



progressio

Publication of the World **Christian Life Community**



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ABOUT OUR LOGO

We did not go too far to find inspiration for the logo of the Christian Life Community (CLC). Countless books have been written about the Salvation history of CLC and its beginning in year 1563. From that came the Marian Congregations and its symbol (shown on the top right), having the "P" over the "X" (for the Greek Christus) and the inserted "M" illustrates that the Congregations were put under the patronage of Mary, the mother of Jesus.

The blue curved line illustrates a movement forward to **one World Community in 1967**; hence the globe. From this new beginning came a new name: Communauté de Vie Chrétienne (CVX) in French; Comunidad de Vida Cristiana (CVX) in Spanish; Christian Life Community (CLC) in English.

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EDITORIAL

Dear friends in the Lord,

The second half of 2005 saw a number of significant events.

In our own CLC during October, and virtually at the same time, there were three Regional meetings. While representatives of our groups in Africa were meeting in Johannesburg, those of North America were meeting in Chicago, to be followed, a few days later, by the *Eurolinks* meeting in Limburg, Germany. *Progressio* will feature major points and conclusions of those meetings in the next issue. In the meantime, the World Executive Council asks you to remember in your prayers the Regional Meeting for Asia-Pacific, scheduled for next year.

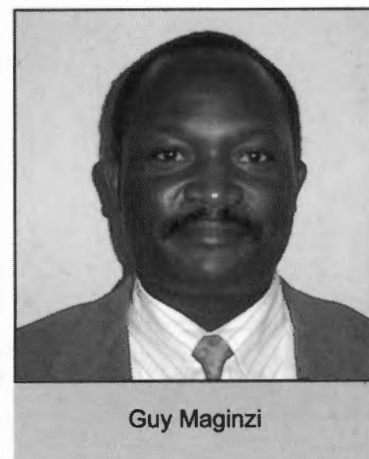
Within the universal Church, many of us still have fond memories of the spirit of the World Youth Days (WYD) in Cologne, Germany. Many CLCs, from different corners of the world, responded with enthusiasm to this invitation from the Church to provide young people with a joyful opportunity to meet with and around Christ.

The Cologne meeting claimed a number of firsts: first World Youth Day without its originator, Pope John Paul II. It was also the first WYD for Pope Benedict XVI, who was also making, for the occasion, his first papal trip outside Italy. The gathering of Cologne achieved its potential abundantly. Could it have been any other way, knowing the faithfulness of Christ who is the heart of the meeting? Will He not continue the good work He began in us? Will He not bring it to fruition as He did in Saint Alberto Hurtado?

This Chilean Jesuit, beatified in 1994, was canonized last October 23, 2005. The event was significant not only for Chile and its Christians, but it also - and in a special way - for all of us who are nurtured by Ignatian spirituality. Over and above thanksgiving for the life of Saint Hurtado, the Church presents us with the image of this apostle of solidarity as an urgent invitation to let ourselves be so fashioned by Christ that we become genuine witnesses of His Love. The same call is made by our Ecclesiastical Assistant while inviting us to enter the 2006 Ignatian Jubilee Year.

This jubilee will be launched officially on the 3 December 2005 at Navarra in Spain. In 2006, four hundred fifty years will have passed since Saint Ignatius went to our heavenly Father, and five hundred since Saint Francis Xavier and Blessed Pierre Favre were born. The Ignatian Jubilee offers us an opportunity to deepen our Ignatian roots and to celebrate the heritage we share with the Society of Jesus and other communities in the Church.

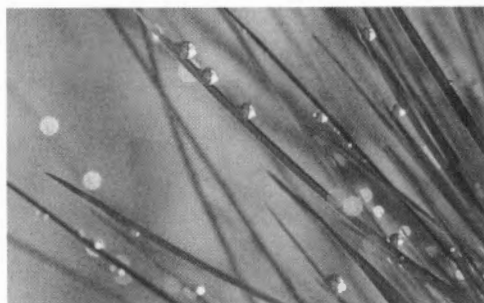
Let this Jubilee lead us into our own CLC Anniversary in 2007-2008! Remember that the first General Principles of the Christian Life Community, continuation of the Marian Congregations, were adopted in 1967 and approved by the Holy See in 1968. We will be celebrating forty years of journeying with our Lord and Master, Jesus Christ!



Guy Maginzi

Guy Maginzi
WCLC Executive Secretary

Translated from French by David Formosa



The Laity in the Ministerial Functions of the Church*



José Reyes
WCLC Vicepresident

Since August 2003, José Reyes is the Vice-President of the WCLC. He also served as Executive Secretary from 1986 to 1991. By profession he is professor of mathematics. He is married to Cecilia and they have 4 children.

In general, we can recognize in the council documents two ecclesiologies that coexist and probably are still needed: one juridical and the other communal¹. In the post-councilar era, theological reflection has tried to overcome the counter positions which arise from this double focus by emphasizing community, awarding primarily to her the attributes that many times should be applied preferably to individuals. Thus, we speak of a priestly, prophetic and royal people, or of the ministerial functions as a state of the whole Church and not only of a certain class. A people who are chosen in their entirety, without distinction nor a hierarchy of positions and papers in which all are full participants of a ministerial community where various services and ministries are assumed for the common good and growth. "Because of the

one dignity flowing from Baptism, each member of the lay faithful, together with ordained ministers, and men and women religious, shares a responsibility for the Church's mission." (CL 15). Looking ahead, we sense that the same word "lay" would not be necessary in an ecclesiology of communion. Many felt that fidelity to the "Copernican about-face" worked on by the Council required a surpassing of the Council itself. But, there is no difficulty in this, because we are not speaking of a conceptual or nominal revolution but rather of a process encouraged by the Spirit. We could say simply "By reason of their common baptismal dignity, all are co-responsible for the mission of the Church."

The General Principles of the CLC have been written along these lines and contain a good

synthesis and projection of what the Council teaches about the apostolate of the laity (GP 8):

As members of the people of God on the march, we have received from Christ the mission of bearing witness throughout the world by means of our attitudes, words and actions, making our own the mission of bringing the Good News to the poor, announcing freedom to the captives, giving sight to the blind, liberating the oppressed and proclaiming a year of grace from the Lord. Our life is essentially apostolic. CLC's field of mission is unlimited: it extends to the Church and to the world, bringing the Gospel of salvation to all and serving individuals and society, opening hearts to conversion and struggling to change oppressive structures.

- a) *Each of us is called by God to bring Christ and his salvific action to our milieu. This personal apostolate is essential in order to foster the Gospel in a deep and durable way among a great variety of people, places and situations.*
- b) *At the same time, we exercise an organized or group apostolate in a great variety of forms, both by means of group action initiated or sustained by the Community through appropriate structures, or by means of our active presence in organizations, and world or religious efforts already existent.*
- c) *In order to live this apostolic commitment in its diverse dimensions, and to open ourselves to the most urgent and universal calls, the Community helps us particularly by the "revision of life" in common and by personal and community discernment. Thus we try to give apostolic sense even to the humblest occupations of daily life.*

* Prepared for the author for the Magis course 2004

¹ I refer to the Document "The identity of the laity, by María Clara Bingemer, available in an electronic file on the support CD for this course.

d) *The Community urges us to proclaim the Word of God to all peoples, and to work for the reformation of society's structures taking part in the efforts of liberation of those who are victims of all kinds of discrimination and, in particular, in the suppression of differences between rich and poor. We want to contribute from within to the evangelization of cultures. We want to do all this with an ecumenical spirit willing to collaborate with initiatives that work for the unity of Christians. Our life finds its permanent inspiration in the Gospel of Christ poor and humble.*

Ministry and the laity

In the Apostolic Exhortation "Christifidelis Laici," it is said that "the challenge faced by the Synod fathers has been that of indicating the concrete ways through which this rich "theory" on the lay state expressed by the Council can be translated into authentic Church practice. Thus we recognize a distance between theory and practice that the Church needs to face. Some situations have made themselves felt because of a certain "novelty" that they have and in this sense they can be called post-conciliar at least chronologically. Among those situations to be recalled are those regarding the ministries and Church services presently entrusted or to be entrusted to the lay faithful, the growth and spread new "movements" alongside other group forms of lay involvement and, the place and role of woman both in the Church and in society." (CF2).

I won't refer here to the topic of woman nor to the group phenomenon. I will rather consider the topic of the "ministries² and Church services entrusted at present to the lay faithful."

It is clear, of course, that we are all servants ("ministers") of the mission of Christ. Generically, the word "ministry" means service, and therefore it can apply fully to what Christians do for others within the Church community or outside of it, moved by our sense of co-re-

sponsibility in the mission of the Church. But it is an error to speak only of doing, because in reality it is a question of the quality of our presence and not only of our action. In the family, for example, we could live the fact of being parents as a ministry, that is to say as a service to the mission of Christ. This won't have to do only with what we do as parents, but with the whole quality of our presence and attitude in the family, sometimes including what we do, or at times even in spite of what we do (or we stopped doing). In education, we have been accustomed to talking about the "ministry of teaching," which naturally has more to do with the quality and the consciousness of the educator than with their specific task, which is rather instrumental. Similarly, we could say that we in the Church are supposed to develop more the quality of our presence, and not only what we do, what we could do or what is permitted or recommended to us.

Beyond the generic, the expression "ministry" also bears the idea of a responsibility that is received from someone who confers it with a certain formality, stability and ritual. The problem is that the apostolate cannot govern by personal and/or community discernment alone, more or less spontaneously. For it to develop it is necessary to insert it into the framework of the Church. For this reason the Synod talks about "ministries and services entrusted to or to be entrusted by the Church to the lay faithful."

Along these lines, the bishops in the Synod did not have serious problems of conceptualization regarding the service that the laity could live in the "temporal order." Indeed, "the Synod Fathers have manifested a deep ap-

The word "ministry" means service, and therefore it can apply fully to what Christians do for others within the Church community or outside of it, moved by our sense of co-responsibility in the mission of the Church

² As the word "magis" means so much to us, Ignatians, we understand that "ministry" comes from the Latin word "minister", which means "smallest", the servant, opposed to "magister", the "greatest", the teacher.

preciation for the contribution of the lay faithful, both men and women in the work of the apostolate, in evangelization, sanctification and the Christian animation of the temporal affairs." (CL 23) They mention what the exhortation *Evangelii Nuntiandi* affirms about the laity: that "their own field of evangelizing activity is the vast and complicated world of politics, society and economics as well as 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



evangelization, such as human love, the family, the education of children and adolescents, professional work and suffering." (CL 23). In fact, there are no ministries in this temporal environment in which the action of the laity is autonomous, fertile, diverse and sometimes without contradiction. In this

temporal order there are no commands given by the hierarchy to the laity, although there was in the past when a strong and monolithic Catholic Action acted like the extended arm of the hierarchy and as the voice of the Church in temporal matters. The autonomy of the temporal order and the coming of a pluralistic society in which a Church of Christianity had no room, together with the growing capacity and ability that the laity have to discern, gives us a changed situation today. It is neither possible nor desirable to keep the former model which on one hand legitimized and conferred credibility on the action of the laity, guaranteeing a presence and visibility of the Church but, on the other hand controlled and limited an apostolate without borders and that didn't start essentially from the mandate received.

In their most formal sense ministerial functions don't appear as an important topic in the milieu of the mission in temporal realities. An assignment is not needed in order to act in this milieu. Nevertheless, the laity have made an inroad, especially in associations, so that somehow this dimension of responsibility is manifested. We will see later the model practiced by CLC, which basically leads the laity to think not only as apostles, but as members of an apostolic community to which they are bound by vocation and charism, and to which they listen and respond in connection with the options and commitments that they acquire. In some way, these become ministries entrusted by the community to its members. Naturally, this supposes a basic unity and working with the universal Church and the local Churches and many other procedural elements that we are still discovering.

On the other hand, regarding the action of the laity in the Church, although they value "also their generous willingness to supply in situations of emergency and chronic necessity" (CL 23.8), and they recognize that the same *Evangelii Nuntiandi* "had such a great part in stimulating the varied collaboration of the lay faithful in the life of the Church" (CL 23), the Synod Fathers show their concern for "the various theological, liturgical, juridical and pastoral considerations associated with the great increase today of the ministries entrusted to the lay faithful." (CL 23). Some of these problems are:

- ♦ "the indiscriminate use of the term "ministry," which influences and leads to "confusion and perhaps the equating of the common priesthood and the ministerial priesthood."
- ♦ "the scarce observance of certain laws and ecclesiastical norms"
- ♦ "the arbitrary interpretation of the concept of 'supply'"
- ♦ "the tendency toward the "clericalization" of the lay faithful and the risk of creating an ecclesial structure of parallel service to that founded on the sacrament of Orders"

To overcome these dangers, the Synod Fathers insisted on:

- ♦ “the need to express with greater clarity and with a more precise terminology both the unity of the Church’s mission in which all the baptized participate and the substantial diversity of the ministry of Pastors, which is rooted in the Sacrament of Orders, while respecting the other ministries, offices and roles in the Church which are rooted in the sacraments of Baptism and Confirmation” (CL 23)
- ♦ “that the Pastors, while acknowledging and conferring upon the lay faithful the various ministries, occupations and functions, exercise the maximum care in instructing them about the baptismal root of these tasks” (CL 23).
- ♦ “that the Pastors guard against an easy and abusive recourse to presumed “situations of emergency” or to supply by “necessity” there where objectively it does not exist or where alternative possibilities could exist through better pastoral programming.

In short, the Synod Fathers insist on the difference between their ministry and that of the laity in the Church. They point out that “In a primary position in the Church are the ordained ministries; that is, the ministries that come from the Sacrament of Orders” (CL 22) and they add: “The Church’s mission of salvation in the world is carried out not only by the ministers in virtue of the Sacrament of Orders, but also by all the lay faithful by virtue of their baptismal state...” (CL 23.1).

They insist later that “the diverse ministries, occupations and roles that the lay faithful may legitimately carry out in the liturgy, in the transmission of the faith and in the pastoral structure of the Church, ought to be exercised in conformity to their specific lay vocation, different from that of the sacred ministry.” (CL 23). For greater clarity, they affirm that a “more ordered and fruitful ecclesial practice of the ministries entrusted to the lay faithful can be achieved if all the particular Churches

faithfully respect the theological principles, in particular the essential difference between the ministerial priesthood and the common priesthood and, consequently, the difference between the ministries derived from the Sacrament of Orders and the ministries derived from the sacraments of Baptism and Confirmation (CL 23).

The diverse ministries, occupations and roles that the lay faithful may legitimately carry out in the liturgy, in the transmission of the faith and in the pastoral structure of the Church, ought to be exercised in conformity to their specific lay vocation, different from that of the sacred ministry

It remains clear that the topic of the ministries is a sensitive issue within the Church. Nevertheless, some suggest that they should be enlarged and more and more institutionalized. For example, Fr. Pedro González Candanedo³ affirms that there are at least 5 lay ministries that urgently need to be created in our churches. I mention them to illustrate the underlying concerns: 1) For the creation and orientation of public opinion 2) For the liberation of interior uneasiness (councilors) 3) Visits to the sick 4) spiritual guides in the educational field 5) More secularity in the liturgical ministries: music ministers, lectors, instructors, commentators, psalmists, singers, etc. Another suggested other ideas, for example the series of the Lumen⁴ publishing house that includes several guides: 1) for the godfather or godmother in the catechumenate 2) for the deacons in the liturgy 3) for ministers of welcoming, hospitality and working together 4) for ministers of Communion 5) for lay preachers 6) for proclaimers of the Word.

In practice, these things are done but not as institutional ministries, rather as spontaneous services or as locally recognized apostolates,

3 Lay Christians in the XXI century, at <http://www.lacasadelabiblia.es/Recursos/Articulos/Laicos.htm>

4 Editorial Lumen - Theology and Liturgy - Lay Ministries. 2002. Refer to <http://www.lumen.com.ar/carga.php?catalogo.php&tipo=2&division=12&subdivision>

regulated by concrete norms. In fact, several terms are used in *Christifidelis*: charisms, ministries, responsibilities and services (20.15); tasks (23.3), occupations and functions (23.7, 23.9, 23.13). In every case insistence is placed on the supplementary character "under the wise guide of the Pastors" (CL 20.15), who "when expediency or necessity in the Church require it... according to the norms established by universal law⁵, can entrust to the lay faithful offices that are con-

The topic of the teaching of theology deserves a separate paragraph, especially now with the flourishing of lay theologians. The Law is clear: "Those who explain theological disciplines in any Institute of Superior Studies should have a mandate [mission] from the competent ecclesiastical authority (CBC 812). Along these lines it is important to consider the growing number of lay people who receive "appointments" or even a "mission" from ecclesiastical authorities in order to act as rectors of universities or Catholic schools, as members of special or permanent episcopal commissions.

Conclusion

It may be true that we do not need to institute new ministries so that the laity develop a more and more imposing presence both within and outside of the Church. However we see ever more clearly that our apostolate is not only a question of good will and spontaneous discernment, but rather it has an apostolic mark, a character of being sent that could be lived in many ways within the Church. Indirectly we touch on delicate topics such as authority and power in the Church, the tension between the missionary union and "organic," union and the collaboration within the Church among the different charisms. The laity want to participate in the discernment of the Church's mission and also to assume the consequences in terms of receiving responsibilities or mandates on behalf of the apostolic community. One does not work without the other, and we need to advance in this area. ■

José Reyes

WCLC Vice-President

Translated from Spanish by Theresa Cademartori



nected to their own pastoral ministry, but do not demand the character of Orders." But "...the exercise of these tasks does not make pastors of the lay faithful. In fact, it is not the task which constitutes the ministry, but the sacramental ordination." "The task exercised in virtue of supply takes its legitimacy formally and immediately from the official deputa- tion given by the Pastors" (CL 23).

⁵ Canon 230: "Lay men who possess the age and qualifications determined by decree of the conference of bishops can be installed on a stable basis in the ministries of lector and acolyte".

Understanding and Savouring Interiorly Daily Life

- As Lived by the Laity -

The universal call to holiness to which the Second Vatican Council (L.G. 40/2) invites us is a defining moment. This moment has many theological and pastoral consequences for the church and still we have not recognized all of its implications. One must really trust that the daily and ordinary life of family, work, relaxation, social interactions, etc. are graced situations where a deep encounter takes place between God and believers. For the laity to be able "to understand and savour interiorly" this encounter, an appropriate lifestyle, the deep acceptance of oneself, and a life centered in others helps greatly. The Ignatian examen turns out to be a privileged instrument for this.



Fr. Javier Uriarte SJ

To Be in the World... Without Leaving the World

Often we associate spirituality with intense times of spiritual dedication: a retreat, days dedicated to spiritual exercises, time set aside for prayer as a parenthesis within a great deal of activity. We find it difficult to discover the spirituality of our daily life, the life of every day existence seems ordinary to us, different from the important spiritual experiences that we consider as key extraordinary graces. Moreover, during the past centuries religious life has defined itself as *fuga mundi*, a flight from the world, with an opposition between the profane and the sacred; for centuries the imaginary of holiness was depicted in the iconography of "elevation," "the supernatural," emphasizing the spiritual as contrary to the mundane. Also, consciously or unconsciously, we associate spirituality with the idea of escape.

Thus it would have been preferable if this theme would have been presented by a member of the laity, because they will do it in "their own" way. If I write from the perspective of religious life, it is not to supercede a lay spirituality, and even less, with pretense of giving instructions, it is rather with the clear intention of delimiting different (but yet complementary) situations, there exists an autonomous and different identity between the laity and religious, yet at the same time within a common spirituality.

Truly the characteristic of the laity is to find God in daily life, that is in the day to day life within a family, performing one's job, relating

with neighbors and in social interactions; also to find God in ethical decisions, civic activity, the overarching theme of human rights; in addition to the economic area, the active presence in politics, the world of culture, in dialogue with newspapers and television, and even the communication and navigation of the internet... and, of course, all of these as explicit manifestations of one's Christian commitment.

St. Ignatius defines prayer in a very beautiful way: *to understand and savour interiorly these realities*. St. Ignatius is the saint of joy, the experience of the presence of God is consolation, that intense existence, in which is found happiness, the desires to mature, in which one relives the day with a increasing dimension of depth, in which one understands with more clarity, with an expanded and freer heart. In fact daily life is the privileged place to discover God: "where my Lord is passing to", to once again understand the joy that we remain in the presence of the Lord during the day, as indicated with a phrase of the gospel: "*Did not we feel our hearts burning*"... But, take care; one has to return to the city, to the mission. It is a false consolation if prayer remains in a self complacency "do I like it, do I not like it, how does it make me feel" and if prayer does not lead us to a maturity: "what am I doing for Christ" (SpEx 53), that is, not to be self-centered, but other-centered, in Arrupe's words: to be men and women for others. To understand and savour interiorly is to love and to serve passionately.

In Ignatian spirituality there is a very clear text, the well-known 19th Annotation, which

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naciona" Lima, Perú

perceives the experience of God in daily life. Here Ignatius speaks to us of someone "*who is involved in public affairs or pressing occupations but educated or intelligent*" (Sp. Ex. 19), he is referring clearly to the laity, moreover, Ignatius had enriched his Spiritual Exercises while he, himself, was a lay person and for nearly 15 years as a lay person he gave the Exercises to other lay persons, and then as a Jesuit continued accompanying the laity in this experience. Thus their spirituality is experienced and shared in the world of public affairs, business and administrations, education - intensely in the world of the university - of the intelligent. Clearly Ignatian spirituality, in its capacity for contemplation in action, is conceived to encounter God in the world, in the action of God in the day to day of ordinary life. I will return to this at the end of my essay.

For those in religious life we too have to make an effort to associate our spirituality with daily life. Religious women and men, priests, because of our sense of the absolute presence of God, we perceive also that most of our encounters with God are related to our *foundational experiences*: those intense times of personal synthesis, times of clear illumination "*did not we feel our hearts burning*" - times that produce a dynamic force for spiritual inspiration, times that affect an entire life. In the case of religious life these foundational experiences interact with the *foundational experience* of a congregation, with the life and charism of the founder. These interactions produce a discernment process that structure one's entire life. Moreover we usually encounter God in the intense times and concerns in important vocational and missionary experiences rather than in the simplicity and humility in a life of routine.

Returning to the laity we cannot force our style of "*the acute perception of the absolute presence of God*", an expression that Karl Rahner uses when speaking of religious life, and can

To understand and savour interiorly is to love and to serve passionately.

recognize that what characterizes lay spirituality is to encounter God through "*mediations*": work, office or academic life; family relationships or the life of a couple; the connection with others in civic or political life. There is a transition from a spirituality of intense but individuated moments to a spirituality that includes all times and circumstance of one's life, a spirituality that address "the temporal realities", not to force our tradition of *fuga mundi* but living in the world and for the world. I say for the world because the laity inhabits situations that religious and priests, because of our lifestyle, we never occupy, this is the true missionary character of the presence of the laity in the world.

Interconnected Means: Quality of Life/Quality of Prayer

In the field of spirituality it is already common to say that our quality of life depends upon our quality of prayer, and the capacity for prayer will affect the capacity for life, by this, I mean of course, not in the major epic moments of

There is a transition from a spirituality of intense but individuated moments to a spirituality that includes all times and circumstance of one's life

our spiritual experience, but in the daily life; the important petition of Ignatius in the Exercises: "*that all my intentions, actions, and operations may be ordered purely to service and praise of the Divine Majesty*" (Sp. Ex. 46), that is,

all the particular experiences of the day, from the least significant to the most important, are converted into an experience of God, in a daily "mini principle and foundation."

Several authors have insisted on the relationship between life and spiritual experience. The following quote from Darío Moyá can help us:

It seems an obvious statement for all of us, and thus it is unnecessary to prove, that any form of spirituality generates a

*certain and specific lifestyle. But one must affirm something further: that the lifestyle that someone lives conditions radically the possibility of a spiritual existence. A choice of lifestyle can either facilitate or impede one's spirituality. A certain manner of living can result in the impossibility of experiencing God, while another different kind of lifestyle can lead us to possibility of experiencing God. Or, without going to extremes, are there ways or situations in life that facilitate experiencing God and others that hinder it? (Dario Moyá: *Encontrar a Dios en la vida*. Centre of Ignatian Spirituality S Peru.)*

In this article Dario Moyá insists on a lifestyle marked by an "ascetic of the present," in daily life, without escaping either to the past, nostalgia, or to the future, dreams, escaping from the present is escaping from God, although I think I am going to very "holy" places where I most "surely" will find God. To find God in the every day means that it is necessary to live in a vital context in which one is motivated to make decisions, to assume responsibilities for things of importance or of magnitude that might happen, to control personally the concrete patterns of every day life. Is this not perhaps the sense of the Ignatian examen, clearly not so much in a moral but a spiritual sense, *to seek and to find God in all realities...* of daily life?

Daily Life: Signs of a Quality

It occurs to me to offer some features of daily life that establishes a basis to develop a growing capacity/quality of prayer, of course they are indications, not prior prerequisites. Since certainly a life of prayer, the experience of God, will inspire a style of living, for indeed one needs a dynamic foundation in order to be able to build a spirituality, with words of Ignatius: "to be suitable" understood not only as basic human characteristics, but rather as a lifestyle, or better, a rhythm of life that facilitates the experience of God in the routine of daily life.

The primary manifestation of a certain quality of life would be a life integrated within the

family, work or academia, and social relationships... which does not mean to deny the highs and lows or, even, a certain time of crisis; it means a certain capacity for interior integration, as Ignatius would say

"not having our mind divided among many matters" (Sp. Ex. 20), not to be preoccupied by existential concerns, to live a relatively integrated family life, a magnanimous and healthy affection that allows us to welcome

every day the love of God. In a world that offers us a high paced lifestyle, television that presents to us life and the world in the form of a video clip, that incites the compulsion to *surf*, that the music, the dance, and the lights of discotheques are based on a shrillness, to obtain an integrated life, at home, in mutual relationships, social relationships, desires, and the every day existence, there is needed a dynamic foundation - prayer will help immensely - in order to be able to sustain a solid spirituality.

Closely related to what has been already been stated is the theme of personal acceptance, the recurring theme of self esteem. It is clear, if one is fighting with one's self, one will end up fighting with God... and probably with other people. If one accepts and loves one's self, it will be easier to accept God and to feel loved by God. I believe that in

Peru the most often used expression is "excuse me" "*excuse me, can you tell me what time it is?*", "*excuse me, could I give you this document?*"; it is significant that an expression of courtesy manifests a sense of guilt. Of course this coincides with centuries of exclusion, servitude, and even racism, but it also speaks of the low self esteem of our people. Even though there is an increase in the ways and enhancements for self-esteem, however still there are far too many hurts, humiliations, complexes, and frustrations. During the school years it still

The lifestyle that someone lives conditions radically the possibility of a spiritual existence

If one is fighting with one's self, one will end up fighting with God... and probably with other people

takes a superhuman effort to weaken authoritarianism and strengthen personalization.

Let me cite the lyrics of a beautiful song (the author is unknown) that integrates self acceptance with the fullness of spirituality.

*I know you sincerely,
accept yourself gratefully,
value joyfully,
forgive completely,*

*Treat yourself generously,
poise harmoniously,
bless abundantly,
trust in yourself certainly.
Empower yourself consciously
and express radiantly,
surrender enthusiastically
to be able to serve with all your heart.*



*Always for yourself remember,
raise your head and smile,
love yourself where ever you may be,
Always for yourself remember.*

Is not this a beautiful commentary of the saying of Jesus in the gospel: "... love yourself with all your heart, with all your soul, with all your mind and with all your strength?"

Continuing with the signs of an integrated life, the higher ethical standard of living expresses it very well, to be able to overcome the subjec-

tivity that so much permeates the post-modern culture and to discover a way of proceeding that is based on objective and dynamic values, to live transparently where there is so much corruption, so much covert activity in politics, business, public and private life; that our motivations are supported by responsible criteria, to be able to structure life with signs of authentic human maturity and to arrive at a refined spiritual level of doing beneficial actions.

Another characteristic that defines our quality of life is simplicity of life understood in the sense of a simple economic lifestyle. In the models promoted by this consumer society, one assesses a life by social status, external signs of wealth, maintenance of one's image... Certainly God desires a just position in life for every person, and that the primary right of all the laity is to be treated as a human person, to have a profession and work that allows one to live with dignity, to support one's family ensuring that all the basic necessities are amply provided for. Nobody doubts this, but where is the borderline between basic necessities and the needs generated by consumerism? Where is the borderline between a fair standard of life and the pretensions of the middle class? We will discover the borderline in the modest discernments of every day, beginning with our fundamental options. A good criterion for this discernment about our simplicity of life is our proximity to the poor. When speaking of poor St. Ignatius says: they also are "the advisers of the Eternal King" (Letter to the community in Padua), thus the poor can well be our advisers: that in no way can we withdraw from them, they can say to us how they will approach us, what they can expect from us... they maintain us in the "reality principle", if they are withdrawn from our lives it is because we have withdrawn from them repudiating our simple lifestyle.

In the previous paragraph the fundamental option is spoken about; for every Christian and moreover for the committed laity this option becomes a dynamism for an "other-centered" project: that is mission. It is the main criterion of the evangelical life, St. Ignatius clearly emphasizes it: "*the more one divests oneself of self-love, self-will, and self-interests*" (Sp. Ex.

189). We live in a world where individualism is exalted, where projects of solidarity are not considered, where young people are stimulated to narcissism by fashions and life style choices. Moreover, many spiritualities are moored in a self-complacency, giving up growth. It is vital to find out if my daily life is me-centered or other-centered, if my mission in life is outside of myself and my surroundings, if I have a passion for the gospel embodied in the areas where I find myself daily, where one establishes one's centre will determine everything.

Another characteristic that arouses the capacity for and the quality of life is gratitude, that can seem a bit paradoxical after speaking of austerity for life and mission, understanding gratitude precisely as something contrary to activism, gratitude allows us to permeate more human spaces, encounters not with some opportunistic purpose but rather for the joy of being together. The gratitude expressed not to do the things with a self-interested purpose, to renounce the classic "I give to you, so you will give to me" much generated by our consumer society. We can also understand gratitude as to live not obsessed by success and victory, but for service and needs, even to remain when there is contempt, apathy, and disregard. These themes in which we see the echoes of Ignatius's meditation on the Two Standards, he expresses it in the existential field of Jerusalem: "in an area which is lowly, beautiful, and attractive" (Sp. Ex. 144), attractive is not understood as appealing, which would be not bad, but as the presence of the gratitude in our lives.

There are many other features that can indicate the quality of our daily life, I will concentrate on one which is a bit unconventional, but that is in continuity with the previous one: a sense of humor. It is not a feature often well incorporated into spirituality, even less to the formality of ecclesiastical life. But I think it improves very much our quality of life. The humor lessens the drama in some situations that we experience in too intense a way, it is also a good lubricant in our relationships, because it facilitates that the understandings and sometimes the misunderstandings, are lived in a

more relaxed way. Humor also relativizes obsessions, because unconsciously a sense of humor gives us distance, we are both spectators as well as actors, and it makes us see the things with a certain perspective. A sense of humor is not a sign of superficiality, rather on the contrary, it is a sign of healthy wisdom, and Arupe said it well: "Come if you are fond of joking and laughing with others ... and on occasions laughing about yourself." Thus our people, with their clear sense of humor, ingenious response, witty retorts, sparkle, displays of happiness, sense of fiesta and gratitude express to us a deep popular wisdom and a sense of a very warm life.

To maintain this quality of/capacity for life Arupe offers us a fundamental cornerstone: "Self-discipline is to prevail and to be administered responsibly in one's own life, convinced that life is not ours either in its beginning or in its end, harvesting it greatly like a truly poor person (the use of things as in the Principle and Foundation, the talents of the gospel...)", with words of Ignatius to be lord to oneself (Sp. Ex. 216).



Prayer: Quality Control Valves

Clearly the intention is how to make sure that prayer enables a sustained capacity for/quality of life, not only in the intense and robust moments of spiritual experiences, but also to maintain the capacity for ordinary life; Ignatius points out precisely the meaning of our prayer and of our entire spiritual life: *"that it may grow and rise from what is good to what is better"* (Sp. Ex. 331), of course in all of life there are ups and downs, even in the spiritual life there are sometimes stagnation and regression, but that one tries so that the constant ascendant dynamic should be in most aspects of our daily life. This dynamic indicates the capacity for and the quality of prayer that is integrated into our daily life.

Sometimes we conceive prayer as a space which we must fill up, we program our times of prayer, we attempt "to fulfill them" we are preoccupied of "doing" our time of prayer, in reality, a pervasive activism force us to protect these spaces, and in the life of laity this is quite difficult. If we come to the point of discovery that we do not accomplish prayer, but rather we are men and women of prayer, our capacity for life and prayer will be guaranteed.

For this we can recapture those "quality control valves" that always Ignatian spirituality has offered and does offer us.

The Examen: the Dimension of Depth

The rhythm of current society, and especially the cult for novelty, for the ephemeral, the superficial, begs us ask to recover the dimension of depth in daily life. In a certain way Arrupe expressed it in some personal notes: "an experience that is not reflected upon is a not a lived

experience." The expression "to live life" is not to exalt a superficial often frivolous animation, but to live life profoundly. The time of the examen is always to relive the day, recapturing the interior resonances from day to day, in order to see them from the deepest part of ourselves, since the sanctuary of God's presence is in that environment of intimacy between creature and Creator. Often we call the Ignatian examen as "the daily pause", this expression is ambiguous, if it considers prayer as a parenthesis within the activism of each day, then prayer becomes a pious exercise with the danger of escapism; if it reflects a time of peace, spiritual integration, in fact to see the day with the eyes of God - where is my Lord passing to - then it is a privileged time to make more profound our daily life. In our current society that promotes a style of life, conversation, and appearance based on superficiality, lay people can be clearly counter-cultural by having a profound spirituality. Similarly in his personal notes Arrupe indicates to us: "The Ignatian examen of conscience should be the attentive observation of the actions of the innermost person and the actions of God in a person. It is to discern the movements of God that speak in my heart through effects, which point out the right direction for necessary human and Christian growth."

**If we come to the point of
discovery that we do not
accomplish prayer, but rather
we are men and women of
prayer, our capacity for life
and prayer will be guaranteed**

Discernment: the House of the Spirits

The "discernment in ordinary life" is not exactly that of major decisions, the intense discernments for election, rather, simply to be attentive to patterns, to see how they enriched with good spirits and impoverished by bad spirits; Ignatius develops this for us thoroughly in his rules for discernment, especially Sp Ex 333 and 334. Not only in them, but also in a diligent way when he speaks about different examens, including that of prayer, as well as in the differ-

ent exercises, that he talks about in his Autobiography. He invites us to be attentive to the patterns, not only of our thoughts, but of our impulses; our first impulses are usually primal: our temperament, our fears, our defenses, our wounds, and our affections... the secondary impulses can be from God: generosity, tolerance, capacity to love, maturity, freedom, and happiness... Discernment is in fact to be able to discover the holy inspiring breath of the Spirit. These small spirits of the daily life require small discernments in the privileged Ignatian spaces: the examen, the spiritual exercises, spiritual accompaniment, and the revision of life sharing in the lay community.

The Exercises in Daily Life: Contemplatives in Daily Action

We already pointed out at the beginning that when Ignatius wrote the 19th Annotation he had in mind the laity. Indeed it is very difficult for a lay person to do a month of exercises at a retreat house, to be away from work and family for one whole month is not easy, and to spend the money for the cost of 30 days for a

retreat is beyond the reach of most lay people in our communities. Rather than to dream about a 30 day retreat, valid in itself, it is better to prepare the laity for "exercises in daily life", these exercises would be the most appropriate since they would develop thoroughly and deeply being a contemplative in life, not in a monastery, but to pray starting with a newspaper, magazine, family conversation, problems at work, our bars and markets, to see the world from buses (public transportation), from the street: "some white and other blacks, some in peace, others at war, some crying and others laughing" (Sp. Ex. 106). Further they enhance the contemplative capacity in the action of every day. If they are exercises "in daily life", they are the privileged exercises for the spirituality of the daily real life.

This entire presentation is only some notes sketched to appreciate and enrich our daily life, so that a richness will come to the category of our spiritual life. Thus I can conclude by citing a reflection of Father Arrupe, one which, with passionate words, he invites us to live intensely the spirituality of every day.

There is nothing more practical than to encounter God.

*There is nothing more practical than finding God.
That is to say, to fall in love totally and without looking back.
That which you fall in love with,
that which captures your imagination, will affect everything.
It will determine what makes you get up in the mornings,
what you do with your evenings,
how you spend the weekends,
what you read,
who you know,
what breaks your heart
and what fills you with wonder,
happiness and gratitude.
Fall in love, remain in love,
and it will determine everything.*

Javier Uriarte, S.J.

Reprinted from: *Review of Ignatian Spirituality* # 107, pp. 25-36

Shared Mission

*"Blessed are those who dream dreams
and are prepared to pay the price for them"*

[Cardinal Suenens]

The story of how the CLC in Hong Kong undertook the ministry of sponsoring two schools has already been recounted at various levels of the World Community – in an article in *Progressio* and in oral presentations in the World Assemblies of Itaiçi and Nairobi.

It is not our aim here to retell in detail the story of the call, the communal discernment and the final acceptance. In line with the theme of this issue of *Progressio*, we will summarize the situation and then examine the implementation. That is to say, we will simply summa-

rize the *Discernment* stage, and then deal with the *Sending*, *Support* and *Evaluation* stages.

Discernment

In 1995, the Missionary Sisters of St Columban approached the CLC asking if it would consider assuming responsibility for running a Primary and Secondary School. The two schools had

been founded by the American Maryknoll Sisters seventy years before. Since the founding Sisters were experiencing a shortage of vocation, they asked the Columban Sisters, an Irish Foundation, to take over the two schools in the late 1970s. After nearly twenty years, the Columban Sisters in their turn faced the same problem of less vocations as well as the challenge of a greater opening for service in various areas in China Mainland. They decided that the best solution was to look for a lay community as that was more in line with the thinking of Vatican II and the signs of the times. The CLC engaged in a six months long discernment exercise according to the Third Way for Making an Election of the Spiritual Exercises, and accepted the call as a call from the Church – before approaching the CLC, the

Sisters had received the approval of our Cardinal, who had been a member of the Sodality of Our Lady in his Seminary days.

Sending

Once the Community had accepted this ministry, it was the duty of the Executive Council to start the implementation. The first stage was to appoint an *Education Committee*, with the mandate to oversee the practical implementation of the ministry.

This Committee selected and nominated the Supervisor of the Schools and the members who would serve on the joint School Management Committee for the two schools. These members were then officially appointed by the Exco. Quite a number of these members have long CLC experience. The Supervisor is Dr Eadaoin Hui [former Vice-President and President of HKCLC, Delegate to Providence '82, Loyola 86, and in attendance at Guadalajara '90 and Hong Kong '94 as Consultor on the World Exco 1986-1994]; Jenny Chor [former President of HKCLC, Delegate to Loyola 86, member of the committee for revising the General Principles]; Amy Chan [former President of HKCLC, and Delegate to Hong Kong '94]. Others have joined CLC since Hong Kong '94. According to the decision of the Community, all those who serve on the School Management Committees must be members with permanent commitment.

The Education Committee approved a statement drafted by one of the members and discussed in committee, setting out the Philosophy of Education for Schools sponsored by CLC. The Committee was clear that the CLC would not be simply a rubber-stamping Sponsoring Body but, within the constraints of professional and family life, would be as fully engaged as possible in the school life. The schools would be seen on a twofold level. They would continue to be run as first class ed-



Dr Eadaoin Hui
Schools' Supervisor

educational institutions: the CLC would do its best to preserve and to build on the good traditions of the schools. Secondly, the Schools would be seen as opportunities for ministry to youth within the traditions of the Gospel and the Church, especially as emphasized at HONG KONG '94, and as avenues for pre-evangelization work among teachers, students, and families.

Support

Not too long after the assumption of this ministry, then, some members of the Formation Committee and Exco began a Faith Sharing Group among the Catholic students in the Secondary [High] school, allowing interested non-Catholics to attend also. This has now been going for some six years and is beginning to blossom in a pre-CLC among some of the participants. A joint Annual Mass for the Catholic Families of both schools has begun. We undertook to give some formation to the parents [often marginal or lackadaisical Catholics] of the Primary school pupils preparing to make their first Communion. Last year, this developed into a more intensive workshop for the Catholic Parents of Primary 4 and 6 [Grades 3-6]. This workshop engaged some thirty CLC members. This year [2004-2005] it will be developed even further. In the meantime a Faith Sharing Group has been started for some of the Catholic Teachers of the Primary School, and some of the more zealous teachers have begun a Faith Sharing Group for Catholic children on the lines of the Secondary school one – again open to interested non-Catholics.

In order to comply with Government aspirations, the CLC decided to demolish and rebuild the Primary School as a more modern campus. This required much liaison with Government [which will pay most of the cost], prospective architects and developers. A small committee undertook this work. The committee consists of a CLC member in a high Government position, with a Catholic friend also in Government, and a former CLC member, an architect who remains a close friend. Their expertise and commitment are of enormous value in supporting the whole enterprise.

To enhance the care for the two schools, Eadaoin last year divided the joint School Management Committee into two: this called for more CLC members to come forward to support the work as Committee members.

Finally, there is the hidden support of prayer. Many members conscientiously pray for the success of the schools and for those engaged in this ministry.

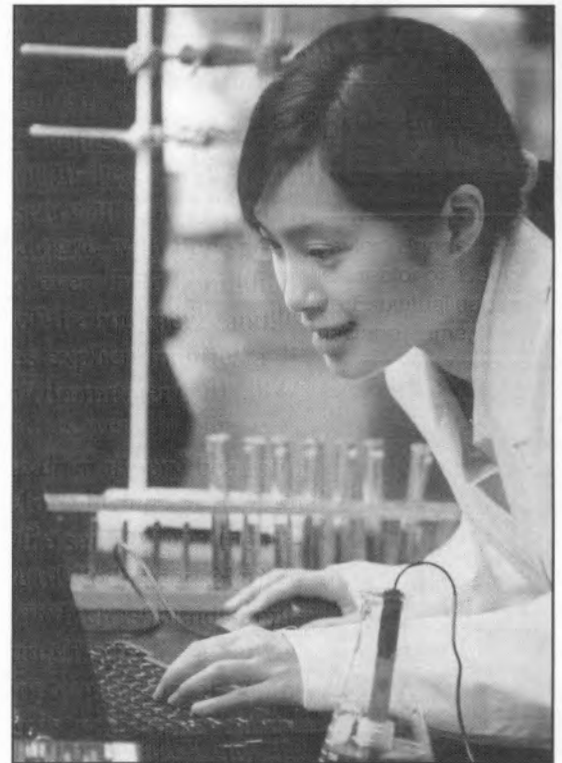
Evaluation

Evaluation is carried out in a somewhat informal way during the meetings of the Education Committee and through its report to the Annual General Assembly. However, a formal evaluation meeting, following the Ignatian way of proceeding, has been planned for November.

We hope that our Primary School can begin using its new campus in September 2006. That year marks the tenth anniversary of the request being made to the CLC to assume this responsibility. That may also be an opportunity for a further in-depth evaluation.

Conclusion

The ministry of managing the two schools takes a lot of our available resources. However, this has not stopped the CLC from dreaming. Another discernment will soon begin with reference to another school.



Water for Life: Gender Perspectives



Sylvia Picard Schmitt
CLC USA

"When the poor and needy seek water and there is none, I the Lord will answer them.... I will open rivers on the bare heights, and fountains in the midst of the valleys; I will make the wilderness a pool of water, and the dry land springs of water." Isaiah 41.17-18

Water is essential for life. Not only do we require water for drinking, but our most basic activities: food preparation, personal hygiene, cleaning, washing, crop irrigation and care of domestic animals all

require clean, safe water. Around the world, however, millions of people face water shortages, and struggle to secure safe water to meet those basic human needs. Recognizing the urgency of this issue, the CLC UN Working Group based in New York has named water as the current focus of its efforts to work for justice in the

world. This article offers a very basic overview of the problem, specifically as it impacts women in the developing world. Looking at water from this perspective brings us all a very real sense of the human cost of water scarcity. Our hope is that greater

awareness will lead to a commitment on the part of all CLCers to become advocates for access to clean water for all.

The whole world is becoming more aware of the issues surrounding safe and clean water. When the member states of the United Nations met at the Millennium Summit in 2000, they established the Millennium Development Goals (the MDGs), specific targets for reducing poverty, hunger, disease, illiteracy, environmental degradation and discrimination against women. Among these goals is the reduction by half of the proportion of people without access to safe drinking water. The MDGs are all inter-related, but recent meetings at the United Nation's 13th Commission on Sustainable Development focused particularly on the issue of water and its impact on women and girls. Women's lives everywhere are closely connected to water, so it is not hard to see how they suffer greater hardship when water is not readily available. In many areas of the world, especially in Africa and Asia, where women lack access to safe water, education, health and economic well-being are all directly affected.

It is most often women and girls who bear responsibility for providing water for household use. The Women's Environment and Development Organization estimates that many women in the developing world spend 4-5 hours a day fetching water to meet their families' needs. Women in rural areas walk an average of six kilometers per day and carry back heavy containers of water, often suffering physical problems as a result. In arid or drought-prone areas, the problems are even greater. For women in urban areas, water is often obtained by waiting in long lines at standpipes where the water supply may be only intermittent.¹



¹ Prabha Khosia and Rebecca Pear, "Untapped Connections Gender, Water and Poverty: Key Issues, Government Commitments and Actions for Sustainable Development", Report by the Women's Environment & Development Organization, 2003.

The time that women and girls spend obtaining water prevents them from engaging in other productive activities. For many girls, the task of fetching water prevents them from attending school, thus limiting their chances at improving their own and their families' situation. Women, too, lose time that might otherwise be given to instruction that would assist them in elevating themselves and their families out of poverty.

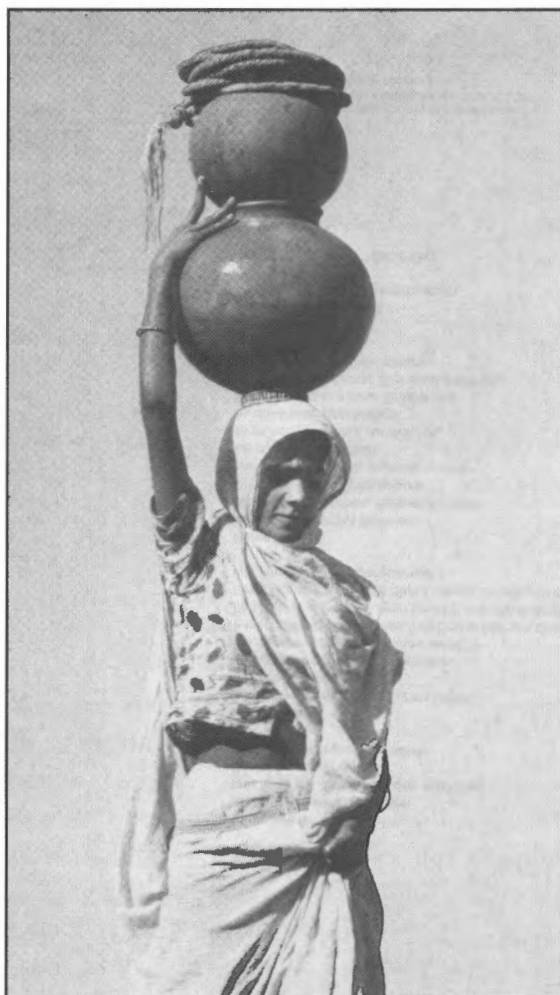
In addition, water access affects the availability of sanitation facilities (latrines). In areas where schools do not provide latrines, those girls who are able to attend school often drop out when they reach puberty. Safe and private facilities would enable them to continue their education. It is also a reality that women and girls are at greater risk of violent assault when they must walk long distances to access latrines.

Time spent obtaining water also means lost productivity. Where water is readily available, women gain time that can be devoted to income-producing activities, enabling them to improve their families' situation. In India, for example, it is estimated that the time women spend fetching water amounts to 150 million work days lost each year to the nation as a whole. The resulting national loss of income is approximately 10 billion rupees (equivalent to about \$208 million US dollars).²

Studies of the impact of water on health may provide the most startling statistics of all. The UN estimates that two million people die each year from water-borne diseases, and most of the victims are children. Millions more become seriously ill. Many of these diseases are preventable when safe drinking water and adequate water for basic hygiene are available, but water scarcity forces too many people to consume contaminated water. The World Health Organization suggests that 80% of all sickness in the world is related to unsafe water and sanitation.³ Since women bear the primary burden of caring for the sick, the impact,

again, falls disproportionately on their shoulders. It is also women who can have the greatest positive impact on health when they are trained in proper hygiene and sanitation practices and have the necessary facilities.

Policy makers worldwide need to hear women's needs and women's voices, and women in all areas need to participate in decision-making related to water planning and management. Too often limited resources for water are devoted to crop irrigation, even in ar-



reas where safe drinking water is not available. Agriculture, seen as "men's work", is given priority, even in areas of water scarcity. Poor water management in crop irrigation projects and pollution from the inappropriate use of fertilizers and pesticides has created more problems in some areas that were already suffering

² Reported in: *Jal Swaraj Abhiyan* (Campaign for Water Liberation), NAVDAVYA/Research Foundation for Science, Technology & Ecology.

³ Water for Life Decade, www.un.org/waterforlifedecade

water scarcity. On the other hand, water projects designed and run by women have been found to have a higher success rate than those in which women had no voice.⁴

A significant issue affecting water access everywhere is the privatization of water. Increasingly, governments are relinquishing control over domestic water systems to private corporations whose drive for profitability may override concern for real human needs. In some countries, especially in Africa, the IMF (International Monetary Fund) has pressured governments to privatize water services as a condition of borrowing money. Often, as a result of privatization, water services have deteriorated, costs have increased dramatically and promises of water delivery to the poorest areas have not been fulfilled. Women, again, have

Two million people die each year from water-borne diseases, and most of the victims are children

felt the impact of these decisions, but in growing numbers they are speaking out against privatization and calling on governments to end water privatization contracts. Public protests across the globe have led to the termination of private water contracts in places like Bolivia, Ukraine, Tanzania, and the United States. More protests are currently underway, and water advocates call for an end to "ownership" of water by any private entity.

Water should be seen as belonging to the earth and all species, not as a private commodity to be bought, sold and traded for profit.

This is just an overview of a very complex issue. We need to be attentive to the issue of water – globally, but also in our own homes and communities. Our CLC charism challenges us to work for a more just world, to be agents of change. When the issue is water, we need to pray for the grace to know how we are called to respond.

How are we, as CLC, called to respond?

- *Awareness is a good beginning.* Perhaps we could each begin by questioning and learning:
 - ◆ Where does my water comes from? the tap? purchased bottles?
 - ◆ How does my use of water affect the land and water resources from which it is drawn and the people living on that land?
 - ◆ What happens when water is brought to us through a corporation intent on making a profit versus a public utility?
 - ◆ What are the possible ramifications from attitudes and practices that allow for water to be "owned" for the profit of a few versus those that hold that water should be available to all?
 - ◆ Does our use of water reflect the value it holds for all of life?
- *We can also become conscientious consumers.* Investigate the practices of corporations whose products you use. Are they just? Or unjust? What can we do to promote just practices and discourage unjust practices?

Some corporations, like Nestle, Pepsi and Coca Cola, have been charged with placing profits over human needs. How can we respond to these charges? Currently, a group of water activists is promoting a boycott of Coca Cola products based on their operations in India, where Coke is accused of depleting the water resources in drought ridden areas and then selling that water for a profit.⁵ Whether or not we

⁴ Taken from a statement by Marcia Brewster, Task Manager, Interagency Gender and Water Task Force, Sustainable Development Division, DESA, at UN NGO briefing "Water: Gender Perspectives", 14 April, 2005

⁵ Find more information on the boycott at www.indiaresource.org/campaigns/coke.

choose to join the boycott, we should think about the bottled water industry and the issues that consumption of bottled water raises.⁶

- *Become aware of the UN's Millennium Development Campaign.* Also, become aware of the commitment our own governments have made to support the campaign and take some kind of action to hold them accountable for their pledges. We can call upon them to live up to those promises, especially in regard to the need for clean wa-

ter for all, and we can charge them to include women in every step of the planning and decision making process.

We are an apostolic community called to work for the coming of God's reign. Let us raise our voices on behalf of our sisters and brothers around the world and declare that access to clean, safe water is a basic human right that should be guaranteed to all.■

*Sylvia Picard Schmitt
New York UN Working Group*



⁶ See the article "The Global Impact of Bottled Water Consumption" in *Harvest*, Summer 2004.

French Canada National CLC Day

Cap de la Madeleine, Trois Rivières.

'Do whatever he tells you' (Jn 2:5)



Lucille Madore

Lucille Madore joined CLC in 2000. She serves now as Vice President of CLC French Canada. She holds a master degree in theology, a certificate of therapist in psycho spirituality and a certificate of ignatian spiritual guidance.

She is now in charge of specialized training in ignatian spirituality guidance at Centre Spirituel Manrèse in Quebec City, after a 30 years career of teacher in underprivileged areas of Quebec.

The French Canada CLC has been engaged for several years on a journey based on the Exercises and intended to discern our mission within the Church and in the world. In 2002, our Common Mission was expressed as 'Under the guidance of the Spirit to search for the face of Christ in order to reveal it to everyone in daily life.' Our participation in the North American CLC Congress at Guelph and at the World Assembly in Nairobi enabled us to go further in deepening our mission as an Apostolic Body. Throughout our journey we have asked ourselves questions, such as: 'How can we, as Ignatian women and men, contribute to God's work at the heart of the world? How may we develop a social conscience confronted by the realities of this world?'

In March 2005, a conference organised by Development and Peace, entitled 'Water, a common good for humankind' involved some of our members. At the same time, the national council was choosing the title for World CLC Day 'Do whatever he tells you' as the theme for our national gathering at Trois Rivières. So the formation team sent out the invitation to the local communities to become concerned about the problem of water, in the light of our CLC Charism, which names the promotion of justice as a priority. This also coincided with the declaration of the UN to dedicate the decade to 'Water, source of life for all'. The national gathering on 7 May brought together about 50 people from the communities in Quebec and Montreal. The theme of the day was aimed at making us more aware of the problem of water in the world. Lucille Madore gives us this assessment of the day.

The gathering began with informal meetings; during registration, we already felt the pleasure and even the joy of

being there, to live this day together. The presence of younger people gave a breath of fresh air to our annual gathering and leaves room for a great deal of hope. The whole day was lived in the context of a Eucharistic celebration. This method unified the different elements and allowed for a beneficial interiorising so as to experience more deeply that our whole life is Eucharist.

Different contributors succeeded one another during the day. First, Leah Michaud, with the help of two paintings, explained to us how World CLC participates at the UN on the question of water. Her account, moderate, exact and very enlightening, was appreciated by all of us. Next, each of the eight communities presented, by means of a poster, the way they were moved by the question of water, be it at

the physical, symbolic and/or theological level. These presentations were expressive and enriching through the essential meaning of their message and continued, in various ways, the 'I am thirsty' of Jesus. The different human words thus became sources of meditation and bearers of God's Word.

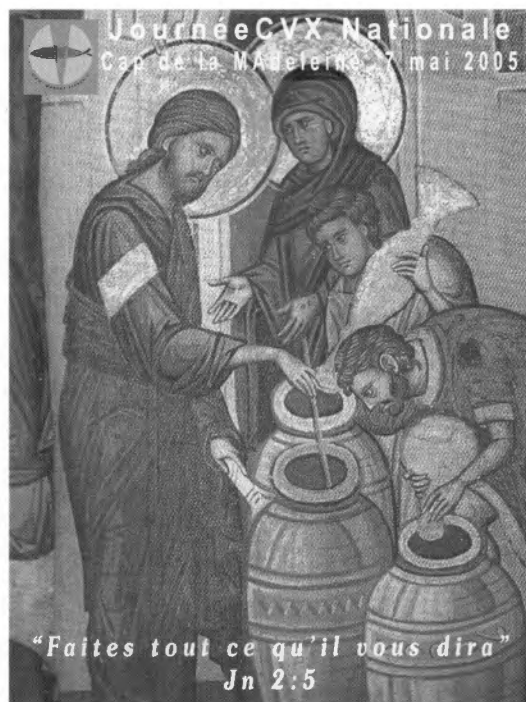
Eric Chastenay then showed a video on the theme of 'Water: a common good for humankind'. This video spoke to us and raised many questions, among others the danger of privatisation of water. The presence of a person from Development and Peace increased our understanding of the problem of water, helping us to live in ecclesial solidarity even with our commitment in World CLC. The simplicity and knowledge of the leader, as well as his willingness to answer questions, were most helpful.

After the communal meal, to help us stay with the liturgy of the Word, Rafik Salama, nation-

al president of CLC, led us through a guided meditation of the Wedding at Cana. This Ignatian contemplation enabled us to internalise the Bible story and to share in Christ's way, whereas an explanation or a theoretical presentation would not have had the same effect of interiority. The contemplation increased a willingness and openness of heart in each one of us, facilitating our sharing in groups which followed, not at the level of ideas or a discussion, but at the level of an interior seeking for what the Lord wishes to say to us, today.

And a surprise...each group was invited to write, on a piece of blue card, a common mission discerned during the sharing and, after reading it out to the large group, to attach the card to a huge water jar, symbol of an inexhaustible spring of living water. The image speaks for itself. The unexpectedness and the restraint of the gesture aroused a feeling of thanksgiving for God's gift to our world. What better way at the end of our gathering than to give one another a good

glass of pure water to instil God's gift in our body's memory!



Our understanding of the question of water was deepened throughout the day: to experience the water problem by means of the Scriptures gives it a whole other dimension. Moreover, the presence of resource people encouraged the sense of our belonging to the Church and reinforced our feeling of 'forming one body for mission' in World CLC. Our participation in this national day was rich with varied experiences and brought us much consolation.

During the evaluation, some individuals emphasised that they had been alerted to another dimension of the question of water in the world, linked with what we are called to live as an apostolic community. ■

Lucille Madore
Vice president of the French Canada CLC

Translated from French by Patricia Kane



Gathered to Celebrate

The Feast of St. Ignatius of Loyola was celebrated Sunday, July 31st with a gathering of the Christian Life Community (CLC) in the Province of New Brunswick, Canada. Members of seven CLC groups met at Our Lady of Perpetual Help Church in the district of Rothesay, NB for a day of socializing, praying together, sharing, and deepening our understanding of the CLC way of life.

A Christian Life Community is a small cell within the Church - a group of individuals who meet regularly to share faith, to support each other in living Gospel values and in particular to living out the Church's call to mission. A Group Guide accompanies a CLC group and helps them grow in the CLC way of life. CLC is a worldwide lay organization with its Secretariat in Rome, Italy. It is partnered with the Society of Jesus (Jesuits) and is a vibrant part of the Roman Catholic Church. Members may be Christians from other denominations who also desire to live the CLC way of life.

The CLC way of life is based on Ignatian Spirituality and members are encouraged in scriptural prayer, awareness of God in daily life, spiritual accompaniment and an annual retreat. Members have taken, or are preparing to take, the Spiritual Exercises of St. Ignatius which are an instrument of the Holy Spirit to lead us into God's plan for us - to be fully alive.

The New Brunswick CLC which gathered spanned the Diocese of Saint John. Thirty participants from the Miramichi, Fredericton and Saint John Regions represented communities in existence from 25 years to as recent as two years. Looking around at the seven communities, Lin Blackmore, (Miramichi N.B.) who has been a CLC member since 1987, stated that she was feeling *like a grandmother watching the family grow, blossom out.*

The day began with a welcome from Graydon Nicholas who pointed out the wonderful gifts

of St. Ignatius of Loyola and the great work of Fr. John English, sj (deceased), who is regarded as the Father of CLC in Canada. He then invited each community to share their history and a community symbol. "*For the newer CLCs*", said Francois Thebeau, (Nackawic N.B.) "*this was their first experience of the larger CLC and seeing that this is bigger than just their small group. Today made a connection with the newer CLC groups to the larger community.*"

The theme for our gathering on the **Feast of St. Ignatius** centered around three aspects of the CLC way of life: **the communal, the spiritual and the apostolic dimensions.** Our presenters used Scripture and the CLC General Principles to open up each of these dimensions of our way of life.

Joan Myers led us in a deeper awareness and deep gratitude for the communal dimension of CLC. In community, we are gift to each other (Phil. 1:3-10) as we tell and receive our faith stories and as we grow in formation together towards being more Christ-like in daily life. Julia Bourque (Fredericton, N.B.) expressed that "*each time I come to one of these CLC gatherings, it's like coming home!*" CLC becomes like family.

Pam Daigle spoke on the spiritual dimension of CLC. In Romans 12:1-13, we are given the blueprint for spiritual growth, "don't let yourselves be shaped by the world where you live, but rather be transformed through the renewal of your mind. You must discern the will of God: what is good, what pleases, what is perfect". The CLC way of life, shaped by the Spiritual Exercises of St. Ignatius, develops a discerning heart ready to respond to the inspirations of the Holy Spirit. This is the heart of the CLC way of life. It is one particular way among many to live the spiritual life. "*It is a call, a vocation*", said Corrine Osborne (Saint John N.B.), "*and I have to discern if it is my call, God's call to me.*"

Peter Chouinard opened up the apostolic dimension of CLC. Jesus calls us, teaches us and sends us out into the world. We live in a contemporary world and are called to mission (Mt. 28:18-20) to take part in life - both personally and communally. Strengthened by four words of the World CLC Assembly in Nairobi in 2003 - **Discern, Send, Support, Evaluate** - in our CLC, we help one another discern the object of our communal mission (action) as well as our individual mission. Regional CLCs, National CLCs and the World CLC each discern a mission as well. We are called to be aware of what is happening in our homes, our country, on our continent and in our world and to co-labour with Christ in bringing about the reign of God. The River of Life CLC then gave a presentation on their discerned concrete action in response to Bill C-38 recently passed into law.

Our day of presentations and table conversations ended with Margaret Melanson leading us into a time of reflection: "How has our commitment to the CLC way of life been strengthened today?" In summing up her day, Gertrude Mooney (Saint John) said, *"I enjoyed every minute of it. I would say CLC has forced me into a more structured Christian life in that I try to find God in all things and with the help of my community I can focus more on a God-centered life. The community helps me discern what is of this world and what is of God. In today's society it is difficult to sort out the two standards."*

All then processed with candles to the Church where Mass was celebrated with Bishop Joseph Faber MacDonald. In his homily, Bishop Faber shared how in the contemporary world people are not only physically starving but also spiritually starving and how the Lord answers all our needs as prayed in the Psalm (145) of the day. The Lord takes the little we have and multiplies it so we can spiritually feed others as is our call, *"you give them something to eat."* (Mt.14:13-21). We live and share our spirituality as well as our material goods. During the Prayers of the Faithful, intercessory prayer cards were given to each member with the commitment to pray for another member for the next year. Following Mass a sending ceremony and blessing, led by Bishop Faber and Peter Chouinard, was conferred on the River of Life CLC as they go forth in common mission to prepare their response to Bill C-38.

With gratitude for all those who contributed to the day's celebration, for the detailed preparation, the welcoming and prayerful environment, the generosity of Our Lady of Perpetual Help Parish for the use of their facilities and for the gift of each other, we left one another renewed in spirit and strengthened in our life of faith and service. ■

Pat Lawson
Our Lady's Circle CLC
Nackawic N.B. Canada



Front row (left to right) Bob McDermott, Margaret Melanson, Graydon Nicholas, Charlena Keenan-Bourque, Julie Bourque, Linda Hubbard, Sarah LeBlanc. Middle row (left to right) Dorie McDermott, Gertrude Mooney, Anne Hodd, Beth Nicholas, Pat Lawson, Corrine Osborne, Carole-Anne Holmes-Lauder, Geraldine Tingley, Joe Weirathmueller, Bishop Faber MacDonald. Back row (left to right) Jonathan Kipping, Doug Hubbard, Peter Chouinard, Terri Chouinard, Donna Schroeter, Lin Blackmore, Ray Blackmore, Gail Hughes, Francois Thebeau, Pam Daigle, Yves Daigle, George Bourque

CLC's Annual Evaluation: Necessary Components



Edith Schuller

Note: The coordinator can be of service to the group by making a list summarizing the main points of the meetings and other encounters of the group - also if need be, the themes studied. This will be sent to the members with the following indications, to be adapted, of course, to the situation of each group.

After looking over the notes of the past year, they can **reassess the year** as they reassess a day.

- ▶ Place myself in the presence of God
- ▶ What can I give thanks for?
- ▶ Where do I need conversion?
- ▶ What is the next step to take?

We can follow various lines of thought.

1. Concerning my personal journey:

- ▶ What has been important in my life these last months?
- ▶ How was I able to meet God in my daily life?
- ▶ Was I helped by certain elements of CLC?
- ▶ Did I take the means necessary for growing spiritually, for example, by a retreat according to the spiritual exercises?

2. Concerning the life of the group:

- ▶ How have we lived our group life this year?
- ▶ How have we made our decisions?
- ▶ How am I integrated in and/or committed to the group?
- ▶ Has the group helped in my personal and spiritual growth? How?
- ▶ Which subjects studied in the group helped me? Which did I find difficult?
- ▶ How have I lived or experienced the different functions of the group: coordinator, accompanier, animator of meetings?

3. Concerning the larger CLC:

- ▶ Is the CLC a reality that goes beyond my group? If yes, how? By what signs?

Note: It is unnecessary to go into great detail during the group sharing. It is important to reflect on what you consider important in your personal assessment, to choose the points to communicate to the group so that the account of each one can help the team to progress.

A blessed preparation to each one. ■

*Edith Schuller
CLC Luxembourg*

Translated from French by Theresa Cademartori

Edith Schuller-Kieffer was born in 1955 and she is married since 1978. Having left the practice of speech therapy when the first of her two children was adopted, she devoted herself for 22 years to volunteer work in the Church (at the parish, regional and diocesan level), as well as to an NGO working for the Third World, for which she has undertaken part time work since November 2004. Involved in the Luxembourg CLC since 1987, she has undertaken various responsibilities; Eurolink, member of the national Exco, delegate to Guadalajara and Nairobi. She currently coordinates the Formation Team.

Commitment in CLC

A community's life depends on the vitality of its members. The source of this vitality is to be found in the Spirit who calls them and in the personal response to this vocation. It is the Spirit, therefore, who makes a CLC Community bloom, grow and bear fruit but, at the same time, a CLC community blooms and grows when many of its members are generous in their response to this call.

The visible expression of this response is their personal commitment to the CLC way of life.

If few members commit themselves publicly we can ask: are these communities "alive"? Do they grow and flourish? Some times *the community is strong and active*. Many of its members are deeply committed, since long time, and even carry upon their shoulders the burdens of the institution, but they have not yet formulated their commitment publicly. Doing it publicly would be helpful; it reinforces the community; it is "sacramental" (a sign that does what it signifies).

If *the community is weak*, one reason could be because the process of bringing its members to gradual and public commitment is not yet part of the community's life. It may happen that the community has failed to accompany its members in this gradual commitment.

In both cases commitment and its public celebration needs to be adequately presented and clearly explained, the tradition established and all of its members gradually encouraged to do it. But how? Hopefully, the following lines could help.

What does commitment to CLC mean?

In whichever way admission takes place, the new members must be helped by the Community to decide whether a call, an ability and a willingness to live it are present, and to become identified with the wider Christian Life Community. After a period of time normally no longer than four years and no less than one, they assume a temporary commitment to this way of life. An experience of the Spiritual Exercises is strongly recommended as a means of arriving at this personal decision. [GN 2]

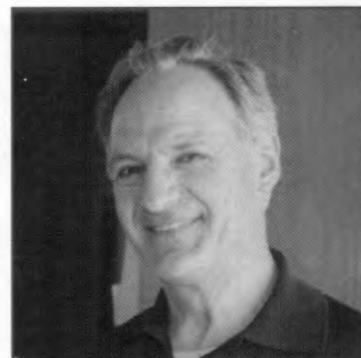
The temporary engagement continues as such until, after a process of discernment, the member expresses his or her permanent commitment to CLC, unless he or she freely withdraws from the community or is excluded by it. The length of time between temporary and permanent commitment should be ordinarily no more than eight years and no less than two. [GN 3]

Commitment is the arrival goal of a journey and the starting point of a new one. It is *the arrival goal* in the sense that the decision to make the commitment is the fruit of a journey, of an experience: we want to be Christian and live out our faith with these brothers and sisters in CLC. It is also a *starting point*: from now on we belong more fully to the community and we assure you of our cooperation with the community's mission; you can count on us!

It is not a commitment to put us at the service of the CLC community, but of the Lord. "This is the place where we feel called to serve the Lord and His Church".

Vocation is a central element in commitment. Considering vocation something extraordinary may discourage many valid members who live, flourish and bear fruit in our communities from making the commitment. We understand vocation as a lived experience, as a personal journey. Our vocation is the place where we live, bloom and bear fruit as persons and as Christians. That is what God wants for us, this is our vocation.

Notwithstanding our weaknesses and those of the community. Making our commitment does not mean that we consider the CLC to be the best or the more apostolic community of the Church. Along the years living and working together we have learned about our limitations and about the shortcoming of our brothers and sisters. Our commitment means that we have come to terms with our poverty and despite these limitations we trust the Lord's grace. His Spirit will



Fr. Julián Elizalde SJ

Commitment is the arrival goal of a journey and the starting point of a new one

not fail us and will even draw some good from our poverty. We feel at home in CLC. "This is the ground where we live, bloom and flourish as persons and as Christians in our friendships and in our faith; in our hope and in our service".

Our commitment is the answer to many graces we have received from the Lord, particularly since we joined the community. The Lord has called us first. We have received so much. Our commitment is a grateful answer to His love.

To what do we commit ourselves?

We commit ourselves to CLC's way of life and mission. In the General Principles there is a clear description of this way of life to which we commit ourselves:

"...to strive for a continuing personal and social growth which is spiritual, human and apostolic. In practice this involves participation in the Eucharist whenever possible; an active sacramental life; daily practice of personal prayer, especially that based on Sacred Scripture; discernment by means of daily review of one's life and, if possible, regular spiritual direction; an annual

interior renewal in accordance with the sources of our spirituality; and a love for the Mother of God" [GP 12 #a].

This GP speaks of "active participation in the vast field of apostolic service, and of apostolic

discernment, without forgetting", "the participation in the meetings and other activities of the community" [GP 12 #b and #c].

The commitment binds us not only to the local community or group but to the World Community as an apostolic body in the Church. The CLC is not a parallel church; even less an alternative to the local Church. Our commitment in CLC means that we want to be Christians who pray, participate regularly in the sacraments and be actively involved in the Church. For many, who years ago drifted away from the sacraments, this decision might be the arrival goal of a long journey.

The commitment means also being attentive to God, to people around us, to the signs of the

times and to the Spirit speaking to us through these events. Thus, commitment is also a *starting point*. The daily review of life, regular spiritual direction and the annual retreat are the expression of a deep desire to maintain our hearts, with the community's help, attentive, open and vigilant.

When the community gets involved in a particularly important program (social service, formation, cooperation), at local, national or world levels, the committed members are expected to be especially supportive and, if possible, involved. Their commitment says: *You can count on me!*

At the beginning of every year the community could remind to all its members, especially those committed, *the priorities of the community at the different levels: local and world.*

The committed members are expected to shoulder generously the *financial needs or plans* of the community.

Temporary commitment is the expression of the desire to live according to the CLC way of life at the present moment, whilst looking forward to a final life choice.

Permanent commitment corresponds to the last step of the vocational process of the CLC member. Those who make the Permanent Commitment are the members who have reached the decision to live in CLC as their response to the Lord's call. While Temporary Commitment is linked to the call of the Eternal King and to the "election", Permanent Commitment is in harmony with the trustful surrender of the Contemplation to attain love.

How do you arrive to commitment?

Becoming a member of the Christian Life Community presupposes a personal vocation. During a period of time determined in the General Norms, the candidate is introduced into the way of life proper to CLC. This time is allotted for the candidate and the wider community to discern the candidate's vocation. Once the decision has been taken, and approved by the wider community, the member assumes a temporary commitment and, with the help of the community, tests his or her aptitude for living according to the end and spirit of CLC. After a suitable period of time, determined by the General Norms, permanent commitment follows. [PG 10]

The commitment binds us not only to the local community or group but to the World Community as an apostolic body in the Church

The invitation to become committed CLC members is also an invitation to be more attentive to our personal relationship with Christ as His friends and disciples; to be more attentive to our vocation and mission.

In the beginning, vocation may be perceived as a vague longing prompting the person to contact the CLC group. Little by little the person becomes familiar with the CLC's way of life and is gradually introduced into the CLC specific ways to foster the vocation relationship with the Lord:

- ♦ Regular personal prayer based on Scripture texts,
- ♦ The review of the day or the awareness exam,
- ♦ Encounters with a spiritual director,
- ♦ Sharing, gradually, with the group the life choices in order to be helped in making better decisions or in evaluating the decisions already taken,
- ♦ Doing every year the Spiritual Exercises for a period time of 4, 6 and 8 days, or fully in daily life (SEEL),
- ♦ Taking part at the local, regional and national programs, gatherings and conventions¹.

Some people will find that the CLC way of life is what they really are looking for and will be ready to commit themselves. Others will find that the motivation for joining the group is no more mere and they have no desire to continue further. The journey is different for those who come in contact with CLC at a young age (less than 25) and for those who come as young adults (after 35).

The young ones will have to make many life-choices (friends, falling in love, studies, profession, life status). For them "temporary commitment" is the expression of the desire to live according to the CLC way of life at the present time, whilst looking for the vocation to which the Lord is calling them.

For the young adults who might already be married when they come into CLC the "temporary commitment" means only a time of getting acquainted with the community and with themselves, with the ups and downs, the joys and sadness, graces and frustrations so that they can realistically make the final choice, the "Permanent Commitment".

Rather than seeing Permanent Commitment as a risky decision that conditions their future freedom, it is important to discover that inner freedom is the foundation of this decision and one of its fruits. Real freedom exists when people are able to direct their lives according to their deepest desires. Thus, they are free inasmuch as they are able to live according to the deep desires the Spirit of the Lord has awakened in their hearts².

According to a document of the CLC Spain, the Permanent Commitment implies:

- ♦ A deep sense of belonging to the CLC: many persons consider themselves to be part of the Christian Life Community though their degree of participation may be greatly different. Needless to say those who have made the Permanent Commitment are considered as the core group and a reference model.
- ♦ A sense of corporal responsibility regarding whatever affects the CLC at the local or world level.
- ♦ Readiness to offer their service to the Church or to the CLC community.
- ♦ A simple lifestyle, on the footsteps of Christ humble and poor,
- ♦ The spirit of a "pilgrim", with light luggage, looking always for whatever will be more helpful to the mission³.

Conclusion

Commitment is the arrival goal of a journey we started moved by the question: what shall I do for Christ? When we make up our minds and ask our community leaders to allow us to join the sisters and brothers who in the next celebration will make their commitment we bear witness to the Spirit who has guided us up to this moment. Commitment is the starting point of a journey guided by the same question: what shall I do for Christ? And the Spirit assures us of His faithful presence, renewing every day the love that moves us to serve and enlightening our hearts so that we know what and how to do and say. ■

Real freedom exists when people are able to direct their lives according to their deepest desires

Julián Elizalde Thành SJ

¹ "L'engagement Permanent dans la Communauté Vie Chrétienne", CVX France, 2004, 1.1

² The CLC Charism, 1998, n.193

³ "El Compromiso Permanente", CVX Spagna, La Moraleja, 2001

['Magis]: Ignatian Experiment for World Youth Day in Cologne

Many CLCers took part to the World Youth Day. Three of them Jerry Tajima (Japan), Roger Laroche (Canada) and Antonio Randra (Madagascar) share with Progressio their impressions

An experience of international youth beyond the border



XX.
Weltjugendtag
Köln 2005

This January I received one email from Martin, a German Jesuit scholastic. That was the start of such a wonderful experience. He wrote that he had gotten my email address from Daniela Frank, whom I had met in Nairobi during the last world general assembly. He invited Japanese young people to a [magis] experiment. I got information on [magis] at its home page. According to that, it was one of the preparatory sessions for World Youth Day in Cologne, being held by German Jesuits, Ignatian religious and lay communities including CLC. I asked advice from our EA, a Japanese Jesuit. He said that the Japan Province had decided not to join the event

email to Martin to say that we were giving up on participating. But - a second invitation came from Vincent, a Jesuit priest in charge of [magis] in Luxembourg. He said that my wife and I, who are not young any more, could join them. Therefore, my wife and I decided to participate as a formation experience so as to learn how to organize an international session for young Catholics. One other Japanese decided to join us.

For Ignatius, an experiment is an important occasion of feeling our Lord in everything of the world with our senses. The [magis] project was quite well prepared along this line of following Jesus "more" closely. The project consisted of

two parts, as Sabine mentioned in *Progressio* #1, 2005: first - a 5 days experiment in an international group with around 30 young persons held in 12 cities in Germany, Belgium, France and Luxembourg; secondly - a 3 days plenary session in Loreley along the Rhine with 3000 young persons. The content of the experiment was quite varied; pilgrimage, art or music sessions, social commitment etc. We participated in a Luxembourg experiment which was a pilgrimage crossing the border of Luxembourg, Germany and France. Our group consisted of



The participants of Experiment 3 of Luxembourg

because the Jesuit, who was appointed secretary of the official pilgrimage group by the Bishop's conference, had decided to participate in another preparatory session. Our EA strongly suggested that my wife and I take some Japanese young people. We started to recruit participants among CLCers, but nobody was available. I sent an

French (including one Korean student), Spanish (including two Catalans), Polish and Japanese speakers and was guided by two French coordinators and a Belgian Jesuit. During the 5 days we were given reflection points on the care, presence, mercy and action of God. We walked in vineyards and along the Moselle River carry-

ing clothes, sleeping bags and water, usually sharing, singing in English, French, Spanish and Polish and sometimes praying in silence.

Here I can share only several impressive situations. One Polish girl was handicapped and side-by-side walking was necessary. French or Spanish boys were very glad to support her with smile and always talking to her in English. When we came to a rather steep slope, a French girl started cheering her with a famous football support song in which everyone immediately joined. We strongly felt unity and charity among the group. In the evening, French and Spanish boys were very glad to serve us our meal as we were completely tired after such a long difficult walk.

French and Spanish communicated in each other's language. This kind of situation is quite common for Europeans but not for East Asians, whose common cultural background is

Chinese characters but who have to communicate with each other in poor English. I felt a kind of jealousy; among Chinese, Koreans and Japanese there are still strong negative feeling because Japanese didn't express compassion with the victims of the Japanese invasion in the 20th century. This feeling was changed by our Lord. On the fourth day of pilgrimage, our group celebrated a mass in the chapel of our Lady of Peace, which was located on the border between France and Germany, a site where these two nations fought 6 times. During mass, I met the patient Lord who guided Europeans to union through so many times of wars.

My dream is to hold **an international session in East Asia for reconciliation** in our mutual languages. May our patient Lord guide me, day by day, to the concrete idea of such session. ■

Jerry Tajima
CLC Japan

A pilgrimage in faith

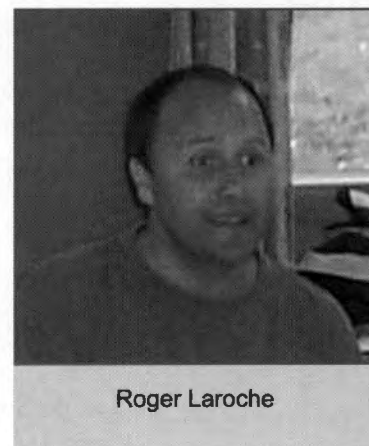
I had the luck - more than that - the grace to participate in the World Youth Days in Cologne last August with the diocese of St-Jean from Longueuil, Qubec, Canada. It was magic! The theme was 'We have come to adore him' (Mt 2:2), in memory of the experience of the Magi who made a journey to see Jesus.

Several events marked the pilgrimage. As well as many international meetings, we undertook some service projects in the German community. We signed a commitment to peace, we prayed and celebrated our faith, and we spent a night outside all together, without shelter, as if every human being was equal, without distinction of wealth. Prayer had a musical flavour, with rock songs, flags, rap, drumming, kinship, Church, joy, festivity and inwardness. I was very impressed with the faith of the pilgrims we met - young people from here and elsewhere, in groups who criss-crossed the streets, singing 'Christ is risen': nothing could stop them.

The Pope was, to my way of thinking, leading us towards Jesus. He invited all of us to let ourselves be surprised by Jesus, who is other than we can imagine (this is also what the Magi ex-

perienced). He spoke of the Church and the world realistically, without equivocation or self-importance. He invited us to form faith communities, to be faithful to the Eucharist and to follow the example of Ignatius of Loyola.

The welcome from the German people was incredible. They said that through us (Canadians), they wanted to welcome the Church of the whole world, and that is what we experienced. They amazed me by their faith and their great hospitality. I will conclude with these words that we sang and which sum up our experience: 'Jerusalem, sing and dance for your God', 'Venimus adorare eum Emmanuel'. [We come to adore him, Emmanuel] ■



Roger Laroche

Roger Laroche

Translated from French by Patricia Kane

Details and texts on:

<http://www.wjt2005.de/index.php?id=4&si=2>

United on a deep level

The 20th WYD was a great opportunity of spiritual renewal, a blessed moment of openness and encounter for many young people like myself. We had been preparing for WYD since November 2004. As I am a member of the National Catholic Federation of young people in Madagascar, it had been my duty to share about the message of the Pope. My theme was the Eucharist. It could be summarised in the following way: he who loves lets himself be guided, assimilated by the beloved.



Antonio Randra (second from right) at the World Youth Day

I based myself on the story of an old Jesuit: "You love candies... No, it is the candy that loves you, not the other way round. If you love it, why do you

eat it? The candy loves you, because it lets you digest it, so that you should have life!" Thus the Pope always invites the young people to give or offer what is worthy in each one of us for the sake of the little ones, for the sake of the poor. "Give him the gold of your existence".

Thus we shared and deepened our faith every month during the year preceding WYD. We had a fortnight of very intense preparation just before WYD in a catechetical centre, far away from the town. There, we deepened the spiritual preparations, but the principal aim was the unity and the communion of young people. We were sent into different districts of our host diocese for one week-end. We shared with local youngsters about their lives, about church movements, about their apostolic activities etc.

During the preparations and particularly during WYD in Germany, our bishop, chief delegate, Mgr Gaetano de Pierro was always with us. He participated in the walks, the vigils, and cultural shows with us. He told me repeatedly that working and serving the Church was not

enough, but that I had to work and serve the poor, the little ones. "We must learn to give and not always ask for ourselves". Demanding for themselves is a widespread attitude among the young in poor countries. On the night of August 8th, we flew to Düsseldorf.

I spent three days in a host family in Geest, in the diocese of Osnabrück, where I was highly impressed by the welcoming attitude of the Germans. Saying goodbye after three days was hard. August 12th, I had to join the International Liturgical Group in Haus Altenberg, where the whole world seemed to have gathered. We came from about 60 countries. I had already met the whole world in Nairobi in 2003, but here we were all young, coming from different cultures, different political allegiances, different races... We shared our gems, our memories, our values and discussed many issues in informal groups: our young lives, our questions concerning faith, marriage and love, ...

Our quest for Christ was the most precious thing we had in common. We were all dissatisfied with our lives and wanted to do something better. I was particularly touched by this desire to get to know our differences better in order to be united on a deeper level. I still remember a song that a young Sudanese taught us: "We sing, we play, we stay, we wait for TOGETHER, we are the family!" And in the end, "we wept together... we stay in family !" I shall never forget the moment when the Pope came up to our group of intercession bearers, greeted us and blessed each one of us. This had not been planned in the programme.

To conclude, I was able to renew my engagement in CLC. I saw that I must work for others, for the poor, for my country. It is not enough to live and share in a community; we must go out on mission. And I think that my mission is to further the formation of young CLC members in Madagascar, their spiritual, communitarian formation and their engagement. I hope that the CLC African Regional Assembly in autumn will make me advance even further with the support and the prayer of my community. ■

Antonio Randra

Translated from French by Tessy Geimer

The Room of Conversion

When I am at Loyola, which happens about every two years, I love to go back to the room of St Ignatius' *Conversion*, to spend fifteen minutes there, half an hour, even a whole hour and sometimes more. It is the most symbolic place in the whole house and for many others, as for me, a place without equal for meditation.

You see, Ignatius was brought here, wounded, after the battle of Pamplona. His enemies, the French, against whom he had fought, and who admired his unequalled courage for worldly glory at that time, brought him to the family house traversing mountains and valleys on foot covering a distance of some 90 km. In this room, Ignatius fought the most decisive battle of his life against illness and against his own desires for the vainglory of the world. Here, he was consoled by Our Lady and here, too, he experienced clearly the first movements of the spirits, both good and bad, which led him later on to set down his '*Rules for the discernment of spirits*'. When Ignatius left his family home after being cured several months later, he never set foot there again. He returned from Paris to his native village of Azpeitia only once, on the advice of his doctor 'to breathe the local air', but he stayed at the hospital with the poor and gave catechism lessons to children and anyone else who wanted to listen. He did all this without visiting the 'Casa-torre' of Loyola only a kilometre away, in spite of the insistent demands of his older brother.

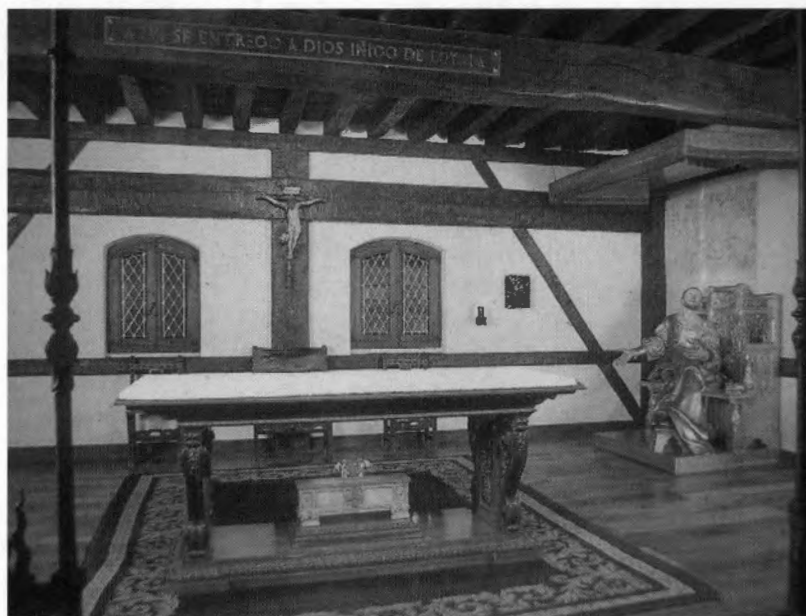
When I entered the Society of Jesus, I made my two year novitiate from 1964 to 1966 at Loyola and had many opportunities to visit the room of the *Conversion*, today transformed with great taste into a Chapel. Above the altar on a ceiling beam there is an inscription: 'Here Iñigo of Loyola gave himself to God'. In a corner, at the back on the right beside a window, there is a large sculpture of the seated Ignatius in soldier's garb holding a book in his hand. He is looking up in the attitude of someone seeing something extraordinary, or taking a definitive decision for his life. Still in place is a rectangular canopy in embroidered fabric which must have been above the bed of the convalescent Ignatius. Everything is

noble in this room: the panelling, the expressive pictures, the sober and dignified decoration, the documents represented on the walls, the suitable lighting highlighting the important areas, the silence prevailing in spite of the tourists who pass behind a window so they do not disturb the prayer of those within, the air one breathes to the rhythm of the prayer, not too loudly so as not to disturb your neighbours close by. God can be found in every element present.



Fr. Xabier Zabala SJ
EA CLC R.D.Congo, Kinshasa

It was in this room, the Chapel of St Ignatius' *Conversion*, that I made my first vows as a Jesuit after my novitiate 39 years ago with almost thirty companions. It is in this chapel-room that I 'lose my time' without feeling it passing, every two years on average when I visit Loyola. It is here that I encounter God closely, the same God



who said to Iñigo five centuries ago: 'I want you to serve me'; and who says to me now: 'launch out into the deep', and relieves all my anxieties. It is in this Chapel of the Conversion at Loyola that I feel spiritually consoled once more, in this year of grace 2005. ■

Xabier ZABALA, S.J.

Translated from French by Tessa Geimer

We Remember John

A Memoir of John English SJ by his CLC Group

John English SJ, in 1974, collected a small group of lay people and trained them in a process that had them sharing their interior journey with each other in groups of five or six persons. This was the beginning of Christian Life Community (CLC) in English Canada. Prominent among the first members were Art Walter, and Peter and Barbara Peloso. We, Kuruvila and Lois Zachariah, joined our first CLC group in 1977. In 1987, we joined with the Pelosos and Crystal and John Sullivan to form a CLC which included seven of the nine children of the three families. Shortly afterwards John English joined us as a member. In 2000, Dan Coughlin joined the group. John English was with the group for 17 years, until his death in 2004.



Fr. John English SJ

I was, for the first time in my life, to have breakfast with Jesuits. They said, "We are not Jesuits, we are counting the collection." John thought that was very funny!

Barbara Peloso writes:

John English was a man who lived in freedom, the freedom that comes from knowing that God loved and guided him. He was able to approach each new situation with openness and a willingness to learn and grow. This characteristic allowed him to accept each person with respect and understanding. At his funeral the resounding message from those who knew him was: "He loved and accepted me just as I was". He was a cherished friend who had a

Dan Coughlin writes:

I once told Fr. John how much I was impressed by Bishop Spong's writing. I got the distinct impression that Spong was not his favourite author. John was always completely loyal to the tradition of the church and felt that Spong tended to disregard that tradition. Rather than argue with me, he gave me a book by Luke Timothy Johnson. Johnson not only gave a lucid criticism of Spong but went on to point out that our faith is not in the historical Jesus but in the Spirit of the risen Lord present in the community. This was very much John's faith, which he expressed in all his actions.

very ready laugh, which often sent his feet flying if he was seated! It was a laugh that filled the room. John was a man who read the signs of the times. He brought hope, wisdom and a discerning heart and mind to this present age. He freely shared this hope with everyone. He is a prophet of our day. To say that it was a privilege to know John is an understatement. He was a blessing directly from the heart of God. This gift of himself and the legacy he left behind lives on, not only in all who knew and loved him, but also into the universe.

Peter Peloso writes:

When I was visiting John in Winnipeg, I had the privilege of staying at the Jesuit residence. John had a little kitchenette off his room and he told me to help myself to breakfast. When I came down in the morning there were six young men sitting around a table in an adjoining room. I waltzed in declaring how delighted

I met John English in the early 1970's at a weekend retreat at Loyola House, Guelph, Ontario (Canada). Within a few minutes of meeting him, he asked me if I would like to make an eight day retreat. He didn't hesitate because he knew the value of an extended time of personal reflection to get in touch with one's ex-

perience. This conviction blossomed into 35 years dedicated to the formation of small faith communities and programs for individual and communal experiences of the Spiritual Exercises. John taught me to use the prayer of the imagination. In this prayer, one "dialogues" in one's imagination with, for example, members of the Trinity. It is a great way to build up one's relationship with the Trinity and a process which helps us respond to the Holy Spirit. In this process a new, authentic relationship with an image of God is established. This is one example of the type of work that John English, John Veltri SJ, and their teams did at Loyola House. They made it an international powerhouse for spiritual growth.

What was it about John English that attracted us and convinced us that he was a truly great person? He was energized with "teaching" prayer based on relationship with God, and his enthusiasm drew people to get involved in his work. In his companionship with others in spiritual direction, he honoured their prayer experiences; they were an important source for his dynamic theology.

He knew the value of a process in which God leads one to a new relationship where God establishes a relationship built in love. It is the ideal basis on which to respond in action.

John loved people and was sensitive and genuine in his involvements. John was a member of our "Family CLC" and as such he shared our married lives; the joys and challenges of our relationships with our spouses and children. He became "Uncle Father Gramps" to our seven children in CLC. They were his grandchildren. So although he was a celibate, John had an extended family and an experience of family life. John laughed with us, wept with us and discussed complicated insights like the "Cosmic Christ" with us. He really listened to us, transcending our personalities to get to our personhood.

Cris Kotow-Sullivan writes:

When I think about the impact of John English on my life, many moments come to mind. The

work that I do is woven with the learning that I have integrated into my life over the last 30 years as a CLC member. I have known John English for over 20 years. My first meeting was at Guelph when John Sullivan and I were doing Annotation 19. That was also the time we first met the Peloso's and Zachariah's. However, it would be several years before our lives became intimately entwined. We returned to Zambia for three years to work full time with the CLC of Zambia. In 1984 when we returned to Canada, our primary CLC was in Detroit, Michigan, but we again had connections with the Canadian CLC. After a time, we began talking with the Peloso and Zachariah families about another model of CLC that would involve our children. It was at this point that we approached John English to join us in the experiment. This was in 1987. And so the journey began, with John English, and the Peloso, Zachariah and Sullivan families forming the Family CLC.

I have facilitated workshops and assemblies with John English as well as sat on ExCo with him. These were wonderful experiences of collaboration and collegiality. However, the place where he had the most impact on my life was in our Family CLC.

**John laughed with us,
wept with us and
discussed complicated
insights like the "Cosmic
Christ" with us**

It was in that experience that John challenged me, empowered me, loved me and argued with me. He laughed, cried, loved our children, and became their grandpa and spiritual guide as well as a good and loving friend to us all. John always stressed the importance of relationships. And he lived what he taught. John continues to touch my life as I embark on a new episode in my career. I hear his voice challenging me to use all of my gifts for the greater good, for changing the world, to think as well as to act.

I often hear his laugh. I hear the passion in his voice as he explores a new idea. I see his determined face. But most of all I feel his love in my soul as he continues to love us into being.

John Sullivan writes:

What John and I shared, which was so important to me, was our common training as priests - he as a Jesuit, I as a former Basilian. Since we shared this common subculture, he could relate incidents that had happened in his Jesuit community, knowing I would understand. He contrasted and compared these to what was happening in our family CLC, which was often quite different. He knew I understood and appreciated both sides.

Obviously his training as a Jesuit formed John, but I believe his experience in our Family CLC was a foundational formation experience for him. His greatness resided in his ability to be open to it. We were seven adults and seven children between the ages of 6 and 13 when we started in 1987. We met every 6 weeks, living together for the weekend. A community so structured is very different from a male celibate community of which he was often "the boss".

The three women challenged him on all the issues in the church concerning

women and the children challenged on many levels; emotionally and spiritually as well as with their physical energy as young healthy children. To them he became a substitute parent, grandparent, loving uncle and he responded in kind.

He listened with respect and

encouragement to the adults and in turn challenged us. In 15 years we were all together, we dealt with many important issues that arise in families. We are the better for his participation and guidance.

Lois and Kuruvila write:

John English SJ taught us that when we look back over our lives gently and reflectively, we discover that events and relationships seem to be parts of a drama acted according to a script. Nothing was accidental, nothing was isolated by itself. So it was when we recall our years with him; we cannot separate his role, his lines, from the larger picture of the drama and the roles of others. In 1965, he changed the way retreats were being given at the Loyola

Retreat Centre in Guelph. With John Veltri, he introduced the new style of individually-directed Ignatian retreat, so that the old type of preached retreat was gradually replaced. Thus, our spirituality underwent a great development too: in the former type, I, the retreatant, approached God the Father through Jesus, as a follower of the steps of a prayer ritual prescribed by the priest. John English and John Veltri made the radical change of giving persons the Exercises as a open gift. So, in the new style of retreat, I entered a more direct relationship with Jesus as brother; in this one-on-one conversation I could discern with Him, my deep desires and my life decisions.

In turn, this change in individual spirituality led us into a profound change in communal spirituality. These early retreatants were able to join together in CLC groups instead of the older Sodalities. Of course, this re-examination of Ignatian roots had already started in Europe and the new CLCs there served as models for our Canadian development.

John was an intimate, devoted friend of Jesus. He helped us to know that the Three Divine Persons lived in and with each of us as the Christ-Within who was the source of our life as persons. Satish Kumar at Schumacher College writes that education means "*to bring out, to develop from within.... An oak is not put inside an acorn, but rather the oak is brought out of the acorn. In the same way a poet, a painter, a musician, a gardener grows out of the child: those gifts are not put into the child*". During the thirteen years that we met with him, creative gifts grew out of each of us or matured in us. The thirteen of us in this CLC group have different personalities; in thirteen different ways I feel that John took an interest in each of us personally. Early in our acquaintanceship he taught us to reflect on everyday experience, to respond with gratitude for grace received, and so to discover and befriend God in all things experienced. Gradually we learned within our group that simply to be listened to with concern, was a profound way to give and receive love. He talked often of the Trinity and over the years our image of the three divine Persons matured. We related to them as a community of three not in the heav-

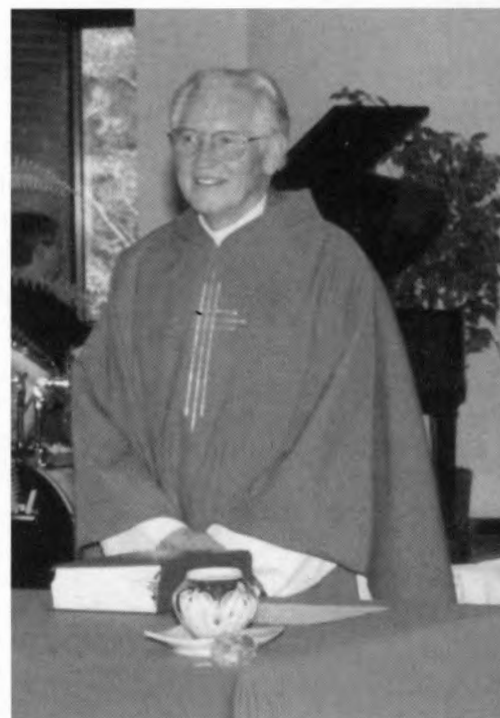
He listened with respect and encouragement to the adults and in turn challenged us

ens, but in our midst. Through the vision of Sophia/Wisdom Christology, we experienced God grieving within us in our pain as parents, spouses and children. Gradually, we experienced God in the midst of creation too and suffering with creatures in the agony of the food-chain. With John, in our different ways, we awakened to the awe, immensity and grandeur of the New Story.

We were surprised and pleased to discover that John, renowned as an authority on the Spiritual Exercises, and as a director of retreatants, had trained as a forestry engineer in British Columbia and had a deep love of forests. He also had a keen interest in science and once told us that he would have enjoyed a career as a chemistry teacher. He grew up in Saskatchewan and had military training near the end of the Second World War, in the Canadian prairies. As a young man in Winnipeg, he worked for the forestry service, and his route to the office took him past the Jesuit church. He told us that he sometimes entered the church for a few minutes and one day kneeling there he experienced, mystically, a great brightness of light through the rose window of the nave. He decided on that day to enter the Society of Jesus. He taught at the famous Loyola College in Montreal, but it was later (as I recall) when he directed novices in the Spiritual Exercises that he found his bliss as a spiritual director.

Our most grateful memory of three decades of friendship with John was his interest in each of us as persons; as people in relationship. We knew that in the periods of absence between meetings, he thought about our interests, our worries, our children and our questions. Then he collected books, articles and references which he would give us along with insightful comments when we next met. He taught us first, about St. Ignatius, but had much to say also about Macmurray, Lonergan, Panikkar and Teilhard de Chardin. There were many other authors besides these. Over the years he gave us an education with a special, precious intimacy to it we had never experienced. John

worked for more than ten years giving workshops which took an Ignatian approach to group development and leadership. He, with Jesuit colleagues and others at the University of Scranton, wrote a manual for these workshops incorporating skills in group dynamics and communal spirituality. Its title was *Ignatian Spiritual Exercises for the Corporate Person*. Over the years our small group and many in the CLC Canada made good use of these materials. They included the Myers-Briggs Type Indicator, leadership styles, communal discernment and decision-making, graced history, and other valuable skills for group leadership.



I, Kuruvila, remember a CLC meeting years ago. A few days before it, I had attended the funeral of my mother and I told the group of my awareness of the grief of our two youngest children who were with us that weekend. Each of us decided to spend an hour writing a letter to a loved one who had died; then, if we felt we could, we would read out our letters in a ritual of sharing. The letters of the seven children moved me profoundly. All of us had tears. John's letter was to his father Leonard; John recalled his Dad's gentleness, his humanity, his happy memories. I will not forget John's love in sharing those words with us.

In the months since John died, the two of us have longed to be with him again but we have not grieved; we have become aware that we know him so closely that these six months have been for us a joyous Fourth Week. ■

CLC Family



Who Are We to Love?

Personal reflection written in November 1947 by St. Alberto Hurtado



St. Alberto Hurtado Cruchaga

St. Alberto Hurtado was born on 21st January 1901 at Vina del Mar, in Chile. He joined the Society of Jesus in 1933 and has been called to the Father on August 18, 1952. Pope Benedict XVI canonized him last October 23rd

All my brothers, all mankind. Suffer with their failures, with their miseries, with the oppression that makes them victims. Rejoice with their joys. Begin by recalling in spirit once again all those who have crossed my path. My parents from whom I have received life, who have given me light and nourishment. Those with whom I have shared a roof and broken bread. Those I knew in my neighbourhood, during my school days, at the university, during military service, during the years of study, in my apostolate... Those with whom I have fought, whom I have caused pain, bitterness or harm... All those I have assisted, supported, gotten out of trouble... All those who have opposed me, despised me or done me harm. All those I have seen in the slums, in the shacks, under the bridges. All those whose unhappiness I have been able to discern, whose unrest I

have been able to glimpse. All those pale little children with sunken faces. Those tubercular patients at San José, the lepers of Fontilles... All the young students I have met in study groups... Those who have taught me through the books they have written, with the words they have said to me. All those of my city, my country, those I have met in Europe, in America... Every person in the world: all of them, my brothers.

Enfold and carry all men in my heart, all at once. Be fully conscious of my enormous treasure and with a robust and generous oblation, offer them all to God. Unify all my loves in Christ. All this in me as an oblation, a gift which bursts and overflows the breast; a movement of Christ within me, which awakens and quickens my love; a movement of all humanity, through me, towards Christ. This is what it means to be a priest!

My soul has never felt richer, never felt pulled along by a wind so strong that seems to spring from its own deepest depths. Never has it united within itself such great worth, all lifted up together to the Father.

Impelled by justice and animated by love

Attack, not so much the effects but rather the causes. What do we achieve by groaning and complaining? We must fight hand to hand, in single combat, against evil. Meditate again and again the Gospel on the road to Jericho (Lk 10,30-32). The dying man on the road is the unfortunate fellow I meet with every day, but he is also the oppressed proletariat, the rich materialist, the man without dignity, the powerful without a prospect, and all our contemporaries from all walks of life.

In the first place, take the miserable poverty of the people. It is the least deserved, the most tenacious, the most oppressive and the most fatal. And they have no one to safeguard them, to lift them out of this state. Some pity them, others regret their sufferings, but who is willing to dedicate themselves body and soul to attacking the profound causes of their sufferings? Here we have the reason for the inadequacy of philanthropy, of mere material aid that amounts to a band aid on the wound but no real remedy. The misery of the poor affects body and soul simultaneously.

First we must love them: love the good in them, their simplicity, their roughness, daring, strength, frankness, their tenacity, their human qualities, their joy, the mission they carry out in their families... Love them to the point that you will be unable to support their misfortune... that you will prevent the causes of their disasters, rid their homes of alcoholism, venereal disease, tuberculosis. My mission cannot be

limited to beautiful words of consolation, leaving them in their misery while I dine in peace, lacking nothing. Their pain should make me ill: the lack of hygiene in their homes, their poor insufficient diet, their children who cannot attend school, the tragedy of their daughters: may all that demeans them, tear me apart as well.

Love them in order to make them live, that a more human life may develop in them, unlocking their intelligence, putting an end to their backwardness. May the errors anchored in their hearts prick me continuously. May I be tormented by the lies and illusions used to intoxicate and enrapture them; may the materialistic press that pretends to enlighten them, irritate me; may their prejudices stimulate me to show them the truth.

And this is nothing more than the translation of the verb "to love." I have placed them in my heart so they may live as men in the light, and the light is none other than Christ himself, *the true light that enlightens every man who comes into the world* (Jn 1,9). All the light of natural reason is really the light of Christ; all knowledge, all human science. Christ is the supreme science.

But Christ brings them another light, a light that orients their lives toward the essential that gives them an answer to their most agonizing questions. Why are they alive? What destiny are they called to? We know that there is a no-

ble divine calling for each one of them, a calling to find complete happiness in the face-to-face vision of God (1Cor 13, 12). We know that they have been called to enlarge their vision, to satiate themselves in God Himself. And this calling is for each and every one of them, for the most miserable, the most ignorant, the most uncaring, the most depraved among them. The light of Christ *shines in the darkness* (Jn 1,5). They are in need of this light. Without it they will be profoundly miserable and forsaken.

Love them with all the heart's passion, in Christ, so that the divine likeness may grow in them; that it might rectify them from within in such a way that they would become horrified by defilement or by demeaning themselves; that it might bring them to respect their own greatness and the greatness of all human creatures, to respect the right and the truth, so that their entire spiritual being might mature in God; that they might find in Christ the crown of their activity and their love, that the suffering of Christ might be salutary for them so *that their suffering might fill up what is wanting in the suffering of Christ* (Col 1,24).

If we love them we will know what we must do for them. Will they respond? In part, yes. But above all God wants my effort, and nothing done in love is ever lost. ■

Text sent by Ana Maria Aguirre
CLC Chile



World CLC day – 25 March 2006

Friends in the Lord

The official opening of the Ignatian jubilee year will take place at Navarra in Spain in less than a month on the 3 December, the day the Church celebrates throughout the world the feast of St Francis Xavier. This jubilee year invites us to deepen our Ignatian roots, to celebrate with our Jesuit brothers our common heritage, and to consider the inspiration that St Ignatius, Saint Francis Xavier and the Blessed Pierre Favre can bring to our CLC journey and our work together with the Society of Jesus.

It is within the context of this triple invitation that the World ExCo strongly encourages your communities to join jubilee activities of the Jesuits in your country. We also invite you to intensify in 2006, the contacts with the Jesuits in order to deepen our common ignatian roots and our partnership. In this way, the Ignatian jubilee will introduce CLC to its own jubilee in 2007, as we will celebrate the fortieth anniversary of General Principles adopted in 1967 by the General Assembly of the Federation of Marian Congregations held in Rome.

CLC, friends in the Lord

The friendship of Ignatius, Francis Xavier and Pierre Favre was centred on Christ. Their friendship owed everything to their personal encounter with the Lord, and in that experience each one of them was moved to present to the Church and the world, according to their particular talent and personality, the first experiences of Ignatian spirituality.

Even in our time, those who like us follow in their footsteps will benefit by (re)discovering these friends in the Lord. The World ExCo invites you to make the best use of materials produced and events organized in 2006, to deepen our understanding of these three Jesuits. Certainly, it would be good to (re)discover each one of them, with perhaps a particular atten-

tion to Pierre Favre, the least known of the three. But it is also important to ponder on their *friendship in the Lord*, so that we nourish our own relationship with the Lord. With them, we can deepen our Ignatian roots and strengthen the bonds of friendship in the Lord within our community.

CLC and Jesuits, friends in the Lord

Ignatius, Francis Xavier and Pierre Favre did not keep the Ignatian spirituality just for the Jesuits. They wanted the lay people to *feel* and *taste* the experience of the Love of God that the Spiritual Exercises offer. That is why we want to express our gratitude for this common inheritance and to celebrate with the Society of Jesus. We recognise in this common treasure, the foundations of the special partnership, desired and acknowledged by our two bodies. Moreover, this jubilee gives us the opportunity to explore and experiment new avenues to always improve this partnership. This way, we can satisfy the duty of loyalty we owe to the *magis*. That, without doubt, is the sort of friendship in the Lord that Ignatius, Francis Xavier and Pierre Favre would wish for the CLC and the Society of Jesus.

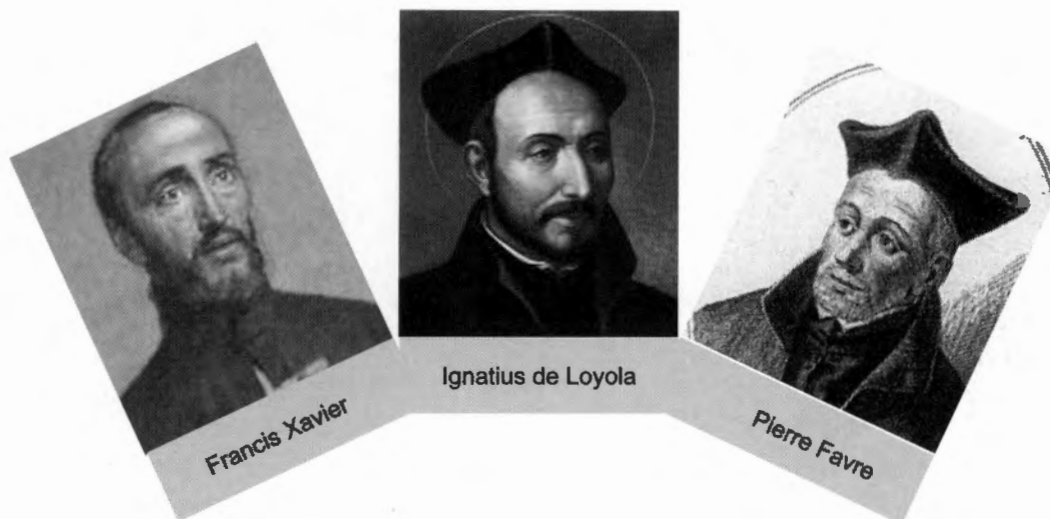
Friends in the Lord, to serve

The service to the Church and the world is consubstantial with genuine friendship in the Lord. That is why our friendship within CLC, as well as that of the CLC with the Society of Jesus, has the effect of transforming us in women and men 'for the others'. It is in the same spirit that we detect in one of the strong intuitions we received at our last World Assembly: to develop from a community of apostles into an apostolic community. It is fortunate that, at a time when we are trying steadfastly to give

substance to this vision, our Ecclesiastical Assistant invites us to look closely at Ignatius, Francis Xavier and Pierre Favre. Not only will the example of their lives renew and confirm our motivation, but, like them, we shall let

ourselves be touched, transformed and sent on mission by the Love of the Resurrected Christ.

Guy Maginzi
WCLC Executive Secretary



Francis Xavier

Ignatius de Loyola

Pierre Favre

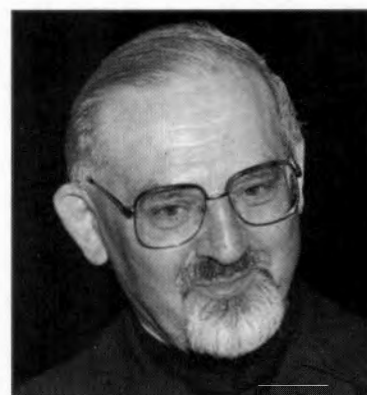
A Word from Our Ecclesiastical Assistant

To the World Christian Life Community:

Rome, 4 November 2005

It is a real joy to share with all the members of the Christian Life Community the celebration of the birth of Saint Ignatius into heaven 450 years ago, and the birth into the world of Saint Francis Xavier and Blessed Peter Faber exactly five centuries ago. Nearly everywhere in the world Jesuits are preparing to celebrate these first companions with all sorts of festivities and initiatives. Above all we have a great desire to draw forth a renewal of apostolic momentum from this source of spirituality which we hold in common with the CLC almost from our first origins. Even today the holiness of these first three Jesuits marks our life and yours.

Indeed it was as a lay person that Ignatius, the pilgrim, began to share the experience of the Spiritual Exercises as an authentic way to God, with so many lay people whom he met along the road. Thanks to this venture of Ignatius, so many men and women have discovered what the Lord wanted for them and what He wishes to build with them for the true life of the world. The CLC and the Jesuits are well aware that the Spiritual Exercises continue to enrich their communities with an undeniable spiritual force and with the gift of prayerful discernment to answer every time afresh the questions put by Ignatius: what have I done for Christ, what am I doing for Christ, what must I do for Christ?



Fr. Peter-Hans Kolvenbach SJ

This is where Saint Francis Xavier comes into the picture. When making the Spiritual Exercises with Ignatius, he did not remain deaf to the call of this Lord who went from town to town, from house to house, to announce the Good News. Seeing Francis Xavier, in his turn, crossing the roads of Asia as far as the gates of China, we are urged, personally and as a community, to continue the mission of the Lord among the men and women of our time who live around or with us.

Let us thank the Lord that the CLC has never abandoned a missionary responsibility at the heart of everyday life, in work and leisure, in joys and sorrows, in the celebration of our faith and in the promotion of peace and justice; on the contrary it has become more aware of this responsibility.

This is where we will meet Blessed Peter Faber, perhaps less known by us but greatly appreciated by Ignatius who considered him to be the greatest expert in the Spiritual Exercises. Francis Xavier valued him as a great friend. When we see Peter Faber crossing the Europe of his day we discover the prime importance of spiritual accompaniment, person to person, heart to heart. When visiting a town or a village he looked for personal contact, meeting in the Lord, in order to fulfil the apostolic desire which Ignatius expressed as "helping people" to personally encounter this Lord who has called them into life and who will be there to welcome them for ever in a new heaven and a new earth. Our culture has made us very sensitive to everything which is visible and spectacular. It takes courage to believe in the apostolic fruitfulness of the mission of encounter and sharing, listening and advising, accompanying and "conversing" as the first Jesuits expressed themselves. However this is where true Chris-

tian life can grow and become the communion of the Church.

Without doubt, CLC and the Society of Jesus, in the spirit of Ignatius, Francis and Peter Faber, are living in a communion of prayer and work. However we must thank the Lord of the vineyard for the grace which is proper to the CLC. It is as "*Christi fideles laici*", fully integrated into lay life, that they are given the responsibility of announcing the good news to all their neighbours and those close to them.

It is a grace of the Church of our day to see the flowering of so many church based movements: strengthened by a secular experience, the CLC takes its full place within this birth of so many spiritual and apostolic forms within which the vocation and mission of Christian lay faithful express themselves. Saint Ignatius never wanted to found a third order, but already in his time, he favoured associations of the faithful who, themselves, wanted to live the experience of the Spiritual Exercises and to give to that a communitarian form according to the needs of the Church in the world.

On the threshold of the jubilee year, which will begin on 3rd December in Javier in Navarre, I was happy to share with all of you how the example of Saint Ignatius, Saint Francis Xavier and Blessed Peter Faber continues to inspire the CLC and the Jesuits. I thank you for your union in the joy of this common celebration "*ad maiorem Dei gloriam*".

Fraternally yours in the Lord,

Peter-Hans Kolvenbach, S.J.
World CLC Ecclesiastical Assistant



ANNOUNCEMENTS

Please do not forget in your prayers the following events:

- **World ExCo Meeting**

13 – 20 February 2006, Lisbon (Portugal)

- **European forced migrations**

23 – 26 February 2006, Alicante (Spain)

- **World CLC Day**

25 March 2006

- **Asia-Pacific regional meeting**

13 – 23 July 2006, Philippines.

- **Gathering/Pilgrimage of Ignatian family**

27 July – 04 August, Lourdes (France)

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