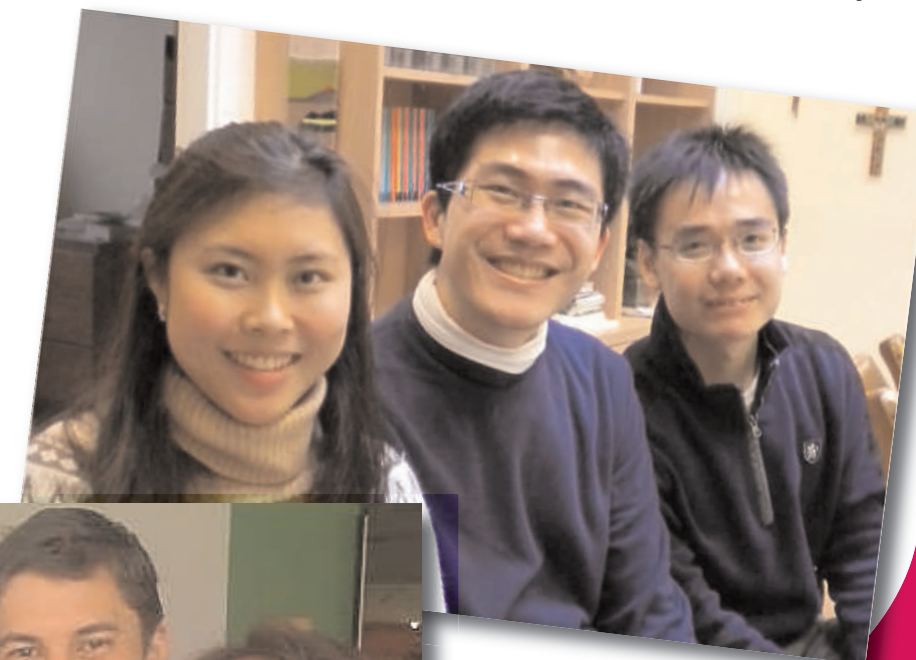




progressio

Publication of the World Christian Life Community



As members of a world community it is important to be informed about **What is going on in CLC?** in the different places where it is present. The articles in this issue present the experiences of our members and communities during 2010 - one way to identify where our world community is acting.

Pray for the world community is an experience undertaken by a group from Hong Kong CLC. An initiative worthy of imitation, and an invitation to grow in the world dimension of CLC as "Friends in the Lord".

CLC Asia-Pacific region held its Assembly in November 2010. Chris Hogan sums up this experience, including the voices and views of the participants.

In recent months this region has been hit by various natural disasters. Let us keep them in our prayers.

The Spirit continues to encourage the creation of **New communities**, as is the case of CLC in Singapore.

One CLC'er, Akira Yamaguchi, in a short and touching article shares his **Testimony of family and faith**. This could be an inspiration for any community meeting.

Edward Warrington, from CLC Malta, presents 36 years of the graced history of his community. He shares how they are taking on the **Challenges of the laity** in daily life.

With **migrant faces**, the CLC framed its outstanding participation in the World Social Forum on Migrations, in October 2010.
To all who represented the CLC at the WSF-M: Thank you very much!

CLC Spain has deepened the theme of **Family and Ignatian Spirituality**, providing a voice and experience for other families in the church and in society.

Addressing the needs of its country, CLC Brazil has created the **Formation program** for youth "to Love and to Serve".

CLC Youth Italy is involved in **Mission in different parts of the world**. Tiziana Casti describes her experience of the summer camp in Trujillo, Peru.

Pauline Furlong in her **Spiritual Retreats** was inspired to share a few lines about her prayer life.

New section: "The readers' voice". We invite you to participate with your comments or questions about our articles.

Sofía Montañez
Editor

The readers' voice

Hello

I would like to thank Jean-Paul BIRURU for the detailed report published in the No. 1-2010 and dedicated to the "Leadership Course" for CLC Africa. I take this opportunity to express my astonishment at the use of the terms "leader" and "leadership" (used over fifty times in the article) and used to evoke some of the key processes of CLC. As a French-speaking reader, I wonder if I understood the meaning. I've always heard that these words refer to the personal ability to lead groups and the ability to guide behavior. However, my almost 30 years' experience in CLC has shown me a way to manage responsibilities which differs considerably from this model; by preferring discernment and, in this case, communal discernment. I read in the article that there was "Christian Leadership" and "CLC Leadership" but I wonder what does it mean, to designate our specific way of acting by using words which in common parlance refer to social phenomena and attitudes in complete opposition to the CLC process?

Jean Louis (France)

Dear Jean-Louis,

The accuracy of your observation of the use of the word "leader" and "leadership" in the CLC context is, in fact justified. I found this same difficulty in translating into French the material of the Leadership course in Rome (2005). The use of this term in response to formation needs was expressed by the world community in Nairobi (2003): *"Provide abilities and skills to CLC leaders at all levels, so that they may facilitate the transformation of CLC into an apostolic community, integrating the DSSE process as a way of acting consistently"*. What we have learned about leadership is through the General Principles and the lessons of our history. Its starting point is "the CLC Charism" that supports and configures the mission. "CLC Leadership" has its specific inspiration in Ignatian Spirituality. The experience of the Spiritual Exercises, the review of life, and both individual and communal discernment provide the best preparation for leadership that we can find.

Jean Paul Biruru

I read an article in the previous Progressio No. 2-2010 that refers to commemorating 20 years since the approval of the General Principles, but I know the history of CLC has many more years. Could you explain to me what you mean with this commemoration?

Edwin, Peru

Indeed, we might consider the birth of CLC to be 1563, when the first Marian Congregation gathered in Rome. Then more congregations were formed and in 1587 the first Common Rules appeared. In 1967, the World Federation of Marian Congregations became CLC and approved its General Principles (GPs). This change was accepted as an experiment in 1968 and ratified in 1971 by Pope Paul VI. But it was in 1990 that CLC formally adopted the GPs as we know them today, so this 2010 article refers to 20 years since that time. The GPs, as the successive Common Rules, are our founding charter and unite us despite our cultural diversity. The GPs embody what we have experienced and what we hope to fully achieve.

*Franklin Ibañez
World CLC Executive Secretariat*

Dear Sofia,

So often we experience such gratitude for the gift of Progressio, and so often we forget to pass this on to those who make it possible.

This journal strengthens our sense of one world body. I experience with gratitude the diversity of ways the Spirit is moving all across the world...

Carol (Pittsburgh, USA)

Pray for the World Community

To our Friends in the Lord

In 2006, we celebrated, with the Jesuits, the Ignatian Jubilee Year of St Ignatius Loyola, St Francis Xavier and Blessed Peter Favre. From the collection of letters of St Ignatius, St Francis Xavier and their companions, we learned how much they cared and supported each other through letters and prayers. It is said that St Francis Xavier kept St Ignatius' signatures from his letters as a symbol and reminder of their love and friendship in the Lord.

Projects 130 reminds us that we are not just friends, but Friends in the Lord to serve. It reminds us of the friendship of St Ignatius Loyola, St Francis Xavier and Blessed Peter Favre centred on Christ and the example they set for us. It reminds us of how reflections on our individual encounters with God and our Friendship in the Lord can transform us into women and men for others.

Three years have passed. We cannot but ask ourselves:

- Have we lived as just ordinary friends?
- Are we ready to become Friends in the Lord to serve?
- Are we ready to become women and men for others?

By way of introduction, we are one of the eleven established adult CLC groups from Hong Kong. Our community began as a student group at a local university. Through the formation by the Jesuit fathers, we formed an adult CLC group when we graduated some 14 years ago. Today, we have 12 members and 1 observer, 1 lay guide and 1 EA. Our members work in different industries and fields and the majority of us have pledged Permanent Commitment to the CLC way of life.

About a year ago, we heard the sharing of our group member, who came back from World

General Assembly in Fatima, of what she heard about the difficulties that some CLCs in developing countries were facing. We were deeply moved by our member's sharing of her experience of the sense of joy and gratitude of the members – even though they have little money or, sometimes, even food to sustain their own lives and their families – and of our member's experience of how participants in the General Assembly reacted spontaneously to the sharing. We were especially touched by the sharing of Zimbabwe CLC and their symbol of the broken pot. We felt a fire ignite in our hearts, an eagerness to learn more about the worldwide community to which we belong, and to care for and support the people whom we call "*Friends in the Lord*".

For the past year, we devoted one regular meeting every few months to getting to know more about our global community. The "birthday star(s)" of the month would group in pairs and shoulder the responsibility of gathering information and making a presentation on a country where CLC is present - the social, economic and political situations in the country and the impact on the ordinary citizens. We gather information about CLC in the selected country. We search the news and try to find information on the internet. When we are lucky, we also manage to find summaries of the Grace History of some national communities from various sources.

We would have a short briefing, followed by prayer and reflections on our own lives, on the signs of the times, and in what way we could care for our fellow CLC members in other countries.

The more we learn, the more we realise how ignorant we are of what is happening in the world in which we live. From what we have learned, we have a glimpse of the miracles of God in our world and in our everyday lives. Moved and touched by the Holy Spirit, we ask

Corresponsability

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ourselves – What have we done for Christ? What are we doing for Christ? What ought we do for Christ? – in these situations.

We pray for strength and hope for our friends. We pray for guidance and wisdom for us to be instruments of God's peace and love. Where circumstances permit, we would also make a small donation to the national community as a small gesture of our support for them. We hope to channel future donations through the World ExCo and would encourage other communities to do the same.

We have come to know that the greatest support we can give to our friends is through our prayers. The spiritual support is worth more than anything else we can offer. By reaching out to other communities through

prayer and actions, we come out of our own comfort zones. Even though individual members and our own small community are going through a difficult period of time, our experience in reaching out to our worldwide community remains a source of consolation and strength for us. By reaching out, God has rewarded us many-fold.

Ignatius once said: "The more universal, the more divine". As we journey from a community of apostles to an apostolic community, and towards a prophetic apostolic community, we wish to share our experience with you all, so that you may also share in our joys and hope and our sense of being "one community in the Lord".

In Christ, on CLC Day 2010

*Gaudete CLC
Hong Kong*



Lay People Who Share Christ's Mission

Some parts from his speech in France's Assembly in May 2010

I am aware of the difficulties that arise in living the General Principle words. How many times do I think of myself not as an 'apostle' or a 'disciple', but as 'a saviour' – working independently of Christ; thinking independently of my Church and my Community? How many times does professional reasoning and expertise take the place of a Spirit-filled discernment? The parable of the rich man and Lazarus reminds me of the great distance between me and the poor. My sinfulness discourages me, while scandals in politics, business and the Church lessen my trust in the good will of others.

Like many people of good will, we tend to become immersed in everyday problems: when that happens, we are not really 'living the present moment'; instead of reading the signs of the times and living as a community of faith in the Risen Lord, we become isolated individuals protecting ourselves from a hostile world, avoiding the risk of belonging to the Church.

When we think and live like this, it is easy to be discouraged. To renew my hope and yours, I would like to continue my reflection by reviewing my community's experience of mission, in the spirit of the 'awareness examen'. Let me introduce the members and allow our life together to speak about mission and CLC in the light of God's grace.

RODS – a pilgrim community on mission

A community that calls itself RODS! There are five married couples: Mario and Carmen, two doctors, who have two

children; Ian and Clare, two accountants, who have two grown-up children; Saviour and Mary Anne, an architect and a psychologist, who also have two grown-up children; Alex and Marina, an accountant and a marriage counsellor, who also have two grown-up children; Paul and Marlyn, a manager and a nurse, who have two children the same age as Mario and Carmen; Laurence, a pharmacist and librarian, who is single; and I, a University lecturer, also single. Fr Alfred Micallef and Fr Paul Zammit, two Jesuits, are very close to the community.

Our community began thirty-six years ago, as a group of high school boys at St Aloysius College, a Jesuit school. Fr Paul, our guide, formed us in the spirit of the newly approved General Principles. All of us planned to go to the University. Political tensions were running high in Malta at the time. We were keenly interested in what was going on, especially because, in 1977, a dispute broke out between the government and the medical profession; those of us studying medicine were affected. The dispute spread and led to the closure of the University for more than a year. Now, all of us were affected.

Later, in the 1980s, Malta experienced a bitter constitutional crisis lasting five years, which threatened the many schools owned by religious orders. Malta's worsening political situation and CLC's emphasis on mission began to influence our lives and choices just as much as our preparation for the professions, at the University and elsewhere.



Edward Warrington

Spirituality

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We talked often
about '*mission*',
wondering whether
CLC Malta was called
to a common mission
and, if so, what this
might be

During this period, CLC Malta was growing fast, with many youth groups being established by a charismatic young Jesuit who insisted that CLC would not be authentic without a commitment to mission. As dramatic national events unfolded, most of the young members of CLC, including our group, were completing their professional formation and starting married life. Only some of us were directly involved in the political struggle; most of us participated in important protests, while a group of CLC members joined others to establish a completely new form of independent school that was owned and run

by parents. We talked often about '*mission*', wondering whether CLC Malta was called to a common mission and, if so, what this might be. Some members and Jesuits were disappointed that CLC was not engaged in a collective project. Several members left CLC because it did not seem challenging enough, or because its insistence on mission seemed to interfere with their career plans. Some Jesuits felt that they were wasting their time accompanying our groups. The great effort put into formation did not seem to produce results in terms of apostolate.

RODS, my community of young adults, experienced its first real crisis after the political crisis was resolved in 1987. Several members were abroad for long periods of study. Most members married women who were not members of CLC or who were members of other groups. They were caught between loyalty to the community and loyalty to their new families. Attendance at meetings became irregular. The members of two groups which were experiencing similar problems joined us. More importantly, Carmen suggested that the wives should join the community. A very short while later, the community decided that the children who

were now being born should always be with us during meetings. In hindsight, these two decisions saved our community! More importantly, they led us to a deeper understanding of our mission and to the community's first collective apostolate.

The 1990s were a time of growth and deepening for RODS. The number of children increased. As they grew older, several members of the community began organising a Mass especially for children, with help from the Jesuits. Other young families were invited to participate. Sunday Mass for children became an important appointment for numerous young families. Special care was taken to include the children in the annual CLC assembly, which takes place over a November weekend. The children experienced catechesis, Eucharistic celebration and prayer in the context of a loving community that was ready to welcome others into its celebrations. They were allowed to interpret the Gospel stories, to question and to pray about them with the help of understanding adults. This was very important for the children's experience of the faith, of the Church and of family life, at a time when Malta began experiencing a different kind of aggressive secularism: this time, it was not a hostile government trying to seize Church schools, hospitals and lands. Instead, the dramatic increase of prosperity, Malta's growing openness to Western culture and the appearance of new lifestyles changed people's attitudes to the faith and to the Church.

The bonds of love in our community also proved strong when members of the community experienced personal tragedy – the death of a child, the death of a member after an illness that lasted years, our parents aging and dying.

As we adults matured, our work became more and more important in our lives. We were promoted to positions in government organisations, private enterprises, the University and the diocese, where we could

influence policies, strategy or important decisions. When one of us was considering a career move, he or she generally invited the community to participate in discernment. It would be an exaggeration to say that the community 'discerned' and 'sent' its members: individual members made their own choices, but guided by the community's advice, nourished by its support, blessed by its prayer.

During the last ten years, the pattern of our lives has changed again, and with that our understanding of community life and mission. Our children are now adults; many of them are studying or working abroad; we are in mid-life and still in good health; our parents are either dead or very elderly. Freed from the demands of raising young families, Alex and Marina, Paul and Marlyn, and Mario and Carmen decided to help engaged couples to prepare themselves for marriage. They have taken specialised training and are accredited by the diocesan marriage service – the Cana Movement – but of course they share the rich experience of their own marriages with the young people, bearing witness in the spirit of GP8: this ministry springs from their profound personal experience of loving marriages. In fact, married life and the ministry to young couples has become an important bond among *all* the community's members. Clare, Carmen and I completed a course on spiritual direction, and now help the Centre for Ignatian Spirituality and the Jesuit parish ministry. Other members transmit the faith and renew the community of the faithful through their parishes, by serving in the national CLC Leadership, or by working for the diocese. Just as importantly, we continue to participate in public life as active citizens and through our professions.

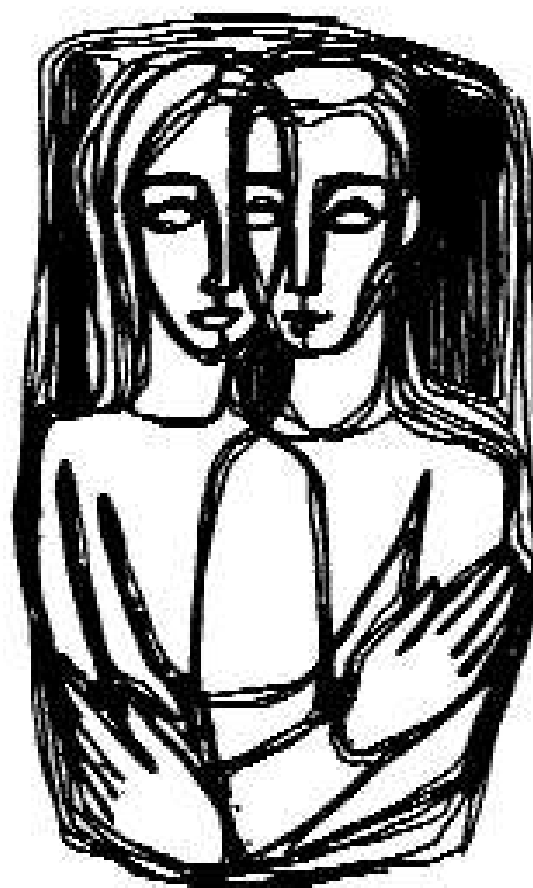
Having told you our story, here are some prayerful reflections on it.

Firstly, family life has been central to all of us – even those who are single! RODS enabled us to raise our families together and

to help our children feel that they belong to a community of 'friends in the Lord', which is open to others and concerned about others; a community which cares about the Gospel, prays about its invitations and challenges, and tries to follow Christ in building the Kingdom.

Secondly, the community's understanding of mission deepened gradually. As university students, we thought of a common mission as a 'project' that we would start and work on together, something separate from our ordinary lives, perhaps something dramatic and political. As young adults, talk of a common project seemed to interfere with our need to work for our living and to raise our families. When we started a common project – the children's

Mass – we chose something that would not interfere with family or professional commitments. Only gradually did we realise that this common project was an expression of the profound love and joy we experienced in family life. As a project, it brought us into communion with other young families: in fact, it was an extension of two loving bonds – the Eucharist and the family. It was perfectly logical that the next step in our common apostolate would be to help others to prepare for marriage and to share our experience of a loving, saving community of faith through the work of the Centre for Ignatian Spirituality.



Spirituality

Thirdly, our understanding of the community's role in relation to mission also changed over time. The community began as a place of safety – not so much for our persons as for our ideals! The meetings affirmed our hopes, renewed our spirits and filled us with the energy that comes from trusted friends. Gradually, community meetings became the place where we shared our lives and problems, where we recognised the signs of the times and the action of God's spirit. RODS is not a community that *formally* 'discerns', 'sends', 'supports' and 'evaluates'; we do not think of ourselves as an 'apostolic body'. Perhaps we shall never do so. We tend to feel our way forward slowly through the confusing noise and fast movement of the modern world: we have never been people in a hurry! While many people mourn the individualism of contemporary society, and the separation of faith from everyday living, we have nurtured a 'community of faith in dispersion' which integrates the familial, ecclesial, civic and professional dimensions of our life. Most of the time, we are nothing more than quiet witnesses of the Gospel's liberating truth. Yet, because our ministry to

families is the fruit of our profound experience of love, in marriage and in this cell of the Church which we call RODS, perhaps we are indeed an 'apostolic body'.

You might think that we have not made really radical options, such as the option to live in poverty with the poorest. We are comfortably middle-class. Yet, in the circumstances of Malta today, our community is truly counter-cultural, a light in the darkness, a rock surrounded by shifting sands. Our community of faith, changing gradually as our own lives changed, is our response to the challenges of secularisation, whether the threat comes from politics or, less obviously, from affluence. God's grace helped us to persevere. We do not claim that RODS is a model community: I have shared our story because I am sure that it is very similar to thousands of stories from CLC. All of us have stories of hope and grace.

*Edward Warrington
CLC Malta*



The confirmation of a calling

My initial petition to the Lord is for enlightenment so as to comprehend what has taken place at our encounter of CLC and Ignatian Spirituality of the CLC-Spain. More than talking about schedules or methodologies, I would like to share with you what this encounter has meant to me, regarding the depth of my experience in the confirmation of a calling.

The origin of a calling

It would not be possible to speak about our experience at this Second Encounter of Family and Ignatian Spirituality without looking back for a moment to see how we have advanced along the road the Lord has envisioned for us.

Ever since Itaicí, the World Assembly identified the desire to “*promote family life as the basic cell for building the Kingdom of God in this world*”. This desire was confirmed by the World Assembly in Fátima, recommending the promotion and support of “*the CLC among the families that desire to live the CLC way of life as a household*.” The Assembly emphasised the important growth of the “CLC family”, as an expression of “*our most urgent need to unify human life in all of its dimensions with the fullness of its Christian faith according to our charisma*.” (PG 4)

As could be expected, in the national assembly of CLC-SPAIN held in Santiago 2009, we heard the call of Jesus “*to use and offer the Ignatian charisma to discover the will of God, using it in our community to enable us to become faithful in following Jesus based on CLC, offering it also to the Church to assist those who are seeking their vocation. This offer requires that we open up and convey*



it to the youth, to those who are not so young anymore and wish to be converted again and, following the recommendations of the last world assembly, transmit that which is Ignatian to other social realities adapting it as needed.”¹

From this context an idea emerged in a small local community – the CLC-La Vinya of Barcelona – as a genuine calling and fulfilment of the Apostolic Project on

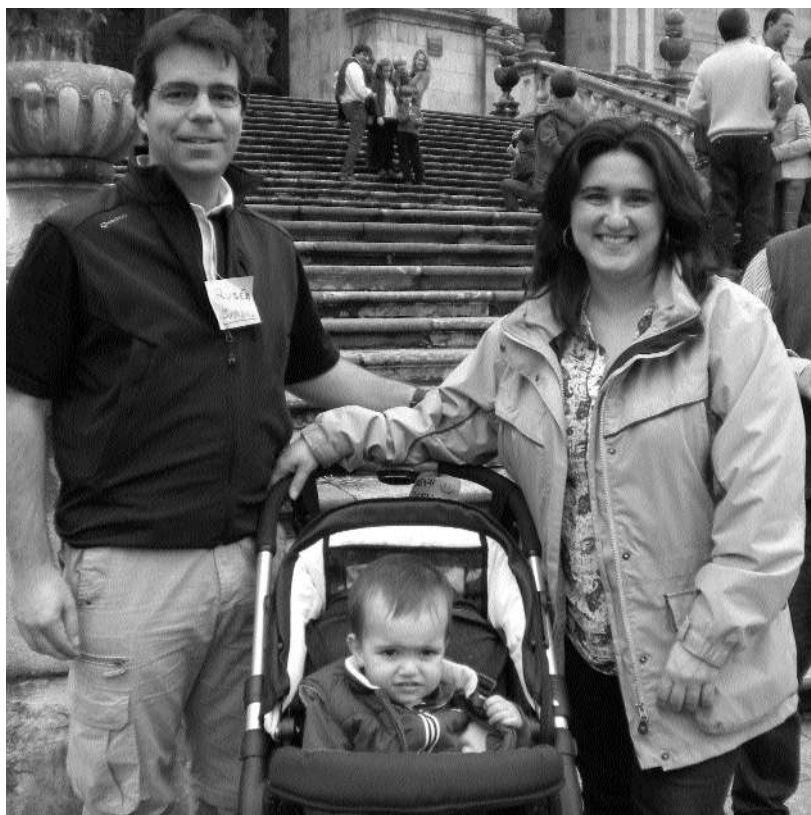


¹ Final document of the General Assembly of CLC-E. *Pilgrims as Ignatius, Journeying as an Apostolic Body*. Santiago 2009

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connecting Ignatian Spirituality with the family as it exists in all its different forms. The issue was: *What aspect of Ignatian principles can help families in their daily living?*



This idea was given to the National Committee of CLC-SPAIN, which sent CLC-La Vinya to direct this project. Once initiated, they decided on some specific features for working with families and prepared certain index cards to facilitate this task. After contacting several local communities, the index cards were prepared and then shared at sessions of the First Encounter of Family and



Ignatian Spirituality in The Cave of St. Ignatius at Manresa.

For two days a group of 54 adults from different family backgrounds had the opportunity of sharing with José Reyes of CLC-Chile their personal and community experiences regarding: the different family realities; the relationship between our family journey and our Ignatian identity; the application of Ignatian spirituality to daily family living; the adaptation of our community dynamics to the reality of families and the public sharing of our family experiences as a service to society and the Church of today. Thus an encounter on a larger scale was being birthed: the Second Encounter of Family and Ignatian Spirituality, Loyola October 2010.

Our encounter: Loyola October 2010

On the eve of the encounter, the Committee of CLC-SPAIN conveyed again that the Lord was confirming the call of CLC to this mission field: *"The large number of families that have taken steps to participate, not without effort, once again reveals to us the enormous interest and the need to delve deeper into that which is our first mission as CLC laypersons. It also confirms the calling of this mission of assisting the family: to "seek and find" as a group the most adequate means to respond – inspired by our last Assembly in Santiago- as "salt and light". We are called to be "salt and light" in the mission field of the family, in our immediate surroundings, in the Church and in the pluralistic, changing, and difficult society in which we live"*.

Far from seeking to draft large documents, the purpose was to look at our own experience, reflecting upon it by expressing, naming, and recognising the Ignatian instruments that have helped us as a family. In this way we would be able to offer this experience (in an educational way and adapted to the different recipients), as

a contribution from our charisma to the extensive and pluralistic family mission field.

The encounter evolved around three main points: Workshops, Testimonies and Our own Young People.

Workshops

The workshops undertook themes that have a direct relation with family experience from an Ignatian point of view. Four workshops were held on the first day dealing with fundamental themes of family life: *Communication and dialogue, Forgiveness and reconciliation, Assistance for family life, Discernment of spirits and decision making*. On the second day, three equally important themes were developed in various workshops: *Third Week themes of hurts, crisis, "failure", Accompaniment and Family Retreats based on the Exercises*.

The work methodology was very simple. Upon selecting any of the proposed workshops, the groups met to share their feelings and experiences on the proposed theme, connected with core aspects of Ignatian spirituality. The couples in each group had the opportunity to reflect previously on the issues to be dealt with. This was a moment of joy in the sharing since in today's world it is not easy to find time as a family to share and sense the presence of God in our lives.

Testimonies

During this second phase we had the opportunity to listen to the testimonies of Ekke and M^a Clara Bingemer of CLC-Brazil, as well as of the Executive Secretary of World CLC, Franklin Ibáñez and his wife Sofía. Both testimonies were outstanding and anointed by the Grace of God. A member of the community expressed how she felt about these testimonies:

"They say that the Spirit is manifested through motions, and my heart leaped with joy hearing Ekke and Maria Clara share... Perhaps it was her story of Love, as a wife, that reminded me



Ekke and M^a Clara Bingemer

of my own: seeing how God from the beginning called and united them without them realising it until much later, and how with the generosity of His answers, they have together produced much fruit. Perhaps it was seeing how God was caressing and embracing them little by little throughout the years, surrounding them and soaking them in such a way that their greatest joy was to bring Greater Glory to God, finding in Him and His purpose, their only true happiness.

[...] and asking myself, given that I am in the hands of God and the purpose of my life is to bring greater Glory to Him, what road will God take me on? I have the assurance that no matter what it is, with my generosity and attentiveness to His call, I will always continue seeking His greater glory and will find my happiness there... [...] together with my best companion on this journey: my husband.

Listening to Franklin and Sofia was another of the many gifts granted to me. The universal prayer for all the mothers, fathers, children and families of the world was a foretaste of what His intervention would be - a view towards the entire world. We received a vision of that World CLC from which we are so

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distant at times; a community comprised of people just like us, within which we share calling, vocation, general principles and a lot more, giving us the sense of being His great family: the CLC”.

Our children: young people and children

In this third theme we include the children. Depending upon their age we prepared different programmes. While the smaller ones enjoyed games and excursions, the youth had opportunities for reflection in a manner similar to that of their parents. Our purpose was to discover the vision they had of our families, what we may call “Ignatian families”. We shared the Eucharist and prayers all together.

The youth -between the ages of twelve and twenty four- worked with greater motivation, given that at the end of the encounter they would have a slot to address their parents regarding their conclusions. We divided them into two groups according to age where they could reflect and share about some Ignatian aspects in their homes: Accompaniment, Forgiveness, Celebration, Prayer and the World.

One of those responsible for working with them commented: *“Once the first encounter with these young people took place, I had the impression that we were in the presence of normal youth, the same as those in any*

surrounding school and city. Some of them, not many, brought their illusions. Many others had better plans for that weekend, but the parents –some by negotiating and others categorically- had imposed themselves. Nevertheless, once the encounter was presented, all of them seemed to willingly accept the proposal...”

This was neither an easy nor small task. Most of the youth got involved in a serious and determined way. The contributions were interesting, sincere and spontaneous with a lot of personal implications as may be expected from those at the height of their youthful passion. What caught my attention however was the amount of love they conveyed over the table. Sometimes acknowledging and thanking; at times asking or proposing; occasionally correcting; but always based on love which was sincere, felt and shared.

The novelty for me was that when we allowed our children to speak out, they did so willingly and they sincerely expressed their impressions to us. We did not expect the youth to respond like this, or at least we were not prepared for it. In my opinion this is an opportunity for further development.

We can say that our sons and daughters pertain to their time. They are concerned about issues that we were concerned about. They are neither very advanced nor very superficial. Verified *in situ*, the vast majority of these



young people feel deeply loved by their parents and hence they feel a deep gratitude.²

Exchanging information: Plenary session

As a slot for a final collection of ideas we had a plenary session in which we set the following objectives: *Reflect on the key elements of Ignatian spirituality that have helped us as families; think about tools for helping others; collect the lights and shadows we have lived through with a forward-looking attitude keeping organisational factors in mind.*

A priority line of CLC-SPAIN has been confirmed. There is a sense that work must continue on this theme within the CLC: *Discover how to live the CLC family, within our own families.*

On the other hand, we have to go forth and be light. We are to step forward and offer to the Church that “treasure in vessels of clay” which is our spirituality. We step forward into this fractured world based on the freedom that the Principle and Foundation gives us, offering our resources and tools, languages and materials to all who endeavour to live in this world.

In conclusion, the Second Encounter of Family and Ignatian Spirituality has resulted in the confirmation of the call of God to CLC-SPAIN. This is not merely an inward looking mission but a call for the creation of apostolic teams, offering to the Church and the world what we have received as a gift: Being “salt and light”. In the words of *Father Adolfo Nicolás S.J. to the World Assembly in Fátima 2008* “*this is the time for prophetic communities... and it seems to me that you are moving resolutely in that direction.*”

*Jose Ignacio del Cura Oneca
CLC in Donostia - Spain
Original in Spanish*



² In their presentation they summarised by stating “*Due to the love received from you, the understanding among us all, the closeness between brothers and parents, the liberty granted to us, although not in all aspects, even though there are non-negotiable issues, the mutual respect, the communication among all, which has improved, and the trust you have placed in us.*”

CLC Singapore Beginnings



Drawing and art work used in one meeting

Soon after moving to Singapore in May 2006 and speaking with Fr. Paul Goh, SJ, the director of the Centre for Ignatian Spirituality and Counselling (CISC), Boboy Alianan learned that there was no Christian Life Community (CLC) in Singapore. Upon broaching the idea of possibly setting up this group, the good priest was unsure about the viability of such an idea.

Fr. Paul mentioned that people in Singapore were very busy and cannot possibly sustain regular meetings required by the CLC.

Not to be discouraged and still wanting to pursue the idea, Boboy spoke to another Jesuit, Fr. Charles Sim, SJ, who agreed to get a group who might be interested to meet. On 05 October 2006, Fr. Charles organized a meeting to explore the possibility of setting up the first group of CLC in Singapore. Among the four people in that meeting were Polly Kou and David Lau.

Before leaving for Singapore, Michael Sy of CLC Philippines gave Boboy the contact numbers of two Jesuit lay collaborators he had met a few years back when there was a regional meeting in Manila. These people heard about CLC then and expressed interest in possibly establishing the group in Singapore. These two people were Bobby Lean and Louis Pang.

Under Fr. Paul's guidance, six people agreed to meet semi-monthly for six months starting February 2007. The commitment requested of each of the participants was to attend all meetings for 6 months when the General

Principles and Norms of CLC were to be prayerfully reviewed. The format of typical CLC meetings was followed and the different participants took turns in facilitating the sessions. In attendance were the following: Polly Kou, David Lau, Bobby Lean, Louis Pang, Vivian Alianan, and Boboy Alianan. Whereas Vivian and Boboy Alianan belonged to a CLC group in Manila called Ichthys, Polly has a temporary commitment to the CLC way of life and



Bebs Sim (lower left) joining us in a meeting in Kingsmead Hall in Singapore. Clockwise from left: Bebs Sim, Randall Oliveiro, Belinda Chong, Bobby Lean, Kim Pe, Veda Manikam, David Lau, Polly Kou, Margaret Tang, and Louis Pang

was part of a CLC group in Hong Kong. The other three members were Singaporeans.

By the end of the initial commitment period of six months, the group discerned to continue for another six months. Meanwhile, the group grew in number. By the end of the first year, there were a total of 11 members regularly attending the semi-monthly meetings. The five members who joined along the way were the following: Belinda Chong, Randall Oliveira, Liz Oliveira, Margaret Tang, and Kim Pe (a CLC member originally from the Philippines).

An Ignatian retreat was organized from 26-30 March 2008 to discern where the Spirit was leading this group of 11 individuals. Of particular interest was whether the group will continue to meet and work towards the official presence of CLC in Singapore. Under the spiritual direction of Fr. Paul Goh, SJ and the promptings of the Holy Spirit, the group unanimously agreed to head toward the direction of establishing CLC in Singapore. Soon after, the group came to be known as Magis.

Within a few months hence, news that Bebs Sim, CLC Philippines Director of Formation was visiting Singapore to see her daughter and grandson, who were based in the island state. In her regular visits to Singapore thereafter, she joined the meetings of Magis. This strengthened the link between the emerging community in Singapore and CLC Philippines. CLC Philippines agreed to sponsor the emerging community.

As Fr. Paul continued to guide the group, annual retreats using the Spiritual Exercises of St. Ignatius were subsequently held during Lent of years 2009 and 2010. By the second retreat, Magis comprised of 12 members meeting regularly, the 12th member being Veda Manikam. Apart from semi-

monthly meetings, socials were organized roughly every quarter.

In response to a few requests and the arrival of Sister Susay, a Filipino Cenacle Sister who has experience and expressed interest in guiding a CLC group, a second group was formed. Two members from Magis, Louis Pang and Liz Oliveira, agreed to join the new group. To promote greater visibility of the CLC in Singapore, a webpage within the Jesuit website in Singapore was published in June 2010. It can be accessed through the following link:

<http://catholic.org.sg/cisc/CLC.htm>.

In May 2010, Boboy and Vivian Alianan moved back to the Philippines. Subsequently, Magis elected its first set of officers. They are as follows:

President – Belinda Chong
Vice-President – Margaret Tang
Treasurer – Louis Pang
Secretary – Liz Oliveira
PRO – Polly Kou

CLC Singapore has been invited as an observer in the upcoming CLC Asia-Pacific Regional Community meeting in Hong Kong in November 2010.

Boboy Sze Alianan



A group photo in 2009. Front, from left: Louis Pang, Vivian Alianan, Fr. Paul Goh, SJ, Liz Oliveira, Belinda Chong, and Margaret Tang. Back, from left: Boboy Alianan, Polly Kou, Randall Oliveira, Bobby Lean, Kim Pe, David Lau and Veda Manikam

Migrant Faces: voices that construct narratives

Leonarda, José Guadalupe, Maria Teresa, Mehdi and Modesto are some of the faces reflecting the real experience of migration. It is the experiences of the women who stay at home in Michoacán, Mexico awaiting their spouses' return or their release or their phone call. Or it is the experience of those Mexican migrants who have already spent several decades in the United States and remain undocumented (illegal). Their families are here and there; "gringos with a heart of cactus" who have devoted their best years for the development of the country without any acknowledgment. It is the experiences of war and forced displacement under the extreme conditions of violence in Colombia, are compounded by the difficult experiences of adapting and being marginalized in the host countries. It is the minors leaving their communities in Africa en route to Europe via a series of dangerous situations, but who ultimately are the hopes of a meal for all their families who stay behind. And finally, it is young people in Bolivia who remain in their communities

when their parents have emigrated and now are responsible for the care of their siblings, when their greatest wish is to leave as their parents did and facing deep cultural change and the emergence of new developments foreign to their own cultures.

Based on the different stories of the migrants and their families, the participation of the CLC Latin American Reflection Group on Migration and Refugees at the World Social Forum on Migrations (www.fsmm2010.ec) wanted to highlight and raise the consciousness of those involved in migration about these men and women who are part of society and who, for various reasons, choose or are forced to leave their country of origin.

The World Social Forum on Migration (IV WSFM) was held in Quito, Ecuador from the 8th to the 12th of October 2010. It provided a space for debate, reflection, formulation of proposals and exchange of experiences. It also provided a platform for social movements, networks, NGOs and other non-governmental

bodies opposed to neoliberal globalization and its policy of refusing to grant citizenship and civil, political, economic, social and cultural rights to migrants. It is a global movement that seeks to build a different world. By way of complementary parallel activity to the IV WSFM, associated institutions organized a series of events. One of these events was the Ignatian Pre-Forum for Migration (www.preforumsj.org) organised by the Society of Jesus through its Conference of Jesuit Provincials of Latin America, the International Network for Action on Migration of the SJ Secretariat for Social Justice, and the Jesuit



Service for Migrants in Latin America. The CLC Reflection Group on Migration was invited to this event to participate in the dialogue about migration and refugees from a socio-economic, political, and theological-pastoral perspective. As well, it was to discern some pointers for future joint action in line with the call to collaboration in the mission. This relationship was strongly encouraged for CLC at Fatima and by the Society of Jesus' 35th GC. Of course we are aware that we already have a deep and long history of collaboration. The time has come to overcome the estrangement or silent excuses, as the conditions of this broken world impel us to work together, driven as we are, by our common Ignatian charism and the option for the poor.

Mindful of the spirit that inspires WSFM, the Pre Forum, the call for CLC to address these urgent issues in a proactive and reflective manner, our CLC charism, the aim of our participation was to enable us to understand the most important current dynamics in the social, political, and cultural spheres. In light of this call, our intention is to capture the life stories that lie behind migration, and to give voice to those who are considered just hands for the job, rather than human beings. The Reflection Group brought together the occupational, educational and personal experiences of its members to attempt to identify the key issues and the different perspectives on human mobility. The purpose was to go beyond the purely statistical approach and policy, acknowledging instead, the men and the women who actually make up the process of migration. It was to get in touch with: the experiences of the long-standing non-legalized Latin American migrants in the U.S. whose human rights are violated, the changes in culture and identity in the communities of origin in

Bolivia and Mexico, the African migrants in Spain, the dynamics of discrimination compared to the experience of welcome and support. Finally, it was to look at the effects on the displaced persons and refugees from the Colombian armed conflict which violates and threatens their lives.

The Latin Reflection Group on Migration / Refugees came about as a regional initiative to give a more positive response to the call from the World Community, especially since social action forms a central task and obligation of our apostolate. Migration and Ecology-Water are identified as global priorities. In fact, in addition to the Latin American study group on migration, we also have one on the topic of water and natural resources and one other on Ignatian action seeking to strengthen and support our presence at the United Nations

This experience of sharing about the migrant and refugee processes leads us to make a more complete proposal. We believe that you cannot understand the experiences of the migrants if it is not understood as a whole process involving both communities of origin, the intermediate places and the destination. In short, this proposed method



Ana Lucía Torres, María Luisa Urrelo, Lina Moreno, Adelaida Lacasta and Mauricio López.

leads to interaction with the realities of other regions such as Europe and Africa. Thus, we believe we have achieved a more complete

Presence

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and diverse understanding of the migration process, which can often be hidden behind other issues that seem to be more visible such as the promotion of a more just immigration law. In the round table, *"Migrant Faces: voices that construct narratives"*, the key of our sharing were the lives of the migrants, their feelings, their expectations and in turn their fears and uncertainty around this life-changing event brought about by their mobility. More than questions and scholarly lectures, we succeeded to bring back memories among each of the members of the audience of actual immigrant or refugee with whom they had exchanged a word or life experience. Surprisingly, hundreds of names came to their minds and a minute of silence proved to be the most suitable space to remember the person and their lives.

The participants were very impressed and thanked CLC for having created a space so different, so deep and human, and so serious in tone to recognize specific names in the midst of a Forum that had focused on the political and academic. The participants felt that what was needed was a space that CLC was able to offer.

As a first experience in sharing and reflecting together on migration from Mexico, Colombia, Ecuador, Bolivia and Spain, it was very rewarding to get to know a little more of each context and the similar experiences. Being there and meeting some of the panellists provided us an opportunity to learn more about the motivations and passions that make up, in part, this collective effort of reflection.

The presence of CLC in the IV WSFM and the Pre Forum was a global presence, and not only restricted to Latin America. It was enriched by the participation of brothers and sisters from other regions who brought with them a message of other realities. But, perhaps, one of the most important lessons is to have provided a presence as a Body and to realize that a collective reflection on these pressing issues calls us to actively play a part in the many stories of migrants and refugees. From an Ignatian perspective, we can have holy contemplation of their lives on earth but, above all, it provides an invitation and call to our commitment as a world community which has the ability to touch lives and address various issues of this social process in the world. Will we be able



Freddy Pérez, Lorena Pérez, Erika Zárate, Danilo Barragán, Adelaida Lacasta, Mauricio López, Lina Moreno, Ana Lucía Torres, Josep Buades, Magdalena Palencia, Juan Iglesias, Christian Ubilla

to take up this call as CLC and reach out to these stories of life, not just on a personal or small community level, but in the invitation to make an impact as an **APOSTOLIC WORLD BODY**?

By way of conclusion, we share with you some testimonials and comments of the attendees as an evaluation of our activity in the Forum.

My personal experience was to listen to you with emotion. After several days now, both in the Pre-Forum and the Forum, to discuss and reflect on specific issues, priority action and forms of organization, I think we all needed (or at least I needed), to recall stories and people that at some point, have touched our heart and moved us into action. With the method you used (participatory, experiential, of memory and honour to the people we meet and accompany) and the various contributions of the members of the panel, I found it very easy to recall immigrants who have crossed my life in recent years, and with whom I have established friendships. Their remembrance rekindled affection, admiration and solidarity, and enlarged my heart.

Luis Miguel Muñoz, SJ
Director of Migration desk, Conference of European Jesuit Provincials.

The workshop, “Migrant Faces: voices that construct narratives” offered by CLC and presented at the World Social Forum for Migration in Quito, Ecuador, was important because it preserves the essence of our work, i.e., reminded us that we work with and for human beings. It was very encouraging to hear that not all stories are tragic, there is also hope, joy, achievements, etc.. I think a reflection of this nature in a context of complaint, and therefore with a strong negative tendency – as is the WSFM is important to encourage and enthuse our work.

Maria Canchola
Advocacy Coordination SJM Mexico

We were all friends in this space, whether we had known each other or not, we all could provide a heart, our work on behalf of migrants. Congratulations on such activities by CLC; we always need to be those who speak out for those who have been so violated whose voices seem to be muted in the deafening noise of the market realities and the everyday.

Georgina Ramos
Communications Manager for SJM Mexico

Ana Lucia Torres
Coordinator of the academic and Ignatian reflection
on Migration and Refugee
CLC Latin America
Original in Spanish

Holy Family



Akira Yamaguchi

Luke 2: 41-52: “Jesus’ parents did not understand what their son Jesus said to them”

It was when I was around twenty that I decided what I would name my future first-born child. If it were a boy, I would name him “Ko (River)”, and if a girl, “Kai (Ocean)”. I chose these two names from a title song of a movie that was released at that time, with the hope that my

child would become someone who relates to others in the likeness of God’s grace in the wilderness.

My wife also liked these names, and ten years later, first Kai, and eight years after that Ko were born. Then, five years later my second son “Ryu (Flow)” was born, as if something we had forgotten had returned.

I feel that, through these experiences, what the Lord has provided my wife and myself are the gifts of “poverty, powerlessness, and being looked down upon”

we had settled down with the idea that our family would always be a family of three, we were blessed with Ko. But there was more to Ko. When Ko was two, a medical examination at a public health center revealed that he could speak only a few

words and that he could not yet say a sentence with a verb and objective such as, “Eat rice”. We went to nursery classes with him, then later conductive education centers, and although Ko’s speaking ability developed, he was finally diagnosed as having a development disorder.

We thought it better for Ko to spend time with other children of his age, so he went to kindergarten for three years. Of course, at kindergarten, the teachers had to take care of many small details for Ko and my wife explained about Ko’s condition to the mothers of his classmates and received their understanding and support.

I feel that, through these experiences, what the Lord has provided my wife and myself are the gifts of “*poverty, powerlessness, and being looked down upon*”. Our relationship with other parents, who have children with development disorders, is a relationship among those who are made humble. Among such parents, there are those who reject reality and those who are at a loss what to do, feeling anxious and worried all the time, truly resembling a flock of a lost sheep.

Although there are individual differences, as children with development disorders grow older and interact more with society, many suffer from the fact that they differ from other children, and others seem to just drift through their lives without understanding what is going on. When you look at them from the outside, children with development disorders do not differ from other children and this is why they are often stigmatized by people who do not understand the disorder. These children are labeled as children who

are unable to sit still, are selfish, and are unable to read the situation. Adults, who label these children, stare scornfully at the children's parents with cold eyes.

Ko is now in second grade and he goes to an ordinary school, while at the same time, once a week, he goes to a guidance class for children with development disorders. He is gradually developing his ability to interact with society. It was the same year that my three year old son Ryu was also diagnosed with a developing disorder. Ryu can still only say a few words and even those he is able to say, he utters in his own special way.

The words that my wife and I would like to convey to Ryu do not easily reach him. As he does not understand words, his future path may be even a more difficult one than Ko's.

My wife and I asked for the gifts of "poverty, powerlessness, and being looked down upon", and my understanding is that God sent us our children in order for us to come closer to Joseph and Mary who did not understand their child Jesus' words.

I pray that we may be able to walk with the Lord in faith, hope and love.

*Akira Yamaguchi
Isogo Church Yokohama Diocese
CLC Japan*



Formation Program “to Love and to Serve” - CLC Brazil

Brazil covers a vast territory with a population of 200 million 50.75% of which, according to the latest national census, are under age 20. It is a young and dynamic country but one which continues to suffer from the global ills of modern society: injustice, social inequality, superficial values of a consumer society that attack mainly the young, causing them to lose direction and sowing in them insecurity. That is why our young need to become top priority in our apostolic activity.

On the other hand, CLC Brazil, despite being in a country with such a young population, has quite a different profile. We can see that in recent years, CLC membership is showing a ‘dangerous’ process of ageing. This has led us to discuss, and pray for, the best way to renew, together with the youth who are the future of our Church. As a matter of fact there is clearly a lack of formation, not only in Ignatian spirituality, but also generally in terms of human development. There is a need to provide members with an experience of Ignatius - in light of the Spiritual Exercises

and the Gospel of Jesus Christ – so as to be able to put into practice the evangelization of other young people and society in general, living as and becoming true apostles of the Lord.

We did not want to reinvent the wheel; so we decided to get to know some formation initiatives with Ignatian youth elsewhere. In 2005 we went to Chile to observe the program *Minimanila* that in January brings together the CLC youth of Latin America. Then we participated in the Ignatian Camp, organised by the Jesuits for university students, experimenting community while living in a forest reserve in Minas Gerais. We made some changes to reflect our needs and in 2008 we organized the first “to Love and to Serve”. As it was well received we decided to hold a second edition in January 2010.

“To Love and to Serve” is an 8-day personal retreat experience of the Spiritual Exercises followed by another 8 days of training covering subjects like spirituality, CLC, the Church, and society. The aim is to train young CLC members to be fully aware of their mission as lay Christians, lived in their particular circumstances of life and with an Ignatian perspective of their daily lives.

The main difficulty already noticed in 2008, and also observed in 2010 is the difficulty to hold a *national* CLC program. Anything in Brazil that aims to bring together nationally a number of people presents a major obstacle because of the size of the territory. Brazil is almost a continent in itself. Bringing a young man from the Amazons to Rio de Janeiro - where the event is held - can prove to be a bit of an



odyssey, with thousands of miles to travel. From Manaus – from where we had two participants - to Rio de Janeiro, for example, there is a distance of 2,850 km, which is similar to going from London to Moscow. This means that a program at national level is very problematical and expensive for our young people, most of them students who depend on their parents for financial support. This is especially so in a Third World country like Brazil where family resources are scarce. The challenges were daunting, but we trusted in grace, as the program's success depended on holding the first editions of the programme at the national level. The enthusiasm born of faith moved mountains.

With the help of our regional CLC in the various Brazilian states we recruited participants. We asked for donations – CLC World Exco made a contribution for the 2010 programme- we sought discounts from retreat houses, relied on the solidarity of the various members, asked young participants who were better off to pay more for their participation. On the feast day of St Ignatius, we made a country-wide collection among CLC members asking them to contribute the equivalent of one day pay. And so the resources - in solidarity - appeared and multiplied and the challenge was met and with the grace of God the course materialised.

In two editions, *“to Love and to Serve”* has brought together 82 young people. Rio de Janeiro is a city with six million inhabitants. Right in the centre there is a forest where, in the company of monkeys and birds, the first part of the training programme in the form of a silent retreat was held from 15 - 23 January. We could count on the help of five fellow CLC members and two Jesuits, Fr Ramon Cigoña, SJ and Ernesto Cavassa, SJ, president of the CPAL (Conference of Provincials of Latin America). The participants made an individually guided retreat which took into account the personal spiritual journey of each. The second part of *“to Love and to Serve”*, which followed on between 23 and 30 January, was in the house of the CVM

(Association of Community of Marian Life) our affiliate that also sent youngsters to the



program. The house is about an hour from Rio de Janeiro and is very simple and welcoming. It is situated in the heart of a forest with a stream passing by the house which served to refresh the participants during the leisure time with its crystalline waters during the intense summer of Rio de Janeiro. Unlike the first house which had a complement of staff, this required all the voluntary work of the young people themselves who were divided into small teams with each responsible for the sharing of prayers and also the various daily tasks such as washing dishes, cleaning the house and the bathrooms, preparing the chapel, etc.. Being able to pray and work



Formation

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together in community was a great experience.

During the day there were talks on various aspects of Christian formation and dynamics of the Spiritual Exercises, the social reality of Brazil, the General Principles of the CLC, the Church in Brazil and Latin America, sexuality and affection, etc. Of particular importance was a day when we had a practical experience of mission. Participants were divided into two groups. One of them was invited to the homes of the local community to collect the garbage dumped illegally in the forest reserve and so make them aware of the importance of environmental issues, a sensitive issue in Brazil. The other group went to the headquarters of the CVM in Rio de Janeiro to prepare and serve dinner for 300 hungry homeless people, another major challenge which our country needs to tackle. They all returned particularly sensitive to social and human reality, which knocks at our door every day.

Each afternoon we celebrated the Eucharist where we could see and experience the rich cultural diversity of Brazil. We are proud to be united and mixed, where there is room for all races, colors, rhythms and flavors. The Eucharist was a communion *par excellence*.

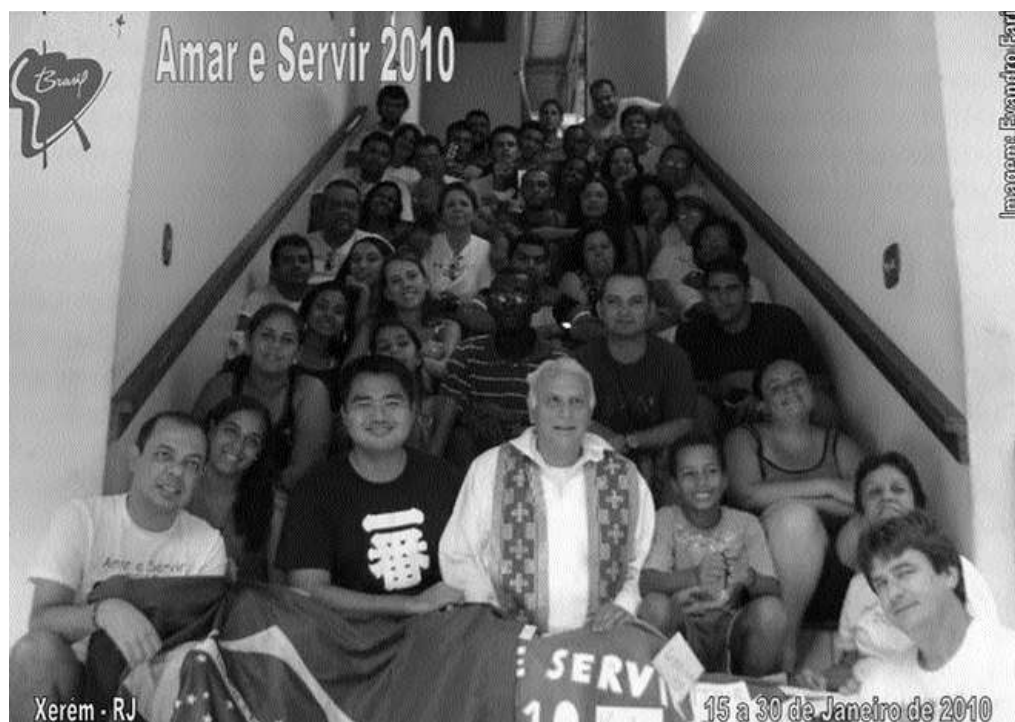
At night after dinner, we gathered in a circle under the moonlight to sing and play Brazilian music and to refresh in the river during those hot summer nights of Rio.

We believe that CLC Brazil has been able to offer its young people a unique experience to 'taste' the Spiritual exercises of our friend Ignacio, to present the Living Jesus Christ and feel responsible as co-workers in the mission entrusted by His Father, all fed and united by the mystical experience of community living and by the working in close collaboration with the poorest.

Now we are looking to continue with the next edition of the program, perhaps on a regional basis to address the challenge of evangelizing this huge country with so many inequalities and complexities.

In all things, to love and serve!

*Alexandre Pinheiro Tenorio
Team LOVE AND SERVE 2010
CLC Brazil
Original in portuguese*



“You, Me”: Peru between reality and the pages of a book

Last August, a camp of the LMS¹ (Missionary Students League) was organized at Trujillo in Peru. The LMS has for many years been collaborating with the CAEF (Family Care and Education Center), a centre that cares for children between 4 and 16 years who are victims of physical and psychological violence.

And so, 25 volunteers from Italy found ourselves in a completely new world offering our time and our human and professional skills.

The activities we performed included lessons to the children, masonry works in the periphery of Torres de San Borja and Taquila and “Schools for parents” with the psychologist of the center. These ‘schools’ are weekly programmes which offer a space to parents (specially mothers) where they can recognize their emotions, confront themselves and process their traumas and those of their children.

My heart was filled with many feelings and hopes during this month and I will try to transmit some of this in the few lines that follow.

Nicolas taught me about the sea without saying: *it is made like this!* I read this sentence when flying from Rome to Madrid and I immediately understood that it would help me during the camp.

This book, which I got at the airport, was only the beginning of what I was going to encounter in Trujillo, Peru.

This was my first camp in the MLS in spite of the years at the CVX and at the MEG² and I was happy to finally get in touch with that reality.

As I kept on reading the book, I could smell the fragrances, listen to the voices and see colors between lines in white and black. I fixed my eyes on those lines for a long time



and as if in a dream, I found myself in the streets of Lima. I could sense around me a reality different from the one in which I have always lived: mountains of sand on which



¹ Group that is part of CLC Italy

² MEG, Italian acronym: Movimento Eucaristico Giovanile (*Eucharist Youth Movement*)

Apostolate

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some houses rested; houses made of bricks painted in yellow, pink, and green; extensions of “huts” made of reeds and straw; a balancing act which made us hold our breath.



I walked slowly through the dust and curious faces started looking at me in a friendly manner, some children started playing with me making me feel part of a very far away reality. I felt a strong annoyance when observing nearby a rich neighborhood with buildings, sea-side shops and well dressed persons. This was a contrast which provoked a war within myself.

This internal battle accompanied me through the desert that took me to Trujillo. There I met

Judith and the CAEF. Her words of welcome were the first steps towards stopping the battle I felt within.

The first few days were complicated: the language difficulties, the pain in the mothers' faces, the poverty before my eyes and it was no longer possible to read between the lines. A sentence from the book crossed my mind: I had everything before me but nobody said anything. Yet I was already learning so much.

The first thing I learnt was the power that lies in sharing within the group. All of us experienced strong feelings and the same difficulties we all encountered brought us closer to each other. Sharing the good and unpleasant experiences taught us how to ask for help, to discover the importance of mutual support and to enrich ourselves through emotions that were so similar and so different at the same time.

Gradually many things entered my heart: the love of the children, their personal histories, the strength of the mothers and the determination of the workers. I got into their lives in tip toe and they opened all doors to me. I never imagined they would show so much trust not only towards me as a person but especially towards my professional skills. The combination of all these things during my work at the CAEF allowed me to feel that I can truly give something useful and important to those who labor all through the year to build up a dream of love.



There are so many images I take with me: the children's faces and the hugs, the classroom lessons, the prayers, the sharing, the swimming pool, the volleyball games, the tears, the fears, the dust, the stray dogs. I could dwell on each small thing for hours. But most of all, when I think about that month in Peru, I see a personal growth in myself in every sense: I see a girl who decides to live her life no longer in pain and remorse regarding what she could have been. I see a girl who experiences a great serenity that leads her to say THANKS

for what she has and has had in the past. She does not express this gratitude with tears but with a smile and full conviction.

This girl above all puts herself in a path of faith, because there in the midst of difficulties she realized that she was not alone. She found answers and a great consolation, transforming her pain into something peaceful and liberating.

This same girl is now again on the plane that is taking her back from Madrid to Rome. She is reading her book and something catches her

attention again: “The secret of Caia was offered to me as a gift; if I should I have seen it with my thoughts I could not have achieved it”.

She closes the book and understands that this experience lies within her and she immediately feels a deep desire to deepen and share this experience.

*Tiziana Casti
CLC-LMS Italia
Original in Italian*



Embracing Our Diversity



Chris Hogan

The CLC Regional Asia/Pacific Assembly was one of the main events in the CLC Asia/Pacific calendar for 2010. It was held over 4 days in Hong Kong from 26th November to 29th November 2010. Its theme was “Embracing Our Diversity – our Identity in the Asia Pacific Region”. The Assembly program focussed upon building community and identity, formation, future goals and

organisational arrangements for a future CLC Asia/Pacific Regional identity, presence and program.

CLC Hong Kong volunteered to host the event after which a Planning Team was put together comprising Jeraldine Ching (CLC Philippines), Lana Ho (CLC Hong Kong), Fr. Luke Rodrigues SJ (vice Ecclesiastical Assistant) and Chris Hogan (Consultor world ExCo). A little later, Eadaoin Hui joined the Team as a process guide and Fr Sean O’Cearghallain SJ had helpful input from time to time. CLC HK put together their own Host Team to manage all logistics – something they did with great competence and good spirit. Their hospitality was a very significant contribution to the success of the Assembly.

Attending countries had different capacities to finance themselves. In the spirit of common mission, financial co-responsibility and developing a regional community solidarity, an arrangement was put in place whereby some wealthier countries were able to assist those less able to finance themselves.

The Assembly was attended by about 40 people from 14 Asia/Pacific (AP) countries these being Australia, Cambodia (observer), Hong Kong, India, Indonesia, Japan, Korea, PR China (observer), New Zealand (observer), Philippines, Singapore (observer), Sri Lanka, Taiwan, and Vietnam(observer). It

was good to see the number of countries increasing and some sense of community identity and personal friendships developing during this Assembly – building upon previous Assemblies.

Asia Pacific is not a continent but many isolate islands, colourful and diverse. It is not easy, if possible, but great to embrace our diversity and become a region. Thanks to all host team and World CLC efforts and I ask our Lord for His grace and help.

*Ingrid Kao
Taiwan*

Coming to a face-to- face encounter with other national delegates draws us closer to each other in the CLC spirit. I hope this community bonding grows in depth.

*Lana Ho
Hong Kong*

Happy to meet our friends from AP region, especially from Cambodia, Vietnam and Singapore. Thank you very much to the preparation team and the hospitality team of CLC HK!

*Agnes
Korea*

My first experience of international CLC assembly. Good to have this experience of being a world community. Great to see the emerging communities, NZ, Singapore, Cambodia, Vietnam. Their desire to be part of world CLC. Great to see many young members who are so few in Australia. Great to see apostolic initiatives of national communities, something we have struggled to establish here.

*Fr. Robin Koning sj
Australia*

I'm very happy in these days. Everyone is very friendly, lovely... although these are the national communities with many languages and cultures but all the same Ignatian Spirituality, same desire in every thing - saying and acting in Christ.

***Mary Nguyễn
Vietnam***

I am deeply moved and inspired at this AP Assembly. This being Singapore's moment to be present in the AP Assembly. I am up lifted by the sense of community. One CLC. The deep desire of this one community to enhance community bonding.

***Margaret Tang
Singapore***

I am glad to have participated in this AP Assembly. This is the first time CLC Vietnam has had the occasion and honor to attend an international meeting of CLC. All delegates are joyful and open hearted with each others. Everyone is a gift to others

***Pham Thanh Liêm
Vietnam***

Sharing in small groups with different people from another country, I learn, listen and know better the CLC' struggle in another country. In addition, even though our languages are different, we are able to communicate with each other.

***Paul Suparno sj
Indonesia***

An important part of the Assembly was the sharing of CLC life in the countries of the various delegates. Some of the significant observations were that:

- Most CLC were experiencing similar political and social contexts i.e. religious diversity, tensions and (in some countries) intolerance; increasing wealth and global influence; but also a polarisation of this wealth leading to considerable poverty; and social injustices

- most CLC were stable and seemed strong and committed
- temporary and permanent commitment were significant parts of community life especially where there were collective apostolic works
- works in which CLC was involved were diverse according to need, circumstances and capability
- finances and membership (especially in relation to youth) were issues needing attention
- there was strong commitment to Asia/Pacific Regional hopes.

Collectively, these discussions were a valuable contribution to our understanding of the circumstances of each CLC national community and also our sense of CLC Regional Community and Identity.

The group discussions and the deliberations discussions were very good. These gave a better way for making decisions.

***Michael Tamang
India***

Group discussion and "gala dinner": I could understand and have a deeper idea and concern for other national communities. We can share our feeling,



Regions

30

thoughts and common understanding through small group discussion.

*Agnes
Korea*

We need understanding about AP region (each country situation)

We need deepening CLC identity (for living as a Church in the world)

Establishing AP Link (to help, to unity) each other as one community

*Rosa
Korea*

Another step in a process which takes time. The AP community will grow from the national communities and not from the top-down.

*Sean
Hong Kong*



The theme was very supportive. The overall call to me seemed to be one of communication, bonding and sharing. Masses (spiritual), Concert (laughing), Illuminating and bonding: Finding out about each other's different realities on the first day. The process and development of our priorities.

*Fay Woodall
New Zealand*

Prayer and reflection: I get to reflect and vision for my community.

*Polly Kou
Singapore*

In addition, there was a very successful Ecclesiastical Assistants' (EA) meeting organised by Luke SJ in Hong Kong. It was well attended and addressed, in a comprehensive way, the role of the EA, the nature of the CLC/SJ collaborative relationship, increasing Jesuit involvement and support, and their special role in formation.

Building on past efforts, this recent AP Assembly promises to have an important legacy in the CLC Asia/Pacific Region. There are definite signs of growth, energy and a strong resolve among delegates to see hopes materialise. All this is a source of some consolation and a sign of the Good Spirit, as



CLC seeks to continue to serve the Lord and bring His name and message to the people of the Asia/Pacific Region.

Very thankful for the generosity and hospitality of the HK CLC for hosting the assembly. Very happy to know the delegates of CLC from other countries. Very good to understand the growth of CLC in other countries. Very encouraged and feeling of being supported by other national CLC.

*Paul Goh sj
Singapore*

I've experienced a rich sense of being a community, an Ignatian one: we are willing first of all, to listen and willing to share... even our vulnerability and support each other to forgo and continue the pilgrimage to be a lay prophetic apostolic body, proclaiming Christ to Asia!

*Ibrahim Aryon
Indonesia*

The theme of the Assembly was very interesting. I've got a lot of experiences to bring back home via the sharing among the countries. These shared experiences gave me a lot of vision to move our national CLC forward.

*Damo Chour
Cambodia*

The AP CLC Assembly was an opportunity for CLC Sri Lanka to get connected and be

bonded with the global CLC. Listening to the CLC reality of different countries helped us to be more understanding of their success stories and their struggles. It helped us to gain more insight about our CLC way of proceeding.

*Fr. Paul
Sri Lanka*

I enjoyed the AP Assembly. I am impressed with the closeness, the openness, and the joyfulness of all delegates. I really feel that God guides, loves, and make us as one family. I feel the deep relationships among us. I really feel as one brother/sister in Jesus, the Lord.

*Paul Suparno sj
Indonesia*

Good feeling, very inspired by active communities and new communities. We would like to continue to follow this line. Regular assembly will be needed. Host team HK were really excellent

*Ryuichiro Hanafusa sj
Japan*

Special thanks to Jeraldine Ching, Lana Ho, Luke and CLC Hong Kong.

*Chris Hogan
CLC Australia
Member of CLC World ExCo
Asia-Pacific region*



Illuminated from inside

As I travelled with my two friends to Loretto Convent in Llandudno, venue for our individually guided retreat, I wondered what God had in store for each one of us. Whatever it was, I knew He would be there to greet us, ready to meet our individual needs, as only He, with the warmth of His Holy Spirit, could do.

On arrival, we were greeted by Pat and Paula and shown to our rooms. After supper we were introduced to our guides and the silence began.

I was given a list of texts to choose from and the words that spoke to me were Isaiah 55: 1-3, "*Oh come to the water all you who are thirsty. Listen, listen to me, listen and your soul will live*"; also Revelations 3:20, "*Listen, I am standing at the door knocking*".

We later went to the Chapel for Mass and I was eager to listen and learn, but came away very frustrated and angry. I heard the scripture readings, but couldn't hear the homily as the microphone wasn't working. I wrote in my journal: "*Lord, I tried to listen, but could not, because of my hearing problem.*" God promptly replied, "*You will always be able to hear My voice, as I speak to your heart.*"

The next day I awoke full of joy. I was led to read 1 Samuel 2: 1-9 and went on to read the Song of Hannah, which inspired me to write

my own song to the Lord:

*I long to see your face, oh Lord,
I long to hear your voice,
I long to sing your praises, Lord,
And in your name rejoice.*

*I long to feel your touch, oh Lord,
Your hand upon my life,
Helping me through each new day
With all its care and strife.*

*I long to walk your path, oh Lord,
Please help me on my way.
Take me by the hand, oh Lord
And never let me stray.*

*Then when my time on earth is past,
Forgive me all my wrongs.
Take me in your arms, oh Lord
And hold me good and strong.*

*For you are my loving Father,
And I your little child.
Take me home to heaven, Lord,
For that's where I belong.*

As the week progressed, my longing for God was fulfilled. I prayed every day to be filled with His Holy Spirit. I listened to His voice speaking to my heart. I read scripture and, each day, what I read and wrote was confirmed by the readings in the Mass. As I received Holy Communion, I felt Jesus just melted in to me, and I in Him. It's hard to explain. It was as if I was illuminated from the inside.

It was a wonderful week and I thank all those who worked towards it to make it possible and, mostly, I thank God for His richest blessings on my life.

*Pauline Furlong
Frodsham CLC*

*Edited in "Focus", CLC England & Walles bulletin,
September 2010*



PHOTOS FRONT COVER
from up-left to right:

- Chantal Kowam (CLC Cameroon)
- Capucine Boidin with her daughter and her nephew (CLC France)
- Margaret Tang (CLC Singapore)
- Luiz Fernando Klein SJ (CLC Brazil)
- Young members of CLC Hong Kong
- Magdalena Palencia (CLC Mexico), Christian Ubilla (CLC Ecuador) and Adelaida Lacasta (CLC Spain)

PHOTOS BACK COVER
from up-left to right:

- Biby Manzo and Antonio Lopez (CLC Spain)
- Members of CLC Portugal (photo took by Antonio Bracons)
- Francisco Robalino, (CLC Ecuador)
- CLC star-group with Agnès Rausch and Fr. Jacques SJ (CLC Luxembourg)
- Alessandro and Francesca Dragan (CLC Italy)
- National ExCo Belgium Flanders
- Magis 4, CLC participants from 14 countries in Latin America

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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.

ANNOUNCEMENTS



Projects 148: World CLC ExCo Meeting 2011

Projects

The virtual bulletin "Projects" published three times per year, serves as a link between the World ExCo and each national community. If you wish to be included in the mailing list, please contact us via email: progressio@cvx-clc.net

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