



PROGRESSIO

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PUBLICATION OF THE WORLD CHRISTIAN LIFE COMMUNITY

C.P. 6139-(Borgo S. Spirito, 8)-00195 Rome-ITALY

English-Spanish-French Editions

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MESSENGERS OF HOPE

WHOEVER IS IN CHRIST IS A NEW CREATION:
THE OLD THINGS HAVE PASSED AWAY; BEHOLD, NEW THINGS HAVE COME.
AND ALL THIS IS FROM GOD,
WHO HAS RECONCILED US TO HIMSELF THROUGH CHRIST
....ENTRUSTING TO US
THE MINISTRY OF RECONCILIATION.

SO WE ARE AMBASSADORS FOR CHRIST...
(2 Cor 5:17 - 21)

EDITORIAL

Creation awaits with eager expectation the revelation of the children of God, the apostle Paul writes in his letter to the Romans. We are invited to *share in the glorious freedom of the children of God*. How do we share this precious gift with all the world? How do we answer the cry of creation which comes to us in the needs of the world around us? If we believe that we are a *new creation in Christ* we will struggle against a big temptation of our days, that is, to lose hope and to give up because the tasks, problems and situations that need to be tackled, including our own shortcomings, are so manifold and pressing that we don't know where to begin. This temptation hits us most when we count on our own strength and achievements, and forget the Lord's words: *without me you can do nothing* (John 15:6).

In this issue of *Progressio* emphasis is given to our NGO status. Why are we, as an Ignatian community, linked to the UN in this way? Apostolic and communal discernment will give answer to this question and show us the consequences that must follow. In our rapidly changing world all people of good will must work together. The NGO is a useful platform for a worldwide cooperation. It is our duty to bring the **Gospel of Life** to all Nations and to share our hope and courage with others. In his message for the Fiftieth Anniversary of the United Nations, which is being celebrated this year, the Secretary General, Boutros Boutros-Ghali says: *"Everyone's life, wherever lived, is now lived in a global context...The United Nation is now and increasingly will be what we choose to make of it."* This planet will be what we choose to make of it. If we open our hearts to conversion, the Lord's way will become more and more our way. If we are *ministers of reconciliation* and the Ignatian **Magis** is driving us in whatever we do, we will become true

MESSENGERS OF HOPE
AMBASSADORS FOR CHRIST

JESUIT REFUGEE SERVICE

and CLC for

A GLOBAL BAN ON LANDMINES

In Progressio 1994/1, we introduced the Jesuit Refugee Service. With the following article, Father Mark Raper S.J., the international Director of JRS, invites CLC worldwide to join JRS in the Drive for a Global Ban of this horrifying weapon.

Centre Christus in Kigali, Rwanda, became a battlefield last year. Seventeen people, among them three Jesuits and their lay co-workers, were killed there in April. During the month of June, competing armies fought from opposite ends of the garden, protecting their positions with landmines. After people began to return, a little boy was killed in the garden of Centre Christus.

The UN soldiers found 2 more mines. Next month another boy lost both legs from mines. The UN found more mines. We are still unsure if the garden is safe. Landmines are everywhere in Rwanda, a million according to the estimates. This year the United Nations will review a 1980 Convention which was supposed to limit the use of mines. Until now it has not worked. The Convention is full

of loopholes. The Christian Life community has an accreditation (ECOSOC status) as an official non-governmental organization (NGO) in partnership with the United Nations. This status gives the CLC an opportunity to urge that ethical and just policies be promoted by this forum of nations.

One hundred manufacturers in 48 countries have produced 400 million landmines in the 50 years since World War II. Over 30 countries produced or assembled the 340 types of anti-personnel mines now in use. One hundred million of these are still in fields yet to be cleared in 62 countries. Landmines are the poor man's weapon: cheap to buy, easy to handle, and able to terrorize a larger, better equipped opponent. They are randomly used in conflicts where civilian safety is not considered important, such as Angola, Somalia, Mozambique, Cambodia, Bosnia, Rwanda. Modern landmines are small and can be scattered in thousands by rockets or planes. Non-metal mines are almost impossible to detect.

Jesuit Refugee Service's main purpose is to serve refugees

with care and practical love. When our workers meet to exchange experiences they often speak about landmines. Why? Because in most wars in the poor countries landmines are used; refugees are the civilian victims of wars; the main targets of landmines are civilians. There is an alarming, exponential increase in the use of mines against civilians. Mines work on the principle of sowing terror.

In northern Uganda early this year, Sudanese government troops and rebel southerners crossed the border to lay mines around refugee camps. The road leading from the JRS compound to all the nearby refugee camps was mined. With the refugees we too fear the danger and the isolation.

Song Kosal lives in a Khmer Rouge area near Battambang in northwest Cambodia. A little girl of 11 years, one of her legs was destroyed by an anti-personnel mine. A factory at the Cambodian Service's technical school for war wounded people in Cambodia is now producing 60 wheelchairs a month. Disabled graduates of the school, most of them former soldiers

from various factions in the war, make the chairs. They laid the mines; they are the mines' victims. Now they rebuild their destroyed lives and make peace in practical ways.

Even if enmity can be rooted from the hearts of those who unleash the wars, even if the grief of mourners can be soothed, these terrifying threats still lie buried, waiting. Even when peace is achieved and refugees return, these hidden, indiscriminate seeds of terror remain. Their sowing season is brief, but their harvest of destruction is reaped for decades. Agreements to map minefields are widely disregarded or prove technically impossible.

Eight-hundred persons are killed and 450 wounded monthly from landmines. Consider that in a country at peace, such as the USA or France, one in 22,000 people is an amputee. In Cambodia, the figure is one in 236; in Angola one in 470; while in Somalia one out of every 650 people has a limb amputated.

Moreover, vast areas of land cannot be used or can be used

only at great risk. In Cambodia there are floating mines; washed into the paddy fields and lakes during the rains, they wait to be trod on at harvest time or plowed over seasons later. To clear Cambodia of mines will take hundreds of years at a cost of \$1000 per mine, and one death and two serious injuries per 5,000 mines. There are said to be 4 million mines now in Cambodia. Each mine waits there ready for another Song to tread on it, this year or in thirty years.

What does the Jesuit Refugee Service do about mines? First, as always, we work with the victims. In Cambodia with great help from around the world, JRS has programs to train and re-equip disabled people. In Nairobi a JRS-run rehabilitation centre cares principally for war wounded, most of whom are Somali refugees: men, women and children who lost limbs through mines. In Somalia, we contributed to the development and distribution of mine-awareness information by UNESCO. JRS teams meet and tend refugee victims of the wars in Bosnia, Mozambique, Sudan, Rwanda, Guatemala, Burma,

Liberia and Angola. Among these are many who need to learn new skills in order to care for their families, since their old professions were taken from them when they lost a leg, a hand or an eye.

Secondly, we can help the victims tell their experiences. We are shocked by the effects of landmines. While weapons producers, and thus the economies of Egypt, South Africa, India, Italy, Austria, Germany, Singapore and a dozen other countries, grow rich, the human costs are so great. The contrast is poignantly felt when we meet those who carry the human cost of this profit.

Thirdly, we have to ask: is this right? We ask whether the long-term cost to humanity is worth the short-term gains achieved by military commanders. We urge ethicists to pursue the moral argumentation governing the conduct of war. Can international humanitarian law not be strengthened to prevent this spread of terror? Can anti-personnel landmines not be listed along with booby traps, dum-dum bullets and poison gas as inhumane weapons? Can

our leaders, whether in the Church or in the state, not speak about this disaster with the same force with which they speak about family values or unemployment?

Fourthly, we ask our friends to help stop this. And this is why I write to you, friends of the Society of Jesus and members of the Christian Life Community. The United Nations Convention of 1980 governing the use of landmines will be reviewed in Vienna in September, 1995. Governments are now deciding the position they will take at that meeting. NGO groups in many countries are joining in this debate. We ask that during the year and in September in Vienna, CLC members join national campaigns, and CLC at the international level joins in advocating a just revision of the Convention.

In each country and in the international forum, we have an opportunity to let legislators know that we support a comprehensive international ban on the production, stock-piling, distribution and use of anti-personnel mines. Secondly, we are asking for the establishment of



Song Kosal is an angel. She has at least the face of an angel, but she has no wings, she is a little girl with only one leg. She lives in a Khmer-Rouge area in Cambodia. Her leg was destroyed by a landmine.

Photo: JRS

an international fund, administered by the United Nations, to promote and finance mine victim assistance programmes and landmines awareness, clearance and eradication campaigns worldwide. The current pace of production and distribution of these instruments of cowardice and terror can be halted.

There are national campaigns in many countries. Check with the JRS representative in your country. The World CLC Secretariat in Rome can send you information.

Help the Christian Life Community and Jesuit Refugee Service to work together to support angels like Song Kosal.

Help us all to remove the curse of landmines from fields throughout the world. Let us all make peace together in practical ways.

Mark Raper, SJ

NGO's Reaching out

excerpt from an UN publication for the Fiftieth Anniversary

Today we live in a world where the goals of peace, justice and prosperity require an ever greater cooperative effort for their achievement. And the problems on the world level are beyond the ability of any individual country to solve. As the world community faces increasingly complex global issues, partnership is a theme often sounded by Boutros Boutros-Ghali, Secretary General of the United Nations. **One of the most important partnerships the UN has forged is with the NGO community.** As the Organization seizes the opportunity provided by the Fiftieth Anniversary to not only "preach to the converted" but also to reach out to new audiences, NGOs are playing an essential role, allowing the United Nations to amplify and broaden its message.

NGO's have been instrumental in shaping that message — indeed in shaping the Organization itself — since the days of the Charter Conference in San Francisco — and they continue to provide vital links

On April 25, 1945, delegates of 50 nations met in San Francisco for the conference known officially as the United Nations Conference on International Organizations. They drew up the 111-Article Charter which was adopted unanimously on June 25, 1945. On October 24, 1945 the United Nations was created as its Charter is ratified.



between the United Nations and its worldwide constituencies, placing issues on the global agenda and sharpening the focus of the United Nations.

A NEW VISION OF HOPE



Anniversaries are a time when we look both back to the past and forward to the future. In 1995 we mark the 50th anniversary of the founding of the United Nations.

As we look back over the past fifty years, we are struck by all that has happened in our world. The map has changed significantly: economic and political power has shifted. There has occurred the phenomenon which some call "the globalization of prosperity."

However, over these past fifty years there has also occurred the "globalization of poverty." Despite all the wonderful progress that has been made, there remains in our world the ever-recurring problems of a widening gap between the rich and the

poor, an increasing sense of insecurity among the people, a growing number of persons without any permanent shelter, clean water, adequate sanitation, basic education or medical attention.

The prophetic words of Pope John XXIII, written over thirty years ago, strike us all the more forcefully as we approach the end of our century.

...every person has the right to life, to bodily integrity, and to the means which are suitable for the proper development of life. These are primarily food, clothing, shelter, rest, medical care and finally the necessary social services. (Pacem in Terris, #11)

Pope John goes on to say that these rights are intrinsically con-

nected to authentic social development. They are its foundation.

It is with a great deal of joy and hope that we note that in its fiftieth anniversary celebrations, the United Nations has already held or is planning to hold several major world conferences on the theme of human and social well-being and development.

The first of these conferences was held in Rio de Janeiro, Brazil in June 1992 and has come to be known as "the Earth Summit." Out of this summit came three major documents:

"Agenda 21" — a comprehensive plan of action in all areas of sustainable development; "The Rio Declaration on Environment and Development" — a set of principles to help govern the economic and environmental behaviour of both individuals and nations; and, the first ever global consensus on sustaining and developing the world's forests.

The Earth Summit was followed by the "Cairo Conference" — the UN Conference on Population and Development, held in Cairo, Egypt in September 1994. This world conference received a lot of headlines because of the de-

bate over the issue of abortion as a means of population control. Despite the controversy, a Program of Action was adopted by consensus.

Particularly notable in the document was the promotion of women's health throughout the world, the commitment to assure safe motherhood, the prevention and treatment of sexually acquired infections including HIV and the prevention of sexual mutilation and all forms of sexual violence.

To finance many of these worldwide undertakings the Cairo Conference urged the adoption of a global compact called the "20/20 compact." This agreement would mandate that developing nations set aside 20% of their national budgets and that developed and donor countries commit 20% of their foreign aid to basic human development concerns.

Just recently, (March 6-12) "the Social Summit" — the World Summit on Social Development, met in Copenhagen, Denmark. The stated goal of this summit was to bring nations together to work for a more humane society around the world. It is hoped

that the needs of the people will be at the center of development and that the peoples of the world will find themselves more secure in this post cold-war era.

The summit called upon nations not to bring new security to states and governments but rather to the people themselves. Insecurity has many causes: poverty, unemployment, addictions, environmental chaos, discrimination, homelessness and the instability of governments, to name but a few.

The UN Secretary General, Boutros Boutros-Ghali, spoke of the agenda of the Social Summit in April 1993:

"... The Summit, coinciding with the 50th anniversary of the United Nations, will lay the foundations of the work of the United Nations in the social development sphere for generations to come."

Whether the Social Summit has been able to fulfil such lofty expectations is debatable. It was the largest gathering of world leaders ever assembled. All the nations signed a declaration which in broad strokes promotes the social development of the planet. To pay for many of the needed reforms and programs is

still a monumental problem. The Tobin tax — a tax on speculative international currency transactions — has been proposed as one way to help finance these large undertakings.

In addition, waiting in the wings there is always the further question of the immense debt of the developing nations and how these debts are to be handled by the lending countries and the World Bank and International Monetary Fund. The inter-dependence of nations and people on our planet has become clearer and clearer as time goes on.

Coinciding with the Social Summit in Copenhagen (as was done in Rio and Cairo) there was a forum of Non-Governmental Organizations (NGO).

Thousands of people came from all over the globe, representing all sorts of interests and agendas. They met to offer their resources and to spur on the official delegates and heads of state at the Summit.

Since our World Christian Life Community is an official NGO at the UN, our representative from Geneva, Fr. Henry Volken, S.J. spoke for us at the Forum.

For many people, these first fifty years of the UN have been a great disappointment. However, for others they have offered a promise of hope.

We keep asking ourselves what kind of a world do we want to leave to our children?

Certainly one of the ingredients we would like to pass on is a world body where nations and peoples can come together to work for their common goals and well-being, and solve their differences. As Christians and members of CLC we have committed ourselves to living our lives in ac-

cord with Gospel values. Surely we see those values reflected in the work of the UN in its efforts to bring about peace and harmony, and in its efforts to assist the "least" of our world: the hungry, sick, homeless, orphaned, illiterate and exiled. Because it is at the UN that these people find a voice. The UN stands as a sign, albeit imperfect, of hope in our fractured and sinful world where the Lord of Easter offers His Love and Peace.

Fr. Dan Fitzpatrick, S.J.
WCLC Representative
Un Headquarters, New York

Copenhagen

World Summit

for Social Development

Among the ten Jesuits who participated at the UN "Social Summit" in Copenhagen were Father Peter Henriot, S.J. Ecclesiastical Assistant of the CLC in Zambia and Father Henry Volken, S.J., official CLC delegate to the World Summit. Fr Volken has sent us the following account of the summit.

Was the "Social Summit" a success or failure? To answer this question it is necessary to be clear about legitimate expectations.

The draft document, that was to be finalized at Copenhagen, had passed through three preparatory stages, the three so-called Prep Coms, held in New York during the course of the year. The influence of the NGO's on the Social Summit were mostly prior to the

event during the preparatory process. From Geneva we had made concerted efforts to send in suggestions and proposals. We noted with satisfaction the improvements made in the draft document as it became more concrete and gave greater emphasis to the role of the poor themselves in eradicating poverty.

However, reflecting the consensus among the government delegates, the text did not fulfil the

hopes of the NGO's as set forth in our proposals.

The task of the Copenhagen Summit was to negotiate a consensus regarding the 5% of the text on which agreement could not be reached in New York and to approve the full text.

To most members, Copenhagen was a success because conflicts were overcome and the long discussions did yield some results.

When the amiable Chilean, Somavia, the chairman of the summit, met with us NGOs to listen with sympathy to our complaints and expressions of disappointment, he conveyed his own optimism. He said:

"I much value the fact that for the first time in the history of the UN, world poverty, unemployment and social disintegration have been accepted as legitimate and central themes for a World Conference. Even a few years ago this would have been unthinkable. In this process, a new language and a sense of moral obligation to combat poverty are evolving, providing a common basis for future action and international collaboration."

The accredited NGOs felt much marginalized in the grandiose

Bella Centre - heavily guarded by security forces. But in the NGO Forum held five miles away, the 1,300 NGO members found free space for intense activity. As there was much to be seen, a constant stream of friendly Danish people of all ages passed through the many large buildings of the former marine base.

At the same time about 40 workshops took place each day, organized by NGOs that could be classified in three distinct groups. The first was mainly concerned with exchanging experiences and creating ties of cooperation with others. A second group focused attention on the outcome of the Summit and on planning follow-up action in collaboration with their respective governments, assuring that the voice of the poor would be heard. Thus the NGOs from Latin America persuaded the governments of that continent to agree to a joint follow-up meeting.

A third, more radical group, felt the need for working out an alternative declaration: "The Copenhagen NGO Declaration." Under pressure of time, at a nightly meeting attended by over 500, this declaration was final-

ized and eventually signed by 130 NGOs.

While the "official declaration" relies optimistically on the market-driven world economy, the international financial institutions, the transnational corporations and the privatization process, the NGO declaration perceives these as part of the problem and as factors that intensify poverty in the world.

"Globalization from above" concentrates power and creates billionaires. We need "globalization from below" through the participation of citizens, especially the victims of poverty and injustice.

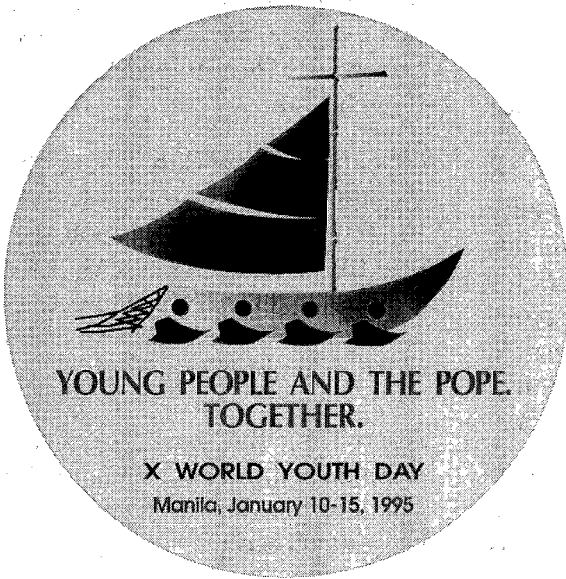
Women were a remarkably strong and united force at Copenhagen. They are preparing themselves resolutely for the "UN Women's Summit" at Peking. They have succeeded in winning women politicians to support their NGO thrusts and initiatives. Though the commitments taken by the

General Assembly at Copenhagen are of great significance, the message of hope they contain for the billion poor in the world is weak. This is because they express moral obligations that do not legally bind governments and which cannot be enforced by the UN. This emphasizes the importance of citizens' and people's movements. It is not enough that their initiatives bring a ray of hope to the ever-growing number of "excluded" in all societies. In Copenhagen the allied women's NGOs warned the UN and the member nations "We will not be sleeping; we will be watching you. Your decisions are nothing extraordinary. But we will not let them remain mere words."

Indeed, whether Copenhagen is a success or failure will depend on you and me.

Henry Volken, S.J.
World CLC Representative at
UN in Geneva

the Fifth
International
Youth
Forum



As the Father sent me, so am I sending you (John 20:21).

The World CLC was represented by two young CLC members from the Philippines, Maria Regina Sim (called Sunshine) and Gabriel Mercado (called Gabe). Both are graduates from Ateneo University, Manila and have been CLC members since their early youth. They share with us their experience of the meeting.

a CLC member's journey

by Gabe Mercado

The World Secretariat had tasked the Philippine CLC with representing the Community at the International Youth Forum in Manila. The national community had given Shine and I the honour of represent-

ing the CLC. The day before the start of the forum we went to the University of Santo Tomas to register and were welcomed with open arms.

The sheer number and diversity of the delegates was overwhelming. It took nearly two hours for the nearly 250 delegates representing 96 countries and territories and 29 international youth movements to be introduced during the first day of the forum.

Before the introductions were over we had discovered two more CLC members: Nika Tos who was representing Slovenia and Daphne Ho who was representing Hong Kong.

Roswitha Cooper of the World CLC secretariat had informed us earlier that there would be another CLC member from Flanders at the IYF. Not quite knowing where Flanders was nor knowing that the CLC was called GCL in Belgium, we only discovered Renee Meinesz two days before the end of the forum.

There were others who knew about CLC. The delegates from Peru, Malta, Pakistan and France knew some members in their own countries. Shine's room-mate, a

delegate from Russia, surprised us by saying she knew of a CLC group in Moscow guided by a French Jesuit.

Of course, some didn't have the slightest idea what the CLC was. In fact, one journalist, upon seeing the World Christian Life Community on our name tags asked if we were representatives of Rex Humbard's ministry.

Apart from the big barrio fiesta that marked the beginning of the IYF, the first few days proved to be quite difficult.

The delegates were divided into different workshop groups with French, Spanish and English as the media of instruction. The topics given to the groups were all drawn from the forum's theme: "***To be missionaries in the heart of society.***"

The first step was to see what were the state of affairs of the ***earth*** and the ***world*** for which Christians should be ***salt*** and ***light***. Therein lay the biggest difficulty for gathering the young leaders together. Aside from the fact that most of us had to struggle to express ourselves in a second language, we all wanted to speak what was in our hearts and, at

times there were more speakers than listeners.

We all had our own priorities: third world delegates were concerned with problems of poverty and of peace and justice, westerners talked about AIDS, protecting the environment and consumerism, the former Soviet and Eastern bloc countries complained about the lack of priests and of liturgical translations and the Filipinos worried about their extreme poverty, their corrupt political leaders and the burgeoning interest rates of their foreign debts (among other relevant things, of course).

Often we had to pinch ourselves and remind ourselves of the advice of Cardinal Pironio upon the opening of the forum: *"We are not here to find solutions. The forum is not the time for study or discussion but for an encounter, for reflection, for experience."*

The days of the forum were hectic. In the workshops we discussed the Church's solidarity with the human race and its history and Christ's personal invitation to work in His vineyard. There were minutes to be made up each day, inter-religious encounters (with Moslems, Buddhists and

Animists) and a statement to be drawn up at the conclusion of the forum.

The evenings though were a different story. After dinner there was dancing, singing songs, telling stories and jokes (that somehow lost their humour in the translation) and teaching each other our languages. Some nights we prayed together - the Rosary, evening prayer, even a penitential service in which we asked God's forgiveness. The evenings provided the rest and inspiration that we needed throughout the forum.

More than anything else the forum was an opportunity for dialogue. As one delegate put it, the IYF was important not because of the resolutions and commitments that we had made (and would soon fall short of) but because it showed that the Church hierarchy was ready and willing to listen to the youth and, perhaps more importantly, that the youth were ready and willing to respond. The dialogue fostered at the IYF was not only between the Church hierarchy and youth, it was also a dialogue between nations: rich or poor, capitalist or socialist, at peace or in strife. It was a dialogue between the East and the West, a dialogue between

different Catholic spiritualities, even a dialogue between religions.

Together we gave thanks for all the blessings God had showered upon us. Through one another's eyes we saw the sins of the world and our need for conversion. We expressed sorrow and contrition at our many shortcomings and the ways that we had contributed to the sins of the world and in hopeful resolution we set out to answer Christ's call for us to be workers in his vineyard.

On the last day of the forum, we celebrated the Eucharist together with the Pope. He met each of us and blessed us.

When I returned from the IYF I became quite ill. It was back to the real world — the earth where I was to be *salt*. After registering a phenomenal decrease in crime during the Papal visit everything was back to normal in the Philippines. The poor were still poor. The traffic jams were as bad as ever and my work as CLC Youth Coordinator had piled up. Perhaps my getting sick was the

Lord's way of telling me to rest a while.

The IYF was now simply a stack of pictures, a few souvenirs, and a name tag. It is difficult to get sick for two weeks. I had no voice and the medicine I was taking virtually turned me into a sleepwalker. My life was reduced to reading old books and watching television. Then I received a letter from Daniel, a friend I had met at the IYF. He wrote:

Thank you for all the great experiences and life-giving moments we shared in Manila. Somehow this is where it all begins: back in our own countries and parishes. Religious experiences are supposed to change your life, I think. My stay in Manila was a religious experience for me and I know my life has changed for the better. Before I came to Manila I didn't really know what I was supposed to do in this world. I just couldn't find out why I was here. Somehow the days in Manila changed all that and made these questions easier to answer. I got well after reading that letter.



From left to right: Renee Meinegg, Nika Tos, Gabe, Shine and Daphne Ho

Meeting

the Pope

by Shine Sim

On January 12, 1995 I left Moonwalk Paranaque for the University of St. Thomas where I was to meet Monsignor Boccardo, who was in charge of the International Youth Forum. He told me that I had been chosen to read something for the

Pope! What a pleasure! No, in fact it was an honour! I was filled with joy and excitement at the thought of this precious moment. But my joy was just a molehill compared to the deeper joy and excitement of meeting the Pope face to face the following day.

January, 1995, Friday the thirteenth! Ironically it was the day we were all waiting for. All the 232 delegates to the IYF were punctual at the breakfast table that morning. Everyone was dressed in their best for this special Mass with the Pope.

After going through strict security procedures, we were all in our places in chapel by 8:30a.m. We practised the different hymns and responses which were to be in different languages - English, French, Italian and Spanish. During this time I was thinking: what do I really want to say to the Pope? I thought of the issue that was most relevant for me at that moment and wrote it down. I was going to hand it to him later.

Finally, at 10:30 he arrived. Everyone was so excited to be near him but we were instructed not to approach him (for security reasons) but to let him be the one to come to us. Indeed, it turned out to be a long entrance procession because he took time to bless and meet all the youth standing in the aisle. At times, he even stopped to talk to someone. I had to be content with gazing at him from a distance because there were too many people in front of me and they were taller

than I. Hindi bale, babawi na lang ako mamaya. I looked forward to meeting him face-to-face after the Mass.

The Mass itself was beautiful: all the different countries of the world combined their talents. The musicians and choir were fabulous. During the offertory procession there was a song and dance by the Africans. The readings, songs and responses were perfect. The Spirit was indeed present with us.

In his homily the Pope spoke about us, the youth, being "sent" to the world "to be missionaries in the heart of society." That turned out to be the whole message of the forum.

At the end of his message he said: I am eager to meet you... each of you...later! I felt like shouting out: "the same to you, Pope!" but I didn't. Soon the time came for each of us to approach him. I was filled with awe. He was such a holy man — I thought he was really an angel hiding his wings. His aura was overwhelming.

When my turn came to greet him, he looked at me with gentle eyes. There was something very different about them which I can't ex-

plain. No one ever looked at me that way before. I felt as if he were seeing through me. I froze; I just couldn't believe what was happening. Then a voice inside me said: "Go Shine. Tell him." So I went up to him, kissed his ring and before I knew it I was in the loving embrace of the Holy Father. He gave me a gentle kiss on the forehead. It dawned on me that this was Jesus himself personified, loving and comforting me when I needed him. I whispered a few words in his ears and he answered back. I told him in one sentence how I felt and he listened; there was no need to say more. I felt he understood. I wished the moment could have lasted longer... forever.

"Oh, I have a note for you," I said and handed it to him. "God bless you and your community", he replied, patting me fondly on the head.

My heart overflowed with gladness. Suddenly I said to him, "I love you, Pope," and I really meant it. It was an experience I

would never, never forget in my whole life.

The whole experience of the IYF and the World Youth Day '95 was meaningful for me and meeting Pope John Paul II himself, was the major treat. I couldn't thank the Lord enough for giving me such an opportunity and such a rich experience. Words are simply not enough to express what was in my mind and heart. For the first time in my life I felt concretely that the Church was indeed interested in me and wanted to understand and be one with me.

I recall a young man who shared his experience at the World Youth Day '93 in Denver. He said: "One thing I learned from this experience is that the Pope loves the young people and the Church loves the youth."

In Manila I felt it too. This in return has deepened my love and commitment to the one, true, Catholic Church and thus inspires me to live out my "being sent".

AT THE SERVICE OF A
WORLD COMMUNITY



Meet the new Treasurer and his Family

My name is Vitaliano Navarrete Nañagas, II, otherwise called Lanny by my friends. My introduction to CLC came in the summer of 1967 when I was still in college. At the time I was the incoming Prefect

of the Sodality of our *Blessed Virgin Mary*. I joined the Third Aggiornamento Seminar of Fathers Ben Sim SJ and Jose Blanco SJ and this became the turning point in my life.

It was here that I was introduced to group dynamics and the brand new *General Principles* of the newly named Christian Life Community.

It was during these three years of formation that I was able to participate in the Spiritual Exercises several times even before beginning my professional life.

In January 1975, I married Charito and we are proud of our two beautiful children Vanessa, 18 and Vino, 15.

My professional life includes a degree in Economics and Accounting for my undergraduate degree and a Master's Degree in Business Management with a specialization in Finance and Marketing.

After finishing my studies, I went to work for Citibank where I remained for over 17 years, rising from the level of Executive Trainee to Vice President, working not only in the Philippines but in the

major financial capitals of the world.

My last stint for Citibank was in New York where I worked from 1985 to 1988. It was there that Charito and I formed a CLC group made up of U.S.-educated Filipinos who were working for multinational banks throughout the world.

We met weekly and it was with the help of this group that I was able to discern the Lord's will for me to return to the Philippines.

I returned to my country where I was appointed by the then President, Cory Aquino, to be President of the Philippine Deposit Insurance Corporation which, together with the Central Bank, supervises the Philippine banking system.

Having finished my assignment with the government, I spend my time as a financial consultant for several major Philippine corporations, charitable institutions and foundations, including the Church.

I serve as the financial advisor of the Roman Catholic Archbishop of Manila and am also the current


Vice-President of the CLC in the Philippines.

Charito and I belong to the April Fools CLC Community. As a CLC couple in Manila, Charito and I think that what is essential for us is the daily living out of the Faith, which is deepened by the Christian Life Community and its formation programs and activities. Both of us are group guides

as well as active members of the Mary the Queen Parish.

As Treasurer of the World CLC, I am expected to bring to the task not only my banking expertise but my background in managing the finances of religious, social and charitable institutions.

Lanny Nañagas



*GRANT ME, O LORD,
TO SEE EVERYTHING NOW WITH NEW EYES,
TO DISCERN AND TEST THE SPIRITS
THAT HELP ME READ THE SIGNS OF THE TIMES
TO RELISH THE THINGS THAT ARE YOURS,
AND TO COMMUNICATE THEM TO OTHERS.
GIVE ME THE CLARITY OF UNDERSTANDING
THAT YOU GAVE IGNATIUS.*

Pedro Arrupe, S.J.

SJ



34th General Congregation

On January 5, 1995, the 34th General Congregation of the Jesuits started in Rome with a solemn Mass in the church of the Holy Spirit. Two hundred and thirty-three delegates from all parts of the world began the task of updating the Constitutions and the complementary Norms meant to inspire, to give direction to, and to unify the life and apostolic labors of the Society. They also had to study how to renew this apostolic body and to provide guidelines for its multiple apostolic works, faced with the challenges of the modern world.

The 34th GC was characterized by the high level of participation of the delegates. Although the work was done in commissions, everyone took part in one commission or another. Each commission passed their documents to all the others for their suggestions or amendments. Many documents were reworked three or four times before being approved by the General Assembly. On March 23rd, after almost three months of work, the visible results of the 34th GC are an updated **Law of the Society** and **29 documents** about the Mission of the Society, at the service of the mission of Christ in the modern world. But most importantly, what was produced were personal changes thanks to the serious, critical and humble work of the delegates, communicating among the different cultures and sharing the concerns of the different regions of the world.

The CLC was present in various informal meetings, the most important being a meeting on February 4th, between José M. Riera, President of the World CLC and Roswitha Cooper, Executive Secretary, with the commission studying "Collaboration with the laity" as well as on March 9th when the entire Executive Council passed a couple of hours with about 80 delegates. This encounter gave many delegates the occasion to learn more about CLC by means of personal contact. In the next issue of *Progressio*, an interview with Father General will offer a more complete account of the 34th GC, especially what can be of interest to CLC.

Julián Elizalde, S.J.

INDIA

Good news has reached us from this vast country - 25 states with a plurality of religions, languages and cultures and 900 million people. In the coming months, all the 35 dioceses will be having exposure-immersion programs with their CLC groups for the marginalized and the poor. This will be followed by the Contextually-based Spiritual Exercises. As a follow-up to the IFE held in February '94 in Bombay, all those who attended (participants and resource persons) were asked to facilitate IFEs at four satellite points in the area of Ranchi, Kerala, Calcutta and Hyderabad.

Fr Paul Vaz, S.J., the National Ecclesiastical Vice-Assistant, was asked to give some CLC orientation programs to SJ Scholastics and to the Tertianships as a regular input every alternate year. Then at a recent meeting of the Jesuit Province Co-ordinators for Formation in India nine of them were open to having their scholastics trained for CLC. All signs of Hope!

A pre-CLC Guide Book as well as a mission-oriented Manual for the stage of initiation are also being prepared for members. As we can see, CLC is growing in India.

Via the World Secretariat, the CLC *Maria Cell* from Calcutta has sent an appeal - a "Cry for Justice" concerning the persecution of the Tribal people of India to our representatives to the UN in New York and Geneva. If you are interested in hearing more about the situation, the World Secretariat or the CLC in Calcutta will be happy to supply you with detailed information.

Agrupación Católica Universitaria - U.S.A.

As you know, A. C. U. belongs to the World Community. They are Cubans, living in exile in the U.S., who have formed a community. From Ramón Domínguez, President of the group, we received information of a recent ACU activity which they would like to share with the World Community:

In December, a Summit for the Americas took place in Miami, Florida which was attended by 34 Heads of State from the Americas. Because of the importance of the meeting and hearing that the Church had no voice in the Summit, several members of the "Agrupación Católica Universitaria" under the leadership of Dr. José A. Mestre and with the backing of the Archdiocese of Miami, organized a conference in November to prepare a document promoting Social Justice, based on the principles of the Church. The principal speaker was Cardinal Nicholas Lopez Rodríguez, Archbishop of Santo Domingo, Primate of the Americas and president of CELAM.

The document called for a recognition of the centrality of the person, the dignity and fundamental rights of each person, the necessity of helping the poor, the problem of money going to governments instead of directly to the people who need it. It pointed out that in order for there to be peace, the immoral traffic of arms and drugs needs to be stopped. It also touched on the importance of a development that respects nature and gives equal rights and opportunities to all, including women. A summary of the conference's conclusions was given to each delegation to the Summit in the hope that it would illuminate their discussions and decisions so that their meeting bring forth much fruit.

World Executive Council

The new ExCo met in Rome from the 3rd to the 12th of March. We began the meeting with a period of personal prayer followed by a sharing of each member's faith history. This deep personal sharing set

the tone for the whole meeting. We felt the presence of the Lord's Spirit and the call to be one as a service community committed to serve the World Community and help its growth. There were important items on our agenda, such as evaluating the World Assembly in Hong Kong and reviewing the orientations and recommendations made by the National Communities. General outlines and criteria for a long-term Formation plan on the world level were developed. We planned International Encounters for Jesuits and CLC. Their objectives will be:

To help Jesuits (also other religious, diocesan priests and lay assistants) to better understand and gain a practical knowledge of the nature, style and purpose of CLC as well as the various roles within the Community especially that of the Ecclesiastical Assistant.

To offer National Communities and Jesuits interested in CLC a methodology, programme and instrument for the formation of Ecclesiastical Assistants at the local level.

The methodology of the Encounters will be experiential and participative. The idea is "learning by doing" and ideally, the participants will be 50% Jesuits and 50% committed CLCers. The following Encounters will take place:

- KINSHASA (Zaire) - July 1-6, 1995
predominant language: French
- ROME (Italy) - August 11-16, 1995
predominant language: English
- LIMA (Peru) - January 4-9, 1996
predominant language: Spanish


As the 34th General Congregation of the Society of Jesus emphasised the importance of cooperating with lay people, we also consider these encounters a challenge to put into practise and foster partnership between CLC and Jesuits.

The ExCo was grateful for the invitation to meet with delegates of the General Congregation. We met with great openness and interest, and felt encouraged and challenged by this exchange.

BELGIUM

Interesting news can be heard from our friends in French-speaking Belgium. At the request of the Louvain-la-Neuve University, they have taken over a student house, the *Maison Pedro Arrupe*. The house has 18 bedrooms, a kitchen, a dining room and a number of rooms for common student activities, prayer, and recreation. Its purpose is a sharing of community life, inviting reflection and action for social justice as well as the spiritual growth of its inhabitants. A guiding team of three lay people and one Jesuit is available. The students from different cultural and social backgrounds (70 % of the students come from other European countries, Asia and Africa) are encouraged to share life and work. For further information please contact:

CVX
Place des Paniers, 1
1348 Louvain-la Neuve, Belgium



Harvest Subscriptions

Harvest is the quarterly publication of the Christian Life Community in the United States. It is an appealing magazine with a variety of articles on Ignatian Spirituality and our CLC way of life.

The annual subscription fees are:

US\$15.00 in the U.S. ♦ US\$19.00 for foreign mail ♦ US\$25.00 for foreign air mail.

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