

progressio

Publication of the World Christian Life Community



PHOTOS FRONT COVER

From up-left to right:

- Aldo, Julio and Sergio, (CLC Paraguay)
- Una Buckley (CLC England and Wales)
- Yellow Tuesday (CLC Portugal)
- Campaign for a worthy education (CLC Paraguay)
- Campaign for a worthy education CLC-United Nations working group in New York
- Yellow Tuesday (CLC Venezuela)
- Yellow Tuesday (CLC Argentina)
- Campaign for a worthy education World ExCo

PHOTOS BACK COVER

From up-left to right:

- Campaign for a worthy education (CLC Dominican Republic)
- Carol Gonzalez, CLC in Pittsburgh - USA
- Yellow Tuesday (CLC Bolivia)
- Yellow Tuesday (CLC Ecuador)
- Campaign for a worthy education (CLC Ecuador)
- Yellow Tuesday in Guatemala
- Yellow Tuesday (CLC El Salvador)
- Yellow Tuesday (CLC in Curitiba - Brazil)
- Yellow Tuesday (CLC Cuba)
- Gabriel Barrera and Erika Reyes (CLC Colombia)
- Yellow Tuesday (CLC Italy)
- Campaign for a worthy education (CLC Colombia)
- Yellow Tuesday (CLC Honduras)
- Yellow Tuesday (CLC Chile)
- Yellow Tuesday (CLC Uruguay)
- Josep Dao and Liem Le at the D.R. Embassy in Washington, D.C. (CLC USA)
- Yellow Tuesday in Belgium
- Yellow Tuesday (CLC Nicaragua)
- John O'Sullivan (CLC England and Wales)

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Printed by: **Tipografia Città Nuova**
via S. Romano in Garfagnana 23, Roma



progressio

Borgo Santo Spirito, 4 - 00193 Rome-ITALY • Web site: www.cvx-clc.net E-mail: progressio@cvx-clc.net
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.

What does it mean to be part of a World Community?

Since 1979, the CLC ceased being a federation of communities and it became ONE World Community.

More than a historical reference, it signals what a mentality change should be, based on which a CLC member not only cares about what happens around his or her small reference group, but the person also feels connected to and responsible for the fortunes of the other members and communities around the world.

The sense of belonging to a world community (feeling part of something greater) must be lived and experienced in some way. That is why, we open this edition by recounting the experience of the campaign that was carried out in October of last year, and in which more than 20 communities around the world took part, joining the initiative of CLC Dominican Republic to demand worthy education for the country. This type of activities allows us to give consistency to our global dimension.

Along this line, at a local level, we witness the apostolic action of the Canadian CLC members, who have literally rallied to eradicate poverty on the island where they live.

Furthermore, at a personal level, we also encounter quite inspiring testimonies, such as the ones of David Formosa and Mauricio Lopez, current members of the World ExCo who have shared their experiences of growing in faith and of commitment with the CLC lifestyle.

Belonging to a world community also makes possible a great diversity of meetings, of the CLC activities in 2011 we reference CLC

Pan African Assembly, the European Ecclesiastical Assistants Meeting and the celebration of 400 years of Jesuit presence in Canada, in which many members of our community took part.

The Climate Change and Migration news article provides insight that helps broadening our outlook on the world's issues.

Similarly, for the ones interested in family issues, we have the presentation of the World Meeting of Families.

Thanks to Madeleine Banoub, who explained the situation that Egypt is currently undergoing, we can now tune to the needs and hopes of our CLC members of that country.

Lastly, we want to announce that in 2013 the CLC will have a Jubilee year to celebrate 450 years of Ignatian Lay Communities.

So, with the articles of this edition, we can answer the initial question: Being part of a world community makes us feel accompanied in our struggles, motivated in our vocation and strengthened in our faith.



Sofia Montañez and Juan Sebastian

*Sofia Montañez
Progressio Editor*

Jubilee for the 450th Anniversary



The year 2013 will mark 450 years of Ignatian Lay Communities.

In 1563, Jean Leunis SJ started the “Prima Primaria” in the Roman College. This became the first community to which the many Marian Congregations (or Sodalties of Our Lady) were affiliated. These soon sprung up all over the world. These lay communities were instrumental in preserving and transmitting the Ignatian charism in all areas of life, a role which became all the more invaluable during the suppression of the Society of Jesus. The Congregations had a powerful impact on social and moral life down all through these years. In 1967, the Prima Primaria transformed itself into CLC and thus continues its uninterrupted transmission of the Ignatian charism amongst the laity.

This Jubilee of 450 years is an important occasion for the whole Ignatian family. Hence CLC, as heir to this tradition will organize some events to celebrate this landmark (at national, regional and world level) and invites other Ignatian groups to join us.

We see this as a call to reflect on the role of the lay Ignatian communities in the Church and in the world.

More details of the 450 years Jubilee in the “Projects 152”

Yellow Tuesday

International Mobilization of support and solidarity with the Coalition for a Worthy Education of Dominican Republic



Coalición Educación Digna

On October 4th, 2011 World CLC supported the initiative that was defined as the “Yellow Tuesday”; on that day were an international presence in the Embassies and Consulates of the Dominican Republic around the world, delivering a letter in support with the demands of the Coalition for a Worthy Education (CED¹) as to be heard together by Government, to call for their compliance with the Education Law, assign 4% of the Gross Domestic Product (GDP) of the country to education.

This social movement in the Dominican Republic which includes more than 200 organizations was started in October 2010 through peaceful activity they have been able to call for the right of children and teenagers living in this country to a quality, integrated education as established in

international treaties and the Dominican constitution.

The goal of this initiative is that the government of the Dominican Republic should comply with what is currently established in the regulations, to allocate at least 4% of GDP of the country to education.



World CLC supported the initiative in 26 countries

¹ For its acronym in Spanish

This initiative of the Coalition for a Worthy Education (CED) is calling on the Dominican government to increase the

well as decals, stickers, shirt buttons, and any other yellow items that stand out and attract the authorities' attention.



The CLC-UN working group in New York delivered the letter to the representatives of the government of the Dominican Republic at the United Nations

amount in the general national budget currently designated for pre-university education. For 2012 the budget designated was round 3% of GDP.

Yellow is the official color of the movement, identifying the cause during their protests; backed up with our yellow umbrellas; as

Dominican Republic, a Caribbean country of nearly ten million inhabitants, has one of the lowest rates of investment in Education in Latin America and the Caribbean. Even more, it is the country with the worst results in the international tests of learning assessment in which has participated. One of the challenges and priorities of the nation should be to enhance the quality of education, which involves, among other things, to improve investment in the education sector.

In the Coalition for Worthy Education they understand that the absence of education and the consequences this brings with it, act as an obstacle to people exercising their rights and it prevents society from having full freedom which is fundamental for a balanced life.

The importance of education is universally accepted as a determining factor in social cohesion.

We begin with the fact that education is a **right** established as follows:

Art. 26 Universal Declaration of Human Rights

Art. XII of the American Declaration of the Rights and Duties of Man

Art. 13 and 14 of the International Covenant on Economic, Social and Cultural Rights

Art. 10 of the Convention on the Elimination of all forms of Discrimination Against Women,

Art. 28 and 29 of the Convention on the Rights of the Child.

At a national level education is also a right established in article 63 of the Dominican Constitution: *'Every person has a right to*



Official logo of the Campaigne

integral, quality, permanent education with equal conditions and opportunities, without limitations of aptitude, vocation and aspirations.

In the other hand, The Dominican Republic Ten Year Plan affirms that in the last 36 years the country has had the fastest growth in Latin America, but spending in education has been at least half of average regional spending and less than a third of spending on education in other Island countries in the Caribbean.

What does The Coalition for a Worthy Education (CED) want to achieve with international mobilization?

"We are convinced that social change is possible, in this era of globalization we can muster the necessary support for this struggle, we are pledging our present and

our future ... Join us, each step brings us closer"





Embajada
República Dominicana
Fecha: 04-10-2011
ISABEL GUTIERREZ

Caracas, 4 de octubre de 2011

Sra. Adonaida Medina
Excelentísima Señora Embajadora de la República Dominicana en la
República Bolivariana de Venezuela
Caracas

Asunto: Expresión de solidaridad con la Coalición Educación Digna (CED) y
petición al Gobierno Dominicano de la asignación del 4% del PIB para Educación
en República Dominicana

CLC National Communities as Egypt, Japan, South Africa, Malta,
Luxembourg, Congo R.D., Germany and Peru
expressed support to this initiative

In CLC we have recognized that every action of Advocacy should be directed towards transforming the conditions of injustice that affect the most vulnerable groups.

For Advocacy in CLC having the force and meaning, this should be based upon an incarnated personal and communal option. That is to say, as CLC we should get involved in actions of this nature where we thus achieve the fulfilment of our mission as a community, where we place our potential, as national groups and a worldwide community, at the service of life, and where we experience the power of Advocacy through specific actions.

Why I have made my CLC Commitment



David Formosa

CLC is not the most important thing in my life. It is, however, the best “tool” I have found which enables me to live fully my human life in all its existential reality. And for me living MY life is nothing more than making sense of all that I have been invited to live now: heaven can wait! I have never seen God, or Jesus come to that. I need to confess that I have been for

many years an agnostic as to the possibility of visions, though I do not rule out being proven wrong! I am unlikely to ever have a vision of Him I have come to love: my faith in visions is laced too much with corrosive doubt. Nor have I ever had special experiences of the Holy Spirit e.g. speaking in tongues. I indeed envy those who can count among their experiences sudden or significant epiphanies of the Divine.

I have at times, for disappointingly short moments, felt some presence, some emotional movement, during prayer or

otherwise, but it is no more than a faint memory, as though through a lace curtain... so fleeting, often indistinguishable and unrepeatable. When I pray then it is often purely on trust.

Nevertheless, I am also honest enough to admit that I am taken by and attracted to a tradition that has a preference for examining history and events, identifying in them the work of a ‘lace maker’ and as a result embraces God in the day to day events, mostly ordinary and as down to earth as they come. So yes I was and am attracted to seek to do this in my personal life but also with others as my witness and my help. I was and am still excited to a) share this gem with others who have not heard about it, and b) to try and help in any way I can those who being without the basic benefits of shelter, food, security and some modicum of freedom off choice (gifts I so often take for granted) cannot allow themselves the luxury to ponder how to get to God other than through the desperate begging bowl.

CLC offered me the possibility of answers and help (not least through the CLC-specific group dynamic). But I am very aware that I must not let CLC become God - ‘though shall not adore any graven images’, it is just one way to God. Even while confessing my deep attachment to CLC I would be nothing but ‘clashing cymbals’ if I did not at least try to live it out. I do not as yet live well the CLC way of life, I hope I try frequently and assiduously to live it.

And that is why I decided to commit myself publicly to CLC at this year’s National Assembly. Committing publicly may sound presumptuous. As if I would be suggesting I have already achieved the goal, or that I am in a better place than



David and Maria's wedding

others. I assure you that is not the case. Let me tell you why I did it and did it publicly.

In March in a similar public ceremony, also in front of the people closest to my heart, I also made a life-long marriage commitment to Maria. That does not mean that that I have reached the target. In each case I am in love and I have a dream. If the current evidence is still one of a broken and tarnished nature (as a husband and a CLCer) that is no reason to scurry into hiding, lose heart, be disloyal, or turn away the love that is offered. I also have the consolation that this journey is not a lonely one, I have a wife and other CLC members supporting me in my resolve to let go and let God be God and let him continue showering me with his love which he seems to have abundantly and generously given throughout all my life event in the midst of my unknowing. Love does not wait for the other to be "perfect" before accepting the other and trying to make a difference to others.

This is very much work in progress! The Commitment ceremony at the Assembly is like a break day on the pilgrimage. Maybe by declaring my intentions publicly it may gain me a few more gifts from my friends in CLC: praying with me, listening to my story so far and who knows I may help someone else while I am being helped on the journey.

I have taken the commitment because 'for better or for worse' I feel events have shown me that on balance CLC is probably my home, and I can find the courage to cherish my 'family' warts and all.

I hope I'll stay the course: if I am going to do that I need the community to give me the necessary strength. On my part I'll try to give something back.

*David Formosa
From Focus
CLC England and Wales
September 2011*



CANADA

The hidden face of poverty



Gilles Michaud

We live in a state of survival...all day, all the time. This gut-wrenching admission comes from a member of a local working family in Canada. The comment speaks to the challenges of making ends meet while working full-time at minimum wage.

A single mother from this area is also brutally honest when she talks about living on social assistance with her family: *"I regularly run out of food, and I don't eat so my child can eat."*

Poverty is not a choice. However, it is a reality for some families and individuals right here in our own community. This is not what we expect in a rich country like Canada.

THE HUMAN DECLARATION OF HUMAN RIGHTS¹

In the preamble to the Charter the first sentence captures the essential responsibility of government leaders, "Whereas recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world..."

"International human rights law lays down obligations which States are bound to respect. By becoming parties to international treaties, States assume obligations and duties under international

law to respect, to protect and to fulfill".

WHAT DOES THIS MEAN FOR CANADA?

The Universal Declaration of Human Rights created a standard for governments to follow. Canada has ratified the document and by law, the federal government is required to fulfill the human rights standards listed in the Covenant. This means ensuring the right to adequate standards of living involving access to food, housing and clothing, the right to participation in the labour force and community, as well as providing citizens with the opportunity to report violations of these rights.

CANADA'S HUMAN RIGHTS RECORD

Recent United Nations monitoring reports show that Canada has been behind on its human rights commitments. **Not only have numerous recommendations made by the UN been dismissed, but the concepts of economic, social and cultural rights carry little substance within the domestic legal system.**

On the housing front, the country is not doing well. Canada is in a housing crisis² with 150,000 to 300,000 people who are visibly homeless, 450,000 to 900,000 people considered "hidden" homeless, and 1.5 million households in need of core housing. This is a violation of the **right to housing** as stated in the Covenant on Economic, Social and Cultural Rights, and goes against the responsibilities the country has committed to.

¹ <http://www.un.org/en/documents/udhr/>

² <http://spon.ca/the-homelessness-and-housing-crisis-in-canada/2010/11/14/>

CLC - A COMMUNITY ON MISSION

To be on mission is the essence of CLC. One of the characteristic features of CLC is to undertake apostolic action as a community. The CLC is thus a community on mission, or an apostolic community; it is apostolic as community.

We are reminded in General Principle # 8³ that apostolic work is not merely an activity; it is an intrinsic part of the CLC charism. Indeed, mission is the fruit of communal prayer and discernment, humbly opening the self to the urgings of the Trinity and thus becoming available to be sent in mission.

That same Spirit that touched Jesus and made Him proclaim his mission is the one who makes us “witnesses before all people by our attitudes, words and action” (GP 8) making ours Jesus’ mission of, “bringing the good news to the poor, proclaiming liberty to captives and to the blind new sight, setting the down trodden free and proclaiming the Lord’s year of favour”. (Lk 4: 18-19)

ERADICATING POVERTY IN PRINCE EDWARD ISLAND (PEI)

There are ten provinces and three territories in Canada⁴. Prince Edward Island⁵ is a Canadian province on the east coast of Canada. It is the smallest province in Canada consisting of 141,000 residents.

PEI is one of the *last provinces in Canada to adopt a purposeful plan to eradicate poverty and social exclusion*. For that reason, members of the Poverty Eradication

Strategy for PEI, headed by the MacKillop Centre for Social Justice and Poverty Bites, together with many other Island NGO’s and members of CLC, has met for 2 years to study why a growing number of people, elderly, parents, young adults, and children live below the poverty line in PEI. A paper prepared by the MacKillop Centre for Social Justice and Poverty Bites was presented to the current provincial government in June of 2011 outlining a number of statistics indicating that PEI has one of the **HIGHEST POVERTY RATES IN CANADA**. This fact was supported by a recent research paper entitled, *Cost of Poverty in Prince Edward Island*⁶.

Supported by this document, we came to the conclusion that the federal and provincial governments must effectively address the root causes of poverty and help bring an end to a situation that causes a great deal of suffering, ill health and feelings of marginalization.



CLC PEI Walk against poverty

³ <http://www.cvx-clc.net/l-en/documents.html>

⁴ http://en.wikipedia.org/wiki/Provinces_and_territories_of_Canada

⁵ http://en.wikipedia.org/wiki/Prince_Edward_Island

⁶ <http://www.policyalternatives.ca/publications/reports/cost-poverty-prince-edward-island>

A CLC PEI, CANADA MISSION PROJECT

For the past two years, members of the IXTUS CLC in Prince Edward Island responded to the challenge presented to us by the World EXCO through PROJECTS 1447. The document encouraged us to review our mission for our CLC DAY OF PRAYER and focus our attention on, *“Option for the poor in CLC identity- Where are the poor people in CLC?”*

Over the course of several meetings, our CLC group prayed with the material discerning the question. *“Who are the poor among us and in our local and international situation? If Jesus lived in my community who would he be particularly interested in?”*

Over time it became clear to us that our community was being called to a concrete action. In our usual way of proceeding, discernment and social analysis, we put into place a plan that would allow us to listen to the voices of the poor and marginalized in our province. While some members of our group would attend the meetings, other members would support us in prayer. The meetings that we attended were facilitated by the

MacKillop Centre for Social Justice and Poverty Bites. Throughout this phase of listening and co-labouring with others, we grew in our awareness of the debasing effects of poverty that also served to sensitize us to people in other nations in the world forced to live in such oppressive conditions.

As a way of promoting a greater awareness and educating the general public about the growing crisis of poverty, our CLC group decided to walk the length of the island⁸. The 274.5 kms walk began on the 18th of May, 2011 at the western end of the island in a little village called Tignish and ended 10 days later at the eastern end in the village of Elmira. On that day, we not only celebrated the end of our walk but also celebrated the 70th birthday of our lead walker, David McIsaac.

During the course of our pilgrimage, we created a blog on the Web Site⁹ to inform the general public of our Trail Walk project. In addition, a number of other persons and groups joined us in the walk. Those that couldn't be with us offered support in a variety of ways shoring up our spirits as we took each step, at times, with painful blisters on the bottom of our feet.

At this point in time, we are entering into the phase of evaluation. Our CLC group is not sure as to how effective we were in achieving our objective. That is always the risk when addressing a social injustice. But the fact of doing something to bring about the reign of God is gratifying enough.

We do know that we will continue in our mission to have the PEI Government, recently re-elected, address the unjust structures in our society that is a systemic problem in allowing POVERTY in PEI.

Gilles Michaud
CLC - IXTUS

Prince Edward Island, Canada



The 274,5 km walk were traversed in 10 days

⁷ <http://www.cvx-clc.net/l-en/projects.php>

⁸ <http://www.tourismpei.com/pei-confederation-trail>

⁹ <http://povertypei.blogspot.com/>

ALL AFRICAN ASSEMBLY

CLC in Africa: Our Mission as a Lay Apostolic Body

Douala, Cameroon 16-19 November 2011

We met at the Jesuit Spirituality Centre, in Douala. 31 delegates and EAs were warmly welcomed by the CLC Cameroon, who had done everything to make us comfortable. Hosting the All African Assembly (AAA) was certainly a very significant occasion for them.

The delegates and EAs came from 13 countries, 7 French and 6 English:

The countries represented were Cameroon, Cote d'Ivoire, Ethiopia, Kenya, Mauritius, Nigeria, RD Congo, South Africa, Rwanda, Tchad, Togo, Zambia and Zimbabwe.

We had hoped for participation from a few more countries but there were some difficulties with communication and visas (especially Botswana, Lesotho and Congo Brazzaville).

A brief overview of the Assembly follows

16th Nov – Day One

Archbishop Samuel Kleda celebrated the Inaugural Eucharist. It was grand, lively and enjoyable! There was also great publicity for CLC.

The sessions commenced with 'Moment One' of the Assembly **"Our Reality Today"**. We listened to messages from World CLC President, Daniela Frank, Fr. General and Fr. Provincial, followed by an overview of this Assembly and its Three Moments/Phases.

We reviewed the recommendations and graces of world assemblies Nairobi 2003 and Fatima 2008 and the past African Assembly, Johannesburg 2005. Finally, there were presentations by some national communities.

The messages connected us to the wider CLC and SJ communities while the Overviews

rooted us in our history. National Presentations were a moment of grace and I picked up the following trends

- Courage shown in the face of great external troubles
- Increased involvement in Mission arising out of Discernment
- Increase in lay leadership in the face of decreasing Jesuit presence
- An overall seriousness about the CLC way of life
- Internal problems are the lack of guides and migration

17th Nov – Day Two

We continued and concluded the national presentations. Some nations have prepared good formation material. Coffee break was in silence. This helped interiorize and conclude Moment One.

Moment Two was **"What is the Lord calling us to?"**. This began with a comprehensive presentation by Thomas Nug on 'Challenges facing the Church and CLC in Africa'. This presentation made a link between CLC life and two recent Synods of Bishops of Africa. Then followed personal prayer and group sharing on



The Coordination team: Jean Paul Biruru, Luke Rodrigues sj, Jane Hulley, Edel Chiuru and Alexis Njoya

what had touched each one of us. Groups then discussed what they felt the Lord was calling us to do. This was reported in the plenary.

Many participants felt the message of Fr. Adolfo Nicolas from Fatima strike them in a new way – that we are moving towards being a prophetic lay community.

There were two trends visible by the end of this day. On the one hand was the feeling of enthusiasm and togetherness. Members were glad to be together, sharing and learning from each other. On the other hand, there was a feeling of being lost as a group and not knowing how to proceed.

18th Nov – day Three

We initiated Moment Three of the Assembly *“Responding to Our Call”*. Luke gave an input on DSSE, spelling out what was implied in each step. Participants felt consoled that they were indeed following some parts of this process and felt challenged to implement it more fully. Participants then met as national communities to discuss *“What should be the focus areas now for CLC in Africa?”* The afternoon began with a presentation on the finances and the large deficit which had to be borne by World CLC. In the plenary, the Assembly gathered together the focus areas reported by communities and picked out those that emerged as priorities. A group was

assigned to include these priorities in an Assembly Statement. Another group worked on formulating a coordinating structure.

The day started with this feeling of being lost but we all felt greatly consoled by the end of the day. We could sense that the Spirit was guiding us and moving us forward. The responses to the financial presentation showed a growth in maturity and responsibility. Clear areas of focus emerged during the plenary and the Assembly felt affirmed that we were moving ahead as one body. The eagerness of people to volunteer for the two working groups was remarkable.

19th Nov – day Four

The first working group presented the draft Assembly statement for discussion. There was a general sense of approval but modifications were suggested. Later the other working group presented a proposal for an Africa Team comprising three CLC members and one EA. The roles of each person on this team were spelled out in detail. The team is made up of 4; a Coordinator, 2 people attending to formation and finances and an EA.

Then there were nominations from the floor for constituting the Africa Team. Those nominated accepted, and the Assembly ratified this.

The Africa Team

Mr. Etienne Kimessoukie (Cameroon)
- Coordinator
Ms Malesabe Makgothi (South Africa)
Mr. Daniel Odhiambo (Kenya)
Fr. Edouard de Loisy SJ (Cote d'Ivoire)

Then the modified Assembly statement was presented in English and French and approved by the Assembly. We moved to the Parish for the concluding Eucharist celebrated by the Vicar General of the diocese. This was followed by a prolonged lunch along with the parishioners.

The meeting of the EAs was held that same evening with the AAA team



present for some part of it. Luke gave an overview of Progressio Supplement 65 and then shared his observations about the role of the EA as seen across the world. The EAs discussed – in language groups – the lights and shadows experienced in this role. Then we gathered together to take up some points that emerged from the Assembly.

We ended the Assembly on a note of great enthusiasm and hope. The final statement was a clear expression of the fruits emerging from the Assembly. The new Africa Team has the support of national communities along with a precise mandate. There were evident signs of strong bonding and mutual support.

Overall

Consolations

- The very fact that the Assembly happened, thereby keeping CLC Africa in step with the world community.
- The warmth and efficiency of the host team.
- The delegates were young men and women who have a desire to make a difference in their communities.
- The growth in the CLC way of life as seen in various national presentations
- Ability to recognize and express the inner movements experienced as a group
- Going beyond the language divide (except during the EAs meeting!)
- The final statement – brief, challenging and motivating.

- The new Africa Team – young, enthusiastic and competent

The perspectives for CLC Africa after this Assembly

- Keep growing the community through linkages. Support each other in our mission discernment and in our reflections since our thrust is similar across the continent.
- Grow CLC in numbers – evidently there are many people who feel called to deepen their spiritual life and CLC can offer its gifts for this service.
- We also have to think of new ways of ministering as lay people, without alienating the particular character of our lay lives and realities.
- Quoting from the final document, “We felt called to place emphasis on our identity and visibility through our mission.”
- Identity to be addressed by focus on deepening formation of members. Visibility, to be addressed by focus on; families, youth, marginalized of our societies, work for peace and justice and fight against corruption.
- A new structure was set up in the form of an Africa Team. Each national community will choose someone from the National Exco to be the link with this team.

Coordination team

*Jane Hulley, Edel Churu, Jean Paul Biruru,
Luke Rodrigues sj, Alexis Njoya*



CLC Pan African Assembly

Douala, 16-19 November 2011

Final Recommendations

We, the CLC delegates representing CLC Africa gathered at Douala Cameroon from 16th to 19th November 2011 to reflect on our mission as a lay apostolic and prophetic community in our continent.

Recognizing in gratitude, in an atmosphere of discernment, that CLC is an instrument in the hands of God, we felt called to place emphasis on our identity and visibility through our mission.

In relation to our identity, the CLC Assembly considers that the first priority of CLC Africa is to deepen the formation of its members, through ignatian spirituality, commitment towards our way of life, which affects our own families, and social consciousness. Particular attention should be paid to the welcoming and formation of new members.

In relation to our visibility, the Assembly affirms that formation will empower its members for Mission. However, particular focus should be towards:

- Family(preparation for marriage, ministry to the divorced)
- youth
- The marginalized of our societies.

Other major mission areas identified include the service of reconciliation, justice, and peace, in Church and society and the fight against corruption. Therefore, we need to provide education rooted in human and spiritual values.

Formation and Mission inevitably imply that we need to take our Financial Co-responsibility more seriously.

To achieve these goals:

- We constitute a coordinating team for CLC Africa.
- We continue to collaborate with the Society of Jesus, the wider Ignatian family, the local church and other people of good will.

May the Blessed Virgin Mary, Our Lady of Africa, leads us and show us the Way!

*Given in Douala, Bonamoussadi spiritual Centre, Saturday, the 19th of November 2011, date of the signature by Pope Benedict XVI of the Apostolic Exhortation **Africae Munus** , in Ouidah , Benin*



THE FAMILY: WORK AND CELEBRATION

Milan, May 30 – June 3 2012

The World Meeting of Families was first promoted by Pope John Paul II in 1994 as a three-yearly event. It has taken place in several cities: the first edition in Rome, followed by Rio de Janeiro (Brazil, 1997), then again Rome (Italy, 2000), Manila (Philippines, 2003), Valencia (Spain, the first hosted by Benedict XVI, 2006) and Mexico City (Mexico, 2009). The seventh edition is to be held in Milan in 2012. The event will be organized by the Diocese of Milan and the Pontifical Council for the Family.

Benedict XVI meets with families from all over the world in Milan from May 30th through June 3rd 2012. From the Letter of the Pope:

“Work and celebration are closely connected with the lives of families: they condition decisions, influence relations between spouses and between parents and children and affect the relationship of the family with society and with the Church. Sacred Scripture (cf. Gen 1-2) tells us that the family, work and holidays are gifts and blessings to help us to live a fully human life. Daily experience shows that the authentic development of the person includes both the individual, family and community dimensions and functional activities and relations, as well as openness to hope and to unlimited Good.

In our day, unfortunately, the organization of work conceived of and implemented in terms of market competition and the greatest profit, and the conception of a holiday as an opportunity to escape and to consume commodities, contribute to dispersing the family and the community and spreading an individualistic lifestyle. It is therefore necessary to promote reflection and commitment which aim at reconciling the needs and schedule of work with those of the family”.



VII WORLD
MEETING
OF FAMILIES
MILAN 2012

Preparatory Catecheses

Family, work, celebration. These are the three words of the theme for the *Seventh World Meeting of Families*. They make up a trinomial that starts from the family and opens up to the world: work and celebration are ways in which the family inhabits the social “space” and lives human “time”. The theme links the man-woman couple with its lifestyles: the way of living relationships

(the family), inhabiting the world (work), and humanizing time (celebration).

The catecheses are divided into three groups regarding the family, work and celebration in this order, and introduced by a catechesis on family lifestyle. They aim at shedding light on the connection between the family's experience and daily life in society and the world.

Summary

The secret of Nazareth
The family generates life
The family is put to the test
The family animates society
Work and celebration in the family
Work, a resource for the family
Work, a challenge for the family
Celebration, a time for the family
Celebration, a time for the Lord
Celebration, a time for the community

Full content in: <http://family2012.com>

Prayer for the VII World Meeting of Families

written by Cardinal Dionigi Tettamanzi

**Father of our Lord Jesus Christ, and our Father,
we adore you, *Source of every union*;
protect our families with Your blessings
where couples can be united
and a fulfilled life mutually shared by parents and
children.**

**Behold
Creator of perfection and beauty;
grant to every family a just and noble job,
so that we can have the necessities in life
and enjoy the privilege of working together with You
in building humanity.**

**We magnify You,
Cause of our joy and delight;
lead our families to the paths of gladness and peace
to experience the perfect joy
granted to us by the Risen Christ.
May our days, although difficult or comforting,
be opportunities that will unfold your mystery of love and
light**

**that Christ Your Son has revealed
and the life-giving Spirit has granted.
So that we may happily live as Your family,
on this journey towards You, Holy God forever and ever.
Amen**



The path ahead for Egypt?

Egypt – the land of the Pharos - has been a cradle of civilization for over 5000 years. It includes Muslims (about 70 million with majority of Sunnis, minority of Shiites) and Christians (around 15 million) living together for more than 14 decades. It accounts for 40% of world tourism, is rich in resources (many of which are stolen) and occupies an important geographical area.

Today Egypt is tracing its **contemporary history** that starts with the revolution of January 25, 2011. This was a miracle in itself. The people instinctively gathered in Tahrir square despite the intentional cutting of mobile and internet communications to avoid contact among people. Groups from all walks of social life gathered peacefully to protest against a decaying political regime that lasted more than thirty years. They gathered to claim “food, liberty and social equity”. There was no intention of a revolution. The protests turned violent because many power interests were present; from the old regime and from outside Egypt. After 19 days of public pressure, President Mubarak was toppled on 11 February 2011 and a military government assumed the power till a political transition could be made. I wish to make **special mention** of what happened on 10 Feb, a day before the ex- president was toppled. There was heavy rain and a big rainbow appeared over the Nile - an amazing sight never seen before. I think only Christians knew the meaning of such sign.

Now, much more than a year has passed since the date of the revolution. There are thousands of victims from every age and sex: murdered, wounded, blinded, handicapped or taken as prisoners. The revolution succeeded in achieving very few of its objectives. The most important

objective has not yet been achieved since the military junta has not provided any evidence for change.

From revolution to parliament elections: It appears that a veiled deal was made between the Muslim Brotherhood and the Supreme Council of the armed forces, which has created a parliament with 75% of radical Islamists, Muslim Brotherhood and the Salafi Party. In turn, the Islamists would back up the army to elect a president from among them. This deal is corrupted from the very start. For the writing of Egypt’s constitution, there is provision for a committee of 100 persons representing all aspects of Egyptian society. Yet, the **Constitution Committee formed has 50% radical Islamists from parliament + 25% others who have Islamist leanings**. There is very little place for liberals and others. The current political Islamic body has given itself the right to monopolize the writing of the constitution, excluding other factions of Egyptian society. Contrary to their previous



Madeleine Banoub



declaration of staying away from power and domination, they have now announced the name of "El Shater" (their vice general



leader) for the next presidential election. The Syndicates and most University students' councils are dominated by the Islamic brotherhood. The supreme judicial council and court are also facing similar conflicts.



As a reaction to the unfair representation in the constitution committee, **liberals and other parties have withdrawn.** In addition, Egypt's al-Azhar institution, the highest

authority in Sunni Islam boycotted the committee because it was under-represented on the panel. The Coptic Orthodox and Evangelists Churches are underrepresented and the Coptic Catholic Church is not represented at all. These have objected to Islamic domination and declared their refusal for a constitution written by radical Islamists.

In a **parallel development**, liberals from outside the official assembly in collaboration with all the segments of society and experts that should have been included from the beginning, have pledged to write an alternative constitution to the one being drafted by the official body in cooperation with the Supreme Constitutional Court. Despite objections, no final decision has been taken about the actual formal constitution committee ... and the coming presidential election will be in June!

The big argument now is that the Islamist brotherhood wants to have control over the constitution and the presidential seat. The new president will have great power and influence over the government. **So what scenario will follow?** The army wants the presidential seat; the Islamists and the liberals want it as well. The situation is very complicated with national and international pressures from all sides. This chaos has left Egypt confused and exhausted.

From political to **ecclesiastical change**: the Orthodox Church is preparing the election for a new Pope after the death of Pope Chenouda. This will be on 19th April. The Catholics will also have a new Patriarch because the present Patriarch is sick. What a coincidence of changes at all levels!

Out of this complicated situation, a bright spot has emerged lately. An urgent need for **Christians Unity** has arisen. In several meetings of lay groups of Catholics, Orthodox and Protestants, the need has been expressed "to be one Christian body without

separation". I am a member of one such group in charge of political awareness after the revolution. We believe that our unity is one solution to the crisis and this can be brought about from church's base and not from its top. Perhaps God permits us to be in this crisis as a motivation towards unity. We also have many brave Moslems who collaborate with Christians in several domains. This is taking place in a deep and confident way that did not exist before. Even more, we notice that there are conversions to Christianity, but hidden of course.

We believe that God is present in all these circumstances and will never leave us. As a Father he wants us to grow in faith. We know that Egypt from very early times is a blessed land because of the prophets that walked here - starting from Abraham, Isaac

and Jacob, passing by Joseph, Moses and the visitation of the Holy Family and ending with Saint Mark. This is a land where thousands of martyrs have been and still are persecuted for the sake of Jesus name.

What lies ahead for Egypt? No body can answer this question now, not even the most confident and dominant groups. Only God knows. We need your prayers and solidarity. This will be our effective tool in Jesus name, a power that can open the strongest doors. This will enable us to go through a very difficult time -with least loss- and rise again for a fuller life for all Egyptians.

It will be a pleasure to receive your comments. Contact mado_henri@yahoo.com Or Madeleine Banoub on facebook. Alternatively, search me as friend in the link of world CLC and Egypt clc

*Madeleine Banoub
CLC Egypt*



Climate change and migration



Joan Woods¹

Authors note: Writing and editing Information Sheets are an important item for the subcommittee and task force to which I belong at the United Nations. I was involved with the writing of four sheets: Climate Changes, Human Rights and CEDAW². The information sheet found below was written by me for the task force Global Forum on Migrations and Development NGO Committee on Migrations.

Climate Change is now generally recognized as the crisis of the 21st century affecting the lives of present and future generations.

While it is difficult to establish a direct causal link between migration and the environment including climate change, we can consider it one of the major drives of migration. The First Assessment Report of the United Nations Intergovernmental Panel on Climate Change noted that the greatest single impact of climate change might be human migrations.

Reasons for climate induced migration: Increased drought that causes crop failure and lack of safe clean water. Rising sea levels that affect habitability of coastal deltas and low lying island countries. Intensification of cyclones, hurricanes, tsunamis which threaten

physical safety, Competition over scarce natural resources which may lead to conflict. Increased rainfall and melting glaciers which cause flooding and soil erosion.

Factor to be considered for climate change and migration. Patterns including internal or cross-border, temporary or permanent and voluntary or forced. Migrations is likely to be internal and from rural to urban areas. The type and severity of the event will determine the time factor. Most migration will fall in between forced and clearly voluntary movements.

Terminology. No internationally accepted term exists to date for persons moving for environmental reasons. Terms such as environmental refugee or climate change refugee have no legal basis in international law.

The terms environmental refugee or climate refugee have been used in the media and in advocacy documents. The International Organization for Migration has issued their definition of an environmental migrant. A holistic approach to environmental migration which puts the migrant at the center of concern is needed for an effective and internationally accepted term.

Human Rights. Climate change is set to undermine basic human rights on a massive scale: Right to Life – survival, security, and health. Right to Sources of Livelihood – food, water, shelter, energy, economic security. Right



¹ Joan Woods is a Non-Governmental Organization (ONG) representative for WCLC at the United Nations in New York.

² The Convention on the Elimination of all forms of Discrimination Against Women

to Participation – decision making opportunities and information. Right to Capacity Building – education and income generation opportunities. It has the potential to obstruct efforts to implement the Millennium Development Goals, for example, 1, 2, 4, 5 and 6.

Integration. The integration of migrants is one of the most important challenges faced by many governments. The relocation of migrants with the host society can be identified along a spectrum ranging from:

- a. Very little interaction – segregated by a country or self-segregated from the society.
- b. Expectation for assimilation into mainstream culture
- c. Encouragement for taking on a new national identity
- d. Promotion of the retention and development of migrant cultures and languages.
- e. Development of dual identities where migrants have a sense of belonging to and

participating effectively in two or more societies, including those of destination and origin countries.

- f. The full integration of immigrants and migrants into society is the responsibility of the states, the civil society and the immigrants and migrants.

Role of Governments and the International Community. Identify priority areas for action – consider environmental, social and political issues. Focus on the needs of people living in poverty, most vulnerable and socially marginalized groups. Increase the range of options of environmental migrants, provide protection and assistance. Develop comprehensive programs at the national and international levels for future national disasters. Involve others stakeholders such as NGOs, international organizations, private sector, etc.

*Joan Woods
From "Harvest"
CLC USA
2011*



Mission and Collaboration - Jesuits and Lay Rooted in Creation



Peter Chouinard

In a five-day Congress from July 27th to August 1st 2011 the Jesuits in Canada celebrated the four hundredth anniversary of the Society of Jesus in Canada (1611-2011). The gathering took place at Martyrs' Shrine in Midland Ontario.

There were assembling some 200 Jesuits, among them Fr. Adolfo Nicolas Superior General of the Society of Jesus, and their lay associates. Even this Congress was the first one to include lay associates, who were present from the beginning to the end of the event.

My name is Peter Chouinard and I am the Co-President (Along with Mary Balfe) of CLC Canada. I had the privilege to represent CLC Canada at the 400th Anniversary of the Jesuits' arrival in Canada (1611) at their Congress in Midland, Ontario.

For my part representing CLC Canada, I was one of about 40 Lay Apostolate members from various Ignatian traditions – Regis College, The Jesuit Curia Office, Loyola House, St. Ignatius High School, Winnipeg, Jesuit Spirituality Centre, Halifax, etc. to name a few. I was asked to facilitate a small group and I was delighted to do so. A challenging task to be sure with 8 at our table – 5 of which were Jesuit Priests, 1 a Jesuit brother, a Lay member of a Charitable foundation and myself.

We all went to the site of Sainte-Marie among the Hurons, which is the reconstructed residence (a fortified large compound) of where the Jesuits and the Christian native people lived and worked. The government of Ontario has done this reconstruction of what it was like in the 17th century and people from all over come to this site to see how Canadian culture and the Christian community began in this area – led by the Jesuits and lay people working with

the Wendate native peoples in what is now called Huronia.

It was an experience of remembering and being reminded of how the “beginnings of the Christian faith” in this area was such an arduous challenge and the deep faith and perseverance of those who spent more than 15 years building a “Christian community” – with all the economic, social and religious dimensions. Because of the conflict among the different first nations – especially among the Iroquois and Hurons – this “mission” ended in the martyrdom of the Jesuits and their lay collaborators, as well as the physical site being burned to the ground. The story of their great faith is a witness to the power of Christ's Spirit at work in them.¹

The days were long 6:30am to 9:30pm. With 190 delegates it was a massive accomplishment to keep things moving and to accomplish all that they hoped for. Peter Bisson, sj, Assistant to the English Provincial, Jim Webb, did an outstanding job of facilitating the event with his Congress team – of which Elaine Nightingale was a key member.

There were Jesuits there from all over – At my table for instance, from Rome, Italy, Michael

¹ Comments of the congress report of Fr. Charles Pottier-Pate, CLC Canada Ecclesiastical Assistant.

Czerny, sj – founding coordinator of AJAN – African Jesuit AIDS Network and most recently the Personal Assistant to the Pontifical Council for Justice and Peace, the Ghanaese Cardinal Peter Turkson and Jesuits from Haiti, Vancouver, Japan, USA, Uganda, India, etc. A cross section of Jesuits from every Ministry walk one can imagine. It was wonderful to see and interact with the young Novitiates and Scholastics as well as the older Jesuits who have served so faithfully for 50+ years in many cases. One Jesuit I walked with (8 KMS) on our Pilgrimage to the site where St. Brebeuf was martyred, was 80 and I *had a time keeping pace with him!!* He has served 26 years in India mostly with Mother Theresa's order. These guys know how to "Not count the cost" of answering service to our Lord.

I was very impressed with Fr. General, Adolfo Nicolas and the peaceful, prayerful and yet humble and power full way he interacted with the Congress participants.

Fr. Nicolas, the SJ Superior General gave us such an inspiring talk on the 'new evangelization' that we are all called to. He spoke of Mission as rooted in the heart of God. We participate in this Mission by thinking, feeling with how God views our world – a universal love for all, especially the poor. He ended with quoting the text of Fr. Arrupe (a former Superior General) on falling in love with God, and staying in love as we share in his Mission. This brief summary of his talk hardly does justice to all he said of how St. Ignatius

stressed finding the universal good in the concrete culture we find ourselves. But it was



encouraging for all of us – Jesuits and lay people together, working together with the same vision of the world seen through the eyes of Christ².

In particular one of my personal grace filled times was on an hour breakfast meeting one



Left to right – Michael Radcliffe, CLC Winnipeg, Manitoba; Fr. Earl Smith, sj, Halifax Nova Scotia–Atlantic EA; Lieutenant Governor Graydon Nicholas, Fredericton N.B. CLC New Brunswick; Peter Chouinard, Elaine Nightengale, CLC Toronto, Ontario; Fr. Jim Profit, sj – Group Guide CLC, Kitchener-Waterloo, Ontario; Fr. Larry Kroker, sj, Group Guide CLC Ontario; Fr. Charles Pottie-Pate, sj, National EA; Fr. J. P. Horrigan, sj, Central Region EA.

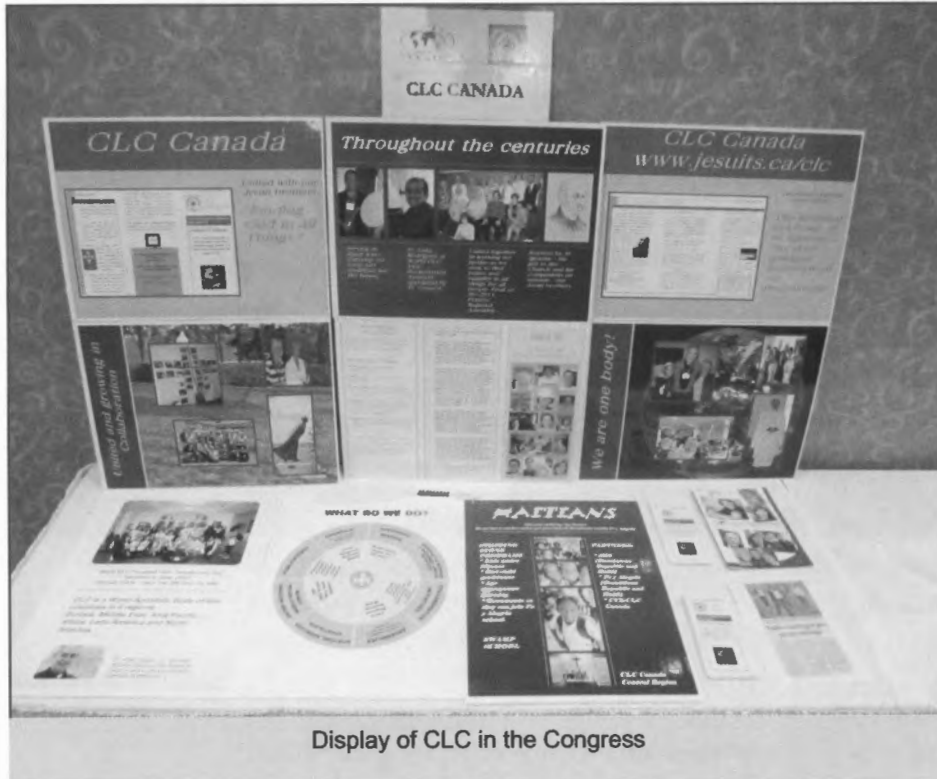
morning with Fr. General, Adolfo Nicolas and the 40 Lay Apostolate representatives. What a

¹ Comments of the congress report of Fr. Charles Pottie-Pate, CLC Canada Ecclesiastical Assistant.

beautiful and peaceful man of God. He is an inspiring leader who interacted with us openly and honestly with some difficult questions as to Church leadership, women in the Church and the abuse of late.

Visiting the Ste. Marie site where the Martyrs

Provincial, Jim Webb, and con celebrated with those celebrating 50 years as Jesuits. Delighted to see the Young Adult CLC community from Toronto as well as CLC Elder Susan Tomenson, Daphne Stockman and others join us for the closing celebration in the Feast of Saint Ignatius.



Display of CLC in the Congress

lived and worked alongside the Donnat's (Lay volunteers from Quebec City) and the Wendat natives was awe inspiring to see and gives a much clearer understanding of the harshness in which they were evangelizing. Fr. General celebrated an outdoor Mass on this site. Erik Oland, sj, a native of Rothesay N.B. (Near my home) and his Choir sang breathtakingly and the music – such beautiful sounds. Outstanding to say the least.

Our own Graydon Nicholas, Lieutenant Governor of New Brunswick and a long standing member of River of Live CLC in New Brunswick gave a powerful talk which was well received. Another talk given by Bill Clarke, sj was also well received. Of course the keynote speaker the day before was Fr. General.

The closing Mass at the Martyr's Shrine was also outdoor and was celebrated by the

We came back rejoicing and grateful for such a grace-filled day together in the presence of the canonized Canadian Martyrs – the 6 Jesuits and 2 lay persons – representing all those who had worked so hard and who gave their lives to sow the seeds of the Christian faith in this region of Canada³.

So many highlights and such a grace filled time. There is much more I could say but I just wanted to give you a little taste of the extraordinary event from a Lay perspective. I shared a room with Mike Radcliffe from Winnipeg – St. Ignatius Parish and also a member of CLC. Mike left Saturday early morning to

attend a wedding in Ottawa but shared with me his gratefulness in being present for the time he was able.

It will likely be another 20-30 years before they have another Congress in English Canada so the fruit of this one will be the driving direction for the Jesuits in Canada for the next 10 years at least. Please join with me in praying for the Provincial, his consulters and those assigned to work on bisecting the graces and energy of this Congress for the greater Good.

May God's grace be with you all.
United with you in prayer,

Peter Chouinard
CLC Canada Eng. Co-President

¹ Comments of the congress report of Fr. Charles Pottie-Pate, CLC Canada Ecclesiastical Assistant.

Temporary Commitment by 17 Members of the first CLC Burundi

Burundi is a landlocked country in East Africa, situated on the northern and eastern edges of Lake Tanganyika, and bounded by Rwanda, the Democratic Republic of the Congo and Tanzania. With an area of 27,834 km², and a population density of 265 inhabitants per square km, 90% of the population live by subsistence farming. It is estimated that two thirds of the population is younger than 25 years, with half of the population under 15. The capital is Bujumbura.



The first Christian Life Community, the Pedro Arrupe Community, saw the light of day on 8 March 2009 in Bujumbura under the sponsorship of CLC Rwanda. On 6 November 2011, 17 members of the Pedro Arrupe Community formally celebrated their temporary commitment in the heart of CLC Burundi.

The Rwandan delegation and friends of CLC were present to share in the joy of the 17 members of Pedro Arrupe community as they celebrated their temporary commitment in the heart of CLC Burundi.

May the Lord continue to give the increase to CLC Burundi on the journey that St Ignatius Loyola has marked out for us.

The ceremony took place in the chapel of St Ignatius Loyola at the Jesuits' Emmaus Spirituality Centre, Kiriri. Father Guillaume Bonja NDAYISHIMIYE, sj, presided at the Mass, and Father Désiré YAMUREMYE, sj, our ecclesiastical assistant, concelebrated.

*Dr. NSHIMIRIMANA Tharcise
Coordinator CLC Pedro Arrupe
Original in French*

The ceremony was colourful, and during the Holy Eucharist, Father Guillaume emphasized the significance of each one's life and mission in the commitment [undertaken] by a member of the CLC. He prayed for the growth of CLC Burundi and that new communities would be born.



EUROPE EA'S MEETING

Vilnius, Lithuania

November 2011

A group of European Ecclesiastical Assistants (EA's) together with the Euroteam, Fr. Luke Rodrigues and Franklin Ibanez from the World Secretariat gathered in beautiful surroundings in Lithuania for a meeting of the European Ecclesiastical Assistants. We were delighted also to welcome Fr. Zygmunt the EA of CLC Syria who joined us for two days of reflection on "Journeying with CLC-CVX", primarily looking at the role of the EA but also taking time to reflect and share on other issues including leadership, group guide selection and training, formation in the Spiritual Exercises and other topics suggested by the participants.

The initial sessions were led by Fr. Luke and Alan Harrison the EA of England and Wales who shared their thoughts on the role of the EA within CLC, also with reference to the Church and the Society of Jesus (Progressio Supplement 65) as well as looking at some areas of concern. This in turn stimulated sharing by the participants of their own experience of this role within their own National Community.

We were extremely grateful for the excellent hospitality shown us by the CLC community in Lithuania who amongst other things arranged a visit to the City of Vilnius for the group and a social on the Saturday where we were delighted to have so many of the community join us for the celebration of the Eucharist with the Lithuania Provincial. Our time together was a time of real joy, encouragement and many graces where we really experienced a deep sense of community.

Some comments from the EA's participants:

- Enjoyable!, Enthusing!, Empowering!

- When Jesuits and lay people come together the power of the Holy Spirit increases...I think God is pleased with our way of working and discerning together. God will call us together for new Apostolates!

- The Vilnius experience has provided me with an opportunity to share openly the graces and doubts arising from my mission as an EA in an atmosphere of friendliness and compassion. The sharing destroyed the sense of aloneness which this mission brings with it.

- The Vilnius experience has provided me with an opportunity to share openly the graces and doubts arising from my mission as an EA in an atmosphere of friendliness and compassion. The sharing destroyed the sense of aloneness which this mission brings with it.

- Wonderful city! Wonderful food! Even more wonderful people! A place for spiritual and corporal growth

- Another confirmation of how the service to CLC is a great blessing to my Jesuit vocation and the living to it.

- Delighted I came and left Vilnius in much consolation, now coming home very positively. Great to be sharing this mission with so many fellow Jesuits and friends.

- The true communion is the fruit of sincere sharing of our Experiences, our joys and sorrows in the atmosphere of deep understanding. It happened in Vilnius these days.

- Useful, necessary exchange of views clarifying reasons how to proceed...mutual strengthening Power of the Spirit in this historical beautiful Vilnius.

• Sunny summit in Lithuania...CLC EA's from all over Europe met for three days in Vilnius to exchange about their roles in the national communities. We were warmly welcomed by the Lithuanian CLC and looked after as very special guests. The core of the meeting was a lively and profound input by World Vice EA Luke Rodrigues and England and Wales EA Alan Harrison. The

EA's had the opportunity to better know each other's national communities and share their visions, hopes, and difficulties. No doubt they went home enriched and happy about this sunny summit!

Euroteam

From New(s) letter December 2011



Fall in love, stay in love and all will be well...



Mauricio Lopez

My first memory of CLC (in my mind and in my heart) dates back to a retreat at the Jesuit college where I did all my studies. I was 16 then, and I still have a picture (a caricature) of a Jesus full of joy, perspiring from a 100% effort, hurrying decidedly and with eyes fixed on the horizon, in the opposite direction to thousands of cars honking their horns and everyone shouting saying he was going

in the wrong direction. That marked my life, and is a reflection of my search as Ignatian and CLC member which began at that time. While this is not always going in the opposite direction, it is deep search of what God wants us to live fully, a search to

share our hope with others, especially the poorest, and do so with great joy, even if sometimes it means going against the current. In this retreat we were offered the option of joining CLC with a clear emphasis on social issues, and since then my life has proceeded in that lifestyle.

First Week

Principle and Foundation

The first step in recollecting the history of grace as a member of CLC begins in the initial story of my witness, but is a process that took several years to mature. To discover the profound love of God incarnated in Jesus who invites us to fullness of life had a great impact on my life since I was moving from a more childish faith, into a faith of youth with a lot of passion, challenge, and especially marvel at the loving presence of God in my whole life.

Having a pre-CLC faith was important to receive the sacrament of confirmation with a serious process of questioning with full responsibility my choice of living as a follower of Jesus Church (even with the rebelliousness of the time which made me very critical) was something crucial to my identity as a Catholic. At that time I abandon to leave the tranquillity of my family, my friends, my city, my girlfriend, and launch myself on a voyage to a different country, where in addition to learning a different language, I was to have another experience that marked my life.

All that had emerged in my teens now confronted me with a genuine freedom, and thanks to the seeds that CLC planted in my heart, I opted for a responsible freedom that is still with me to this day. The experience of sharing my life with illegal immigrants in the US was very strong, even sharing with them some of their work and their daily life, left a mark on my heart

When I returned, one of the first places that helped me to integrate myself back in my hometown, to pursue my university studies, and especially to give meaning to the



experience I had lived, was my CLC group at University. This was the faithful companion to the many, and indescribable movements of the spirit within me. The support of our guide allowed us to live a genuinely CLC university life, absolutely respectful of our reality, and progressively closer to adult CLC and CLC internationally. My Ignatian journey took me to various places in the world with my backpack, with very little in my pocket, travelling light with great freedom to take in so many beautiful things, full of contrasts and confrontations. Always searching for something that was not clear yet, but I knew inside me it was a search for God and, therefore, also a search for my real self. The First Week allowed me to mend my images of God, to let myself go in His arms and to go on in search of my self with Ignatian spirituality that was becoming progressively the root in my life.

Second Week

The discernment

I remember when in our CLC at the Jesuit university it was emphasised that it was time to move from the first week to the full experience of the Exercises. I felt that there was little point, I had discovered God in my life and that was enough. How wrong I was. Out of curiosity I opened the book of the Spiritual Exercises, a fairly faithful to the original translation, to figure out what was so special about this book. What a great disappointment! I did not understand anything and the contents seemed quite obsolete. The literal reading of the Spiritual exercises helped me to realise that the *literal* reading of one's life is never enough. The experience of God is radical, is always leading us forward, and we can never understand or figure it out completely. In the end I decided to do the Exercises in daily

life and that I can say that I finally discovered the strength and tenderness of Ignatian spirituality as a permanent journey for my life.



Ignatian Leadership workshop at the University

At that time we organised big projects looking for ways to spread the Ignatian spirituality to all students of the university. We wanted to raise awareness and share what had transformed us internally and externally. As CLC and part of the University Chaplaincy activities, and with the support of national Ignatian works, we set up an Ignatian leadership workshop at the University, - constantly looking for suitable themes that touch the heart and the reality of young people. We felt that, like us, in principle there was a denial of the spiritual, a refusal to experience and face oneself, a life lived on the surface, but ultimately there was a desperate cry to make sense of life and go beyond the transient, and to realise that only in God one could live that experience. This 'space' that I had the honour to co-found touched and still touches the lives of many university students that are searching. It was a project that went beyond our university. Many CLCs at university emerged from this initiative, and still do. As a member of CLC I was asked to work at the university in charge of communities at the university, the leadership workshops and the

experiences of getting involved in social projects and the subsequent reflection.



Participants of Leadership Course in Rome 2007

The discernment was very clear: as I studied business administration, I decided to pursue a social focus to my studies. Despite the attractive alternative opportunities in the business world, the option of the second week of the Exercises made decide to stay and work at the university. To give a little of what I had received as an unexpected gift, working with others who like me were looking for



Mauricio and Ana Lucia, his wife

something beyond themselves. The encounter, especially with the poor, was very striking and it allowed me to recognize that God's plan was being impeded by social, economic, cultural and political structures, and as a result many are prevented from living it fully. My discernment of the second week led me to wonder about the choice of "state of life." Basically, I think I stretched the idealization too far and considered becoming a Jesuit. With sterling help of my spiritual director and that of our community guide, I was led me to overcome that idealization, and to feel the deep call of Jesus to clearly confirm my lay vocation in the reality of this world today.

The Third Week following the poor Jesus

The CLC had become the centre of my life, I proceeded from college communities to get involved fully in the formation programmes of CLC Mexico. The third week on my Ignatian journey was born with the CLC program Magis in Latin America. The experience was so strong, so deep and challenging, that it proved the opportunity and means where I could make a genuine choice to try to follow Jesus. With much trepidation, uncertainty and conscious of many limitations, I could take a step that has been life changing. I chose to leave my hometown, family, and my work at the university, where everything was complete, everything was peaceful, and where everything was planned to map out a good career as an academic in the Ignatian tradition. Everyday I had this feeling that this was not enough, I knew what I did was good and could be seen as such, but it was not the best I could do. I found myself teaching and talking about the poor, and I realized I did not really know what the reality of the poor is. I knew the statistics, I had visited the poor, but I had never lived with them.

I decided to go and live where I had been certain I would never live, to Mexico City and to work in a beautiful neighbourhood, though

it is seen by many as a slum, a violent district, where sometimes the police do not dare enter at night. I worked for 4 years in a project run by the Society of Jesus, CELAMEX. That was the school of life, how to work in a team, and where you could exercise an option for people, greater than I have ever made. There I could guide through the Spiritual Exercises the very simple people of the neighbourhood, working with grassroots organizations, labour unions, and support the work of many SJ organizations working on issues of Human Rights, looking out for Migrants, basic parishes, and so on. That offered the very best of the CLC to a rather unsophisticated community: Magis Programme, Leadership Programme, and others. I am grateful to Magdalena Palencia, a teacher of life and the CLC option for all we shared, and to many Jesuits who in those years left such an impression on my life.

During the same third week I met Analú, my life partner and with whom I live a profound experience of getting to know, accept, respect, valuing, and there to find the deep strength of Ignatian spirituality and the vocation as a couple as CLC members. I currently work in the Pastoral & Social Work of the Church in Ecuador and I am extremely grateful to experience the feeling with the Church that I am living, although at times very difficult. I am especially grateful for the many

communities, social pastoral workers, and many simple people with whom we try to delve into the Social Doctrine, where I share my best Ignatian spirituality with people hungry for it, and where we are opting for fundamental issues as the protection of the environmental and the socio-political formation that allows a gradual change of (unjust) structures.

The Fourth Week: The Contemplation to attain love

That is the promise that is the aim. It is something I have touched and tasted a few times, and therefore I know it is possible and has an enduring appeal. That fourth week has a part of my life today in Ecuador, returning to the source of the experience of the small community, and of course, feeling rooted within the world community CLC in my service as a member of EXCO. How did I receive all these gifts? It was definitely God's own generosity and trust, even in the many setbacks and 'bitter drinks', and especially the mediation of my parents who taught me love, faith, perseverance, gratitude, my siblings and adopted brothers and sisters, and the many teachers of life that have shaped my life, many Jesuits and members of CLC.

*Mauricio Lopez
World ExCo Member
Original in Spanish*



*minhando como corpo apostólico: a nossa resposta a essa graça de Deus
ourneying as an apostolic bodu: our response to this grace from God*

The election of ExCo members in Fatima

ÑEMETY

Lord, where is your Word sown?

Your Word Oh Lord
falls upon me
as upon stony soil,
it lifts me up, it fills me with joy
and finishes its days
in my forgetfulness,
that ever so elusive fails to recall
the commitment made of giving it life;
yet I see you patiently waiting,
with great tenderness of heart,
again planting the seeds I surely need,
and while others intervene
seeking the thorns and thistles to remove
and thus your flesh and mine to soothe,
I wander in search of
unerring concepts
to clarify my doubts,
and to expand my boundaries;
yet from time and time ago,
humble people have truly known
the light and life of Your revelation.

I therefore humbly request,
to be a dwelling place
for that mustard seed of yours,
I set my heart on listening to you,
by opening the doors of my own security,
I break out of my mould,
and as light soothing rain,
which in the summer season falls
softening the fruitful soil
and generating abundant fruit
that is thus offered in return,
so your Word is to me,
a gentle yet powerful seed,
watering the dry soil of my heart
and developing in me
Thy great mystery
as a thousand gestures of love.

Victoria Rivelli de Oddone

CLC Paraguay

Taken from the book called "Huellas de Amor" (Footprint of Love)

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News



Meeting between the General Council of Jesuits and CLC
On Tuesday, 27 March 2012, Fr. General and his Council met with some members of the Executive Council (ExCo) of CLC.

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