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Publication of the World Christian Life Community



PHOTOS FRONT COVER

From up-left to right:

- Francisco Peña (CLC Ecuador)
- Liliana Ojeda (CLC Austria) and Alfonso Cinquemani (CLC Italy)
- Asia Pacific Meeting participants
- Manuel García Enciso (CLC Spain)
- Astrid Kasandji (CLC R.D.Congo) and Jacques Brisbois S.J. (E.A. Lubumbashi)
- Belen Santamaría Eraña, Elisa García España (CLC Spain), Catherine Lemare (CLC France), Uta Sievers (CLC England & Wales)

PHOTOS BACK COVER

From up-left to right:

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- Marie Schimelfening (CLC USA)
- Richard D'Souza S.J. (E.A. Sudan)
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- Fr. Paulus Suparno S.J. (E.A. Indonesia), Peter Bratasutjahja (CLC Indonesia)
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- Dilip Alexis Gomes (Vice President CLC India)
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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.

"Friends in the Lord": that is the slogan we have chosen for this year. The Lord has given us the opportunity to share these special moments when, in a tangible way, we have experienced the beauty of this precious link. Our regional meetings in Africa and North America, as well as the meeting of "Eurolinks" were opportunities for deep celebration of our friendship.

As in a conversation between two friends, two participants from each of the three events, try to give us a taste of what happened. They are two friends who took part in the same event but who are above all two friends in the Lord. Our friendship comes from Him. And it is in Him that we desire to grow as an apostolic Ignatian body.

It is for this and in this spirit that the last session of the second edition of the Training Course "magis" was held in Colombia in February. Yet one more occasion of friendship, friendship in the Lord!

The Latin American Church Movements and New Communities held their first meeting during the preparation of the Fifth General Conference of Bishops from Latin America and the Caribbean. Having been invited, CLC was very happy to take a full active part. It was also pleased to be invited by the Pontifical Council for Lay people to be part of the worldwide meeting in Rome for similar organisations on the eve of Pentecost with a theme: "the beauty of being Christian, and the joy of communicating this". It was for us a

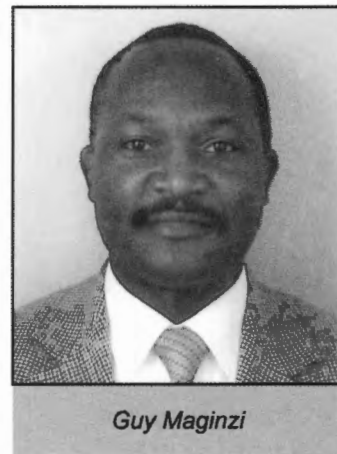
chance to feel part of the body of the Church, of which we are members. The feel of being "*cum ecclesia*" (with the Church), something which was very dear to St Ignatius, is also a way of being friends in the Lord.

To give thanks to the Lord in this jubilee year, the Society of Jesus invited us to take part in a Eucharist celebrated in St Peter's in Rome. Presided by Cardinal Angelo Sodano, the then Secretary of State, the mass was followed by a visit from Pope Benedict XVI to those attending this celebration. That too was a moment of friendship, friendship in the Lord.

On a personal level I would like to recall my celebration of the worldwide day for CLC with the Swiss community. What a joy to experience this friendship, which through a local event, opens fully and with the loftiest feeling possible, to all the diversity which the Lord gives us to live through CLC. That was another moment of friendship, friendship in the Lord.

It is not possible to list here all the recent occasions of friendship. There are others still have to be lived over the next few months. With our hearts overflowing with thanks to our God, let us appreciate these moments of friendship - friendship in the Lord.

Guy Maginzi
World CLC Executive Secretary



Guy Maginzi



Africa CLC Encounter

A memorable experience



Mafwizo Mwanangombe

I was one of the three delegates from Zambia to the All Africa CLC Encounter in Johannesburg. Having attended the World Assembly in Nairobi in 2003, I knew I was going to meet some familiar CLC faces.

I had heard a lot about Johannesburg but had never been there. I was jittery about going there. A week before I travelled, I saw a man being stabbed to death

on a reality show called 'Carte Blanche'. That picture stayed in my mind even as I was getting off the bus, but luckily Barbara came to pick us up. Once at Koinonia, I never went beyond the gate even though some other delegates took walks in their spare time. I was still terrified though we had been picked up from the centre to go out to the Steikefontein caves on the outskirts of Johannesburg. On the fourth day there, I overheard Gabbie, the other delegate from Zambia; say that he had visited the nearby shops. One morning I needed something and everybody was busy, so I made an attempt to brave the streets. I got the directions and started off with my heart in my mouth. I was so scared and kept on looking back and forth over my shoulder. As I walked along I met up with this little boy of about 8 years old walking to school happily. I stopped and stared at him to see if there were any signs of him being scared, but no, nothing! Then it hit me. How can I be so scared of being attacked yet this little boy is without a care in the world? What is wrong with me? Don't I believe that God takes care of His creation? I realized I should have faith and trust in God that He will take care of me just as He takes care of the little boy. From then on I was freed from my fear and continued my two minutes' morning walks to the shops on a daily basis thereafter.

This is what I took to the Encounter; 'my small group, like many others in Zambia, is 'limping', a term we use to describe the less than perfect

state of our communities. One strength we have, which is at the same time a hindrance to our progress, is that CLC members in Zambia get their strength from CLC because of the rich spirituality of St. Ignatius they receive and later they take up various commitments in the church community. Because of this, most of our members are occupied and have genuine reasons for not dedicating their efforts to CLC. Our national ExCo is facing 'teething' problems, another common term we are using often since our problems worsened over the years.

Very little has been done in our community to implement recommendations from Nairobi. The process of transforming our members from a body of apostles to an apostolic body that grows in mission through discerning, sending, supporting and evaluating has been slow. Turnover in our small groups is high due to various reasons some of which are change of place of work, settling down in life for our younger members who complete school and leave their communities to look for jobs elsewhere. However, even with these problems we still committed ourselves to the bi-annual national team meetings at which we realized we were not doing well as a national community. We made concrete plans to do something to improve our situation but usually we failed to make the first step as only a few people were available.'

When we got the invitation to attend the All Africa CLC Encounter, we were faced with a dilemma; financially we could not afford to travel and have our National Convention in the same year. We did a further analysis and decided it would be better to attend the Encounter and postpone the convention to the following year.

As we prepared for the Encounter, pressure was mounting in our members. All people, especially those in my small group most of who had previously been in the national executive committee, felt that things were getting out of hand and sooner rather than later we would be facing extinction as a national community. We

held meetings to identify our core problems and came up with possible solutions. We assigned ourselves things to do but somehow these were not done and the cycle continued. This was still the state of affairs even as we were leaving for the conference. I really looked forward to sharing experiences with other communities though I wondered how I was going to look other people in the eye and tell them we were not doing well as a community. I was really saddened by the state of our community and wondered how we were going to rejuvenate our members to carry on the mission that Jesus had left us, of outreaching to our brothers and sisters who were really in need. I really hoped that we would go back home with something to help our members.

While at the conference, I chatted a lot with the other delegates and I made sure I talked to a different person every tea or dinner time and, of course, I smiled and nodded my head profusely at those who said 'bon jour' to me since I didn't have my own personal translator to carry everywhere. This way I was able to get a feel of how other communities were doing and I found out that we were not the odd one out. Most communities had similar challenges of unavailability of guides, induction to CLC, conducting Ignatian retreats, ongoing formation, etc. This really came out in our expectations for the conference. We had many expectations: a large portion was bordering on formation and time was taken to discern the way forward for formation for mission. It helped a lot that people were open in sharing their challenges and this made it easier for us to really get to the core of our issues.

The sessions were not heavy and there was ample time for reflection and discussion in groups. Delegates were incorporated in facilitating some of the sessions, which was a good gesture to make people feel a part of the process. I too got a chance to chew at the bone when I was asked to facilitate the impossible session on regional structures. I had no clue what to do in that session but people came in to help.

One document that I have become very familiar with is the final draft of "the way forward for formation in CLC Africa". This is so because

this document really captures the core issues that were coming up in our community. Ever since we came back, we have been going round sharing our experience from the conference with our community members. The effects of our sharing have been different for many of our communities. Notably, the St. Ignatius adult community, that I belong to, has really taken the challenge seriously. When the reporting back was done at a community meeting, people there expressed their concerns and appreciated the work that had been done to draw up a document that seemed to capture everything we had been talking about prior to the Encounter. It was decided that we would have a brainstorming meeting with the National and the Regional ExCos. With God's grace, we were able to meet on December 18th, 2006 for the first time and the turn out was impressive. We split into two groups - formation and logistics - to draw up an action plan. A follow-up meeting took place on January 15, 2006. In the formation team, we resolved to really sensitize the people on some of the issues that we were working on as we plan for the world day celebrations and for our national convention. Also, a formation workshop has been scheduled for the 11th and 12th of February 2006 in Kabwe and Lusaka respectively.

For me, the Encounter was a memorable and beautiful experience. I thank God that I was able to attend. I wondered how I was going to effectively pass on the rich experience to others in my community so that it bears fruit. But, upon getting home and seeing how much our members wanted to really bring our community to life, really gave me strength to forge ahead and to never give up on a community that had given me so much spiritual nourishment.

How we were going to rejuvenate our members to carry on the mission that Jesus had left us, of outreaching to our brothers and sisters who were really in need?

*Mafwizo Mwanangombe
CLC Zambia*

Ivory Coast at the All Africa CLC Encounter



Eléonore GNAMIEN

Eléonore was born on St. Francis Xavier day in Abidjan, Ivory Coast, where she works now as dentist. She joined CLC in 1996, and serves since 2003 as National President. She is married to Gnamien N'dri Guillaume and they are blessed with three boys: Ange-Michel, Yoann-Marie and Pierre-Yannis.

The presence of CLC IC (CLC Ivory Coast) at the Inter-African (RIA) meeting in Johannesburg was for me a great moment of consolation. I welcomed it as a grace from the Lord, for which I give thanks to the Divine Majesty. I also thank the World Executive Council, the CLC members and the benefactors that contributed to make it possible for Edwige Fondio, Father Pierre Faure and myself to live this very enriching experience.

All through the whole meeting, I was particularly struck (and encouraged) by the fact that, even beyond our National Community, we shared a unity founded on a common way of understanding, the product of the Spiritual Exercises of St Ignatius. We could experience and actually "touch" this belonging to an Apostolic Body. Moreover,

over and above this first "feeling", we were able to overcome the linguistic differences to actually speak together about CLC Africa. What will stay with me from this experience is that, in Christ, we were able to achieve what

seemed impossible: the meeting of the Anglophone and Francophone CLC.

Even if there is still a lot to do, we, the delegates, were happy to discover that CLC CI is, in practice, already on the road to becoming a true Apostolic Community. We took comfort from the fact that the majority of the resolutions of the Johannesburg meeting were already being lived in practice in our community. For two years, those same resolutions have essentially been the guidelines, the aims, for our Community.

And all this is more satisfying when we remember that CLC CI became one of the newest members of the world CLC at the World General Assembly in Nairobi in July 2003. That is why I had said it was absolutely vital for us to be at the RIA. That has now been achieved and, together with all CLC CI, I am delighted.

We care very much about the co-ordination of CLC Africa, and we believe that the process that we have put in place in Johannesburg will allow us to continue to grow.

Friends in the Lord

*Eléonore GNAMIEN
President CLC IC*



The Participants of the All Africa Encounter

A Letter from *Magis II*

First of all, I would like to pass on to you my experience of the encounter that I experience in other countries where the Spirit and the legacy of Ignatius of Loyola have inspired so many of us. To receive the CLC people of Latin America in our country is the same experience. Without exception, the more countries I visit the more I realise that the Magis Programme for Formation has become a conversion experience, a “disturbance” to my life and that of others, who like me, journey on the roads of Latin America searching for an uncertain destiny.

This reference to an “uncertain destiny” may sound to you a little like the script for a weepy movie. But the truth is that one does not know where it is all going to end when one puts one’s heart into a process of formation that impels one to follow the living Jesus. This learning experience, centred in Christ and on the Church, has defined a way of appreciating the freedom and joy of being a child of God, more than just a human being. At the heart of this freedom is the awareness that it is not just an experience of this love that is the God of Jesus, but it is also a drive towards sharing this freedom with the oppressed and to broadcast it.

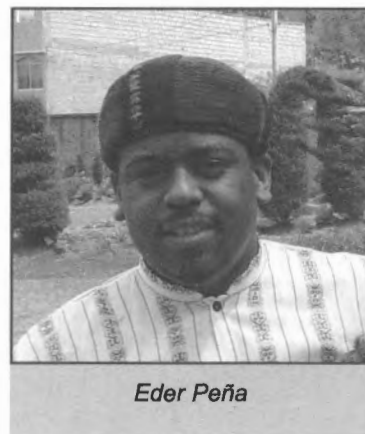
I saw many in the 12 national communities re-orientate their lives in surprising ways, to encounter Christ, who questions you through your faith and through it brings you to salvation. Reading through their papers, I had this feeling running through my blood of the zeal of the prophets and the ‘humus’ of the wise. Many of whom were what Father Caravias, Jesuit prophet and co-ordinator of the Programme, calls “emerging theologians”. Fears were overcome, options confirmed, new and grace-full friendships made, pains shared, wounds healed or accepted, celebration (much celebration) enjoyed, multiplication of gifts and communion experienced, and above all, our lay vocation - communitarian and Ignatian - strengthened.

If you could see my eyes just now, their brilliance will explain to you a lot more. One evening, I saw my intimacy spreading through the conference hall when my voice gave expression to poems that could only come from my heart.

The Magis Programme, if you wish, is a transition to a greater hope. In any case, it has provided a way of overcoming the lack of a coherent process that provides the basic answers the lay Christian in CLC needs in the world today. Ultimately, it is my search and your search, leading us ever closer to a better service and greater glory of God. Through this, a challenge is laid down for a comprehensive formation of discerning men and women, apostles, qualified witnesses of the awe that produces the Christian experience within society and the Church, leaders of the new evangelisation.

The encyclical *Christifideles Laici* specifies that, “The training of the lay people has as its fundamental aim the clear discovery for all of their individual vocation and their ever greater readiness to accomplish their individual mission” (*Christifideles Laici*, 58). It is fundamental, to your and my Christian way, to know how to make choices in the context of the Kingdom; the joyful readiness to choose an adult faith, full of challenges and no few fears. To that extent, the MAGIS is a formation for mission in that it is a formation in the freedom to elect.

The World Assembly in Nairobi (2002), confirming the formation needs that had been highlighted in Hong Kong (1994), affirmed a fundamental requirement “to orientate all the formation programmes, at all levels, towards building a lay apostolic body that has its eyes turned towards the world”. The challenge, you see, is not to impart a sort of ethereal



Eder Peña

knowledge to a group of super-laypersons and/or ideal Christians but rather to plant the Christian mission into whoever wants to know and follow Christ better, giving of oneself, where, in the words of Cabarrus, “... *the frontiers and the limits are not obstacles or ends, but challenges to face, new opportunities to savour*”

The inevitable driving force that makes the difference in this process is the Spiritual Exercises of St Ignatius. In this school of love, our designs enter into a dialogue with those of God; it enables us to walk along with Jesus, with, through the grace of the Father and the inspiration of the Holy Spirit, His good news and the Kingdom at the heart of our life. From there arises the boldness and courage to pose the questions that Ignatius suggests to the one making the Exercises: What Have I done for Christ? What am I doing for Christ? What will I do for Christ?

The first phase of this programme focuses on **Christology**, where, with the person of Jesus Christ as a living and exemplary nucleus, we make a tour of his mystery. Combined to this there is the reliving of the personal experience of the Exercises, the integration between Scripture and the Exercises, Anthropology and the analysis of our reality.

The second intensive phase is centred on the mystery of the **Church as a community** of the baptised that follow Jesus Christ. Moreover, it is an opportunity to reflect on the second week of the Exercises, the Principle and Foundation and on the sacraments of Reconciliation and the Eucharist.

The third stage is based on **lay spirituality**: the place, the identity, the vocation and the mission of the lay Christian in the Church. Also, at this stage, there is the study of the Rules of Discernment in the Exercises, the theology of the People of God and the mission of lay people, faith and politics, sexuality,

marriage and family, socio-political discernment and mission.

Some of the lecturers are Jesuits while others are lay people, all of high quality and with a deep personal experience to share. Maria Clara Bingemer, Victor Codina, Joao Batista Libanio, Tony Midsuf, Pedro Trigo, Ricardo Antoncich and many more, all sowing mustard seeds in our minds and hearts that we may grow in faith and courage to experience the challenge of the Kingdom with joy and commitment.

The frontiers and the limits are not obstacles or ends, but challenges to face, new opportunities to savour

This journey encourages us to integrate, to search and find the will of God in the experiences we call “cutting edge”. It invites us to encounter *in the manner of Jesus*

– *poor and humble* (Sp.Ex. 116), *faithful and merciful* (Sp.Ex. 224) the new person who goes through the roads, alleyways and paths of our people, among those excluded by the type of socio-development, among the minorities. There is, too, the unfolding of the history that we lay people are living in our daily personal experience: children, marriage, sexuality, third age, careers, the arts just to mention a few.

The situation in Latin America and the Caribbean is one of a Christian continent, with the majority being Catholic. In the context of the deep historic-religious roots and the wealth of the ancestral religions of the people, the religiosity of the people is very much alive as can be seen from the processions, pilgrimages and symbols. It is up to us, without ignoring this reality, to develop an adult faith in a world that is globalised where there are no cultural or religious islands, with the media showing us the problems and difficulties of the entire world. In this continent, there are many groups of Catholics that move to the so called “sects”. The number of Catholics that do not practise any more increases, as does the number of those who are just indifferent. Many questions are raised about the Church, faith and God especially among the young.

The vast majority, even if they do not expressly question religion, live so taken up by the struggle of every day life, that they hardly ever reflect on the deep feelings and the transcendence of life. Many young people are so preoccupied and absorbed with study and work that they do not reflect about the future and beyond. Since everything is instantaneous and life passes on so quickly, they are only interested in spending it well, in enjoying life to the fullest while young: the rumba of the weekend, the attraction of the night, the rock concerts, the kick from the alcohol and drugs, imitating their pop idols, following the latest fashion, girls, piercing, tattoos, living the North American way as seen on TV, films, Internet and magazines.

From all of this, one can conclude that the theological formation of Magis serves for nothing if it is not open to help transform the human into a spiritual experience, closely linked to the life, death and resurrection of Jesus of Nazareth. Jesus shows us that His mystery is not simply that of the Supreme Being and Maker of all, but also of a Father, our Father, who through His Spirit communicates life and love to us. When we understand them, they are not just abstract truths but life, experience, light and fire that inflame and forge the heart.



It is, therefore, urgent to become prophets of our own time, but prophets in a continuous spiritual conversion, in a process of integration of the prophetic and the mystic. Our Church stands in front of this challenge to nurture in the young an experience of God in their daily lives.

It is worth taking the time to imagine and opt for bold ways that will allow the

multiplication of experience among those participating in Magis I as well as those in Magis II, adopting a commitment in the context of our countries and their realities, with the Church in its process of change (that applies to all), as well as with our national and local communities. It has been an experience where we have learnt and lived the collaboration between Jesuits and lay people.

There is a seed that is growing all the time in the silence of our prayers and in our concrete actions, a Kingdom that is in the process of becoming a reality, a developing Church. The

world is attracted by the compassionate look and freeing power of Christ. We are called to be His helpers through our fragility. It is worth spending life at the service of a Lord who never dies, one who does not fill your head with "sugared" concepts and talk. Arise; let the Spirit lead you, be clay in the hands of the potter

Eder Peña
CVX Manresa – Venezuela

Shared experiences through the CLC Mission

Magis for Latin America

Launched with the celebration of the Eucharist on February 12 2006, the second Magis Formation Course for CLC Latin American began its final session at the Pedro Legaria Spirituality House ending on the 19th of February. This opportunity enabled the National CLC to gather and share in an atmosphere of encounter, renewal and openness. From the start the visitors from Ecuador, Peru, Paraguay, Brazil and Argentina, were welcomed by the Colombian community both through its own representatives as well as by the Society of Jesus. This was evident through the presence and interest of the Provincial, Gabriel Ignacio Rodriguez S.J. as well as by the Jesuits who have always been very close to CLC historically. All the CLC members present at the meeting showed their readiness to exchange experiences from the individual countries, to support each other in common concerns and projects as well as to nourish the apostolic body by virtue of the reflection on the mission of CLC as a lay community working in collaboration with the Church.

The aim of this fourth phase of the meeting, was to get to know, discuss, and assimilate the reports produced by the participants who, over four years prayed, studied and discerned the key Christological, Ecclesiological and Lay Spirituality issues proper to the CLC formation. As a result, this time was a source of mutual enrichment between those actively participating in the programme as well as CLC at large who were able to share with the group, and recover elements that would strengthen the common identity.

The visitors were welcomed by the Colombian community both through its own representatives as well as by the Society of Jesus

The National Executive Council held an open forum with the participants of MAGIS which concentrated on the most significant personal experiences and the processes that each national CLC wanted to share. This good informal chat, as well as the executive meeting taking place among the members of the National Councils present, provided the scope for reflection and clarification. Above all, it provided an opportunity for dialogue and mutual understanding of how related countries would like to continue working as a community on mission. Similarly, the Pontificia Universidad Javeriana and the Centro Ignaciano de Reflexion y Ejercicios (CIRE – Centre for Ignatian Reflection and Practice) were involved in the public lectures for MAGIS participants. This ensured significant originality in the treatment of the issues covered, but also in the actual choice of subjects, given that they dealt with problems and experiences at the frontiers of society and which properly belong to the responsibility of the laity, to reflect upon and interpret in the light of faith. The reports demonstrated the fruit of a serious study in practical situations where lay people have a mission and something useful to say.

These are titles and the papers and their authors:

- ♦ *"Lay people: are we taking them seriously?"* by Franklin Ibáñez (Peru);
- ♦ *"Children: an experience of how to bring them closer to God"* by Ma. Carolina Sánchez (Columbia);
- ♦ *"Non-violence"* by María Asunción Hernández (Mexico);

- ♦ *"Light, Darkness, Light"* by Andréia Bichara (Brazil);
- ♦ *"Ignation lay people called to the conciseness of the Church in Christ"* by Mauricio López (Mexico);
- ♦ *"Lay men and lay women: Christian teachers"* by Rosario Martínez (Guatemala);
- ♦ *"I, you and He: discerning together"* by Angélica Laneri (Paraguay);
- ♦ *"Vortex"* by Eder Peña (Venezuela).

Arising from the fruitful outcome of the meeting, the third Magis course will be offered in the near future. There is great appreciation of this experience as a valuable alternative way of formation and integration

of CLC at the Latin American level. It offers ample possibilities to those who in recent years have opted definitely for a vocation as committed lay people in this particular lifestyle, and who are interested in deepening the specific formation in the CLC way and want to nurture it through the community and apostolic aspects. The Community of Colombia is grateful to Fr Jose Luis Caravias S.J. and to Mr David Martinez, of Paraguay and Mexico, respectively, for the coordination and support for this period of formation that has given us the way of making our own the Ignatian and CLC experience through each life situation and experience.

Article sent by:
Fleur Alicia Moncaleano
Secretary of CLC Colombia



Participants of the Magis Program in Colombia

Seeking the *Magis*



Clara Burquez

I am nutritional doctor, Professor of the Faculty of medicine of the University of Asunción. Mother of César (20) and Clarita (14). I have been community coordinator and guide, Vice President and, at present, President of CLC Paraguay. Also at present I am Provincial delegate for the Lay Sector. The most important apostolic work for me is Spiritual Exercises guidance, although I love to support the organization of formation encounters where we can know more the loving face of the Trinity God to be able "In All to Love and to Serve"

The final stage of the second Theology course for lay people, organised by CLC in Latin American, took place last February in Bogota, Colombia.

This experience started in Asuncion, Paraguay in 2003. On that occasion, the focus was on Christology as a basic subject for the intensive phase, followed up by work by each participant summarising a book and writing an essay (developing a theme they had chosen freely) under the continuing tutorship in each of their respective countries. María Clara Bingemer, Lucas López S.J., José Luis Caravias S.J., sociologists and economists from Paraguay were the lecturers for this event. There were in total 50 participants including CLC members from Argentina, Brazil, Chile, Ecuador, Paraguay and Uruguay.

We started by sharing our experience of the Exercises. This was the trigger to a deep friendship in the Lord that grew as the days went past. We were reminded of the profound challenge of the

inequality in which we live as Latin American people. Comparing the pervading neoliberalism with the life and option of Jesus, led us to re-confirm our radical commitment within our world of poor countries.

The second phase took place in Florianopolis – a wonderful place! There we developed: Ecclesiology, the Sacraments, and Moral Theology as subjects, as well as other sessions on the Spiritual Exercises. We had new lecturers of the high standard of Victor Codina S.J., Tony Midsuf S.J. and José Luis Caravias S.J.

This phase provided us with the opportunity to live the experience of being the Church with its light and darkness. We were able to experience her as both profoundly holy and sinful, profoundly ours, with our lay commitment to work for its holiness, as members of this church established in Jesus.

Meanwhile, the group experience each time an ever-closer relationship, sharing in depth our experience of God in our apostolic life. Of great help was the daily sharing at prayer time, as well as the Eucharists prepared by a different country each day and lived intensely by all. The shared meals were special times for sharing. They provided the opportunity to get to know the cuisine of our host countries and to get to know each other in an open and caring atmosphere.

Right from the start an e-mail group was formed and communications during the follow-up period were excellent. We sent materials used in our communities and apostolic work. This allowed us to help others who were in other countries, thus putting in practice international solidarity. We also shared news of happy occasions as well as solidarity in sickness and grief, all contributing to the growth of our community, in this case, an international one.

And finally arrived the moment to get to know the very nice people of Ecuador, the beautiful Quito, and to discover the volcanoes! And above all to get to know the famous "magis" of the northern region - another group as big as ours and made up of fifty persons! What grace, what joy! The truth of not feeling they were any different to us, the joy of sharing in the Caribbean that made the difference! We were very well looked after, as were our brothers and sister from the Executive Council: Alberto Brito S.J., the world Vice - Ecclesiastical Assistant, José Reyes from Chile and our world CLC vice-President, Maricarmen Mora from Ecuador, from the Latin American Service Team and co-opted member of the world Executive Council. Their presence gave us a lot of encouragement and made us feel very important! Thanks to them for accompanying and sharing the joy of our being CLC.

Joining our group were other brothers and sisters from Colombia, Venezuela, Cuba, Mexico, and Guatemala, who had shared the same modules of Christology and Ecclesiology in their region of Merida (Mexico) and Caracas respectively.

This time round we had great lecturers including Ricardo Antoncich S.J., Peruvian, Joao Libanio S.J., Brazilian, José Reyes, Chilean, David Martínez, Mexican and Maricarmen Mora, Ecuadorian, the last two from Magis I; as well as Tony Midsuf S.J., and José Luis Caravias S.J., the co-ordinator of the Magis, who had already been with us before. All the themes dealt with spirituality for the laity, the encounter with God in our life, the discernment in our daily activities.

We reflected deeply on the dignity of our lay vocation and the commitment we acquired as part of our baptism. As loved people of God, we are called to share in His mission of building the Reign of God among us, being at all times witnesses of His resurrection and as salt and light of the world.

This module enabled us to write, produce, and generate reflections over our experience of a life dedicated to following Jesus from the perspective of a deep incarnation in our reality as inspired by the Ignatian Spirituality for lay people.

In the midst of the intense course, there was time for rest and recreation: every night a different country was entrusted with the organisation of the games. We shared the typical food and drink, clothes and crafts, dances, images and information of each culture of the country represented and at the same time getting that much closer to each other as brothers and sisters. We also shared information on the development of our national CLCs, our challenges and our successes. All this helped us to get closer to each other, feeling more like one single apostolic body, one global community. We reserved the final day to talk about Magis, evaluation, organisation, expectations, financing and the need to plan the work for the follow-up phase.

Recently, in February, we had our final meeting, in Bogota. Initially there were no plans to hold this meeting. However, the previous Magis experience pointed to a need to draw together the experience by sharing what we learnt through the presentation of essays prepared by representatives of each country. Generally speaking, this meeting had the same dynamic as

previous meetings. The difference was that we did not have lecturers, seeing that it was we the participants who were explaining and commenting on our work. During the meeting there were 26 essays presented on the subject of spirituality of the laity and many promised to send theirs when they have completed them.



Participants of the Magis Program in Ecuador

The themes covered were specifically lay. Striking was the originality of the themes covered, in indeed very *avant garde*, such as sexuality, discernment as a couple, education, the children, civic commitment, etc. There was an impressive freshness and creativity in the methodology, and the general quality and depth with which the subjects were dealt with.

We wanted to place at everyone's disposal all the materials produced: the originals are at www.cvxmagis.org from where anyone can download them. Moreover, we have placed them on a CD for each of the respective countries and we are looking for ways to produce them in printed form.

As a final commitment, at the request of the Executive Council, we shall undertake the organisation of the next Magis profiting from the great reserve of accumulated experience to enable other CLCs to live such a significant experience in their life. We promise to be its guardians and to continue to encourage the coming together of our communities so that we are all one with Christ in the building of the Kingdom: "one apostolic body sent in mission".

Clara Burguez
CLC Paraguay

North America Congress:

A Sharing



Fr. Bernard Bélair, S.J.

Let me briefly present my impressions of the meeting in Chicago. In spite of exhaustion caused by the journey, which went very well thanks to the devotion and the competence of our drivers, the meeting itself has taught me a lot about the fact that CLC is really an apostolic community. I should like to stress the quality of the presentations of CLC in French speaking Canada. The presentation of our formation model via a poetic and strongly graphic tale deeply impressed the audience, who mentioned luminous *Ictus* over and over again. Hiep's very vivacious presentation about water literally woke the assembly after the meal. Before going into greater detail concerning the themes of the meeting, I should like to mention that we had hardly any time for reflection or prayer, so packed was the meeting with content....



Blessing of water

Formation

At the beginning, Gilles Michaud gave us a historical survey of CLC since 1980, with a special emphasis on initial formation and

continued formation. The different cycles of formation lead to the creation of apostolic communities. The different stages of formation are based on motivation, quest, discovery and confirmation. Formation must encourage us to follow Christ more with the help of the Spiritual Exercises, which are a source of freedom in the world and which help us to be profoundly moved by God. To confront the challenges of this world, there are three pillars:

1. our spirituality,
2. our community and
3. apostolic action at the service of the Kingdom as an apostolic body.

Formation must further the growth and the maturity of the personality during all the stages of life and the life of faith. It is very important to acquire knowledge and abilities in different domains that can help our members and the community in its apostolic engagement. It is required that the community should be an apostolic community or, at the very least, support the members who are engaged apostolically. Formation is more or less modelled on the movement of the Spiritual Exercises, the dynamism of which it espouses. It is important, in Ignatian pedagogy to start from the standing point of the person, and only undertake the next step after the assimilation of the preceding stage.

After that, a video by Father Ben Urnton on social analysis was presented. As a conclusion, it invited us

1. to develop global social ethics,
2. to further a culture of non-violence with the help of an education to the resolution of conflicts (this may be achieved thanks to reflection prior to voting in an election through prayer and meditation)
3. to make sure that the respect of human rights should be like second nature in social structures
4. to establish just economic structures and
5. to create a truly democratic world order.

We can deepen the sense of an apostolic community on the basis of the General Principles (n 8). We must develop from a group of apostles towards an apostolic community. In the process of taking important decision, one could have recourse to social analysis. If we do not face the difficulties or the conflicts, this can lead to the destruction of a community.

The issue of Water

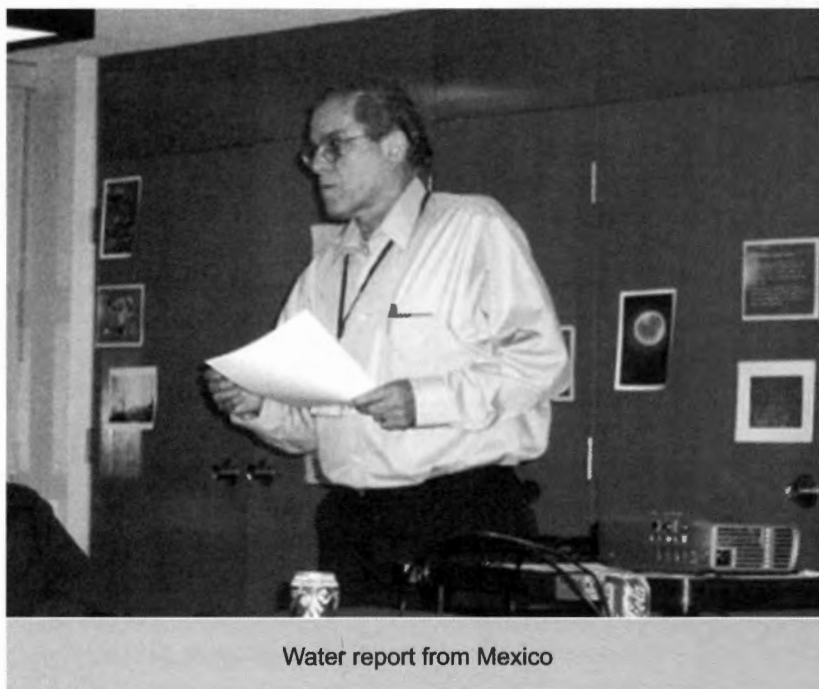
Water must be accessible to everybody and become a fundamental human right. Therefore, avoid privatisations in this domain, because water is not a commercial good. We have had wars for petrol, we shall have wars for water in future, if we do not act now. Peter Peloso presented us with a very effective method of work in this domain, based on his experience of local action. It is imperative to act on the right spot and intelligently; act in a network and have recourse to people who are competent, who can help us with their expertise and who have more experience than we in these domains. The Canadian theologian Bernard Lonergan S.J. said: be attentive, be intelligent, be responsible and engage in relationships (founded on solidarity) if you undertake action on the level of social changes.

We have made a summary of what we think important concerning formation and the issue of water, as CLC French speaking Canada. I advise you to take a look at the poster on this subject.

Conclusion

We spent our Sunday morning in plenary assembly until Mass at noon. After a fairly long exchange and numerous hesitations, we created a group that should meet in 2007 to ensure that formation focuses more on excellence, at the same time respecting the different cultures. We encourage the sharing of documents concerning formation among the different national groups. We must

respond to the challenge of recruitment and formation of young adults. CLC and CVX Canada could meet and share on the subject of formation. We should plan formation courses for the three national communities. We must install a fund for delegates who have not got the means to travel to meetings and committee sessions.



Water report from Mexico

We have a lot of work ahead of us, if we wish to sensitise people and raise awareness of the issue of water. We can put all the information on this issue on our website. It could also be helpful to invite people who have experienced difficulties with water to witness in front of our local and national communities. Mexico offers a particular engagement in this domain. It has been suggested that we devote the Wednesday spiritual examination to our relationships with water. It has also been suggested that, together with NGOs specialised in this field, we should attempt to have the right to clean water integrated in the Charter of the United Nations. We must also act adequately against the commerce with bottled water by international companies (Nestlé), urging our governments not to issue permits for such business any longer.

*Bernard Bélair, S.J.
Ecclesiastical Assistant CVX Canada*

A JOURNEY

From the World, to North American Region (NAR), to the U.S. Mid-Atlantic Region (MAR) and finally to a Small Christian Community (CLC) in Silver Spring, Maryland...



Fred Leone

Fred has been CLC'er for 50 years, and served the Community in various capacities including President of CLC-USA, and World CLC Vice President.

This is a long title, but it relates a journey which began at the World Federation of Sodality in the 1960s to where we are today. It is the personal story of one who has been in many posts since his entrance into the world of "Ignatian Spirituality". Yes, it is seen only through my own eyes, heart and mind.

Until September, 2002, I knew very little about what is called the North American Region of CLC. I was aware of the European efforts at more collaboration in a smaller scale than "the world." I even knew about the Asian efforts and the Latin American scene. But, why a North American Region? Who is there? Are we establishing

another unnecessary layer, because it looked good in the world picture? Then, as a substitute, for a (within-U.S.) region, I arrived at Guelph, Ontario, Canada. It was a delight to see some CLC members whom I had met at the World CLC meeting in Manila in 1976. But where were we going? A beautifully presented prayer and reflection program told me that there was something stirring here. The region is coming of age; conclusions were moving us in the proper direction. There were signs of the Holy Spirit in our midst. Three years later, on October 6, 2005, I arrived in Chicago as a representative of MAR and a participant in the NAR gathering.

This is not a report of the meeting, but, as requested by our World Executive Secretary, Guy Maginzi, this is my personal feeling about how this meeting influenced the life of my two communities. It is my story of the meeting of 40 representatives of French Canada, English Canada, United States and visitors from Mexico and Korean CLC.

The theme of the first session was "Living Water". How appropriate! The name of one of my CLC groups is Living Water. If the members of this community were to bring living water from our native lands to Chicago, this water would come from two African countries, three South American countries and various places in the U.S.

Afterwards, the assembly began asking itself:

- ♦ Who are we?
- ♦ What do we want to accomplish?
- ♦ What kind of a structure shall we continue to develop?
- ♦ What definite conclusions can we (should we) take to our membership?

Let me just pick part of these, since this brings us directly into my own "Living Water" and "Whisper of God" CLCs.

Masterful presentations on:

- 1) WCLC and its role as an NGO (non governmental organization affiliated with the UN),
- 2) Water - the choice of the New York Working Group of our NGO participation,
- 3) Formation, and
- 4) Implementation

gave direction to the total CLC membership of North America.

Providentially, MAR held its semi-annual meeting two weeks later. With a unanimous response the participants resolved to adopt three resolutions and take them to their respective communities. Two of these came from the NAR meeting while another came from another source, but related to the NAR meeting. In my own words, we agreed to:

- 1) begin a strategy of awareness and action concerning the use and abuse of water by first

- a) experiencing our own use and asking ourselves how we can make positive changes,
- b) obtaining the facts.

Secondly, we agreed to discern our response and report back to the chairperson of our region after three meetings. To help in this discernment, we were provided with a very fine examen exercise prepared by two members of the NAR conference. It is entitled, "Awareness Exercise of Saint Ignatius Loyola" (with a focus on water). The third refers to formation and will be explained below.

Now, here is where the work of the Divine Planner comes in. Beginning in the Fall of 2005, the Maryland Province (same geographic area as MAR) began a 30-week program of "A Year of Prayer." This is a shared experience for all in the Maryland Jesuit Province with the following purposes:

- ① to ground our companionship (with the Jesuits) as Lay Jesuit Partners on mission more deeply with the Lord,
- ② to renew the Ignatian vision, mission and method of work, and
- ③ to assist those who serve to become even better 'persons for others' in our troubled world.

The third resolution proposed that each member of our communities participate in this Year of Prayer.

I took these resolutions to my two communities. They adopted these without hesitation, and we were on our journey in following some of the NAR recommendations. But this is not the entire picture for the Living Water CLC. Now, regarding formation, two members are embarking on a four stage program of preparation to direct the Spiritual Exercises in Every Day Life. This program, called Bridges, began in Canada, continued for many years in St. Louis and now has been initiated in MAR.

Finally, I would like to make it clear that possibly not all U.S. regions have adopted these resolutions and are proceeding as recommended. But what is happening in MAR tells us what can be done, if we listen to the Holy Spirit and respond to the best of our ability. The opportunities will continue to come. All God asks of us is to listen and implement as best we can.

Fred C. Leone
CLC USA



The Eurolink Meeting in Limburg



Dorothée Fischer

In May 2005, I was appointed as "Eurolink" of CLC in Switzerland. Thus the opportunity to take part in the meeting in Limbourg in October was a valuable help to me in my new mission, as the domain of European contacts was entirely new to me.

In Limbourg, I met members of CLC from 16 European countries.

As there were only 26 participants on the whole, we were able to get into deeper contact with each other during these 4 days. Concerning languages: I was impressed by the fact that everybody could follow the programme in English! In personal conversations, you could hear French, Italian, Spanish, German, Flemish, Croatian, Slovene and two participants could even communicate in Hungarian! In this way, nobody had to feel left out...

Getting to know the others gradually, I soon felt as if I belonged to a large family with a great fraternity. I perceived the diversity of mentalities and cultures as a wealth to be discovered. And the links of our common Ignatian Spirituality made us grow into one body living in Christ. I was particularly conscious of this during our common prayers and Mass and in the conversations in our small groups when we shared our experiences of the Spiritual Exercises and of CLC life.

The issue of forced migration touched me forcefully. The Spanish Eurolink, Aurora Camps, reported of the engagement of Spanish CLC on behalf of the African refugees in the European enclave in northern Africa. At that time, we were hearing a lot

about the shocking humanitarian situation in these camps and about the impotence of European politics. Personally, I felt a strong desire to give a sign, as CLC, to protest against the inhuman treatment of these desperate refugees. Conscious of the fact that CLC Switzerland is unable to engage in a social apostolic mission at the moment, I felt very comforted by the intensive engagement of CLC Spain in this situation. As in a body - all the members are different and have different tasks and possibilities.

Thanks to the open exchange in the small reflection groups, I got to know the other national communities better, their history, their strengths and weaknesses. Even the large communities, such as Spain, France and Germany etc, which often seem very strong and "mature", showed me their weak points. And in a community with many difficulties, there are of strong members who have been "fighting" for years for the future of CLC in their country. This has given me hope and courage for our community in Switzerland. We too, with our reality as it is, can contribute to the world body of CLC.

**Getting to know the
others gradually, I soon
felt as if I belonged to a
large family with a
great fraternity**

Two very concrete effects that I have brought home are the following:

The formation part of the meeting was on Ignatian communication, with many quotations from St Ignatius (compiled and commented on by Willi Lambert SJ). One inspiration was that successful communication thrives on concrete and short answers. As far as the Euroteam was concerned, I could see that sometimes they do not receive any answer to the e-mails they send. I have seriously resolved to answer every mail, even if my answer consists only of one or two sentences.

As Eurolink, it is my mission and my pleasure to have a lot of contacts with people from Europe and the whole world. When I get an e-mail now, it is easier and more agreeable for me to answer a person whom I have met personally and with whom I have talked, worked, eaten, prayed and laughed.... It is like weaving a net of personal relationships over the globe.

How is the dynamism of Limbourg going to spread in CLC Switzerland?

First, it is up to me to carry the European dimension and the global contacts into the

meetings of our ExCo, into our national bulletin and our national meetings. After the invigorating experience of Limbourg, this task is easy and I fulfil it with joy.

Looking for the next steps for our national community, we will benefit from the help of documents (on formation for instance) of other countries, and consulting their websites for inspiration.

Finally, we invite and hope for CLC friends from the whole of Europe and from other continents to visit us!!!

Dorothee Fischer
CLC Switzerland



Eurolink meeting in Limburg

Meeting in Limburg Germany



Monika Sander
CLC France and
Secretary of Euroteam

This was the first Euroteam meeting with the Eurolinks since the Lille meeting (France) in 2003. Sixteen European countries were present and for many of the participants, it was their first meeting: Aurora Camps (Spain), Joseph Egerton (Great Britain), Dorothee Fischer (Switzerland), Severine Grosjean (France), and Carla Rebelo of Portugal (who though already elected Eurolink could not be present at Lille). For the first time CLC Hungary was

represented by Zsolia Ercsey. Tomas Schmid represented Slovenia and Zeljko Bibic, Croatia.

The Equatorial communities of Peru and Argentina showed their support for the participants of this meeting through their thoughts and prayer. The Equatorial region presented their project Ignatian Volunteer Service (SIGVOL) which assists some one hundred volunteers in their service for the very poor. The Euroteam will publicize the project to other European communities. CLC Austria already provides help.

The evening of Thursday 13th October was the day the Eurolinks arrived, and in the social that followed the delegates had an opportunity of getting to know each other. It was an evening rich in emotions.

Friday morning: Leo Bechetti (Italy) presented the 'Survival Kit', a thick portfolio of documents to help the Eurolinks better understand and live their mission (see www.clc-europe.org/survival). During the time for sharing everyone had a chance to give their comments on this initiative. The group is linked to the Erasmus programme, underlining

its importance for the communities to better get to know each other and to exchange information between them. The language barrier is not insurmountable.

The afternoon was dedicated to a report of the working group (Evelyn Maloret/ England & Wales, Annie Rickenbacher / Switzerland and Carla Rebelo / Portugal) on the various formation programmes in existence among the various communities in Europe. The rich period of reflection and sharing that followed the presentation carried a clear message on the common challenges in the field of Formation. We shall continue the process with the national teams and, subject to their wishes, we plan to organise specific meetings among those in charge of Formation.

The whole of Saturday was dedicated to communication. Fr Willi Lambert SJ based his presentation on the Spiritual Exercises – for St Ignatius the openness to the other was of

The rich period of reflection and sharing that followed the presentation carried a clear message on the common challenges in the field of Formation

fundamental importance. Willi Lambert underlined some of the attitudes specific to our spirituality which are essentially favourable: mutual love, freedom, gratitude, being friends with the Lord. He gave some useful tools: to appreciate the values of the other, to discover which God he prays to, act

in such a way that the other person reacts positively to our suggestions, to work on yourself ... and above all never to forget prayer and being attentive to the work of the Spirit in us.

The input from the different groups' sharing shows the importance we give to creating new groups, to our personal and community-wide apostolic mission, to the openness towards the wider and universal community (the Euroteam has set an example by sending a delegate to an

ecumenical meeting in Rome), to the Spiritual Exercises, to the commitment to the work of the community, and of course, to formation. It would therefore seem to be important to continue the practice of a newsletter three times a year in addition to the website, to strengthen the contacts between us through personal contacts, to give even more importance to Formation. Particularly for the young (a box of tools on the web would be a help) we need to create a dictionary of Ignatian terms (Tessy Geimer-Bivier/Luxembourg). We must share our experience of the Ignatian way with a greater number of people.

The final day was dedicated to the growing reality of CLC Europe.

Agnes Rauch brought together the salient points of the meeting:

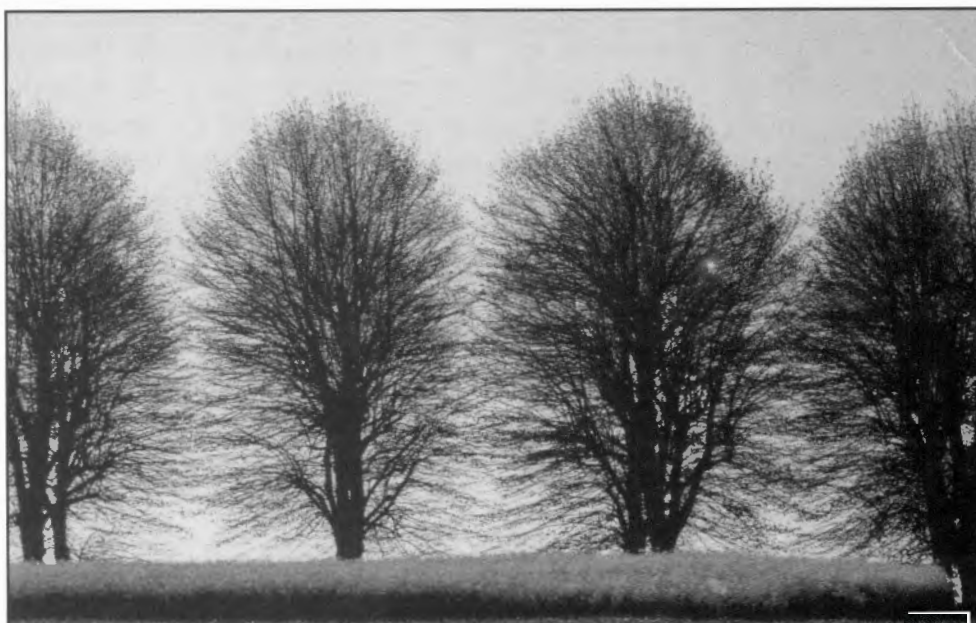
- A. To see to the formation of the group guides, the new groups, the young and the young families, also of leaders who embrace CLC as their way of life, of lay people as guides for groups and for Spiritual Exercises, and to help understand the mission.
- B. To encourage members to do the Spiritual Exercises and to offer different ways to do them.
- C. To encourage the adoption of the CLC as a way of life: personal commitment,

openness to the wider European and worldwide community. To be aware personally and as part of the group of the apostolic mission of the community. To work through and improve communication.

A final quick round of sharing gave the chance to each one to emphasize the importance of formation of new groups, and the importance of the CLC mission at the personal and community (group) level. It was important to reflect on the sense of commitment and to open oneself to the worldwide community; to make the link between the personal vocation and the Spiritual Exercises and to consider formation as a special mission. All were in agreement on the continuation of the bulletin, the box of tools, the dictionary and frequent personal contacts.

It was a good meeting with lots of sharing, but also a chance to meet the German community during the social evening (dance, songs, games and loads of laughter) and to visit Limburg Cathedral, a very important place for the Church in Germany, where Andrej Benda SJ celebrated a joyful Eucharist. It gave us the chance to bind more closely the ties among us and to give us the courage to 'attack' the work that awaits us, in total freedom and joy.

*Monika Sander
Member of the Euroteam*

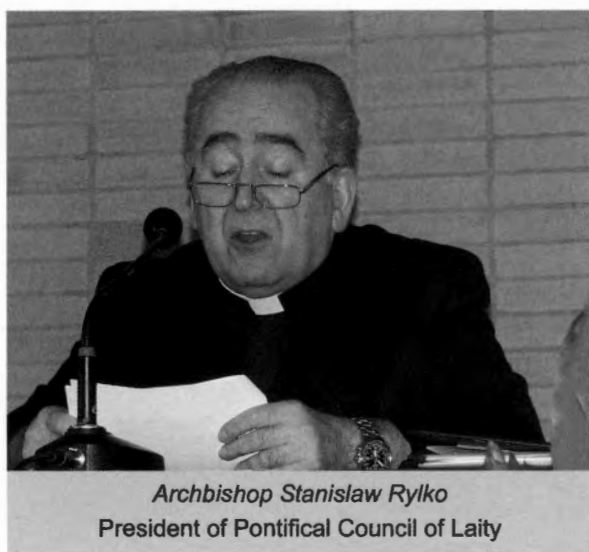


1st Encounter of the Ecclesial Movements and New Communities in Latin America

That they may have life in Him

As preparation for the 5th General Conference of the Latin American and Caribbean Bishops which will take place in the town of Aparecida, Brazil, the World CLC was invited to the first encounter of the Ecclesial Movements and New Communities of Latin America in the city of Santa Fe of Bogotá, Colombia. This event took place in the facilities of the Colombian Episcopal Conference between March 9-12 of this year under the theme "Disciples and Missionaries of Jesus Christ today".

I participated along with José Reyes of CLC Chile and World CLC vice President. The objective was "to reflect on and gather together the valuable experiences of the ecclesial movements and the new communities (EM and NC) in their task of leading others to the living Christ" as well as "to promote an exchange on the efforts of the movements and their members to evangelize culture".



Archbishop Stanislaw Rylko
President of Pontifical Council of Laity

This encounter began with the reading of a letter by Pope Benedict XVI in which he encouraged us to share the wealth of our spirituality and experiences in order to give vigor to the Christian life on our

continent. The President of the Pontifical Council for the Laity, Archbishop Stanislaw Rylko welcomed this encounter affirming that "to know Christ is not enough, it is necessary to make him seen". This clarified the challenge which we were confronting which was broken down by Cardinal Javier Errázuriz, president of the Latin American

Episcopal Conference (CELAM) into a thematic nucleus that included: encounter Christ, be disciples and be missionaries.

Some of Cardinal Errázuriz's expectations guided the direction of the encounter:

- ♦ The mission of allowing ourselves to be enriched and vivified by the Holy Spirit through prayer,
- ♦ The generosity of the EM and NC in offering means of pastoral pedagogy,
- ♦ The exchange regarding sometimes difficult relationships between particular churches and movements,
- ♦ The sharing of initiatives "that they may have life in Him",
- ♦ The contributions that the EM and NC could make through the Episcopal Conferences in preparation for the conference of Aparecida.

The Church's desire became clear: seek ways to form disciples. The importance of the exchange of the charisms and gifts of each movement was insisted upon in a continent where we are seeing the loss of wonder on the part of the people when confronted with Christianity. In this respect Father Julián Carrón of Communion and Liberation initiated the theme of being disciples by pointing out that it is the wonder of the Christian newness that motivates us and not the reduction of our spirituality to ethical norms, notions and values. An attentiveness to the scene in John 1:39 of the first disciples, where their awe before the person of Jesus made them stay with him, allows us to contemplate the grace of following him when he calls us to "Come and see." He concluded by contrasting the conceptual experience of the Christian and the experience of Christ centered on the need for his living presence in daily life.

The new type of associations which have risen in the Church through the work of the Holy Spirit and the figure of the lay faithful were at the center of the debate the second day in the

successive presentations made by the EM and NC regarding their itineraries of formation. They insisted on the importance of community life for the mission, which is opposed to the cultural tendency of having the "I" as reference point. Our world vice President, José Reyes, presented our formation itinerary centered on our pursuit of Christ as found in the Spiritual Exercises of Ignatius of Loyola. This transforms us "into his witness and missionaries; we are in the Church as apostles and as an apostolic community".

In his intervention that day, Archbishop Rylko presented what Benedict XVI defined as priorities for the challenge of evangelization in the EM and NC: a solid formation and a strong proclamation. Thus he invited those present to propose projects rooted in concrete situations lest we risk remaining on the level of theory and projects. He also affirmed that the Church should not lose the opportunity presented by the EM and NC since by their charisms, but even more by their mission, they are an invitation to others to go out from a comfortable church. He added that local churches are not in competition with EM and NC, but rather part of a living structure.

As for the priorities of the work of evangelization in Latin America, members of five movements presented their methods of presenting Christ to the culture. Words such as: young, compassion, liturgy, families, prayer and sanctity illuminated the meeting amid friendly and frank sharing in which the groups continued making known their gifts. I listened to one of the presenters say that showing Jesus to the youth and inviting them to follow him is a question of life or death.

The awe of knowing Christ incarnated in the work of his disciples filled us with joy when on the third day some groups presented the topic "the fantasy of charity". Here creativity centered in love is made known through works that go from various means of communication to undertakings based on the so-called economy of communion and solidarity. Not less intense were the debates and exchanges during the coffee breaks. Pamphlets, books, holy cards, magazines,

videotapes and informative compact disks were passed around among the delegates.

The workshops were focused on vital topics such as the Christian proclamation and popular piety, the challenge of the diffusion of the sects, cultural challenges, Christian presence in politics, the question of education, creativity in the face of poverty and teaching the faith to the youth. Then the conclusions of the groups were presented. It is hoped that they will contribute to the General Conference of 2007.

Finally Bishop Irizar of Callao, Peru presented the topic "ecclesial movements and the new communities in the local Church". He began by highlighting the words of John Paul II to the thousands of members of the movements that had filled St. Peter's Square the afternoon of the Vigil of Pentecost, May 30, 1998: "... they are the response raised up by the Holy Spirit to this dramatic challenge at the end of this millennium." This bishop who calls himself an optimistic Christian pointed out that the unexpected ne-ness of the movements and communities had generated uneasiness.

He exhorted the almost 20 bishops present to confirm them and asked for encouragement, as well as for the invitation to fidelity and maturity. He pointed out the dichotomy to be resolved between the institutional dimension of the church and the charisms of the groups, inviting a new stage of ecclesial maturity. The movements are called to share humbly and generously their charismatic wealth, in the environment of the communion and mission of the local churches, and the bishops are called to welcome these new ecclesial realities with due discernment and warm affection.

The encounter concluded with a round table where two directors of movements and two

The Church should not lose the opportunity presented by the EM and NC since by their charisms, but even more by their mission, they are an invitation to others to go out from a comfortable church

bishops gave their views on how to welcome and valorize the EM and NC.

It was obvious that the dynamism that EM and NC required in formation and in the apostolate constitutes an important resource for the lay faithful and commits them to Christian witness within the "areopagus" of today. Thus it is important that some movements move away from turning in on themselves and seek a way of renewing evangelization in order not to fall into the same errors.

There was much insistence on the importance of the charisms and the action of the Holy Spirit in each EM and NC, however the word discernment did not seem to shine on the horizon. It is vital to listen to the same Spirit in the face of the new realities, be they ecclesial, political, cultural, etc. The topic of an emergent society driven by exchanges with

the secular world through joint and transforming initiatives, for example in the World Social Forum, was repeatedly condemned in speeches that pointed out the shadow of communism where others think that people are creatively and courageously struggling against the consensus of Washington and its sordid economic model called neoliberalism that promises life while destroying it. Topics that are challenges for the Church of this millennium were treated with some timidity: the lay identity, woman, refugees and migrants. However the simple fact of meeting and seeing each other with the eyes of the Spirit were a true experience of communion and the confirmation of our being sent so that our people may have life in Him.

Eder Peña
CLC Venezuela



One session of the Encounter

Minimanila: An Encounter of Love

What was Minimanila for me? Uff! This seems quite complicated to answer, because such an intense experience means many things, but I will try to sum it up as much as I can in order to share the more important aspects.

I will refer briefly to the history, the formation of the workshops and how it was discerned: Since 1976, Minimanila has been taking place every January in Chile. It is an encounter of all the young members of the Latin American CLC. It lasts two weeks, and seeks to show the participants that by means of the Spiritual Exercises (1st part) and Ignatian discernment (2nd part) a person can opt freely for a Christian style of life committed to their vocation, their country and their Church¹.

The invitation arrived at CLC Ecuador in September of 2005 and I put it up to the discernment of the community because, although something moved inside of me, I was not sure that it was my time. I had been a member of CLC barely two years, during which I had been absent 10 months from Ecuador for studies. However, during this time I never stopped learning about this style of life nor did I separate myself from my community. On the other hand, I did not have the economic resources to carry out the trip.

The desire grew and everything fell into place enabling me to go. I finished my last year of studies in hotel management at the university and I turned toward the future. The dates of the encounter coincided with my vacation and God

also helped me with the economic side. I traveled to Santiago, Chile, December 28, 2005 and was enriched by meeting people who had lived the Minimanila in the past and

had motivated me to make it. With much gratitude, I want to emphasize the generous welcome that the people of CLC Chile offered from beginning to end to all who participated in the experience. Really we felt that the community spirit united us. As the beginning of the course — January 4, 2006 — drew near, I had a mixture of emotions: happiness, gratitude, anxiety and apprehension. All told me that it was worthwhile and it really was.

Minimanila 2006 was the 30th meeting and 19 young CLC members from Bolivia, Brazil, Chile, Ecuador, Mexico, Paraguay and Peru participated in it. The coordination and accompaniment of the 10 advisers, members of CLC from Argentina, Chile and Ecuador, were excellent.

January 4, 2006 we left the house of CLC Santiago all together and went to the Father Hurtado Retreat House where we lived the first part of Minimanila: eight days of Spiritual Exercises. At the

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beginning, as we did not know one another, we all tried to discover a little of the history of each one in the brief time before entering into the Exercises. We felt that we were breathing the same air: we felt in community moved by a same spirit. Each had their own expectations, some had told us that the Spiritual Exercises were personal-ized, but nothing else. What was true was that all had received the same



Isabel Andrade

Age: 23 years
Nationality: Ecuadorian
My last year of university I studied hotel management, with a minor in psychology. I began in CLC in 2004. This year my small community is involved in two apostolates: equalizing school standards for children of scarce resources and organizing informative discussions for future CLC members. In January of this year I attended the Minimanila formation course, organized for the CLC in Chile.

¹ CVX Chile, Plan de Formación CVX Jóvenes, www.cvxjovenes.cl/PF_Introduccion.doc

invitation: God wanted to be with us. The form and the way were personalized because the Spirit moved dynamically, differently and abundantly in each one. All had a personal accompanier who guided the process at a very individual rhythm. The whole house and the milieu invited us to prepare ourselves to receive God and to be united to Him, from the smallest flower to the wonderful evenings we enjoyed. I remember that Father Daniel Concha told us to have patience because the Good Spirit reserves the best for last. I was really able to witness to this, because the biggest grace I received was upon leaving the Spiritual Exercises when I

Kingdom of God. The topics were very intense and interesting and led to us questioning how we lived and how we could better carry out the Will of God within the reality each one was living. This caused many questions to arise such as: What is our relationship with the Church? Are we interested in it? Do we feel part of it? Do we live as disconnected satellites of other spiritualities? How do we collaborate in building the Church of Jesus? What is poverty for us? Are we involved in it knowing that in our Latin American countries people live from hand to mouth? How does Jesus invite us to live it, knowing that He called us to be poor, not beggars, nor indigent (P. Pablo Shell, S.J.)? How do we live the politics in our countries? Are we interested or are we indifferent? What could we do as citizens in order to improve things and have a political stance? How do we build up the Kingdom in our work? In our family, in our marriage and in our relationships? Do we have the vocation to marriage? Are we preparing for this? How can we be more "Church" within our vocation?

Finally there were a long series of questions and conclusions; it would take pages in order to share them all. The most important thing was that God was always with us and in the two workshops of the last day



Participants of the Minimanila Encounter

was sharing my experience with my workshop during the second part of the encounter: I really felt deep within my heart that God loves me.

On January 12, 2006 we left the Father Hurtado Retreat House for Punta de Tralca, toward the coast of Chile, where we would live the second part of our experience. Here we divided into workshops, each one accompanied by an adviser, for the purpose of considering various topics, starting from the fruit of the Exercises, the Church, poverty, politics, work, marriage and the family. Through discussions and testimonies we were led to sum up a common and individual definition of our mission and of our role as lay CLCers in the world for the construction of the

He led us to discern and sum up two missions in our role as Ignatian laity in society and in our milieu:

"Our mission as Ignatian laity is to be transforming instruments faithful to our principle and foundation and available in community to the Poor Christ."

"Our mission as Ignatian laity in the Church is to be vibrant and faithful witnesses of Christ announcing the Good News, preferably to those most in need."

We finished the experience of Minimanila on January 19, 2006, with a mission and with the

hope that it will not simply remain a dead letter, although we are conscious that things are not achieved overnight. Rather, they are built day by day, everywhere we are. It was really incredible to share two intense weeks with everyone and to create unbreakable bonds of friendship in so little time, because we were united in the same spirit: that of the love. Each member contributed by their presence and generosity to make us feel part of community at every moment: during the work, the masses, the meals and the games. Our departure was filled with much happiness and hope, because each was sent out to build the Kingdom of God in their milieu, confident that we are accompanied in spirit and in affection and the gratitude will remain for ever.

Thanks to all those who will read this sharing, but above all thanks to all those who made this Minimanila 2006 possible: to the communities in each of the countries that were accompanying us, to all the coordinators and advisers of the encounter, to CLC Chile, to the witnesses who visited us from time to time, and to all our brothers and sisters of the Minimanila community in dispersion who continue to be present day by day in the face of Jesus that is made palpable in others and who invites us to follow Him, because this experience was simply: *An Encounter of Love*.

*Isabel Andrade
CLC Ecuador*



Human Rights at the United Nations: from Commission to Council, a new call for CLC?

Security, development and Human rights are regarded as the three pillars¹ of the United Nations system (UN). Shortly after its creation in 1945, the UN set up a Human Rights Commission to successfully promote human rights. The first session of this Commission took place in January 1947.

Made of fifty three States, elected by the Economic and Social Council (ECOSOC), the Commission was thus not a structure of experts or human rights activists. All Member States of the United Nations were eligible in the Commission. And contrary to the Security Council, the commission did not operate with a right of veto. It applied the principle "one country, one vote".

With more or less of success, the Commission worked during nearly sixty years, before being replaced last March by the Human Rights Council. The reorganization of the U.N. body of human rights promotion became more and more needed because of the numerous criticisms formulated against it, which seriously undermined its credibility.

Inter alia, the possibility offered to member States considered as "human rights transgressors" to even act in the foreground of the Commission was disparaged. In this respect, hostile reactions following election in 2003 of Libya to the presidency the 59^e Commission² are still memorable. Just like is

indignation caused by efficient campaigns carried out by China in order to draw aside draft Resolutions unfavorable for him, thanks only to a very skilful handling of the procedural rules. This was also the case of the United States which prevented discussion on human rights situation in Iraq³. Some reproached the Commission for allowing Cuba to use its position in the Commission to avoid criticism and hide its bad human rights record.

In spite of these criticisms, the Commission achieved an important work in the promotion of human rights. A great number of norms and standards to protect human rights have been initiated by the Commission. It also set up mechanisms of review of human rights violations like Special Committees and Special Rapporteurs. The latter are independent personalities to whom the Commission entrust the responsibility to inquire into human rights violations by topics or country, and to submit reports.

Prerogatives place given by the Commission to the Nongovernmental organizations with consultative status at the ECOSOC should be mentioned as one of the great forces of this U.N. body. NGO had the right to attend all public meetings of the Commission, deliver speeches, and circulate documents among delegates. It is thanks to NGO that victims of human rights violations could directly addressed the Commission, and by so doing, enrich its work.

¹ See General Assembly resolution A/RES/60/251, creating Human Rights Council.
<http://daccessdds.un.org/doc/UNDOC/GEN/N05/502/66/PDF/N0550266.pdf?OpenElement>

² Ms. Najat Al-Hajjaji, Lybian ambassador, has been elected with 33 votes to three, with seven abstentions.
Cfr. R/CN.4/2003/135, p.331

³ The mandate of Mr Andrea Mavrommatis, appointed special rapporteur on Iraq during Sadham Hussein regime, was renewed in 2003. However the commission asked him, to focus on newly available information about violations of human rights and international law by the Government of Iraq over many years, (resolution E/CN4/RES/2003/83). In 2004, he reported to the Commission that he has, on several occasions, been informed by non-governmental organizations of allegations regarding the conditions of detention of people arrested by the Coalition Provisional Authority (CPA) forces, mainly in connection with security crimes or terrorist acts, as well as about unnecessary innocent civilian casualties during security operations by CPA forces (E/CN.4/2004/36). Its mandate was not renewed any more.

In order to correct imperfections of the Commission, while preserving its positive aspects, United Nations member States agreed in September 2005 on the principle to create Human Rights Council, subsidiary body of the General Assembly and having its seat in Geneva. After difficult negotiations, the Council was created last 15 March.

For many NGOs – CLC included – the way this newly created Council will operate is a challenge to take up. It requires indeed a re-discernment on our presence at the UN, according to opportunities and new constraints generated by the Council. What do we perceive in this sign at the very moment

when we resolutely work to shape CLC as a world apostolic body? How does Christ want this world apostolic body, to answer his call at UN and its specialized agencies in Geneva?

In addition, International Catholic Organizations (OIC) are re-examining their future, especially the federator role the Conference of OIC⁴ should play. Through the World ExCo, CLC participates to this reflection, which will result into resolutions to be submitted to the next Assembly of OIC scheduled for the end of June 2007. Is there an additional call for CLC?

Guy Maginzi
World CLC Executive Secretary

	Commission	Council
Membership	53 members elected by 54 members of Economic and Social Council (ECOSOC) through a majority of voters.	47, members elected by the entire membership of the General Assembly through individual and direct votes by absolute majority (96 votes) - on the basis of candidate contribution and voluntary pledges to HR promotion. - equitable geographical distribution and seats shall be distributed as follows among regional groups: African Group, thirteen; Asian Group, thirteen; Eastern European Group, six; Latin American and Caribbean Group, eight; and Western European and Others Group, seven; - three years term and ineligibility for immediate re-election after two consecutive terms. Membership rights can be suspended by the General Assembly (gross and systematic violations of HR)
Session	6 weeks/ year (1 regular session) + possibility of special sessions	Not less than of 10 weeks/year (No fewer than 3 sessions) + possibility of special sessions
Rank	Subsidiary body of the ECOSOC (itself subsidiary to the General Assembly)	Subsidiary body of the General Assembly. This would make it directly accountable to the full membership of the United Nations.
		- Peer review of HR record of council members during the term - Keep all mechanisms (NGO participation, special rapporteur etc.) - Council shall review its work and functioning five years after its establishment and report to the General Assembly

⁴ www.oic-ico.org

Managing our Time

Extract of a reflection dealing with the management of time and money presented by Jean-Paul Biruru during the course of a day of recollection of the CLC Lubumbashi (Democratic Republic of Congo) in January 2006. We are only taking the first part dedicated to the management of time.



Jean-Paul Biruru

Vice President of CLC Lubumbashi, Democratic Republic of Congo, Jean-Paul Biruru is university professor. He is married to Emérance, and they are blessed with four children: Jean-Félix, Patricia, Lise and Joël.

Our CLC vocation is founded on Ignatian spirituality and is an invitation to an interior journey. However, as long as our integration into the community continues to remain only an extension of what we have always been and an element of our primary projects, of our old habits transported into a new structure (that of the community) and as long as we refuse to let go of those things which make up our personal imprint, we can say that we have not yet started on the road that leads to the discovery of the will of God in our lives: that to which we are called.

The context of our life with its various aspects — socio-political, ecclesial and economic as well as the exigencies of the CLC way of life — is filled with facts making up the many bricks of expectation which turn our lives upside down. Its finality is turning us in a new direction, one traced out by the Spirit of the Risen One so that we can proclaim that *it is no longer I who live but Christ who lives in me*.

Reflecting on the question of time and money in CLC, these words spontaneously come to mind. "...While we advance on this journey which leads us to become one apostolic body, we realize with humility our total dependence on God and **our deeply personal and collective need for a continual conversion in the Lord...**"¹ It is obvious that being a CLC

member is not a statute we reach like the culmination of an initiation more or less long and arduous. It is rather a state of continual conversion, never fully reached, which implies that CLC members have the obligation to be faithful to the way of life that they have deliberately chosen to express their faith. As such, the type of life proposed by CLC as a vocation is supposed to go beyond that which we consider the general Christian life. Is this the case for all of us and for each of us in particular?

The persistent difficulties in bettering the participation in group meetings, days of recollection, and retreats as well as in handling the financial matters of the community are probably so many signs of the members' infidelity to the CLC charism². Yet, we have the tools necessary to transform these realities. This is the essential and specific competence of CLC. The present state of things requires that members seriously ask themselves about their interior motivations; what is their degree of conversion and their real integration into the community.

Return to the foundations

Let's look at our "Constitutions"³ to highlight the passages which mention or suggest the pressing necessity for examining the management of our time and resources⁴. We can also consult the autobiography of the Pilgrim. As to the book on the Exercises, we know that St. Ignatius proposes eight rules with regard to eating (nos. 210-217) and eight rules for giving alms (nos. 337-344). These

¹ Introduction of the Recommendations of Nairobi, taken from the beginning of the message of Levi Matshehe on the occasion of the World Day of Prayer (Projects 128). The underlined words are mine.

² The CLC vocation has three aspects: the specific spirituality (Ignatian), the communal life and the mission or apostolic life. Reading Our revised Charism.

³ We also recommend the reading of the life of St Ignatius (The Pilgrim) and the CLC methodology.

⁴ The words or texts pertaining to this subject are put in bold letters.

two concerns for managing time and money belong to the same "literary genre." The aim is to help us to "order our lives" in the important areas not only for fidelity to the exigencies of our particular CLC vocation but of our Christian vocation itself.

GP1: ***God loves and saves us.*** "Inserted among the poor and sharing with them their condition, Jesus invites all of us to give ourselves continually to God and to bring about unity within our human family. This gift of God to us and our response continues to this day through the influence of the Holy Spirit in all our particular circumstances...." Do we live all the circumstances of our lives with the awareness of the expectations of Jesus to see us give ourselves unceasingly to the Father? To see us face the serious responsibility of restoring unity within the human family?

GP2: "This law which the Spirit inscribes in our hearts, ***expresses itself anew*** in each situation of daily life. It ... ***enables us*** to be open and free, always at the disposal of God. It challenges us to see our serious responsibilities and to seek constantly the answers to the needs of our times..." Driven by the events of life rather than controlling it, are we able to listen to the Spirit who expresses himself only in inaudible murmurs in the very depths of our heart? The lack of a habit of listening to the profound depths of our being makes us incapable of being led by the Spirit. Here again we emphasize our responsibility.

GP4: ***Purpose:*** "... we assemble people who feel a more pressing need to unite their human life in all its dimensions with the fullness of their Christian faith..." Aware in every sense of the need to "provide for the elementary needs of the family" do I try to to live a "unified" life or do I note certain aspects of my life which throw shadows over others (human life or life of faith)?

GP5: ***Sources:*** "The spirituality of our community is centered on Christ and on participation in the Paschal mystery. ... This spirituality... opens and disposes us to... prayer

and discernment, personal and communal, of the daily examination of conscious and of spiritual guidance as important means for seeking and finding God in all things." If these are the means placed at our disposal, the fact of using them only sporadically cannot bring about the hoped for effects.

GP6: ***Sense of the Church:*** "By making ourselves sensitive to the signs of the times and the movements of the Spirit, we will be better able to encounter Christ..." Influenced by and submerged in a multitude of cares, are we capable of paying attention to the signs and movements mentioned here? The phrases which follow clarify this sense of the Church: sharing its riches... we participate in the liturgy, meditate upon the Scriptures, and learn, teach and promote... We work together with the hierarchy... motivated by a common concern...

Driven by the events of life rather than controlling it, are we able to listen to the Spirit who expresses himself only in inaudible murmurs in the very depths of our heart?

GP7 ***Community Bonds:*** Our gift of self finds its expression (presupposes) a stripping away of routine, of original habits, bringing the best of ourselves.... We are bound together by... our common way of life, which means a same conception of time, an identical rhythm (synchrony), the same vision of life, etc. Our responsibility is to develop common bonds...

GP8 ***Apostolic Life:*** "...we have received from Christ the mission of being his witnesses..." This is a mandate to be carried out, to integrate into our lives; it brings about an inevitable upheaval in our own vision of life and its organization.

GP10 ***Members:*** "...time is allotted for the candidate... to discern the candidate's vocation." Then comes the temporary commitment and later the permanent commitment. This clearly implies paying attention to the management of one's time.

GP12 **Way of Life:** "...personal and social growth" ...which implies... the necessity for good management of our time.

Better management of one's time



How many of us run all week long, always having the impression that we are living three days in one? In the beginning we may find this rhythm dynamic: we have the impression of being a kind of superman. This gives us value and is rather agreeable for those who get through it. But as time passes we feel more and more drained and stress — the sadly celebrated illness of our modern time — ends up being a regular part of our daily life. We seem to be caught in a spiral which we can no longer control. We feel that we no longer have any time for ourselves. Today we say we are struggling for **our daily upkeep** and that of our family... But it gets to the point where the day of the community meeting (once every two weeks), the day of recollection (one every trimester) or the retreat (once a year) become burdens. We feel incapable of freeing ourselves to take part in them. This is in spite of the fact that the dates are determined long before!

It would be appropriate to slow down, to refuse to enter into the game of this vicious circle. How can we better manage our time? How can we be happy,

efficacious and dynamic? How can we gain the upper hand when we are caught in habits that constrain us?⁵

1. Establish priorities. We often waste our time in activities that are more or less important and thus lose precious hours. We lose sight of priorities. Therefore the first thing to do is to establish a list of activities for the week, the month: a "to do" list. Then these tasks must be sorted out according to whether they are essential, important or secondary. The so-called Eisenhower matrix permits us to separate tasks according to whether they are *important and urgent, urgent and not important, not urgent and important, and not urgent and not important*. It goes without saying that the last category of tasks should be delegated to others. According to Patricia Julia⁶, to determine the important or urgent character of an element, it is necessary to join its function to the perimeters of its place and its obligations.

We understand the importance of recourse to a schedule and to its daily use. Its contents should reflect the priorities retained. To foresee, to put in order of importance, and to plan must also be stimulated by two important principles suggested by Patricia: *begin by doing what we like least and regroup our activities*. Foreseeing a margin of 30% of unforeseen events in a week can be helpful.

Exercise : Attempt to make an exhaustive inventory of our weekly activities.

- ♦ Can we classify them into essential, important, or secondary elements according to the matrix of Eisenhower?
- ♦ From this can we plan our week?
- ♦ In what position do we put our moments of daily prayer, our community and apostolic activities?

2. Set up feasible and clear objectives

In the context of people undermined by poverty where role models are rare, social imitation becomes the principle moving force

⁵ We propose some general lines here, but some members probably would need more specific instruction.

⁶ Patricia Julia is a manager of the cabinet of counsel C2e

of the dreams of the majority. Social success, synonymous with the acquisition of material goods such as a number of cars, one or more houses, varied and well-chosen clothing, fancy receptions... become the objective that people seek to reach. This justifies the fact that we spend an enormous amount of time working, completely investing ourselves in different jobs, persuaded that we will be able to enjoy life once we have reached our goal. Sadly, we expose ourselves to the risk of being constantly dissatisfied. It is far more preferable to envision objectives that are feasible and measurable in time.

On another level, when we allow ourselves to be overcome by a multitude of activities and we accept it, it is inevitable that we receive secondary benefits. What are they? They are different for each person. They can be recognition from a group into which we are integrated (being recognized always gives value), a taste for challenge, a sense of power over others, an economic necessity, etc.

3. Communicate efficaciously. Good communication is one which looks to the essential. It avoids engulfing the listener with a deluge of useless details. We need always to seek to define clearly the objective of the communication that we want to establish. Thus we gain precious time learning to communicate better whether with our neighbors, with members of our family, with our colleagues or with friends of the community. Bettering the quality of our communication has advantages as it permits us to avoid the parasites of time, the true robbers of time which appear everywhere when least expected, always presenting new problems thus probably an extra task.

Time is rarely uniform. For Jean-Louis Muller⁷, it decomposes into "calories": physical change, mental change, stress, relational risks, the capitalization of experiences, probable efficiency and pleasure. To manage time well, it is necessary to

minimize the first four elements as much as possible and to maximize the last ones. These variables depend on the individuals and the timing. Some people work better in the evening, and profit from the calm to resolve difficult questions. To be a good strategist of time, we must know the opportune moment, that is the moment that is best for me but also for others. The opportune moment is that where one is most efficacious. It is the moment of the day (morning, afternoon or evening) where we need to program our most important activities, the essential meetings, making decisions, etc.

Exercise 2 :

- ♦ Can you describe your way of communicating. (When you take the initiative and when others come to you)
- ♦ In the ordinary functioning of your home, when
 - ♦ does your family pray together?
 - ♦ meditate together or do your review of the day?
- ♦ Do you feel that the choice of these moments is wise?

4. Know how to delegate. Whether at home or at work, learn to delegate. At home ask your children to do some shopping, or to participate in cleaning (even if you think they do not do it as well as you can). The distribution of tasks between spouses and helping one another can permit one or other of the couple to have some free moments during busy times. At work, know how to surround yourself with efficient colleagues to whom you can delegate part of your activities in all confidence.

Exercise 3 : If you have difficulty delegating, ask yourself the reasons for this reticence.

5. Know when to slow down. Take time for yourself, give more room to leisure and to your dreams. This is not a waste of time. Looking at these more closely will give you new dynamism and make you more creatively

⁷ Jean Louis Muller is the director of the managerial appointments and development of the people of Cegos. He is the author of *Strategists of Time*.

handle the more serious tasks. Neither our level of life nor our environment offer us enough occasions to do this. However, by integrating this new order, the different aspects of our life will nourish one another, create an equilibrium and not work against each another.

Through the sharing of the CLC members' experiences we can understand that they are very busy people. Sometimes too busy to succeed in facing the exigencies of life. Everyone seems to have the impression of being completely swallowed up by their multiple tasks without having time for CLC, for reflection. In order to slow down we must thus cultivate calm. When addressing managers, Jean-Louis Muller recommends that they put themselves into an attitude of interior calm, regulating their respiration, or

the speed of their voice. Thus, paradoxically, we must be slow in order to manage our time well, to know how to take our distance from things. Between two high intensity activities, fifteen minutes or even just ten minutes of using a "safety valve" is important for considering what comes next. When a decision must be made think of the advice generally given. Never act hastily but take time to consider all the elements before evening and wait for the following day to make a decision.

Certainly we can have difficulty taking time for a deep reflection on ourselves and our way of functioning, of our poor management of time. Trying to respect these few counsels is the path that will permit a change that will continue in time.

Reflection Questions :

- ♦ Attempt an inventory of your regular activities, classifying them as urgent, important and facultative.
- ♦ Evaluate the daily and weekly time that you reserve for yourself.

*Jean Paul Biruru
CLC D.R. Congo*



ANNOUNCEMENTS

- ⇒ **The third meeting on forced migrations organized by the European CLC network of the migrations took place from the 23 to February 26, 2006 in Alicante (Spain). A report is available, on the site of Euroteam: www.clc-europe.org/forced_migration.htm**
- ⇒ **Thank you to CLC Spain for sending Manuel Enciso to join the CLC UN working group in Geneva. Manuel is university professor in Malaga and deputy coordinator of CVX Spanish network on migrations.**
- ⇒ **CLC was invited by the Pontifical Council of Laity to participate to the second congress of the movements and new communities. The meeting took place in Roca di Papa, near Rome, from May 31st to June 2nd, on the theme: "the beauty to be Christian and joy of communicating it". The World ExCo sent Daniela Frank, Rita El Ramy and Guy Maginzi to represent us at that meeting.**
- ⇒ **Last 22 April the Society of Jesus celebrated in the Basilica Saint Pierre of Rome, a mass of thanksgiving on the occasion of the jubilee year. This Eucharist presided by H E Cardinal Angelo Sodano, was followed by greetings and blessings of Pope Benoit XVI. CLC was officially represented by Guy Maginzi and his family, Augusto Reggiani and his wife Antonella. Augusto is the President of the CLC "Prima primaria" of Rome, and member of the organising team of the jubilee year in Italy.**
- ⇒ **Consultant at the Pontifical Council of the Social Communications, our president Daniela Frank, was named by the Holy Father in the order of Saint Gregory the Great.**



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