

## TO THE CLC WORLD ASSEMBLY – BUENOS AIRES 2018

I begin by sharing a specially treasured memory, one very close to my heart, which has accompanied me, amazingly, for more than thirty-seven years, and which became very vivid to me when I was invited to be here today.

I'm referring to the last time I had the opportunity of seeing Father Pedro Arrupe during Holy Week, 1981. As we had done before, we arrived for our ExCo meeting at Villa Cavalletti, and there we shared a common space for several days with a group of recently appointed Jesuit provincials. They were celebrating, in the company of the Superior General (Fr. Arrupe) and his assistants, a service that greatly resembled an initiation ceremony. On this occasion, the ceremony was in English and all the provincials were from Asia. Also, as on other occasions, we had had a formal meeting in which we exchanged ideas with the provincials regarding the World CLC / CVX Community and its close relationship with the Society of Jesus. We also shared several informal gatherings and discussions after meals or coffee breaks. That week, they finished their meeting before we finished ours, and then they invited us to celebrate the Eucharist together before they departed.

The assigned reading, according to the liturgy of the time, was the story from the book of Genesis (Chapter 17) that refers to the passage in which God establishes a covenant with Abraham, confirms his calling and mission as the father of a multitude of peoples and promises him "all the land he can see." And God, promising divine faithfulness, asks for the same faithfulness from Abraham and all future generations. This covenant between Abraham and God is marked (made permanent) by the rite of circumcision and a **change of name**: from that moment on, the name of the patriarch would be Abraham.

The Mass was presided over by the Jesuit Provincial of Korea, who shared his insights and comments about the profound meaning - even today - of a **change of name** in Asian cultures. He also mentioned what this has meant to religious sisters and priests for many years, emphasizing how a name not only identifies a person but also her or his mission. This powerful change implies relinquishing a previous identity and accepting a

new or renewed identity. After this homily, we were invited to share our prayers of petition to the Lord.

Some petitions had already been shared when Father Arrupe made the following reflection. (I cannot assure these were exactly his words, but I am sure of at least some of them, and I have never forgotten their content.) *“A few years ago, the Marian Congregations were called by God to a change of identity, to a new way of being. As with Abraham, they responded generously, leaving behind all their comfort and security and even accepting this “death,” which changing their very own name signified. Just as the Lord did for Abraham, the Lord gave these communities a new name: “Christian Life Communities,” which implies, in itself, the mission to which these communities are called. And then Fr. Arrupe prayed, on behalf of the World CLC/CVX Community, “for its growth and consolidation, for its faithfulness to The Mission, and for its service to the world and to the church, to be always the best service.”*

After saying good bye to those who were leaving after the meal, I moved closer to Father Arrupe, and we were able to talk for a few minutes. And while having coffee, I personally thanked him for the petition he had shared and for everything he had expressed in the petition about who we are (the essence of) and what we do (the mission of) in CLC / CVX. He responded to me, “que así sea” --- or in other words, “that’s how the Lord has meant it to be.”

As I said earlier, that Tuesday of Holy Week, 1981 was the last time I had the chance to talk to Father Arrupe. A few months later, we got the news of his serious illness upon return from his last trip to the Philippines, always faithful to The Mission, and in service to the world and to the church. I have always kept this little story in my heart, and I have been able to share it on other occasions - even in a publication of Progressio - and for me, it demonstrates the power of his legacy to CLC / CVX.

And it is my memory of this encounter and legacy (of Fr. Arrupe) that brought me, one more time, to reread the story of Abraham, so that from there, I would also reread, compare, and illuminate the journey of our Christian Life Community. . .

Every itinerary, every discernment in search of the will of God, begins with a dream. And this dream is an ideal utopia, at times pulling away, out of our reach for a few steps, and for every step that we take, the dream-utopia invites us to pursue the way to the dream, to not give up the search. What is this which compels and attracts us, other than the Principle and Foundation, with which we nourish our dream or confirm our utopia, each time we begin our Spiritual Exercises?

The dream of Abraham is that God's promise would be fulfilled: descendants so numerous that no one would be able to count them, and a homeland that they could call their own. The ten chapters of Genesis (12-22) take us from the mention of Abraham's ancestors and the land where Abraham was living all the way to the sacrifice of Isaac. Traveling through these chapters introduces us once again to the story of the calling and the leaving behind of their lands ... the blessing of God that extends to all nations; the dangers that they encounter ... ; the temptations ...; the many times of falling down and getting up...; the inevitable separations or apparent divisions, the impossibilities of accompanying each other ... (Ch. 15) the renewal of the promise, Agar and Ismael, ... then, by the oaks of Mamre (Ch. 18), "Lord, do not pass by your servant without stopping" .... the encounter with God in the Holy Trinity, as three foreigners whom he receives, welcomes, and serves ... and from whom he receives once again the covenant, this time renewed from antiquity, the apparent barrenness of Sara and her lack of faith ... the birth of Isaac ... then the sacrifice of Isaac (Ch. 22)... everything that he could offer up, just letting it go; his trust in and total surrender to the covenant, in God who suggests unfamiliar paths for us to travel, new ways which are not our ways (of doing things), but roads which lead us to freedom from disordered affections, without attachments, and with indifference, until the point of Abraham's story where "God will provide..." and, to our one and only God, as the center of life; God who is everything.

The Marian Congregations begin their communal process in search of the will of God, just as Abraham began his search, without knowing where they are headed, living for a while as homeless foreigners, residing in tents, disoriented and unsettled in their day to day lives, but not in their spirit. With an itinerant, unpredictable lifestyle, they wait for a

strong, solid city built out of stone and mortar. But more than a city, they wait for a road, a path, for they would be pilgrims, just like the descendants of Abraham, Isaac, Jacob, and all their progeny, on the move, listening, paying attention to God's promises and covenants.

Their calling begins to be heard in 1948, when on the 27th of September Pope Pius XII promulgated the Apostolic Constitution "Bis Saeculari," in which he extolled in a grand way the Marian Congregations and invited them to look closely at themselves (a self-reflection) ... and out of this self-reflection, the Lord enabled the birth of a MOVEMENT OF THE SPIRIT. They were called to renew themselves, to return to their roots, to be available for and to carry out The Mission, of serving the Church in diverse settings and cultures around the world -- and this carrying out of mission and service would be on the (nearly) four hundredth anniversary of the Marian Congregations. And their first steps would lead to the first international gatherings, a new way of articulating who they are, and the constitution of the World Federation, which is officially approved by the Holy See in July of 1953.

These first steps, halting at first and then stronger and surer in time, tell us of their response to this FIRST MOVEMENT OF THE SPIRIT. The first ExCo elected in **Rome '54** would quickly formulate the directive received (understood) as: "the Rome Congress should be from its outset a universal renewal." And in **Newark '59**, they would decide to begin without delay on an elaboration of the new rules, thus taking the first steps toward the General Principles. For the first time, they spoke of an international apostolate, and they insisted on the promotion of the Spiritual Exercises, to be "integrated into daily life, or, at least, to be done (lived out) by members, for the maximum time possible."

Upon finishing these first ten years, the World Federation believes that it has clarity in its understanding of its calling, but the "how to's" would take longer and make them wait. They still need to discern, and so they would have to wait, because "the Lord's time is not always our time." The celebration of the World Council (ExCo), which would renew the life of the Church, requests that we -- in faithfulness to the Church -- not try to spell

out our next steps without a more careful, precise orientation. In the ***Bombay '64*** World Assembly, they already are talking about changing the name of the Marian Congregations, but there still is a small minority that rejects it. Still more discernment is needed.

Fr. Paulusen once described the ***Rome '67*** Assembly as “almost a new association.” Not only have the Marian Congregations renounced their securities or privileges, but previously, Father Janssens had also renounced -- in favor of the authority of the laity. That is, he argued that the laity had the right to limit the Superior General’s power “to establish new rules or change established rules of the Marian Congregations.” And Paulusen had pushed and influenced such a large following so that -- because of the older ways of postal mail that could often take weeks or months for every exchange that went through the Secretariat in Rome -- it became recognized, for the first time in our history, that a “world assembly of lay constituents,” had formulated its own documents! In brief, the CLC/CVX record states: “[It was] a full meeting with a great, thoroughly dynamic spirit, of inspiring testimonies, illustrating a growing unity in diversity and, above all else, an unmistakable expression of great love; days full of spirit and action.”

With Abraham, the “big moment” was the apparition of the Lord in which God made a covenant with Abraham, and so with CLC/CVX, “the big moment” was the Rome Assembly of 1967, which is seen as CLC’s jubilee or “birthday.” Rome was the moment of a Covenant and a new point of departure for CLC/CVX: *New Principles and Foundation, new rules, a new organizational structure, a new name, and a new common mission: “to struggle against poverty and injustice.”*

It is not my intention here and now to make lengthy comments about every single World General Assembly, about which there is ample documentation. Rather, I am going to focus on some of the MOVEMENTS of the SPIRIT, the ones I consider the most RE-CURRING, the ones with which the Lord has shown us his faithfulness, renewing his call to us and illuminating our path, our communal journey. So now I will recall from our

collective memory, one by one, the CLC/CVX World Assemblies up to the present, with only brief comments about each one.

From the “laying-a-foundation” great enthusiasm of **Rome ‘67**, we move on to the “test of fire.” Our **Santo Domingo ‘70** assembly made us understand the necessity of preparing ourselves so that, as we had been saying in our documents, **communal discernment really would be our specific method for discovering the will of God.** There, we were confronted by the “TRETA” or “MOVEMENT OF THE FALSE SPIRIT.” The proposed theme of “The crisis in the Church” had repercussions in our very own crisis, which we experienced and felt profoundly and painfully. The entire Assembly was at the point of dissolving completely due to personal differences, to the withdrawal of several national federations, to the tensions and hesitations when looking for solutions, and to the extreme, unplanned changes made to the established program.

It was a healthy crisis, nevertheless, which made us become aware of our vulnerability and which led the ExCo, finally elected, to face the consequences (of the crisis) and to put in writing, in no uncertain terms, the reactions to Santo Domingo in the following points: “ the Spiritual Exercises as our common foundation, and the absolute and necessary application of the General Principles as our COMMON MISSION.”

The acceptance of the necessity to better prepare ourselves for the new reality and the acknowledgement of OUR CALLING, these led us to different kinds of essays and meetings which moved our leadership to propose a new kind of world meeting. The experiences first in Rome-Augsburg in 1973 and then in Manila in 1976, were a response to the lived experience of Santo Domingo. These assemblies remained marked by the Spiritual Exercises and the Formation Courses, and these experiences stretched themselves out in every direction, having a multiplying effect with the parallel journeys of “**movement of the spirit and the method of communal discernment,**” at national, regional, and international levels. The meeting format of our Assemblies changed, as we were **always looking for sufficient time for personal prayer and reflection and**

**for communal, small group discernment;** and the meeting time allotted for ‘business matters’ was reduced.

In **Augsburg '73**, we outlined our service/mission as “liberating every man and woman, and all peoples.” Soon, we felt moved to commit ourselves to the international apostolate including a request in advance for us to establish membership and our presence in some specific United Nations’ NGO meetings and initiatives. And in **Manila’76**, when reaffirming our lifestyle as **“poor as Christ is poor,”** we emphasized once again our option “to be better, more humble servants in mission,” thereby underscoring CLC/CVX’s vocation and its role in the mission of the Church.” In **Rome ‘79**, we became aware of the gift of community, recognizing also that we are “One Worldwide Community at the service of our One World.” This was confirmed in **Providence ‘82** as we reiterated “One Community in Mission to promote Justice,” which renewed our **“preferential option for the poor and marginalized,” and emphasized the importance of the study of social analysis.**

**Loyola ‘86** was an assembly focused completely on The Mission, contemplating “Mary as Mother and Model of our Mission.” **Guadalajara ‘90** identified certain emphases for “Better Service to the Kingdom of God,” approved new General Principles and sent us out to the world to bear fruit as one apostolic body.

In **Hong Kong ‘94**, we establish that our graced communal response must be “the best response to the call of Christ from the world in which we live.” We desire to share the fire that is already burning within us, to share it with the world, with all, from our circles and places of grace to the persons and places we are sent to serve. In **Itaici ‘98**, in the context of a world awaiting the change to a new millennium, we discovered three areas of a Common Mission and a set of methods we needed to get there.

For the first time in Africa, in **Nairobi 2003**, we shared our feelings and spiritual movements, desiring to mature as an Apostolic Community, sent by Christ and by all members of ONE BODY. And with this desire **“to advance as one apostolic body,”** in **Fatima**

**2008**, in the presence of Mary, gathered and united around Jesus to tell Him what we have done, taught, and learned, we received the challenge **“to live as one prophetic community.”**

Finally, only five years ago (2013), the Assembly took place in Lebanon, not only to broaden our pilgrimage around the world, and as a presence in the Middle East, but also to show our solidarity with those that suffer in this biblical land, crossing four **“frontiers at which we needed to arrive, from our roots.”**

In each Assembly, each meeting of the World ExCo, every international and national gathering, the Lord, faithful in his love, has confirmed to us our calling, our mission, and our identity. The MOVEMENTS OF THE SPIRIT, with which He gently touches our hearts, continue to nourish the dream, guiding our steps. But the road to the Kingdom of God always suffers from the violence of the FALSE SPIRITS (TRETAS). These spirits always desire to divide us, to make us doubt, to make us fearful, and in more than one occasion, to make us hesitate and delay our response.

Ever since Pope Pius XII's Apostolic Constitution and in every one of our assemblies, we have felt called -- MOVED BY THE SPIRIT -- to replenish our sources of life; to recognize Ignatian Spirituality for lay persons as a charism and a gift which we have been given, and to consider the Spiritual Exercises as a specific tool of our spirituality. But, the FALSE SPIRITS (TRETAS) would always intrude. In our first years, certain objections became evident: there were those who considered that the Exercises were “inconvenient restrictions,” and others who showed their resistance using the argument that now that CLC/CVX was a publicly and officially recognized lay association, it would result in division or discord if there were a requirement of some kind. Still others felt that the Exercises had belonged to and should continue to be reserved for those who chose the religious life -- for sisters, clergy, priests, and pastors. And criticisms also came from spiritual guides and directors of the Exercises, who believed that the majority of lay persons were not “appropriate subjects” for making the Exercises, except for the most basic, elementary experiences that Ignatius suggests for humble and common persons.



Today, thank God, the recognition of the importance and the fruit of the Spiritual Exercises in our personal lives and in the entire CLC/CVX Community, is present and widely felt in many places and in the most unique circumstances. All so, the members of our worldwide Community search for THE SPIRITUAL EXERCISES and promote them. In fact, more and more every day, lay women and men prepare to guide others in experiencing the Spiritual Exercises. Quite clearly, in the “life” of small groups and in the entire larger CLC/CVX Community, there is a belief in and dedication to learning how to discern and to finding “true interior freedom” when ordering our lives -- all that we are and all that we do, in service of the Kingdom of God.

Our celebration of the World Congress in Manila, situated in a context of scarcity of resources, exposed us in a special manner to the simplicity that should characterize our CLC life style. The experiences shared with our sisters and brothers in the barrios of Manila, as well as several years later in the Kibera sector of Nairobi, have led us to give voice to the MOVEMENT OF THE SPIRIT, which is our ardent desire to imitate Christ, humble and poor, by living a simple life style that imitates Him, and the way that He lived. We have vivid and edifying recollections of total surrender and actions of solidarity with the sick, the migrants, some peasants, and with other excluded communities; as well as with decisive and radical commitments in defense of the natural environment. I believe, nonetheless, that the action of “la TRETA” / FALSE SPIRIT makes its presence felt even here. Many times our actions are expressed as “for” or “for the sake of” the poor without ever arriving at **“with and together with the poor united in their struggles and dreams.”** Other times, there is a certain elitism within our community, that often, interrupts our desire to step forward to imitate and follow Jesus, and interrupts our manifestation of true solidarity with the most vulnerable, not only to act in favor of the most vulnerable, but better actually, to share their lot as closely as possible, welcoming them among us. Above all, we must recognize that when the Lord calls our most vulnerable sisters and brothers to be part of our Community, such a call is actually a special blessing and gift from God.

I identify, as the most often RECURRING MOVEMENT OF THE SPIRIT, the MOVEMENT OF THE SPIRIT TO SERVE. This movement is expressed in diverse ways and perhaps, in just as diverse ways, the call that we hear, the call to service. The call to service is a MOVEMENT OF THE SPIRIT that has been confirmed also by the authority of the Church. In his contribution to the World Congress in Rome 1979, Father Arrupe referred to a quote that I want to cite completely because, one more time, it makes reference to the anniversary that we are celebrating in CLC/CVX:

I quote: "When in 1967 the Holy See was asked to make the change from Marian Congregations to Christian Life Communities, together with the approval of the General Principles to replace the Common Rules of 1910, the justification made for the petition was none other than this: "the best of service" for the Church and the renewal of the Church, in accordance with the spirit and norms of the Second Vatican Council. It stated that the transformation that was petitioned would allow the members of new Communities "to consecrate themselves with more simplicity and efficacy to the service of God and of the women and men in today's world." (Letter of approval from Cardinal Cicogonani, 23.03.68). "And," Father Arrupe emphatically added, "*...because the Church understood that this promise was sincere and realistic, the Church gave its approval.*"

Under various names, SERVICE, as a manifestation of our Mission, has always been identified as a MOVEMENT OF THE SPIRIT in our World Congresses. I am not enumerating the various themes, texts, or conclusions of the MOVEMENT OF THE SPIRIT already mentioned previously and of which there is abundant documentation. To carry out our SERVICE, we have undertaken to create commissions, to establish working groups, and to develop various methodologies, such as DSSE /DEAE (discern, share, send, evaluate) that to this day help us in a privileged manner to discern our apostolic activities. We recognize that as a World Community our responsibility is to attend to the great conflicts or confrontations with international significance, and because of our roles as lay persons, we must not overlook those tasks that through our economic, political, and ideological orientations and activities lead us towards the transformation of social

structures, those which support the dignity and equality of all of God's sons and daughters.

**As a criteria born from our Ignatian Charism, we must always respond to the most urgent needs and prefer the most universal and definitive services, without losing sight (awareness) of the importance and basic reality of our day to day lives.**

I do not want to be lengthy describing other qualities or expressions of our SERVICE. Instead, I point out that the action of the FALSE SPIRIT (la TRETA) can on occasions distract us from carrying out SERVICE itself or making it to be truly 'the best service. The false spirit (la TRETA) appears when we do not "read again" and/or "discern anew" in light of our results, accomplishments, or difficulties, and also when we do not deliberate communally on how to proceed and so determine what to re-do, change, revise, or leave out. There are SERVICE initiatives abandoned in their planning stages or while awaiting approval by an assembly and which are never implemented. Others are interrupted without an evaluation or review of what has taken place. And it is the action of the false spirit (la TRETA) that causes us not to continue our journey and not recognize the presence of GOD in our journey. We must remember that Israel was also led by the FALSE SPIRIT, pulling away from God!

And when we lose sight of the fact that our SERVICE is a consequence of THE MISSION *and not of our own initiative*, we also lose the immense gift, *the divine Trinitarian Gift*: The Gift where the Father shares with us his creative power in forming and conserving our world and common home. The Gift where the Son invites us to walk with him as companion women and men. The Gift where we carry out service judiciously only if we allow ourselves to be openly guided by the Holy Spirit, through a process of 'incarnation' leading to redemption. SERVICE is then realized, discerned, and evaluated with the freedom of the third binary... and with the deep desire to live our daily struggles in the third path of love and humility.

The new name that the Lord gave us fifty years ago implies vocation, mission, and identity: **Christian Life Community (CLC)**.

Community is what unites us as a body, not as a personal whim or a desire to group ourselves arbitrarily. What makes an Ignatian community is sharing personal vocations

that have taken each one of us to be a woman or man who is a friend of Jesus. Such a personal relation with Jesus is what brings us together—as was the case with the companions of Paris—as women and men friends in Christ the Lord. It is a Community of Life because in it we share TRUE LIFE, the one that God communicates to us through his Holy Spirit.

“Christian Life Community” (community of Christian life) means that we share our Christian life, the one that Jesus communicates to us and that takes us joyfully to Holy Communion in the Church, a communion which we want to truly savor. “Christians” was the name given to the first women and men disciples, committed to a life style that announces the Good News to all —Jews or not—Good News with social consequences. (Acts 11: 26)

In becoming conscious and aware that the ties among us were, and are, a lot more profound than those found in a Federation, we turned to the MOVEMENT OF THE SPIRIT to understand the essence of our community, not alone in our small groups, but also at the world level. We discovered, with joy and gratitude, that the Lord has called us to form a unique lay community ROOTED in the EXERCISES that God gifted to the Church through Ignatius of Loyola. In our lay community, like Jesus, we recognize Mary as our holy mother, and we accompany each other warmly and caringly, respecting each other’s uniqueness. We share the TRUE LIFE, searching for new answers for new situations, and we are sent as disciples to continue the universal mission of Christ, sent by the Father as his servants at the service of all. We take the Good News to the poor and freedom to the oppressed, and we commit our life to His cause, until our death.

The FALSE SPIRIT, on occasions, tempts us to think of the community as a goal (an end in itself) and not as a privileged instrument gifted to us by our Lord. And I believe that this is something we should pay close attention to, without wavering and without neglecting our communal deliberation. We need to tend to and assist in the personal processes of those who come to our communities with a need to love and grow in discerning their personal vocation, so that they, in time, can commit themselves before God, to become members of the World Christian Life Community (CLC/CVX) and commit to the lifestyle clearly implied by CLC/CVX.

In CLC/CVX we are not only aware that we share in the life of God, but also in the sin of the world, which we have freely recognized in ourselves. We want to experience conversion, so that as we journey on our conversion process, we also re-affirm our ideals: trusting in the Grace of God and knowing that Christ and Mary, each in a real but different way, have conquered the world. So for these reasons, we preserve the name of our community, a name, which is at once a gift, a challenge, and a defining statement:

**“Christian Life Community.”**

A characteristic of our spirituality that especially enriches our community is the graced companionship. In CLC, we acknowledge each other: women and men companions of Jesus. Today as I review and contemplate our life, my contemplation gratefully evokes an image of the inseparable history of apostolic companionship that CLC/CVX has with the Society of Jesus for the greater service and glory of God (AMDG).

As OUR CHARISM document states: “we share with our Jesuit brothers a common heritage in the Spiritual Exercises, the richness of a long tradition and the desire to commit our life to mission, in the service of others. After listening to Father Kolvenbach say that it is the Company of Jesus that has chosen to serve CLC/CVX, the Congress in Nairobi added an appendix to its proceedings document with an expression of gratitude to the Company of Jesus for all the leadership service and accompaniment they have provided during CLC/CVX’s founding and developmental years. The appendix included an expression of our hope to continue journeying in their graced company, sharing the same spirituality and potentially the same mission. This mission, which we share and understand is deeply rooted and blossoming, and is formed from the desire to discern from our roots to Love and Serve God in all that we do.

On the day of his election, Pope Francis commented that the cardinals had to go to ‘the ends of the world’ to find him. Francis, like Abraham, also heard a call: ‘leave your country, leave your way of life, leave you security.’ Pope Francis, like Abraham, also received a **new name** confirming his vocation, his identity, and his mission. The name “Francis” tells us **“opt for the poor and humble, an austere way of life, speak about the care of the natural world, our common home; joy and mercy,”** two great

*phrases that traverse and permeate all his messages and documents: The Joy of the Gospel, The Joy of Love, Rejoice and Praise, and The Face of Mercy.*

Today, having heard his messages and exhortations which delight, illuminate, and challenge us, while also filling us with hope, we comprehend the announcement of a new era of ecclesial **kaïros (a unique moment)**. And we arrive in Argentina, Francis' native land, "the end of the world", as one CLC /CVX community searching for how, together, we can be '**A GIFT TO THE CHURCH AND TO THE WORLD.**'

Let us bear in mind that ***the gift of God to us was borne of a woman: Holy Mary, Our Lady***, who in association with our Lord is our mediator, mother and the ultimate model for our service, our freedom, and our community. From Mary, we learn about the frailty of our own plans, openness to the Holy Spirit, the faithfulness of God the Father, and dedication to Christ and his Mission. From Mary, we learn of the values that we, like her, want to announce to the whole world: family life, the dignity of work, moderation and simplicity of lifestyle, the love and care for our common home, and love and dedication to the Church.

Under the protection of Our Lady Mary, we meet in Buenos Aires to celebrate a new community gathering of discernment, in an attitude of **searching**. We are itinerant searchers and we continue "in pilgrimage," faithful to our covenant with God. We have been brought here, in pursuit of that dream, borne of the calling that changed the name of our world community and our way of life.

The Good Spirit has guided our planning process. Today, like **Abraham** ascending the mountain, we, women and men, are committed to surrendering all, with complete trust, left with just our covenant with God, free from disordered affections and belongings, we are indifferent, knowing that "**God will provide.**" We search and we desire only what most leads us to **God** as our center and our all: "**Glve us, Lord, your love and your grace; these are enough for me / for us.**"

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