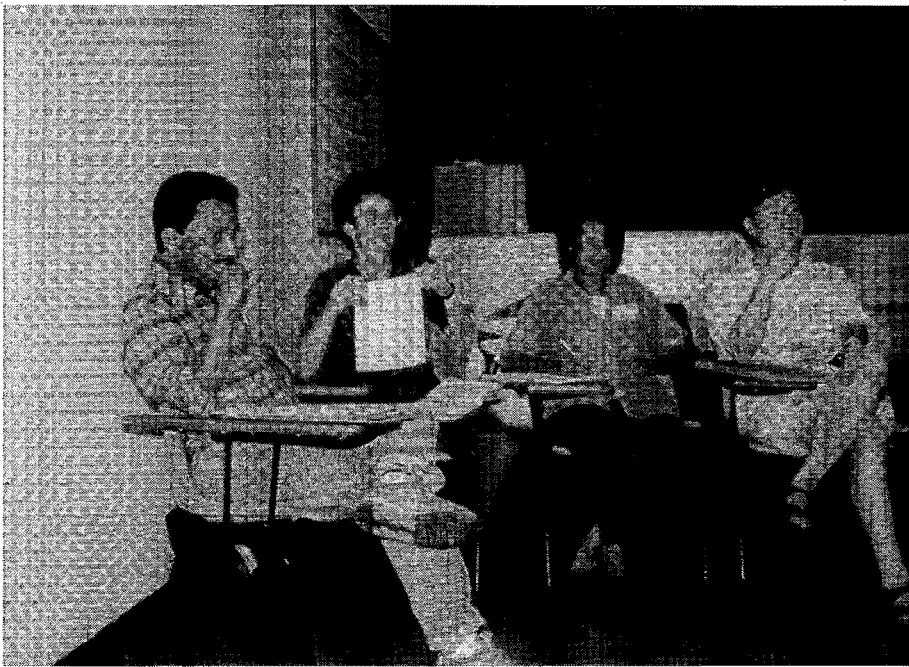
He clarified that the proper understanding of Mission would help dispel apprehensions and doubts. *Mission, he explained, is a purpose, intention, goal and not just an activity; it is lived out in different ways under different circumstances. What unites the World Community is the unity of Mission and not the uniformity of ministries.*

In refocusing on the work at hand, Fr Rodrigo maintained that Mission is more than just words – it is deeds. The Assembly task was not just to talk about Mission but to come to grips with the Ignatian question which is not *to do or not to do* but *to do more, how to do more*, as well as to examine how to improve mission. To accomplish the task, the participants were to analyze the situation in the seven workshop areas, listen to

one another, share points of view and to see whether similar views find convergence which, Fr Rodrigo pointed out, was better than consensus). Recognizing the inevitability of the participants asking, “What happens after this? Where do we go?” Fr Rodrigo recalled the words of Father Pedro Arrupe, SJ as answer to the questions:

I don't know where we are going but I know with whom we are going.

He explained that the end product of the Assembly was still unknown in much the same way that the result of the Examen cannot be predicted. In the absence of ready-made formulas, he urged the participants to be patient, to keep walking together, to be open and “indifferent”.



Delegates at work

The Workshops convened after coffee break. The following questions were used to guide the deliberations:

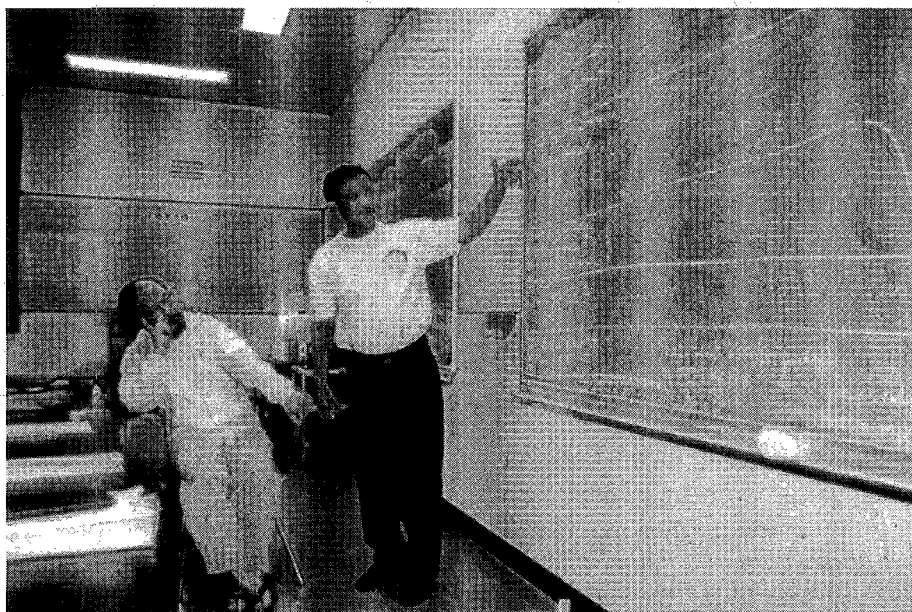
- Place the topic in the context of your country based on your own experience and knowledge:
- Try to find the positive elements in your topic.
- Try to identify the main problems/needs.
- List the most common needs (World level) the most particular needs (local level)
- Try to analyze the causes of the common needs.

Answers to the questions were summarized and presented in poster form and then displayed for general assimilation by the Assembly participants. The work was done earnestly, with the workshop members now more at ease with one another and more adept in pacing their deliberations according to the given schedule.

The day ended with the Eucharist celebrated in the three language groups and with

evaluation of the day done within national delegations.

Workshops remained in session during the entire morning of Day 6. The text of the morning prayer provided the spiritual framework for the task of the day which was the critical analysis of CLC "achievements and problems in mission, of (our) best successes in helping people know, love and serve Jesus and of the difficulties encountered in doing so".



In the workshop: Justice to the poor and marginalized

Another set of questions were proposed to facilitate the day's discussions which we hoped would furnish some answers to the question:

Where is CLC in today's world?

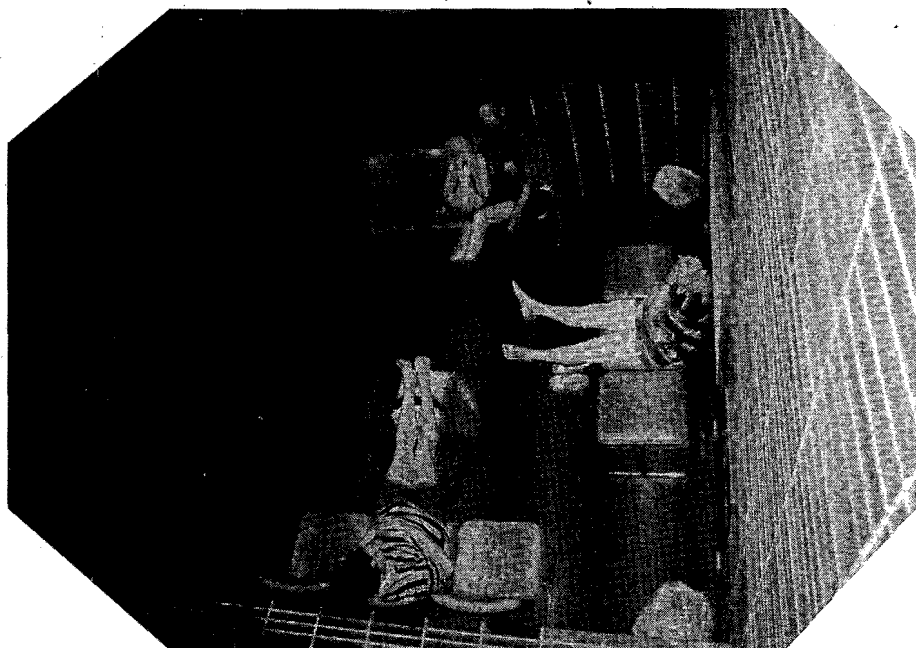
- How are we as CLC involved in the situation presented in the workshop's topic? (Try to make a summary of what CLC is doing.)
- Make a critical analysis of CLC's involvement in response to the topic situation.
- Is our action too spiritualistic or does it integrate the whole person?
- Is our action more the work of individuals or is it coordinated team work?
- Does the action aim at the transformation of structures or does it only offer short-term relief? Are we dealing with causes or just with effects?

- Is CLC acting alone or in collaboration with other groups, institutions?

From the workshops, the delegates moved to the feedback groups. There were five feedback groups with members assembled according to geographical origins and/or languages:

- 1) English-speaking delegates from North America and some European countries,
- 2) French-speaking delegates from French Canada and some other European countries,
- 3) English speaking delegates of the Asia-Pacific region,
- 4) Spanish-speaking delegates from Latin America and South America,
- 5) Delegates from Africa.

As Fr Rodrigo explained, the feedback groups were to serve as reaction groups. They were the forum where the delegates, coming from different workshops but now grouped together, presented the summary reports on the different workshops they had joined. The reports were then subjected to feedback from the other delegates who were guided by the following questions:



a tired national delegation meets

Do we agree with the report?
Do we disagree? Can we add
something?

The deliberations in the five
feedback groups were then
summarized into the reports
which centered on two
questions:

- What are our most
common **achievements**?
- What are our most
common **shortcomings**?
...and their causes...

After the sessions in the
feedback groups, the national
delegations met and shared on
the day's topic in the context of
their national situations.

The day's demanding work
culminated in the Eucharist
which was prepared by the
Latin American CLCs. The
Mass served both as the closure
of the third phase of the
Assembly as well as the
transition step to the next
phase.

The delegates were invited to "bring to mind (their) witnessing both positive and negative," to ask pardon for their shortcomings and to be thankful for their achievements.

A special penitential rite was held which allowed for the expression, in "a sincere, symbolic and sacramental way," of the need to be

forgiven, on the one hand, and of the readiness to forgive, on the other.

With the consciousness of being forgiven, the delegates offered the Eucharist as a prayer of supplication for more blessings of greater apostolic effectivity for the CLC as well as an act of thanksgiving and worship of God who saves.

STEP FOUR: ENLARGING OUR VISION - ACT OF CONTRITION

The seventh day began with the Eucharistic celebration that occasioned the further deepening of the attitude desired in Step four.

After the Mass, Fr Rodrigo stressed that the fourth step was meant to show even more clearly the kinds of conversion and contrition that the CLC was being invited to undergo.

For further clarification regarding the role of the feedback groups, he gave assurance regarding the practical value of the feedback deliberations.

He explained that the principle of "Think globally, act locally" was operative. The feedback

groups were meant to provide the global perspective while the national communities were expected to concretize the results of the feedback deliberations on the local or national levels.

It was precisely the global perspective that was tremendously enhanced by the talk on "World Structures" that followed.

René Cortázar, a Chilean economist and a CLC member, shared with the Assembly his view of

world trends and the challenge that they pose for CLC:

AND THE CHALLENGE FOR CLC

There are many possible perspectives for analyzing and evaluating the major trends that we observe in humanity today. The signs of the times always contain a certain degree of ambiguity. There is room for pessimism as well as for hope and optimism. Signs of life and signs of death coexist. Far from pretending to give "the" vision of world trends and the challenge they pose for CLC, these words want to give "one" vision of such world trends and their challenges. We are conscious of the fact that it can only be a partial vision. Partial in a double sense: as opposed to global and as opposed to impartial.

This is the view of the Chilean economist who for 17 years has struggled to bring about democracy in his country. Advisor for labor unions, member of a political party, he worked to define proposals that posed alternatives to the regime then in office; he also got together with a community in the heart of the Church. A Chilean who, in March 1990, celebrated his country's return to democracy and a new hope for the development of social justice and participation. Who during the first four years of the new democratic government fulfilled the task of Ministry of Labor and Social Welfare. He brought together workers and employers and sought a more just legislation for workers as well as new initiatives for the training of unemployed youth. He is a person who holds the firm conviction that our economic and social objectives must always be evaluated in terms of their rapport with the poor. A Chilean who has great hope for the future of his nation and is

deeply optimistic, some would say unjustifiably so, in regard to the new opportunities being offered by history.

I don't expect the ideas in this presentation to be necessarily shared by everyone being that each of us has our own viewpoint and sees the world according to our own actualities. But it can lead us into a reflection through which we can sketch out a shared view of the world in which we live, starting with the qualities that each of us can add to this collective work. In this spirit, I offer the following:

1. Introduction

We live in a world full of contrasts. If we look at the present reality, we can see that there are as many lights as shadows. We find situations that differ sharply from one region of the world to another. Nevertheless, when we look at what is happening all over our planet, we can say that the century is ending in a far more optimistic perspective than we could have imagined in the first half of the century, an era when totalitarian governments emerged in so many places, when we lived through two world wars marked by unusual violence and when the world economy was suffering one of its major crises.

2. The five Mega-Trends

I would like to illustrate, by means of five Mega-Trends which I believe exist on our planet, the contrasts in the situations that we are called upon to live as well as the possibilities that open towards the future. Each of these comport areas of light and shadows inherent in an historical process filled with progression and retrogression, with projects that seem to go in a specific direction, but are not without ambiguity.

The first Mega-Trend: the technological revolution

Technological changes never cease to astonish us as much for the velocity of their changing as for the intensity of the innovations.

Changes in telecommunications offer people new access to information which is given out, among other ways, by worldwide television channels such as CNN. The social and political effects of this trend are beginning to make themselves felt in many countries. One of these effects is the reduction of the capacity of dictatorial political regimes and of the elite members of a country to control information and the interpretation of the information that people receive.

These changes in telecommunications also provide more possibilities to persons, small businesses, and the poorer countries and communities. The cost of more advanced technology in the field of communications and computer science is steadily decreasing. And even though it remains out of reach for many, this technology is no longer possible only for the richer organizations and countries but also for smaller organizations and individuals. This change opens up possibilities for them to play a more central role in the economic, social and political life of their country or region.

Here we have the paradox: telecommunications is at the same time building economy and society on a more global level while opening up more possibilities to persons and smaller organizations.

The second Mega-Trend: democratization

During the last quarter of the century we have noted the weakening of what appeared to be the most powerful dictatorships in the world, both the communist dictatorships and the iron-willed right-wing military dictatorships. We have seen how many political regimes have moved into democracy or have taken on less brutal forms of political control. The process is certainly slow as it also was for the

construction of what are today mature democracies. But the direction of the changes seems well-defined. We see how undemocratic regimes are looking for democratic principles on which to base their legitimacy. Today they are generally under the stronger control of their citizens.

The trend towards democracy is accompanied in many countries by a request for recognition by different nationalities who seek to express their own identity. We can verify this in different countries of Africa. It is particularly powerful in those regions in which they have long been denied the expression of their self-identity (Eastern Europe, the former Soviet Union, Catalonia in Spain).

This necessity for the recognition and expression of one's own identity can be found also in community life and in associations that go beyond nationalism. It is the advancement of a major regionalization in many countries of the world. It is the belonging to what is called intermediate organizations: labor unions, trade associations, neighborhood and church associations, professional organizations, parents' associations, artistic or sports organizations. These intermediate organizations, in their turn, contribute to the improvement of democracy by bringing about a greater pluralism and permitting citizens to have more varied and direct channels of participation.

The democratization process that we are observing, united to the expression of the various communities that permit a pluralistic society in which there is more participation, recently has been granting the individual, the citizens, a greater importance in the political evolution of the nations.

In part, this phenomenon has been facilitated by the end of the Cold War which eliminated the central conflict that controlled international relations and even the domestic political life of many national societies. It permitted the necessary space for political liberalization in various corners of the earth.

This democratizing process that emerges as one of the positive and constructive signs of the times – especially when we consider that

major political liberty, in general, is accompanied by a more effective respect for human rights – is in contrast with the shadow of the ferocious conflicts between ethnic groups that accompanied the arrival of this major political freedom in different countries. For example, what we have recently seen in ex-Yugoslavia. The end of the Cold War has permitted a greater diversification of conflicts without there being a unique, common logic.

We can also notice a new demand for political honesty in the mature democracies of the developed world and a more categorical rejection of corruption. We hear the voice of the citizens speaking out in these matters from Italy to Japan as well as in developing countries such as Venezuela or Brazil. Because of the advances in telecommunications, what occurs in any one of these countries arrives the same day in the homes of citizens in countries suffering from similar situations, generating a more global view of what is or is not acceptable behavior for the state authorities. In all countries a demand is suddenly being made to improve the quality of politics, understood as the quality of the persons and their relationships with other persons.

This is the point that we want to emphasize: the evolution of politics and, in particular, the democratizing current, as well as the new demands regarding the quality of politics, are going to give a more central role to the person and to their relationships with others.

The third Mega-Trend: Development

The greatest contrasts, the most striking coexistence between lights and shadows, the greatest surges of optimism and pessimism, are found in this third Mega-Trend: that of development.

On the one hand, we have the optimism of progress. In many corners of the planet a greater confidence in the possibility of development is arising. One of the main sources was in this very area, in the recent evolution of the countries of Pacific-Asia. They are

countries that for over two decades have been growing at three times the rhythm of the developed countries, while at the same time having a more equitable distribution of income than these latter and experiencing a strong reduction in the rate of poverty. Less than thirty years ago the output of these countries was less than half the production of the United States and one-third that of Europe. But by the end of this decade they will surpass both of these regions. Not only are these countries moving forward economically but they are also becoming stronger in the cultural field.

We are not speaking of countries that have large reserves of natural resources; quite the contrary. Neither did they suddenly receive material wealth that permitted them to acquire major capital goods. We are speaking of societies which managed to organize creative work – although in many cases under unsatisfactory working conditions for long periods. Societies that succeeded in getting people to save for posterity, that educated their population to ensure that the source of the wealth – the creative work – could make its contribution to progress, and that organized various aspects of their social life with this same purpose in mind.

Bearing its own characteristics, progress also started to take hold in different countries of Latin America, the second largest area of major growth in the world.

This situation is in contrast to that of many other countries in the world that do not have any prospects for progress, but instead experience the despair of a growing poverty and of a lack of opportunities. It is what has happened for example in many African and Asian nations. Countries that have seen the per capita income decreasing during the last two decades. They have seen the increase of poverty and the foreign debt. They have had to confront serious problems of education and child malnutrition.

Coexisting with these shadows in other countries in these same areas there is light in regard to their future development. But above all, there are an abundance of charisms, traditions, and human and

cultural values that constitute an irreplaceable contribution to a more integral view of human development.

Together with the optimism and expansion of numerous countries and the stagnation and frustration of many others, there is arising in some developed countries, especially in Europe, a certain questioning of the pattern of modernization followed in these past years and the sensation that it has seen its day. Doubts have arisen about the future, about a process of accumulating riches which damages nature and weakens the community. Even though they cannot see clearly, many are looking for alternatives.

On the other hand, in different latitudes, modern enterprise as such has begun to organize itself on a different basis: the employee fulfills more than one function; the key to the capacity to adapt to change and to allow productivity to grow lies in the creative work of the individual; verticalism in the traditional companies is beginning to give way to other forms of organizations in which the opinion of the workers is taken into account as well as their capacity for innovation. For a century the social thought of the Church has spoken of the need to look for ways to organize business which permit a more creative, less alienating way of working that will enable the worker to feel involved in the collective task of production. The Church held that this was an ethical requirement. Today it is becoming a requirement for development. And this, for us, is a sign of hope. It is certain that this modern form of enterprise coexists, especially in developing countries, with a high proportion of traditional enterprises, with vertical relations and inadequate working conditions. Nevertheless, in the midst of shadows which are still powerful, a new type of "work community" is beginning to arise which gives us a justified hope for the future.

The problems of development not only arise in those countries that do not succeed in reaching the road of progress. Problems of injustice and lack of equality regarding access to the benefits of such progress also persist in those that are growing. The differences, between the rich and the poor, between occupations that have different

values in society, continue to be excessive in most of the world both in developed and undeveloped countries.

If equitable conditions are not provided, we are not complying with one of the central objectives of development and one of the essential requirements through which progress can continue. To sustain development, society must build a basic consensus around the major economic and social issues and create a climate of cooperation among the principal social and political actors. This basic consensus and cooperation are not possible if the different sectors of society do not equally benefit from progress.

For this reason, equality is not only a value in itself but is, in addition, a requirement for the governability of countries and for the stability of the advances made through progress.

To speak of development is impossible without referring to the shadows of damage to nature and the environment. Water and air are polluted, natural resources are being exploited without measure and there is the possibility that we will be leaving future generations a far poorer world than we received from our ancestors.

Fortunately a new awareness is growing of the respect that we must have for nature. Of the necessity to look not only at development but a "sustainable development", that is, one that is compatible with caring for and protecting our natural resources which will remain as a heritage for future generations.

Fortunately, a new consciousness is taking hold, although too slowly, that development does not only regard material goods but also other non-economic objectives like non-discrimination, a democratic life and participation. In this sense we are beginning to speak not only of the need for a "sustainable development" but a "sustainable human development."

The fundamental point that we want to emphasize is that in the midst of the shadows of poverty and the state of need of so many, as well

as in the ambiguities proper to this historical process, a new hope is arising regarding the possibility for progress, for a sustainable human development. It does not seem to depend so much on natural resources nor on quick access to material riches, but on persons, on their creativity, and on the quality of their relationship with others and with nature.

Fourth Mega-Trend: globalization

The globalization of the world does not cease to amaze us. The communication media show us a planet which in many ways has become more homogenous although in other ways it reveals great distances and contrasts.

We can see this when we consider the consumption of goods. For some people levels and patterns of consuming are growing and becoming more homogenous while others still live in a situation of mere subsistence.

We come to Hong Kong and we see the same goods, even the same clothing, food and music that you see in Paris, Cairo or Buenos Aires. How many big cities are left in the world that do not have a McDonald's where, dressed in a pair of Wrangler blue jeans, you can have a hamburger and a coke while listening to English rock music, after which you can drive home in a Toyota and see the events of the world on CNN.

This movement towards globalization occurs not only in consumerism and in lifestyles but also in other more fundamental aspects of human existence. There are global initiatives to protect human rights, to preserve the environment, to develop culture, to build a world community on the basis of a shared spirituality. Ours is a global movement. The Catholic Church is a clear example of universality.

But together with this tendency toward globalization in consumerism, economy, technology and information, in ideologies and in many ethical and moral values, we see that the need for the

recognition of our own culture, our tastes and habits, our work activities, religion, nationality, ethnic group and language is becoming stronger and stronger in us. An ever-increasing number of nationalities and ethnic groups, of autochthon cultures and languages are emerging or re-emerging.

We are caught between two forces, a centripetal force which tends to integrate us into one single reality and a centrifugal force which seeks to compensate or balance this movement with the reaffirmation of our own identity and sense of belonging.

The importance of being small

Together with the integration of markets into larger ones, we see the comparative advantage of smaller enterprises and littler countries. This is a paradox: in a world that is growing more global the smaller participants are becoming more and more important. There are many reasons for this trend, which translates into greater possibilities for the smaller firms and tends to decentralize the bigger companies and make them smaller. The reduction of trade barriers has benefitted the smaller countries and firms, because it gives them more access to markets that in the past were open only to the larger companies, since they were the only ones able to bear the costs of overcoming the legal and bureaucratic problems that obstructed their entry. It has become easier for smaller companies and countries to accede to the new technology of computer science and telecommunications which in the past were only available to larger companies. They also have a greater ability to reorganize when faced with change and innovations, than do the larger, more bureaucratic companies. The deregulation and globalization of the financial markets have given the smaller firms access to resources which were previously out of their reach; lastly, in a smaller company it is easier for workers to feel part of the common task, with the effect that this has on responsibility and creativity.

More than the development of the large companies, what we will see in the future will be strategic alliances between small companies.

Already at the present time more than half the exports to the United States are made by companies with less than twenty employees.

The result of this process has been that it is the individual, the small but effective company, the smaller country, and the city or local community that are increasingly in the best position to compete in a global society.

This is the paradox and the point that we wish to emphasize: in a world that is becoming more and more global, and in many ways ever more homogenous, the person and communities with their own cultural contents as well as smaller organizations, are becoming more important..

Fifth Mega-Trend: a Society of Knowledge and Organization

As we previously pointed out, a central element of several of these mega-trends is the emergence of knowledge and creativity as the decisive factor for development. It generates a change from a "capitalist society" in which the decisive factor is material and financial capital, to a "society of knowledge" in which the decisive factor is the capacity of a human being to create and in which the decisive investment is not the one made in the Earth nor in machines, but in people themselves. If the social archetype in the Middle Ages was the feudal lord, as was the bourgeois in the capitalistic society, in the society of knowledge, the archetype will be the educated individual capable of contributing his or her talent and creativity.

For this knowledge to be productive we have need of the organization or better the organizations that are set up around different tasks: the production of a good, the creation of an artistic expression, the rendering of a service to a community, the dissemination of a belief. Organization is a tool. The more specialized it is to carry out its task, the more it is effective. In this new society of knowledge, organizations will play a more central role than they did in the past.

The point we wish to emphasize is that the key to the future lies in knowledge and creativity which depend on persons; the key is also in organization, which is the creation achieved by people through the use of available techniques. The times we live in call for a new and more central role for the individual and his or her relationship with others.

3. Back to basics

We have come back to the essential: the foundation for the future of humanity will be a growth in the quality of the person and the quality of that person's rapport with others and with nature. This is the conclusion that emerges from the five mega-trends which we have described.

4. New and Old Standards

If people, and the quality of their rapport with others and with nature, acquire a major role then the question arises: what are the standards offered to these people by the newly emerging world? Are they adequate and vital so that they will incite them to carry out these new possibilities and responsibilities.

The Standards of the World

Situations differ greatly from one country to another, but the global mega-trend that enters into homes in the United States, Rio de Janeiro, Prague or Hong Kong is the offer of standards to guide our lives. These are prevalently "the desire for riches... the desire for worldly honors... and ... a great pride." (SpEx. n. 142)

It is not so much a passion for wealth and worldly honors with which we are forcibly presented but rather the search for worldly pleasure and comfort, a more watered-down version of what the great passions of humanity have been at other times.

These standards, that are offered to us, generate two types of reactions. On the one hand, perplexity on the part of many poor people who struggle even to survive and to whom pleasure and comfort appear as highly remote illusions. On the other hand, an acceptance of these standards as idols by a no lesser part of humanity, idols that guide decisions and begin to forge a given way of life.

Needless to say, those who have opted to transform these standards into the main, guiding principle of their lives, at times with great enthusiasm and sacrifices, have not found the peace and consolation they sought but only emptiness and frustration. They discover that reaching for the goal of "to have" and not of "to be", ends in frustration and pain for the poor and for a good part of the underdeveloped world, as well as in frustration and alienation for the rich and a significant part of the developed world.

But perhaps, the most dominating standards and those which cause the most harm are those that announce the meaninglessness of life. We seek new technologies, development, globalization and knowledge. All are potentially efficacious instruments at the service of humanity. All are instruments that can augment our autonomy and liberty. But then many do not know what to do with this autonomy and liberty. They do not know what orientation, what sense, what direction to give to their personal and collective lives.

The standards of the world have not only increased the frustration of their followers but, given the new importance acquired by the individual and the quality of the rapport among people and of people with nature, they have become ineffective answers for the construction of a more hopeful future for everyone. The world demands from democracy, guidance by honorable people who are moved by a desire to serve the common good; from development, that it face the challenges

of poverty and equity, respecting nature and the identity of the different communities; from a society of knowledge, the integral formation of individuals. All this is difficult if not impossible when persons are guided only by their pleasures and more excessive aspirations or live without a clear awareness of the meaning of their existence.

Standards of Faith

But we know that there are other standards that exist "fluttering in the great plain near Jerusalem" (SpEx n.138). Standards that call us to "an internal disinterestedness in material goods...; to a desire for humiliation...; because... this leads to humility" (SpEx. n. 146). But above all standards that speak of call, of mission, of personal and collective vocation, that give the true sense and savor to life. Standards that speak more of being than of having.

They are standards that reach our homes through these same newscasts and we have to know how to separate them as we separate the wheat from the weeds. They speak of human courage. Of persons who not only seek their own comfort, but who reach out to the pain of their fellow human beings in order to anchor their commitment in human solidarity. Of a life devoted to the well-being of others. Of the politics of trust instead of the politics of vanity or of rancor. They are the standards that fly in the hands of an African man who, after three decades in jail, is willing to shake hands with his jailers to make life in common possible for all. They are the standards that fly in the hands of the many men and women from all the continents on earth who are willing to pardon offenses and injuries in order to make hope possible.

It is people, who serve these standards motivated more by being than by having, who can revitalize old democracies as they move between apathy and deception and create collective identities and honest and efficient state administrations in emerging democracies. These are the people who can best serve an equitable development, committing themselves with generosity to the welfare of the poor,

being the voice of those who have no voice. These are the people who can make cooperation prevail in spite of all the conflicts which naturally emerge from social life. These are the people who can greatly benefit from participation in a global world using the immense advances in telecommunications to generate a community that is more humane.

This brings us to our own task and the challenges for CLC.

5. Challenges for CLC

It might be useful to make a distinction between the challenges for us as lay persons and the challenges we must face as an organization.

Challenges as lay persons

As lay persons and as members of CLC, we ask ourselves what will we do in this moment of the history of the world? How can we read the signs of the times correctly in order to do justice to the opportunities and challenges facing us?

It is obvious that the tasks and challenges to which we have referred interpellate, first of all, those who are in high positions in the state, in companies, or at the direction of social organizations. It is clear that there are challenges here for them: the fight against poverty; the quality of politics, cooperation in society, respect for nature. There is no doubt that these persons bear a great responsibility. But the question which arises immediately is: then what is the task of the rest of us, of those of us who do not have any specific functions as those mentioned above.

Certainly when we think of the immense challenges facing us and we wonder whether or not we are equal to the task, the biggest

temptation is to say: what I do has no effect. These tasks are for people who hold important offices in society; the challenges are for the directors, not for someone like me – a farmer, a bank employer, a secretary. What I do has no effect: the standard under which I stand is important to me but it does not effect society.

Regarding this, I want to make two reflections. The first is that we live in a world which appears strong with its technological changes, its great political processes, its important development, its growing globalization, but it is at the same time a world that increasingly depends on people and their relationships as we have said repeatedly. There are just too many experiences that demonstrate how individuals or small groups of persons, who nonetheless have a clear view of their mission and who at times use the immense power of telecommunications, can have a big impact on events or, at least make their message known in a forceful, timely manner, to millions of other human beings. What are the instruments offered us by the world to multiply talents in the present situation? Are we making use of the most effective means available to serve our cause?

What is the criterion for efficiency?

There is however another point that I feel is even more decisive: what is the criterion we use to measure our own efficiency? Is the task of a member of Parliament vital and that of a secretary unimportant?

We have insisted on the growing importance that the person and the quality of relationships between individuals and of these with nature have for the future of humanity. In that respect we are in the presence of a universal summons, one that is addressed not only to the few. The quality of democratic life depends not only on the laws passed by Parliament but also on the honesty and good-nature with which the employee, who performs a public service, carries out his or her duties. The quality of the process of production does not depend solely on planning by executive officers but fundamentally on the innovation that arises from the work in common carried out by the

workers laboring over each task. The result to be achieved depends on each one of us.

If we adopt a more essential perspective, it is enough to observe God's action in History to recognize that from the Christian point of view, the distinction between large and small tasks has little value. Yet this distinction is the excuse that the majority use to exempt themselves from the responsibility of responding to the signs of the times. We give the same importance to apparently insignificant tasks as to those that are apparently important. We learned this from Mary. In her time, this young adolescent from a small village, spoke a "yes" that almost no one heard. It was an apparently insignificant gesture. Two thousand years later, almost no one remembers the kings, those who had apparently important tasks to carry out. Instead, thanks to that "yes" many millions of people in the world continue, even today, to have their lives changed. In reality, it changed all our lives.

In case we were not able to understand that there are no important or unimportant tasks among us, Jesus came and was incarnated as a carpenter. Of his 33 years of life, we have knowledge only of three. But we know that he did not redeem humanity only in the last three years, but in the thirty preceding years as well. In other words, while he was playing with the children of his village, planing wood, leading a family life in a village and community, he was also saving humanity. While he was doing apparently small tasks, he realized the greatest work that humanity ever knew. Certainly there are signs here that call into question our evaluation of big and small.

But in case we still did not get the message, when Jesus recruited his disciples, he did it almost solely among people devoted to "small tasks". He could have made the team a little more diverse, but no, it had to be a group of persons who did apparently small tasks, so that nobody could be exempt.

I believe that from the Christian point of view, we cannot allow ourselves to fall into the rationalization commonly used to hide our fear of committing ourselves, that is, what I do is unimportant. What are

the important tasks and what are the unimportant tasks? They blended a long time ago. And in that respect each of us has to assume our own responsibility, each has to act after discerning what steps should be taken and each has to do their given task as an important one. If it is an authentic task, in the sense that it has been inspired by the Lord, then it will be an important task even though it appears unimportant.

Challenges for the CLC as an organization

The last reflection that I desire to share with you is regarding the CLC as an organization. We have concluded that the mega-trends that we see in the world today, demonstrate that the key is to be found more and more in the individual and in the quality of his or her relationship with other persons and with nature. We have seen, therefore, the importance of the standard under which people construct and orient their lives. And here we are, summoned by a spirituality which precisely offers a way for discovering our own standard and for discerning the paths that individually and collectively we must follow to remain faithful to those standards.

We have an old instrument, almost five centuries old, the spirituality of the Exercises which today is more valid than ever. A spirituality which is aimed at discernment and at effectively serving the needs of the world.

We have a commitment to a way of life which we can offer as a path for lay people who, in the field of politics, business, labor unions or regional and local communities, wish to modify the situations in which they live.

And we have an organization, which is a good instrument. But like all instruments it must be guided toward a precise objective if it is to be effective.

We live in a society where efficient organizations abound. They have their own focus and their own mission. Companies produce and

give work; political power is administered by means of organizations and political parties; the State usually takes care of social assistance or creates associations for this purpose.

I believe that our main challenge is to maintain the clarity of our mission and our focus, and not be distracted. There are many organizations that are taking care of the various needs of the world, but one of the greatest voids, that of giving a meaning to life, is a need to which we can respond. And if we allow ourselves to be distracted who will fill this void?

The devil seeks to distract Church communities and organizations from fulfilling their mission. He is not so foolish as to try to get us to conclude that as CLC we must act against our own values. But he can tempt us to dedicate our time to other things, no matter how good they are in themselves, to turn us aside from our mission. In many parts of the Church this is exactly what has happened.

We have to maintain the clarity of our focus and mission in this task of evangelizing, and not allow ourselves to be distracted because we are the leaven for the large task, we are the fire for the large task, for the task belonging to all lay persons, to the entire community. The fire around which weary men and women can gather to renew their strength. When we dedicate ourselves decisively to the service of the poor, when we commit ourselves to solidarity and community action, when we courageously take risks in defense of human rights in all areas and countries where they are violated, we must do so in a way that is going to draw more and more men and women to be that "great plain near Jerusalem" where the destiny of humanity and the happiness of each person is being determined.

We have an answer, or at least we know how and where to seek it: we know about discernment, and we know the action of the Spirit in history. We know that our mission is decisive for the rapport between people, for our relationship with nature and for the meaning of life. Therefore, we have a mission that is related to the principal needs of our times.

We are right to affirm the validity of our task. The world, that is growing and becoming globalized, has a greater need for persons and communities that permit them to return to the basics: persons and their values, persons and their missions; persons living in harmony with one another; persons living in harmony with that nature given us by our Creator; persons who discover in community the profound sense of their existence, the profound sense of the history of their people, the profound history of humanity.

The resounding applause at the end of Rene's talk indicated the intensity of resonance that his words found in his audience. There were questions to ask but due to time limitations, the question-and-answer portion was moved to the next day. After coffee break, it was back to the workshop groups for deliberations that zeroed in on three questions:

What attitude changes are required?

Which obstacles have to be removed?

What tangible action proposals can be made?

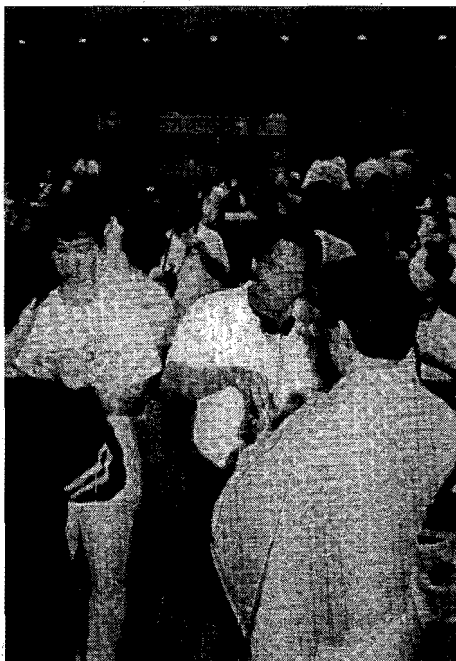
The summary of the answers to the questions were then prepared for reporting to the feedback groups that met in the afternoon.

At the end of the day, the national delegations met again for the usual reflection, sharing and evaluation of a day that was marked with the grace of a broader vision of the world as well as a clearer view of the areas where CLC – on the individual, national, world levels – is in need of conversion.



Changes... never too late...

STEP FIVE: WHAT SHALL I DO FOR CHRIST?



An Asian flavor marked the Eucharist celebrated at the beginning of Day eight.

The languages of Hong Kong, Indonesia, India, Japan, Korea, the Philippines, Sri Lanka and Taiwan were heard in addition to English which was used to conduct the main parts of the Mass.

At the plenary session, the delegates buckled down to the task of listening to the summarized reports of the feedback groups which were the result of their work on Day 6 and 7. As already mentioned, the first step in the feedback groups was to ask the following questions on each topic:

- ***What are our most common achievements?***
- ***What are our most common shortcomings?***

The final report of the *feedback groups* now concentrated on following three points:

- *What changes of attitudes are required.*
- *Which obstacles have to be removed?*
- *Concrete action proposals*

Following are the reports of the feedback groups as they were handed in:

FEEDBACK GROUP 1

English speaking; group facilitator: Johan Vlogaert

National Communities participating: Austria, England and Wales, Germany, Ireland, Italy, Malta, Netherlands, Poland, Slovenia, Spain, Switzerland, Hungary, Canada (E), USA; with members from the following Workshop:

Common Achievements:

- Growth of apostolic involvement of CLC members as individuals.
- Growing sense of being called by God to whatever CLC members are involved in.
- Increased involvement of CLC members in work with other organizations and structures.

Common Shortcomings:

- Formation too focused on personal and spiritual development with little emphasis on apostolic actions and mission.
- Spiritual Exercises have little reference to present social situations.
- Insufficient sharing of formation materials and programs, as well as on projects CLC is involved in in different countries.
- Few communal activities, CLC's own apostolic projects, little public involvement and visibility.
- Confusion as to the mission of CLC.

Changes of attitudes necessary and obstacles to be overcome:

- commitment to the CLC way of life.
- solidarity instead of giving charity.
- stop thinking that my part does not count.
- focus on the needs of others.
- have more confidence in the *Incarnation* and in the action of Christ.
- be more interested in public life and analyze it more.
- think more in global terms.
- increase awareness of political, economic and social issues.

- increase contact with the poor and marginalized.
- resist individualism and consumerism.
- become more open to the views of others (dialogue between the young and adult members).
- continue formation in spirituality and for mission.

Action proposals:

- To establish a formation team on the National level for the purpose of developing formation programs.
- Develop a four-year formation plan on the national level to be shared in the national communities, the regions and on world community level.
- To incorporate mission as an integral part of our formation (appeal to the national and regional communities).
- Help for our members to integrate all areas of their lives and to become more and more contemplative in action.
- Establish training programs in critical analysis of social realities.
- Establish training programs for guides.
- "Ignatian Pedagogy" for various age groups.
- Develop and promote networks and exchange of information.
- Introduce youth representatives as members of the ExCo on the national and world level.

- Take a position on important public issues.
- Get involved in other organizations and collaborate as CLC with other organizations on particular projects (develop networks).
- Appoint a person at the national, regional and world level for the coordination and facilitating of the flow of information on important issues affecting the given country, region or the world.
- Formulate formation programs and projects of apostolic involvement in social, economic and political areas, and create funds for financing this programs.

General remarks:

It seems easier for us to point out the attitudes that require transformation or conversion, than to draft concrete action proposals.

In order to foster the discernment of apostolic actions and the analysis of the situation, as well as to create a greater communal spirit of apostolic actions and mission, groups (base communities) should be encouraged to formulate outlines of their apostolic involvement, expressing their objectives and motivations, which then should be evaluated as to their effectiveness in addressing actual problems. The national communities should be encouraged to formulate preferable directions of apostolic involvement and coordinate projects on the national level. The World Community should point out the areas of preference for CLC mission.

FEEDBACK GROUP 2

French speaking; group facilitator: Patricia Schweier

National Communities participating: Belgium (Fl), Belgium (Fr), France, Portugal, Canada (Fr), Syria, Lebanon

Common Achievements

- an important personal commitment in all the communities.
- programs of formation that respond to the growing needs of the members.
- a good collaboration with the Jesuits in many national communities.
- the growing desire to live the Spiritual Exercises has given rise to a diversity of forms.

Common Shortcomings

Given the numerous possible tasks to be performed, we risk overtaxing ourselves with activities that were not discerned.

There are always deficiencies:

- a lack of resources (time, money, persons available).
- a lack of communications.
- a lack of confidence: it seems to be difficult to acknowledge lay persons in the more public functions, especially in the spiritual domain; this feeds their lack of confidence in themselves.
- a formation that is not aimed enough at mission.

Action Proposals:

- Regarding the Spiritual Exercises
 - encouraging members to base their formation on the Spiritual Exercise.
 - carrying out a formation to mission.
 - integrating the Spiritual Exercises and the socio-political commitment.
- To increase sharing using the means already available: material, programs... *Progressio* can be the most important means of transmitting information.
- Adapting the Spiritual Exercises to the different age groups.

FEEDBACK GROUP 3

English Speaking; group facilitator Fr Paul Vaz, SJ

National Communities participating: Australia, Hong Kong, India, Indonesia, Japan, Korea, Philippines, Sri Lanka, Taiwan.

Common Achievements:

- Much work has been done: desire to do better/more – the “MAGIS”.
 - Some successful attempts at integration of social reality and the Spiritual Exercises.
 - Growth in CLC members in discernment
ability to respond
openness
(Ready for Action)
- } FOR BETTER MISSION

- CLC is able to formulate its own formation programs of a lay character using available tools, i.e., Spiritual Exercises.
- CLC has produced some Christian leaders.
- Growing awareness of the youth issue.

Common shortcomings:

- Lack of integration of Formation, the Spiritual Exercises and Mission.
- Lack of social/structural analysis that make us respond to symptoms rather than the root causes.
- Lack of consistency in commitment of CLCers.
- Lack of balance between process and programs for mission.
- Lack of organizational structures that allow us to share resources, i.e., formation materials, finances, personnel, etc.
- Lack of organizational structures for communal initiatives within CLC.
- Inadequate attention to the Youth issue.

Attitudes changes and obstacles to overcome::

- Recognition of the uniqueness of the lay vocation.
- Readiness of lay people to accept lay guides.
- Solidarity rather than charity.

- Focus on the needs of people.
- Readiness to do what needs to be done whether big or small.
- Try to focus on mission instead of on the modern ideas of consumerism and materialism.
- Overcome fear of commitment and “getting involved”.
- Try to live a life that integrates formation, spirituality and mission.
- Greater sensitivity towards the individual and communal call.
- Think globally, act locally.
- Overcome individualism and egocentricity.
- Overcome passivity and a lack of critical analysis of the situations we live in.
- Lack of finances, of time and of resource persons.
- Negative influence of the mass media.

Concrete Proposals for Action

- Prepare a four-year formation plan on a national level.
- A common program to adapt the Ignatian pedagogy to various age groups.
- Create a network for collaboration within CLC and also with other organizations.
- Analyse structures with the goal of improving them.

- Bring Christian values into world structures.
- Continue international formation encounters.

FEEDBACK GROUP 4

Spanish speaking; Group facilitator: Daniela Sapriza

National Communities participating: Argentina, Bolivia, Brazil, Chile, Colombia, Ecuador, El Salvador, Mexico, Nicaragua, Paraguay, Peru, Uruguay, Venezuela, Guatemala, Puerto Rico, ACU.

First of all, we, the national communities of Latin America, recognize that mission has been accepted in our communities and that we have been enriched by the successes obtained in formation, by our kinship with the poor in our countries, the work with youth and the increasing participation and responsibility of lay people. We keep this in mind as a framework.

However, our main difficulties are rooted in the need to allow ourselves to be challenged by God. We are afraid and as a result we concentrate on our own activities or on our own communities, or both.

For these reasons we make the **following proposals** (keeping in mind that the difficulties we are trying to overcome are implicit in the proposals):

- to deepen the process as well as each experience of the Spiritual Exercises.

- to form guides (lay and Jesuits) for the Spiritual Exercises who will seek to bring integration between spirituality and mission.
- to aim personal and communal discernment towards the following fields of mission: socio-politics, family, work, services to the poor and the marginalized.
- to promote a critical analysis of present-day situations.
- to learn how to plan and use the resources (human, material...) of the communities and those existing outside them.
- to stimulate the work with youth as an important part of the community.

FEEDBACK GROUP 5

English speaking; group facilitator: Fr Vincent Foutchance SJ and Victor Kachaka

National Communities participating: Cameroon, Egypt, Ivory Coast, Kenya, Lesotho, Madagascar, South Africa, Zambia, Zimbabwe, Zaire

Obstacles to overcome:

- One of the main obstacles we meet is the economic situation of our countries and our members.
- Another is the oppression present in some of our countries and the lack of freedom of expression.
- Most of our communities are newly born or still in the birth process so we lack experienced people and adequate formation programs.

- Strong influence of mass-media (reg. influence), esp. on youth).
- Because of economic situation people are not available.

Change of attitudes

- Need to have adults try to accept and understand youth with their particular language and culture.
- Need to get out of our self-centeredness and our preoccupation with our own problems, and be more open to others and to our national social situation.
- Overcome overdependence on Eccl. Assistants.
- Need to consider the family an apostolic priority.
- Need to have a more integral outlook and formation.
- We do not live what we preach.

Concrete proposals for action

- Set up formation programs and formation teams. Programs to be adapted to our national reality, while making use of material and resource people available in other countries.
- Have formation to learn to use the media to get our message across to others, esp. in presenting a positive image of the family.
- Have formation in and use social analysis to better understand our socio-political reality and discern mission.

- We ask the World CLC to declare the family an apostolic priority of our mission.
- Make available a regional directory or catalogue for material and resource persons and encourage exchange and ask the World Executive Council to do the same on the World level.
- Ask the Executive Council to continue supporting formation programs financially, with material and with resource persons in the line of the International Formation Encounters.

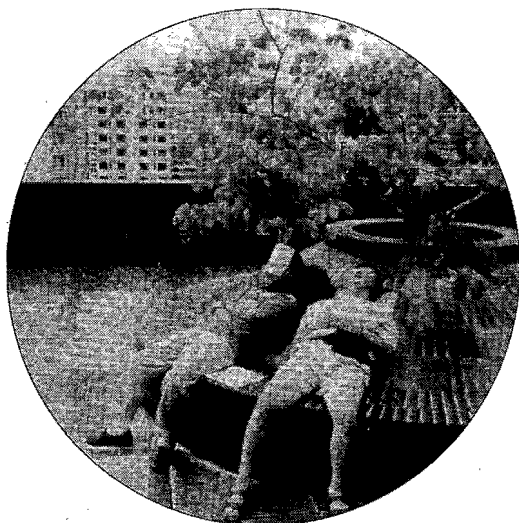
♪ ♪ ♪



The Hong Kong CLC secretarial staff had long working hours too!

And

finally



the rain

stopped

The plenary session was followed by meetings of the national delegations. It was time for them to gather the fruit of seven days of intense work. From what they have seen, heard and experienced during the past seven days, they were to cull the concrete action proposals to be implemented in their national communities.

In the afternoon, the workshop groups were back to work.

The members of each workshop drafted a concrete 200-word action proposal in their respective topic which was then submitted to the ExCo members who were to present these proposals back to the Assembly in a succinct synthesis.



A free evening was the delegates' "reward" for the hard and serious work they had done. It had been a long, demanding journey before they arrived at the proposals which embodied their response to the question: "What shall I do for Christ." The free evening allowed them the much needed chance to unwind and to enjoy at last a rainless **night out in the city.**

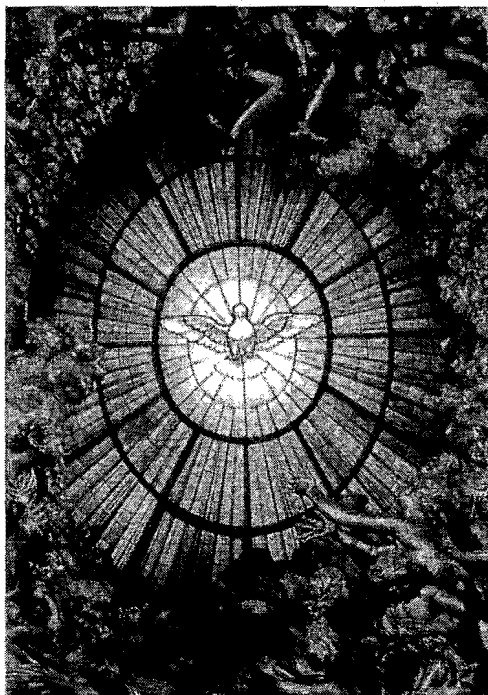


Days 9 and 10, according to Fr Rodrigo, were **days of harvest**. Day 9 had a loaded agenda and **prayer for the help of the Holy Spirit** marked the Eucharistic celebration.

The first important item on the day's program was the **synthesis of the Workshops** presented by Jose Maria Riera Mas:

The seven workshops were divided into fourteen working groups, half of them being centred on matters specifically concerning the CLC. Among the delegates, one third were Ecclesiastical Assistants and many lay delegates who carry out responsibilities in different areas of CLC.

All working groups agreed on the following statements:



- *The Spiritual Exercises, as they are used today in many of our countries, do not include any critical analysis of the social situation.*
- *Most of the formation programmes and seminars do not lead to a greater understanding of the existing situation nor to any commitment within these situations.*
- *In order to be more efficient in our mission and reinforce the sense of community, it is necessary to create networks of collaboration between people of a same profession or apostolic activity within CLC as well as to collaborate with those outside of CLC in governmental and non-governmental organizations.*

In the workshops, the following points were raised:

FORMATION OF GROUP GUIDES

Given that the role of guide, as leader of the process of apostolic group discernment, is essential for carrying out the mission of CLC, and given that this is a charism that is given in the community and as such, CLC wants to collaborate with the action of the Spirit in the heart of the Church:

We ask:

- ◆ **That** in the various regions and national communities **we promote** the implementation of formation programs (both on the beginning and permanent levels) which can be adapted to the following **REFERENTIAL OBJECTIVES**:
 - ▼ a profound experience of the Spiritual Exercises.
 - ▼ an understanding of the role of guide as mission
 - ▼ a theoretical/practical knowledge of ignatian discernment
 - ▼ a clarification of the CLC identity and its process (especially GPs)
 - ▼ a theoretical-practical knowledge of analyzing realities
 - ▼ a basic theological foundation
 - ▼ a basic pedagogical foundation
 - ▼ the sense of the Church
 - ▼ a personal compromise with the CLC style of life
- ◆ **That we clarify and update** the definition and role of the guide following the phases of the CLC process, in accordance with the situation of the present historical moment. In the same way, to clarify the difference between spiritual director and group guide.

◆ **That we make use of the following means:**

- ▼ recuperation and updating of the existing contributions on the theme (from my country or others)
- ▼ Creation of a team at the service of the communities and regions for the formation of guides with attention to levels and ages and especially the youth. The formation programs must be revised regularly, and a four-year plan should be established .
- ▼ The creation of an economic fund for this service.
- ▼ Collaboration with the Society of Jesus and its institutions as well as with other such religious institutions.
- ▼ Spirituality.
- ▼ That before the next World Assembly, we **evaluate** this work and present a memorandum-report on it.

**FORMATION OF GUIDES
FOR THE SPIRITUAL EXERCISES**

Our goal is to make full use of the Spiritual Exercises as both source and instrument of our spirituality, a spirituality of mission (GPs).

• **This will necessitate:**

- ▼ The basic and permanent formation of guides and the evaluation of both the formation and the work of the guides.
- ▼ Producing and sharing, among different countries and on different levels, ways of conducting the exercises (e.g. in view of the problems of time, money, ill-prepared retreatants and different needs of youth).
- ▼ Bringing the retreatant to an awareness of social realities.
- ▼ Making the exercises available to the poor, marginalized and handicapped.
- ▼ Sharing of resource persons and teams.

- ◆ With this in view, we ask the Executive Council of the World Community through *Progressio* or by some other means, to make available a directory of human and physical resources for conducting the exercises and forming guides.
- ◆ We believe these five objectives are most important for CLC's mission for the next four years. All of us will do our best to implement them in our national communities.

YOUTH

CLC Youth is a significant part of CLC.

Concrete proposals

- ▼ CLC is to draw up outlines and a program to be used **with and for** young people. This program will adapt the Spiritual Exercises and the General Principles to the various age groups involved. (It should be an experience based on community life). Following the Ignatian Pedagogical Paradigm, it will include critical analysis of the major issues facing young people according to their stage of development. Major issues include:

- ▼ Influence of mass media
- ▼ Effects of consumerism, materialism, sexualism
- ▼ Issues of justice, peace, violence
- ▼ Environmental problems
- ▼ Pressures of the education system
- ▼ Ecumenism and interfaith dialogue
- ▼ Relationships with others
- ▼ Relationships with God
- ▼ Responsibility to themselves, to others, to the world

The program will offer attractive and positive experiences and examples of lifestyles inspired by the gospels including Christian community (retreat experiences, service projects, pilgrimages, etc).

The goal of this program is human and spiritual development leading to the possibility of making a life choice within a Christian community. It is meant to motivate members to assume their responsibilities as agents of change in society.

- ◆ CLC is to draw up a training program for skilled youth guides who would understand how to work and communicate with young people at the different stages of their development using the program outlined in number 1 above.
- ◆ CLC is to form a link/network between CLC teachers, youth workers, social workers or people working with youth to influence local and regional education and youth policies (e.g. through publications, cooperation with organisations with similar aims, regional meetings, etc.).
- ◆ We request that the Executive Council carry out a study of the different forms of youth participation within the structures of the World Community and that the conclusions be presented for the consideration of the next World Assembly.
- ◆ We request that the ExCo organize the various levels of youth formation which exist in the different national communities and place them at the disposition of the World Community

THE FAMILY

Aim

Being that the family is the NUCLEUS of society and given its importance in the Church, given also the grave dangers that menace its existence today, the CLC is called to consider the apostolate of the family as a PRIORITY.

Means

In the CLC

- ◆ Spiritual & human formation adapted to the realities of the family.
 - ▼ Spiritual exercises where children are welcomed and helped to grow.
 - ▼ Sessions of formation for engaged and married persons.
 - ▼ meetings and conferences on various themes.
- ◆ Encourage the sharing of experiences from family life.
- ◆ Re-read apostolic commitments in the light of family priorities.
- ◆ Create a regular rubric on family in *Progressio*.
- ◆ Create national commissions to set up a family policy.

Outside of CLC

- ◆ Participation in projects for the bettering of family life.
- ◆ Organization of sessions of formation for engaged and married people.
- ◆ Collaborate with civil and religious efforts to promote and defend the values and rights of the family.

WORK AS MISSION

We believe that work, in all its forms, is an integral part of mission. We are called to live our charism in all its authenticity in our places of work. This gives meaning to our lives. It is a unique and personal call as discerned in our community.

It challenges us to:

- ◆ Help others rediscover meaning in their lives.
- ◆ Humanize our places of work.
- ◆ Question structures that bring about injustice and oppression.
- ◆ Take appropriate action at all levels with our fellow CLCers, our colleagues and other people of good will.

We propose

developments in the areas of formation and structures at the local, national, regional and world levels over the next four years.

Formation

Within small communities, members can help each other to recognize talents and share resources and to see work as an essential part of life. For adult CLC groups the call is to become communities of discernment. For youth groups formation is based on the Spiritual Exercises and orientated towards life choices. For pre-communities formation can also take the form of apostolic action.

We need programs for structural analysis at all levels, formation centers and a central library of formation programs. The IFE methodology should be applied on all four levels for networking between CLC members having the same work areas.

Structures

We need CLC groups to develop apostolic plans that should be evaluated annually; these can be shared on the national level contributing to the apostolic plan of the national community. Initiatives include supporting activities leading to job creation, retraining, or information centers for job opportunities.

We would also need networking for specialized interest groups, for example for NGOs.

Issue groups can conduct structural analysis and propose an agreed statement in order to take a particular stance on issues at work such as corruption and discrimination. Social Action Centers can be a source of information.

We must promote work in partnership with other organizations on all levels where possible.

SOCIO-POLITICAL INVOLVEMENT

Attitudes

Our world Community finds permanent inspiration in the Gospel of the poor and humble Christ. (GP 8d) This makes us aware of the structural causes that are the source of much poverty and oppression. We are called to discern individually and communally the signs of the times and to take the risk of involving ourselves in socio-political activities.

Strategies

- ◆ To emphasize that the Spiritual Exercises and CLC formation lead to socio-political involvement.
- ◆ To work not only in individual immediate relief but also in corporate involvement for the transformation and building of structures and the elimination of causes of injustice. This could happen mostly on a local or national level but international cooperation must also be explored.
- ◆ To understand better that social justice is not achieved only by common projects but also by the day-to-day options which we make (ie. lifestyle).

Resources

- ◆ To have a person at both the national and world ExCo levels who promotes socio-political involvement and its evaluation in the CLC mission.

Formation

- ◆ To develop forms of Spiritual Exercises that are more in contact with reality.
- ◆ ExCo should promote and support initiatives in socio-political formation, including critical analysis methods, and share them among national communities.
- ◆ Use *Progressio* as a tool.
- ◆ A Solidarity Fund on the national and international levels should be created to encourage and support socio-political involvement/projects.

- ◆ Within our community we must explore the possibility of addressing sources of injustice through corporate action.
 - ▼ We must foster collaboration between CLC, NGOs and Institutions.
 - ▼ We must promote networking of CLCers involved in the same field of apostolic action e.g. lawyers, teachers, etc.

JUSTICE TO THE POOR AND MARGINALIZED

Mission Statement:

We have identified mission as the focus and integrating factor of our CLC apostolic way of life. Our mission, as a prophetic Christian community in the Church, is a continuing conversion to serve in the liberation of the poor and the marginalized in whom we experience the presence of Christ.

Our strategies:

- ◆ Simple lifestyle.
- ◆ CLC presence to be deepened and widened; that the national communities favor the participation of their members on all levels, in global projects of development and social promotion with governmental and non-governmental organizations.

◆ Improve means of communication by:

- ▼ informing the international community of various local realities; develop different means of communication within CLC groups and the wider community
- ▼ sharing of individual works with the community for mutual support
- ▼ sharing of success stories through *Progressio*.

◆ Improve formation and training programs by developing a critical consciousness of local and world realities through:

- ▼ Analyses of reality based on solid information taken from different points of view through the shared experience of the situations of the poor and the marginalized (exposure programs done on the local level).
- ▼ Social analysis workshops encouraged for local communities based on their apostolate experiences.
- ▼ Formation of expert guides to include the social dimensions; experiments to be shared in *Progressio*.
- ▼ After a certain period (2 years), leaders gather together to assess and refine program.
- ▼ Continue international formation encounters.
- ▼ further Spiritual Exercises in a socio-political context.

◆ Networking:

- ▼ create a data bank of the CLCers working in specific issues, such as street children, indigenous people, ecology, drugs, aids victims, refugees, etc

...and now



a short



summary



Ayman Awadallah then shared the ExCo's reading of how the Spirit has moved in the Assembly; the desire for greater collaboration was remarkably evident in the workshops. Ayman remarked that the momentum for collaboration had been promptly picked up by the national communities of Italy and the Philippines which have volunteered to collaborate in the task of producing a data bank for the World Community.

He then concluded by saying:

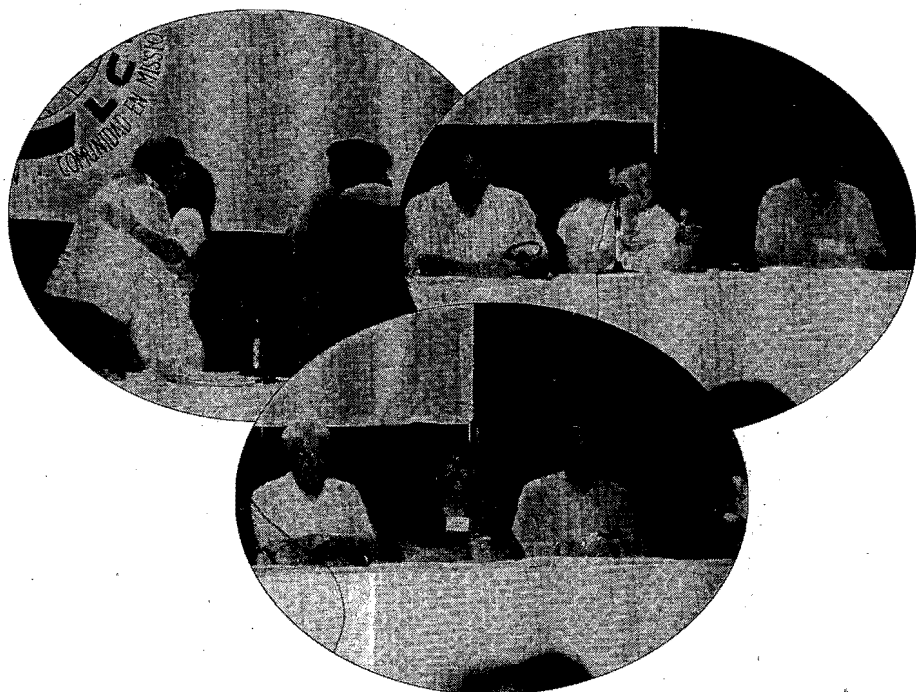
At a national, regional and even world level, we have proposed many programs. Now, we would like to tell you how God touched us during this Assembly. God talked to us:

- ◆ through our search for a better integration of social reality in our way of giving the Exercises,
- ◆ through our questioning our formation and its various elements,
- ◆ through our attention to the young people and in recognizing our tendency to offer them a "ready made formula";
- ◆ through the examen of our lifestyle in work or in family situations,
- ◆ through this desire for collaboration in order to overcome the temptation of individualism,
- ◆ through our discovering this need for a continuous conversion so that all our actions have their source in Christ poor and humble, and also through the poor and afflicted of our times.

We do not have the answers yet to all these movements of the Spirit; and this is why we entered into this examen of consciousness. We take back home not only this synthesis and the decisions mentioned above, but above all the times when we felt a gap between what we have received from the Lord and our answer, the times when we felt a kind of disintegration, some incoherence, a sense of disquiet... for this is how the Spirit speaks to us. I end with a sentence of Saint Ignatius:

**LOVE IS EXPRESSED THROUGH ACTS MORE
THAN THROUGH WORDS.**

An important Assembly's task then followed



the confirmation of the establishment of the new CLC communities of Kenya, Nicaragua, Paraguay and Syria. The approval was unanimous and joyful. With the inclusion of the four national communities, the number of those officially asked to express their *"love in actions and not just in words"* increased to 51 communities.

Before ending the plenary session on the morning of Day 9,

Brendan responded to five questions received from the Assembly which touched on the following concerns:

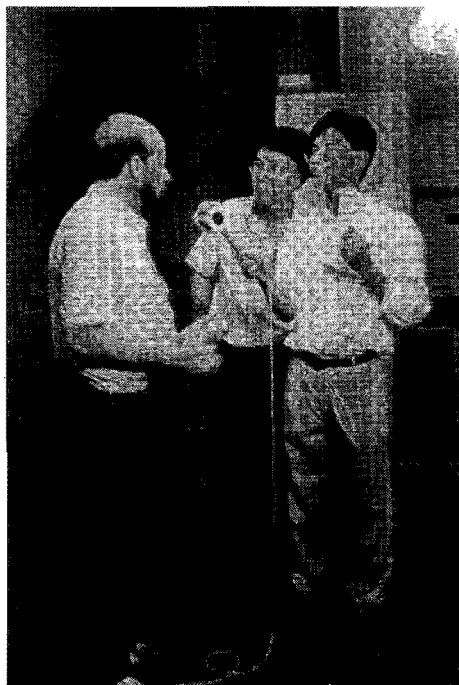
- (1) fostering structures and activities in the regions that promote World Community
- (2) how others can join the ExCo outside election procedures
- (3) reduction of the frequency of World Assemblies
- (4) cost of the Assembly
- (5) frequency of ExCo meetings, relationship with the Secretariat, nature of sharing at ExCo meetings

In answer, Brendan explained that:

- (1) the IFEs were organized to develop leaders and foster relationships among the national communities in the regions; structures could be one area which the whole World Community could re-examine.
- (2) two members can be co-opted, one of whom must be under 26 years of age.
- (3) the frequency of World Assemblies has been reduced from every three years to every four years since Providence '82.
- (4) the cost of the Assembly has not yet been finalized.
- (5) the ExCo meets once a year for eight, ten or twelve days. The first two days are used for faith-sharing and getting-to-know you activities in order to enable the ExCo to perform more as a community than as a business structure. The Secretariat is the executive arm of the ExCo.

Deliberations in the afternoon

were brought back on the level where work was ultimately to be carried out – in the national communities as represented by the national delegations.



Fr Horacio Carrau of Uruguay
is interviewed

The delegates were asked to:

- ◆ reflect, pray and share about the challenge of HK'94:
- ▼ What was given to us at the meeting?
- ▼ What is the grace of the meeting?
- ▼ What is our response?
- ◆ write all (but focus on the essential ones) that is in their hearts: hopes, recommendations, wishes, suggestions of the new Executive Council.

Time for meeting and interviewing the ExCo candidates followed after the meetings of the national delegations.

In the evening, the national delegations met for the last time for the evaluation of the whole assembly.



One

at

Labork



The final Day

Before proceeding to the elections the following points had to be dealt with:

- ◆ a message from **Dan Fitzpatrick SJ**, New York-based WCLC representative at the UN. He writes:

Allow me to urge the World Delegate Assembly to make a renewed effort for all our National Communities to be aware of the many topics, issues and items that are part of the work of the United Nations. As a Non-Governmental Organization (NGO) World CLC participates in the meetings and activities of the UN in New York, Vienna and Geneva. Many times the issues before the UN are of vital importance to us as Catholics and as citizens of our own countries and of the world. Our status as an NGO gives us the opportunity to participate with other people of good will in working for a better world for all people.

I would especially recommend to your consideration that this year has been designated by the UN as the International Year of the Family (IYF). Should we as an NGO in some way participate in this year? Are National Communities around the world doing something to celebrate the family and foster its support? How should we try to support the UN's effort which has been endorsed by the Holy Father and some Bishops' Conferences around the world? How can we do something internationally, nationally and locally? In addition, is there a connection and link between IYF and the upcoming conference on population that will take place in Cairo?

Thank you for allowing me to make this statement and to pose these questions for your consideration. Know that all of you are in our prayers.

Fr Dan Fitzpatrick, SJ

- ◆ a letter of Fr Henry Volken, SJ, Geneva-based WCLC representative at the UN which detailed his different activities:

I wish to project a picture of the work done and promoted by me as the representative of WLCL, accredited to the UN at Geneva.

In the UN Commission for Human Rights: As ECOSOC accredited we have the right to intervene in the discussion and to hand in the text used. This can be done through me directly or through persons accredited. With the exception of the intervention I made last year in favour of the right to self-determination of the Palestinians, all have been related to Third World situations. To be more effective these interventions have been mostly made through Third World persons accredited by me: e.g. a representative of a Latin American Jurists' Organization, a Jesuit from Guatemala and, several times, Hernando Herrera, a young Colombian exile I have been assisting. Preference has been given to Latin America because of the massive human rights violations there in regard to the campesinos and the indigenous people and the injustice prevalent in countries like Guatemala and Colombia.

Another procedure has been to add CLC's signature to interventions made by other international NGOs: "Contre l'extrême pauvreté" by "Quart Monde"; "Bann von Landminen" by "Terre des Hommes", etc. I also had the opportunity to have a passage inserted into a document presented by "Habitat International" on the situation of the indigenous people in Chiapas, Mexico.

Collaboration with NGOs: I am an active member of some sub-committees on Development, Against Racism, and Human Rights. A UN "Social Summit" is to be held in Denmark in 1995. I am the convener of a Working Group that is to help the three above-mentioned sub-committees to influence the preparatory process of this Social Summit". In another ad hoc group we are preparing an international seminar on evaluating the performance of the World Bank and the IMF after 50 years of their existence, especially in relation to the poor in the world. Earlier I had the opportunity to help

in the publication of a book about the "Public Hearing" (regarding the same issue) that NGOs had held at the Vienna UN Conference. A previous publication on Human Rights has a contribution by me on "peoples participation." Through these and many other types of collaboration, the "World Christian Life Community" is now well known in the world of NGOs and some sections of the UN.

A beginning has been made in developing links with the CLC base. The few from Switzerland and Italy, with whom I met twice in Geneva, carried the message further to Augsburg, Rome and Hong Kong. I hope to get some feedback from you on this matter.

Fr Henry Volken, SJ

- ◆ **a statement** to be presented at the Cairo UN conference . The Assembly of the Christian Life Community commits its representatives in New York, Geneva and Vienna, as well as the Egyptian delegation to the United Nations Conference on Population in Cairo, to convey the following statement on behalf of the members of World Christian Life Community:

During the United Nations Year of the Family, the General Assembly of the Christian Life Community, a non-governmental organisation, on behalf of its members in fifty countries in the world, urges the United Nations gathering for the conference on population in Cairo, on September 1994, to respect and protect marriage, family and human life where it is most fragile and defenseless, as well as not to promote abortion as an instrument of family planning, population control and a way of solving social problems.

We want to express our commitment to the moral principles on which human life is grounded: the meaning and value of human life, as well as marriage and family, being institutions fundamental to any society, and drawn from moral and natural law.

We hereby expect that actions against human life and the family will be halted. We expect protection of marriage, family and human life.

- ◆ **the proposal of the delegates that the ExCo send a letter to the 34th General Congregation of the Society of Jesus.** The following letter was sent:

The delegates, of the World Assembly of Hong Kong '94, have entrusted me with the task of sending their sentiments of gratitude to the 34th General Congregation for the collaboration that exists between the Society of Jesus and the Community of Christian Life (in the past) as well as with expressing their sincere desire to continue to improve this collaboration.

Our history of cooperation has borne much apostolic fruit, thanks to generations of Jesuits who have known how to communicate the Ignatian spirituality to the laity, promoting a great variety of apostolic works which were sometimes directed by the Jesuits and other times by the laity according to the circumstances, seeking always the most efficient structures for the service of the Kingdom.

Times have changed. Today we are opening new methods of communication, new forms of collaboration, desirous of being ever more at the service of our Lord and of helping our neighbor. In many countries, Jesuits and the CLC are finding ways of working together in pastoral centers, in retreat houses, in educational works, in giving help to the marginalized, in schools of political science, in the pastoral of the family and youth (especially in the pedagogy of the election), on magazines and publications. However, in other countries, this collaboration has not yet found a suitable style and direction.

On the occasion of the General Congregation we want to affirm our availability and to promote this collaboration. In many countries Jesuits and laity must continue to seek new areas of communications so that we may see the growth of the number of lay persons who are

profoundly in love with Christ, who know him intimately, and offer to follow and serve him. We must continue to seek new areas of communications so that we may continue to plan efficacious actions that will make Christ more present in our world, this world that we want to make more just, more humane and closer to the Kingdom.

The needs around us are urgent and multiple. The desire of CLC is to be able to arrive at the origins and structures that condition these needs; knowing the zeal of the Society of Jesus and the importance they give to collaboration with the laity, we believe that this must be based on the fact that we share the same Ignatian spirit and because of it the same vocation to apostolic service. This communication also requires common discernment which will enable us to discover the will of God in this apostolic service. This apostolic collaboration is not a finality in itself, but rather the object of a major apostolic efficiency, that is for greater service.

The CLC is deeply grateful for the inspiration, stimulation and explicit assistance given us by the Society of Jesus. We offer ourselves, with our specific lay charism, for a common discernment, seeking to welcome the Spirit who calls us together in the Church to be with the Lord and to be sent.

- ◆ the proposal of Mexico that the General Assembly endorse the nomination of Don Samuel Luis Garcia Ruiz, Bishop of San Cristobal de las Casas, for the Nobel Peace Prize. The following letter was sent to the Norwegian Nobel Institute:

At the CLC World Assembly held in Hong Kong this past July, the proposition was made and accepted to propose Bishop Samuel Ruiz for the Nobel Peace Prize.

Dom Samuel has been Bishop of San Cristobal de las Casas for over thirty-four years. His diocese is one of the poorest regions of

Mexico and its population is mainly native. Throughout the years his pastoral care has led him to be not only a preacher of the Gospel but an outstanding defender of the human rights of the poor and the voice of those who have no voice. In 1974 he was invited by the state authorities to convoke the first indigenous Congress that facilitated a gathering of diverse cultures for a better understanding among peoples. This Congress brought about the possibility of a collaborative participation to develop conditions of greater justice.

In 1982 Dom Samuel created the Human Rights Center which is growing rapidly and which offers help and support to those whose rights have been violated. In 1991 because of a series of social conflicts in the diocese, he started an initiative called "New People", a democratic training ground where people were strengthened and given the concrete possibility to be heard and where proposals and initiatives could be developed. Last January (1994), during the armed rebellion in the jungle of Chiapas, the Mexican government as well as the Catholic Church asked him to be mediator for the peace in that zone.

Dom Samuel has worked consistently and concretely for the dignity of the person and the commitment to defend the human rights of those who are not able to do it themselves. That is why the CLC World Assembly proposes him for the Nobel Peace Prize.

Election Day

had begun

with morning prayer

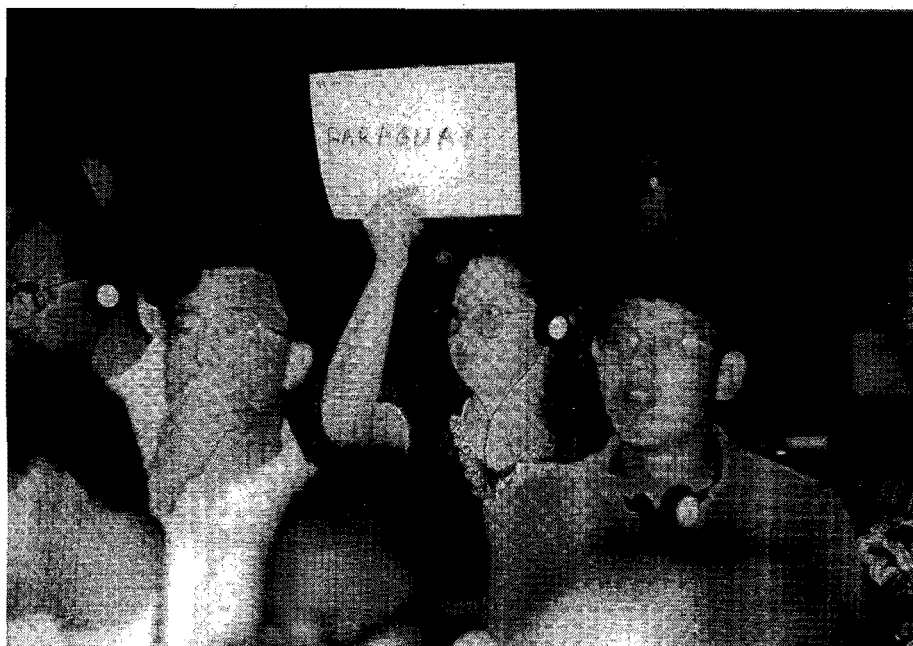
which emphasized one of the key characteristics of the CLC way of life: *union with the Church*. The new ExCo was thus expected to lead the World Community in working *in* the Church for the next four years.



As the election procedures started, Brendan reminded the Assembly of the importance of prayerful reflection in the process.

Then he asked Father Paul Rasiah, SJ of the Sri Lankan delegation to read his statement regarding the decision of the Sri Lankan delegation to desist from participating in the elections.

In his statement, Father Paul explained that the two Sri Lankan HK'94 delegates who are Tamils do not represent the national community of Sri Lanka which is divided and alienated from each other by ethnic conflict between the majority Sinhalese and minority Tamils. He appealed to the Assembly to pray for the Sri Lankan CLC so that "the suffering, separated community" could be welcomed at the next World Assembly as "a full-fledged Sri Lankan National CLC delegation".



After one final meeting by national delegations, the election process began. There were 50 voting units – 49 national delegations plus the ExCo. A minimum of 26 votes was required for a candidate to win. The moment a candidate received the 20th vote, the participants started waiting with bated breath. At 25, eyes and cameras began to rivet on the candidate. The 26th vote triggered a flare of flashbulbs, a burst of applause, a sigh of relief and a gentle reminder

from Brendan that the counting had to be finished to the last ballot.

After each round of elections, the winning candidate went up the stage to express what he/she could manage to verbalize from deep within. The general message was one of gratitude for the trust given them, a statement of what they wish to offer the World Community and an appeal for help in prayer and in deeds.



The newly elected Executive Council, to serve from 1994 until the next General Assembly in 1998, are the following:⁷

President	José María Riera	(Spain)
Vice-Pres.	María Clara Lucchetti Bingemer	(Brazil)
Treasurer	Vitaliano Nañagas	(Philippines)
Secretary	Ingeborg von Grafenstein	(Germany)
Consultor	Johan Vlogaert	(Belgium)
Consultor	Mary Nolan	(Australia)
Consultor	Victor Kachaka	(Zambia)

⁷ The new ExCo co-opted Alberto Gossweiler from Uruguay after the Assembly.

As you know, the following are also members of the World Executive Council:

Ecclesiastical Assistant
Vice-Eccles. Assistant
Executive Secretary

Fr Peter-Hans Kolvenbach SJ
Fr Julián Elizalde SJ
Roswitha Cooper

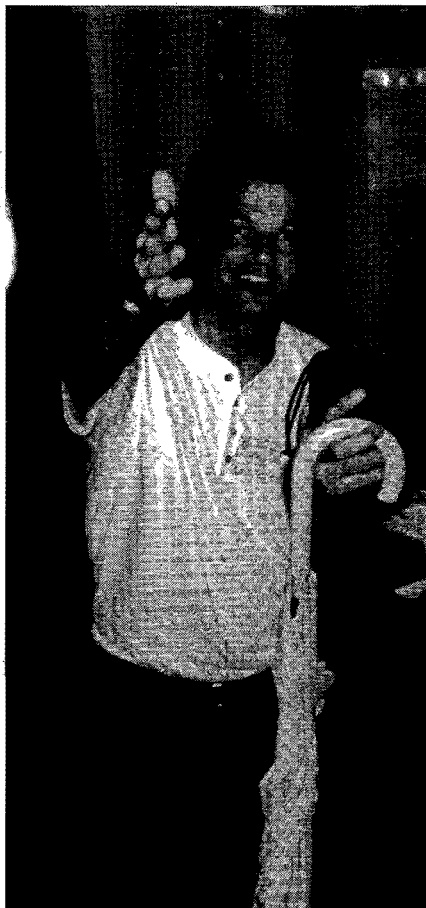
Thus, the final plenary session was presided by the newly elected president.

Gratitude was the keynote of the closure. Jose Maria, on behalf of the Assembly, expressed thanks

to all the candidates, the translators, the speakers, the documenter, the Harvest reporter;

to Tony, Eadaoin and Ayman who have given so much of themselves to the World Community as ExCo members;

to Fr Rodrigo Mejia whose presence as facilitator was a key factor for the success of the Assembly;



A President for rainy days?



Welcome aboard, José Maria – keep in touch, Brendan

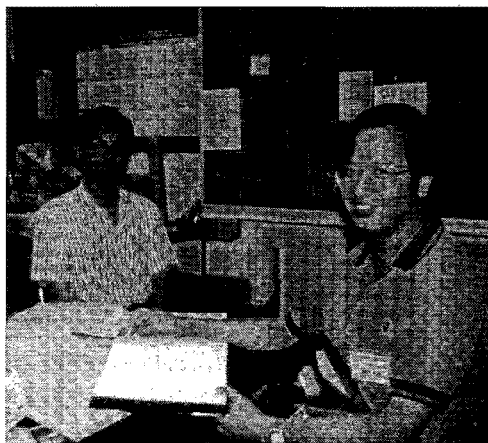
Thank you to Brendan who, with his tremendous wisdom, has guided the World Community through all these years, especially through moments of crisis;

Thank you to the Hong Kong CLC – a small community of

people who have done great things for the World Assembly. Finally, gratitude was expressed silently by all to the God who accompanied them in their ten-day journey through rain and sunshine and who gave them the grace of Hong Kong '94:



Kevin Chan, President HK CLC



John Tan and Joseph Chor
Hong Kong Host Team



Thank you to our CLC friends in Hong Kong who never lost their smiles

THE GRACE OF HONG KONG

During this Assembly we have experienced
GOD's call to a deep ongoing conversion
with regard to our MISSION.

As a World Community we have
to integrate social realities,
with all their problems and challenges,
more and more into our life and action.

Our conversion finds its source
in the poor and humble Christ
whom we want to follow and serve.

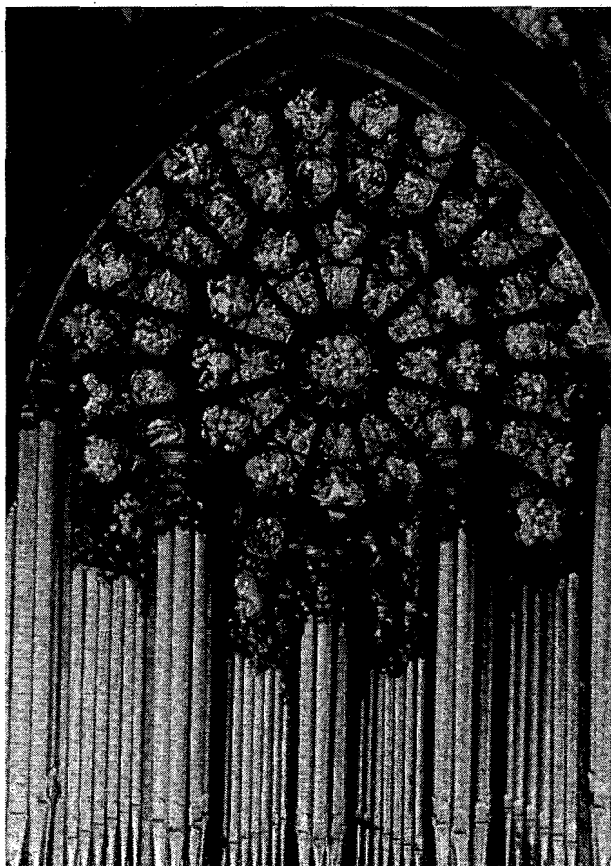
It is in the poor and oppressed of our time
that Christ reveals his face.

The grace that we receive here and
now is the awareness of being a community
called to be with Christ and sent by HIM
into a divided and suffering world.

HIS SPIRIT, who governs history,
moves us to read the signs of the times and
to put into practice our spiritual experience
as a service for building justice and peace.

We have to live this not only in words
but in deeds and in truth.

That is what Saint Ignatius teaches us
in his Spiritual Exercises,
source and instrument for our apostolic spirituality,
the greatest grace of our lives.



The Assembly came to a festive end with the closing Eucharist on the eve of Saint Ignatius whose spirit and example have been guiding CLC right from its beginning.

***I have come to bring fire to the earth, and how I wish it
were blazing already!***

The flame was certainly lit in Hong Kong. If and how we **set the world on fire** depends now on you and me – on how we, as individuals and as a world community, incarnate the grace and message of Hong Kong into our daily lives.

Acknowledgements

Progressio thanks all those who participated in this issue with photos or otherwise (most of the photos printed in this issue have been received from Annie Lam, CLC Hong Kong). Special thanks are due to Ronnie Villegas for her thorough documentation of the Assembly on which this issue is based.

Preview to *Progressio* 1995

Report on the pilgrimage to Shangchuan Island (where Saint Francis Xavier died), which took place after the Assembly.

Introduction of the Executive Council members.

Personal witnesses of CLC members around the world.

And, any other interesting sharings you send us.