



progressio

Publication of the World Christian Life Community



N 2 • 2011

PHOTOS FRONT COVER
From up-left to right:

- Agnes Hye-Young SHIN (CLC Korea)
- Nelson Velandia SJ (CLC Colombia)
- Members of CLC Portugal (photo took by Antonio Bracons)
- World CLC Day 2011 (CLC Kitale region in Kiminini - Kenya)

PHOTOS BACK COVER
From up-left to right:

- World CLC Day 2011 (Ethiopia)
- Alessandra and Stefano (CLC Palermo-Italy)
- World CLC Day 2011 (CLC Quebec – Canada)
- Members of CLC Syria
- World CLC Day 2011 (CLC Romania)
- World CLC Day 2011 (CLC Croatia)
- Cristina Barredo (CLC Equador)

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progressio

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English, French and Spanish Editions

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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

It was a privilege and a blessing for me to attend an Ignatian Immersion Course conducted this summer at the Cave of St. Ignatius in Manresa, Spain. This was a wonderful opportunity to be immersed in our spiritual tradition and to experience anew that flush of enthusiasm which arises when the Lord enkindles great desires in our hearts. Also present at this course were some CLC members who offer brief accounts of their experiences. Words are always inadequate when expressing inner feelings but I'm sure you will glimpse some of the fire and depth that they have experienced. It is interesting to note that resource persons at the course mentioned *Progressio* as an important work which interprets Ignatian Spirituality for the laity. So, those of you who do not already have a subscription What are you waiting for?

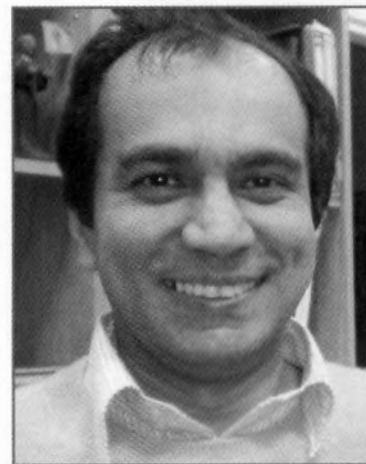
Among the various themes that we explored during this Course, one that stood out very prominently was the theme of **Creative Fidelity**. We see this dynamic at work very clearly in the example of St. Ignatius. Here was a person immersed in the spiritual traditions of his time, fiercely loyal to Christ and to those who represented Christ's authority on earth. At the same time he realized that the perennial message of the gospel required new vehicles for its transmission in the 16th century. Ignatius had the creative capacity to sift the wheat from the chaff. In a period of religious turbulence, he stayed faithful to Christ and the Church but was able to express this loyalty in a manner that was new, effective and breathtaking in its boldness.

This same trait of Creative Fidelity is seen in the lives of those who followed in the footsteps of St. Ignatius. It was this trait that propelled them to mission at the frontiers of humanism, science, culture and religious debate. It was this trait that led to the establishment of the Marian Congregation. And coming closer to our times, it was creative fidelity once more that prompted a discernment leading to the birth of CLC.

The articles in this issue of *Progressio* reflect how CLC lives out its creative fidelity through the lives and activities of individual members and national communities. We walk with Lois Campbell in her journey of discernment which brings her to her current mission in the Pittsburgh Interfaith Impact Network. CLC Poland shares their work with the disabled – a unique way of responding to the cry of the marginalized. The Family Apostolate taken up by CLC Lubumbashi is another example of responding promptly to the signs of the times.

In the story of CLC Slovakia we recognize the presence of the Spirit at work, actively guiding a new community towards maturity. Insertion into another cultural reality can be extremely challenging as well as immensely rewarding. This comes through in the stories of Canada's solidarity with the suffering people of Haiti and the involvement of Italy with the poor of Romania. Fred Leone and Marie Schimelfening remind us that our fidelity to the Ignatian charism must also be lived out in the 'mundane' but essential area of fundraising!

As we read and reflect over the experiences shared in this issue, we realize that this gift of Creative Fidelity is the Lord's way of guiding us an Apostolic Body at the frontiers. With gratitude we recognize the steadfast love of the Lord which sustains us in our individual and communitarian lives. May the burning experience of that love continue to deepen our faith and inflame our hearts with renewed generosity.



Luke Rodrigues SJ

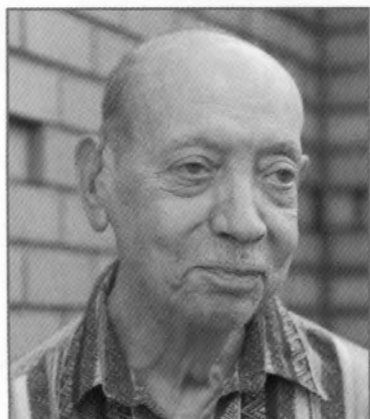
*Luke Rodrigues, SJ
World CLC Vice-Ecclesiastical Assistant
Original in English*

Shared Financial Coreponsibility

Examples of using one's resources

Love consists in sharing what one has and what one is with those one loves. Love ought to show itself in deeds more than in words

St. Ignatius Loyola



Fred C. Leone has been a member of Sodality/CLC for about 55 years. In 1967, during his National Presidency of the USA, National Federation of Sodality became Christian Life Community. His professional work has been as Professor of Mathematics and Statistics at Case Institute of Technology (Cleveland, Ohio), Fulbright Professor at the University of San Paulo, Brazil and Professor at the University of Iowa. In 1973 he became Executive Director of the American Statistical Association, a position he held until his retirement in 1998. Marie and Fred have worked together on a number of national committees in CLC-USA.

It is quite often said that CLC is always asking for money. Those of us in leadership positions for a long time can truly understand this. If there are important programs that need to be done, money is usually needed. In many ways we wish this were not true. But it is. Recently we came across a booklet by Thomas Clancy, S.J. entitled, "*Saint Ignatius as Fund-Raiser*". There were many times St. Ignatius was the person asking for money and getting his followers to be responsible for obtaining funds for their many ministries, especially their schools. He was not afraid to ask for funds and knew the people to ask. Fr. Clancy writes about the Ignatian Principle for Fund-Raising.

He describes five principles. Though he describes the

Principles in detail, we shall only list them here, and leave it to the readers to develop their own description. This can certainly apply to CLC at the local, national, regional and world level. These are

1. Believe in the value of the work;
2. Let your light shine;
3. Know your clients and be patient with their moral failings;
4. Manage your assets carefully;
5. Honor your friends and show them your gratitude.

Hopefully we had these in mind when the following three specific funds were started in

the United States.

Let us begin by identifying the Leone couple. Betty and Fred have been active in Christian Life Community, and its predecessor, "*Sodality of Our Lady*", since the early 1950s. Betty was called home to God on May 11, 2003. Fred states. "God has been good to us, as has CLC over many, many years. After priorities of family, CLC is next. I have served 9 years (3 terms) as Vice-President of WCLC and 4 years (2 terms) as President of CLC USA".

"Shortly before my retirement, we envisioned a non-profit fund. After much discernment we thought it was time to gather together a team of Trustees. Among the members were Dorothy and Raymond Zambito. Dorothy later served as President of CLC-USA; Ray was acting President of CLC USA, and later President. Another member was Tom Bausch, who was then Treasurer. Betty and I were on the Committee, but chose not to serve as Chair. Ray served as Chair for about 20 years. At our first meeting of the Fund, now entitled the "**Arrupe Charitable Trust**", Tom suggested that we not approve any grants until the Trust reached the level of USD \$100,000, and that in the disbursement of grants a balance of USD \$100,000 must always be maintained in the Trust.

"Our announcement of the fund was made at the National Assembly in Scranton, PA, USA in 1991. There was an initial commitment of the Trustees, and some of us visited a number of CLC Communities in the U.S. In the twenty years of its existence, the total amount granted was over USD \$80,000. Of this CLC USA was granted over USD \$50,000 and WCLC

received a grant of USD \$6,000 for the printing and initial distribution of a sizeable issue of Supplement #57 of PROGRESSIO entitled, "Twenty-four Spiritual Exercises for the New Story of Universal Communion". Three years ago the Trustees felt that the amount in the Trust was getting too close to USD \$100,000, and we had a fund drive. The total amount received was about \$30,000. Its present value is USD \$165,000"

Now let us briefly tell you about two other funds. The Betty Leone CLC NGO Fund has a very much smaller amount of about USD \$12,000. In 2004, when Fred heard that the NGO Working Groups (in New York and Geneva) would need a small fund to support activities outside the WCLC-budgeted amount, we first collected USD \$1000 at the National Assembly in Miami, to be split evenly between some local apostolic activities and the Fund. Later Fred found a small insurance policy on Betty's death that had increased over 800%. Fred knew that she would want this to go to the fund. Beyond that Fred added all the proceeds of a book , entitled "Journey", written after Betty's return Home to God.

Finally, the Betty Leone Mid-Atlantic Region (of CLC USA) was begun with an initial contribution by Betty and Fred. It has been supplemented with additional contributions,

and has been used for support of members of the region to assist them to participate in meetings on Formation, Leadership, Training of Guides, etc. That Fund is now USD \$65,000, while maintaining a minimum balance of \$50,000. Each Trust Fund has a set of guidelines for any grant request

We pray that our words above will inspire others to share their experiences on finances in their own countries or individual CLCs around the world. In the work we have ahead at the World level with the Special Funds* namely, the Africa Fund, Apostolic Fund, Formation Fund and Advocacy Fund, we can be creative not only on this level, but also on national and regional levels. Let us challenge ourselves and others. Both Marie and Fred suspect that some of us will find talents that we were not aware of. In prayer we will give God the opportunity to help us find these new gifts.

*Fred C. Leone &
Marie A. Schimelfening
CLC USA
Original in English*



Marie A. Schimelfening has been a member of Sodality/CLC for over 50 years beginning in High School and made her Permanent Commitment in 1963. She was President of the Detroit Federation from 1965-1968, was on the Board of Directors of CLC from 1967-1971. In 1975 she became the Executive Director of CLC - USA. With Fr. Tom Swift, S.J., she was co-founder of the Bridges Program (the 19th annotation - retreat in daily life). This program was based on the experience of a CLC International Course held in the Philippines in 1976. Prior to working for CLC, she was Executive Secretary of the Detroit Cursillo Movement (1968-1971).

Marie worked for the Detroit Province of the Society of Jesus in Communications and Development from 2001 to 2009. She has an M.S. in Social Sciences with an Orientation on the United Nations and serves as one of the CLC's NGO representatives to the United Nations in New York. She is a member of the Nick Rieman, S.J. Guides CLC and guide for the Companions CLC in Detroit.



* See PROJECTS #147 on Financial Co-responsibility for the Mission

Spiritual Exercises for disabled people

*Spiritual Exercises and other Retreats organised
for disabled persons by CLC in Poland*



Katarzyna Czarnicka

For many years a CLC group "Saint Joseph", from Warsaw, has organized summer retreats for disabled, sick and elderly people, who could not go to any sort of retreat house. This apostolic work was initiated in 1962 by Teresa Strzembosz, a lay person, (venerated now as a "God's servant"), and continued by Aniela Lossow who, in 1977, started the first Christian Life Community in Poland. Members of this first community were

volunteers, who took part as carers in these retreats. The community, named "St Joseph", exists till today and continues this work. In 1985 we took on the entire responsibility for this apostolic action and we have been doing it till today.

For many years the retreats for disabled were hosted by the Orionine Fathers in their house in Łaźniew, near Warsaw. In 2007 we moved to their another house in Brańszczyk. Every year, in July and August, there are 4 or 5 series of 10-days retreats led by different priests (Jesuits, Missionaries of St Vincent de Paul, Orionine Fathers, diocesan priests). In every series about 70 disabled people take part (some of them need more, some less help) and 25-30 carers-volunteers. Our tasks as "organiser" are as follows:

To spread actual information and registration forms, through parishes, Caritas, and similar organisations, to all who could attend: disabled, sick, elderly persons. Then we collect filled registration forms of participants and create a database, and lists of participants for every series of retreat. We have to find priests – retreat masters, medical assistants (mostly nurses) and carers-volunteers. We organise short formation meetings for carers. Members of our community take part in every series, as leaders/managers, responsible for all "technical" and organising tasks. As all of

us have regular jobs, we have to spend our holidays on this mission.

The retreats itself are more like "holidays with God". There are spiritual conferences, mass, prayer, a possibility to talk to priest. But there is also time for contact with nature and other people - other disabled participants but also young volunteers who are kind and helpful. An experience of beauty of the created world and love and care of others are VERY important for these people who spend most of their time alone, closed in their homes. These are also important ways to meet God, often far more effective than the cleverest Conference.

For the young carers on the other hand, this contact with suffering and disability as well as the courage and deep faith of these people, is also very important experience.

"The retreats were for me a school of humility in contact with disabled people, test of my readiness for serving, struggle with my egoism, but also a great time of grace." wrote one of the volunteers.

Another apostolic work of my community are Spiritual Exercises for the Multiple Sclerosis sufferers. They are physically but NOT mentally disabled, but because of their disability very rarely go to "normal" retreat houses. Still, they really need spiritual assistance and help in finding God's plan for their lives. These retreats somehow emerged from the process described above. We saw that there was a group of people who needed more profound and demanding form of retreats, and were willing to try it. Retreats have been organized since 1991, in collaboration with the Multiple Sclerosis Society of Poland. From 1991 to 2006 we went to a small wooden house in Magdalenka, near Warsaw; not fully adapted for disabled people but with beautiful surroundings in the forest.

Since 2006 we have moved to other retreat houses. Retreats are given by Jesuits. Many CLC members from various places in Poland help as spiritual directors and carers. The retreats usually last for 5-6 days, and include most important elements of the Spiritual Exercises – silence, meditation, individual spiritual direction, Eucharist and adoration of the Blessed Sacrament. They are however adapted to the physical ability of the disabled retreatants: there are only two meditations every day with more time for rest. Within the context of “silence”, disabled persons must communicate with their carers. The specific feature of these retreat is, that volunteers-carers also make their retreat. It helps them to connect spiritual experiences coming from meditation with practical aspects, and confirm their readiness to serve and love those who really need it.

There are usually about 20 disabled retreatants and about 15 volunteers, because carers who have to do their own retreat could not be totally absorbed, eg. a person who needs help in everything (toilet, washing, feeding etc.) has two carers, someone, who need less help, has one carer, and two or three persons, who need only a little help from time to time, have a one carer.

This is the experience of Jarek Kowalski from CLC Lublin, a lawyer by profession, who has participated for a few years as retreatant/volunteer/carers.

“At the beginning I just liked retreats according to Spiritual Exercises of St Ignatius Loyola, however the word “like” is not quite appropriate. It is better to say, that this experience of myself, permanent reflection, enriched my life on various levels - from the image of God to my personal life.

Sometimes I wonder where the power of effectiveness of this tool/method is. There are many studies concerning this subject, I can only add this: the retreat gently involves a whole person of retreatant into experience of meeting with Him, who IS. It could be a proverbial razor which cuts all that is not holy enough in us.

Later came the retreats for people with MS. For the first time I went there partly from curiosity, partly treating it as a challenge. I previously had no close contact with sick or disabled persons. After the first session came the next one, the next retreat, and then next again and so on. Why? On the surface level it can be a personality of the retreat master or possibility of meeting with people whom you just like, but if you dig a little deeper...

These retreats are usually shorter than “normal” Spiritual Exercises. There is a little less time for personal prayer and meditation, the strict observance of silence is rather impossible from the practical point of view. But, for me, such a situation has many benefits. The Spiritual Exercises are labelled “in silence” which could suggest inaccessibility. Shifting the set schemes allows us to see their proper place and their worth, especially, when it requires some more effort.

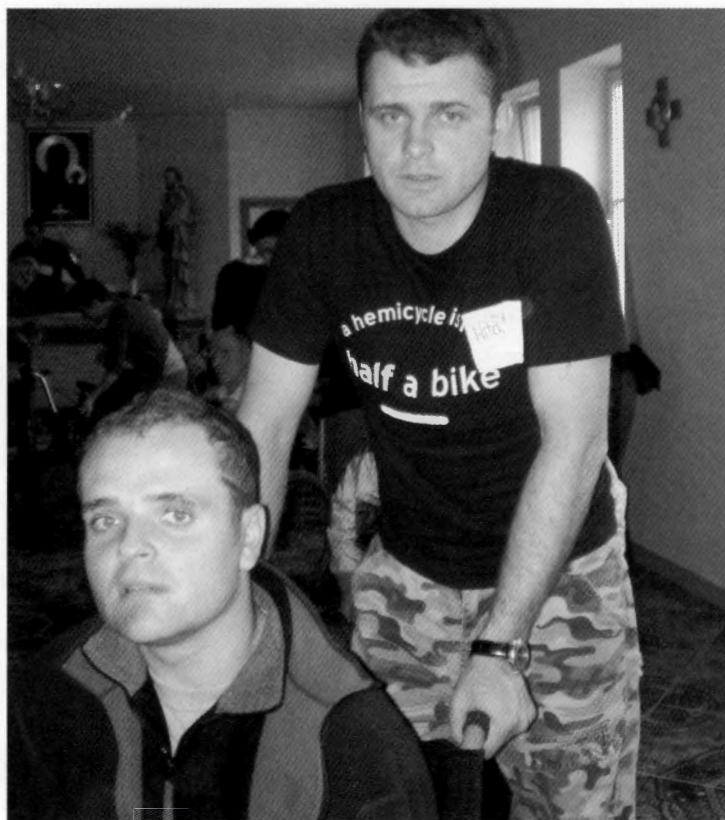
Because of these I would not say that the retreat for disabled (MS sufferers) are, because of their specific features, somehow incomplete. In almost no other experience of that kind can you find the almost “touchable”



presence of God, not only in silence and prayer. The most simple everyday tasks can bring a reflection. Some unexpected accidents, like a damaged lift can not only release creativity (how in spite of this keep the daily schedule) but also – or maybe first of all – can show an important truth: there is always somewhere another lift. It's amazing how the sacred is mixed with secular without any harm to the former

.So, if the Spiritual Exercises and their "tools" and methods, are only a way leading to such sensibility, which allow finding God in all things, here you can experience it in abundance. Is it possible to keep this experience for the time after the retreat? (or rather till the next retreat). We hope so. After all, St Ignatius towards the end of his life obtained an amazing ability to find God in all things".

*Katażyna Czarnecka
CLC St Joseph, Warsaw
Original in English*





The CLC way in Slovakia

Slovakia has always belonged to the rich European legacy of history, religion and culture. We form a part of Central Europe as we border on the Czech Republic, Poland, Ukraine, Hungary and Austria. Our territory of 49km² is occupied by 5.5 million inhabitants. Since 1993 we have formed an independent and autonomous state with Bratislava as our capital lying on the river Danube.

In 2011 we celebrate the 450th anniversary of the Society of Jesus in our country. Around this time the Marian congregations started their mission. They were very active until the eighties of the last century. But coming towards 1989, into a new atmosphere of freedom, a lot of the active members of Marian Congregations became leaders in politics and culture. Some of them established movements focused on young people, children and families. With the lack of leaders and adequate spiritual formation a new need occurred: to support new people interested in individual spiritual growth and guidance.

The CLC history in Slovakia begins with a voluntary project of the Jesuits volunteers in the late nineties of the same century. After Father Bernard Mišovič, SJ took over the Jesuit Volunteers (JEV) a new challenge occurred: to build up a network of ex-JEV members who form a natural base of Ignatian Spirituality recipients. Other possible ways were tried to incorporate Ignatius spirituality into existing organizations but none of them were able to transform themselves into CLC.

New CLC groups offered the expected continuity because the recipients of this spirituality were present together in a group. The most crucial goal was to present and spread Ignatian spirituality among young people. So Bernard Mišovič, SJ and Ms. Mária Miniariková started to compose

formation material for the very first groups. They were established in the Jesuit centre of Spirituality in Ivanka pri Dunaji close to Bratislava and also in Bratislava itself. The cooperation with the sisters of Congregacio Jesu began developing gradually.

The CLC community in Slovakia is formed by 100 young adults aged 24-35 years. There are 7 groups animated by various leaders in Bratislava and there is also one group in each of these towns: Trnava, Majcichov (a group of teenagers), Žilina, Martin. Nine new communities were initiated in Piešťany town by Fr. Leopold Slaninka, SJ. All of them are situated in the western parts of Slovakia. Further communities are preparing to be launched by the newly trained group of coordinators and guides. Now we are altogether 200 CLC members.

The most important goal for us is to present Ignatian spirituality to people. This task is supported by a 3-year formation-educational program. People devote themselves to a



Gabriel Sabo



CLC Slovakia on the mountain

translated version of The Spiritual Exercises of St. Ignatius for our daily life (adapted for our mentality and way of thinking). During these three years all the group members have a chance to discover and to deepen their own relation to themselves, to Jesus Christ and to other members of the group. These mutual interactions lead the members to personal openness and responsibility. They guide them to form and live one body, to be apostolic by looking after common mission projects.

Bernard Mišovič, SJ organizes (for the third year) a course of spiritual guidance for those who are capable and willing to initiate new groups. This is a very crucial aspect. We aim to have many group coordinators and guides who will help CLC to grow continually. This is actually a current mission of our community: to organize and lead existing and new groups, offering weekends and eight-day retreats for young people who desire to develop their relations with God. Our spiritual program is built-up systematically and follows the dynamic of the Spiritual Exercises.



Easter Celebration

Spirituality is for us the source to live our family, marital and professional life in Christian faith. Individual services originate from this spirituality and find support in it. We issue our monthly email newsletter and regional CLC web site www.cvx.sk to share our experiences from our retreats and events. All of us are encouraged to continue their own

voluntary services and to offer their gifts for others in their own communities, families and parishes. We give each other our gifts and talents.

Each year we organize open events for a wide range of people to meet together from all over Slovakia. Popular among these events are a 4-day year-end reflection and a 5-day Social prolonged weekend during the Eastern celebration from Maundy Thursday until Easter Sunday morning. Bernard Mišovič, SJ along with the CJ sisters offer an 8-day Ignatian retreat every summer. This is supplemented with a few weekend retreats and a garden party at the end of June. We try to fulfill the needs of our creative people as well (e.g. Saturday iconographical meetings in Bratislava).

We try to be in touch with CLC members across Europe. Mária Miniariková with Fides Strenková, CJ took part in the Euro CLC meetings in Wroclaw and Brussels. Bernard Mišovič, SJ participated in the Ecclesial Assistants meeting in Drongene, Belgium, in 2007. In 2003 Gilles Michaud the then World Executive Secretary visited Slovakia to explain to us for the first time the process regarding how to become a part of the World CLC. I appreciate this meeting very much because he clarified the concept and vision of becoming the part of the World CLC organization. In 2009, Damian Ristic, SJ, the Ecclesial Assistant of Slovenia visited us during our weekend retreat. He presented the way of CLC in Slovenia and invited us to come to the European CLC Assembly in Alicante. That invitation was accepted by Bernard Mišovič, SJ, Mrs. Miriam Kuzárová and Ms. Katarína Furimská. In 2010 I attended the Eurolink meeting in Leányfalu, Hungary. All these inspiring meetings showed us the colourfulness of CLC Charism lived by the persons we met and various methods of living the same Charism.

After a one-year expectation we welcomed Daniela Frank and Luke Rodrigues, SJ for a prolonged weekend this year. We appreciate their visit very much. They described the World idea and context of CLC. Both of them shared the process and challenges of

becoming a vital CLC community. They provided ideas how to move ahead and recommend that we come as observers to the next World CLC Assembly. We expect a Euroteam meeting to be held in Ivanka pri Dunaji in autumn this year.

CLC documents were translated in the early nineties by Society of Jesus' provincial Father Andrej Osvald, SJ. This document was completed with the translation of Charism by Martin Šebo, SJ and Agnesa Jenčíková, CJ. All documents were published at the end of 2009 and are available for all members to study and contemplate. This brings us in front of a challenge to actively share it among ourselves and be inspired by Ignatian spirituality. We are responsible for organizing our own CLC life in Slovakia and for supporting it with our service, help and evangelization. Another crucial challenge for us is to expand groups to other parts of Slovakia. A lot of new families have arisen among CLC members and they've become an

essential part of our communities. They are expected to find a way to organize themselves. They need completely new aims. When talking about new experiences from Majcichov village, we have realized that teenagers are an important target group.

It would be unthinkable for us not to set up the organization and its structures with the increasing amount of our members. Without this support we would not be able to be well-organized. Since May of this year we have been accepted by the Bishops conference in Slovakia and could launch our official existence in Slovakia. This is the first and very important step to legally establish a self-existent organization in Slovakia. We are searching for the best way to be organized by ourselves.

As our logo says, we are on the way. People are willing and they are always encouraged to decide for CLC and the unique way of their life expressed by our Charism and Mission.

*Gabriel Sabo
CLC Slovakia
Original in English*



CLC Slovakia with Daniela Frank and Luke Rodrigues SJ

Ignatian Immersion Course

Manresa, Spain

For the first time the Cave of St. Ignatius, Manresa organized an international immersion course on Ignatian Spirituality (offered in English). It was attended by 36 participants – 12 lay persons, 1 diocesan priest, 1 nun and 22 Jesuits. All of them from twenty different countries got together from 27th April to 4th June 2011. The course was made up of five distinct but interrelated weeks:

The Autobiography and Spiritual Journal. Javier Melloni s.j. pointed out main stages in the spiritual pilgrimage of St. Ignatius along with its mystical elements.

An 8-day retreat. The common points were given by Cecil Azzopardi s.j. while a team of persons (including one woman) were available for individual accompaniment.

Study of the Exercises. Philip Endean s.j. was the resource person. There were many case studies related to retreat accompaniment. The participants were led to critically converse with the text and discover the essence of each of the four weeks.

History and Sources. Jose Garcia de Castro s.j. introduced the rich field of primary sources and recent scholarship in Ignatian Spirituality. Emphasis was laid on the first fathers and the insights they offer us for our way of proceeding today.

Dean Brackley sj was to have taken the fifth and final week, but a grave illness prevented him from coming. Javier Melloni and Jose Garcia pitched in at the last minute. The focus was on **integration of polarities** in order to become better apostles for mission.

The course had a good blend of academic inputs, group discussions and time for personal study. There were also a number of visits to places connected with Ignatius – Loyola, Javier, Montserrat, Barcelona and places around Manresa. All this helped the participants better imbibe the spirit and fervour of Ignatius.

There were four CLC members among the participants: Wayne and Rachel from Australia, Carlos from Spain and Josephine from Zambia plus Sofia Montanez from the CLC World Secretariat and Luke Rodrigues sj World Vice Ecclesiastical Assistant.



The CLC members at the course came across as persons of depth and quality. They are able to think, reflect, clearly articulate their views and also mix about freely with all. This speaks well about our process of CLC formation!

There will surely be more editions of this course in the years ahead and possibly other variations of this offered at the regional level. We could encourage CLC members to attend these. The benefits accruing to those who attend these courses will surely be ploughed back into our CLC formation programmes.

Rachel McLoughlin Australia



This Ignatian Immersion Course was a very profound formative experience for me in many ways. It was more than a course as it involved sapiential sharing with

experimental and academic areas expertly integrated. All of this happened in the context of such sacred and meaningful places with a group of 38 excited and sincere people speaking over 20 different languages and expertly held by our insightful and joyful group of Spaniard leaders who were full to overflowing with hospitality.

I have received so many graces over these 5 weeks that have been well and truly confirmed and are integral to my ministry in giving the Spiritual Exercises of Saint Ignatius to others. I have a particular interest in helping people understand and grow in relationship with God through the revelation of their bodies as I am a physiotherapist. This spiritual experience involved 'tasting and seeing' deeply those places that are intimately woven into Ignatian spirituality and such depths of 'felt knowledge' are too difficult for words.

The opportunity to be in such an intensely enriching environment and with such beautiful companions from all corners of the globe also gave me a glimpse of the Holy Spirit at work in the wider Church. The excitement of the revelation that Ignatius and the first companions and the community

they were involved had discovered, shone through each member on this course and it is the same light that shines in the CLC throughout the world today.

Carlos Losada Spain

There are several dimensions of the course that I consider exceptional, I had a deep sense of "universality": people came from very different countries(20) and very different background. Nevertheless we had the same deep feelings and we share the most important views of our life.

Now I'm more aware of the richness of our tradition and of our present. At the same time I feel full of "consolation" (fortunately most of the time joy) that helps me "recommit" with my personal mission.

In CLC we are part of a great mission; you are invited to it. That gives you sense of purpose, *raison d'être*, ... and energy to live your life as an unfolding process of the fullness of life, living your life open to God's love. Jesus



Wayne, Josephine, Rachel and Carlos



came to give us life and have it to the full (Jn: 10,10). This is what you learn. Your spiritual life is not an addition or something different in your life. It is your own life that you live in an ever deeper way as a gift.

commit to and to follow. We, as CLC members, have a responsibility, as a result of their experience, to shape our consciousness, understanding and practice to be servants of God for the good of all his people.

Wayne Brabin
Australia



What I liked the most about this course was to be a part of a beautiful group of pilgrims sharing love and blessings with each other in a lived experience of companionship with Jesus and Ignatius and his Companions. The way we were able to "revisit and experience the sources" of Ignatius' journey with his Companions engendered an excitement that continues to stir the core of my being and my heart.

This course has reinforced in my heart the wonderful gift of the legacy of the Spiritual Exercises left by Ignatius. My experience has nourished and ignited my enthusiasm and commitment for bringing the gift of the Spiritual Exercises to God's people.

Ignatius and his Companions received a gift from God that laid a foundation for us to

Josephine Shamwana-Lungu
Zambia



The content of the course and the methodology of delivering the material was very enriching. It was very enriching to be in the places where Ignatius walked.

Further-more, the interaction with a diverse Ignatian family (Jesuits and other lay collaborators) gave me a sense of truly belonging to a world community that has such a rich foundation and way of life to share with the whole Church.

The various terms we use in our CLC vocabulary such as "*discernment*", "*review of life*", "*experiences*", "*consolation*", "*finding God in all things*" now have a much richer

meaning for application. I feel more resolved in my conviction that CLC is my way of life and the mercy and love of God is always inviting me to be on mission – thus respond generously to His endless gift to me.

CLC Brothers and sisters, we have a rich heritage. The call of the Lord to be on mission

is urgent. We have great tools to help many souls, we have the tools through his grace to help others find God in many ways, especially with the modern challenges our world faces today. We are called to be a sign of hope for our people today. The Lord is so present in each of us, to be embrace by his love brings such wonderful consolation.

Original in English



The participants of the Session

Winter camp in Sighet



Giacomo Mennuni

This year the Lega Missionaria dei Studenti (Student Missionary League - LMS) held its usual camp in Sighet (Romania). A group of 35 young people from all over Italy, wearing heavy jackets, snow boots and with much good will went on the road on the night of December 26 to join the year-end celebration in an isolated village in Transylvania. The volunteers were divided in groups from the first day according to the various activities: helping the elderly at the hostel and the local hospital, entertaining the children at the orphanage in the city and the psychiatric hospital, and organizing the various celebrations for December 31. Often life in Sighet seems so shocking: children are often left in state orphanages at an early age, patients are consigned to the "Lager" and the elderly abandoned by their loved ones who are off seeking work in Italy and Spain.

The focus for the Sighet camp remains the 3 family homes of the four-leaf clover project (LMS). The houses are home to a total of 28 children and young people, 3 impressive structures that require permanent economic and social support. There is no certainty that funding for this project, which may last another ten years, will be found. But the miracle came true about 10 years ago, when the first family home was set up and continues to occur each year. The annual influx of volunteers shows that the LMS young people hold this mission as a high priority. It enables them to experience a service of unconditional love and deep spiritual and intellectual growth. As always time at the camp goes by very quickly and on January 3, the volunteers said goodbye to their host families and returned home: the camp continues in their life.

Here is a page from my diary, perhaps the most significant one.

December 28, 2010, Sighet, Romania

Again Sighet proved itself a source of wisdom and relevance. This freedom to experience strong emotion, to have courage and fear at

the same time, freedom to love and to be loved, to neglect one's outside looks and appearance and to focus on the care of the soul, the freedom to say "I wish with all my being", to embrace the "waste" of humanity and wipe away their tears. It is the freedom to kiss the cheeks of the woman consumed by suffering, to eliminate any obvious cultural barrier and to place oneself on the same level with all humility.



What do we expect? To live happily in our narrow ivory tower when outside our sterile homes there are people like us with two ears, two eyes, a mouth and a nose that are deprived of their dignity, rejected by our own hands? Do we consider them as scapegoats for our evil, cruelty and lack of consistency? You give the answers. But know that in the glazed eyes of patients in the psychiatric hospital, in nursing homes of Sighet City,

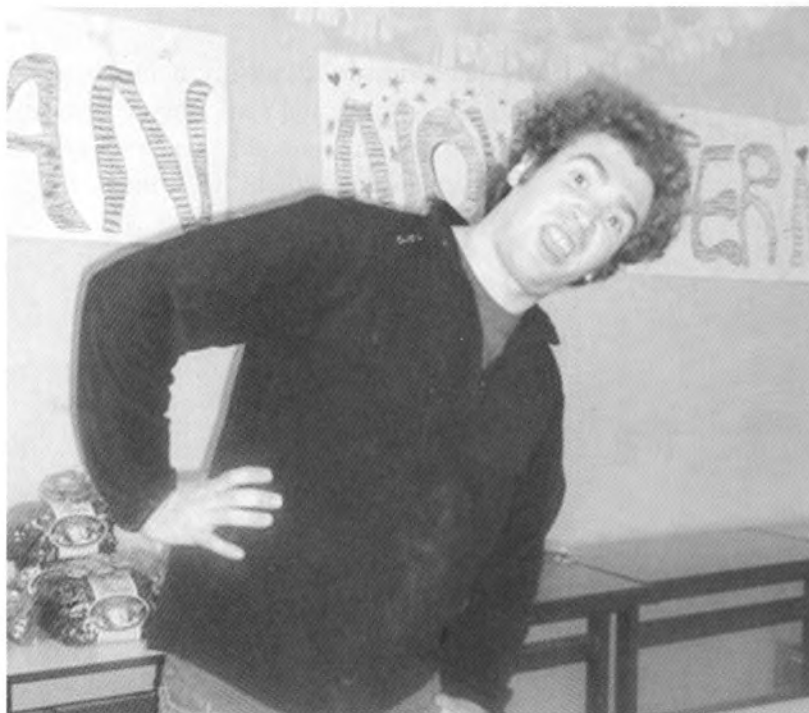
volunteers can see God, and the suffering of His Son and theirs.

This suggests one needs to take a chance on the other, to leave our ivory towers, taking a risk on losing oneself, abandoning the old points of reference to make room for new ones. So it will not be the pages of a book or the words of a priest that reveal the continuing presence of God in the "poor", but it will be the light reflected in their eyes, those points of lights always burning brightly without ceasing, the source of inexhaustible hopes connected by a thread to their humanity. I return tired with the work but satisfied. The smiles and the confident looks were enough to puncture the sadness of those situations. Now there's a remedy!

I start to browse through my backpack book "Letters of Don Milani". It was given to me by a significant person. Suddenly the example of that Prior of Barbiana makes me think. It was he who said, "What's the use of clean hands if you keep them in your pocket?" Let's go! Let us rouse from the comfortable sleep of our consciences! Don Milani resurrected the small town of Barbiana, establishing a school for poor children, going against the policy of the time, to secure a future for the young people where before it seemed impossible. Despite the letters of complaints and his superiors' reprimands he tried to train the children in grammatical analysis. Throughout his life Don Lorenzo Milani had his hands dirty, over these days of Christmas my hands too had to be dirty, but I ask the Lord for the strength to continue in this dirty work in my life.

So begins the diary entry of December 28, 2010, the first day of work in the psychiatric department of the hospital in the town of Sighet. Maybe it sounds a little impulsive, but it was the true voice of my heart that cried within me like the despair of a woman crushed by her loneliness or the

inconsolable weeping of a child abandoned to its fate. As volunteers we tried even in our uncertainty to replace their loved ones and friends.



We tried to give them a taste of the joy and security that a family can give. In doing this we could not avoid reflecting on these values. I tried to live my days in the camp in the same spirit described in the diary, continually recalling many of the people I met in the hospital, their stories and their suffering.



The letters of Don Milani accompanied me every night: he was my main inspiration.

"When you do anything for the poor it is not charity, but you are re-paying a debt"

I was determined with all my being to repay that debt, I wanted to devote myself completely to these people. I wanted to listen to them and make them feel the love of

another human being. I often heard this phrase: "Young man, I will never leave here." I could not deny this and it made me feel bad. Being faced with this suffering allowed me to understand and begin to share with them as an equal, as if talking to old friends. I know that they will never read these words, but no matter: Thanks, guys, carrying the cross with you was an honour!

*Giacomo Mennuni
CLC-LMS Italia
Original in Italian*



World CLC QUIZZ *

Test your knowledge of the World CLC ...

1. *How is CLC called in French? (very useful if you want to find the international website of CLC!)*
2. *In what world document approved in 1971 and revised in 1990 is the identity of CVX expressed ?*
3. *In how many countries can CVX be found around the world ?*
4. *a) In what year and in what country did the last World Assembly take place ?
b) In what year will the next World Assembly take place ?*
5. *a) How many members make up the Executive Council, which govern CVX along with representatives from each national community ?
b) What different functions can be found in the Executive Council ?
c) In what town is the World Secretariat to be found ?*
6. *European communities coordination is achieved through an international team : what is this team called ?*
7. *a) In which world organization is CVX actively involved (consultative status), along with other Catholic-inspired NGOs?
b) What is their actual priority, identified as a critical issue in today's world?*
8. *a) What is the CVX international publication called?
b) How much is its yearly subscription rate in your country? So how much would it cost you per month? What is your conclusion?*



Answers on page 32

World CLC Day Celebration 2011

World CLC Day is a great opportunity to be aware again of the grace of being part of a world community. Every year we reflect together on a topic so that we can continue to grow in our identity as CLC. We present some celebrations of our communities around the world in 2011.

It is also the opportunity to thank the financial contributions we received from various National communities to support the World CLC funds.



CLC Hong Kong

CLC Day & Night, 19 Mars 2011

"The Theme of the day was: Outreach – Building Community for the sake of the Kingdom, which started with members' sharing on participation in the Seoul Congress of Catholic Laity and CLC Asia Pacific Assembly. The day's programme ended with a plenary session and celebration of Mass.

We had a wonderful combination of adult and young members plus family members joining the evening activities. We enjoyed the delicious meal in the Canteen".

CLC Peru – Lima

On Friday March 25th at the Church of Fátima (Miraflores), more than 130 people gathered to celebrate the World CLC Day. It was the first gathering of all communities of Lima and it was well attended. We also remember in our prayer all the communities of Peru and especially CLC Japan. That same day, 3 people made their CLC Permanent Commitments.



CLC Canada Eng. – Ixthus

For the world CLC Day, our CLC (Ixthus) used the opportunity to focus a time of prayer, input and reflection using Projects 147. Our communal mission for the past year has been working in collaboration with members of Churches and civil organizations in an effort aimed at the elimination of poverty on Prince Edward Island (the province in Canada that we live in). We recognized that

this would be a long term mission, yet, in reflecting on Projects 147, we felt confirmed in the mission choice that we were led to make.

CLC Ethiopia

The Ethiopian Cultural Way

"On 27th March, 2011 CLC – Ethiopia joined the world community in the celebration of World CLC day. This occasion was special on two fronts: First, it was the first time ever that CLC in Ethiopia celebrated this event; second, it was specially marked by the members who incorporated Ethiopian culture and dances from different regions of Ethiopia".



CLC France – Bordeaux

A worldwide celebration that will be remembered!

A hundred people gathered for the Eucharist during which six celebrated permanent commitments in CLC.

After the celebration we're all invited to a splendid meal for which each community has brought a dish from a country in the world, and thus we are united by "the sense" to the world community! All were surpassed and it is a treat!

A slide show presents how CLC France participates in the life of the world community and the "financial co-responsibility for the mission" theme of this World Day has become a bit more practical for everyone. Reading a letter from the assistant of CLC Japan is a very emotional moment and makes us even closer to this community and all Japanese tried by the earthquake. A really great party where we expanded the size of the heart to the world...

CLC Kenya – Kitale

"The Kitale region gathered in Kiminini for the World CLC Day celebration. We chose to do this with the less privileged children at a small home for the physically and visually impaired children. We did our sharing on financial co-responsibility and had a meal and entertainment with them".

CLC Romania – Transylvania

The first world CLC day in Romania

"It was a great joy for us to organise this meeting on the 3rd April in the diocese of Satu Mare. Different groups from North Transylvania celebrated this world day. In the same time



through this event, we felt connected with the world community. Corresponding to the actual situation of our country, we have dealt with the problem of poverty and responsibility for each other. We wanted to find the answer what we concretely have to do individually and as group: to solve those problems. In this activity we were guided by the Bible verses Luke 12:13-34”.



CLC Lebanon

"There were two things: 1) meeting of CLC with Fr General, and some members made their commitment to this meeting in the presence of Fr. Adolfo Nicolás sj 2) after the meeting there was a Mass with Fr General during which two Jesuits made their solemn vows".

CLC Canada Fr – Montreal

March 27th, 2011 in Montreal:
Eucharistic celebration in
Montreal for the World CLC day



CLC Bolivia – Kairoi

“Secondary CLC in La Paz-Bolivia had a small celebration. High School Service Council has begun its work this year, focusing on formation for youth”.

CLC Syria

A day of community celebration





CLC Congo Brazzaville

"For the 25th March we were in a center for abandoned and orphans children, because they are born with disabilities. these children are aged zero to twelve. I ask you to join us in prayer for these children some of whom are severely disabled"

CLC Canada Fr – Quebec

March 8th, 2011: Our members in Quebec studied the Projects 147 by inviting Mr. Justin Sevakuzi and Mrs Jacqueline Niyamugaragaza who talked to them about the poverty in Congo. Then, Mr. Ghislain Compaoré shared with them his own experience in Burkina Faso.

March 22nd, 2011 - Celebration of the World CLC day in Quebec: Discussion in small groups on the Projects 147. It was followed by the Eucharist celebrated by Father Martin Cloutier sj.

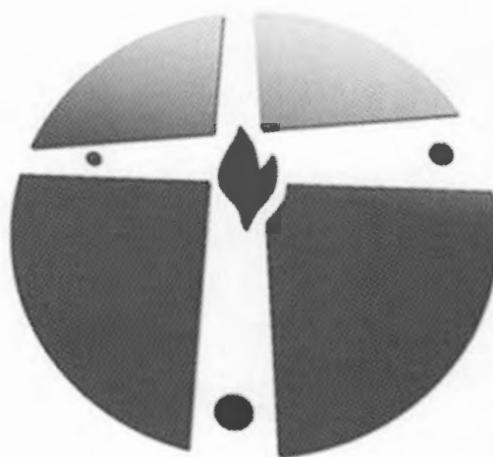


CLC Croatia

This year (2011) we celebrated the 20th anniversary of CLC Croatia. In this years, about 100 persons passed the formation of CLC, and now, we are about 30 active members. We celebrated our anniversary together with World Day of CLC in february. The Projetscs 147 have encouraged us to contribute to Africa fund.

CLC Philippines

The celebration provided our members with an opportunity to reflect on the theme of Projects 147 - from its broadest sense of showing love for one another in a concrete way and living the CLC way of life, to becoming more aware of the needs of the poor in various parts of the world, and more specifically, to sharing in the financial responsibility for our mission. The celebration helped us to experience what it means to belong to a world community. It also provided a special opportunity to show solidarity with CLC Japan.



The face of Haiti



Daphne Stockman

The Fish Bowl

This is the story of a Fish bowl, in fact of three fish bowls, placed one upon another. The first is a fairly large one containing some Big Fish. The second bowl contains medium sized fish but the connection with the large bowl is just a narrow flow through. The third bowl is the smallest and contains many, many small fish, in fact, the bowl is

rather crowded. Here again the connection between the second bowl and the third is just a small narrow flow through..

The first bowl gets all the good things, like plenty of water, food and air, but the second bowl of fish have to scrounge for the particles of food which trickles through . For these fish water is not so plentiful and air rarely



penetrates! The third bowl of fish are the worst off because they hardly get any food particles, water is scarce for so many, air is not there so many die from thirst and lack of air. Why is this story being told? It is the story of most of the poor countries on our planet.

This is also the story of Haiti.....this 3 bowl distribution has been going on for a long time and with the recent devastation, caused by the earthquake, who suffers most.....it is the people at the third level.

Facts and Figures

Just to quote a few facts for the reader to become enlightened on the situation in Haiti. Haiti was devastated on January 12 by the earthquake, causing destruction and displacing one million people. The epicentre of the earthquake was 15 miles WSW of Port-Au-Prince and was followed by 59 aftershocks. This was the worst earthquake since 1770 Port-Au-Prince has a population of 2,000,000 and the Haitian government estimated that 200,000 people have died and another 200,000 left homeless with 300,000 people in need of emergency help.

It is heartening to note that the whole world almost got into its act to send money and supplies to Haiti and this is commended.

\$195 million dollars in aid had been received with another \$112 million dollars pledged \$575 million has been collected by agencies like the World Food Program and UNICEF US Government has given \$171 dollars in relief aid, USAID share of disaster assistance is \$82 million and its office for Food for Peace contribution amounted \$68 million.

Dominican Republic health assistance was \$1 million 3 million meals have been delivered to 200,000 people but was not enough UN put aside \$40 million for cash for work programs

to help Haitians clear away the rubble 9,000 peace keepers in Haiti with another 3,500 to be sent soon.

January 20th saw US military 2,000 troops on the ground helping with 2000 airborne personnel to reach. Additional 9,500 personnel are standing by.

US has flown 136 air missions bringing 2,400 tons of food and supplies and 1,900 passengers into Haiti.

January 19th saw 165,000 bottles of water and 152,000 litres of bulk water brought in for distribution

US Navy's Nimitz class USS Carl Vinton is producing 100,000 gallons of drinkable water per day.

Water tanks are being built in different parts of the city.

38.5 tons of water or 62,880 bottles of water have been distributed.

14,500 meals ready to eat and 15,000 litres of water are scheduled to be air dropped

China is to send \$1 million , Ireland \$5 million through relief agencies, France has pledged 65 clearing specialists, 6 sniffer dogs, 2 doctors and 2 nurses. Netherlands will provide \$2.9 million, Spain \$4.3 million towards relief efforts, Italy sending medical personnel and a mobile field hospital. Recently Canada pledged \$770 million.

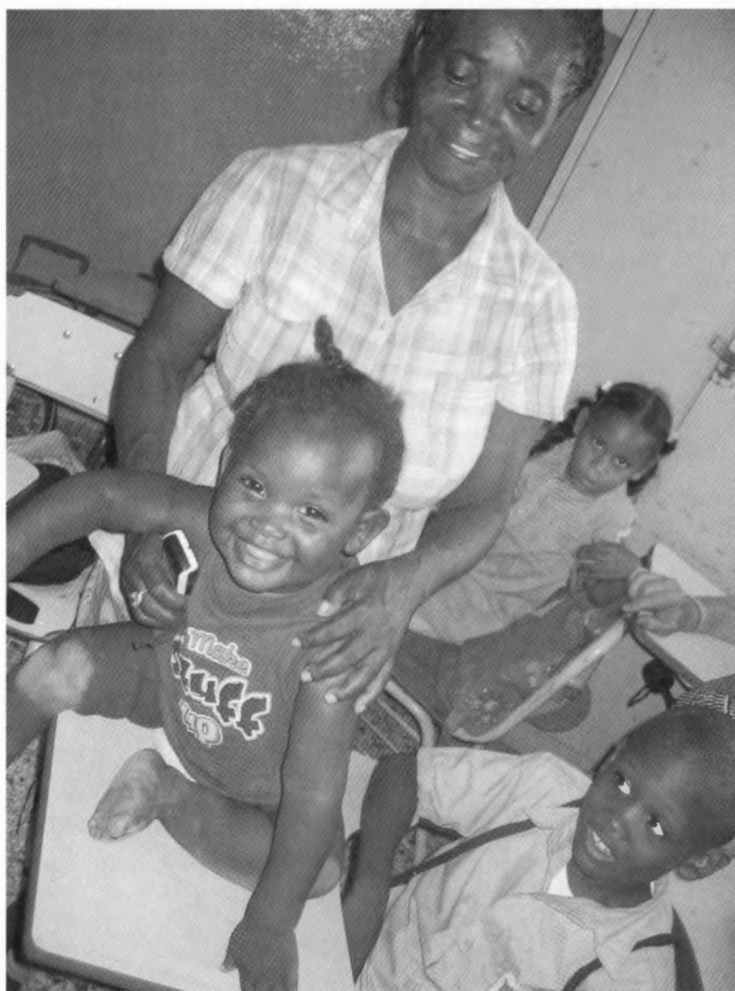
Haiti is considered the poorest Western Hemisphere country and has a population of 9 million people Port-au-Prince is the capital.

Nagging Questions inspite of Help ??

We can see that countries have tried their best to help, though it seems all this help is not enough. Unfortunately it is the story of the Fish... Those at the bottom received no help and have perished or are struggling. One year

after the earthquake, there are still 300,000 people in tents and without proper utilities.

One can ask the question Why is this? Are there any answers? Where did the bulk of the help go? Where can we pinpoint the finger of accountability?



The Victims

The most urgent and dangerous fallout from the situation after the earthquake is that the help has not reached to certain sections of the people who are left unattended.

The most badly affected are children.....left homeless, with parents dead, they are lost. Education has come to a halt. The danger here is that children are being used for smuggling and trafficking A recent report says that thousands of children are in orphanages but not all are orphans. Their parents leave them at the centres because they cannot afford to look after them. Where children are sent to work, they are treated like 'slaves'.

What is the priority and how can we help?

So the priority now is the children....they need all the basic necessities of life. There are groups working in Haiti to restore life. Among them is Beta...here one can be sure that aid will reach the poor people, the people in the bottom bowl.

One way to help is to help sponsor the education of children which includes meals and clothes. Could a sponsorship program be initiated on the lines of other agencies, where families here could be in touch with children there in Haiti and help them be educated and stand on their feet??

As a reflection it is good to observe that this pattern of distribution of aid exists in many poor countries in the world. The time has come for countries to develop a Disaster Plan in all countries. UN ought to take the initiative in this. The Plan must envisage a proper receipt of the Aid, which needs documentation and a proper distribution. Governments of countries getting aid must adhere to certain norms. The questions posed above will never be answered, unless a plan is in hand for future and this means that people who contribute to the aid are frustrated or decide not to give help again. There ought to be accountability.

Haiti still hopes...

I give below a Haitian's view: "The earthquake startled me but provided a wake-

up call". The concern is that much attention was given to Port-Au-Prince but people in Port A Paix were starving because they used to get their food and supplies through the capital city. Also the earthquake in Cayman islands and Guatemala are not isolated, though they may seem that way.

Talking to a young girl, Mickel,. She was sad and silent but very slowly began to speak to say that her family house came down like a ton of bricks, killing all in the house, parents and siblings. She was not in the house at that time but was terribly shaken. What was written on her face...years of endurance at the edge of society. She was hungry and emaciated with eyes large as saucers glaring out of a thin cheek-boned face! Her tears were dried, she could not cry any more. She was taken to a shelter and there was helped to eat and revive. Meeting her after a week, she looked better and with a sad smile said she asked God for strength and courage to live on. She would study and work and rebuild.

THIS IS THE TRUE FACE OF HAITI... Suffering, yes, but hopeful!! This type of hope is never out done.

The message to CLC

This article is written for Christian Life Community in Central Region of Canada, who discerned a common mission and reached a consensus to collaborate in the work of the Jesuit outreach in Haiti..

The common mission is based on the words of Jesus: Refer Matthew 25:31-40: "When the Son of Man comes in his glory, and all the angels with him, he will sit on his glorious throne. All the nations will be gathered before him, and he will separate the people one from another as a shepherd separates the sheep from the goats. He will put the sheep on his right and the goats on his left. Then the King will say to those on his right, 'Come, you who are blessed by my Father; take your inheritance, the kingdom prepared for you since the creation of the world. For I was hungry and



you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in, I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me.' Then the righteous will answer him, 'Lord, when did we see you hungry and feed you, or thirsty and give you something to drink? When did we see you a stranger and invite you in, or needing clothes and clothe you? When did we see you sick or in prison and go to visit you?' The King will reply, 'Truly I tell you, whatever you did for one of the least of these brothers and sisters of mine, you did for me.'

This mission is a Call to CLC GP.8

"As members of the pilgrim People of God we have received from Christ the mission of being his witnesses before all people by our attitudes, words and actions, becoming identified with his mission of bringing the good news to the poor, proclaiming liberty to captives and to the blind new sight, setting the downtrodden free and proclaiming the Lord's year of favour.

Our life is essentially apostolic. The field of CLC mission knows no limits, extends both to the Church and the world... we exercise a corporate or group apostolate in a great variety of forms.

The Community urges us to proclaim the Word of God and to work for the reform of structures of society, participating in efforts to liberate the victims from all sort of discrimination and especially to abolish differences between rich and poor."

For CLC it is not enough to take up the common mission only to help the distressed people of Haiti. Some CLCers, who are called and experienced, must try to get to the root of the problem of the poor and look at the structures encouraging this type of destruction. Maybe our NGO Rep. in the UN could put up a proposal on these lines for such action to be taken.

Though common mission in Haiti may seem difficult, let us remember that 'without HIM..Christ... we can do nothing!

*Daphne Stockman
Freelance Writer
CLC Canada Eng.
Original in English*



The Family Apostolate

of the CLC Lubumbashi/RDCongo



Astrid Kasandji

I learned about the CLC in 1986 when I rejoined my husband, Anicet, who was working at Lubumbashi. I was from a Protestant Baptist family, and, while still at my parents' home, he had spoken to me about the Christian community he belonged to. I was intrigued that another couple, whom I did not yet know, wrote to welcome me and speak to me about their faith journey. Anicet had written to me: 'If this pleases you, we will all be together.' I had already had a glimpse of the Catholic

Church because I had spent the last two years of humanities at a Catholic boarding school.

A large house was allocated to Anicet. He did not have the funds necessary to furnish it so he asked a couple of friends to live there while he stayed with his brother.

Candidates are trained to enter religious life, but why is there no training for those wishing to establish a family, where priests and other religious may be born?

On my arrival in Lubumbashi, I was welcomed at the home of the couple who had written to me. A young woman came by in the evening to say hello. I learned that her husband and another person were on retreat in preparation for their participation in the [1986] World Assembly in Loyola. The

kindness of all these people, their attentive and endearing attitude impressed me. I wondered about this community that formed such people.

When the delegates returned, they began reporting back to the community on what took place at the World Assembly. In the same way that Ignatius of Loyola and his companions decided to go to Rome to receive their mission in the Church from the Pope, the community decided their leaders should visit the Bishop so he could tell them what service the CLC might offer to the local Church. A Congress for Young People had just been held where an important issue was raised: candidates are trained to enter religious life, but why is there no training for those wishing to establish a family, where priests and other religious may be born? Many young people were involved in church activities but married according to customary usage rather than a religious marriage. This resulted in their faith 'cooling off' because they could not approach the altar for Communion.

The Bishop sent his visitors to meet Father Piero Gavioli, sdb, [Salesian of St. John Bosco], who was responsible for the Youth Pastorate. This offer by CLC was just what the young people were looking for. In 1987 the first CLC preparation of young people for the sacrament of marriage took place. From 15h00 to 17h30 young people came in such numbers that they almost filled the large hall of the College Imara (St Francis de Sales).

The embryonic CLC was born in 1980 with the encouragement of Father MATUNGULU sj. It was composed of young couples whom he himself had prepared for religious marriage. The first sessions consisted of testimonies and slide projections followed by workshops where CLC members who were young parents responded to the concerns of young people. I was a young married woman and this apostolate pleased me very much.

After the first round of meetings we made an evaluation with Father Piero. He believed we would not go far with this arrangement which involved all young people. It would be better

to take on only those who were already committed to marriage. From then on, with a smaller number, we organised one session per month for six months. After this, the young people were ready to receive the sacrament of marriage.

The young people themselves initiated the next stage of development. They proposed the formation sessions be held closer together. They agreed to hold them every Saturday from 15h00 till 17h00. With this frequency, it was no longer possible for all the CLC members to participate. So my husband and I, together with Dieudonné KALANDE and his wife, devoted ourselves to this mission on behalf of everyone.

This orientation changed the very identity of the community. The initiator, Father MATUNGULU sj, decided that, because of the mission entrusted to us by the Bishop, the community should preferably be made up only of couples. On his departure to his new position in Kinshasa, two of these groups already existed in the local community. The formation sessions were being held at SAFINA, a Salesian cultural centre.

From the 7th intensive session in 1992, the formation was planned for Sundays. From then on there would be two annual sessions: the first beginning on the 3rd Sunday of Easter with a day of recollection, and the second from the 1st Sunday in October. It was then that we began a cycle of accompaniment by couples already trained. From six modules at that time, the formation course is now composed of fifteen modules which have arisen from the needs of the young people on formation.

The modules are concerned with the following themes:

- **Engagement to marry;**
- **Dialogue and tensions between the couple;**
- **Work and money as a couple;**
- **Relationship of the couple with the extended family;**

- **Customary marriage and Christian marriage;**
- **Fidelity, unity and indissolubility of the couple, conjugal harmony;**
- **Natural birth control;**
- **Premarital medical examination;**
- **Medical issues of sexual harmony;**
- **Legal issues;**
- **The education of children;**
- **The layette and needs of the baby (infant nursing);**
- **Sponsorship and organisation of the ceremony;**
- **Psychology of the couple;**
- **Evaluation of the course.**

Some modules (on medical, legal or psychological issues) need the participation of non-CLC specialists whom we invite and who work with us for years.

The direction taken by the community brought up new challenges. The first was to include our own children, now beginning to get bigger, by talking to them about our way of life and the basics of our spirituality.

Other members were assigned to this task. Meanwhile, the increased number of modules required more leaders. As a result, strengthened by their experience of leading courses at SAFINA, many became involved within their parishes in the supervision of couples (in difficulty), entrusted to them by the parish priest or someone from one of the parish committees.

Another challenge was raised by Father Gavioli himself, a professor at the Salesian Theologicum: we would need to talk to deacons, the future parish priests, about the



life of married couples by means of personal testimony. We have now been doing this within the CLC for some years. CLC members are often chosen as sponsors (witnesses) of marriages. Some CLC groups are now so big, that in order to keep better contact with all the couples, they have organised themselves into Christian associations who meet regularly under the guidance of a chaplain. The first of these groups was formed in 2006 by the godchildren of Emérence and Jean-Paul, a CLC couple, followed by those of Thérèse and Melchisédec. Their experience is being used to train others through the parishes in the diocese.

Each year, after two courses, an evaluation is made by the leaders at SAFINA and all the CLC members who carry out the same service

in the parishes. The evaluation or a personal reflection is often the subject of an article published in the monthly contact bulletin. Since the report of the World Assembly in Nairobi [2003], the Family Apostolate has been the subject of days of recollection *à* sharing in small communities by applying the DSSE process [Discerning, Sending, Supporting, Evaluating]. This has contributed to the quality and the methodology of the sessions. The CLC members involved draw great comfort from this on several fronts: they strengthen their own marriage, as they live what they teach; and they themselves practise recollection by listening to the CLC community as well as to non-CLC specialists, to those who have undergone the formation and to the Church. For my husband and for me, this apostolate has become an essential part of our lives.

*Astrid Kasandji
CLC Lubumbashi/RDCongo
Original in French*



Growing in my CLC Life

CLC has been my way of life for nearly 38 years and has shaped my spiritual life, my professional life and ministry and put me in a deeper and healthier relationship with the world around me. Being called to CLC is perhaps the greatest blessing of my life. My name is Lois Campbell and I have been a member of the World ExCo since 2003. I have been asked to share a bit of my life and CLC story.

I grew up one of 14 children in a rural community in Michigan in the USA. My early education was with Dominican Sisters and I knew nothing of the Jesuits or Ignatian Spirituality. I felt early in my life a call to serve God and the Church and entered that same Dominican Congregation after secondary school. As I completed my university studies and began to prepare for a permanent commitment to that community, God's providence led me in a different direction.

I was blessed with the opportunity to make a 30 day experience of the Spiritual Exercises in the spring of 1973. Originally I intended it as preparation for final vows; a question about whether I was called to religious life came up just before I began the retreat. I brought this vocational question to the retreat and was encouraged to set it aside and let God raise it if God chose. The vocational question did not come up directly in my prayer during those 30 days but was discerned nonetheless. My experience of God's love and presence in my life was powerful and tangible. I left the retreat confident in God's love, clear that I choose to follow God's path for me, and also clear that my call was not as a Dominican Sister. God's love gave me confidence to step out of the community knowing another path would become clear.

Leaving the community that had been my home for nearly 9 years was very painful but I only had to wait a few weeks before a new path began to open. That path ultimately shaped my way of life in CLC and my ministry in work for justice. I had moved to Iowa and was asked to drive the local bishop to a meeting on the other side of the state. The meeting was the 1973 CLC USA Assembly. When we arrived I found nearly 400 lay people, sharing in small groups, speaking of the call to justice and living Ignatian Spirituality. I felt immediately at home. Within 6 months I was invited into a small group and began my CLC formation and life in a local group.

I will always be grateful that my first introduction to CLC was in the national community. I have always experienced CLC first and foremost as the world community expressed in the local group. Over the years, I have moved to six different cities. With each move, I found a local group or started one with others. Each time I was in transition, my relationships in the National Community kept me grounded in CLC. For a number of years I belonged to a community which met by telephone conference because the five of us lived in 5 different cities. Today in Pittsburgh I belong to a fairly new community, Chesed, which we formed only 4 years ago. Each of these small CLC groups has supported and challenged my growth in faith and as CLC. I have held a number of roles in CLC USA over the years and have come to love this community deeply. I was able to serve as CLC USA's president in the early 1980s and again from 2003 - 2005.



Lois Campbell



In 2003, I was part of the CLC USA delegation to the CLC General Assembly in Nairobi, Kenya and was elected to the World ExCo. I was elected again in Fatima to serve as secretary to the world ExCo. It has been one of the greatest blessings of my life to serve the world community with these two remarkable Executive Councils. My too narrow 'American' view of the world is continually challenged by the people I have met and work with.

CLC's rootedness in the Spiritual Exercises initially attracted me to the way of life. CLC has also nurtured my call to work for justice. The seeds of this call were planted in me early in my life. I grew up in a rural area surrounded by our large extended family. We did not have a lot materially but there was always enough food and clothing and support of family. In my mid 20s I visited

my brother who had moved to Chicago and was working with teenagers in a poor neighborhood called Uptown. These young people had little opportunity for a decent education or a path to a healthy life simply because of the accident of where they were born, the color of their skin and the presence or lack of family and community support. I began to see how the large and small political and economic and social systems favor some at the expense of others. I wanted to be part of challenging those systems when they are unjust.

Over time, that insight and commitment led me to the profession of community organizing. I worked as an organizer in a number of cities around the United States for nearly 12 years. We fought for better housing, jobs and safe streets in their neighborhoods. I loved the work but in my prayer and spiritual direction, I recognized more and more how my own anger and lack of freedom was keeping me from being the best organizer I could be. I took a break from the work of organizing in the late 80s to better prepare myself professionally and personally. I led a spiritual renewal program for parishes in a large Pennsylvania diocese and worked toward an advanced degree in applied behavioral science focused on organizational change. Later, my new master's degree and a lot of personal insight in hand, I started my own practice working with businesses, churches and NGOs on leadership and team effectiveness but my heart remained in social justice work.

In 1999 I was part of a group of clergy and lay people who started a faith based community organization, the Pittsburgh Interfaith Impact Network (PIIN), in the city. PIIN's vision was to develop the power by organizing people to influence



ExCo 2003-2008: from top left Fr. Alberto Brito SJ, Rita El Ramy, Maricarmen Mora de Peña, Leah Michaud, Levy Matseshe, Lois Campbell. Down: Guy Maginzi, Francisco Peña and Chris Micallef

policy in the city and region. I served on the board of PIIN for nearly seven years. Three years ago PIIN was out of money and in trouble and I was asked to take over as Executive Director. My discernment was a very clear yes. I knew in my heart that I was called back to this work. I gave up my business and took the position. The work is extremely challenging but the call to do it is another great blessing in my life.

PIIN, the organization I lead is an interfaith, interracial coalition of Catholic, Methodist, Presbyterian, Baptist, Episcopal, Unitarian Universalist, Jewish, Muslim and Quaker congregations committed to working together to challenge structures and policies in the region that are contrary to our faith values. We do it by using the power of our relationships with each other and our ability to get large number of people to stand

together to confront those with the power about needed change. At the moment we are working on education reform, stopping racial profiling, reducing gun violence and demanding the civil rights of immigrants.

I draw on my CLC formation every day. I see the connection between our struggles for jobs and good housing and safety of the people here in Pittsburgh and the struggles I read about or know through CLC in very different circumstances in countries all over the world. That we are one world with our destinies linked to each other is clear. I believe that I am sent and supported in my work for justice here in Pittsburgh by CLC members all over the world. I feel that support and experience a real accountability to you—and you to me—to be faithful to the journey we are on. Perhaps that is the greatest gift of CLC.

*Lois Campbell
CLC USA
Original in English*



Chesed, Lois' local community: from left to right John Flaherty, Nancy Chalfont-Walker, Nancy Robinson, Carol and Henri Gonzalez, Lois Campbell and Martha Robins

ANSWERS to the World CLC QUIZZ

(pg. 17)

1 point for each right answer:

1. CVX (Communauté de la Vie Chrétienne)
Website address : www.cvx-clc.net
2. The General Principles
3. In about 60 countries (1 point if your answer was between 55 and 65)
4. a) 2008, Fatima (Portugal)
b) 2013
5. a) from 10 to 12 members
b) President, Vice-president, Secretary, several Consultors, World Ecclesiastical Assistant, Ecclesiastical Vice Assistant and Executive Secretary.
c) Rome
6. Euroteam
7. a) the United Nations
b) the area of migrants and water/ecology
8. a) Progressio
b) Europe 24 euro per year = 2 euro per month;
Africa, Asia, South America 15 Euro per year = 1.25 euro per month;
North America and Australia 30 USD/24 Euro = 2.5 USD/ 2 Euro per month
conclusion: you have no more excuse not to subscribe right now ! (for further information, write to progressio@cvx-clc.net)

SCORE :

- from 0 to 4 points : we highly recommend that you read again the CLC General Principles and that you visit the CLC world website : www.cvx-clc.net (available in English, French and Spanish!)
- from 5 to 9 : you're heading in the right direction... you did well to make this quiz!
- from 10 to 13 : congratulations on your knowledge of World CLC ! Please send your information to the Executive Secretary for the forthcoming World elections!

ANNOUNCEMENTS



Answering some calls Some CLC Works

CLC: Apostolic Activities

*Our first mission is the ordinary life, finding and serving God in all our daily activities as work, family, studies, etc
Our apostolic life, through institutions, can be extended and complements that first mission.*

Watch the Video:

**[http:// www.cvx-clc.net](http://www.cvx-clc.net)
(Apostolic Activities)**

We extend our warm welcome to Juan Sebastian - the son of our World Executive Secretary (Franklin and Sofia). He was born on 7th September. Congratulations!

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