



Christian Life Communities

NEWSLETTER

DECEMBER 1986

MESSAGE FROM THE EDITORS

ENGLISH CANADA

Being "Companions of Jesus"! What does this mean for us? Sr. Anne Harvey led us beautifully through this process at our recent National Assembly. It proved truly "Spirit-filled" as it was the nourishment, the call back to our source (prayer and scripture) and the defining once for us of our identity that all felt a great hunger and need to receive. To go with Jesus to the Father, sharing his need for sustenance and there, being ministered to with Jesus by the Father, gave us again the deep desire to share Mary's "yes" as Jesus then called us to be his CAMPANION! Mission out of prayer took on a deeper meaning!

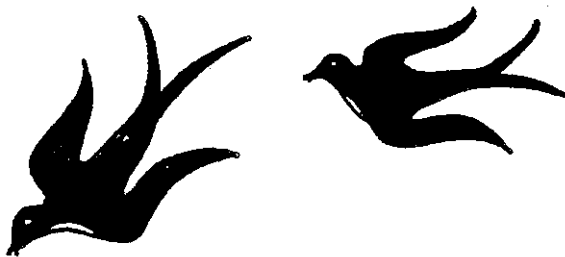
Our membership in the "greater" church was renewed also as Lois, Zach and Jack shared in their moving experiences of Loyola '86 with an excellent visual presentation, taking us for a walk on the hallowed ground of our founder, St. Ignatius, as well as the one-to-one personal experiences of our brothers and sisters in our international family.

Many thanks to Jack for the special detailed report attached to this newsletter. We hope it will do for you what it did for us - make us a small part of Loyola '86!

Because of the importance we placed on sharing this entire report with you, we will postpone incorporating in this issue two suggestions from the assembly - General Principles and shared prayer. This will begin in the first issue of the New Year. We encourage input!

Since we will be drawing close to the Blessed season of Christmas when you receive this newsletter, we take this opportunity to wish you Peace, Joy and Renewed Spirit as we celebrate the Gift of the Christ Child!

Sincerely,
Your Editors,
Our Lady of Lourdes, CLC,
Waterloo, Ontario.



MESSAGE FROM OUR CO-PRESIDENTS

We want to share with you some of our experiences and reflections. The two of us, with Father John English spent ten days this August at the CLC World Assembly in Loyola, Spain as the English Canadian delegation.

The first two days of the Assembly were spent listening to delegates share the life of the CLC in their own country. This was done in three groups; so the three of us split up and heard different delegates. By sharing our notes and memories afterwards each of us had a sense of the global experience. Many of the presentations moved and inspired us. We listened as Jean from the Phillipines recounted her experience of taking part in the non-violent removal of President Marcos. She said that they had imagined five scenarios by which the Marcos government could be replaced but they did not anticipate what actually occurred; "God had his own plan."

We listened as Jimmy from Equador explained the work of CLC members among families whose sole source of income comes from scavenging garbage. We listened to Daphne from India who told us about the ways in which the CLC is working with people of other faiths in a common effort to understand each other and help those in need.

We listened as Luke from Korea told us how he lives the Principle and Foundation by helping young adults develop non-violent means to challenge government policies. We listened as Greg from South Africa presented the situation in his country in the light of the Two Standards and what it means, in a concrete way to choose the Standard of Christ.

We heard stories of courage and strength in the face of adversity, hope in the midst of disappointment, creativity and discernment in an environment of peace, neighbourly love in the midst of violent situations. All of us, whether we came from poor countries or rich ones, recounted our blessed histories.

We ate in three dining rooms at tables that seated five or six persons each. The food was simple, ample and tasty. We haven't tasted chicken like that for 20 years! The main meal was at 1:30 in the afternoon with a light supper at 9 pm. At both these meals there was a bottle of good wine on each table. Meals were times of celebration! The two young men who represented Zaire had learned to say thank you in Basque and always did so to the nuns who served the meals. The latter were delighted by this attempt to speak their language and we soon learned that if you sat at the same table as these two young men you received a little extra attention!

Our spirits are uplifted when we remember this experience of sharing meals with many people from different countries speaking different languages, but somehow making ourselves understood to others. When we recall the dining rooms with their many tables and the usually animated conversations at each, we are reminded of the words which begin Psalm 66: "Make a joyful noise unto God, all you lands; sing forth the honor of his name."

Father Peter Hans Kolvenbach, Jesuit Father General spent two days at the Assembly and visited each regional meeting. We were in the North American region along with French Canada, the United States, and Cuban America (ACU). He speaks quietly, listens intently and has a lively sense of humor. He felt the

CLC's in North America and Europe could become a special link between the Church and those young people who have faith but do not feel at home in the Church community.

The national CLC communities of Europe were having a regional assembly at Xavier, about an hour from Loyola. On Sunday, August 23rd 500 of them invaded our Assembly. The representatives from Xavier came to visit those of us who were attending the Assembly. We met in numerous small groups and again, we were impressed by the way in which we made ourselves understood despite the language barrier. The day ended with Mass in the Basilica at which Father Kolvenbach was the main celebrant. Elsewhere in this newsletter is a transcript of his homily.

The retreat house is next door to Ignatius' family castle. What is left of the castle is enclosed by other buildings and sheltered on one side by the Basilica. One night there was an all night vigil in the room where St. Ignatius underwent his conversion while recuperating from wounds suffered in battle. We arose at 3 am. and walked through ancient stone halls, up flights of wide stone steps, our footsteps echoing in the still night, till we arrived at a small, cozy room. It has ornate, gilt ceilings and walls, gold and red, and it is full of heavy intricately carved furniture. We had a sense of being present at the wellspring of our Ignatian charism and felt, like the prophet Isaiah that we were "drawing water joyfully from the springs of salvation".

On our one free afternoon we decided to climb the great mountain which dominates Loyola, and so, along with Joan Wood and John Schwantes from the U.S. and Father Ed Nemes from Japan, we set out. We walked slowly but even so, we found it necessary to rest several times. The road through quiet pine and beech woods and hillside fields of hay gradually became a rather steep and rocky footpath through scrub and rock. Several people passed us, walking quickly up or down and we soon realized that they were serious walkers who, rather than jog for exercise, walked up and down the mountain. It was easy, after watching them to explain St. Ignatius' tough constitution, for he must have climbed it many times.

We had two days of workshop activity. Each workshop was a variation on the theme of mission. The three of us attended different workshops: Father John went to Mission and Youthm Zach attended Mission and Justice, Lois participated in Mission and Situations of Conflict. These workshops provided us with an opportunity to hear about the social, cultural, economic and political issues in various countries. Many of these issues are complex and, in some instances, participating in their resolution puts an individual in personal danger. What is the role of the CLC in these issues? How can the world CLC community help?

Towards the end of the Assembly, the members of the retreat house staff threw a grand party for the Assembly delegates. It was held in an austere room in the castle with high stone walls and a stone floor. In the room were several long narrow tables with wine, cheese and snacks. The walls and floor did nothing to absorb the noise of our laughter and conversation. The scene was an odd but happy juxtaposition of the new and the old, of the

present Church and the Church of 500 years ago.

For one and one half days at the end of the Assembly, we listened to reports from each national delegation. There were two rounds of reports in plenary session, in each of which we carefully listened to each of the 50 national delegations. The atmosphere was extraordinary. It was one of intense listening with minds and hearts. We were in effect praying the plenary session - in three languages, since there were simultaneous translations in French, Spanish and English.

When we remember these experiences, and reflect on them, questions arise. Why is it important to have a World Assembly? What is its meaning and purpose? What Assembly recommendations or events have special meaning for the English Canadian CLC? How will we implement these recommendations? Elsewhere in this issue Jack Milan has written an excellent reflection on Loyola '86. This along with the official synthesis developed by the World Executive Council conveys a sense of the grace and meaning of the Assembly. Perhaps we can add our own reflections.

The reports and recommendations of the national delegations at the end of the Assembly were the fruits of a discerning process involving listening, prayer and discussion. The events followed this sequence:

1. We had regional meetings at which we shared what we thought we were hearing at the Assembly about issues, areas of agreement, divergence, etc.
2. Then at a national meeting, we three tried to answer the question: "How do we as a world community answer the call of God?"

Our answer, which we presented at a plenary session was as follows:

Our vocation of becoming a World Christian Life Community has not yet been realized. This will occur when we discover the means which must be used.

The means is a DISCERNING PROCESS.

What we will give away is our gift of creating world community by intimate sharing and discernment according to the Spiritual Exercises. It is also our MISSION of bringing the world to its own sense of the community of mankind.

The description of our world CLC is a community in which we come to trust each other, overcome violence, and build personal relationships; a community of justice, peace and love.

The process is:

- a. To seek the heart and mind of the poor Christ of the Gospel and to compose ourselves in solidarity with the globally poor Christ.
- b. Using the discernment process of the Exercises with each other in our local and regional reality.
- c. To pass on this method of the way we come to community to other agencies such as the UN, professional associations, businesses, etc.

Scientists and engineers are seeking what they call appropriate technology. We call this appropriate spirituality.

3. Time for reflection.

4. Then, at another national meeting we three considered a second question: "In the light of the calls we have heard from this Assembly what are the three most urgent and realistic recommendations we want to make?"

Our response was:

- a. We recommend that the Executive Council develop and promote a course that will train guides who will form and sustain the CLC thrust to mission that is central to our vocation ensuing social analysis and discernment according to the method of the Spiritual Exercises.
 - b. We recommend that the Executive Council make available the personally directed Spiritual Exercises in daily life so that the fruits will lead to communal mission for a just society.
 - c. We recommend that the Executive Council create and present discernment workshops of three day length that will follow the method of the Spiritual Exercises in discerning personal and communal vocation and mission.
6. There was a second plenary session to hear the recommendations of the 50 delegations.

Out of this came the realization that the Holy Spirit had brought about a world consensus on the urgency of personal and group spiritual development through the Spiritual Exercises, for mission with Christ poor and humiliated. Praise God for this gift!

When we recall this blessed history, we recognize that the process of the Assembly was one of listening and being listened to and that the best experiences for everyone occurred when the conversation and the listening were inspired by our reflection and prayer.

This was also the process we followed at our National Assembly in Hamilton at the end of September. We experienced a renewal of our energy and CLC vocation because we had an opportunity to hear God and each other and to be listened to by God and each other. Those of us who were there, did we not feel that we were living as a community, that we were united to Christ and each other in a mystical way? Did we not sense the potential of CLC communities to transform society and thus see meaning in the very act of being together? Did we not touch the vision?

REPORTS FROM ASSEMBLY1. Constitution and By-Laws:

Peter Peloso reported for the Committee. All members of Federated Communities and Communities in Formation received a copy of the draft. Several suggestions and recommendations were received at the Assembly which will be considered and incorporated by the committee before forwarding a final draft for acceptance at the next assembly.

2. Co-ordinator/Finance Committee:

It was announced that Jack Milan accepted the position of co-ordinator as of January 1, 1987. Detailed break downs were presented to the members present of expenses and ways in which these expenses may be met. One of these ways was through dues.

The suggested dues were set at $\frac{1}{2}$ of 1% of annual income. Until a number for income tax can be obtained, we may send our money to Ignatius College, clearly marked "donation for CLC".

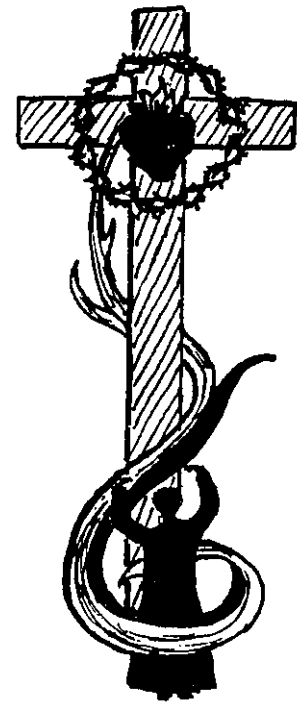
SEND TO:

REV. REMI LIMOGES, S.J.
IGNATIUS COLLEGE,
BOX 1238,
GUELPH, ONTARIO. N1H 6N6

THE WORLD IS MINE

Today upon a bus I saw a girl with golden hair;
She seemed so gay, I envied her, and wish that I were
half so fair;
I watched her as she rose to leave, and saw her hobble
down the aisle.
She had one leg and wore a crutch, but as she passed—
a smile.
Oh, God, forgive me when I whine;
I have two legs—the world is mine.
Later on I bought some sweets. The boy who sold them
had such charm,
I thought I'd stop and talk awhile. If I were late, t'would
do no harm.
And as we talked he said, "Thank you, sir, you've really
been so kind.
It's nice to talk to folks like you because, you see, I'm
blind."
Oh, God, forgive me when I whine;
I have two eyes—the world is mine.
Later, walking down the street, I met a boy with eyes
so blue.
But he stood and watched the others play; it seemed he
knew not what to do.
I paused, and then I said, "Why don't you join the
others, dear?"
But he looked straight ahead without a word, and then
I knew, he couldn't hear.
Oh, God forgive me when I whine;
I have two ears—the world is mine.
Two legs to take me where I go,
Two eyes to see the sunset's glow,
Two ears to hear all I should know,
Oh, God forgive me when I whine;
I'm blest, indeed, the world is mine.

—Dr. Tennyson Gujer.



COMMUNICATIONS COMMITTEE REPORT

7.

September 1986

MANDATE OF THE 1985 ASSEMBLY - ways of
improving communications.

1st Meeting March 1986 - sole purpose of this meeting was to look at the areas of Promotion, Formation and Communication. We tried to project how these areas would function in the near future. Our present reality is overlap, and most of the time these 3 areas operate as one.

Description and function of each area as we presently see it:

PROMOTION

Heightening CLC profile
Who are we?
Going out to the
larger church eg:-
- phamplet,
- newspaper articles
- CLC speakers at
parish level

FORMATION

Training
Education
Nurturing
Support of Indiv.&
groups of Phases
I, II, & III
Fostering Group &
Prayer guides
for CLC
Developing work-
shops & days of
prayer
Offering CLC group
guide course

COMMUNICATION

Working knowledge & felt
experience of Canadian
CLC
Information link -
- World community
- other communities
- courses at Guelph
- list of CLC Ant.19
Directors
Secretary - better
communication between
Executive Com. Reps
Aware of needs of
communities
Establish Standardized
Reports

The area of Promotion demands immediate financial backing to implement; therefore even though we are aware of areas that could be worked on, these were put on hold until after this September 1986 Assembly.

Up until this time the area of Promotion & Communication have come under the heading COMMUNICATION with one working committee of 5 people. Due to the work that will be involved, committees will be established for each of these areas. The area of FORMATION has been operating over the past few years with a team of people.

The area of Communication has proven time and time again to be our weakest link. Because of the great amount of work involved in this area alone, 2 of our committee members Jean Floyd and Fran Morrison agreed to form a small sub-committee and in a more indepth way try to find ways of improving communications and resolving some of our immediate problems.

COMMUNITY SHARINGDISCIPLES OF LIGHT CLC

Greetings from the Maritimes on a glorious morning; the first day of Autumn. Again it is our joy to share with you the events and activities of THE DISCIPLES OF LIGHT CLC. New life is always an exciting event, and so it was for John and Cathy when William Rory arrived on June 24. The community shared in the joy of his birth and his baptism.

Part of our commitment to each other is to continue to grow in knowledge of our faith, by annually receiving some type of Christian Education. This year some of our members have fulfilled this commitment by attending the Bible Institute in Antigonish; some attended the Atlantic Charismatic Conference in Charlottetown; and some attended the Vanier Retreats in Antigonish and Whycomomagh. We have shared these, to some degree, with each other. They strengthen our faith and encourage us in our commitment to build the Kingdom. One word which was very strong in all of these spiritual endeavors is REPENTANCE. I'm sure that's a common word with all CLC's. Let's not forget it.

During the first week of August, we travelled to P.E.I. and had a holiday together at our Ecclesiastical Assistant's cottage. Father Howard Shea was most generous in his preparations to receive us. We had two days together and then departed for other parts of the country.

We are looking forward to Father John English's visit to our Diocese in November. In the meantime, we are preparing ourselves and others for this occasion. Perhaps there will be other CLC's in the region in the near future.

As a result of our week-end with Jack Milan (on mission), we are growing in awareness of our mission, particularly in our home and neighbourhood environments. Each week we share our prayer lives as well as our apostolic activity. During the summer, Carmen was quite busy with the Clown Ministry, all of us were greatly involved with hospitality and Joe and Duncan were very involved with Corinthian House, a L'ARCHE COMMUNITY.

Joe departs this week-end for the National Assembly and the DISCIPLES OF LIGHT will be praying for the success of the Assembly.

Sincerely in Christ,
Ray and Joan Rankin.

FORMATION GROUP P.E.I.

Greetings! Let us give glory and honor to God for His marvellous works in the lives of His people.

In 1984 several Islanders who were involved in a Cursillo group reunion began searching for ways to draw closer to God. Their cries were heard as Leah and Gilles Michaud and Sister Annette Cahill were sent to the group. They suggested "Becoming Followers of Jesus" and the St. Ignatius Exercises.

Here we are in 1986 very much aware of how God is sustaining each of us in our daily lives. Some of us are involved in setting up a

workers owned Coop to provide work for the unemployed. Others are working with youth, with Dept. of Social Service and Social Action.

At present we ask for your prayer support as we are discerning on the direction we are to move in. One of our group just attended the 1986 National CLC Assembly at Holy Spirt Centre. We are attending R.C.I.A. in Charlottetown and also awaiting John English's workshops on P.E.I. as all of this will be part of our discerning the Lords call to us now.

Sincerely,
Anne McIsaac,
P.E.I. Formation Group,
P.E.I. COB2C0

OUR LADY OF LOURDES CLC IN FORMATION, HAMILTON, ONT.

The Hamilton Spectator

WEDNESDAY, MARCH 13, 1985 A11

LETTERS

Victim of welfare system, technology

BECAUSE BIG business operates under the motto of advancement, to a large extent it has done away with human labor. As an individual I question the morality of this tactic. Who is the advancement for?

As a wife, what has technology given me? It has given me a husband who is out of work. It has given me a husband who lives each day with the thought and feeling that he cannot provide for his wife. Because of the standard that places profitability ahead of human need, my husband's age works against his finding meaningful employment.

How do I feel about this? With my husband unemployed, I have no choice but to try to find work. I don't mind work. But I feel it is senseless that a healthy man is forced to sit at home deteriorating while his wife, who is less healthy, is compelled to work or starve.

When I do find a job and can only manage it part-time, I am told by the welfare department I can only earn \$125 a month. Anything over that has me penalized to the tune of 75 per cent of that sum. Welfare also demands that I work full-time. My doctor has discovered that due to a low stress level, I should not work and if I do, my hours of work should be limited.

At present, we find it impossible to live on the \$490 a month welfare gives us. An extra \$125 a month will hardly make us wealthy.

Because I need to take buses to work to get to my job assignments, I have to pay \$30 a month out of the \$125 for transportation. It has already cost me \$8 for my uniform.

This is the evil my husband and I face. I am only one of many who have this experience. We stand helpless before a system of welfare that does not work. The people in a position to do something about it, do nothing.

As a victim of the welfare structure, I realize that people have to do something to survive. One either

turns to drink, has one's marriage break up, cheats, commits suicide or gives up. Very few, and I am one of the few, can hold up under the storm — and that is only by the grace of God.

Emma Malek,
Hamilton.



LETTERS TO EDITOR:

Dear Friends in CLC,

Hello from B.C.! I have decided to stay in B.C. at least until the end of 1986. I am experiencing much personal growth here. I have had a remarkably swift recovery from grief, of course I still have some tough days but by and large I have worked through the tragedy of caring for a terminally ill loved one and his untimely death. I still miss Jiri very much and wish he could share life and love with me.

I am now facing my future and I am excited at all the possibilities that life holds for me. I am still looking for a really good job but in the meantime I am doing home care work with the elderly. I am involved in a personal development course and in starting up a hospice program in Burnaby. I am doing lots of hiking, swimming, canoeing and weights. Expo is great and if any of you are coming to Vancouver this summer, please give me a call. I love having visitors! I now live at 1351 Eastern Dr., Port Coquitlam, B.C. V3C 2S2 (604) 941-2840. It would be good to see you. Take care of yourselves and don't worry about anything. Have a happy summer. I may see you at the Assembly in the fall. Please send me details.

Love,
Patrice A. Reitzel.

RECOMMENDED RESOURCES

BOOK - TO BE A DISCERNING PERSON - by Thomas H. Green, S.J.

CASSETTE PROGRAM - A VACATION WITH THE LORD - by Thomas H. Green, S.J.

TO BE
A DISCERNING
PERSON

THOMAS H. GREEN, SJ



Drawing on his long experience in giving spiritual direction, Fr. Thomas Green shares personal anecdotes, insights, and views to provide us with clear answers to such vital questions as:

"If it is our feelings that we discern, how do I know which of my feelings are from God?"

"What is the relationship between desolation, consolation and discernment?"

In these recordings of a public lecture in Sydney and a day of recollection for religious women in Melbourne, Fr. Green challengingly affirms that methods of discernment can be learned fairly easily, but to be a truly discerning person means to be prayerful, humble, loving and courageous enough to take risks.

— Thomas H. Green, S.J. —

A VACATION
WITH THE LORD
THOMAS H.
GREEN, S.J.

A step-by-step outline for an 8- or 12-day personal, directed retreat. Based on the *Spiritual Exercises*, here is a plan for a time of refreshment and renewed commitment, carefully pointing out the attitudes and graces to be sought and the discernment needed to get the most out of the retreat.

4-cassette series in vinyl album, with retreat outline.

6 hrs., AMP-773-CS \$49.50

Prayer as Life and Growth

A detailed description of the three stages of an authentic life of prayer, its basic forms, difficulties and stages of development, based on the themes and teachings of the great mystics.

3-cassette series, 2 hrs. 52 min.

AMP-758-CS \$32.95

"DISCERNMENT OF IGNATIUS"

a folk group from St. Ignatius parish, Winnipeg has prepared a tape of their music which can be used as a focus for personal prayer. Tapes are available by writing: 'Discernment of Ignatius', 255 Stafford St., Winnipeg, MB. R3M2X2, \$9.00 plus postage.

Discernment of Ignatius¹¹ Folk Group Recording A Hit

The folk group which has been performing at the Sunday evening mass at St. Ignatius Parish for more than a decade now has made a recording of its music.

The group, which is called, Discernment of Ignatius, says it decided to do the recording of contemporary liturgical music because the members wanted to share their music ministry with the people beyond the parish. They also wanted to provide music which could be used as a focus for personal prayer and saw the project as a way to raise some money for the parish.

One thousand cassettes were made with the assistance of a local recording studio. The folk group says the recording is a professional quality product. To date 700 copies of the tape have been sold. They are available through the Administration Centre at St. Ignatius for a cost of \$9.00 each. [†]

The folk group has been one of the key elements in the success of the 9:00 p.m. Mass which is celebrated at St. Ignatius each Sunday. They have been attracting close to 1,000 worshippers a Sunday, most of them young people who relate to the contemporary sound of the music. Only three of the songs on the Discernment tape are by other writers and composers. The majority of pieces are the original works of the folk group members.

JUSTICE INITIATIVES

Canadian Catholic Organization for Development and Peace Fall Action Campaign.

Who Feeds Whom?

This is the second year of Development and Peace's study/action program on food and agriculture. This action sheet is part of that program.

In a sense the Philippines is typical of many fertile third world countries, where people suffer hunger. The question is "why?". In the Philippines we can look at a number of causes and effects.

In another sense the Philippines is now untypical of many third world countries. This year, through People's Power they overthrew a corrupt tyranny. There is now a great opportunity for change.

In this action sheet we find out how we can support the Filipino people in changing their society so that it works on behalf of the majority who are poor, by helping bring about effective land reform.

In the June Newsletter we read where our Philippine sisters and brothers played a role in the peaceful overthrow of a tyrant and the election of a new president. C.C.O.D.P. have chosen to focus their Fall Campaign on the Philippines in an attempt to aid this country and it's farmers in bringing about significant land reform. We have chosen to present this campaign to you as the Justice Initiative for this issue.

Complete details and instructions are outlined on page titled - "SHOW YOUR SUPPORT".

PROGRESSIO - HOW TO SUBSCRIBE!

Through the editor's oversight this information was left out of last issue. (See following page with instructions)

WHAT YOU CAN DO

Show Your Support

Step 1.

Write a letter to President Corazon C. Aquino. There is a suggested letter but please feel free to write your own.

Step 2.

Send your letter in a sealed envelope, with a 64¢ stamp, and address the envelope to:

KMP — PPI
P.O. Box 519
Quezon City 3001
Philippines

Do not write President Aquino's name on the envelope. This is all you have to do.

What will happen with your letter

The National Peasant Movement (KMP) and the Philippines Peasant Institute will present your letters of support to President Aquino in batches as a witness to international support for their cause. The leaders of the peasant movement in the Philippines have told us that letters of support are important.

The National Peasant Movement will be arranging major events in the Philippines to promote their proposal for genuine land reform. Your letters will be an important sign of your support for millions of landless Filipinos.

Our partners in the Philippines will keep Development and Peace informed of the number of support letters from Canada.

The Main Demands and What They Mean



Filipino farmers and farm workers have three main demands which they are putting to their new government.

1. They want *genuine land reform*. For them, this means peasant ownership and control over the land. It also means that the land will be used to grow crops which meet the basic food and income needs of the people, rather than to grow major export crops.

2. They want an *end to the intensive militarization of the countryside*. This they see as directly linked to the problem of land ownership, and as conflicting with the democratization process, initiated by the Aquino government in February. The military rationalizes its manoeuvres because of the insurgency movement, but these manoeuvres have terrorized the people. Military imposed evacuations of farmers prevent them from tilling their land and there

are many violations of human rights. The people state that genuine land reform is an impossibility without the immediate cessation of militarization.

3. They want to *actively participate in the planning and implementation of agrarian reform*, through their own elected representatives and organizations. They point out that the interests of the large landowners, the multinational corporations and some politicians, business people and government bureaucrats are not the same as those of the small farmers and farm workers.

Our Solidarity

The Filipino farmers, farm workers and their organizations have requested international support for their cause. They asked for the solidarity of the people of Canada. Our solidarity supports their voice in the democratic atmosphere now current in the Philippines.

Essentially they are asking us to support their demands outlined above.

Dear President Aquino,

I want to support your courageous effort to restore democracy in your country.

The Philippines now enjoys a great opportunity to bring about genuine land reform for the benefit of your people. I support your efforts toward genuine distribution of the land.

I am concerned about reports of increasing militarization and human rights abuses in the countryside. I hope you will be able to put a stop to this, so that land reform will be possible.

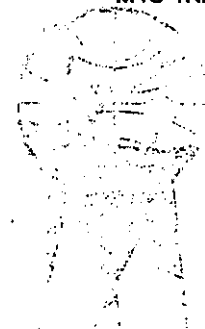
I hope you will promote the full participation of the elected representatives of farmers and farmworkers, in the planning and implementation of land reform. They are the ones whose lives will be most affected by these changes.

Respectfully yours,

Development and Peace

The Canadian Catholic Organization for Development and Peace is concerned about food and agriculture. Many of the projects you support in the annual Share Lent collection provide for better food production and distribution in many developing countries. Diocesan and parish councils of Development and Peace through study and discussion are trying to get a better grasp of the world food problem, and to act so that all the human family will have daily bread.

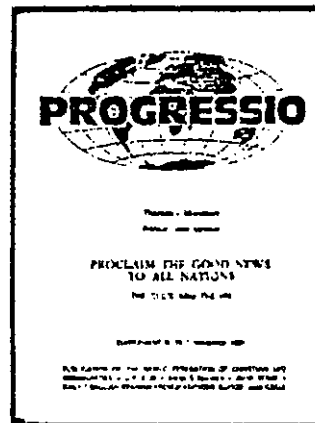
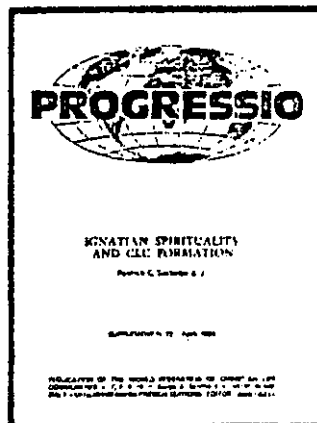
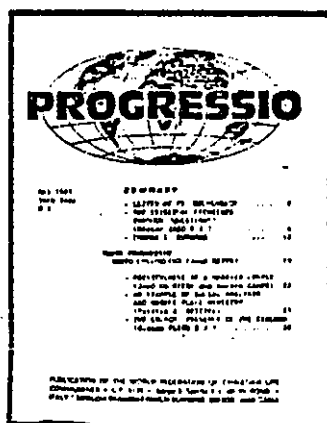
Canadian Catholic
Organization for
Development and Peace
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