



PROGRESSIO

CLC and Social Reality



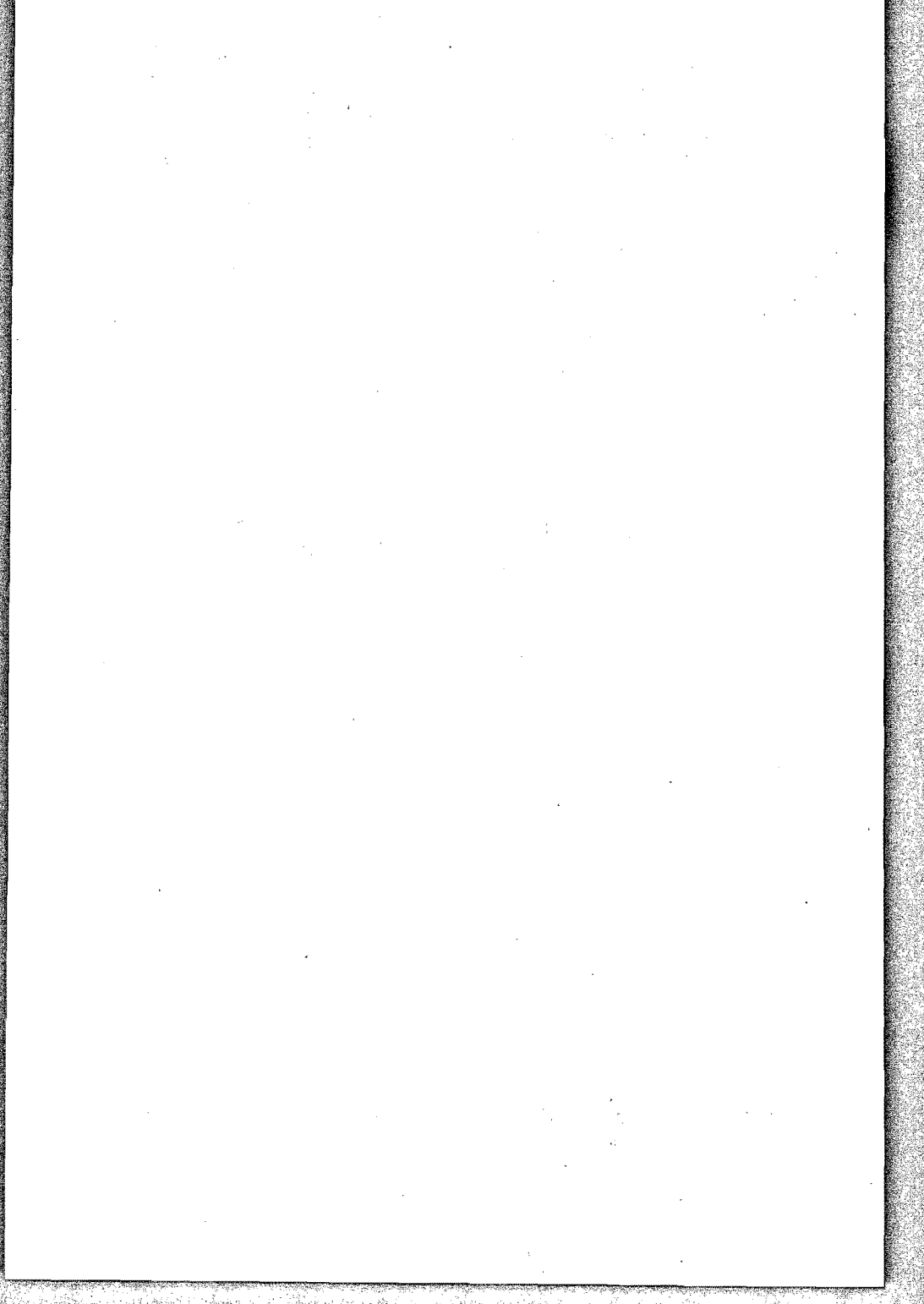
Nos 1 - 2, 2001

PUBLICATION OF THE WORLD CHRISTIAN LIFE COMMUNITY

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

English-French-Spanish Editions

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FOREWORD

We once again recall the words of Pope John Paul II when he received the World CLC ExCo in a private audience during the Jubilee Year. He pointed out, "*As members of the laity, you are called to be faithful witnesses to Jesus Christ in all spheres of life: in your families, in your professional lives, in the worlds of politics and culture, in the local Church communities to which each of you belong.*"

As members of the World Christian Life Community always mindful of living our Ignatian vocation that is fortified by the Spiritual Exercises, we desire to continue to respond to the most urgent needs in our world as discerned and expressed in the Common Mission document from Itaici. We are aware of the need to be more effective agents of change in our world. To this end, having "ears that hear and eyes that see" calls us to be ever vigilant in keeping abreast of what is happening in the world.

Our world is suffering in untold ways; we continue to search out those means that bring light, hope, joy and justice. It may be that our attention is drawn to an issue by the bold stand of one who dares to speak or act against an injustice. At another time, reading an article helps to clarify the taking of a next step. In any case it is the readiness, availability and willingness of the community to respond to the voice of God calling from the depths of pain and suffering that marks CLC vocation.

In this issue of *PROGRESSIO*, the focus is on the various ways in which the world community responds to the discerned call reflected in the section **Christ and Social Reality** of Our Common Mission document. The diverse stories recounted by CLC from around the world give witness to communal and collaborative efforts in the commitment to be counter-cultural in seeking justice and peace. Here, clearly, the need to be discerning people on mission is reflected in the continuing process of personal and collective conversion as the gained experience and wisdom enhance the quality of the ongoing responses.

We hear again the words of the Pope John Paul II, "*The ability to fulfil this challenging apostolate comes from your daily efforts to be conformed to Christ, living in his grace and having in yourselves the same attitudes as Christ (cf. Phil 2:5). Through faithful adherence to these lofty goals your own lives of faith will be enriched and your witness to Jesus Christ in modern society will bear abundant fruit in the life of the Church.*"

OUR COMMON MISSION

CHRIST AND SOCIAL REALITY

Side by side with the Poor: Our personal relationship with God, which arises from the Spiritual Exercises, is the inspiration which fires us to participate in the struggle for a just world.

We prize the church's prophetic stand against poverty itself and against all that causes poverty.

Rooted in Christ and in His love for us, we want to make the option for the poor, not as an idea, but by making serious analysis and adopting a responsible and effective attitude towards poverty and its causes.

We are called in our communal life to encourage one another, to look at the world and to work in it from the perspective of the poor, and to grow in our capacity to meet them, to know where they are in our societies and which are the best forms to take part in their struggles.

We are also called to examine our own lives from this perspective.

Farmers

CLC in Lubumbashi, Democratic Republic of Congo

An International Formation Encounter (IFE) took place in August of 2000 in Kinshasa, Democratic Republic of Congo for CLC in French Africa. The theme was on socio-political engagement. This and two other articles have been included from the Report.

History

During the scholastic year 1994-1995, when a difficult, socio-economic situation ravaged the Democratic Republic of Congo and reduced the state officials to begging and to all sorts of compromises, a group of CLC members (in this case the teachers) decided to fight in their own way for life and against death.

After one couple's sharing about their lives, they were joined by other members. Everything began in this way, unassertively, with some actions carried out individually by the members.

This couple had attempted to cultivate the fields to provide for their own basic needs and to fight against the crisis. This agricultural work put them in contact with farmers. A CLC meeting with the farmers awakened their consciences on a number of problems lived by our farming community. They noted that their mentality (awareness of a number of problems) was characterized by the fear of sorcery that stopped them from cultivating the large fields.

The CLC members also noted the serious malnutrition that existed in farming families due to lack of food, precarious homes, the absence of hygiene and primary sanitary care, the lack of education, drunkenness, early marriages with no source of revenue etc. This is how the CLC initiated *a socio-educational project for the cultivation of the fields.*

During the Ignatian days in 1996 and the meeting at Kiswishi, DR Congo in 1995, the CLC perceived the sharing of these experiences as a cry for

help by the farmers whom we accompanied in the cultivation of the fields. There were issues of insecurity regarding:

- their health
- their food
- the education of the young
- their integral development, etc.

Therefore, an apostolic group named "Commitment in Society" began with apostolates dealing with:

- the promotion and defense of human rights
- service of prisoners
- a project for the farm land.

The report of the activity of the socio-agricultural commission

To better carry out this apostolic work, the commission was endowed with an organic structure made up of:

- a social sub-committee and
- an agricultural sub-committee.

This structure was organized around:

- a President who coordinates the activities
- a Vice-President in charge of the social sector
- a Vice-President in charge of the agricultural sector
- a Secretary, a Treasurer, a steward, three councilors and other members.

A. The agricultural sector

1. Objective (on a farm)

- cultivate a field of corn or some other food crop.
- give work to the farmers by occupying them in a community field in the morning.
- help the farmers to better cultivate their own field, by giving them seed, manure, food, etc.

2. *Achievement*

We were able to carry out this work and we set the people to work on the farm where the CLC field was. They carried out the tasks of pulling up tree trunks, of spreading the manure and of harvesting and shelling corn, while the work and the hoeing were carried out by means of a tractor. For the work they did, these farmers received a salary, medical care, food, seeds, manure and technical supervision on agriculture. This enabled them to cultivate their own fields after their work with the community.

3. *Difficulties*

There were three major problems connected with this farming project which contributed to poor results:

- Transportation: our fields were situated approximately 15 kilometers from town.
- Soil: the soil, which had been much exploited, lacked certain minerals, even though we added manure.
- War: our fields served as a place for refugees and the survivors of the 1997 war. These latter freely helped themselves to the food in our fields in order to survive.

After the war we were able to collect 28 sacks of corn weighing 50 kilos each, while under normal conditions we would hope to obtain 100 sacks of 50 kilos an acre (about 400 sacks for the 4 cultivated acres).

B. The social sector

The task of this sub-committee was social work among the families from the villages.

1. *Objectives (on another farm)*

Lead the farmers to cultivate their fields on some larger expanses, in order to allow them to have food reserves between the two seasons for cultivating. It is helpful to note here that the farmers have the habit of cultivating their fields on small expanses of land out of fear of being overcome by sorcery if they cultivate large fields.

Because of this fear they are exposed to famine throughout the year. Our aim, in working with them, is to help them to overcome this fear of sorcery that blocks their social development.

2. *Achievements*

The committee proceeded to organize community fields (cooperatives) among the farmers and the CLC members of the social sector.

As a first experience, six CLC members each supervised three families of farmers. This made a total of 18 families supervised by CLC.

Each member with the collaborators (3 families) farmed one acre of corn. Thus, we worked six acres for six CLC members and 18 farmer families. CLC gave input, seeds, food and medical care to the families being supervised during the duration of the farm work.

In this village, the members also organized meetings with the families to reflect on the customs that slowed their progress. They used the occasion to give some practical counsels in hygiene and on the health of women and children, as well as in the field of education.

The total production obtained at the end of the work was 12 sacks of corn weighing 50 kilos each. This harvest was shared equitably among the farm families, the CLC members (supervisors) and the reimbursement to the CLC community for the financial aid given. The part given to the farmers allowed them to be provided for between the two seasons of cultivation.

3. *Difficulties*

- Choosing 18 families with whom to start the action. We were not without the problem of jealousy. The village was large and each farmer was interested.
- The skepticism of the villagers in the beginning; we had a problem of collaboration. The farmers had not yet understood the validity of our action. This had a negative impact on the work output.

- The insecurity provoked by the war hindered our usual contact that enabled us to follow up on the work. Eventually it exposed the produce of our fields to thievery. The loss was not the least of it.

C. Global evaluation

As we mentioned previously, there was not a spontaneous commitment on the part of the farmers. Their confidence was not easy to obtain. It was only later that they finally realized that our action was serious and helpful for them.

After the separation forced by political events (war, insecurity in the bush) when they saw that we had suspended our activities for the aforementioned seasons (97-98), they manifested the desire for us to continue our action in their village.

Our contract with the farmers had a positive impact, if only concerning the way of life of the women with whom we came in contact: frequenting the hospital for care, prenatal consultation, and maternity. The farmers with whom we became friends, frequented the village, our homes and even improved on the way they dressed.

D. New experience in 1998

Following the difficulties encountered, in order to better our output in agricultural matters, after a year of respite and discerning to clarify objectives, seven families - members of the project of the socio-agricultural committee - decided to experiment with raising chickens at home in order to then share their experience with the farmers. This new activity took place in 1998-1999.

1. Achievements

This was a good, instructive, economical and liberating experience for the interested families. They bettered their conditions of life (an increase in animal proteins) and had a positive impact on their neighbors. In fact,

friends and neighbors became interested and began to follow their example.

2. *Difficulties*

- Difficulties in collecting payments (excuses on the part of the clients, delay in payments, etc); the sum fixed at the time of the sale no longer had the same value at the time of the payment given the high rate of inflation.
- Some circumstances such as forced moving... obliged one member or another to interrupt the experience and to use their money differently.
- Errors in fixing the cost of the equipment and perhaps overestimating the benefits.

E. Conclusions and suggestions

In the activities of production and in all our attempts to better our conditions of life, the difficulties were greater than the benefits. But that cannot stop us from looking to the future. We have agreed first of all to maintain other aspects of our apostolate:

- learning how to construct wells (potable water)
- seeing to the education of the farmers' children and
- the health care of the farmers

This is still possible with our funds and the rest of the money received from our benefactors.

After an analysis of all our experiences, we noted that while the agricultural activities had some failures, it was mainly due to the fact that the work was carried out each time on someone else's land (unknown or rented). The acquisition of land belonging to CLC permitted us to better the soil for food cultivation, to carry out truck farming, raising animals, to produce bricks, etc.

We hope to balance the expense and production accounts for the neighboring countryside, thanks to the experience acquired in the past years, and we count on the assistance of an experienced agronomist.

OUR COMMON MISSION

CHRIST AND SOCIAL REALITY

1. For a More Just World (continued)

We need to work against the greed and the misuse of the power for evil in political and economic structures, often exercised so effectively by the multinationals.

Just as the causes of poverty and injustice are linked among themselves and support one another across national boundaries, we as CLC are called to witness to a world community that empowers its members to be prophets of justice and hope, able to take bold stances and positions in order to bring about more justice to this world.

We are ready to establish networks, to undertake social action: we will become social entrepreneurs, with the same intensity that business entrepreneurs employ.

Against All Odds Faith doing Justice



Ignatian Spirituality in a Public Life: An Interview

Vitaliano Nañagas is, at present, a consultant for the World Bank, the Philippine government, and private corporations. Educated by Jesuits at the Ateneo de Manila, he studied business with the Christian Brothers. He began his career with Citicorp Manila and in 1981 moved to Citicorp New York, where he handled the debt defaults of several nations. Back in Manila in 1988, he joined the government of Cory Aquino at cabinet rank as President of the Philippine Deposit Insurance Corporation (PDIC). One success was bringing banks to handle the transfer of earnings from abroad - \$600 million US a year then, now around \$12 billion US - to keep workers from smuggling and being swindled. Besides his consulting, Mr. Nañagas also currently serves on the Finance Board of the Archdiocese of Manila (and of other dioceses and the Jesuit Province) and as Treasurer of the Loyola School of Theology and of the Xavier School (a Chinese grade and high school). He is a leader of the Christian Life Community, which he represented at Itaici in 1998. Reprinted with permission from the Bulletin of the Council of Ignatian Spirituality (CIS).



At your level of operation in government and finance, what can the preferential option for the poor possibly mean to you?

Well, here's a case. A big bank in the city folded very recently. There is nothing left, really; the funds have been dissipated. Now, the owners of the bank want to delay payment to depositors for three years while they get the bank in order. Then, they say, "if there is anything left", they will pay the depositors. Of course, there won't be anything left but the owners will have something - they will have plenty - because of the way the laws are written and also because of their connections.

What can anyone do about that?

Well, I keep plugging away at the structural issues trying to make the people, who can do something about it, understand that the bank default, taken as an event and as made possible by the laws, is against the poor. There is a preferential option for the poor, all right, but a preferential option to "stick it" to the poor. We have to turn the default upside down. The people who brought it about ought to be, by law, the ones who lose because of it... not the poor.

So the option plays out at your level as an interest in getting the law, which is not now in favour of the poor, re-structured, changed.

Not only the law, but the attitudes of those who administer it. That's another shame, too. If a farmer shows up at the Department of Agrarian Reform and he isn't dressed well, he won't even be allowed in. Where the farmers should have first right, they are summarily dismissed and violence is used to take them away.

How did you get to the way you think now? After all, your career has followed a pretty standard trajectory high up into finance.

It started in the Christian Life Community at the Ateneo. That was the seed, really but I left CLC in the early seventies when I went to graduate school at the Asian Institute of Management. From there, I went right into Citicorp, and then I had nothing to do with CLC. In eighty-one, I joined a group that was beginning to grow. Then in eight-five, I went to New York and I had a prayer group there. When I came back to the Philippines in eighty-eight, the seed was still there, and I really got back into CLC.

With all the experiences you've had, what makes you turn to Ignatian spirituality?

Frankly, because the Exercises keep me going, focusing my daily prayer. I make a five-day retreat every year, which my CLC group does or else we make the Annotation 19 Exercises. I've gone through the Exercises in Daily Life twice with a Jesuit directing me. I've been directed by Fr. Benny Calpotura and studied the Exercises with Fr. Benny Sim, who is the Ecclesiastical Assistant for the Philippine CLC.

I was sort of an apprentice with Fr. Calpotura, starting in ninety-four or ninety-five. I was training to be a Group Guide within the CLC. I did not want to direct the Exercises. Fr. Calpotura said yes, I did. Once there were two of them working with a group making the Exercises and Fr. Calpotura just started not showing up. I had to direct. So, I had some formal training but in ninety-five, my real apprenticeship began. For four years now, my community has been taking courses with Fr. Calpotura at the Loyola School of Theology so that we can give Spiritual Exercises.

But that's all about CLC. Does the spirituality really make any difference in the workplace?

Yes, all the time. It's a matter of perspective. At the beginning, what kind of job to accept is already affected by spirituality: For instance if a job comes along: accept it or not? Just now in my life, I am making choices of jobs. Then, as soon as you are in the job, you find that your perspective is different from the others' around you. The technical work, of course, you do like everyone else. But your perspective is different.

And is this recognized? Would it influence the work that you get to do?

I believe it's the reason why I am being called on, and why I have been asked to do the work that I am now doing with this bank failure. I have the idea that those who call on me recognize a kind of objectivity in my work that they do not find in others' work. It is "objectivity" in looking out for the interests of the poor, and even for the country as a whole.

It seems to me that spirituality means that I feel a critical concern also for the Church, even a critical concern applied to the inner workings of the Church. I think that people are paying me now for working out of this perspective. The country is in a lot of trouble right now - the financial-system, companies going bankrupt - and more and more people are calling me either just to talk about what they're dealing with, or else to do jobs. That's fine.

Some ideas there sound like they might come from the "Two Standards". Or, is it your experience that these "Ignatian meditations" do not really apply today?

Let me take them chronologically. I'd begin with structural sin. This is very important to me. I think it is understated in the materials that are written by priests and for priests. But, when it's written or given by someone who is connected with the real world - well, we know that we are not in control, that sin is not just you, it's part of the structure, itself. I can connect with structural sin.

The other thing I really connect with is the Incarnation. I look at the world, all of it, and I can see a mess every time. But, the Lord's coming saying in effect... "I'm in charge. You do your best. I'm the Boss." is really important to me, because without that faith and hope I'd be in terrible shape.

So, what you're saying is that these "Ignatian meditations" are not just one - hour exercises?

Nothing like it! The Three Couples, the Three Kinds of Humility, these are important all the time to me. In my last big trouble, I found out what the third degree of humility means in me. In 1996, I accepted the presidency of the Stock Exchange. I shouldn't tell you the whole story of how that came about, but let me say that those who asked me to take the position assured me -really agreed with me - that they wanted reform. The exchange absolutely needs reform. But on March 8 of 1997, I walked away. They had not really wanted reform. Well, the headlines were humiliating, bitterly humiliating. I was humiliated in public by people who were in the wrong, but I could not publicize how they were wrong. I did not want to destroy the system.

Ten people including me left. I went to the Exchange building in the middle of the night and emptied my files and brought them to my house. I put a desk in the middle of my living room, and the ten of us would come and work every day. We would begin with prayer. My right hand was a member of Focolari and four others were in CLC. All nine now have better lives than ever; better quality of life and they are making more money! Even I am.

But that's not what matters to you.

It isn't. What matters is service. Take the RMAF (Ramon Magsaysay Awards Foundation). I'm on that board. It gives five awards every year, sort of the Asian Nobel equivalent: for public service, community service, government service, journalism and human rights, and international understanding. Well, it seemed like a good thing to create a model community for the forty current and the sixty past employees and for the benefactors and all the families. Someone donated a tract of twenty-five hectares, and I figured to sell fifteen and build the infrastructure for housing on the other ten; roads, sewage, water, electricity. Everyone would build their own house, but everyone would subscribe to a covenant. The employees themselves created the covenant, with the help of a facilitator we brought in. The fences - you've seen how high they usually are - are not to be higher than three feet. If someone "undesirable" wants to move next door, well, according to our covenant, we let them. The employees decided all this. It took two days but they decided it. It was just a good idea we had but I am glad it is working out. The facilitator is now the President of the Foundation.

When you look around the Philippines - especially now with the impeachment of the president being bruited about - how many things run like that?

Almost none. As you know, we are again in crises, yes, many crises - of leadership, of values, of nationhood, etc. We need all the prayers that we can get. Things are in a mess. I sometimes wonder, giving Annotation 19 Exercises - I give a couple every year....

Even to people in government and public life. With all those good people why are things still in such a mess?

Well, they are. Why? I think, first, because many of them try their personal best, but they are not effective in changing structures. During Cory's time in office, many of the people in government, perhaps five percent, had made the *Exercises*. Nothing happened. They were fighting among themselves, for one thing.

But it's not just the people in government. It's everyone. The people don't have a vested interest in the country, so they sell their votes. Any chance they get, they take a green card (a permit for employment in the United States) and they go. But you have to understand that. Here, middle

management makes perhaps 17,000 pesos a year; in the U.S., they would make 400,000. And anyhow, everyone wants a big deal.

But you came back to the Philippines and got into public life. So you stay with it.

Well, as I said, I find in the Incarnation, stay with your work, and "I'm in charge". CLC is not so well known here in the Philippines and there's work to do. We have about thirty fully accredited communities, another ten growing and another ten emerging. It's a matter of recruitment, passing on real Ignatian spirituality and challenging people to generosity.

Do most CLC members work at the universal mission - I mean the Itaici statements - of Christianizing culture where they are?

Our mission this year is formation, and the contribution of my own community is to formation. It's important. Giving retreats, recollections, values formation, helping people learn to discern. We have to train a lot of guides. But the whole of CLC now has three centers. The first is the *Formation Institute* run by Bebs Sim (sister - in - law to Fr. Ben Sim) at the Ateneo here. It is really an outreach outside CLC, but many members are involved in the work. Then there's the *Social Development Institute* which will do livelihood and outreach work, creating sparks and linkages, and which is run by a CLC full-time employee. The third is the *De la Costa Retreat Center* on some land that Fr. Ben Sim found and on which we are patiently building because we can't afford to use the regular retreat houses, which are too expensive for most CLC members. This is where the Formation Institute has most of its activities, and also the Social Development Institute.

Now, I don't mean to challenge you - or maybe I do - but that's all inside CLC. How could the mission possibly reach out in the present situation here in the Philippines?

Our discernment on the situation is that we are to do the following: *Pray, Increase the Pressure, and Study. Pray* for the miracle that we need, which is the change - from within - of the people who are in power and those people who want the power. *Increase the pressure* so that the needed change will happen. Pressure on those in power to do the right

thing and also on those fomenting the change not extend to violence. *Study* so that we are informed of the data and events so that we can continue to discern the everyday moves that must be made. You have probably heard that the official Church, including the other denominations, has denounced this administration as having lost the moral authority to govern. This is true; it has. But even more important to my mind is that this administration has lost its ability to look after the poor! It has lost the ability to truly serve. Sure, it has the ability to give out dole, but not to look after the long-term interests of the poor! The sad fact is that there are many among the poor who do not understand, much less appreciate, the truth of this. Without faith, it would be so easy to go to the mountains and take the violent overthrow method.

Thus, the struggle continues, not only outside but, more importantly, the inside...the battle for people's hearts. Actually, I now get a better appreciation of the psalm, "...give us a new heart..."

That's a lot of work, important work, inside CLC and, emphatically, in public life.

It may be too much. There's always a tension, because we all also work in our parishes. In fact, when my community joins a rally or a demonstration these days, we go as the parish, Mary the Queen, not as CLC. It's important to be working within the Church, because that's part of our charism.

And so is hope, and the gratitude at the basis of Ignatian spirituality, and that you seem to hold on to.

The other day, I really got depressed at all the negative things that have been happening in the Philippines. There's the war in Mindanao, the depressed state of the economy, the shameful things going on at the top of the government, the closure of some financial institutions, and the overall difficulty of the situation here in the Philippines. Compared to some other places in the world, that are having a better time, I began to despair at how many "bad" people there are and how little "good" is showing forth. It was then that I began to recall the wondrous things that the Lord does and the way the Lord acts without too much fan fare but with much impact. Example: my life and what the Lord has done for me, and my family.

OUR COMMON MISSION



CHRIST AND SOCIAL REALITY

1. For a More Just World

We want to participate in different forums at the national and international levels, bringing to them the voice of the poorest in issues such as the problem of international debt.

In different ways all of us are called to active participation in the economic, political and social structures, not only from a critical point of view but also through providing solutions.

In this, the community empowers us so that we truly believe that we can work to change sinful structures.

We care for the integrity of God's creation in all its manifold blessings.

We appreciate sound relationships in every area of human life, family, work, public life and church, and hold in high esteem a culture of dialogue within the human family.

Culture Crafts Cooperative Ltd

By

Beulah Costain and Ann McIsaac

Besides being working members of Culture Craft Co-op both Beulah and Ann, with their husbands, are long time members of CLC in Prince Edward Island, Canada and are trained Spiritual Guides.

When the Canadian Catholic Bishops issued their "Ethical Reflections on the Economic Crisis" in 1983, a group of people from various parts of Prince Edward Island (the smallest province in Canada), along with the Social Action Commission of the Diocese of Charlottetown, set about to determine how it could help some Islanders find meaningful employment.

This group, which was first known as "The Employment Project" began to develop their goals and objectives, which would be applicable to a small community based industry. What followed was a year of organizing, researching and evaluating the potential for a worker owned wood and wool craft venture. Funding during this period was received from PLURA (an Inter-Denominational church group) and the Social Action Commission of the Diocese of Charlottetown.

Despite strong letters of recommendation and a market study, which confirmed the feasibility of the project, an application for funding which was made to the Labour Ministry of the Canadian Government (CEIC) was refused. Therefore, a new approach had to be taken; this forced the group to drastically modify the project and to produce only woodcrafts.

Three members of the group belonged to a Christian Life Community and in 1986, after many months of prayer and discernment along with the support of other CLC members, a decision was made to begin a five months training program. At this time, the group applied for incorporation as a worker-owned cooperative and their application was approved. At this point, a building to work from was needed. Two CLC members from the Immaculate Conception Parish in Richmond decided

to approach the pastor, Fr. Raymond Gallant, to request the use of the parish hall. Their request was granted with the agreement that it could be used, but all costs, such as renovations, electrical and heat costs, would be paid by Culture Crafts Co-op.

After completing the five-month training period no further funding was available and it was impossible to pay wages. After more prayer and discernment, a decision was made to continue working on a volunteer basis in order to establish the validity of the market study. As a result, it was found after the first season of producing and selling that the market study was accurate.

The future success of the small worker owned Co-op would inevitably depend on how well the crafts sold in the market place. Other factors came into play as the Co-op continued to establish itself. The need for continued support from the parish and the community at large was integral if the project was to succeed as a community based industry. It was at this time that ash splint basketry was added to the items produced by Culture Crafts Co-op. It must be said that the Co-op is thankful for the generosity of the Immaculate Conception Parish in allowing us the use of the parish hall and for the financial support received from PLURA in the early days of operation as we strove to establish ourselves as a self-sufficient business

We believe this is a living example of how a group of Christian people responded to our Church's challenge to "...become actively involved in finding solutions to a moral disorder of our society, Unemployment". Pope John Paul II has stated, "... human work is a key, probably the essential key, to the whole social question".

The next few years were spent training employees and developing markets, as well it provided time for members to decide if they fit into this vision of work. It was during this time that we saw Culture Crafts Co-op become primarily a basket weaving business as this seemed to be the product, which had the best markets. Several persons decided to move on to other areas of work - one started her own art gallery and another left to do mission work in Haiti, while others entered various work environments. For years those of us who were part of the foundation, began to think this was our call. The concept of a worker-owned co-op is that all members share an equal responsibility, receive an equal share of

the profits and have an equal say in the operation of the business. This really helps in the formation of a sharing attitude toward work. We also have the benefit of being able to put the needs of the workers first since we share the ownership of the business. This has been one of our strengths in building the foundation of our success.

During the years since we began, we have come to understand that not everyone can work within the guidelines of our Co-op. It was decided that a new worker be given two years of discernment time before making the decision to become a member. This also allowed the Co-op time to see if the new worker fits into their operational philosophy. As well, members of Ixthus CLC continue to be supportive of Culture Crafts Co-op and assist us from time to time, as we journey through the ups and downs of our business.

In 1998, Culture Crafts was given the opportunity to offer a thirty-four week training workshop entitled "Old World Trades". We benefited in all aspects from this training; one of the trainees, a member of CLC, joined the Co-op as a discerning member.

During 1999, Culture Crafts Co-op began the process of setting up a museum, which tells the story of basketry, especially the history of Acadian basketry on PEI. Many old baskets, some as old as one hundred years, are displayed with an account of their history and the history of their creators. This has been an informative and rewarding project for the members of our Co-op.

The Co-op also provides a retail outlet for local craftspeople. On display in our shop are hand-knit wool stocking and mittens as well as hooked rugs created by two sisters who are in the 80's.

Basket weaving workshops are given on a regular basis for individuals or groups. As well, basketry retreats are presented during the spring and fall seasons. These retreats and workshops recognize that basketry is gift - the techniques are gifts from our collective ancestors and the materials are on loan to us from our great mother, the Earth.

Those of us involved in the industry as well as those who acquire our baskets are aware that they are expressions of a magnificent, functional art

form. The art of basket - making dates back to 250 B.C. At that time, people lived life close to nature - they lived outdoors and performed physical labours. They gathered food and materials and offered prayers at times of celebration. The water was clean and pure. They had the wind to sing them a song, the sun and moon to guide them and the energy of the earth beneath their feet. They knew about the harmony and interdependence of all living things. They were close to the land, which was the source of all they had. They respected what it produced and took care of it. This was a sacred gift to share and preserve for future generations. Grandparents and parents taught moral values and principles through story and song.

We, the members of Culture Crafts Co-op, in the year 2000 are trying to learn about the harmony and interdependence of all living things. We are educating others and ourselves about the importance of ecological gathering of basketry materials. One step we teach is to contemplate the goodness of the universe as we gather supplies because we believe that thoughts of beauty will keep us from causing harm.



OUR COMMON MISSION



CHRIST AND SOCIAL REALITY

2. Witnessing to Our Way of Life

We recognize that our main contribution to our world is to live fully our vocation, as it is expressed in our General Principles, as individuals and as a community.

We feel particularly called to live in solidarity with all, in a simple life style, searching every day for our own conversion to God and sharing the actual experience and the pedagogy of the Spiritual Exercises of St Ignatius.

We believe that one of our great contributions to our world today, especially in resolving conflicts and taking good decisions at all levels of life, is the process of discernment and those listening and dialogue skills that we learn in our community.

CHRIST, CRUCIFIED TODAY

Lent 2001

By

Aurora Camps Conte

A long time member of CVX Barcelona, Spain, Aurora is a mother of three. As a lawyer she works with her husband José María Riera, who is the World CLC President. This article was written on Ash Wednesday, 2001.



In the midst of all the weariness and turmoil of the last few months, the tremendous amount of work in the office and all the changes in our home, a request reached our Architects' Studio. The request came via the Institute of Research into Infectious Diseases (Aids, T.B. and meningitis) of the Dominican Republic. We were invited to take part (impartially) in the assessment for the project and the building of a penitential hospital in the Dominican Republic.

My husband, José María Riera, and I decided to travel there together in order to contact those responsible for this project and to undertake a "composition of place". We both had the intuitive feeling that this was not going to be a strictly professional visit. We knew very well that we would come into contact with the poorest of the poor, with men and women and youngsters who had been deprived of their liberty in countries with the least resources in the world. We knew that Jesus crucified, a poverty-stricken Jesus, was waiting for us there.

We were welcomed with all the warmth and hospitality, which people from the Caribbean countries know how to extend. Everything was new for us but the people who accompanied us during the eight days of our visit made all the hardship of what we experienced become more human. It was thanks to their company that we did not feel like foreigners; especially that of the woman doctor who was in charge of the Institute and

the person responsible for the Reform Commission and for the Modernization of Justice. We all felt like friends who were fighting together to bring about certain obvious ideas - namely that each person has his/her dignity, the right to a trial, and the access of those in captivity to health.

We had many different kinds of meetings. We visited the Director General of Prisons, the General Procurator of the Republic, the Leader of the State army, and the Spanish consul in Santo Domingo. José María was interviewed on television, channel 37, by the journalist Miguel Herrero. There were two or three meetings with the technical staff (architects and engineers) who would be carrying out the project. Most important of all, we had a meeting with Christ, poor and humiliated, in the five prisons we visited: Victoria, Najayo, Rajoy, Montecristi and Djabon.

When I try to relive all that the Lord wanted to tell us during our visits to the prisons, everything turns to prayer because I can only return to that experience by taking the hand of Christ.

The world of prisons was something new for us. José María had carried out various projects and works related to that world and I had collaborated with the volunteers who visited the women's prisons in my town. But, entering those places made a profound impression on us: overcrowding, lack of light and ventilation, a large number of prisoners held who had been waiting for trial for years, and an absence of sanitation and hygiene. The direst poverty of our world is within prisons like these.

We used to spend most of our time visiting the infirmary areas and the sick there. In some centers, there would be some room or other set out to be used as an infirmary and there would be some space set aside for the medical staff. In the majority of the centers we visited, there was no such space (or this had been occupied, "paid in advance" by the rich prisoners). The sick were to be found in some corner of any cell and in any place. Sometimes they were even without a bed, lying on the ground. There were no medicines; there was nothing at all. The insufficient medical attention is due either to laziness or through sheer overcrowding. There is no medical planning and there are no vaccinations. Everything depends on the goodwill and dedication of a small group of people who are committed to this work.

We have seen, heard and smelled human despair. We have seen desperation reflected in the eyes with hands outstretched through the bars, imploring hands. We have seen prisoners herded together in a yard. In Djabon some are even living outside without a roof over their heads and in a kind of "cage". They get soaked through when it rains; they freeze at night and are at the mercy of a burning sun during the day.

I was afraid as I made my way through the corridors and the cells following the woman doctor who called each person by name. She approached each one, had kind words for each one and went right into each cell, into every corner with a smile. The inmates all greeted her with affection and admiration; they kept on calling out to her: "Doctor, lady, please come over here, look at this person, at that person over there..."

These were sick people, abandoned on any old straw mattress or on the ground. These were unique human beings. These persons were cast adrift in a world without meaning. Their eyes spoke of a premonition that these human figures were broken, weighed down by the stones, almost like tombs.

I was afraid and I felt both fear and shame. We were caught in the midst of it all, feeling like useless servants in the midst of so much pain. We walked about crushed down inside ourselves, in our suffering... filled with our dead weight of sorrow, fury and indignation.

Those great mysteries of suffering - those who were unknown and abandoned (and silenced) by our self-satisfied societies - suddenly were here in front of us, all of a sudden situated right before our very eyes. This reality came to us like a bolt out of the blue. This deprived humanity, detained in places for unspecified times, cast into the very gutters of life and of history ...and all of us walk by, busy with our own lives, our own occupations and our own desires.

These men and women whose causes have been forgotten or ignored and for whose sorrows and sufferings our Lord will ask each one of us: What did you do unto your brother / sister? My brother, my sister is held prisoner, forgotten and sick in some prison or other, having lost all hope, with no future and with no past, surviving in a jungle of aggressions and corruption and inhuman conditions.

What have I done for Christ?

What must I do for Christ crucified and in prison?

Lord, thank you, because You call us to become involved in a more intense way with the poorest of the poor. You have revealed Yourself to us in this way and You have chosen to do it in this way. Poverty, degradation and exclusion remain hidden in our world and, set apart in the darkness of the unknown, they speak to us and they tear us apart.

Allow us to view such desolation through Your loving gaze. Give us eyes to see, to see again and to see in a new way. Give us ears to hear, hands and mind to work and change our hearts of stone into hearts able to love. Give us the strength and the courage to respond to Your call, do not let us be deaf. Let the darkness be transformed into that which is transparent, let it move towards the light.

Give us the grace to understand that little by little... You are entrusting us with Your mission, that You are sharing Your mission with us, the mission which belongs to the Father.

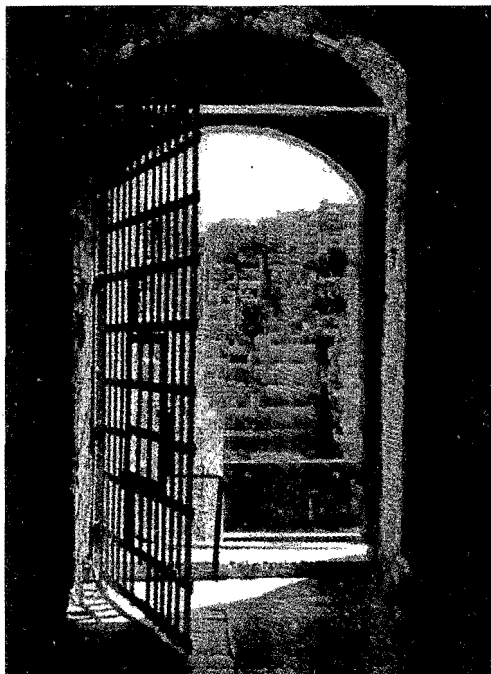
*Give us Your grace to be faithful, obedient and humble so that the words, **promotion of justice and option for the poor** - words to which You give a definite content and a human face - may be transformed into Life and Truth within us.*

Give us the courage to unmask and work on the causes of evil; give us wisdom to discern the apostolic project which You dream of for us together with our community. How much You want our work of serving and loving in all that we do!

We feel this desire to follow You more closely, to remain and stay with You. You have awakened this desire in us and, in our mutual love as spouses; we feel that we belong so deeply to You, since our love belongs to You.

We do not want to, and we are not able to follow this road alone. You have invited us to journey as a community. Together with our own people, we shall endeavor to live out faithfulness and obedience to Your call and to follow You in our service to the very poorest.

Help us to give expression and content to our communities, to help them to arrive at a greater sense of purpose and to reach a true evaluation of what they are doing.



You send us on mission. It is a mission, which seems too much for us, which is beyond our possibilities and which places us face to face with all our limitations, with all our sins. The task is so great! We erect so many barriers!

In our communities, being with each other, we can travel together deciding about and evaluating this apostolic journey. I ask that this community (through which the mission which You have entrusted to it is carried out, which both confirms and reinforces this dream, this apostolic project) accompany us and encourage us to be

deeply loyal and committed to Your life project.

For all of this...“I conclude, imploring God’s great mercy that He should give us His grace so that we may feel His most holy will and that we may fulfill this perfectly according to the talents given to each of us....” (From a letter of St. Ignatius to Father Manuel Miona - Venice, November 16, 1536)

On Mission to Texas

The Execution Capital of The World

By Joy Elder

The Sycamores CLC, Culwyn Bay, Wales.

Never in my wildest dreams would I have seen myself visiting Texas. However, a card from my pen friend on Death Row on 11th September arrived, saying: "The one thing I would ask of you is to come here and visit...and witness to the world what is happening here. But come soon, for my time is short." This was something I knew without a doubt I had to respond to. But, alone? I asked a good friend, Margot Aczel, also of our Colwyn Bay CLC group, "Will you come with me to Texas?" As though receiving an instant prompting from the Holy Spirit she said, "Yes, of course I will!"

On the 26th September we arrived at Huntsville as guests of Hospitality House, a wonderful place run by a Baptist pastor and his wife for families visiting their loved ones on Death Row. We met some remarkable people there including a lovely gracious lady whose son Billy Jo had been on the Row for 22 years and was executed in April. In all of those years, she had never been allowed to touch or hug him, not even in the moments before his execution. We listened to many accounts of really mindless cruelty and depravity. A young black woman of 20 asked me if I would write to her and tell her "how y'all live over there in England". I said I would, with pleasure.

Actually getting on prisoners' visiting lists is very difficult indeed. We were only granted 8 hours, scheduled for October 1 and 2. Margot was to visit the friend of my pen friend. The night before our first visit I got a bitter disappointment. A call came from the lawyer of my friend, telling me that he had been "bench warranted" to San Antonio to receive a possible execution date. Again, we knew without any hesitation that there was only one thing to do - make the 5 hour trip to San Antonio. But first, Margot had to have her visits with her friend. This was for Margot a profound and deeply moving experience. Having three sons of her own,

she felt she had found a fourth. Her friend was a totally changed and repented man and very religious. He gave her an exquisite rosary, which he had made. His life story was a very sad one, as are the stories of most of those on the Row.

So, after the visit, we headed straight for San Antonio. Here at last I came face to face with my friend. I had been told by a wonderful lady, Cathy Fox, who has worked for 20 years on the Row, what a wonderful person he was. I found my friend to be a very gentle person, deeply spiritual and, considering he is one of the 15% of innocents, remarkably accepting of his situation. He will surely be executed as he has been on Death Row for 11 years and in Texas, they are speeding up executions at an alarming rate. He and four of his friends share faith and prayer together and witness to Christ by example rather than by words. A sort of CLC! I'll always remember his gentleness and his humour.

We have so many memories of the visit. There were three executions during the one-week we were in Texas. We attended two of them, as a vigil is always held by a group of faithful women and men. It was so moving, especially when they sang *Amazing Grace* and *We Shall Overcome*. At one of the executions I was with a family. One of the daughters of the man being executed had given birth just three days before. The other daughter was pregnant. There were many tears and hugs.

Now we hope to do what was asked: to witness to what is happening there by talks and articles.

Reprinted from "Focus"

OUR COMMON MISSION



CHRIST AND SOCIAL REALITY

3. Standing as Prophets in Our World

We feel CLC is called to resist the growing consumerism and individualism and the resulting cultural erosion.

Our spirituality forms us to be proactive, and this will give us the confidence we need to be counter - cultural when necessary.

We do not want to be “burned out” prophets in the world, but to rejoice in Christ’s presence in it and to return frequently to nourish our essential relationship with the Lord.

We also need to learn how to serve as leaven in a silent and profound way, promoting and living out just relationships in the family, in the workplace, in public life and Church issues.

CLC France

A Romanian Connection

By

Alexis Paumier

*Alexis is a student and member of CLC France (Paris North).
He can be contacted by e-mail: afpaumier@aol.com*

Between France and Romania there are numerous affinities, in spite of the language. Actually, in the 19th century Bucharest was called the Paris of the East. After having suffered from one of the most authoritarian communist regimes for 45 years, and while the Berlin Wall was being destroyed brick by brick, Romania sought a place in a European framework that left room for many expectations and hopes.

It was in the spirit of this call that for three summers in a row since 1997, French students along with Jesuits departed for a meeting with Romanian students to live together intensive moments of friendship and prayer. This project was above all the story of a meeting between two cultures that challenge each other, question each other and are growing. It is the story of individual development that led to a lived experience of God and to a common journey of taking on responsibilities and service.

The two first years we lived our community experience in a village of Transylvania. Our activities consisted in the construction of a house for welcoming families, the animation among the children of the village, the gypsies and orphans and the creation of a theater.

In 1999, at the request of the Romanians who desired to emphasize the spiritual dimension of the project, a mini summer university was organized on the theme, "The other, my brother, so close and so far". Circles of students (in the chaplaincy style) were put into place in the three university villages.

The participation of about twenty Romanian students in the World Youth Day, in the framework of Horizon 2000, fostered a joyous awareness of common ecclesial belonging, in its universal dimension as well as in its Romanian expression. Meetings with young people from different countries gave them confidence and the desire to take part in the project on their own.

When they returned to their universities, they had to face two challenges. First was to form places of conviviality, solidarity, sharing and prayer in the university centers, where, as in France, the word of God has little place. Then, they were to learn to live in community and to dare express themselves in public in a society undermined by individualism where that "word" had been repressed by communism. They would need to be armed with courage to be witnesses of a message of hope in a country where the wounds left by the past heal slowly and which is on the way to being disillusioned by the West, thus making the democratic and economic transition more painful than foreseen.

Today what we can bring to the situation, as CLC France, consists essentially in assistance in the area of formation and friendly support to foster the consolidation of these three groups. We hope therefore next summer, to continue a Franco-Romanian "intensive time" by organizing a "Festival of Joy" and putting at their disposal computers equipped with the Internet in places which will be both places of study and of sharing. For that purpose, a Franco-Romanian Internet site (<http://sigur.free.fr>) was created to enable us to communicate rapidly and in order to diffuse the project and make available group witnesses and pedagogical files for the animation of teams.

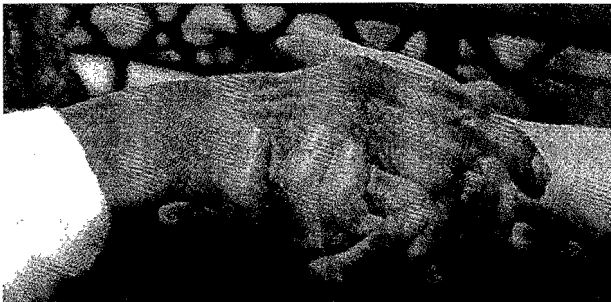
We also desire to help them to get a deeper knowledge of CLC, its spirit and the possibility of benefiting from its institutional framework. Having ourselves formed a CLC team in Paris to follow-up on our common living, we are conscious of the potential risks that our Romanian friends will have to face. We strongly feel that without support and without structure, their enthusiasm risks simply fading away. The dangers are many: material difficulties, lack of experience, etc.

The eventual creation of a CLC in Romania is an important issue that necessitates patience. It is also an opportunity for the Romanian society where an emptiness presently exists after the collapse of the State.

The participation of the Romanian laity in the social and ecclesial life of the country is of prime importance to bear witness to the Gospel.

Concretely, we seek members of CLC - individuals and teams - in France to participate in the following way in the birth of CLC in Romania:

1. First, by visiting Romanian CLC members during the vacations in February and at Easter in order to strengthen their bonds and to evaluate needs.
2. Secondly, by the organization of a session "community life" in Romania in order to initiate the Romanians into CLC.
3. Thirdly, the sponsorship of a group from CLC France in the birth of a CLC team in Romania, communicating by means of the Internet for example.
4. Finally, by considering the French and Romanian participants involved in the project when there are CLC activities at the European level.



Resurrection in Marriage and Parenthood

Margarita Sprovera and Marcelo Energici are parents to four children. Both belong to Humane Vitae CLC in Santiago, Chile.

Resurrection is the passage from death to life; we cannot follow you, Lord if we do not accept to live this experience time and again in our daily lives. Following you, Father, is becoming clay in Your hands, to be transformed and change; and each change is dying to an old way of being, in order to be reborn to a new form. Every death is a leap into the void, it calls for a great amount of confidence and hope in the Father, who makes us resurrect.

When Margarita and I decided to start a family we didn't imagine the adventure we were getting into, the Lord had given us the gift of meeting and then loving each other and was inviting us to walk by His side. Little did we know that the road we were about to travel was going to be impregnated, in day-to-day activities, in the smallest things, by the deepest mystery of our faith: death and resurrection. We never thought that along this road we would have, more than in any other, the possibility of turning into clay in the hands of the Lord.

When we began our life together, we had a life plan based on our individual expectations and accepting that we would always be there for each other and share everything. We now want to share with you our death and resurrection experience in marriage and parenthood.

Marriage

We had to learn that, although we were walking hand in hand together, the road to salvation of each is a personal one, because the Lord calls us to different options; sometimes complementary, as with our children, and sometimes to support, encourage, hold each other, in things where we live our separate calls, such as work and service to our fellow human beings.

We began our marriage with a very strong common identity. We

are both the eldest child of an Italian newly immigrant family. We were both good students studying the same profession; we were co-workers in the Computer Center, belonged to the same community and had a shared apostolate. In other words, we seemed very much alike and thus it was very difficult for us to differentiate from each other. But soon the Lord began calling us personally and we came face to face with the death and resurrection experience.

This has happened whenever either one of us has felt a powerful call from the Lord in something specific, such as: serving in CLC, our parish, and the school or carrying out our professions among the poor. Although the Lord's call has been genuine for one of us, the experience has inevitably confronted us with death, because to follow the call has implied confronting our differences and having to choose between two options. One option is a death arising from the couple growing apart while another option of death that, albeit painful, may bring life: understanding that, even if we travel separate roads, we are not alone; we support, hold and encourage each other.

In the option that represents death without resurrection, some attitudes exist such as:

- Generalizing a personal call into a call for the couple: "We have to...!"
- Feeling that my partner's salvation depends on me, therefore I feel obliged to drag him/her along and, if he/she does not follow me or does it half-heartedly, then I get judgmental, mad, disappointed and I feel superior.
- Feeling "lonely" down the road, and better accompanied by others than by my life partner.
- Feeling belittled, judged and doomed. Sometimes it is easier to let oneself be dragged along than to start a lost battle, but I feel pressured, angry, and violated. I feel "lonely" in this journey, and closer to others than to my spouse.

In synthesis, we are facing death as a couple and drifting away from the Lord because we feel that this crisis starts from an invitation by Him. We drift away from service; we close our hearts to each other and focus on our own thoughts and feelings.

Instead, at some point the Lord has invited us to die as individuals and resurrect as a couple and there, different attitudes emerge:

- I understand that my call is personal. I acknowledge my fear and incapacity.
- I accept that my partner must not necessarily travel by the same road but I need his/her support, valour and cooperation.
- I understand that my partner needs my support and understanding and I am willing to commit myself to his/her call. I accept that his/her choices will have an effect in me, and will bring about changes in our way of life. It will mean taking new roles and I am willing to accept them and walk with him/her.

In brief, we begin dying gradually as individuals and being reborn as a couple, being more ourselves, learning to focus not in what each of us feels and thinks. We live this as a very tangible gift: we feel supported, accompanied and, although each of us is in a different scene, we still feel like a team; the feeling of loneliness fades away, the burden of work feels lighter because we share it in a new way.

Paradoxically, becoming more of a couple and less of two separate individuals, we change, accepting each other, and experience life joyfully with an improved sense of humour and more energy, now that it is not wasted in useless quarrels. It changes us in very tangible aspects such as having a more fulfilling sex life. All of this brings us closer to the Lord, makes us more sensitive to His call and more committed in the building of the Reign of God.

Parenthood

We have lived a similar situation with our children, when it was revealed to us that who they are and what they choose to be, or what the Lord wants for them, does not necessarily coincide with what we want them to be or do.

Because of our history as individuals and as a couple, inadvertently we began creating expectations of who our children would grow up to be, and projected ourselves on their lives. Realizing that our

children are different from our original expectations and that the Lord has a special plan for each one, that does not necessarily match our projections for them, is another experience of death and resurrection for us.

Our children's being as a death and resurrection experience

We discovered that the Lord does not send us the children we had imagined. They do not come with all the intellectual, artistic, sporting or other abilities we wanted for them; or they have some disease, a physical or learning difficulty; or we don't like their looks or behaviour. However, because we love them, we are inevitably confronted, face-to-face, with death, which offers us two choices: One is a death that drives us away from the child and another that permits us to resurrect to a merciful life.

Choosing the option that represents death without resurrection, the prevailing attitudes such are:

Seeing our child as a punishment.

- All our prejudices come to the surface. We feel embarrassed or frustrated by some of our child's characteristics.
- We blame ourselves or each other thinking maybe we did something wrong, since we are responsible for our child's way of being.
- We do not trust their capacity to face their future because the future can only be tackled with the abilities that *we* have.

In brief, we face death as parents and rebel against the Lord, because we feel He has been unfair to us. We focus on ourselves, drifting away from the God and from our children; we are not there for them and miss all the marvels they can show us as individuals.

At some point we begin discovering that, through our offspring and his or her life, the Lord invites us to die to our narrow and proud vision, that robs us of opportunities. He calls us to be born again to a wider-scoped, freer, humbler and fuller look. Here new attitudes emerge:

- We stop seeing our children as a punishment and begin to see them as gifts from the Lord, because their way of being begins turning into an invitation to break loose from the chains that are crippling us.

- We become thankful that this child makes it possible for us to see some of our prejudices. This is a painful death but one that opens us to the possibility of seeing wonderful virtues in others to which we have been blind.
- We begin to learn not to blame, as this is an opportunity for us to accompany our children in their own way of being. This process enables us to accompany other families who have the same experience.
- Our confidence grows. We learn that our life and the lives of our children are in the hands of the Lord and that the future can be lived in so many ways that we had not imagined.

In summary, we die to our blindness and narrow-mindedness. It hurts us to face the pain of dying to our former “truths” and to begin living a new reality that includes many more people in the Lord’s project than we had conceived. This resurrection frees us from prejudices, therefore reducing our fears because we feel less threatened and more blessed by diversity. We become less judgmental of others. It becomes easier to find God in others making us happier, friendlier, more open, and able to see the world as a much better place.

Our children’s actions as a death and resurrection experience

As our children grow, our role as parents changes, because we need to make fewer decisions for them but need to accompany them more. In this process, it is difficult to know when we must impose a decision as part of our educating plan and when it is wiser to set them free and let them choose their own roads. However, beyond this difficulty, the decisions our children make often are death and resurrection experiences for parents.

This occurs when we agree that our child can make his/her own decisions and then decides something that does not fit our values with regards to faith, sexuality, a career option, the choice of a love partner or friends, choice in studies or work, and so forth. We inevitably face death because we love our young. This death may lead to growing apart and finally severing relationship with a child that follows a road we hadn’t thought of destroying him/her in the process. Or it can lead to

resurrection and increased mercifulness, which can also help our child to resurrect to something new.

When we die, and in our dying we drag along our children without finding resurrections, our attitudes are something like this:

- Anger - because they are not doing as we wish, so we belittle them, and often deprive them of the freedom to find their own road;
- Resentment - because we do not get the recognition we feel we deserve for what we have done for them, and live the situation as tremendously unfair;
- Shame - before our peers, for what we believe is a “disgrace” in our family;
- Fear - because we lack confidence in their future, we are incapable of seeing life differently from our own.

To sum up, in choosing death and dragging our children along, our vision of the world is tremendously rigid. We feel that it is dangerous and we turn our weakness into defensiveness, ready to attack. On the other hand, these attitudes also affect our children. They are confronted with two options: either they relinquish their call, with the resulting reduction in discerning capacity or they turn away from us and reject us as their parents.

Instead, as we discover gradually that our child’s destiny is not so much in our hands but rather in the Lord’s, it hurts but it also gives us peace, confidence and attitudes emerge such as:

- What is the Lord inviting our child to? To travel which road?
- What is He demanding of us regarding our child? How can we be there, providing company and support?
- Increased respect for our children and their decisions.
- Pride in their capacity to discern the calls of the Lord, beyond us.

In summary, within ourselves dies the plan we had for our children. When we see the plan that the Lord has for them become incarnate in them, we are born again freer, more tolerant, loving, and

respectful. We overcome our fear to diversity and learn to celebrate it. We discover new facets of the Lord.

A renewed confidence emerges when we see that our children are in better hands than our own. They are in the hands of the Lord who takes care of them, guiding them along their own roads. This gives us tremendous peace; because whatever our children do we will never be able to do.

We now wish to invite you to have your own moment of reflection and to review your personal histories and look for experiences:

- Of deaths you have not been able to resurrect yet - to offer them to the Lord, placing them in the grave by Jesus' side so that He will help you find the road back to life.
- Of resurrected deaths you have had in your lives - to thank the Lord for the experience and be grateful to the individual that served as God's instrument to put you through that experience.

Here are some readings you may find helpful:

- Luke 2: 41-49
- Luke 15: 11-24



OUR COMMON MISSION

CHRIST AND SOCIAL REALITY

4. Formation through Experience and Action

CLC needs to act. CLC needs a formation/training programme to help it be active in the world.

Many or all of the social needs that we want to address need formation to be dealt with.

But action should not wait for full formation.

We need from the very beginning to learn to be contemplatives in action, to promote insertion experiences in deprived or oppressive situations, and to foster a model of experience-reflection-action in our formation programmes.

We want to develop an active, progressive, continuous and adaptive formation in the Spiritual Exercises, and find specific ways in which their richness can be shared with people in all circumstances of life.

Our Story

At present there are twelve communities in CLC Korea - five adult communities, four Youth CLC communities and three Novitiate communities. There are 20 active committed members and three of them made their permanent commitment in 1996. 15 members in three novitiate communities have been doing a formation program guided by committed members. There are about 70 members in the Youth CLC in 4 universities, 50 members are at the beginning stage of application and 200 are pre-CLCers. Committed members have helped them as guides. All members including Youth and Novitiate members get together on World CLC Day, St Ignatius day and St Xavier day.

History

The History of CLC in Korea is one of grace. Our Lord sowed the seeds of love on this barren land, calling us to Him. Just as the birth of the Korean Church was founded on voluntary initiation, so was the CLC. Therefore, the pain and joy we experienced during our growth was the most appropriate process of revealing God's glory in this land.

In 1985, Kim Kwang Yeop, who had been so interested in the CLC way of life had the opportunity to experience the CLC formation course program used by the USA through a Jesuit priest. Thus, the first formation of CLC in Korea was initiated. As this was the beginning, we experienced many difficulties in defining the future direction of CLC. The biggest challenge of all came from the different expectations that each of us had. This was the cause of many conflicts. However, we tried to agree that the spirit of the Gospel and the General Principles of CLC must become the basis of our daily lives.

The contact with the World CLC began in 1986, when Kim Kwang Yeop attended the CLC World Assembly for the first time. In 1989, a priest was officially sent by the Korea Province of the Society of Jesus. That year, 7 members made commitments to live as a CLC. Following the spirit of the

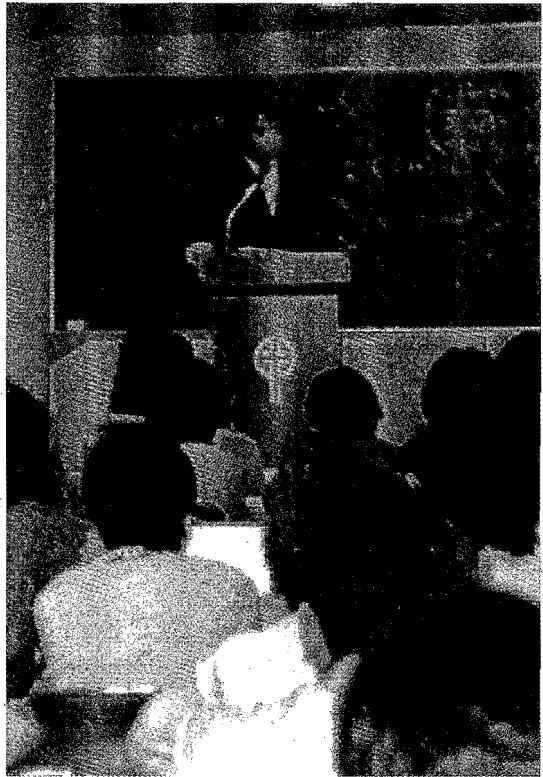
Gospel and the General Principles of CLC, the formation course was conducted in a small group, for 3 years.

The course was constructed of 3 layers:

- Spiritual Exercises including the CLC fostering program (continuous retreats, prayers and reflection following the Spiritual Exercises);
- Apostolic exercises (social activities in poverty areas, activities in democratic movements and election monitoring activities of the authoritarian dictatorship in Korea);
- Community exercises for creating solidarity and a sense of community within the Korean CLC (promoting a sense of community through joint participation of the apostolate, weekly life-sharing within the local community, continuous common reflection).

In 1989, through a common discernment, the committed members realized where the Korean CLC was most needed. First, it was recognized that the Korean church is too priest-centric, making the laity passive. Therefore, the CLC needed to contribute to the renewal of spirituality of the laity, through its education program.

The other conclusion was the church's interest for the needy. We all agreed that we should acquire some space for apostolic activities in the poor area, in order to continuously express the CLC's interest for the poor.



In order to achieve these goals, we planned several education programs for laity in collaboration with the ministry office of Sogang University. These programs were operated every year. We also rented a house in Muakdong, which we used as the Center of the Urban Poor. Fund raising was achieved through concerts for charity organized by the CLC.

During the last 10 years, there have been remarkable achievements in the two common apostolic activities. About 3000 people have received several education programs on Ignatian, apostolic and community mission, which provide a new vision for the laity of the Korea church. We are gathering the laity to these programs, teaching and organizing them, and leading them to an apostolic community. Through CLC, Ignatian Spirituality is being introduced to the laity of Korea for the first time. It is a big boost for the Church in Korea.

Formation

We developed our own CLC formation course program on the basis of the Spiritual Exercises, on the CLC formation programs of other countries (Canada, Peru, Philippines and USA), on the General Principles (GP) and General Norms (GN), on National Statutes and on guideline for formation. The Formation Course was developed in 1988 and has been renewed. It is focused on spiritual, apostolic and communal growth and is guided by a committed member assigned by the National ExCo. A person who wants to be a member first talks personally with a CLC leader several times. The leader helps him/her find and make clear their motivation for join CLC. After that, they meet once a week in a group, do formation programs, apostolic discernment - personally, communally - and regularly make a retreat. After this formation process, they choose their own apostolic activity and make a temporal commitment in front of all CLC members.

We have a confirmation procedure in preparation for commitment. The one, wishing to make a commitment, is interviewed by a CLC leader to ascertain his/her readiness to accept the GP and GN, National Statutes and the Church's teaching. Most of the temporary members renew their commitment on the feast day of St. Ignatius. There is also a program to deepen our understanding of the General Principles, the Church and the

Church's teaching. For example: For 2 years as a team, we shared each item of the General Principles in a monthly meeting through prepared articles and reflection questions. Articles from the World CLC are translated into Korean and given to members. In particular, documents for World CLC Day of Prayer are discussed in subgroups from December to March. In 1997 the CLC formation guiding team examined our formation program on the basis of documents from the World CLC (*Guidelines for Formation* and *CLC Charism*). We complemented our apostolic activity with them. Through the year long "Thursday Theology Lecture" program, we've offered the laity including CLCers the chance to learn Ecclesiology and the Social Teaching of The Catholic Church focused on understanding the role of the laity given by the Second Vatican Council. All members make annual retreats.

Organization

Structure

The annual national plenary assembly takes place in February and important decisions on World and Korea CLC's direction and plans are made and discussed (we refer to *Progressio*, *Supplement* and documents about World CLC day). The financial report is submitted here as well as the election of the President and National ExCo members. Besides the President, Secretary and EA, each apostolic team (formation guiding team, the lay leadership formation team, Youth CLC guiding team) recommends one person to serve as an ExCo member. ExCo meets every two months and executes decisions made at the national plenary assembly.

Each team meets once a week or once every two weeks. There used to be a team that was responsible for the urban poor apostolate for 9 years, but now we're looking for another apostolate for the poor.

Place

Korea CLC has had its National office in Sogang University since 1988. There are two secretaries of the ExCo, one for internal affairs and one for external affairs. The secretary for internal affairs is a full time worker. The national office, with each apostolic team, has the practical

responsibility for managing the Thursday Theology Lecture Program, Basic Spiritual Exercising Program and the Youth Leadership Program. Until February 1997, we rented a house for grade school children of working parents in the Muak-dong redevelopment district. Four CLC members lived there and took charge of it.

Publication

CLC publishes a quarterly in Korean, 1800 copies, whose goal is to introduce Ignatian Spirituality to the laity of the Korea Church. 33 issues have been produced so far.

Finances

Sogang University campus ministry provides office space and the use of university buildings for some CLC education programs. At present these programs provide a modest amount of income, which is used to help fund the other apostolates. There is a group of regular benefactors who help apostolic activities for the poor and all members have financial responsibilities for all operating funds including the secretary's salary. We do not take any money from the Society of Jesus.

Apostolic Activities

All CLC members are involved in these common apostolic activities in the sense of community mission.

- The "Thursday Theology Lecture" Program: CLCers have arranged and managed three-year cycles of theological lectures since 1988. Each year about 350 people attend the basic one-year course, and some of them take another 2-year course.
- Youth Leadership Program: Leaders from youth groups in the Catholic Church are recruited for this one-year program of spiritual formation since 1995. It consists of theological lectures, leadership training and training in spiritual exercises.
- Basic Spiritual Exercising: Since 1992, CLCers spend 10 weeks guiding about 250 participants in Ignatian Spirituality. "Fully" formed CLC members lecture and other members act as group guides for this formation.

- Retreat Direction: Some of the more experienced CLC members direct retreatants through the 19th Annotation of the Spiritual Exercises in a small group, and through the 8 day retreats.
- Urban Poor Apostolate: In 1989 CLC raised money to rent a house in a poor urban neighbourhood, and opened a "study room" for grade school children of working parents. Youth CLC members did the daily teaching there. The study room played an important role in helping the renters of this redevelopment district to organize in order to demand temporary on-site-housing during the redevelopment construction. For this, we helped them form their own committee to reserve their right to reside in this area. In February 1997, we finished our apostolate in this area because most problems were solved, so we are looking for another apostolate for the poor.



- Solidarity with Social Action Organization: We often work with the other organization for social activities in poor areas, activities in democratic movements while we were under the authoritarian dictatorship in Korea
- We are starting activities for the homeless and the unemployed, who are the results of the decisions being made by the International Monetary Fund (IMF).

The Vision of the Korea CLC

Our several programs are not goals themselves for the Korea CLC. We gather the laity to these programs, in order to renew them, organize them in a new group, and lead them to an apostolic community. Forming apostolic network of communities, we are fighting against evil in the modern world. God is calling us to CLC in Korea. We will live CLC, until the world, God's gift to us, will be recovered. Life is an order - faith is the commitment.

Street Children

CLC in Kinshasa, Democratic Republic of Congo
Reprinted from the IFE report

Working with underprivileged children, usually called street children, is an apostolate that my community has been involved in for some months in collaboration with the Msgr. Munzihirwa Centre maintained by the Jesuit Fathers.

This is the fruit of a community discernment that lasted almost two years. The community was called into question by this category of underprivileged, marginalized children without homes or support whose number is growing in a disturbing way. There are presently between 10,000 to 15,000 children living on the streets of Kinshasa, Democratic Republic of Congo. The objective of this center is to reinsert these children into either their basic or extended families after a stay at the center.

Taking into account the needs of the Center in terms of personnel, the CLC was asked to monitor the children reintegrated into their homes. This is the fifth step or activity of reinsertion after the stages of listening to the children, moral preparation, contacts between the center and the families and the so-called reinsertion itself.

In the follow-up, CLC weaves bonds with the families of the children involved through regular visits. This permits them to evaluate with their directors the children's behavior as well as the level of adaptation in their new milieu.

The children reinserted into their families are obliged to resume going to school or (for the older children) some other place where they can be apprenticed into various professions. The follow-up is carried out both at school and at home with their directors for an evaluation.

In the 28 cases confided to CLC so far, 4 children are visited regularly, 2 children were not found at the addresses given by the center and 3 addresses were not found in the communities indicated.

Some thoughts about the cases visited:

- The children are reinstated into very poor families; this often pushes them to return to the streets.
- The classical school does not respond to the needs of many of them.
- The parents are looking for material solutions to their problems from the CLC members who visit them.

The seven members presently carrying out this apostolate report to the community after each visit for a discernment. In turn, the coordinator transmits to the center the global report of the visits for a given period.

As it is at present, the apostolate does not call for much financial help on the part of the apostolic worker outside of transportation expenses. On the other hand, it does require availability.

We have faced certain difficulties such as:

- transportation (the distances are quite far)
- finding the addresses
- the lack of availability of CLC members (many occupations)

After a period of discernment, the CLC would like to propose another approach to the center, one that could help to improve the situation.

Foundation of “Five Loaves and Two Fish”

*This group is made up of members of different communities of CLC DRC (Kinshasa). It took on the task of working with the street children by obtaining materials for them so that they can exercise the profession of shoe-shiners. Some children have disappeared but **a member** is in contact with others through their families and their school.*

1. Challenge identified

We want to help the individual to be self-sufficient starting with what they have, in the light of the Gospel text of Matthew 14:17, "We have only five loaves and two fish". Our concern here is to train people to manage what they have and sometimes even the little extra help that the foundation can offer them.

2. The way in which we responded to the challenge in question

Human means

We wanted to operate in the framework of a structure named "Foundation Five Loaves and Two Fish," made up of seven members belonging to the different CLC in Kinshasa among whom one is a member of the Holy Family group and three are from the Pearl group.

The foundation is recognized by the urban authority and has a statute. Its headquarters are in the parish of St. Ignatius Cité Verte.

Financial Means

Financially, the foundation is supported essentially from the dues of the members and at times from gifts and legacies. Moreover, it benefits from the collaboration of the CLC in Kinshasa, from the ecclesiastical assistant at St. Ignatius and also receives assistance from a Sister of the Congregation of the Sisters of Charity of Mary of Popokabaka.

3. Results obtained

We attempted a first experience with a dozen or more children "shoe shiners". The foundation gave them the material for working (boxes, waxes, brushes, sponges, clothes). Our intention was to teach them to save a part of their daily revenues in the foundation, with the sister. She profited from this occasion to lavish attention and advice on them in order to better train them spiritually. We should say that the goal here was to recover the children living on the streets and to reinsert them into their families. Moreover, we wanted to enable them to go to school and to obtain food and clothing by the fruit of their labor.

Difficulties

- illusions - too favorable expectations about the children when in reality we are dealing with very difficult children
- lack of financial means (many CLC members were still students)

Obstacles

- a too poor perception of the activities by the children; they did not understand the concept of savings
- the management of the daily production by the parents

Success

- All the difficulties and obstacles allowed us to better identify the children's milieu
- the love and interest in serving these children
- some children were able to be reintegrated into the schools

Perspectives

- Lastly, we decided to collaborate with the parents of the children
- to build up mini-projects for the benefit of the poor
- it is also important to collaborate with other existing analogous structures
- to set up a means of permanent control through the basic ecclesiastical communities.



OUR COMMON MISSION

CHRIST AND SOCIAL REALITY

5. Networking and Collaborating

We feel that today there is a big opportunity to collaborate with others and find flexible and dynamic structures to ensure effectiveness in the service we want to bring to the world.

We want to collaborate within CLC and beyond, and to humbly join others and help in their initiatives.

We see a particular call to do this with the Society of Jesus in many different sectors, according to local realities and personal skills: education, refugees, social concern, NGOs, etc.

FIMARC

The International Federation of Rural Adult Catholic Movements (Fimarc) is a member of the Conference of International Catholic Organizations (ICO) as is CLC. At the conclusion of Fimarc's World Meeting, they reaffirmed their commitment to and their struggle for a harmonious development, which respects the dignity and life of all.

From our experiences and our sharing, we analysed the situation of the rural areas, which is becoming more and more critical. The gap between the rich and the poor in countries as well as among the countries is widening day by day. This process favours the concentration of wealth and power in the hands of a minority. It destroys the harmony between the people, with God and nature. The women and children are the most affected with this process. It also affects the young escalating the criminal tendencies in an alarming way.

We denounce this dominant economic system, which monopolizes the natural resources (especially land, water, forests and seeds) and reduces even the human persons into the state of commodities by imposing the privatization and liberalization policies. Another example is the concentration of waste agricultural lands for agro business, using chemicals and genetic manipulations (of seeds and animals, etc).

On our march to a future of justice and peace

On our march to a future of justice and peace, our movements reaffirm resolutely their commitment in order to permit a harmonious and sustainable development in dignity for the people today and to be a source of hope for the generations to come.

We commit ourselves for the next four years:

- To continue the analysis of the neoliberal economic system and to go to the real causes which marginalize an important section of the people in the rural areas of the world;
- To take initiative for training to better understand the new realities like genetic technologies, Intellectual Property Rights and the challenge of food sovereignty which is now at stake;
- To take part in the decision making processes at all levels, assuring the place and the role of women in the field of economic, social, political and cultural life, in order to promote the democratic control and to consolidate forces to counteract the dominant power;
- To identify all possible partners and to collaborate with organizations which share the same concerns for the quality of life and dignity for all (consumer associations, trade unions, different committees for human rights and environment etc);
- To associate with different networks that are struggling against the politics of the regional market (Mercosur, Alena, Lome agreements, PAC), and to collaborate with AMP (People's World Action) which is lobbying against WTO (the World Trade Organization), the MAI (Multi lateral agreements on investment) and the TRIPs Treaty on the Rights to Intellectual Property, to collaborate with ATTAC (Association for taxing the financial transactions for helping the citizens) against the financial speculation;
- To utilise the media and all the information technologies to popularise and disseminate our programmes and proposals;
- To collaborate with other Churches, other religions and humanist trends which hold the same objectives;
- To make the voice of rural people heard in different UN bodies;
- To set up strong relations between our movements and to strengthen our means of communication;

➤ To act like prophets at the time of crisis

1. by appealing to the States to make policies ensuring basic needs like food, health, social protection, housing, education, culture without any discrimination based on gender, age, culture or religion;
2. by calling up the Christian communities and responsible persons of the Church to take significant actions about land reform, defense of human rights, protection of natural resources, cancellation of debt and sharing of incomes especially in the eve of Jubilee 2000.

The commitments we take at the end of this 10th World Assembly are the best way to commemorate the 50th anniversary of the Universal Declaration of Human Rights which asserts in its first article: "All human beings are born free and equal in rights and dignity".



Prison Apostolate
CLC in Lubumbashi, D.R.Congo
Reprinted from the IFE report



History

The goal is to transmit the “fire” that Christ came to cast upon the earth and to be the light of the world and the salt of the earth and to announce liberation from injustice and poverty. CLC DR Congo in Lubumbashi always sought for a way to respond to the call of Christ: to help prisoners, the sick, the hungry or the naked. This was vividly felt in the CLC meetings of 1992 and during the Ignatian days (days of reflection) organized in 1995 after the World Assembly of Hong Kong.

Nonetheless, we must note that between these Ignatian days a certain event pushed some CLC members to develop a taste for this apostolate. It was the story of Papa Godefroid Kisonde, an observer member of CLC, arrested and jailed unjustly in the prison at Kasapa. As some CLC members visited him, they became aware of the situation in the prison and began to help the prisoners by their small contributions. This activity unfortunately ended with the release of Papa.

Our God continues to act in us and He gave new impulses to our apostolate during the Ignatian days of 1995. In fact these days were an intensive period that enabled many CLC members to renew their commitment to serve God in the different sectors proposed.

Inspired by the General Principles (G.P. 2, 4, 8 and 12), these meetings permitted us to opt for the commitment in the sector “HELP TO THE PRISONERS OF KASAPA.”

This sector of commitment brought with it four sub-sections as follows:

- medical and sanitary assistance
- spiritual assistance and supervision of the young prisoners
- culinary assistance (the kitchen)
- juridical assistance (the COCDHO)

In this report, we tried to give responses sector- by- sector beginning with culinary assistance, then spiritual assistance, followed by juridical assistance and ending with medical and sanitary assistance.

1. Culinary assistance: The kitchen

Three CLC mothers and a young CLC member worked in collaboration with two mothers from the Don Bosco Cité des Jeunes (one of them having completed 25 years of her apostolate at the prison). They were also accompanied by some youth from the city.

A) *The felt needs*

1. See to a fair and equitable sharing of the food among all the prisoners. There are privileged prisoners and non-privileged prisoners, thus resulting in the non-equitable sharing of food.
2. End the stealing of the food destined for the prisoners by those responsible for the prison, through proper management making sure the prisoners get their rights.
3. Better preparation of the food before, during and even after the cooking. The concern was to have the food well prepared, well presented and seasoned. Previously the beans or vegetables were poured into the bowl without any attention.

B) *The responses*

The responses to these needs were:

1. The equitable sharing of the food by all the prisoners, thus ending privileges.
2. The careful cleaning of the food before cooking it.
3. The CLC mothers' contribution of foodstuffs: farina, salt, sugar, and other ingredients to make the food well seasoned.
4. Respect for nutritional rules in the kitchen.
5. The presentation on Sunday of food that was different from the other days of the week.
6. Separating the undernourished and giving them a special regime (soy and biscuits) and extra meals enriched with proteins, lipids and sugar.

C) *The results*

I. *The obstacles*

1. The good functioning of this apostolate was blocked by those responsible for the kitchen. They tried to stop CLC from being involved in the preparation and above all the distribution of the food.

2. The over-estimation of the number of prisoners by the Kapita (the chief of cell blocks) in order to take the surplus for himself.
3. The bad habit of giving priority to those responsible for the prison and to the guardians when distributing the food and the gifts received, to the detriment of those to whom it was sent.
4. The overpopulation of the prison as a result of numerous offenses caused by the deterioration of the socio-economic situation and accentuated by robberies.

II. *Successes*

1. The distribution of the food to the dormitories permitted the sick prisoners and the non-privileged prisoners to be well served. As a consequence the problem of overestimation was eliminated.
2. The clear and remarkable betterment of the physical and mental state of the prisoners with the special diet.
3. The lessening for some and the disappearance for others of skin diseases.
4. The elimination of the habit of swapping clothes for food or food for clothes.
5. The conveyance of water and the contributions of large pans and basins in collaboration with the Red Cross.
6. The prisoners' confidence in CLC members.
7. The suppression of the torture of prisoners by the Kapita (supervisor) of the prison.

III. *Evaluation*

✓ *Formation*

As housewives we have much experience in good cooking.

✓ *Collaboration*

To succeed in this mission, we worked in collaboration with the mothers and young Salesians coming from the Cité des Jeunes.

2. **Spiritual assistance and the supervision of young prisoners**

A) *The felt needs*

1. Lead the prisoners to fully live their Christian life even though they were in prison.
2. Help them to regain their lost Christian faith.

3. Dialogue with them by the sharing of the gospel.
4. Bring activities and news to the prisoners.

B) *The responses*

1. Bringing spiritual and other books to the prisoners for reading (Bible, New Testaments, novels, magazines).
2. The reading of the Bible and the liberating dialogues with the prisoners.
3. The sharing of the Gospel with the prisoners according to the CLC method.
4. Prayer and the animation of the Mass.

C) *The results*

I. *Obstacles*

1. The lack of written authorization from the director of the prison for the exercise of our apostolate.
2. Being forbidden to form small groups in prison.
3. The lack of a place to work.
4. The resistance and lack of trust of the prisoners who were fearful of being in the presence of intelligence agents.

II. *Successes*

1. The total openness of the prisoners after the sharing and liberating dialogue.
2. The continuing of the meetings by the prisoners during the week that CLC was absent.
3. The pursuit of these activities by the prisoners already freed (within or outside of the prison).
4. Putting prisoners in contact with their families by the sending of letters and messages (2 cases in Kinshasa rediscovered by their families).
5. The organization of football matches supervised by the Cité des Jeunes in collaboration with the other houses of young people in Lubumbashi (4 to 5 matches played each month).

III. *Evaluation*

✓ *Formation*

Our CLC formation helps us to work well in this apostolate.

✓ *Collaboration*

We work in teams including young CLC students, the Mercedian Sisters, the Salesians of Don Bosco and the Cité des Jeunes.

✓ *A project for improvement*

In the framework of this supervision, a project initiated by the Cité des Jeunes was to be started if the authority of the former regime was favorable. This project was to consist in restarting

- the bakery,
- livestock farming,
- food cultivation
- learning the professions of woodwork, joinery, painting, soldering, auto mechanic, etc.
- Salesian and other games.

3. *Juridical assistance (COCDHO)*

This activity was to unfold in the framework of the COCDHO (Coalition of Christians for the Defense of Human Rights). We took on this apostolate as a witness in order to help those who want to launch a similar apostolate and above all to share an experience that was lived by some members of the CLC in Lubumbashi.

A The needs

In this sector concerning rights, there was the need to:

1. Listen to the grievances of the Christians in the judiciary process of the place.
2. Promote human rights that must be applied even to those who are marginalized (without a voice).
3. Collect the data (reasons for arrest) from the prisoners in order to move their cases - often forgotten - forward and ease the number of detentions following a provisory arrest.
4. Bring about justice to those without a voice.

B) The responses

1. Unlocking certain forgotten files that were never followed up.
2. Collecting information from the prisoners about the reasons for their imprisonment.

3. The follow-up and conclusion of some files in the public prosecutor's office in Lubumbashi.
4. Transporting the prisoners to be heard, judged and even liberated if possible.

C) *The results*

I. *Obstacles*

4. The distrust of the prison director.
5. The difficulty and slowness in obtaining the authorization to transport the prisoners to the place where they were to appear.
6. The dislocation of the structure COCDHO.

II. *Successes*

1. The unblocking of a number of cases resulted in the person's trial at the prosecutor's office and the liberation of some of the accused.
2. Obtaining free assistance by some non-CLC lawyers for the prisoners.
3. The suppression of inhuman treatment.

4. *Medical and sanitary assistance.*

A) *Needs*

As said in the introduction, it was during the Ignatian days that we felt within us the need to fully live our CLC commitment in the service of others. For this reason we joined those who already worked in this sector. Thus, we began collaborating with the Mercedes Sisters of Berriz, the Salesian Sisters, the medical and nursing staff, people of good will, and the Salesians of Don Bosco to respond to the call of Christ sick and prisoner of the Kasapa at Lubumbashi.

B) *Responses*

1. Medical and sanitary assistance through medical visits twice a week at first, then once a week because of the difficulties of transportation after the departure of the Salesian Sisters who facilitated the second visit.
2. Specialized care facilities by transferring the sick to a referred hospital (Sendwe, Camp Vangu, Don Bosco).

3. Nursing and medical care
4. The clinical examinations assured by our collaborators at Don Bosco and university clinics.
5. The care, during the week in case of necessity, ensured by a member of the team or by a prison nurse.

C) *The results*

I. *Successes*

1. The transportation of the prisoners for appropriate care during the period going from February 25, 1997 to September 25, 1998:
 - 6 cases of hernia
 - 5 cases of appendicitis
 - 5 cases of broken limbs
 - 2 cases of dental extractions
2. A noticeable reduction of the mortality rate during this period (less than 3 deaths) because of the fact that the serious cases were discovered in time and transferred.
3. The trust among the team members and between the team and the director of the prison.
4. The proper coordination of team activities permitted an efficacious action.
5. The establishment of a coded language which discouraged the selling of medications, the abusive use of pharmaceutical products and patients pretending to be ill and thus permitted a rational use of the medications.
6. The orthopedic reduction done in prison for an armed robber.
7. The establishment of regular treatment for the sick suffering from the Koch bacillus.
8. The fact that at Christmas 1997, the condemned and those in the cells were able to benefit from medical care and nourishment.

II. *Obstacles*

1. The inaccessibility to the really sick (and the bedridden) of the clinic because of the phenomena of the bars.
2. The sale or abusive use of pharmaceutical products given to the sick drug addicts, swapping etc.
3. The confiscation of the pharmaceutical products given to the sick by the Kapita (prison chief).

4. The single and controlled dose destined for the condemned and the prisoners in the cells.
5. Our inability to receive and care for a large number of sick prisoners following the arrival of 600 military personnel during the war.
6. This growth in the number of prisoners led to the following consequences:
 - an increase in the mortality rate
 - diarrhea and vomiting
 - skin diseases
 - meningitis
 - respiratory diseases
 - sexual diseases, etc.

III. Evaluation

There were three to five meetings a year. The reports and accounts are explained.

A) Formation

With our professional formation in nursing, we felt called to commit ourselves to this sub-sector since 1995. As nurses (graduates and licensed students at the ISTMJUNILU, working in the Polyclinic Don Bosco at Lubumbashi), we assisted in numerous apostolic activities in the sanitation field called for by friends, religious houses, by our employer or by CLC.

B) Collaboration

The team was made up of CLC members, the Mercedarian Sisters of the university clinics, medical students, nurses from the ISTM and some people of good will.

C) Future Projects

- the rehabilitation of 3 rooms in the clinic block
- sanitation education
- the presence of social service workers
- setting up a medical office
- formation in laboratory technology (we personally feel the need for formation in laboratory technology).

