



VX CLC



progressio

Publication of the World Christian Life Community



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ABOUT OUR LOGO

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

Editorial

1

Dear friends!

Once again I had the good fortune of participating in various celebrations for the 40 years of CLC. Happy birthday! My compliments!

As the famous cartoon Mafalda says "*life truly begins at 40!*" And she continues, thinking tired, with hands on her head "*why do we come to this world so early?*"

She is right! This sharing of laity and Jesuits has already taken more than four centuries! In years, CLC has traveled the distance of the tenth part of "*Marian Congregations*," but with the big advantage of having begun after the Second Vatican Council. It is touching to live this hour of grace as a reminder of what the Lord is doing *in* and *through* us *for* others

Walking through Rome, it always gives me much pleasure to see the people speaking on the telephone with many gestures - in good Italian style - as if the other person is standing before them. From this the idea came to me of proposing that today, as an image of our journey, we look at an object that we use every day: the cell phone.

On our phones, next to the numbers, there are two keys that we use every time we communicate: one red and one green, the **off** button and the **on** button. When the telephone rings it would seem that we should first press the **on** button. But, before that we have to make sure we have pressed the **off** button, disconnecting from what we were doing before in order to really hear the new message.

Life flows like a river, but it is necessary to hit the **off** button in order to locate the margins, the bridges, the landscapes, the groups, the persons. A community which in

2007 continues to live the same as it did in 1990 needs to learn to use the **off** button, otherwise it will remain static. Using this key means leaving the past for the present and making history. Not knowing how to use this key means refusing change and the exchange to which the "*cell phone*" of the Holy Spirit calls us daily. As CLC, we need always to close chapters in order to open new spaces and to give better service.

The "**on**" key opens us to what is coming. We don't know much of what is going to happen; we cannot know it. But this "**on**" key makes us available to the experience and enables us to accept the challenge. In order to be faithful to ourselves, we have to change! This is what P. Kolvenbach referred to in talking about *creative fidelity*, in a text that all know. We cannot change life, but we can always decide to use the **off** or the **on** button.

How did we discern *in community* what the Lord was telling us through the changes? How did we support one another in weaving the cloth of life? How did we evaluate and program for a better service of the Kingdom?

I hope that we always continue to make better use of the **off** and **on** buttons!

I pray that this year - the eve of **Fatima 2008** - opens a new page for us. Don't forget then the articles of this number of *Progressio* and *Projects* 135, 136, 137.

Until soon! A big hug



Alberto de Brito sj

Albert de Brito, SJ
Vice-Ecclesiastical Assistant World CLC

An October evening in Rome 40 years ago



Gerlinde Knoller

The author of this article, Gerlinde Knoller (44) lives in Augsburg, Germany. She has studied German Literature and History. She works as journalist for several newspapers - for the local newspaper and some christian magazines. She is married and has two sons, Bonifaz (16) and Cajetan (15). For about six years she belongs to the CLC. In the course of the investigation for this article she has got more and more respect for the riches and the tradition on which the CLC is based on.



Ingeborg von Grafenstein

She remembers it as if it had been only yesterday: Ingeborg von Grafenstein is very much aware of the closing Eucharist of the 4th World Congress of MC (Marian Congregations or Sodalities) in Rome on the evening of October 21st, 1967. At the offertory, Setsuko Hirata from Japan stepped forward carrying the text of the General Principles to the altar. Finally, after a long common struggle, the ground is prepared for a new orientation of MC. From now on the new name is: "*Christian Life Communities*".

Ingeborg von Grafenstein, who counts as a "living memory" within CLC in Germany, was in her early twenties at that time. She had been at the Rome Congress as a youth representative for the union of high school and college students. Walther Fincke and Hildegard Ehrtmann, were also there as members of the 5 member delegation from Germany. "*In Rome, the attempt to insert the General Principles into the MC was made,*" said Fincke, now at the age of 88. It was he, having experienced the post 2nd world war "*great questioning and searching*" among his co-students, who represented the union of professionals MC in Rome. Explaining what had preceded the General Principles and the renewal of CLC, Walther Fincke underlines: "*In 1948, when Pope Pius XII insisted, in his apostolic letter 'Bis saeculari', to go back to our roots, we grabbed it. We understood: that's it!*"

Walther also spoke about what was new, "*The old MC appealed to people who conceived faithfulness to the church as something static, but CLC had another type of person in mind: a flexible person who involves him/herself keeping faithful to God*

in a dynamic way. This kind of faithfulness is no longer the kind that let him/herself be subjected to preached retreats. From now on retreats should be seen as a personal process of growth for the whole lifetime".

What was new had to be worked for. In Rome 1967, at least 150 proposals for changes had been made. "*Each and everything had been discussed*", Ingeborg von Grafenstein still remembers. "*Everybody had a speaking-time of 4 minutes*". She also remembers that each nationality had its own way to interpret this span of time. With a smile, she tells about a Spanish Jesuit who translated sovereignly into English saying: "*The speaker is just repeating the same thing*".

At the end, the representatives of 38 nations had finally agreed on a common denominator. The basics of the means to nourish spiritual life had been fixed; goals had been set (many at that time did not know if they were reachable at all).

Longer retreats for laypeople – something new and surprising

Wherever there is a fresh breeze, there happens also to be a head wind. "*The idea of annually guided Spiritual Exercises for laity asserted itself 'slowly'*", said Walther Fincke. "*Many feared it*".

Even clerics thought that Ignatian retreats, lasting several days, should only be done if making a personal vocational decision. Hedwig Schüttken, who later on did a lot for the building of CLC in Northern Germany, remembers this as her own attitude at that time. "*They will never succeed with this*", critics objected. Priests, envisioning laity on yearly long retreats, remarked: "*Not even we do so!*" Laity who might be more fervent than clerics seemed to be suspect.

Father Alex Lefrank SJ, who had been the National Promoter and General Secretary of CLC in Germany for 16 years, says that there

existed a longing for that new type of retreat. In 1969, he spoke at the General Assembly of CLC in Frankfurt about the Spiritual Exercises in the General Principles as the *"specific source and characteristic means of our spirituality"*. *"I answered that question in a personal way,"* Lefrank reflects. *"I cannot imagine living without such an annual intense time, given the need to renew and continue the once made experiences."*

He doesn't remember any resistance at that meeting yet, to some, what he said seemed rather new and surprising. He vividly remembers the first eight-day workshop at Vogelsburg near Würzburg in August 1969 with a core group of about 25 CLC people: *"To me it was encouraging that there were persons who really searched for Ignatian Spirituality and lived out of it."* Soon afterwards, Fr. Lefrank accompanied the first individually guided Spiritual Exercises for CLC members.

At this meeting in Frankfurt as well as at other meetings, be it in Germany or around the world, what mattered was to bring to the different communities what had been achieved in Rome in 1967.

Growth means to be ready to correct oneself - as far as necessary - again and again. As much as the Spiritual Exercises became rooted in the way CLC understands itself, there also was the growing realization that individually guided Spiritual Exercises are not the *"one real thing"* fitting for everybody right from the beginning. In order to offer a more accessible approach, the promotion team worked out shorter forms as well. A program of gradual initiation to the Spiritual Exercises was developed beginning with recollection weekends, preparatory forms of 3-4 days and retreats of 6 days including some community elements; all this leading to the individually guided Spiritual Exercises in complete silence.

Discovery during a train ride: "That's it - that what speaks to us!"

Hermann-Josef Kreutler, the former Ecclesiastical Assistant for the Diocesan CLC of Freiburg still remembers a journey on the train. It was in 1968 while travelling home from the

General Assembly at Frankfurt, where the text of the brand new General Principles had been handed out to us. We tried to translate it - as it existed as yet only in English, French and Spanish. What a joy for us! Our way of understanding ourselves had been put into words! We realised clearly: *"Yes, that's it - that speaks to us!"*

The text - and of course the people who had let themselves be moved by it - were setting something in motion within our region: Hermann-Josef Kreutler managed to obtain a space

for CLC within the diocesan pastoral office including the post of a fulltime CLC worker, Maria Pollety. Both of them developed the idea of the previously mentioned gradual initiation to the Spiritual Exercises... *"For us it seemed important also to reach out to parents and their children,"* says Kreutler. He and his team-mates were led by the question, *"What can we do in order to help people to develop a personal relationship with Jesus Christ? How can they learn to become discerning, attentive persons who are orientated towards God, within the variety of life?"*. Kreutler didn't exempt the priests, especially the diocesan ones; the Spiritual Exercises could turn out to be of great help to them especially in view of their enormous amount of tasks. For priests it also proved to be helpful to share life with laypeople within a CLC group. Here they could experience that they do not necessarily always have to lead.

Cleveland - where the fire for the CLC Way of life was already blazing

Hildegard Ehrtmann resembles a sparkling fountain when she recounts names, stories, places, anecdotes and personal experiences. She said, *"A spring which is fed from the joy of knowing Jesus Christ has an effect even on all*

What can we do in order to help people to build up a living relationship to Jesus Christ? How can they learn to become discerning, attentive persons who are orientated towards God, within the variety of life?

kinds of ordinary stuff". You can't write it like that, she remarks smiling and chooses the term of "mission" which is more common within CLC. Hildegard Ehrtmann got to know the



Hildegard Ehrtmann

CLC Way of Life at the end of the fifties in a radical way when she, as a social-worker, went to Cleveland/USA in a Youth-Leader Exchange Program and subsequently got a scholarship for University. There she came to know a group of laypeople who were serious about Pope Pius XII's call to "return to the source". She met a Jesuit who took those laypeople with their longing for spiritual depth and growth seriously. Daily prayer time, spiritual accompaniment, 'counselling' with a member of the group, a monthly recollection day, several days retreats, weekly group meetings were self evident for this Sodality. To grow into this community with an Ignatian character demanded two years of intense introduction.

"It truly was radical", Hildegard Ehrtmann concedes, but she is convinced of the basic lines she experienced at that time. "Even today CLC is a community of persons called to this



Walther Fincke

way of life; it is not a club". With that conviction she played her part for the renewal of CLC in Germany and the World Community. For many years she served as a fulltime worker for CLC in Germany. She was Secretary of the world ExCo and also served as world CLC Vice-President.

"If laypeople direct all aspects of their lives towards Jesus Christ, peace, joy, freedom and fruitfulness become possible", she says. Essential for this growth, according to her, is the process of the Spiritual

Exercises. "What we need is the testimony of some who are on fire".

Why there is now good order in CLC archives

One of the many who became passionate about CLC was Walther Fincke. To him it was important to spread what had "set him on fire", and to reach out and bring it to groups within CLC, to other people, to the parishes and to the local church.

Meeting with Walther Fincke in the CLC Secretariat at Augsburg, Sterngasse one Saturday in Advent last year was a significant day as this man of 88 years of age was returning his key. His seven years of work was completed. He set up the CLC archives in Germany. All that had been achieved was gathered, documented and given a structure and an index. "Keep things which are worthwhile to be kept" had been the given task.

"When did Retreats in Daily Life, an enterprise which, in Germany was initiated by CLC, start?"

A glance, a movement, and immediately Walther Fincke had the file in hand. In the mid 80s, Walther Fincke and his wife were among those laypeople who, during the renewal process of CLC, participated in the two years training program for those who wanted to prepare themselves to accompany others through the Spiritual Exercises. Here too, Fincke points up to where the newness could be seen: the former "retreat director" became someone who "accompanies" the Spiritual Exercises. "Whenever we bring people to Jesus we see ourselves as those who walk along with," says Fincke. For himself as well as in his practice of spiritual guidance, the word has become important. His advice is to maintain a spirit of freedom and see where the Spirit will lead. It is important to be a listening person and the best test for that is to be able to let go of that which we have been moulding with others.

On this Saturday in Advent Walther Fincke did return his key to the CLC Secretariat and the door closed behind him.

A paper becomes alive: "Not keeping silent about what we have experienced"

Paper is patient. Either what is written on it disappears forever in drawers or it gets filled with life. During the last four decades, the General Principles have had their impact and not only outwardly. They have been read together, been meditated on again and again in order to better put them into practice, and were revised at the World Assembly of 1990 in Mexico. They have become deeply rooted in the hearts of those who adopt the CLC Way of Life and live according to it.

"I discovered this Spirituality as mine," says Marianne Rottach. In 1969, this mother of five children got involved in the Spiritual Exercises for the first time. She took part in a formation session, nowadays called basic and follow-up formation courses, experienced the fruitfulness of the *"revision of life"* and went through the 2 years course for formation of Spiritual Guides. Finally, after some initial hesitations she felt: *"Yes, that's my way!"* Especially helpful to her had been the section of the General Principles which says: *"... This sense of the Church impels us to creative and concrete collaboration for the work of advancing the reign of God on earth, and includes a readiness to go and serve where the needs of the Church so demand."*

Marianne Rottach appreciates it very much that *"in our spirituality the personal way of each person is of such importance"*. In this attitude, she accompanies people in her parish in Bible sharing sessions, in Days of Recollection, or through Retreats in Daily Life. Saying that we need to meet people where they are and should not overrun them, Marianne Rottach remembers well a woman who said at one of her courses with astonishment: *"I have never experienced something like this before: a personal relationship with Jesus Christ really exists!"*

Not to urge her faith on anybody, but also not to keep silent about what her experience is, is how she understands reaching out to others. She is grateful to be able to live her spirituality together with and in her family, even in the smallest matters of every day life, it is the

background. She and her husband, also a member of CLC, pull together. *"To me it is a testimony of faith that our (grown up) children like to come home,"* she says.

To Marianne Rottach, the text of the General Principles is dear and familiar. *"As often as I read it, it feels warm at heart. I find there what I am longing for and what I would like to give to others. However each day is also a new challenge for me."*

What CLC has to give "in the midst of the world"

Klaus-Detlef Seiter tries to live his spirituality *"in the midst of the world"*. Today, he is the CLC Germany National Contact with the CLC NGO Working Groups at the United Nations (NGO - nongovernmental organisations). It hadn't been easy at all to find a date for a meeting with him. Being an engineer in a big enterprise he is travelling a lot. *"I do understand my profession being part of my apostolate where I can try concretely to search and find God,"* he says. *"It shows itself where there are decisions to be made such as: Should I climb up more or less quickly on the ladder of my career, how do I manage to keep balance between family, professional engagement and leisure-time, how is it possible to live a simple lifestyle in a society such as ours, is it possible at all while in my position-medium level of management-to free oneself from social constraints and temptations?"*

Klaus-Detlef Seiter refers to further *"fruits"* of the General Principles which have grown in recent years. There are apostolic networks in several fields, such as those for self-employed persons, for those in leadership positions, for parents, for pedagogical professions, for priests or for those in healing and caring professions.



Marianne Rottach



Klaus-Detlef Seiter

Looking at these networks, Seiter believes, *"We have a lot to give!"*

Option for the poor – view on the world

The one who gives is also receiving. The outward view of CLC is to be open to the world. For Veronika Jodlbauer, Treasurer of the National Community, the half-year that she had spent in the Philippines in 1979/80 had been a crucial turning point. *"CLC people there helped me to get on my feet,"* Veronika Jodlbauer remembers. Interestingly, members from CLC Philippines were the ones to mediate in helping her make her first contact with spiritual guidance in Germany. Veronika Jodlbauer, having studied social pedagogy, had gone out to save the world and to help the poor. Nowadays, she knows what a big challenge it is and that there are no simple recipes for social justice.



Veronika Jodlbauer

In the General Principles the *"option for the poor"* is clearly expressed. It says: *"We are particularly aware of the pressing need to work for justice through a preferential option for the poor and a simple lifestyle which expresses our freedom and solidarity with them."* *"Why is it so difficult for us?"* Veronika Jodlbauer wonders, *"Could we, as CLC, not do more about it? Aren't we still quite bourgeois?"*

Nevertheless, she also realizes how much has already happened and is happening in CLC. *"I never experienced our spirituality as one which separates prayer and life. Things are happening."* As an example, she mentions the specific long range formation course (held six times so far) with 150 participants) who have had insertion experiences and engaged in social realities such as in the homeless milieus (which normally they wouldn't have been familiar with). At Munich, where Veronika Jodlbauer works as fulltime CLC Worker, evening sessions have

been offered in order to visit different social institutions. With gratitude, she is conscious of the fact that a large spectrum of professions is found among CLC members; with some definitely live this *"option for the poor"*. She also adds, *"Do we, as a worldwide community, not have a more attentive look at things? If someone gets an e-mail, for example during the troubles in Lebanon, it is forwarded around. Isn't that a lived worldwide unity?"*

The world community of CLC happens in very different scenes: in the chronology of CLC World General Assemblies, places turn up such as Santo Domingo/DR (1970), Augsburg/Germany (1973), Manila/Philippines (1976), Rome/Italy (1979), Providence/USA (1982), Loyola/Spain (1986), Guadalajara/Mexico (1990), Hong Kong/ROC (1994), Itaici/Brasil (1998), Nairobi/Kenya (2003). The next one in August 2008 will take place in Fatima/Portugal. However it is not necessarily the big cities of the earth, that make international coming together possible.

Silvia Liberda - for example - is often found at the so-called *"world-evenings"* in Munich, when guests from other countries are expected to tell about their countries and experiences. Silvia Liberda's profession is as a translator for English and Spanish – a talent that she can use very well in CLC. *"It is just beautiful that, because of our way of life, we are able to find points to tie on with people all over the world, without being limited by borders of languages and cultures"* she says.

The CLC of Trier keeps close contact with the CLC of Luxemburg. There are invitations on both sides and personal contacts are kept. Inge Wördehoff, a member of the Exco in Trier, characterizes this connection: *"We are just passing from one side to the other and vice versa. Thus the one is learning from the other."*

Hedwig Schüttken is still moved by a meeting with a CLC member from the Philippines years ago. Pressed into a tight timetable she had agreed to meet with him at 9:00 am. Time was short because she was already half an hour late for work as Secretary in the National CLC Secretariat in Augsburg. *"Come on, sit*

down," the guest invited her. She did so. She remembers very well, what he told her afterwards when saying good-bye: "You gave me minutes, but not yourself."

CLC Groups: The program is written by life

Only friends can speak with such honesty to each other; people who know themselves as united by a common root. Who, as St. Ignatius from Loyola says, understand themselves as "*friends in the Lord*", as companions who try to live and act out of the spirit of the Gospels. To share in such openness becomes possible in CLC groups who meet regularly, wherever they live in the world. This also has been an important fruit from the new beginning with the General Principles 40 years ago.

"It is not like in a club", affirms Hedwig Schüttken, who had already accompanied many of those groups. "What matters here is

our way of life. The real program is the life of the lived experience of our members. So an important role is given, for example, to an opening sharing on questions such as: Where do I come from today? What do I bring with me in terms of experiences, joys, sorrows, challenges? Also important is the group playing a fundamental role if decisions are to be made. We do not see ourselves just as a task-oriented committee."

Hedwig Schüttken finds it fascinating that we, in our groups, believe that it is not by chance that we are together. She is strongly convinced: "*This is a call from God, a vocation!*"



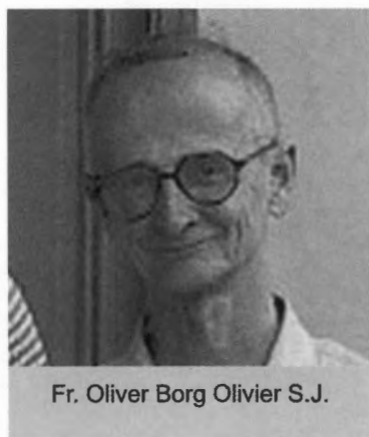
Hedwig Schüttken

*The original German text is written by
Gerlinde Knoller
CLC Germany*



JESUS ON THE ROAD TO EMMAUS

A Model of Spiritual Accompaniment



Fr. Oliver Borg Olivier S.J.

In the last decades the number of people asking for spiritual accompaniment¹ has been on the increase and, therefore, the demand for the formation of spiritual companions too has grown. Many centres today offer excellent formation courses in this field. Personally, I believe that one of the best ways to learn spiritual accompaniment, without wishing in any way to deny, by

that, the importance or the utility of these courses, is to contemplate Jesus and the way he treats people in the gospels. In my opinion, the most beautiful lesson is to be found in Luke 24, 13-35, i.e. in the story of the disciples of Emmaus. I would like to make a reading of this text to try to bring out certain aspects of spiritual accompaniment. My intention is not to make a systematic presentation of this sort of accompaniment, but simply to present a free reflection based on the way to Emmaus.

An accompaniment based on lived experience

«...And it happened that as they were talking together and discussing it, Jesus himself came up and walked by their side » (v. 15). The two disciples have gone through a difficult experience and, disappointed, they have abandoned the community. The risen Jesus does not just wait for them to come back to Him. He catches up with them on the road and starts accompanying them from this point of disappointment, of sadness and alienation from the community. This is where accompaniment starts: Jesus, approaching them, walks with them and leads them to

reflect on the experience they have just been through. To accompany someone spiritually means exactly that, to accept to walk with him/her, to listen with him/her to the Spirit who is the only true guide on the way to God. We could say that the spiritual companion is the friend of whom Camus says (more or less): « Do not walk in front of me, I may not follow; do not walk behind me, I may not lead; walk by my side and be my friend. » The spiritual companion is the one Kenneth Leach calls the « *soul friend* ».

The spiritual companion is not someone who knows perfectly well, right from the start, the path to follow with the particular person so as to come to God. He/she is not someone who gives advice and has ready-made solutions, but rather someone who walking, like Jesus in the text, humbly with the other who is seeking accompaniment, discovers along the way the path indicated by God. And this happens in helping the client discover and interpret God action in his/her own lived experience.

W. A. Barry and W. J. Connolly, in their classic book on spiritual direction, *The Practice of Spiritual Direction*² define spiritual direction thus:

«Spiritual direction, as we understand it then, is directly concerned with a person's actual experiences of his relationship with God... To establish religious experience (insofar as that experience is expressive of one's relationship to God as the focus of direction does not seem a more or less arbitrary adoption of a particular kind or model of direction. It seems, rather, an attempt to identify the question that is most basic to direction and to let the direction take shape around the question. »

¹ Based exactly on this text of Emmaus, I shall, in this article, refer to what is generally called spiritual direction as spiritual accompaniment, and what is spiritual director as spiritual companion

² BARRY, W.A. et CONNOLLY, W.J., *The Practice of Spiritual Direction*, New York, The Seabury Press, 1982. The quotations below are to be found on pp. 7-8.

And then they add:

«We define Christian spiritual direction, then, as the help given by one Christian to another which enables that person to pay attention to God's personal communication to him or her, to respond to this personally communicating God, to grow in intimacy with this God, and to live out the consequences of the relationship. The focus of this type of spiritual direction is on experience, not ideas, and specifically on religious experience, i.e., any experience of the mysterious Other whom we call God. Moreover, this experience is viewed, not as an isolated event, but as an expression of the ongoing personal relationship God has established with each one of us.»

As a true companion, Jesus does not have a ready-made plan He intends to have his disciples follow. He walks with them and, step by step, he sees how the situation develops, concentrating on their real and actual relationship to God, so as to make out the main question. He allows himself to be led by them, by their experience, accepting to follow. Indeed, he starts by questioning them on the subject of their discussion, thus showing interest in what they are living at the moment: *«What are all these things that you are discussing as you walk along?»* (v. 17). He shows interest for their present experience and thus, indirectly, he is telling them that they are important for him, that they are *«precious in his eyes»* (Is. 43).

It is difficult to accompany someone if we are unable to make him/her feel that he/she is important for us and is precious in our eyes. This helps the client feel accepted, making him/her feel at ease and creating the trust necessary for opening up, for self-revelation. Rather than with words, this is communicated by our readiness to walk with people, to accompany them on their way, to listen to them, giving them all the time they need. This is what the rest of the text reveals to us.

Empathic, profound listening, more important than words

«They stopped, their faces downcast. Then one of them, called Cleopas, answered him, "You must be the only person staying in Jerusalem who does not know the things that have been happening there these last few days." He asked, "What things?"» (vv. 17-19). If there was anyone who knew only too well what had happened in Jerusalem, it was indeed Jesus, because it had happened to him. And yet, distraught and disappointed, they attack him. And he, he understands, he does not answer them with contempt; he does not take their words as a personal affront. Jesus is interiorly free and thus he does not take these words at a personal level.

In this type of accusation or aggression, Jesus, who knows how to listen beyond the words said, is able to feel all the suffering and the disappointment of the two disciples. But, being able to listen deeply means first of all being able to be silent.

Probably the best example Jesus left us of this is to be found in the narrative of the adulteress (John 8, 1-11). The scribes and Pharisees had brought him a woman caught committing adultery and, having made her stand in the middle of the crowd in the temple, they asked him if they should act according to the Law of Moses, so as to put him to the test. But Jesus bends down and keeps silent. This silence is full of respect for the person judged and hurt by the others and, at the same time, an invitation to listen, listen to the other and to oneself. As Dom Bernardo Olivera says: **«To keep silent** so as to start hearing; this is evident, but we often forget it. **Make silence** so as to collect oneself, to pay attention to and concentrate on the other... **Allow to speak**, to reveal oneself, to expose the situations and search for solutions. **Feel** what the other feels.»³

It is difficult to accompany someone if we are unable to make him/her feel that he/she is important for us and is precious in our eyes

³ OLIVERA, Dom Bernardo, o.c.s.o., *Lumière sur mes pas. L'accompagnement spirituel*, Abbaye Notre-Dame du Lac, Montréal, Canada, 2006. p. 55.

Speaking then on listening and understanding, the same author says:

«But listening and understanding are not purely intellectual attitudes; they belong also to the affective area. It is here that empathy comes into the picture, i.e. that harmony and that compenetration of feelings and experiences. Empathy is understanding through experience, especially affective, of the other's lived affective experience. It is the master key to entering the world of experience of the person we are accompanying. Through empathy we understand what the other is going through and we can also help him/her understand him/herself»⁴



Deep, attentive and empathic listening helps people express the feelings and attitudes that accompany the lived experience. Jesus' question, *«What things?»* is not mockery, but a sincere invitation to express how they lived this experience. Jesus offers them the opportunity to speak about their disappointment, their sadness, and they seize the occasion. *«All about Jesus of Nazareth... Our own hope had been that he would be the one to set Israel free; and this is not all, two whole days have now gone by since it all happened ; Some of our friends went to the tomb and found everything exactly as the women had reported, but of him they saw nothing!»* (vv. 19-24).

Spiritual accompaniment starts with the experience the person being accompanied is going through, experience of God, of the community, of him/herself and of the world. It is therefore important to help him/her also understand and express the attitudes and feelings which accompany this experience. That is exactly what Jesus does, giving the disciples the occasion to speak of hope and disappointment, incredulity and confusion.

Resistance and confrontation

In the words of the disciples, Jesus feels, for the second time, a certain resistance. The first was resistance to his question, the second is resistance to what he is, to his way of being Son of Man, who instead of being the political liberator of Israel, lets himself be arrested, insulted and nailed to the cross, and *«And this is not all: two whole days have now gone since it all happened!»* There was resistance also to believe in his Resurrection, announced in the women's experience. Women are renowned for their fertile imagination!

Jesus lets the first resistance pass, the one which concerns him as a spiritual companion. But here he reacts and he chooses confrontation with the disciples. Because it means helping them understand the deep meaning of what had happened in Jerusalem. It means helping them understand who he is and who God truly is. His words are harsh and direct: *«Then he said to them, "You foolish men! So slow to believe all that the prophets have said!..." Then, starting with Moses and going through all the prophets, he explained to them the passages throughout the scriptures that were about himself »* (vv. 25-27). Once more, there is the right distance between him and the disciples confrontation without fear of losing their friendship. He cannot help them discover the truth unless he tells them the truth. He pushes them to face the hardness of their hearts and their slowness to believe, but he does it with respect and once more showing his readiness to give them the time they need to go over the experience of what had happened and reread it in the light of the Scriptures.

⁴ Op. cit. p. 62.

Acceptance and confrontation

In spiritual accompaniment, the person accompanied must be accepted with great respect and esteem, with interest and affection. This means accepting him/her as he/she is, and not as we would like him/her to be. He/she must be accepted with his/her originality and welcomed with all the respect due to this sacred mystery that is the human person. Dom Bernardo Olivera reminds us that, "*Acceptance is a form of love which is neither aggressive nor possessive, but which welcomes affectionately.*"

Jesus accepts the disciples with their hardness of heart and their slowness, and continues walking along with them. He would love very much for them to be less hard and less slow, but he accepts them as they are, with their defects, their weaknesses. At the same time, he wants to help them grow in the relationship to God, the true God, to the community, and to others. So, he chooses to push them to face themselves, to defy them to come out of their blindness and to acknowledge him as the One of whom the Scriptures had spoken.

It is not easy to face the client's resistance, but it is a reality that, sooner or later, each person offering spiritual accompaniment to others has to handle. There are diverse reasons for resistance and it is not the case here to enter into details. Suffice it to say that the spiritual companion should be able to recognise it and judge whether he/should tackle it or not. It all depends on its importance and the effect it can have on the spiritual and human growth of the person.

In confrontation, as Dom Bernardo Olivera again says, *«the accompanier does not limit him/herself to simply answering but he/she precedes his/her interlocutor and invites him/her to face his/her own reality and the demands of the Gospel...»*⁵

If the type of accompaniment we practice is spiritual accompaniment, we cannot ignore the Word of God, the light it sheds on all that

we and the people who come to us to be accompanied are living. As this text reminds us, God speaks to us through his Word in Scriptures, through others (in this case, the women) and through the events of daily life. One of the tasks of the spiritual companion is to help find God in all things: in Scriptures, in persons, in daily events.

Readiness and interior freedom to know when to continue or when to terminate a relationship

Even though they are his disciples, the spiritual companion knows how to maintain the necessary distance so as to be able to help them to see things objectively and clearly. He/she must strike the right balance between distance and proximity, which permits him/her to have a objective view without, at the same time, being distant and cold. Evidently, it is not possible to accompany people who open themselves to us, with great transparency, without feeling affection for them. Yet, this affection must always allow us to remain objective and not to identify ourselves with their problems.

We can commit errors in this, both by default and by excess. In the first case, we can find: keeping to great a distance, indifference, or, worse still, coldness. The consequences are: a feeling of being abandoned, insecurity, little motivation to progress and, finally, the interruption of the very relationship with the helping person, the spiritual companion.

In the second we find an excessive affective charge, which generates bitter fruits in the relationship. The most common is affective

It is not possible to accompany people who open themselves to us, with great transparency, without feeling affection for them. Yet, this affection must always allow us to remain objective and not to identify ourselves with their problems

⁵ OLIVERA, Dom Bernardo, o.c.s.o., op. cit. p. 70.

dependence. The lack of the right and necessary distance, furthermore, makes the spiritual companion identify him/herself with the person being helped and leads him/her to get too involved, thus putting at stake all objectivity. Mutual affection can, finally, lead the initial affection to move from sympathy to passion, a complex and very different phenomenon from that sought at the beginning of the relationship.



«When they drew near the village to which they were going, he made as if to go on; but they pressed him to stay with them saying, "Stay with us for it is nearly evening, and the day is almost over." So he went in to stay with them.» (vv. 28-29). Jesus could have believed that he had already done what he had to do. He had helped them understand what had happened, and therefore he was ready to let them continue their journey on their own. But they asked him, they even insisted that he remain with them. They still needed him, even though they do not say it clearly. And so Jesus accepts to stay. He had started a journey with them and he was ready to pursue it to the end. Even though, maybe, he had felt that the time had come to end the relationship, he accepted their request and once more he let himself be guided by them. He is there to serve, to help bring light to that night that was falling. Once more he is ready to dedicate all the time necessary. He is not in a hurry. This readiness is the foundation of that empathic listening of

which we spoke above and it is motivated by the values of oblation or the gift of oneself to one's neighbour.

«Now while he was with them at table, he took the bread and said the blessing; then he broke it and handed it to them. And their eyes were opened and they recognized him... but he had vanished from their sight.» (vv. 30-31). Jesus repeats with them the gesture he had made before he died, that gesture which, according to John, shows that *«having love his own, he loved them to the end»* (John 13, 1). He brings them once more to this key to interpret all that had happened and now, after having read the Scriptures with him, starting with Moses and going through all the prophets, they were able to understand the meaning of those events and to recognize him. They have now grown up spiritually and humanly, and they continue their journey on their own. And Jesus can now leave them. The accompaniment relationship is over even if Jesus, according to his promise, will be with them to the end of time. If, in the beginning, he is quite free to accept their request and stay with them, now he is just as free to vanish from their sight. They no longer need his services and therefore he can leave.

At the same time, we can say that in his role as companion, Jesus prays with his disciples and reveals the centrality of the sacraments, especially the Eucharist, for spiritual growth. It is important to pray, at certain moments, with the person being accompanied, or to propose the reading of some biblical text. Some spiritual companions begin each session with a prayer to the Holy Spirit to ask for his light. Others finish with a prayer made by the person accompanied to express the experience had during the session. It is up to each one to choose that which seems to best fit the situation.

The spiritual companion and the Word

«Then they said to each other, "Did not our hearts burn within us as he talked to us on the road and explained the scriptures to us?"» (v. 32). Even if it is not the role of the spiritual companion to give interpretations and advice,

especially when these interpretations and advice come at the beginning of the relationship and offer quick solutions, still he/she practices a certain ministry of the Word.

The danger of these interpretations in accompaniment is that, in expressing how the other could or should understand the situation he/she is going through, we risk understanding only what *we want* to understand, to clarify and underline *one* aspect of what the other says, an aspect which seems essential to us, but which is not necessarily so in his/her eyes. By so doing, the spiritual companion places him/herself in a position of inequality (*I understand what is happening to you... better than you!*). The risk of misunderstanding and of a *dialogue of the deaf* is, in this case, very real!

While, the danger of giving advice and immediate solutions is that the spiritual companion reacts with action and pushes towards immediate action. He/she feels he can see immediately the solution he/she would have chosen for him/herself. So, in fact, he does not have enough patience to seek for the true solution with the other and to help the client adopt it. It is not sure that the client would act as he/she does! Whence the feeling by the person accompanied that the spiritual companion wants to get rid of the *problem*, and therefore also of him/her as soon as possible!

On the contrary, Jesus takes time to walk along with his disciples, without having recourse to immediate solutions and quick interpretations. Like Jesus with his disciples, the spiritual companion sometimes needs to explain Scriptures, «*as he/she talks on the road*» with the person being accompanied. Not to show off his/her knowledge, but to help clarify certain points and throw the light of the Word on the lived experience and on the client's relationship to God, to others and to him/herself.

Jesus does not preach or moralize, but he takes up Scriptures and helps the disciples to understand the true meaning, thus helping them overcome their resistances and fears, and open up their hearts.

Conclusion: Conversion and mission



Jesus' accompaniment on the road to Emmaus finally leads the two disciples to a conversion and to take up their mission with joy. After the journey with Jesus, they pass from sadness to joy, to a heart burning within them, from fleeing from the community to the return to their brethren to announce the Resurrection, from not believing to believing and to becoming announcers of the Good News.

Spiritual accompaniment, especially with empathic listening, intends to realize the possibility of self-transcendence in the life of the client, encouraging a radical transformation within his/her permanent development, i.e. encouraging conversion.

Fr. Adrien Demoustier, great specialist of the *Spiritual Exercises* and of spiritual accompaniment writes:

"By listening to me, he (the spiritual companion) will send me back to my

capacity to be in relationship, that which I have with others and that which I have with myself, and which thus reveals me different from what I thought I am... Elements of lucidity come to light. A negotiation announces itself between what I accept and what I refuse of the pressures of the group engraved in me and which I believed to be the very foundation of my personality”⁶

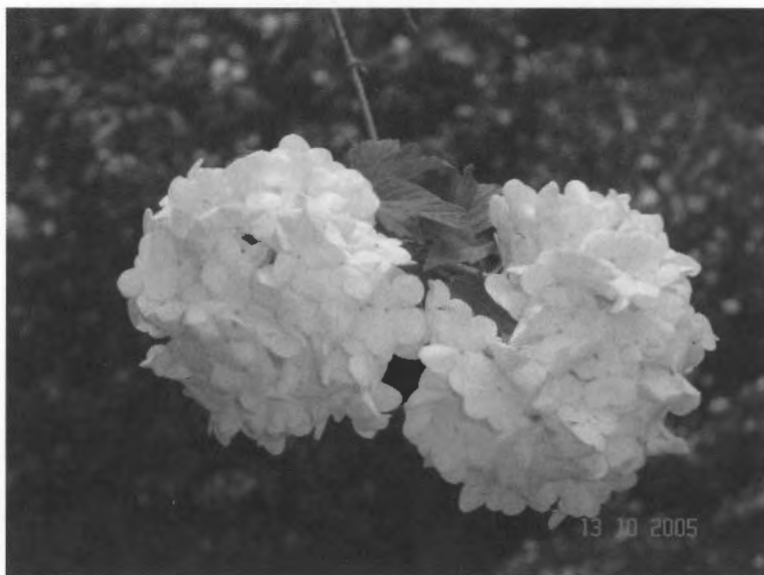
Conversion is an enterprise that lasts a whole lifetime. Renewal is never complete; each of life's seasons is an opportunity for conversion which has its proper form and its own specific meaning. Conversion also and especially means interior transformation which can be experienced by a person whether he/she be Christian by birth or only as a result of a recent conversion.

«They set out that instant and returned to Jerusalem. There they found the Eleven assembled together with their companions, who said to them: “The Lord has indeed risen and has appeared to Simon.” Then they told their story of what had happened on the road and how they had recognized him at the

breaking of the bread» (vv. 33-35). This interior transformation leads the disciples to change direction and to start back on the road to Jerusalem and to the community they had abandoned. Having discovered the truth and the meaning of their lives, they set out without hesitation to announce the Good News and to report “*what had happened on the road*”. They have lived an experience which has transformed them deeply, which made their hearts burn within them, and they feel called to share it with their brethren, and to announce that Risen Lord who had given them consolation in their sadness.

In the journey of Christian growth, the role of the spiritual companion is to help the other who seeks his/her help to joyfully take up his/her mission of announcing the Good News, of making known the God of consolation. Indeed, that is what Ignatius of Loyola seeks to do in the Spiritual Exercises where, following his own experience of conversion and mission, he desires to accompany others in living the personal experience of God, of the Risen Christ, of the Comforter, so as know him more intimately and to love him, follow him and serve him.

Fr. Oliver Borg Olivier S.J



⁶ DEMOUSTIER, Adrien, *L'accompagnement, pour quoi ? Comment ?* Vie Chrétienne n° 371, janvier 1993, p. 25.

CLC - A Community in/on Mission

15

THEOLOGY OF MISSION REFLECTED IN THE SP. LIVED IN / THROUGH GENERAL
EX. OF ST. IGNATIUS PRINCIPLES OF CLC

God so loved the world that He gave his own Son to save it. Jesus freed us from bondage to sin reconciling all things unto Himself and through Him making peace through the blood of His Cross so that we might be called sons and daughters of God and truly be such through the power of the Holy Spirit
(Opening statement of Vat.II)

Mission starts for us with the Contemplation on the Incarnation (2nd week) No.101. The Trinity looking at the world and Jesus giving Himself **completely**

G.P.1 : God's Unconditional Love

Gives us our Identity as christians and CLCers	Calls us to a vocation CLC way of Life according to the Ignatian in today's world	Sends us on mission Christ's mis- sion in today's world in our reality or context
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Our response as CLCers is to give ourselves **MORE freely** in all three dimensions. The contemplating the whole humanity in so many sinful divisions. Today these sinful divisions are present in three basic relationships:

- Parent and child(Family)
- Sister and brother (Human Race)
- Stewardship with nature(Creation)

There is an absence of LOVE in all these and therefore Sin

God's healing love(Incarnation) must reach these universal dimensions but ALWAYS in the particular human condition of our context. Therefore our response is called for to bring back(return) to God, to recreate bonds, to rediscover stewardship of nature.

G.P.4: In this way we follow Jesus Christ more closely and work with Him in **the building of the Kingdom. This is the core of CLC mission.**



Daphne Stockman

CHARISM/VOCATION FOR MISSION

This Mission was given by Jesus to His Apostles: "Go then to all peoples everywhere and make them my disciples" Mt28:19ff

The Ignatian Charism in the experience of the Spiritual Exercises is essentially apostolic in service

G.P.4: CLCers are being prepared by their Way of Life for apostolic witness and service especially in everyday life and to respond to the **call (vocation) of Christ from within the world in which we live.**

Through the Apostles this Mission has been given to the Church and through the Church to every Christian, individually and in community Every Christian is on/in mission

It is a Freedom from....to a Freedom for.

G.P.5: This preparation calls for the Community to:

- * Centre on Christ
- * Participate in the paschal mystery (Eucharist lived out in daily life)
- * Draw from Sacred Scripture, Liturgy, doctrinal development of the Church
- * Read the signs of the times
- * Experience the Sp.Ex. of St Ignatius as our spiritual source
- * Prayer
- * Discernment
- * Daily Consciousness Examen
- * Spiritual Guidance

P. G. 8 : Mission in CLC is not just activity. It is very much part of its charism
Community....Spirituality.....Mission

G.P.8 explains further "mission of salvation" in G.P.6. Very much, the Mission we have received from Christ through His Church is the Mission of the Trinity to the world.

All this apostolic life is "to advance the reign of God on earth" and the response we make is "readiness to go and serve where the needs of the church so demand."

There is one Universal Church and one Mission but many, many charisms given by the Holy Spirit.



Photo: Max Martin / JRS





IN THE CHURCH

The Mission in the Church is at the **Service of the Kingdom of God** to bring God's unconditional Love to **ALL PEOPLE** as Christians and Christian Community formed in Jesus Christ.

The sense of the Church in the Sp.Ex. helps us to be on Mission for the Kingdom with and in the Church according to the priorities set.

The Sp.Ex. is a formation in **FREEDOM** (inner and outer) and builds individuals and community for Service

There is also a Marian Oprinciple (G.P.9) We look to Mary as the Model of our Mission.

G.P.8 encourages us to be **ALWAYS** open to what is **"MORE URGENT AND UNIVERSAL"**



G.P.6: In the Church 'Christ here and now continues His Mission of Salvation'

G.P.6: Sense of the Church:

We work together with the hierarchy and other ecclesial leaders motivated by a common concern for the problems and progress of people "a readiness to go and serve where the needs of the Church so demand".

In the Church our World Community has received a Mission with a special Ignatian Charism. So National and Local communities too receive this **Charismatic Mission** recognized by the Church in 1990 by the Holy Father when he approved the existing General Principles

G.P.2: Always guided by the Spirit. Therefore Formation and Community in CLC is for **Mission**

THE FIELD OF MISSION

The Whole World

In the Sp.Ex. the field covers all men and women in the reality, in sinful divisions but always with discernment and in context situations

P.G. 8 : The field of CLC Mission knows no limits. We are **called to** (implies vocation and discernment).

to Witness by our attitudes, words and actions
to exercise Prophetic & Messianic Apostolate
to bring good news to the poor
to proclaim liberty to captives
to the blind new sight



to set the downtrodden free and proclaim
the Lord's year of favour
to open hearts to conversion
to struggle to change oppressive structures

GP.4 : gives a high priority to work for justice
through a preferential option for the poor

GP.12b: **APOSTOLIC DISCERNMENT** is
the key both individually and in communi-
ty and is the way to discover how best to
bring Christ's presence concretely in our
world.

HOW DO WE GO ABOUT THIS APOSTOLIC MISSION AS GIVEN IN GP 8?

GP2:It challenges us to seek constantly the
answers to the needs of our times and
work together with the entire People of
God and all those of goodwill for progress
and peace, justice and charity, liberty and
the dignity of ALL PEOPLE

GP4: We assemble in Community those who
feel a MORE URGENT (Magis) need to
unite their human life in all its dimensions
with the fulness of their Christian faith

GP6: Work together with the hierarchy... This
sense of the Church impels us to creative
and concrete collaboration for the work of
advancing the reign of God on earth

GP8(d) The Community urges us to proclaim
the Word of God and to work for the re-
form of structures of society, particularly
in efforts to liberate victims of discrimina-
tion especially to abolish differences
between the rich and the poor.





To contribute to the evangelization of cultures from within, to collaborate in ecumenical initiatives, all this following Jesus, poor and humble.

Therefore we understand GP8(d) not WITHOUT DISCERNMENT

GP 12(b): All members are called to an active participation in the vast field of Apostolic Service **always with Apostolic Discernment** individually and as a Community

LIFE STYLE FOR MISSION

The Church follows the life style of Jesus and His Apostles with Mary as Model

(refer Scripture texts)

The attitudes for Mission are contained in the Be-attitudes

The Sp.Ex. challenge us to the Magis

To be More and give More urgently

With **Christ poor and humble** (3rd week)

As the 3rd week kind of person with the 3rd type of humility which is really a Response of Total Love

GP10: calls for **commitment to the end and Spirit of CLC**

GP1: Inserted among the poor and sharing with them their condition Jesus **invites** all of us to give ourselves continuously to God. This response, through the **influence** of the Holy Spirit in all our particular circumstances, is the option of Jesus Christ which becomes our option as well.

GP4: **Committed Christians... aware... through a preferential option for the poor and a simple lifestyle which expresses our freedom and solidarity with the poor.**

GP 5: Seeking and Finding God in all things

GP 9: Like Mary we say **Yes with effective service and solidarity with the poor**

GP 12b: **Further mission demands also simplicity in all aspects of life in order to follow more closely Christ in his poverty and to preserve inner apostolic freedom.**

Daphne Stockman is in CLC for over 50 years, and so has seen the transition and tremendous growth of the World CLC. She has been President of CLC India for 2 terms and served on National ExCo for many years. She lived in Calcutta and was part of the Community there. She attended the World Assemblies in Loyola, and Itaici. In Canada since 2003, she is very much involved in CLC at St Josephs Parish, Mississauga where there are 2 communities and also serves as Formation Coordinator for Central Region Canada. CLC IS MY LIFE VOCATION.



Nairobi WSF 2007: The reign of contrasts



Pierluigi Conzo

Colors, music, lights and shadows! Trash cans, garbage dumps and skyscrapers! The Continental Hotel, the Hilton, noted banks and endless poverty-stricken populations! Wealth concentrated in central areas and unimaginable destitution outside of the city: it is exactly here in Nairobi, in the untenable contrast between wealth and poverty, where it was decided to hold the International Social

Forum this year entitled "People's Struggles, People's Alternatives." There were 66,000 participants and more than 1,200 activities, with a significant African presence.

Why Nairobi? A place of dialogue on the causes of poverty and its alternatives for a just world could not be carried out but in the poorest places of the earth, in the south. Nairobi, with its contrasts, its skyscrapers, its shanty towns is the perfect place to see with one's own eyes and to understand the effects of globalization.

What is the Social Forum and what does it discuss? Started in Porto Alegre in 2001, the Social Forum is an "umbrella," movement which includes all movements, associations and individuals respecting their diversity. It meets yearly in various places of the world in the search for a better world. In the Social Forum of Nairobi, through seminars, workshops, assemblies and marches we tried to define ways of building a world of peace, justice and ethics, seeking alternatives to the domain of global economy, bringing economic relationships back to the origin and aim of the world: humankind.

However, the richness of the Social Forum also constitutes its major limit. Its methodology contemplates neither the elaboration of a final document nor the coordination of a common action in a specific

sector. While this could facilitate easy criticism of the Forum as a talk show, the reasons for this strategy are completely coherent with the purposes of the movement: respect for diversity which would be diminished if it adopted a document or a final action within such a complex and varied association. In other words, a document or final action of the Social Forum would mean excluding movements that do not agree with the decisions taken, thereby sacrificing the presupposition of the authenticity of the dialogue, the construction of networks, and the respect and promotion of diversity.

What then is the political value of the Social Forum? The Social Forum doesn't act in the first person, but rather it gathers the various souls of the peace movement in a dialectical space where knowing each other and discovering common elements enable people to build transnational networks. In fact, with its methodology, the true weapon of the Social Forum is the cultivation of non-violent networks. If the enemy to combat is globalization, which - by definition - presents itself without any territorial or hidden roots behind the transnationalization of the economic factors through which it acts, the Social Forum should develop a network of transnational movements capable of operating on an international level in specific sectors (e.g., public waterways, democratization of economic institutions, EPAs, dialogue among religions, etc.).

However, the Social Forum of Nairobi was not exempt from contradictions. The main locale of the activities was far from the city and the shanty towns, so it was difficult to reach for those who could not pay for public transport or a taxi. Also, the cost of registration to the forum, although reduced proportionally for the Africans to 5 euros, in fact excluded the poorest of the poor, i.e., the inhabitants of the shanty towns. In other words, there was a certain level of disorganization: while the seminars discussed the need for public water and food for all, at the forum the water and

food was sold at a price available only to the Westerners and inaccessible to the poor. For all these reasons, while dealing with topics of poverty, the Forum in fact manifested its incoherence by excluding the participation of the poorest, that is to say, the inhabitants of the shanty towns, who often rebelled, generating disorder quickly suffocated by the police.

In spite of this, during the seminars the voice of Africa spoke loudly at the microphones. It was an essential voice needed to help us understand and experience what it means to live as victims of the international economic relationships, advantageous only for the few rich.

The Social Forum has been this and much more. Images of a different spirituality, radical in faith and in action against poverty, far from the Westerner "spirituality of the living room" but active in the service of the shanty towns. Contrasting sensations in a complex multicolored reality: from the shanty towns of Korogocho and Kibera, where the children scream "muzungu" (white man), and jump into your arms and lead you by the hand between the excrement and the garbage of their houses, to the discovery of the happiness in the eyes of the poor, their sense of community and fraternity and their will to live. From the anger at life and development in the part of the world that kills more of the southern world every day to meeting people from all parts of the world in shanty towns, standing in a circle, pressing the hands of the poor and screaming "*Long Live Nairobi*"

Figures and Themes

The WSF, entitled "People's Struggles, People's Alternatives," took place in Nairobi from December 20th until January 2, 2007, and had 66.000 registered participants;

More than 1,400 organizations registered from more than 110 countries;

There were 750 credited journalists;
 1,200 registered activities;
 1,130 volunteers (including
 the interpreters)

Themes:

Building a world of peace, justice, and ethics and while respecting the various spiritualities

Liberating the world from the dominance of the financial and multinational capital

Assuring universal and sustainable access to the common goods of humanity

Bringing about social equality of knowledge and information

Assuring dignity, the defense of diversity, guaranteeing the equality of gender and eliminating discriminations



Guaranteeing social, economic and cultural rights, overall the right to food, to health care, to education, to employment and jobs

Building a new world order based on the sovereignty, self determination and rights of the people

Building a sustainable economy based on the person

Building truly democratic structures and political institutions

Pierluigi Conzo
CLC "New Jesus," Naples (Italy)

Indigenous Rights As a CLC Mission



Sarah Dench

A political issue which threatened to tear our CLC (Loyola, Wellington, New Zealand) group apart became the catalyst for a powerful and unifying mission for us.

In June of 2003 a landmark decision was handed down by the New Zealand Court of Appeal in favour of customary Maori land rights over the seabed and foreshore. The case had been brought by a group of Maori who had been denied the right to develop a marine farm in ancestral waters, while other applicants had been granted exclusive access to the same space.

The immediate response from the (nominally) left-wing Labour government was to over-ride the judgment through legislation. Their concern was that the Appeal victory would entrench and extend native title to allow commercial developments, when much of the areas subject to native title were already promised to other non-Maori investors. Maori had lost the majority of their customary land rights as they had existed at the time of British settlement (1840), but they still had customary title to some of the coastline. The Appeal Court decision opened the way for many tribes to test their right of ownership and/or use to wider areas. The seabed was a particularly critical issue, as ironsand and potential manganese mining contracts, and oil and gas exploration permits were at risk.

The public furor that followed the release of the Court of Appeal's decision was based on claims, encouraged by Government spokespeople, that Maori ownership of the foreshore and seabed would deprive other New Zealanders of the right of access to the country's beaches. Legislation defines the foreshore as "that area of the land which is neither always wet nor always dry due to the

ebb and flow of the incoming and outgoing tide....Seabed is that area of land permanently covered by water. It starts where the foreshore ends. Its seaward limit is practically limited by national and international law. The New Zealand Government claims full territorial sovereignty to 12 nautical miles from the low water mark....."

Free access to the beach as a right for all New Zealanders is a deeply valued part of our culture. After 20 years of market and public sector reforms where many of the rights we had taken for granted had been removed or sold off, the possibility of public control of the seabed and foreshore being lost to one interest group was deeply threatening to the majority of non-Maori New Zealanders. This supposed threat was a gift to politicians and others who were interested in making political capital out of the issue.

Our group was equally caught up in the emotions being whipped up. When a group member mentioned during "practicalities" at the end of a meeting that he intended to present a submission on the bill in support of the Maori viewpoint, there was an immediate up-roar from others in the group. "I can take anything but losing my beach" was the tone of the objections.

We agreed at that point that we needed to have a full discussion of the issue straight away – we couldn't close the meeting on such a discordant note. Some of our five members were already undertaking apostolic work among Wellington's Maori Catholics, and they spoke to the issue that night. On the basis of what they said, the group realised that the issue could not remain one of emotions, but needed further discernment. And the discernment needed research, prayer, discussion and consultation to establish a group consensus on what was a just position. As a group, we felt we could not "agree to disagree".

As it became clear that Maori perceived that the "Seabed and Foreshore Bill" as drafted amounted to another round of land confiscations, many churches took this up as a social justice issue. The Anglican Church in Wellington arranged a number of forums on the issue which we attended as a group, and which a group member moderated. We also attended a Catholic-sponsored forum offering a Maori voice, including the original Ngati Apa claimants, who had won the Court of Appeal decision. We also as a group considered aspects of Catholic Social Teachings and the meaning of the principle of "the common good".

The Government introduced the Bill in April 2004, and the Maori response was to organize a march (*hikoi*) on Parliament, beginning at the farthest extremities of the country and marching the length of both the North and South Islands. The *hikoi* gathered more and more protesters as they progressed towards the capital. On 5 May 2004 upwards of 15,000 people, overwhelmingly Maori, converged on Parliament in the biggest demonstration ever assembled there. Loyola CLC joined the *hikoi* in Wellington after participating in an ecumenical prayer service held in a central city Catholic church.

The Government's rush to enact its legislation left very little time for parties to prepare submissions to the Select Committee. We in Loyola CLC, by now thoroughly immersed in the issues, discerned a need to present our views as a mark of solidarity with Maori citizens. We had become united in our view of the justice of the issue, and fully aware that our beaches were perfectly safe. In fact, our research had uncovered the fact that access to public beaches in some places was being restricted – illegally, by gated non-Maori communities.

We were all involved in drafting our submission, which expressed concerns for the common good, social justice and the rights of indigenous people under common law. Our opposition to the Bill centred round two key issues: 1) the removal of the right of Maori to use the courts to establish an ownership right

to the foreshore and seabed, and 2) the removal of Maori common law property rights.

We argued that the common good requires the Crown to first and foremost ensure all citizens have access to the courts to determine their rights. We noted that the Bill extinguished common law rights. We argued that less radical legislation could be used to overcome any difficulties which could arise if Maori claims to customary property rights were upheld by the courts. We showed examples of successful Crown/tribes and local body/tribes partnerships in administering community land and assets. We felt there was a pressing need to demonstrate reasonableness and good faith between Maori and the Crown, which was being subverted by this Bill.

Our four page submission was signed by each of us during a special CLC meeting. In the submission we expressed a wish to appear before the Committee, and the meeting commissioned two members to speak to it. In the event, the Committee received 4,000 submissions but heard only 400 oral presentations. Ours was not one of them. We should note that it is most unusual in the New Zealand legislative process for oral submissions to be restricted, especially on such controversial legislation.

There were no changes to the Bill when it came before the House, and it was later passed without significant amendments.

The Foreshore and Seabed Act 2004 has had huge political impact on the Maori population and continues to fester and poison the generally good relations between Maori and other New Zealanders. The Labour Party lost a Cabinet member, Tariana Turia, who went on to form the Maori Party which took 7 seats in the 2005 General Election – three of those seats had formerly been safe Labour seats.

Loyola Community saw this quite clearly at the time as a group mission. We saw an issue



Bernie Kernot

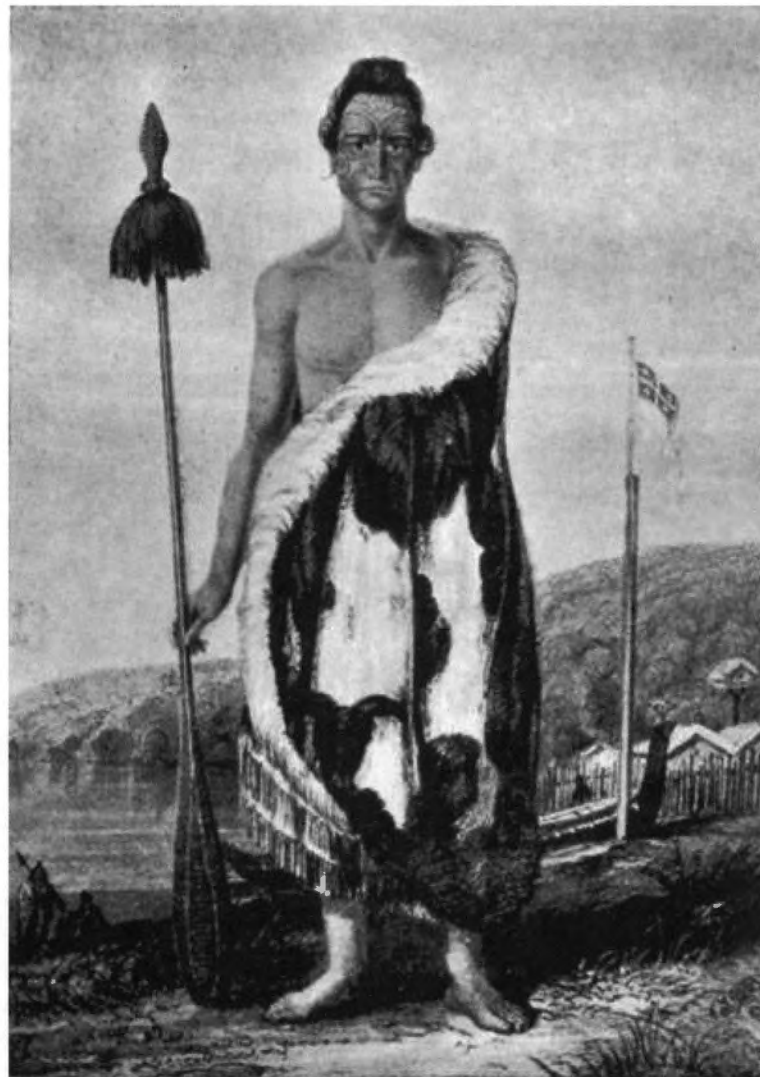
which had personal impact, researched it so as to get beyond the hype and the emotion. When the research led us as a group to conclude that this was indeed an issue of social justice, we discerned a course of action. Writing the submission, attending the service at St Mary of the Angels and marching on the *hiko*i were all actions that resulted from our discernment.

The effect of the mission was to draw us closer together as a community, and to determine some of the ongoing activities and later missions of various group members. In many ways it

marked a maturing of the group in mission.

As we have come to write about this episode, we note that we left out one critical element to mission, that of the review. Once the action was completed, we discussed the events and the later consequences amongst ourselves, but never formally in a group setting. In later missions we have been diligent in the review process.

*Bernie Kernot & Sarah Dench
Wellington - New Zealand*



Disciples and Missionaries for Latin America

We seek to become lay contemplatives in action, united with the Church and trusting in the love of God. We are sent as witnesses to Jesus in the building and promotion of justice with an option for those that are in a situation of major poverty.

This is the main challenge that *Minimanila 2007* presented to those who took part in this extraordinary experience. This simple and meaningful sentence expresses the mission entrusted to each one who has been sent, as a member of an actual community, even though physically dispersed. In this sentence is gathered all the experience of the days between the 4th and the 19th of January at Padre Hurtado and Punta de Tralca, in Chile.

Minimanila is a formation activity that has been going for 31 years without any interruption. It started as a Formation initiative spawned by the World Assembly that took place, as the name suggests, in the city of Manila. It is organised by CLC Chile and is in two parts: the first is eight days of Spiritual Exercises, and the second, consists in days of Ignatian formation covering subjects relating to the Exercises and Christian discernment for daily life. Everything is focused to find the best way to love and to serve within the vocation of baptized lay people.

This international training course is mainly aimed for young CLC members in Latin American countries, who have completed their studies and have started work and are bringing up a family. Adults have also participated. Indeed the courses are open to all those who have the pertinent basic experience of CLC, as well as other young people linked to Ignatian spirituality, or parish life, or volunteering or any other Church movement.

Many are the generations of CLCers, from many countries, who have been marked by this experience: a personal encounter with the Lord in the Spiritual Exercises, a very important step in life, training in discernment,

and an encounter with the reality of Latin America. Without doubt, it has enabled to strengthen the regional links of CLC.

In personal terms for those who take part, *Minimanila* marks 'a before and an after' phase in the life of faith, providing an intimate and personal meeting with the love of the Father and the deep invitation of the Lord to love him and follow him. The second part of *Minimanila* helps especially to transform this invitation into a commitment to society, as members of the Church and CLC. The deep analysis of the reality of Latin America in its political, social, economical, cultural, family and religious environment, allows the 'incarnation' of the desires that came to life in the Spiritual Exercises.

The organisation of *Minimanila* is always a big challenge, and involves starting the preparations well ahead of the time, at least half way through the previous year. As an international regional assembly it requires maintaining contact with the various CLCs in the other regions and countries. They in turn need to arrange in good time the appointment or selection of those that will come in a given year.

The organisation is a team effort. The team is made up of someone from Chile and one from each of the other countries. This provides the rich variety of visions and processes. Responsibilities are shared out in such a way that each member of the team has specific tasks. During the *Minimanila* itself we rely on a team of spiritual directors, religious, lay, Chileans or others, who assist during the first

Danae Fuentes Ferrera was born on 3 August 1979, in Santiago, Chile. She is single and a lawyer by profession. She is currently taking a course in Law, at the Academy for Law in Chile. She has been in CLC for 8 years. She was in charge of *Minimanila* for 2 years (2006-2007). In 2003 she served as vice-president for Formation of CLC Youth of Santiago. She is a spiritual guide and currently guides one local community.

8 days, and later, accompany the working groups. Furthermore, there is a group that takes care of the practicalities.

In advance, we also arrange for a number of guests for each of the days of second part of



Peru Delegation

the programme. They are people who, through their presentations and the witness of their own life, enrich the dialogue, the reflection, and above all, are able to raise questions which help participants form a personal opinion, adopting an evangelical attitude to the reality of our continent today.



Argentina Delegation

32 young people participated in *Minimanila 2007*. They came from Mexico, Ecuador, Peru, Bolivia, Brazil, Venezuela, Argentina, Uruguay and Chile. The theme of the second

part was developed around the themes of the Fifth General Conference of Bishops of Latin America and the Caribbean (in Aparecida, Brazil, May 2007), whose motto spoke of 'disciples and missionaries'.

We were able to enjoy the presence of a group very rich in diversity, not only in terms of the country of origin of the participants, but also in terms of ages, and social economic conditions both of their occupation and their personal way of life. One of the most important graces we received, was to be able to live the experience as one group, one community, creating among all of us a great sense of closeness and trust at the time of sharing our individual experiences.

We could see, both among the participants and the support team, a group of people full of enthusiasm, passion, a spirit of service and with a genuine desire to commit themselves to their country and the continent.

This important gift remains strong as ever to this day, now that the community formed by the *Minimanila 2007* is dispersed. We remain in contact, supporting each other in the realisation of the mission in the practical life of each one of us in each of the countries.

For CLC Chile, the organisation of *Minimanila* for over 30 years has meant having the privilege and opportunity to experience in a very practical way the wider community that exists in the whole of Latin America. The wealth we have received through this permanent contact with the CLC of each country, is to a large extent, what fills us with enthusiasm when the time comes to start on the task of organising this important event.

Minimanila has over the years transformed itself into a standard-bearing activity for all us, an event much loved, valued and well known by all.

The experience of *Minimanila* is established enough both at the level of Chile and that of Latin America, to enable us to meet the challenge of improving and developing its

content; always paying attention to the new lessons we learn each year and, especially, to the true realities of our countries and that of the youth in each of them.

Furthermore, it presents us also with a financial challenge. *Minimanila* involves for those attending and the CLCs in various countries a significant financial commitment, in the main in travelling expenses to another country. Even so, most of the time this is not a handicap since the enthusiasm and the organisation exceed the difficulties. We count on the support of the Jesuit Province in Chile, but in all other ways, we try very hard to obtain more funds to be able to provide grants

and subsidies to all those who need them. In this way no one who wishes to attend will lose out for lack of funds.

We have a desire to see *Minimanila* obtaining permanent funding, so that we can concentrate all our energies on the invitation to attend, the organisation, and the preparation of content, while at the same time extending to others who currently are unable to attend and share with us this great experience of God at the heart of the Latin American community.

Danae Fuentes Ferrera
CLC Chile



Participants of Minimanila 2007

Spurring the Growth of the Ignatian Networks



Mauricio Lopez

"A challenge for future cooperation with the laity in the mission: The grace of a new era in the Church and the movement towards solidarity impels us to work with determination to strengthen ties among all these people and groups. Thus we can create what we could call an Ignatian Apostolic Network. This network will foster better communications and will provide personal and spiritual support among these people and groups."

Those of us following the Ignatian way find Christ at the center of our life vocation; all our apostolic efforts are nourished by trying to emulate His example. This brings about the emergence of networks which allow us to reach the Magis characteristic of our spirituality, each time with a greater unity and sense of common mission. We trust our every task to a Christocentric dimension. At the same time, we journey together as the people of God — laity and Jesuits — seeking the way to complete our call, taking an active and decisive part in the construction of the Kingdom of God here and now, following the signs of the times, and striving not to forget our vocation which is especially oriented towards situations of greater poverty and places where others don't go.

Within the fabric of the so-called Ignatian Apostolic Network (IAN), the diversity, characteristic of our common mysticism flowing forth from the Spiritual Exercises, presents us with many different styles of living the experience of God through this spirituality which seeks freedom for greater love and service to others. *To remove from our "yes" all disordered affections and, after removing them, to seek and find the divine will.* This diversity is a gift and challenge not only for the Jesuits, but also for a great number of lay persons who throughout history had been confined to living spirituality as mere receivers. For too long they have assumed the comfort of maintaining a passive posture about the task and ministry to which they were called within the Church of Christ.

Today we believe that the effort of the IAN is,

and will be, a specific platform that helps us open the door to the unity of the different groups, institutions and people: lay men and women, who want to build more familial and solid bridges in order to serve the Church. This means walking together with the Society of Jesus in the lifestyle defined by the Ignatian Spirituality, working to build the Kingdom in a true horizontal manner and through mutual recognition, honoring a rich history of working together to achieve the complementarity of our gifts for the Greater Glory of God.

As we have already said many times in many places, the collaboration between the laity and the Jesuits has existed from the very beginning of the foundation of the Society of Jesus. This process was encouraged throughout the world from the time of Ignatius and his first companions. For this reason we understand that the IAN is clearly an exercise that seeks to renovate and give new force to this sense of Body characteristic of Christians, and in particular of those living Ignatian Spirituality who rely on an action of God in the midst of reality.

The IAN should work as a specific mechanism/instrument offering a serious contribution when faced with the urgency of being united in the more global processes. It is about building networks of solidarity among groups, institutions and people who genuinely live Ignatian Spirituality, so as to give more vibrant, efficient and mature answers — apostolically speaking — when faced with the challenges of our times. It is about Promoting the richness of the multicultural, multidisciplinary, and diverse ideologies in order to respond more comprehensively to the

complex problems caused by structural sin and the individualism that has arisen from the newer models of society.

To consolidate greater unity from the grand mosaic of diversity that we represent, we must progressively encourage:

1. A deeper relationship *for sharing and communicating pro-actively*, so that later we can
2. *facilitate for one another places, processes of formation, and more functional models* of each group, institution and/or persons from the abundance of services and works: academic, spiritual, pastoral or other, thus achieving at some point
3. *areas of combined formation* among the sectors (educational, social, formation and pastoral), and arriving ultimately at
4. *establishing a functional platform that allows us to assure unity in diversity* with a growing awareness of its relevance on the local, regional, national and global level among people living the Ignatian Spirituality.

We need to go beyond ourselves and our particular identities, and to be more active in the face of the concrete necessities of faith and current cultures: *Being true contemplatives in action as a united body.*

The Ignatian Apostolic Network (IAN) was born in diverse and varied ways in the provinces where it was created. It is not possible to talk about "One" valid way of creating IAN. This is how we thought about it at the GC34, responding to the present reality of multiculturalism to promote richness in diversity, but also to define the enormous challenge of finding concrete ways of encouraging a type of shared network that will later facilitate efforts for a familial mission among the Ignatian groups throughout the world. This is especially important now that we are on the verge of General Congregation 35 as well as for the future.

Some of the most significant challenges for the consolidation of the Ignatian Apostolic Network in search of a true collaboration between laity and Jesuits are:

1. The different types of formation, commitment, and of deepening in the faith in Ignatian Spirituality among those who make up the IAN.
2. The difficulty of finding people willing to dedicate significant time to animating proposals of unity among those who follow Ignatian Spirituality, and even the difficulty of openness among some Ignatian groups or institutions, getting them to share with one another their places, methodologies and time.
3. The opposition of some Jesuits regarding a dynamic of horizontal dialogue with the laity where they lose the privileges of verticality and control of the groups.
4. The passive position of many lay persons or their immature faith depending only on the unique direction of a particular Jesuit, or a distrust of other well-formed laity who however don't represent the authoritative figure of the priest.
5. The complex position of being and handling authority of some laity and Jesuits within their respective groups and institutions, as well as increased protagonisms that in the long run destroy relationships and all possibilities of opening doors to an authentic horizontal dialogue.



The IAN is an opportunity, and the expression of a great historical necessity, for seeking places of more horizontal dialogue. It has been a prism that has brought to light the best and the worst of the process of collaboration between the laity and Jesuits. If we look at this

reality of gifts and weaknesses with maturity, the IAN will be a good means of growing together and of enabling us to take serious steps, learning from the more positive experiences and undoubtedly learning also from the errors of the past in order to build a more promising future faced with the urgency of having a Church which is more horizontal and in greater contact with reality.

CLC's contribution to the collaboration laity-SJ and for the configuration of the IAN

The Society of Jesus and the Christian Life Community have made a long journey together. Both share and are deeply marked by the Ignatian charism whether lived as religious or as laity

The characteristic nature of CLC and its long process of configuration as a Lay Ignatian Apostolic Body with an ecclesial figure independent from the Society of Jesus but united to it through strong bonds, convinces us of

the need to open authentic roads of horizontal collaboration between laity and Jesuits: *"The Society of Jesus and the Christian Life Community have made a long journey together. Both share and are deeply marked by the Ignatian charism whether lived as religious or as laity."* The CLC has a long historical process and personal experience of a community that follows Christ, one that has lived and still lives an intimate relationship with the Society of Jesus. This relationship comes from their respective identities which feed and nourish one another, while learning and experiencing collaboration between the laity and the Jesuits to be Church and to build Church in equality.

I deem that the nascent Ignatian Apostolic Network will become more and more a springboard facilitating processes and animating unity, as well as an extensive place of encounter to fulfill the mission that has been commended to it. I have no doubt that the presence of CLC in the IAN can not only

be decisive and necessary, but rather it already has been so from the beginnings of the networks in most of the places where they exist. In my opinion, the Christian Life Community contributes a more structured, mature and vibrant experience to the horizontal collaboration between laity and Jesuits. The CLC contributes a more solid and ample community way of Ignatian laity in the world in an intimate relationship with the Society, with a solid identity, and a vibrant affiliation to and participation in the vast Ecclesial Mission.

As we have already seen in many places, to a great extent this is how the IAN seeks the contribution of the CLC in order to develop its final goal and eliminate the expressions of division and exclusion which at times occur in Ignatian groups not sharing a same ideological or missionary incentive. We cannot think of the IAN as a responsibility of the CLC, however we can see this process of networks as a place of apostolate which strengthens and opens the door to a new style of life for others, especially as a place for sharing to enrich one another, to invigorate one another and to act together in a shared Mission, which is also part of our charism.

Some possibilities for developing CLC's work with the IAN:

- ❖ In places where CLC exists and the creation of the IAN has been launched, the CLC members are the first ones responsible for seeing the networks as an ideal means to share our charism and our way of life. It is true that in some places differences have arisen because of not being clear about the identity of the IAN, and for this CLC's witness is important so as not to confuse the networks with new models of Ignatian community life that exclude one or the other. But we can offer people the possibility of being integrated into our charism and style of community life.
- ❖ We know that some specifically Ignatian lay processes are in many cases the result

of the Jesuits' experiences and leadership. Thus they follow the way of lay receivers of the Ignatian identity. The CLC has essentially followed its own identity, and has matured in that process. Therefore it is a gift to encourage lay maturity, a gift that becomes responsibility to share with others thereby enabling the networks to foster a true Ignatian identity.

- ❖ Nowadays the process and challenge of CLC is effective for moving the "community of apostles" to an "apostolic community." The IAN can be an effective means of invigorating our apostolic identity defined through interesting experiences of integration and work with the more needy whenever we see this as a need, as well as a means of making CLC's apostolic actions known to others.
- ❖ One of CLC's tasks has always been the deepening and promotion of Ignatian Spirituality: the IAN could provide a wide platform allowing it to diffuse the experiences (documents, testimonies, models of apostolic work, experiences, etc.) of the Christian Life Community to others. Also, this could be a way to foster larger areas of cooperation with similar lay

groups and with Jesuits, in order to deepen our lay Ignatian identity. It is urgent to make serious contributions along these lines and the Program of Magis-CLC in Latin America is an example of this. For the Magis III other Ignatian groups will be invited and in cases like Mexico the national Magis depends on the IAN platform to begin to carry out this proposal of formation.

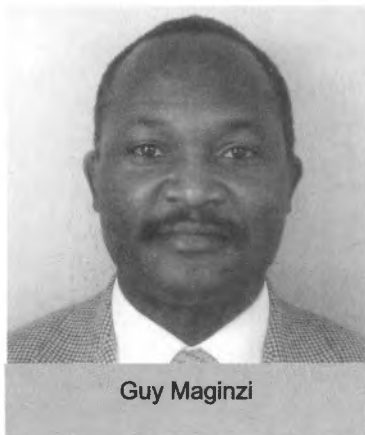
I believe that the CLC should be present in the dynamics of the IAN to help guarantee the equity-horizontality in the process between laity and Jesuits and to contribute with determination to the identity characteristic of the laity. We need to encourage a lay voice that continues to mature, consolidating a process which lays foundations for this new lay-Jesuit collaboration and ultimately to create and believe in this new way of being Church. As CLC, we undoubtedly have a strong apostolic process. Therefore this process of building the IAN could infer the future possibility of an important apostolate together with the Society of Jesus for we, the people of God.

Mauricio López Oropeza
CLC Mexico & Executive secretary of the Ignatian
Apostolic Network (IAN) in Mexico



Meet the ExCo

To Welcome and To Be Welcomed



Guy Maginzi

Guy Maginzi has been Executive Secretary of the World CLC since the assembly of Nairobi. He was born in Lubumbashi in the Democratic Republic of the Congo. He has been married to Marilyn Moma since June 1993 and they have three children, Andrea (thirteen) Michel (ten) and Claude (seven).

My first contact with CLC was in March of 1987. At the time I was a law student at the University of Lubumbashi in the Democratic Republic of the Congo. I read a book on prayer and my curiosity was aroused by the numerous references to the Spiritual Exercises of a Saint whom I was not aware of until that time: St. Ignatius of Loyola. During a casual conversation with a friend about this book I was invited to participate in the meeting of a group of students who lived the spirituality of St. Ignatius. Readily I accepted this invitation as I had a strong desire to learn more about the exercises. It was undoubtedly the CLC's first movement of welcome towards me and me towards it.

The following Saturday I met this famous group. The freedom and depth of the sharing which I saw seemed excessive to me. My mind was made up: the group did not satisfy me at all and my search for the Exercises had to be in a different direction. At the end of the meeting one of the participants turned to me and kindly said: "Don't judge us too quickly, come to another two or three meetings to get a better idea. CLC is more a style of life than a prayer group." I decided to give her another chance. Without my being aware of it the movement of welcome continued.

I came to CLC to "know" the Exercises, and it was not until four years later that the experience of the eight-day retreat was offered to me. Four years of welcome.

Reassessing this founding episode of my CLC journey emphasized welcoming as a fundamental attitude of the pilgrim. It is a matter certainly of learning to welcome and be welcomed but even more it is a

matter of entering into the "mystery" of receiving the Other.

My physical and interior journeys opened my eyes to the importance of welcoming. The welcome that the others reserve for us - or don't reserve for us - the one that we permit others to reserve for us, the one that we reserve for others. This explains in part why consecrating quality time to the service of CLC communion seemed like an essential component of the work of Executive Secretary of the World CLC.

So, the first year I consecrated numerous hours browsing through documents which taught about the CLC tradition. To welcome the CLC way of life is to know our history and recognize in it the Lord's signs of love. It is also to give thanks. Finally, it is to welcome the history of love which the Lord writes with us today.

The privilege of being a witness to the diversity and complementarity of the World CLC invites me to welcome this diversity. This often signifies stripping myself of my certainties to better empathize with the experiences of others. This can also signify at times receiving the distrustful attitudes towards all "*that comes from Rome*" because it is suspected of being stranger to local realities. It can equally signify offering to share the experience of one another, in order to help the growth of the world apostolic body. There where discernment, being sent, support and evaluation are fully lived. However, this can also signify being attentive to the new communities being formed and accompanying them in their first stages of welcome in the midst of the World CLC.

The Ignatian jubilee of 2006 introduced us to our own jubilee 2007-2008, that of 40 years of General Principles. Another opportunity to reassess our history, to welcome what the Other has given us, what he asks us to be and to give for others.

Guy Maginzi

ANNOUNCEMENTS

World CLC General Assembly

12 to 21 August, 2008

Fátima, Portugal

**Journeying as an Apostolic Body:
our Response to this Grace from God**

The apostles gathered around Jesus and told him what they had done and taught. (Mk 6, 30-34)

Eileen, wife of Brendan McLoughlin, passed away at the end of May. Brendan, CLC Ireland, served as world CLC treasurer and world CLC President. Thank you for keeping Brendan and Eileen in your prayers.

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