



PROGRESSIO

Fr. Pedro Arrupe S.J.

A Man of the "MAGIS"



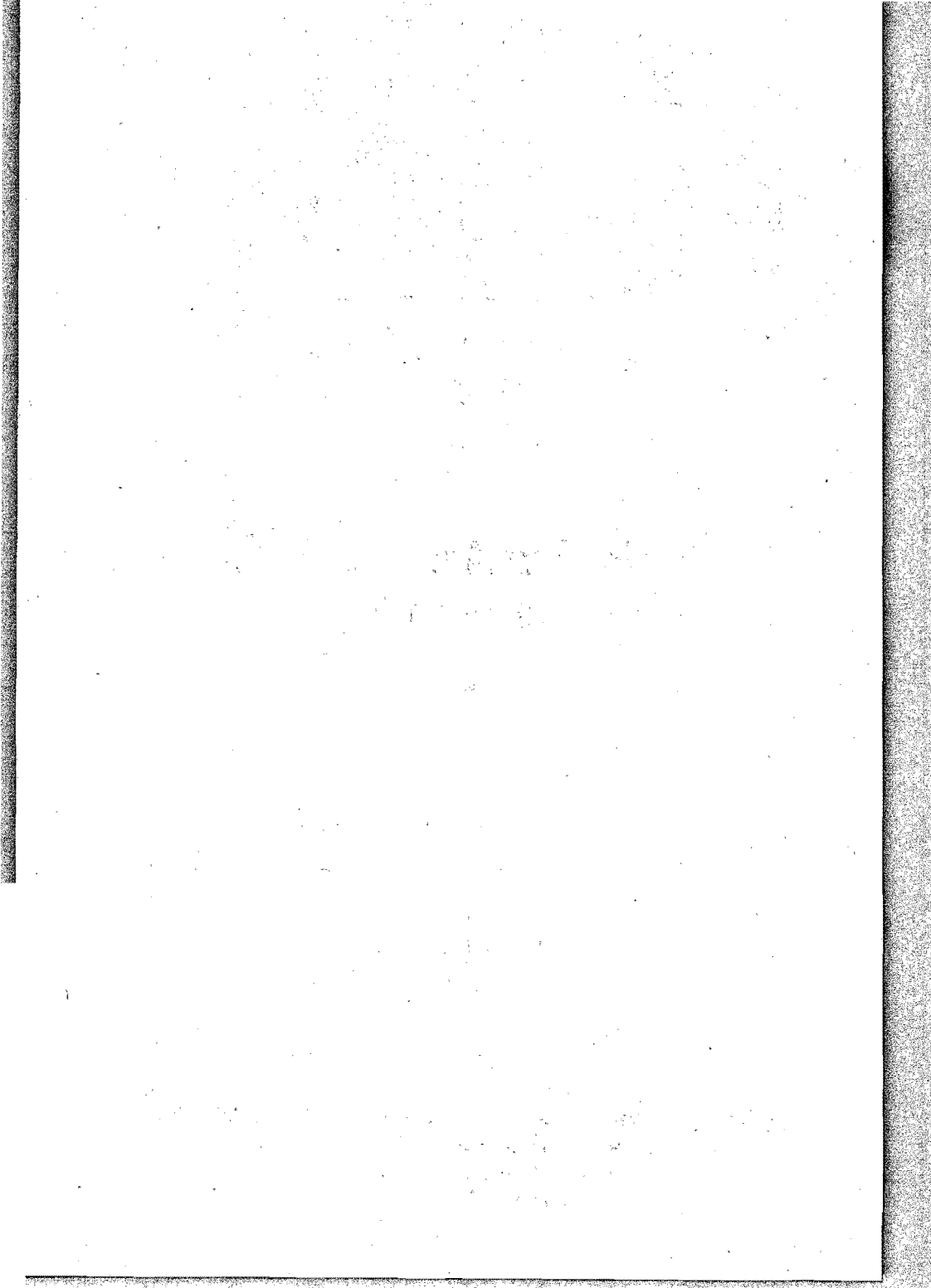
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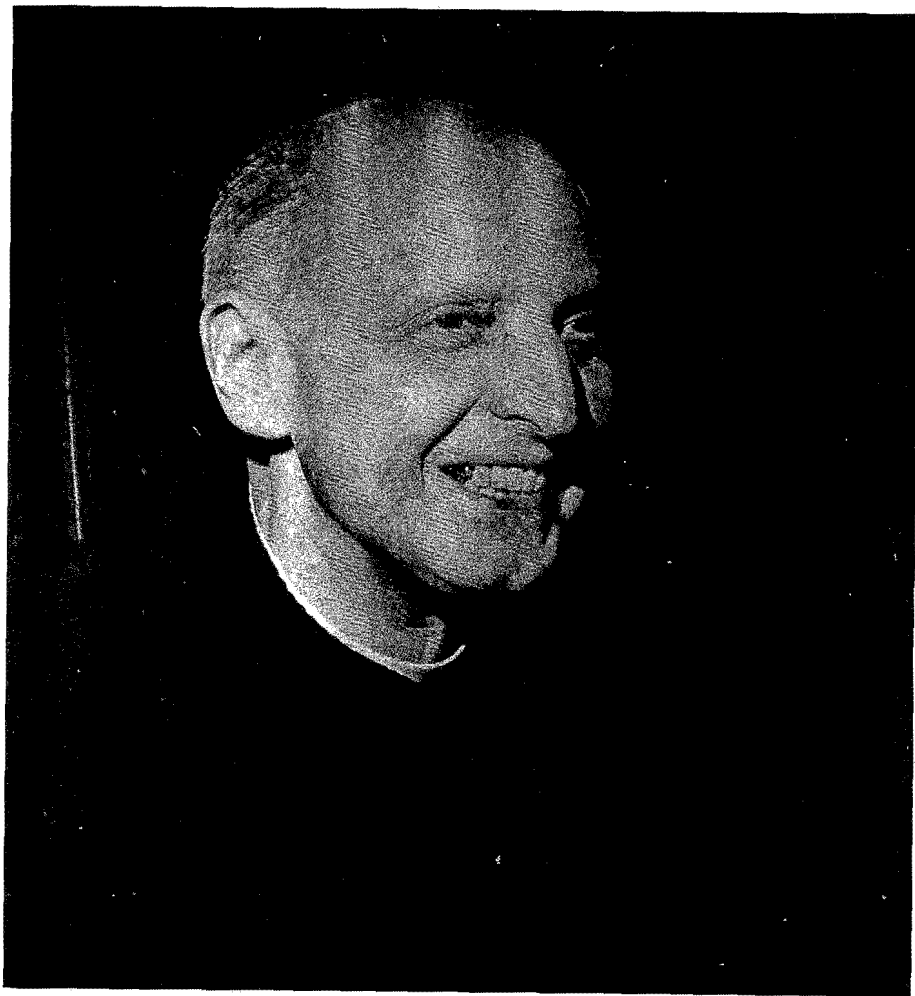
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*Fr. Pedro Arrupe S.J.
Superior General of the Society of Jesus 1965-1983*

EDITORIAL

Recalling the memories of my encounters with Fr. Arrupe gives me great joy and moves me to give praise to God. To begin with, there is an historical moment that the reader should know about. My meetings with Fr. Arrupe were on a basis of simple cordiality because his sole responsibility was the appointing of a vice-ecclesiastical assistant of the World Federation of Christian Life Communities. During this time a Bishop, appointed by the Vatican, was the Ecclesiastical Assistant. It wasn't until 1984, following my request to the Vatican, that Fr. Peter-Hans Kolvenbach became the World Ecclesiastical Assistant.

To speak of Fr. Arrupe is, at the same time, both easy and difficult. It is easy because he was a man of God filled with the humility of Christ. He had an extraordinary capacity to listen. These qualities made Christ present at our meeting: a kind of presence that was joyful and festive. It is also difficult to speak of him because his thoughts covered many present events but also engaged the future. It did not take us long to discovered his lucid spiritual inspiration.

At every one of our meetings, I would leave energized for the months to come because of his infectious faith in Christ; his deep conviction of the importance of the laity in the transformation of the world in the service of humankind "for the greater glory of God"; his adherence to the specificity of the Christian Life Community and the singularity of the relationship (independent, cohesive and convergent) between the Jesuits and the CLC in spite of the occasional very human uncertainties.

It could be said that the grace of repeated meetings with him led to the germination of the thought of *one* World Christian Life Community rooted in the Ignatian charism. Later on, our choice for the World Ecclesiastical Assistant was concretised in the person of his very worthy successor, Fr. Peter- Hans Kolvenbach.

I continued to meet with Fr. Arrupe after his illness because his fidelity to the CLC remained in tact and he rejoiced in our progress: particularly in our journey toward the world community and the development of the regular practise of the Spiritual Exercises.

He remains for me a witness of Christ in all situations in spite of all the trials, remaining faithful to the Lord and to all those that he was responsible for. May the Lord be thanked to have put in my path and in that of the CLC the person of Pedro Arrupe, a faithful witness and simply - a saint.

Tobie Zakia, President of World CLC 1979 to 1986

ONE COMMUNITY AT THE SERVICE OF ONE WORLD

On 13 Sept. 1979, Fr. Pedro Arrupe S.J. addressed the General Assembly of the CLC gathered in Rome, Italy. In this the 10th anniversary year of his death, it is fitting to republish that presentation to illustrate his profound understanding and vision of CLC. (cf 1998 Itai Document Our Common Mission). For our purpose the article was slightly edited for length and language. The complete text can be found in PROGRESSIO, ROME '79.

At this Assembly, I understand you are discussing whether or not you are being called to form a world community at the service of one world. This is a theme that has an immediate appeal to me - it is an area of concern that I, too, share.

I am most heartened by such a world vision, which is characteristic of large-hearted people, who have well understood the universality of today's problems, and the need to reach solutions, which are truly universal. For this reason you are aspiring towards a world community.

I am also heartened to see that it is through service that you want to be present among all the peoples of the world. Such an attitude is truly consistent with the essence of the CLC and so I find it most appropriate that you have focused on this theme.

As a matter of fact, it is "service" more precisely, "the greater service" which is the basic, underlying concept of CLC. When, in 1967, the Holy See was asked to approve the transformation of the Marian Congregations into the Christian Life Communities, and approval was also sought for the General Principles which replaced the Common Rules of 1910, the very reasons behind these requests were "the better service" of the Church and renewal according to the spirit and norms of Vatican II. The changes asked for would also allow members of the new Communities "to consecrate themselves with greater simplicity

and efficacy to the service of God and of men in the world of to-day". (Letter of Confirmation of Cardinal Cicognani, March 25th 1968) The Church judged that this aspiration was sincere and realistic; she gave her approval.

Both the spirit and the letter of your General Principles confirm this very point - that the CLC's are the institutionalization of a vocation of service. As is stated in the Preamble, the General Principles are meant to help (the members of CLC) "to give themselves always more generously to God in loving and serving all mankind in the world of today". (G.P. no. 1 [1971])

The generosity of this self-giving and the constant pull of the "magis" are clearly two features of Ignatian origin. There is nothing strange in this, for you expressly recognise the Exercises of St. Ignatius" as a specific source and the characteristic instrument of our spirituality". (G.P. no. 4)

All of this encourages me to share with you some reflections on service according to the mind of St. Ignatius, together with some comments of my own.

SERVICE - CONSTANT IGNATIAN IDEAL

For Ignatius, service of the Creator is axiomatic - there is simply no call to justify or prove it. It is the natural condition of "the creature": he is created "for", that is to say, for a purpose, which binds him to the One who gives him his very existence.

Two elements of service progressively develop in the dynamic of the Exercises: service in love (the final contemplation in the Exercises is precisely aimed at seeking this love), and the person one serves out of love: God, the Divine Majesty, the Three Divine Persons, Christ in His Incarnation, in His life, His Passion, and in the glory of His Resurrection.

All the Exercises will be based on the concept of service - in one way or another, the words "service", or "to serve" will appear 50 times.

Even Christ's relationship to the Father is seen as one of service. (S.E. no. 135)

For Ignatius, the service of God is the criteria for discernment in the ordering of one's life: "... the reason he (the retreatant) wants or retains anything will be solely the service, honour and glory of the Divine Majesty". (S.E. no. 16) Service is an unconditional attitude: "(the retreatant should) enter upon the Exercises with magnanimity and generosity toward his Creator and Lord, and offer Him his entire will and liberty, that his Divine Majesty may dispose of him and all he possesses according to His most holy will." (S.E. no. 5) This service of God disposes the retreatant "for the way in which he can better serve God in the future". (S.E. no. 15)

However, the ideal of service is most fully and clearly expressed in the centre point of the Exercises – the Call of the Earthly King, the introduction to the consideration of different states of life, the Two Standards. Ignatius' best memories of his knightly ideas are recalled here: "If anyone would refuse the invitation of such a king, how justly he would deserve to be condemned by the whole world and looked upon as an ignoble knight". (S.E. no. 94) And he continues: "those who wish to give greater proof of their love, and to distinguish themselves in what ever concerns the service of the Eternal King and Lord of All" will want to imitate Christ humble and poor, for His "greater service and praise". (S.E. no. 97)

The last part of the Exercises closes with the idea of service, but with a certain tone that is quite different from the First Principle and Foundation, where the word "love" is not mentioned: "The zealous service of God our Lord out of pure love should be esteemed above all". (S.E. no. 370)

Ignatius - the Founder

St. Ignatius is not only the author of the Exercises - he is, first and foremost, *THE* exercitant. He left Manresa, having decided "to distinguish himself in whatever concerns the service of the Eternal

King and Lord of All". (S.E. no. 97) The ideal of the service of God - the greater service - will be the star that guides his steps for the rest of his life, as pilgrim, student, Founder and General of the Society of Jesus: The one-time man of honour, whose ideal was to serve in chivalrous enterprises of love and war, had learnt that God had to be served in another way: through imitating the life and works of the apostles, in preaching the Kingdom in poverty and humility. Because apostolic service requires a knowledge of doctrine, he becomes a student. Because the apostolic service of one's neighbour only reaches its fullness in bringing to him the grace of the Sacraments, he becomes a priest. (FN 111/816)

He lived his ideal with so much purity and intensity that it could not fail to become contagious. One after another, followers begin to join Ignatius. On the 15th of August 1534, at Montmartre, Ignatius and his companions, in what could be called a foreshadowing of the founding of the Society of Jesus, take a vow that contains a double clause of service: To go to Jerusalem "to spend their lives there in the service of souls" or, if this could not be accomplished in the course of a year, to "present themselves to the Vicar of Christ, so that he could make use of them wherever he thought it would be to the greater glory of God and the service of souls". (Autobiography, 85)

The very words and ideas expressed here could not be more Ignatian. Since, in the course of that year, there was no ship leaving Venice for the Holy Land, and since the "papal clause" in the vows at Montmartre offered an alternative, we can see Providence opening up a way for Ignatius to follow, which leads to the birth of the Society. The essential elements of this "papal clause" are to spend one's life in what is for the greater glory of God and for the good of souls, under the Vicar of Christ. In a word - service.

In 1537, Ignatius goes to Rome with Favre and Lainez to fulfill their promise. There a crucial event takes place. Ignatius has a vision in the little chapel of La Storta located some 16 kilometres from Rome, in the Via Cassia, the only road, at that time, which led to Rome from the north.

Ignatius had been ordained three months previously, but he had not yet celebrated the Eucharist, as he wished to prepare himself thoroughly for his first Mass. And by way of preparing himself - in the depths of his own heart - he had prayed to the Virgin Mary that she would "place him with her Son". In this extraordinary mystical event at La Storta, Ignatius "experienced such a change in his soul, and he saw so clearly that God the Father had placed him with His Son Christ that his mind could not doubt (it)". The Father turns to the Son who stands at His side with the cross over His shoulder, and tells Him, pointing to Ignatius: "I want you to take this man as your servant". Jesus then turns to Ignatius and says: "I want you to serve us".

For Ignatius, this moment marks a turning point in his spiritual odyssey; it permeates the rest of his life, when later he becomes the founder of the Society of Jesus. For this experience underlines service as a determining factor in Ignatius' relationship with the Divine Persons: the Father assigns him to be the servant of His Son; the Son accepts him into His own service, and into the service of the Father. This is the climax of a process, which had begun 31 years before, in 1506, when the 15-year-old Iñigo had entered into the service of his earthly lord. And so no wonder that Ignatius now considers himself as a man of divine service or, more precisely, of "greater divine service".

Henceforth, Ignatius institutionalises his charism and shares it with the group he has gathered around himself, so that the group becomes even more united. Inspired by the vision at La Storta, he calls himself and his companions "the Company of Jesus", which carries clear overtones of militant service. The Formula for the Society of Jesus (in the Bull "Exposcit debitum" of Julius III) begins in such a way as to make the mind of Ignatius and companions abundantly clear: "Whoever desires to serve as a soldier of God beneath the banner of the cross in our Society, which we desire to be designated by the name of Jesus, and to serve the Lord alone and the Church, His Spouse, under the Roman Pontiff, the vicar of Christ on earth..."

What I have already said should sufficiently clarify how central the idea of service - the theme chosen for this Assembly - is in Ignatian Spirituality, the very spirituality that inspires you according to your General Principles.

Christian Life Community - One Community for Service



Fr. Arrupe S.J. and Roland Calcat (CLC President 1970-1973)

We might say that the basic connection between the CLC and the Society of Jesus is found here in the common inspiration that derives from the Spiritual Exercises, and in the communion of a shared spirituality. All other considerations run along divergent lines. Along one line, this Ignatian Spirituality, with its own proper character, gives birth to the Society of Jesus as a religious, apostolic and priestly order, closely linked with the Vicar of Christ by special bonds.

Along another line, this same Ignatian Spirituality has inspired your own movement, which is not any less valuable than, but simply

different from, a religious order because you have a different concrete apostolic orientation. The CLC is essentially a spiritual movement for lay people with its limitations, certainly, but also with its unique apostolic opportunities.

Consequently, your spirituality and your apostolic life should make full use of all the opportunities offered by your situation as lay people given that such possibilities would be less fitting, or clearly inappropriate, for religious. Likewise, you should be careful not to adopt lines of action that are more properly clerical, or religious - for this would surely limit your own range of apostolic initiatives.

In mentioning this danger to you, I have in mind the kind of service, which according to your own General Principles, you should render to the Church and to all peoples today. This, certainly, is a grave responsibility you undertake - to "form committed men and women, adults and youth for service to the Church and the world in every area of life: family, professional, civic, ecclesial..." (G.P. 3) Those last 4 words were chosen, I am sure, with great care; they cover the 4 fundamental areas of human life.

Your work is to bring to birth, within the framework of your daily environment, "human life in all its dimensions with the fullness of Christian faith, especially among those concerned with temporal affairs". (G.P. 3) For in this way you are responding to "the call of Christ from within the world in which we live". (G.P. 3) And in this way, too, you are with Christ seeking "constantly the answers to the needs of our times, and to work together with the people of God for progress and peace, justice and charity, liberty and the dignity of all people". (G.P. 2) These words entail a specific program: "We are aware we must consecrate ourselves first of all, to the renewal and sanctification of the temporal order". (G.P. 7)

This, then, is your service to the world - a thorough, intelligent, unrelenting lay apostolate, which most surely presupposes an interior life no less intense, intelligent and constant. But the theme you have chosen for your General Assembly leads me specifically to focus on

the apostolic orientation of your groups - at the service of all peoples, in the world of to day.

A Contemporary Service

Your lay apostolate should be of a kind I dare call new. In 1967 when the Marian Congregations decided to 'take the leap' introducing changes, "some of which were fundamental" (Letter of Cardinal Cicognani, 25 March 1968) to become the CLC, they did so because they were conscious of the fact that a world with new needs should be approached also with new lines of action. The Second Vatican Council recently ended, itself offered a most brilliant example of the need and the possibility of such transformations.

And so the apostolic activity which formerly had been auxiliary to the priestly ministry (teaching catechism, formation activities, etc.) was directed - as provided for in the General Principles - towards a new service, the "renewal and sanctification of the temporal order... to work for the reform of the structures of society, participating in efforts to liberate the victims of all forms of discrimination and especially to abolish differences between rich and poor within the Church". (G.P. 7) Your purpose, according to your General Principles, is to work "in a spirit of service to establish justice and peace among all men". (G.P. 7)

Reading these lines, I almost get the impression of citing you the fourth decree of our 32nd General Congregation written four years later and which states that, "the mission of the Society of Jesus today is the service of faith, of which the promotion of justice is an absolute requirement. For reconciliation with God demands the reconciliation of people with one another". (GC 32; Decree 47 no.2)

Along the Lines of the Council

The qualitative change in your apostolic orientation is no mere passing phase much less the fruit of some particular individual's private intuition. On the contrary, it is exactly according to the mind of the Council.

Permit me to clarify this point somewhat. One of the principal graces the Lord gave to the Church, through the Second Vatican Council, was to highlight, in a new way, the importance of the layperson and his or her role in the Church. The entire fourth chapter of the Constitution on the Church (*Lumen Gentium*) is dedicated to the laity and their participation in the saving mystery of the Church, in Christ's priestly and prophetic functions and in His royal character. This section is entirely given over to a theology of the laity; through studying it at depth, you will gain even clearer insights into your own importance - and responsibilities - in the Church.

But that is not all. One year later in 1965, the Council prepared a decree dedicated exclusively to the apostolic activity of the laity "*Apostolicam Actuositatem*" - a decree based on the theology of the laity. Both these documents I have referred to have inspired some of the most striking and courageous phrases in your General Principles. This is why your ongoing formation should be centred round these texts and why you should reflect on them over and over again, trusting that you will find there the most authentic expression of the hopes that the Church places in you. These documents will serve you as reference points for the "revision of life" that you all practise (G.P. 7) and also as a source of light for your future decisions.

Well then, the qualitative leap in your apostolic mission that I have already mentioned corresponds to one of the Council's directives, namely: "An apostolate of this kind does not consist only in the witness of one's way of life". (A.A. 6) "The laity must take on the renewal of the temporal order as their own special obligation. Led by the light of the gospel and the mind of the Church, and motivated by Christian love, let them act directly and definitively in the temporal sphere. As citizens they must cooperate with other citizens, using their own particular skills and acting on their own responsibility. Everywhere and in all things they must seek the justice characteristic of God's kingdom. The temporal order must be renewed in such a way that, without the slightest detriment to its own proper laws, it can be brought into conformity with the higher principles of the Christian life and adapted to the shifting circumstances of time,

place, and person. Outstanding among the works of this type of apostolate is that of Christian social action. This sacred Synod desires to see it extended now to the whole temporal sphere, including culture." (A.A. 7)

Your General Principles, elaborated two years later in 1967, include this directive of the Council: "We are aware we must consecrate ourselves first of all to the renewal and sanctification of the temporal order". (G.P. 7)

A Temptation

Perhaps some of you have an opposite temptation and that would be very understandable. Tired of grappling with your daily professional and family life, haunted by a social environment which each day becomes more materialistic, selfish, sexually-oriented and corrupt, you may be tempted to consider the CLC - of which you are a part - as an oasis of peace; a spiritual haven in which a person can rest, recover himself or herself, and become closer to God through the encouragement that flows from the community ideals of members of the group. This certainly is one aspect of the situation, but it is by no means the full picture and there is no greater deceit than the deceit of half-truth. (As the famous English author, G.K. Chesterton, once said: "A half-truth, like a half-brick, travels twice the distance.") Such a limited view is alien to your General Principles; it parts from the vision the Council proposes about the role of the laity in the Church; and to diminish the Council's vision of the laity, in this way, would be to mutilate, or cripple, the Body of Christ. Why? Because there are things to be done which you alone - as laity - are able to accomplish.

Let us take an example - political action, on the party level. It is your duty, as lay people and members of the secular city, to exercise fully your civil rights and carry out this kind of apostolic service. In this area, concrete action should be exclusively yours. The Church can, and must give - and in fact, it is providing - the doctrinal orientations

and clarifications as well as the kind of support that is compatible with its supernatural mission. But only that part of the Church to which you belong is able to assume this serious responsibility within the very wide context of possible concrete options. At this point I would like to stop to make special note of the four "areas of life" that are expressly mentioned in your General Principles: family, professional, civic, ecclesial. (G.P. 3)

The Family

The family is, so to speak, "the domestic Church", as the Council calls it (L.G. 11) and, by nature, it is the first area for your apostolic service. One should begin naturally with one's own family. When I say "family", I include all those issues that impinge on a family - marital life, abortion, divorce, education, freedom of education, premarital relations, the feminist movement, morality, drugs, housing and so on. "Where Christianity pervades a whole way of (family) life and ever increasingly transforms it, there will exist both the practice and an excellent school for the lay apostolate." (L.G. 35)

Each member of a Christian Life Community has under his or her own roof the first and most immediate area for apostolic service. The group to which a person belongs should be of assistance, just as he or she in turn should offer help to the group. There are a thousand ways to offer one's help that only concrete circumstances can dictate.

But this is not enough. One must declare and promote Christian values outside of the family circle as well, by always avoiding ambivalence in announcing one's values, by refusing one's vote to those who pursue policies that are contrary to the family values proclaimed by the Church. Even more so, according to the possibilities of the individual, one should participate actively in movements that defend and promote such values.

Professional Life

On 3 different occasions during the last 2 months, Pope John Paul II has spoken about the apostolate of the layperson, placing special emphasis on his or her profession. It is through our profession that we have the opportunity to accomplish something and this develops our talents, our productive capacity, as well as forms a web of relationships in our lives. I realize that by their very nature, some professions have less apostolic opportunities than others. The housewife who spends her day busy with housework has fewer apostolic possibilities than a social worker. A university professor has generally more apostolic opportunities than a civil servant. However, no CLC member should ignore their duty, not only to live their work with a Christian attitude, but to bring a message, through their profession, to all those around them.

Pope Paul VI said that not only can one sanctify one's profession but that the profession itself is a source of sanctification. (Allocution to the Union of Catholic Jurists; 15th Dec. 1963) This mutual interaction is a very fruitful one.

The Civic and Social Sector

"The apostolate of the social milieu, that is, the effort to infuse a Christian spirit into the mentality, customs, laws and structures of the community in which a person lives, is so much the duty and responsibility of the laity that it can never be properly performed by others." (A.A. 13) These are peremptory words from the Council, which do not allow for divergence or diminution. It is the layperson's responsibility to make sure that the temporal order is organised according to the Christian precepts of charity and justice. And there are so many things to be done!

- in the area of labour: unions, employment, assistance for workers;
- in the legal and structural order: justice, equality, freedom, participation, political parties;
- in the area of public service: housing, schooling, environment, health, the elderly, energy, public safety;

- in the national and international order: international relations, colonialism, independence, development, spheres of influence.

As you can see, our world is beset by many problems and if we were to enumerate them all, our list would grow longer and longer. In all of this, there is a theoretical level on which the Church can shed the light of its doctrine. However, political action as such falls within the competence of the laity. (A.A. 13) Naturally, there has to be a sense of responsibility with regard to the means by which this apostolate is exercised by each individual, according to their own circumstances. But over and above that, there is a common avenue of service open to all - the promotion of the common good, special attention to the most needy and support for those in high office who can promote a more just order.

The Second Vatican Council encourages those who are properly qualified to assume public offices. By doing this, such people can exercise influence in conformity with the spirit of the Gospel and accomplish great good. I would say that in your CLC groups, where you have men and women inspired by faith and a spirit of service, there is a reservoir of people who, within their area of activity, however modest it might be, try to render this kind of service. You should not fail to become involved through apathy or fear of commitment.

In short, you cannot disappoint the hopes of the Church and of the world that await the apostolic help of those lay people who, through their Christian faith, are well qualified to serve. Listen to how Paul VI expressed it in his apostolic exhortation "Evangelii Nuntiandi" of December 1975 (E.N. 70): "Lay people, whose particular vocation places them in the midst of the world and in charge of the most varied temporal tasks, must for this very reason exercise a very special form of evangelisation... Their own field of evangelising activity is the vast and complicated world of politics, society and economics, but also the world of culture, of the sciences and the arts, of international life, of the mass media. It also includes

other realities which are open to evangelisation, such as human love, the family, the education of children and adolescents, professional work, suffering.”

Over the years I have had many experiences with members of the Society of Jesus, and other religious orders, which enable me to share this confidence with you: there is an appreciable lack of lay people who are prepared to commit themselves apostolically in those areas of life that I have been speaking about. This means there is a great imbalance between what actually is done and what is left to be done, and such a state of affairs constitutes a serious temptation for not a few priests, especially those who are zealous, extremely competent and see in a secular profession innumerable possibilities for evangelisation. Let us not make the mistake of having priests take on vocations that you can and should undertake. Are there few priests at the moment? If, as real apostles, your numbers increase, so will ours; and the better apostles you are, the better servants of the Word shall we priests be.

The Christian and Politics

I throw out an invitation to Christian lay people, to encourage them to assume, in a spirit of service, political responsibilities in different areas. They should follow this course, which is a way to sanctity and evangelisation, especially if they experience a call in this direction and have the necessary qualifications.

However briefly, let me give you an image of the Christian in politics:

- a person of profound faith and prayer, who through love for Christ, puts him/her self at the service of brothers and sisters, to achieve the common good at different levels;
- a person who is not an opportunist, and yet can see beyond his/her own party;
- a person with a strong sense of the Church, who is enlightened by its social and political doctrine;

- a person who exercises power as a service, without ever falling into the idolatry of power;
- a person who inspires confidence in others - they see a person engaged in politics who speaks the truth and keeps their word;
- a person who studies problems and their human context;
- a person who is realistic in the choice of possible solutions;
- a person who is humble and knows how to consult and listen to others - and not only those of his/her own party or electorate;
- a person who, when faced with difficulties, has confidence in the power of God;
- a person whose very life witnesses, seeks to incarnate in society the evangelical values of respect, brother and sisterhood, human progress, justice and special devotion to and concern for the poor;
- a person who is aware of the way that others, with the help of the Lord, have followed.

For the Christian in politics, we must insist on the necessity of prayer, the sacraments and the ability to love Christ in others. For the whole political arena to be sanctified, the people involved there must aspire to sanctity.

The Church

I would say this is the privileged area for your apostolic activity and service. Without in any way detracting from what I have said concerning other areas, it is clear that your cooperation with the life and work of the Church is indispensable and, so much so, that "without it the apostolate of the pastors is generally unable to achieve its full effectiveness". (A.A. 10) You are the "multiplying agents" which the Church needs to make itself present in society.

It is not enough to say that in belonging to a CLC group, you are giving life to a movement in the Church. The CLC is not an end in

itself, but rather a means "to form committed lay people for service". (G.P. 3) You have not fulfilled your goals when your groups are running smoothly- meetings held regularly, members feeling closely united around the Eucharist - but have not yet extended their apostolic service into the areas of need I have already mentioned. You must "collaborate with the pastors, share their concern for the problems and progress of mankind...(and offer a) concrete personal collaboration in the work of building up the Kingdom of God". (G.P. 5) The parish, the diocese, or possibly even higher levels of official Church structure, together with other kinds of specialised activities, such as charities, missionary work, preparation for marriage, counselling, the press, radio - all these areas offer unlimited possibilities for your apostolic service. And unless something quite extraordinary and obvious should occur, each one of you will surely be able to find some apostolic activity suitable to his expertise and his circumstances.

Pedagogical Value of the Groups

I would not like to finish without mentioning a certain point, which I feel is essential to the CLC - the indisputable value of the group. The group structure falls in between an undifferentiated mass of people and the isolate individual. The group helps to create a homogeneous cell of "people of like qualities" (G.P. 3), and facilitates, in conformity with a healthy pedagogy, the spiritual growth and apostolic zeal of the individual. Without implying the acceptance of class structures, and various forms of segregation, the CLC enables groups to form, capable of handling diverse situations. These groups are like cells in the Mystical Body of Christ in which He is present, for they are gathered in His name. In other words, the group experiences a basic community, and the beginnings of a fellowship, which has to be extended to all who share our common faith and also to all those who have not yet experienced the vision which belief in Jesus offers.

But let me also add a few words on the duties of a CLC group. Do not ask: "What can the group give me?" Ask instead: "What can I contribute to the group?" Passivity is like a cancer in a group. The

group lives off the life of its members, each of whom, in turn, receives back many times over his, or her own contributions. For the group, ideally, helps a person to be open, teaches the art of dialogue and the virtue of tolerance; enriches an individual's point of view and introduces such an individual to a healthy pluralism. A group, moreover, deepens an individual's faith by challenging him or her to explain it and share it; creates a climate of trust in which persons can offer or receive help; and names the deep fellowship experienced in the group as a revelation of the fatherhood of God.



Fr. Arrupe at the World Assembly of CLC in Rome, Italy, 1979

These days are very important for you and for all the CLC throughout the world. I ask the Mother of God, whom you venerate with "filial love" (G.P. 6), and whose intercession you rely on in fulfilling your vocation (G.P. 8), "to place you with her Son" as St. Ignatius himself asked her. I am sure that with her help your efforts and work throughout these days will bring to the CLC a renewal of and even greater commitment to your vocation of service.

LOOKING BACK

Edythe Westenhover Darrow served as Executive Secretary from 1965 to 1971. A former journalist, she is now an outpatient therapist at a community mental health center in Martinsburg, W.V., USA and a member of Shepherd's Gate CLC there.

When people ask me if I knew Father Pedro Arrupe, I answer, "Yes, and I was in the Jesuit Curia building the day he was elected." I had come to Rome two or three months to become the first Executive Secretary of the World Federation of Sodalities. Initially, I had come to Rome as a journalist to cover the Second Vatican Council. Father Louis Paulussen had just been given a group of rooms in the Curia for Sodality offices. I did some translating work for him. When I returned for the second session, I worked there, part time, sharing the back corner office and a big square desk with Brother Salvator Lujan, a Spanish Jesuit, who had worked for the Sodalities for many years. Before I left, Father Paulussen indicated he would like me to come back full time. It took some months for me to make the decision and for the World Federation to confirm the appointment at its meeting at Bombay in December 1964. I quit my newspaper reporter's job and came to Rome in April 1965, a few weeks before the start of the Jesuit's General Congregation, which would have the task of electing a new superior general.

I soon learned that a group of Jesuits had been called to Rome to prepare for the Congregation. Of Father Arrupe, I heard two things: he was serving on a committee preparing papers on Ignatian Spirituality, and he had taken the initiative to go out and rent a Pepsi machine for use of the delegates during their break times. During the opening weeks of the Congregation, I began to hear the name of Father Arrupe as a possible candidate for General.

There was a tradition that the Jesuits of the Curia household are the first to learn (after the Pope) the name of a new General and I believe the delegates stayed in their meeting room until the household was told. I remember the grey house phone ringing on the election day and Brother Lujan headed out the door, saying, "We have a General." and "I'll call you". He did a few minutes later on the house phone to say proudly that the new General was a Spaniard, Padre Pedro Arrupe. I felt some pride in learning that he had made his tertianship near Cleveland, Ohio, U.S.A., my hometown. I also learned he had spent many years as a missionary in Japan, as novice master and provincial. He was widely travelled with a great command of languages and tremendous energy. All this, as the delegates had seen, equipped him well to take an influential role in the post-conciliar Church.

Some time later, Father Paulussen brought him down to our office so I could meet him and I was impressed by his simplicity and direct manner. I noticed, as had so many others, that he bore a remarkable physical resemblance to his great predecessor, Ignatius Loyola. I think my favourite memory came one day during the fourth session of the council. He was attending the daily meetings as a peritus and had apparently been delayed. I happened to look out the office window to see him, briefcase in hand, running up the steps from Via della Conciliazione, across the street and into a side door of the Generalate. He was late for lunch. One of the priests told me later that someone has passed him running up a flight of steps in the Curia building and exclaimed, "Father General, what if someone should see you!" "Oh," was the answer; "well, then I will walk".

We in the Sodality office learned early of Father Arrupe's interest in our work and in the possibilities in all forms of lay collaboration in Jesuit apostolates. The American Jesuit to whom I went for confession used to smile indulgently when I talked about our plans and hopes for the post-conciliar Sodalities. He became, I think, more respectful when he was invited to attend one of the later sessions of the General Congregation and was surprised to

hear his new General talking at length about the Sodalities as a Jesuit work.

The Sodalities faced a tremendous challenge as Vatican Council II ended. Back in 1959 at the World Congress in Newark, U.S.A., Jesuits working with Sodality around the world had asked Father Paulussen for a new set of rule. The Common Rules of 1910, still in force, simply did not meet the needs of mid 20th century life. On his return to Rome, Father Paulussen spoke with Father J.B. Janssens, Father Arrupe's predecessor. "Wait until after the Vatican Council," was the General's answer. "So much is going to change."

The need for new rules reflected the divergence that had been taking place within our movement. In 1948, Pope Pius XII issued an apostolic constitution, *Bis Saeculari*, in which he urged Sodalities to return to the Ignatius spirituality and strong formation of their predecessors. In many countries groups had been started with strong emphasis on the Spiritual Exercises. In other countries, Sodalities remained a mass movement usually centered on Marian devotions.

When he came to take charge of the Rome office in the early 1950s, Father Paulussen had seen the need for some unifying force that fostered lay leadership; his efforts led to the creation of the World Federation in 1954. There was, however, no criterion for membership; by the 1960s this was leading to tensions. We faced a challenge of finding a way of uniting those who had chosen an Ignatian way of life and in many cases were uncomfortable with the mass movement. At the same time, we did not want to harm the older Sodalities that were still a vital part of their local church life.

We therefore began with an in-depth study of our early history to ascertain the authentic roots of our tradition. Working out a new structure in terms of that tradition, however, was more complicated than it now seems because many countries were strongly attached to their own lived experiences. In retrospect, we were groping toward a

sense of unity that would culminate in the present realization that we are one community. Our solution then was to propose criteria for the Ignatian oriented groups and with the new name (taken from our early history), allowing the others to continue as they chose. We went through a series of draft texts, incorporating suggestions sent back. It ended with the approval of the General Principles at the meeting of the World Federation in Rome in 1967.

Father Arrupe came to a gathering to meet the delegates and assure them of his support. At each step of the way Father Paulussen had consulted with the General, who was enthusiastic about our efforts to achieve renewal while remaining faithful to our roots. His support became crucial at one point because it involved the privileges granted him by the various popes for Sodalities. His advisors worked out the details of how this could be handled, but his support was the deciding force and I do not believe CLC could have developed as it has without his help.

PEDRO ARRUIPE AND THE CHRISTIAN LIFE COMMUNITY

By

Patrick O'Sullivan S.J.

(World Vice Ecclesiastical Assistant 1979-1986)



Down through the centuries, particular generals have left their mark on the Society of Jesus in different ways. St. Francis Borgia regulated and lengthened the amount of time to be spent in prayer each day. Fr. Acquaviva, during his long and difficult generalate, stopped a very promising priest-worker movement among Portuguese fishermen and introduced the annual retreat. Fr. Roothan, the famous general after the restoration of the Society, took steps to make sure that the Society would never be suppressed again. Fr. Ledochowski governed the Society during the period between the two world wars, and 'governed' is the operative word.

With all this in mind, under Pedro Arrupe, people in Rome coined a saying which goes something like this: Ignatius set up the Society of Jesus as light cavalry; Borgia turned it into infantry; Acquaviva put it into barracks; Roothan cancelled all leave; Ledochowski set up a concentration camp; and Arrupe said, "Break ranks!"

This is a caricature, of course, because, though men of their time, they were all great men. But there is an element of truth in it all. Perhaps Pedro Arrupe's greatest achievement, as General of the Society

of Jesus and President of the Union of Superior Generals for 16 years, was that he, more than anyone else, removed the dimension or fear from religious life, especially in the Society of Jesus. As the general of one order remarked, "We elected Fr. Arrupe as President of the Union because he was general of the Jesuits; we re-elected him because he was Pedro Arrupe."

Because Pedro was a man who loved his brothers, laughed with them, trusted them, his values and vision were not only credible but infectious and inspiring. He laughed with his brothers. On one occasion the Provincials of East Asia decided to set up a Jesuit Conference, with a major superior as head of the conference, on the understanding that the first president of the conference, to be appointed by Pedro, should be an Asian. We provincials deliberated and sent off three names - called a 'terna' - for Pedro to choose from, extremely pleased with ourselves for having reached a consensus very easily. However, within a short time, Pedro sent back our list and told us to do the whole thing again. His covering letter said, "You have stipulated that the first president must be from Asia, but you have sent me the name of only one man born in Asia in your list of three."

So, we had to go through the whole process again; and this time it proved very difficult. Each provincial, in a secret vote, without signing his name, would submit a 'terna' until eventually three names would appear that everyone agreed on. But we couldn't agree on three names and the process got bogged down. In desperation I submitted three names Herod the Great, Donald Duck and Greta Garbo - unsigned of course. A month later my list of three came back to me

from Rome and on it Pedro had written, "Your first two candidates not acceptable. Greta is a possibility, but is her age against her? Ask your consultors."

It can be said that Pedro Arrupe made an extraordinary contribution to restoring the whole quality of religious life today, in term of relationships and imaginative zest and zeal for mission. He did this especially in the Society of Jesus through fostering the hope of Ignatius that his men "in all they did, as far as possible, would be free, at ease with themselves, and led by the particular grace given to each one."

Pedro was such a loving man because of his intense and all-consuming love for Jesus. These are his own words from his "Prayer to Christ, our model in the Apostolate": "Lord, meditating on our 'way of proceeding', I have discovered that the ideal of our way of acting is your way of acting. For this reason I fix my eyes on you... Above all, give me the Mind of Christ about which St. Paul speaks: that I may feel with your feelings, with the sentiments of your heart, which basically are love for your Father and love for mankind... And I would like to imitate you not only in your feelings but also in everyday life, acting, as far as possible, as you did."

On one occasion when he was being interviewed on Italian TV, the interviewer sprung the question on Fr. Arrupe: "Who is Jesus Christ for you?" The question took Fr. Arrupe completely by surprise and he answered without the slightest hesitation, "For me, Jesus Christ is everything."

Pedro Arrupe had the personal touch in a unique way, and his men loved him dearly for it. During the time when I was in Rome with the CLC, we were usually short of money. On one occasion we sent out three copies of our international newsletter - which also went to Pedro and his staff - in the one envelope. I included a covering note saying that our readers could take it that we were sending out three copies of the newsletter as a sign of our devotion to the Trinity; but the real reason was that we were short of funds and we had discovered that, with careful pruning of our material, we could send out three copies for the cost of one. That night there was a note in my mailbox: "I share your devotion to the Trinity and would like to help. P.A." With the note, there were three one hundred dollar bills.

Pedro's support for the CLC was far from being just a financial "once off". He really believed in the CLC and what it could contribute to the transformation of society. This was clearly evidenced in the talks he gave to the CLC - his keynote address to the World Assembly in Rome in 1979; and in a more informal session he had with a CLC Formation Course in Manila, in 1981, a few days before his stroke. If I remember rightly, during this talk in Manila, he told us the whole point of a Formation Course was to enable us to gather energy for the Kingdom as we bounced off one another, rather like a cannon-ball that gathers momentum as it ricochets off a wall! Pedro's enthusiasm for the CLC also found expression on the practical level - as when he sent a letter to all the Provincials of the Society, reminding them that the CLC was a body closely connected with, but independent of the Society, and consequently no Provincial could act unilaterally in the choice of a Jesuit as national CLC assistant.

In my mind, there is no doubt that Pedro's confidence and belief in the CLC was especially due to his unqualified admiration for two quite extraordinary people who gave their lives to the CLC - Louis Paulussen and Josée Gsell. As a man of the "magis", Pedro immediately resonated with like-minded and large-hearted people, such as Louis and Josée. Their vision of and hope for the *new* CLC as it was in those days, was eminently credible because their own lives clearly reflected this way of loving Jesus and carrying on His mission in the world.

Pedro, Louis and Josée were an inspiring combination; may we prove worthy of the trust they placed in us.



Louis Paulussen S.J., Pedro Arrupe S.J. and Patrick O'Sullivan S.J.

JESUIT ASSISTANTS OF THE CLC

My dear Fr. Justo,*

...I am sending you these lines to summarize what I told you yesterday about the assistants. I don't know if it will be useful. You can add, remove or change what you think. I dispense myself however from typing, since I am not a dedicated typist.

My greetings to all who helped me spend such a pleasant time yesterday and enabled me to better understand the seriousness and depth of the group.

In the Heart of Jesus.

Fr. Arrupe

** Fr. Justo González Tarrío, SJ was temporarily the world vice-assistant.*

Although it is true that as a lay group the CLC should usually tend to take the initiative in seeing that religious assistants take on the function of spiritual directors and counsellors, it is also true that there are few groups capable of doing without assistants even for functions which would be more characteristic of the lay members of CLC. In fact, we can see the influence that assistants have today. When there is a good assistant the groups flourish more than when these assistants are lacking or when there is one less qualified. This shows us the importance today of the Council directive for the selection and nomination of assistants.

Qualities of Religious Assistants of the Society of Jesus

He must be a good Jesuit who has the true spirit of the Society: a contemplative in action. One who receives this "mission" from the Society as the meaning for his life and carries it out with enthusiasm. He should be experienced in giving the exercises and living them himself, qualified in spiritual discernment: both individual as well as group discernment. Experienced in spiritual direction (and counselling...). One who knows and can work in groups and who knows and can form apostolic groups or communities of discernment. Someone who has spiritual and affective maturity and a well integrated personality and a flexible temperament or attitude able to adapt himself and to understand without hostility different opinions coming from a healthy pluralism (cultural, theological, etc.) well versed in "post-Vatican" theology. Open to youth while also having sympathy and understanding for the older generations: one who knows how to build bridges between generations without antagonizing. Supplemented by a prudent flexibility in personal dealings. One who possesses the "think with the Church" attitude characteristic of St. Ignatius, which will help him to collaborate with the hierarchy and with other ecclesial groups. Having a deep filial love for the "sponsa Christi" — a divine institution with its virtues and limitations. He should know how to speak or at least to understand at least two or three languages preferably English and French.

Relationship with the Provincials of the Society

It is very important that we maintain good and frequent relationships with the Provincials because they are the ones who support us in general, but above all because they have to choose apt subjects: this is of the utmost importance for CLC. Try to keep them well informed of the evolution and work in the various countries. Thus enabling the Provincials to comprehend the new ways of being and

acting of the CLC. As much as possible, try to keep in personal contact with the Provincials (it would also be useful with the consultors), so that you can communicate more directly and in a more confidential way the details and characteristics of CLC. Periodically request the reactions, judgements and criticisms of the Provincials. Speak to the Provincials of the convenience of being advised ahead of time when it seems necessary to change any assistant and help them to recognize the importance of the assistant's work so that the position be given to persons of value.



Ecclesiastical Assistants at Itaici 1998

CHANGE OF NAME

By

María Magdalena Palencia G.

With deep gratitude and affection, I recall the pleasant memories of the time when I was able to serve our World Community more directly as a member of the ExCo from the Assembly of Manila '76 until that of Providence '82:

Highlighted between these dates in a special way was the opportunity to know Father Arrupe personally, being able to share with him on several occasions and having received first hand some of the orientations and support with which he so enriched the CLC. During those early years, he had not yet been appointed as World Assistant, a title that still belonged to the Canadian Bishop René Audet, but he already followed with deep interest the life of CLC around the world, normally through the Secretariat. He came to share with the international directors every time we had a meeting. Many times we could only have one annual meeting of about ten or twelve days. However, some years when it was convenient, the members of the ExCo were able to meet twice. Fr. Arrupe always participated at some moment of our meeting, sometimes more than once. He was always open and attentive and listened to what we proposed to consider with him. With great simplicity he encouraged us and helped us to meditate on topics of our spirituality. At times he gave us rules for discernment, at other times he studied with us the situation of the youth and our commitment toward them.

On some occasions we would discuss in depth the qualities of ecclesiastical assistants and their role in the community. As we mentioned our intention of sharing the aforementioned with various Jesuits, he — not being able in those days to have the assistance of his

secretary who was in poor health — took the time to mimeograph a note that would ensure the faithful interpretation of his concepts on the Jesuit assistant.

Among his many contributions, I recall one that is especially dear to me. It was during the last occasion he shared with us during Holy Week of 1981. As on many other occasions, we had met in Villa Cavalletti. Our meeting coincided for several days with a meeting of a group of recently nominated Provincials who, together with the General and several of his assistants, celebrated something similar to an initiation session. On this occasion, all the Provincials were English-speaking. As on other occasions, we had a formal encounter in which we shared with the Provincials about the World Community and their strict relationship with the Society. We also had several informal encounters, normally at the end of the meal, while taking our coffee.

Their meeting finished before ours, and they invited us to participate with them in the celebration of the Eucharist before their leaving. According to the liturgy of the day, we read the narration from the book of Genesis 17 which refers to the passage in which Yahweh establishes the alliance with Abram and confirms his mission as the father of numerous nations, promising him possession of the land. He promises divine fidelity, and asks the same fidelity of Abram through all the future generations. This alliance between Abram and Yahweh is sealed by the circumcision and a *change of name*. From thenceforth the name of the patriarch will be: Abraham.

The Korean Provincial who was presiding over the Eucharist then meditated and commented on the deep meaning that a *change of name* still has today in the oriental world. He also spoke on what this meant for many years to religious men and women, emphasizing how the name identifies not only the person but their mission, in the

strength of the renunciation that this change means regarding the previous identity and implying the acceptance of a mission.

Later all were invited to make their petitions to the Lord. Various petitions had already been expressed when Father Arrupe made the following reflection. I cannot guarantee that these are the exact words, but I have never forgotten their content and yes, I am sure of the coincidence of at least some of them: *"Some years ago, the Marian Congregations were called by God to a change of identity, to a new personality. Like Abram, they responded with generosity leaving all their securities, accepting even the death that changing their name meant. Like Abraham the Lord gave them a new name: Christian Life Communities, which in itself implies the meaning of the Mission to which they are called... therefore I pray for the World Community, for their growth and consolidation, for their fidelity to the Mission and that their service to the world and to the Church always be the highest service."* After the Mass and at the end of the meal, I personally thanked Father Arrupe for his prayer and for all that he had expressed in it on the being and the task of CLC. He responded, *"So be it"*.

Tuesday of that Holy Week was the last opportunity I had of chatting with Fr. Arrupe. Some months later we received news of the attack he suffered on his return from his last trip to the Philippines, always in fidelity to the Mission and in service to the world and to the Church. I have always conserved this anecdote in my heart. I was able to share it on a number of occasions and for me it has the force of his testimony on behalf of CLC. I have no doubt that in those brief words he expressed his strongly ingrained conviction of what CLC should be and do.

Some years before, in his address to the Assembly of Rome '79, he had dedicated several paragraphs to emphasizing the idea that service, and more exactly, "the highest service," was the motivating ideal of CLC. On that occasion, he also alluded to the fact that the

reason given for requesting authorization from the Holy See for the changes necessary for the transformation that was hoped for, which included the *change of name*, was that "they would permit the members of the new Communities to consecrate themselves, with greater simplicity and efficacy" to the service of God and humankind in the modern world. Fr. Arrupe emphasized that because the Church understood that this promise was sincere and attainable: it gave its approbation.

It was a great consolation for me to follow attentively the progress of the CLC and to share with all the members our concern to be faithful to the Mission. Our Ignatian charism impels us to give the maximum in service: to respond always to the most urgent necessities and to prefer the most universal and conclusive services, without losing for all this the awareness of the importance and meaning of daily life. We know that our service or usefulness is not our initiative, but is rather a response to an initiative of God who assigns us, a lay community, a particular chore in the building of the Reign of God. God questions us through the history we are living and through the account we give of it. He asks a real and credible service which on the one hand takes care of the more vital necessities of His weakest children and on the other makes real contributions to the establishment of an economic and social order more and more adapted to the life project that God dreams of for His children.

Each of the world assemblies has been clarifying the situations and needs and has asked for a community response. The regional and national communities are consolidating and synchronizing their efforts. Each of the local communities is invited at one time or another to act in coherence with this unified forward movement. The journey is long and frequently difficult. In order to walk it, we must encourage one another by fraternity and in solidarity with others, the majority of whom we don't know but with whom we share the same vocation and a same style of life. Also they who have enlightened us also encourage us by their testimony: members, friends or benefactors of CLC.

We will always remember Father Arrupe as our greatest friend and benefactor. He knew how to welcome the call of God and his response was also marked by a *change of name* which identified from that time on not only his person but rather by his mission. He stopped being the "Perico" of his childhood and youth and became Pedro, S.J.

Respecting ecclesial times and processes that will make it official, we know that from now on we can commend ourselves already to the one who most probably *will change his name* once more and be St. Peter, S.J. I wish that all the members of the CLC remember him with gratitude, recalling always the impulse which he gave to our community, his wise orientations and the fact that we were affected by his fidelity to the Mission, his availability and generosity for service and his deep love for the Church.



OUR COMMON MISSION

MEANS for MISSION **Collaboration in mission**

CLC feels a particular call to collaboration in mission with the Society of Jesus and other Ignatian family members.

CLC is especially interested in the creation and actively supporting apostolic networks within the Church and with other international groups.

34TH GENERAL CONGREGATION OF THE SOCIETY OF JESUS

“... both for the Christian formation of lay people in Ignatian Spirituality and for partnership in a common mission, the Society of Jesus actively promotes... Christian Life Community, which addresses to people who, being formed in the *Spiritual Exercises*, hear a call to follow Jesus Christ more closely and to make a life commitment to work with others through apostolic witness and service.”

“We (Jesuits) pledge ourselves to share Ignatian Spirituality with them and to accompany them in their mission.”

(GC 34, decr. 13, 1 and 17)



Fr Arrupe loved and appreciated CLC very much. His own vocation had originated in a Marian Congregation in Spain.

He once told me that he thought that the normal way of fulfilling Decree 34 of the GC 31, that speaks of the Society's lay associates in the apostolate, ought to be channelled through the CLC.

Certainly, he desired a CLC that was very apostolic, that takes seriously the Spiritual Exercises, and lives their spirituality seeking the greater service for God by serving others.

Juan Ochagavia S.J.

COLLABORATION AT THE ZAIDI CENTRE, NAIROBI, KENYA

by

Levi Matseshe Koyio and Terry Charlton, S.J.

The Initial Idea

The idea dawned at the Itaici CLC World Assembly of July 1998, on the last day when each national delegation was asked to take some time and formulate what it would bring back to CLC in its own country by way of suggestion or proposal for implementation. Our delegation had the idea of a spirituality centre, which would be an opportunity for CLC to minister to others.

Like any idea, this one brought together several strands of needs, possibilities, experience of others and stray, or shall we say, fortuitous comments. First, CLC in Nairobi had had several experiences of running days of renewal and even one weekend retreat for university students, often with the help of a Jesuit scholastic. There was also an experience of running a one-day workshop on values for a parish youth group which 200 attended. Each occasion was evaluated, by those attending, as a fine if not excellent experience and the CLCers involved felt they were making a good contribution. Each was a one-time experience, which was never followed by something else or by something similar with the same group. Secondly, we do not remember the context; but Fr. Joe Tetlow S.J., said, "All you need to begin a spirituality centre is a desk and a telephone". Finally, we heard of the work of CLC in Rio de Janeiro at the Centro Loyola de Fé e Cultura.

Probably, given these inputs, it should not be surprising that our Itaici delegation had the idea for this centre, which quickly came

to be proposed as the Zaidi Centre for Ignatian Spirituality. *Zaidi* means "more" in Kiswahili, the *magis* of Ignatian Spirituality. The delegation brought the idea for the Zaidi Centre to the National Executive Council of CLC Kenya (hereafter ExCo) at its September 1998 meeting. ExCo supported the idea and saw that the Zaidi Centre could perhaps share the same facility with a proposed national office for CLC Kenya (CLC Kenya's "office" had until then operated out of the study of the Ecclesiastical Assistant, Fr Terry Charlton S.J.).

It was fortuitous that Fr. Fratern Masawe S.J., the Jesuit Provincial of Eastern Africa, which is headquartered in Nairobi, had been invited to a session on the last day of the ExCo meeting. The idea of the combined national office for CLC and Zaidi Centre was brought to Fr. Masawe. He said that he certainly saw the need for a national office for CLC Kenya, and he thought the Jesuit Province would support CLC in providing for this need. He found the idea of the Zaidi Centre interesting, encouraged CLC to pursue it, and wished to be kept informed about the Zaidi Centre.

Before it's meeting was adjourned, ExCo asked Terry to meet with Fr. Masawe as a follow-up to the ExCo meeting. This follow-up was held later in September and Fr. Masawe said that he was quite interested in having the idea of the Zaidi Centre developed. He suggested that Terry bring the idea of the Zaidi Centre to the attention of Jesuits in a variety of fora. Terry was asked to formulate a proposal for the Zaidi Centre and present it to the upcoming meeting of the Jesuit Province Commission on Ministries in November.

Development of the Idea

Levi and Terry formulated an initial two-page proposal for the Zaidi Centre. They proposed the Zaidi Centre to fulfil the need for a national office for CLC Kenya so that it could more effectively form its members and engage in corporate mission. Regarding the rationale of the spirituality centre, we said in part, that we have

become increasingly convinced of how much we have to share in the gift of our Ignatian Spirituality. We have seen many enriched and feel certain that there are many more who can be enriched. We envision the Centre as being a way for Jesuits and members of the whole Ignatian family in Nairobi and beyond to bond together to share these riches....

The Centre would be open to serve everyone and it would especially target laity who is the vast majority of the Church and whose formation can potentially make such a difference to the future of the Church.

We presented the idea of the Zaidi Centre as a non-residential facility, not a place where ministry would be done so much as a place *out of which* ministry would be offered. Those working out of the Zaidi Centre would go where the Christians are, principally to parishes, universities and other educational institutions. We listed several possible services of the Zaidi Centre including a variety of programmes which could be considered specifically or broadly Ignatian such as Open Door Retreats (a nine-week form of Exercises in daily life for a group), seminars on praying with scripture, days of recollection on any of a variety of themes, a service of linking persons seeking a spiritual director or a director for the Spiritual Exercises in Daily Life with a director, and a resource centre with materials for persons offering services in the area of spirituality.

Because of the relative youthfulness of the membership of CLC Kenya, we would need a Jesuit to be the Director of the Centre for the first several years. There were already six CLC members who had completed a training programme over four years and were offering the Spiritual Exercises in various directed forms. Another similar group was in preparation to direct the Exercises. In addition, it was thought that there were many other CLCers in Nairobi who had expertise of various kinds and who could serve the Zaidi Centre. There were also Jesuits including Scholastics at Hekima College, the Jesuit School of Theology for Africa, and sisters, priests and brothers

from several other congregations following Ignatian Spirituality who might be interested in working out of the Zaidi Centre. It was understood, of course that we were speaking of persons with other work or ministry or doing studies who would offer services to the Zaidi Centre in addition to their other work. The Centre would need to be at a fairly accessible location, not too far from the centre of Nairobi and near a bus line.

Terry combined this brief proposal with a rationale in terms of Jesuit commitments and priorities. He noted that the idea of the Zaidi Centre was in keeping with two of the central priorities of the Province stated in the Province's *Our New Apostolic Plan* (1994). This plan was the product of a two-year communal discernment of the members of the Province. These priorities of the Province (in order of highest priority) were the first, "Formation of Christian Leaders, Lay, Religious and Clergy" and the fifth, "Ministry of the Spiritual Exercises". Furthermore, the Province, in its ongoing province planning, had already made a commitment to Jesuit collaboration with laity through its commitment to the thrust of Decree 13 of the Jesuit General Congregation 34, "Cooperation with the Laity in Mission" in the Province's *Supplement to Our New Apostolic Plan*. It was proposed to the Commission on Ministries that, with the very small contribution of a Jesuit Director, much apostolic good could be accomplished by members of the Ignatian family, possibly including other Jesuits who would like to offer this or that service through the Zaidi Centre or to volunteer to staff this or that programme. Terry noted that the services offered by the Zaidi Centre would be quite different from those of Mwangaza Jesuit Spiritual Centre, which is on the outskirts of Nairobi and a residential facility primarily offering the Spiritual Exercises through retreats of various lengths. This facility has quite a focused ministry, and it is not easily accessible by public transport.

The members of the Commission on Ministries were unanimously in favour of the idea of the Zaidi Centre. This seemed an amazing event, that any group of six-or-so Jesuits would be

unanimous about anything. One said; "The only question, Terry, is, - when will you be available to do this work?" Terry replied that, while he would be very interested in doing such work, it would be up to the Provincial to decide who would serve as Director if the project of the Zaidi Centre moved forward. The Commission on Ministries re-wrote the proposal and made it its own, entitling it "An Initial Proposal for the Zaidi Centre for Ignatian Spirituality".

The Jesuits in Kenya were holding a two-day country assembly during days between Christmas and New Years, 1998. CLC Kenya was invited to present itself and the project of the Zaidi Centre during one of the afternoons. About eight CLC members came; four gave brief presentations on different aspects of CLC and the Zaidi Centre. This was followed by discussion in small groups on focused questions following the presentations and reports back to the plenary. This occasion proved a good opportunity better to acquaint the Jesuits with CLC generally and in Kenya. There was nothing like a vote, but the idea of the Zaidi Centre seemed generally to meet with approval by the Jesuits.

When the leadership of CLC Kenya recognized that the Jesuits were moving forward in considering the Zaidi Centre and discerning about it, a letter, dated 10 February 1999, was sent out, inviting small groups to enter a process of discernment about the Zaidi Centre. Their discernment would feed into the discernment of ExCo at its meeting on the weekend of 9 - 11 April. Of the 18 or so small groups belonging to CLC Kenya at that time, only three groups in Nairobi entered into the process. This is not too surprising since the Zaidi Centre would not directly affect groups outside Nairobi even though the project was understood as a project of CLC Kenya and not just of CLC in Nairobi. The small-group discernment was all - positive toward establishing the Zaidi Centre. This was also the case with the discernment of ExCo.

ExCo formed a committee for the Zaidi Centre. It was composed of five members of ExCo including the then President, Mr. Levi Matseshe, the Ecclesiastical Assistant, Fr. Terry Charlton S.J.,

Mr. Tom Omariba, a delegate to Itaici, Mr. Athanas Itabete, Ms. Lucy Mbugua, and one additional CLC member, Mr. Isaac Oigo, who was chosen for particular expertise in Ignatian Spirituality. (This Committee was reaffirmed by the next ExCo, which was elected in October 1999)

During the first months of 1999, it was decided that Terry would move from his full-time commitment to teaching and formation at Hekima College Jesuit School of Theology and be able to commit more time as Ecclesiastical Assistant for CLC Kenya and become the Director for the Zaidi Centre for Ignatian Spirituality. He was asked by Fr. Masawe to write a proposal for start-up costs and the first year of operating expenses to a Jesuit funding agency.

From 9 to 11 October 1999, CLC Kenya held a National Assembly. It focused on a process of discernment with followed upon *Our Common Mission*, the fruit of the Itaici World Assembly, and its own follow-up during the previous year. It settled upon three mission priorities and one of these, "Sharing Our Ignatian Spirituality with Others", directly related to the establishment of the Zaidi Centre.

Realization of the Idea

The CLC Committee for the Zaidi Centre held three meetings with Fr. Masawe between September 1999, and January 2000. These meetings determined the details of the Zaidi Centre. While a variety of possibilities were examined, it was decided that the Zaidi Centre would begin small with two small rooms at Loyola House, a compound where the Jesuit Provincial Offices and a Jesuit apostolic community were present; this facility would be a temporary location for from one to three years. The Committee proposed Isaac Oigo as the Assistant Director because of his expertise in Ignatian Spirituality as well as in counseling and other areas. The Zaidi Centre would be opened in mid-2000.

One important moment in the process of bringing the Zaidi Centre to fruition was when Fr. Masawe asked the question, "With so

many different church groups and other organizations in Nairobi offering a variety of services, what makes the Zaidi Centre distinctive?" This led to an important moment of clarification. While there would be a variety of programs and services offered by the Zaidi Centre, characteristic of the centre is that in the area of spiritual ministry, laity minister to laity. The Mission Statement of the Zaidi Centre was eventually formulated as follows:

The Zaidi Centre is established for the purpose of spiritual empowerment of the people, especially the laity; and characteristic of the Centre is that laity will minister to laity. Based in Ignatian Spirituality, the Centre seeks to enable lay people to take up their vocations in mission as followers of Christ. The central mission of the Centre is to serve the enhancement of the quality of life by enabling the seeking and finding of God in all things. Thus the Centre is committed to strengthening the integration of the Christian faith and the ordinary experiences of lay people.

It had been determined by the Committee that we needed to have something concrete into which we would invite other congregations following Ignatian Spirituality. So it was only in the first months of 2000 that members of the CLC Committee contacted the leadership of these congregations. We located nine congregations and invited them to a meeting on 25 March. Five congregations have subsequently become involved. The involvement requested to become a part of the Zaidi Centre was quite light: that the leadership would listen to particular requests that the Zaidi Centre might want to present for their consideration and that the membership of the congregation would be welcomed to offer service to the Zaidi Centre.

What has this involved concretely? A Governing Board for the Zaidi Centre has been set up. It is composed of the Director *ex officio*, four CLC members, two Jesuits and three members of other congregations. Three congregations were asked to commit members to the Board of the Zaidi Centre. One congregation has offered a sister

who works at the Zaidi Centre on a part-time basis as an Associate Director. In addition, several members of these congregations have made themselves available for various forms of ministry through the Zaidi Centre.

The Grand Opening of the Zaidi Centre was on 30 July 2000 (the Sunday nearest the Feast Day of St. Ignatius Loyola). In order to enlist CLC members, Jesuits and others for the various offerings of the Zaidi Centre, an "Availability for Mission" form was developed. Anyone interested in offering a service gives some personal information and lists areas of offering on the form, for example, "group work with youth," "group work with adults," "spiritual direction," and "facilitating Open Door Retreats". This data has been fed into a database on computer, so we can call on appropriate ministers whenever a request comes to us. The Director, Assistant Director, and Associate Directors in addition to their work in the CLC Kenya National Office, work to promote the programmes of the Zaidi Centre and to network those requesting programmes or services with those who have offered themselves to the Zaidi Centre. (As of August, 2001, a second CLC member is serving on the staff, as an Associate Direction, because of the increase of the work load over the course of the first year)

Since it's opening, the Zaidi Centre has been offering the kinds of programmes that were initially proposed. Days of recollection with youth and adult groups, days on values for youth groups and Open Door Retreats have been particularly successful. To date, there have been very few requests for individual spiritual direction or for the Exercises in Daily Life. This is not surprising; it is expected that awareness of need for spiritual development will arise through group work until persons gradually recognize the importance of support in personalized growth.

Collaboration

In today's world, there are many works where CLC collaborates with the Jesuits, and there are at least a few where Jesuits collaborate with CLC. Is it possible to have a work which is from the outset a joint collaboration of CLC and the Jesuits, each group contributing according to its ability? In this case, it was clear from the outset that an initial Director from the Jesuits would be needed for several years and that CLC would have to rely on the Jesuits for help in finding financing. CLC, however, had many members who have the interest and availability to do most of the work of the Centre.

In 1999, there was a discussion of the location of the Zaidi Centre. Some Jesuits were arguing that, if this were a Jesuit work, it should be placed elsewhere in Kenya outside Nairobi because Jesuit corporate presence in Kenya is completely concentrated in Nairobi. Yet, given the understanding that the Zaidi Centre would function as an institution out of which CLC members would minister, it could only viably be in Nairobi because this is the only place in Kenya where there is a sufficient concentration of members of CLC. In order to help toward the solution of this difference of interest, the language has developed stating, "The Zaidi Centre is an initiative of CLC Kenya". This perhaps gives a certain priority to the interest of CLC Kenya. Fr. Masawe did, however, note that part of the reasonableness for the Zaidi Centre to be located in Nairobi is that even the initial requirement for Jesuit manpower is minimal.

During the latter part of 1999, the CLC Committee for the Zaidi Centre decided, that it needed to clarify its vision with the question, "Is the Zaidi Centre meant to be a work of CLC Kenya with the support of the Jesuits and possibly others, or is it meant to be a joint collaboration of CLC, the Jesuits and possibly other congregations?" The Committee decided that the vision of the Zaidi Centre is that it be a joint collaboration, for according to its fundamental vision of being a Centre for the sake of sharing Ignatian Spirituality more broadly, it will

most fittingly accomplish its goal as a joint collaboration. If, however, the Jesuits or other congregations were not interested in participating in the Zaidi Centre as a joint collaboration, CLC Kenya is committed to the project of the Centre on its own; but it also recognizes that it will need outside help to begin the project.

It has, in fact, been the case that the Jesuits and five other congregations following Ignatian Spirituality are giving support to the Centre in various ways that have already been mentioned above. In addition, the Jesuit Provincial has missioned two members to the Governing Board; and three major superiors of other congregations have each missioned or accepted to have one of their members to be on this Board.

Is the Zaidi Centre a joint collaboration among CLC, Jesuits and other congregations? It seems clear that this is the way in which the Zaidi Centre is functioning.

Levi: A CLC'er's Reaction

The Zaidi Centre is a fulfilment of one of my greatest desires for CLC Kenya. It has opened up many possibilities. Our frustrations, in previous mission initiatives, have been assuaged by the Centre. Although it is a humble beginning, only two small rooms, it is contributing immensely towards the growth of CLC Kenya both in formation and mission. It has become the nerve of CLC activities.

For me this is a clear example of CLC collaboration with the Jesuits and other Ignatian groups. The common denominator is the Ignatian Spirituality. I have heard questions asked about CLC independence. Since the Centre is housed within a Jesuit compound, how independent are we? And, since the Centre is initially funded by a Jesuit source aren't we dependent on the Jesuits? For me, the question of independence ought to be put in its proper context. For CLC in Kenya, the Jesuits do not treat us (CLC) as subservient. I consider our relationship as that of equal partners each contributing according to

their means and ability. Is this not the very essence of any collaboration, that partners leverage their resources in order to improve capability? Ours is an opportunity to challenge one another to serve. CLC here has never been made to feel inferior. Secondly, our independence is not a matter of location; it is a matter of mutual trust and respect. It is up to us CLC members to feel empowered and to partake of our responsibilities.

Finally, Zaidi Centre reminds me of the saying that *you do not need to be big to be seen*. Sometimes we are paralysed to take initiative because of our smallness, but what is of God can turn out to be bigger than our imaginations. I am very happy to be associated with Zaidi Centre.

Terry: A Jesuit's Reaction

As I look back over the development of the Zaidi Centre, my major reaction is amazement. I am amazed that it was a mere two years from the initial idea for such a Centre in July 1998, until it opened its doors in July 2000. When we first had the idea, I was thinking that it would be at least four or five years before a conceivable beginning. Even though the Centre is physically small, I am still amazed at the gracious way first Jesuits and later other Ignatian congregations have contributed to its fruition.

The idea and mission of the Zaidi Centre grew out of the experience and desires of members of CLC Kenya, especially from Nairobi. As a Jesuit, I feel so blessed by what I have received from Ignatian Spirituality. I have been honoured to be in a position to share something of what I have received with so many, especially with lay persons, through CLC. I think that Ignatian Spirituality has so much to offer Christians who want to live lives of discerned mission today. I am most happy as a Jesuit that we are contributing to a significant effort, especially involving laity through Christian Life Community, to share Ignatian Spirituality more broadly.

COLLABORATION: THE MAKING OF A FIVE-YEAR PLAN

By

*Patrick Brennan, a member of St. Catharine's CLC, Glen Rock, N.J., and
Fr. Dan Fitzpatrick, S.J., the Ecclesial Assistant for the NY Province USA*

This article is being written in the aftermath of the World Trade Center (WTC) disaster in New York City. The world and the United States have stood in awe as we have witnessed the extraordinary dedication and cooperation that have taken place in the rescue and clean-up operation following the horrendous events of September 11, 2001.

We start here because the rescue effort is a great model of collaboration. For those working at the rubble of the WTC the goal is clear; no one is concerned about who should be in charge; no one is concerned about who will get credit for their effort. Rather, all work as one because of the vision they all have to try and rescue as many survivors as possible.

The first thing, then, that we would like to say about collaboration is that our vision has to be one. Within CLC itself and between CLC and the Society of Jesus our vision must be clear and everything else falls under that vision. It is only if we understand what it is that we are collaborating on and why we are doing this that true collaboration can come into being. It is only when collaboration arises out of a real need that collaboration gets its meaning. So, deep within at the heart of collaboration is discernment.

It was from a recognized need that our five-year plan was formulated here in the New York Region. We started with a small development team of four CLC members who had previous planning

and group dynamics experience and the Ecclesial Assistant. The team developed a questionnaire, which was then distributed to all the CLC members in our region. When we got back the results of the questionnaire, we tried to put the results into some order and priority. By unanimous consent Pat Brennan became our chairman. Pat works as a business consultant; he was the obvious choice. Under Pat's guidance and leadership we went through a series of meetings to come to the final document. In the process it became clear that no one person on the team had all the power in coming to the final decisions. Pat was wise enough to let the leadership of the team shift from one to another as each person spoke and made a contribution. None of this was decided beforehand. It happened because all on the team were clear on the goal that was before them. Each one's contribution was important and we all tried to hear what each was saying. At times there was a struggle; at times we came to an impasse. It was only by staying clear on the goal and revisiting that goal that we came to recognize the next step in the process and the take it.

The basic steps that the development committee took turned out to be a four-step process. The first task was to understand the background and the need to formulate a five-year plan and in the light of that to define the role of the committee. The second stage was to identify and evaluate the future needs of our region and the resources that were available to us. The third step was to submit the five-year apostolic plan to the Metro Council, which consists of a representative from each of our local communities. After recommendations and approval the Metro Council then brought the five-year plan to the various local communities. The leaders of the Metro Council had a meeting with the New York Provincial of the Society of Jesus to present the plan to him. The fourth stage has been an ongoing review and update of the five-year plan.

In the final document the development committee identified five foci for the Apostolic Plan:

1. Strengthen Individual Commitment to the CLC Way of Life
2. Define CLC Process of Growth
3. Broaden CLC Presence in the Wider Community
4. Cultivate an Ongoing Dynamic Relationship with Jesuits in the NY Province
5. Heighten Awareness of National and International CLC Community.

Given the importance of collaboration between CLC and the Society of Jesus, we'd like to make some specific comments on Focus Area #4 which explicitly recognizes the need to cultivate the ongoing relationship between Metro NY CLC and the NY Province. The text follows in the box below with some commentary in the following paragraph.

Five Year Plan Focus Area Four

IV CULTIVATE AN ONGOING AND DYNAMIC RELATIONSHIP WITH JESUITS IN THE NEW YORK PROVINCE.

"The Ignatian heritage can be likened to a great tree planted in the garden of the Church. The principal branch of the tree is undoubtedly the Society of Jesus..."

(THE CLC CHARISM #27, note 20)

We are committed to maintain and to strengthen ties to the Jesuit community, who share the Ignatian charism. Some ways to do this:

- A) Reach out to the Jesuits: individually; collectively; through organized presentations (e.g. continue annual dialogue with the Jesuit Provincial), and by sharing CLC documents.

Explore other ways of creating awareness of CLC within the Jesuit community.

- B) Seek opportunities to work with Jesuit communities to share the CLC experience in high schools, parishes, retreat houses etc.
- C) Plan for continuity in the role of the Ecclesial Assistant for CLC. Given the present state of Jesuit manpower, we need to evaluate the implications and alternatives if a full time Ecclesial Assistant is not available.
- D) Identify a lay CLC member to assist the Ecclesial Assistant in recruiting more Jesuit involvement in CLC.

Our collaborative efforts since this was published have met with limited success, but we continue to recognize the need to focus our efforts in the four initiatives identified above. Here is where we stand today:

- A) CLC hosted a presentation on Province Day 2001 to a packed classroom at Fordham Prep and received positive feedback from Jesuit and lay attendees. We maintain an ongoing and fruitful annual dialogue with the NY Jesuit Provincial.
- B) Several NY CLC members have reached out to Jesuit high schools and retreat houses to begin or maintain dialogue about CLC

C&D) We continue to work to resolve these two issues.

***For the full text of the Five-Year Plan, please see our web site:
www.fordham.edu/clc***

We have written this article from experience rather than from theory. Nevertheless a few statements of a more theoretical nature might be in order. First, it is important to know what model of collaboration you are working from. For some collaboration might mean that one person is in charge and he/she expects all the others to collaborate. This is clearly a hierarchic model. Another model is the family model where lack of structure is highest and the good of the individual is the highest priority. Somewhere in between is a model that a community like CLC might try to adopt. We are not a huge organization with a hierarchical structure; we are not IBM. But, we are not a family either. CLC needs some structure; yet the individual member is also very important. To balance both of these elements is tricky, but seems to be what CLC is looking for.

At the outset of any process, then, it is important to know how the people in the process define collaboration. For the lay person the meaning of collaboration is going to be coloured by his/her experience of work, social and political structure, and family life. For a member of the Society of Jesus his understanding of collaboration is going to be formed by the hierarchical structure of the Church and the Society of Jesus as well as by his experience of religious community. It is only by both lay people and Jesuits being solidly grounded in Ignatian Spirituality and the vision of the Kingdom that Ignatius presents to us that we will be able to truly collaborate with one another.

Since this issue of *PROGRESSIO* is dedicated to Fr. Arrupe S.J., we can recall that he certainly made the vision of collaboration concrete for us in his address to the CLC General Assembly in September 1979. The title of that speech was: "A World Community at the Service of One World." Toward the end of that talk Fr. Arrupe S.J. addresses the duties of members of the local communities, which he refers to as "groups". Fr. Arrupe's, S.J. remarks might serve as a working definition of collaboration:

...Do not ask: "What the group can give me?" Ask instead: "What can I contribute to the group?" ... The group lives off the life of its members, each of whom, in turn, receives back many times over his or her own contributions. For the group—ideally—helps a person to be open, teaches the art of dialogue and the virtue of tolerance; enriches the individual's point of view and introduces such and individual to a healthy pluralism. A group, moreover, deepens and individual's faith by challenging him or her to explain it and share it; creates a climate of trust in which a person can offer or receive help; and names the deep fellowship experienced in the group as a revelation of the fatherhood of God.

Key Learnings As a Result of Our Experience

- 1. Let the starting point be a real need.**
- 2. Upfront agreement on the goal to be achieved (Vision).**
- 3. Success in collaboration demands openness, trust and tolerance on everyone's part.**
- 4. If impasse arises, revisit the goal.**
- 5. Recognize that people come to the collaborative process with different models in mind, e.g., hierarchical, familial, entrepreneurial, etc.**
- 6. The Ways of Making a Good Choice (Spiritual Exercises, nos.169-188) are a good resource for the process of collaboration.**

MEET THE EXCO

WHAT THE LORD HAS DONE FOR ME.

By

Fr. Fernando Salas S.J.

World CLC Vice Ecclesiastical Assistant



I have been asked to introduce myself. I must write it, although I would have preferred to speak to you about it. Step by step, I can see and thank the Lord for what He has done. I hope these lines will allow you to recognize also what He has done and continues to do in you.

The Lord has always been a part of my family.

I was born in Santiago (Chile) at the beginning of 1942, the older son of a couple who were very united. God was always alive and active to my parents who both came from deeply Christian homes. My mom and dad lived for some years in the United States and this affected the first years of my life and that of my younger brother Ramón. The world was a big place and, in spite of the war, we never lacked anything. There Maruja, the oldest of my sisters, was born. Together we returned to Santiago at the end of 1948. Patricia, the second of my sisters and Juan Pablo, the youngest of the five, were born some years later.

During the time of our childhood God was a regular part of my life. I don't remember ever passing one Sunday without our going to Mass together. Then with my parents, we would peacefully return home where we would spend the rest of the morning walking, playing or sharing. Those hours were entertaining and we looked forward to them.

My first years of school were at Saint George's, so that I would not lose my English. In 1955 I entered St. Ignatius School in Santiago. Those eleven years of school were normal years without unexpected surprises. My dad went to work, my mom attended daily Mass and took care of the household chores, the children went to school. We did not pray together frequently, but we remembered the monthly prayers dedicated to Mary.

I felt called to serve a just and faithful God.

Around 1956, I told my father that I wanted to be a priest. It wasn't something extraordinary to me and I remember saying it with a certainty, which at the time didn't have much significance. He supported me calmly but told me that he only wanted to return to the topic when I was a university student. I found his answer reasonable. Until today, I have never lost the calm certainty that God called me to the priesthood. I consider this the biggest gift of my life, along with the affection of my parents.

The last two years of school were intense, not because of my studies as I was a quite regular student. But I have many good memories of friends, parties and walks. Amid all of that, God was always quietly present. Today when I look at that period of adolescence, I remember my faithful and just father and my very patient mother. I continued to grow in my relationship with a God who was equally faithful, just and persevering.

I lacked nothing and life continued with an apparently pre-established rhythm and order. I didn't encounter people or situations that broke that orderly rhythm. During this time my relationship with God was characterized by going to daily Mass and Communion at St. Ignatius School. God had His reserved time and it was just that it should be so.

When I finished the last year of school I entered the University of Chile's School of Engineering. A few days later, I

repeated to my parents that I wanted to be priest and this time specified that I wanted to be a Jesuit. They welcomed me with love and respected my decision. Thus in July 1960, a few days before the feast of Saint Ignatius, I entered Society of Jesus novitiate. After the years of my novitiate and juniorate near Santiago, I studied philosophy in Buenos Aires and then went back to Santiago for theology.

As I drew near to God, He embraced me with passion.

It was around the year 1970 when the peacefulness of my God's countenance began to change. During my studies of theology I met with friends who lived in poverty. Neither they nor I were conscious of the gift that had been given by their friendship. They prayed for my priestly ordination and in December of 1971, I celebrated my first Mass among their houses of mud and boards.

The social and political situation in Chile was difficult and tense. In 1973 I was part of a small Jesuit community in the area of Los Nogales, a very poor section of the city. I was there when, a few days after the coup, the Archbishop of Santiago and my Provincial Superior called me to work in defence of human rights. For many months I witnessed the Passion. God began to show me His way of loving. I lived moments of tears, tenderness and hope, of blood and prison, with new friends and others who were murdered or had disappeared. Everything was radically different from my serene and predictable youth.

How could I explain what God was doing in me and in others, if I felt Him distant in the midst of so much pain? How could I understand His continuing to call me when I didn't want to listen to Him? I was only beginning when I began to understand that love grows together with pain and that peace can accompany it.

In 1976 I made the month of Exercises. I cried and thanked God because He not only showed himself just and faithful but even

passionate in His way of loving us. In a new way I began to recognize in Jesus of Nazareth, the Son, this passionate love that we receive from the Father. I remember saying to a Jesuit friend that during this month of exercises "I learned" more about God than during the formal years of my study of theology.

During the following eleven years, my superiors sent me first to work as a pastor in Arica (St. Ignatius Parish) and Santiago (Parish of Jesus the Teacher) and then as rector of the College of St. Matthew in Osorno. They were years in which I had to struggle to integrate into my life the experience of God's passionate love. Today I miss the deeper reflection shared in those earlier years. It just began with a group of lay friends. From them I learned to listen and to allow myself to be surprised to discover the life of God in myself and in others. In spite of the fact that many years have passed, I have no doubt that the process continues.

With fidelity He continues to call me to break bread.

I returned to Santiago in 1988 to work with our Provincial Superior. The original occasion was the Province discernment to prepare the Apostolic Plan. There I came to a new awareness of the meaning of our Ignatian Spirituality.

My first serious contact with the Christian Life Community was in these years. Our Jesuit Province took the option of supporting CLC; several Jesuits, respected and esteemed by all of us, were assigned to work with the groups. Realizing that I was entering a new field, I guided and accompanied various adult CLC groups in Santiago. I have good memories of those years.

I shared my own experience of God with friends, Jesuits and laity and it did me much good. They helped me to have a deeper awareness of the richness of being able to pray to the Father through the intercession of the Son, knowing that it is the Spirit who acts in us.

I passed through moments in which CLC became a place to share what God says and does in us. Other occasions arose for looking with openness at Chile and the Chilean church. I became aware of having begun to integrate both moments with interior joy. This integration allowed me to discern the signs of the times and God's call. This time it was together with my CLC friends where I was able to continue growing in our Ignatian Spirituality. It was enriching for me to frequently accompany the Spiritual Exercises.

The international dimension of CLC burst forth unexpectedly when the National Ecclesiastical Assistant asked me to be his substitute at the Assembly of Hong Kong (1994). I found the request so unexpected that I thought he was joking. Today I see this as another unpredictable call of God, which opened me to the sense of mission. Maybe this is the main fruit of Hong Kong '94 for me. It helped me to become conscious of what my life had been until then and to question it in the light of the World Community.

In 1996 I was designated Ecclesiastical Assistant of the Chilean CLC. I accepted the nomination with joy because of my friends in CLC. The previous year the Society of Jesus had placed itself "at the service of the lay mission offering what we are and what we have received" (CG 34, doc 13, no.7). This moved me to ask, in the first meeting with the National Council, what the mission of CLC was in Chile. The response gave way to the apostolic discernment with which the Chilean CLC prepared for the Assembly of Itaiaci (1998).

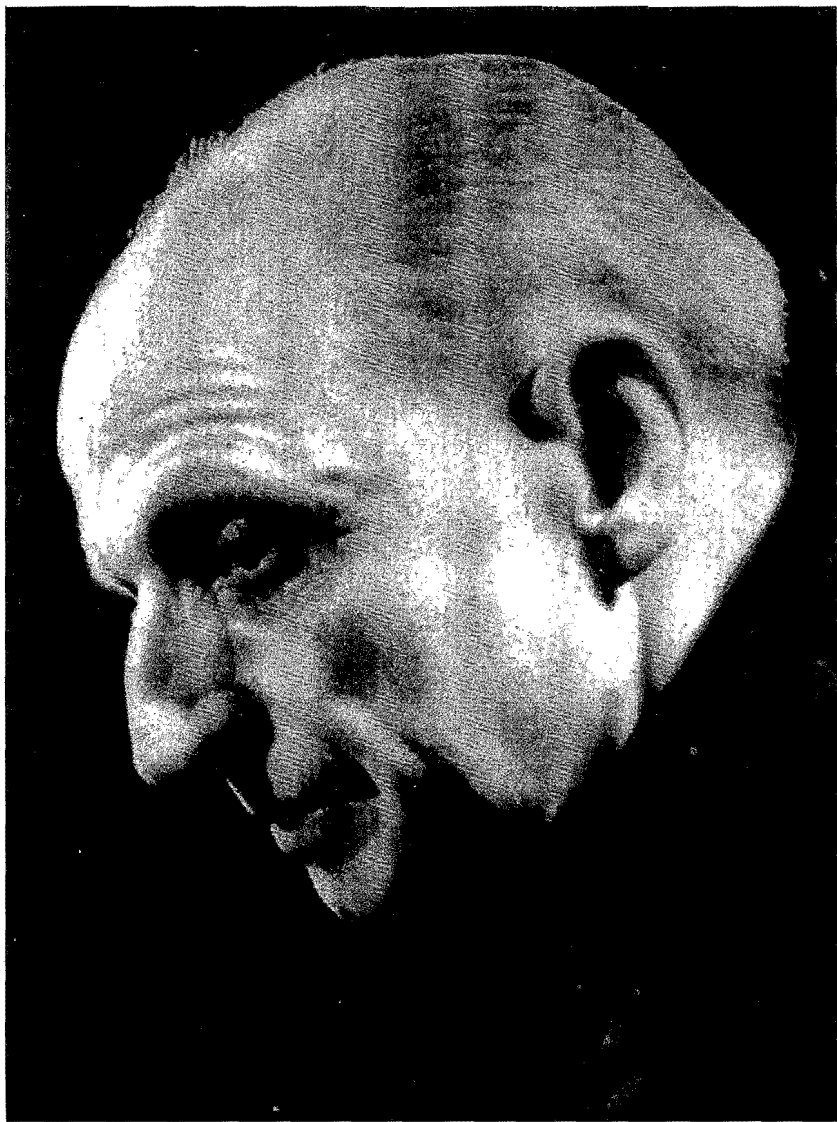
For me this discernment was filled with joy and pain. I was consoled by the generous enthusiasm with which university students and adults sought to make a deeper contact with reality asking themselves: what was the call of the Lord. But it was painful to see others who, considering the known facts refused God the possibility of unexpectedly calling them to serve. Today I continue to swing back and forth between both attitudes because they reflect the tension,

which I live each day. This is what the "breaking of the bread" means to me, that we break and lose securities so that the passionate love of the Father can be manifested. Today I understand better what the "breaking of the bread" means in life and in the Eucharist: it doesn't belong to the priests but rather to the People of God. We share the bread side by side because the saving love of the Father is manifested in community.

In 1997 the World CLC burst forth once more in an unexpected way. Father General informed me that I had been designated Vice Ecclesiastical Assistant and that they were awaiting me in Rome. This time it was my Provincial Superior who assured me that it was not a joke. I participated in the meeting of the ExCo in February 1998 as a preparation for continuing the work of Fr. Julián Elizalde SJ. The discernment of CLC's mission was completed.

At the Assembly of Itaici '98 I began my service as Vice Ecclesiastical Assistant. It has meant drawing near to many cultures and countries. I bear witness to the hope for collaboration that both the Society and CLC have in responding to the call that we received from God. From this comes my desire to break bread together, leaving behind our securities, so that the love of the Father may be fully manifested.

Besides CLC in Chile, I have also had continued contact with CLC in Milan and, of course, with the World Executive Council. I am thankful for all that I have received from those communities and in my visits to many National Communities. I ask Mary, our Mother, to intercede for us so that, moved by the Spirit, we may be obedient to the Father who calls us to serve with His Son.



Pedro Arrupe S.J., 1907-1991

