

SUPPLEMENT TO PROGRESSIO

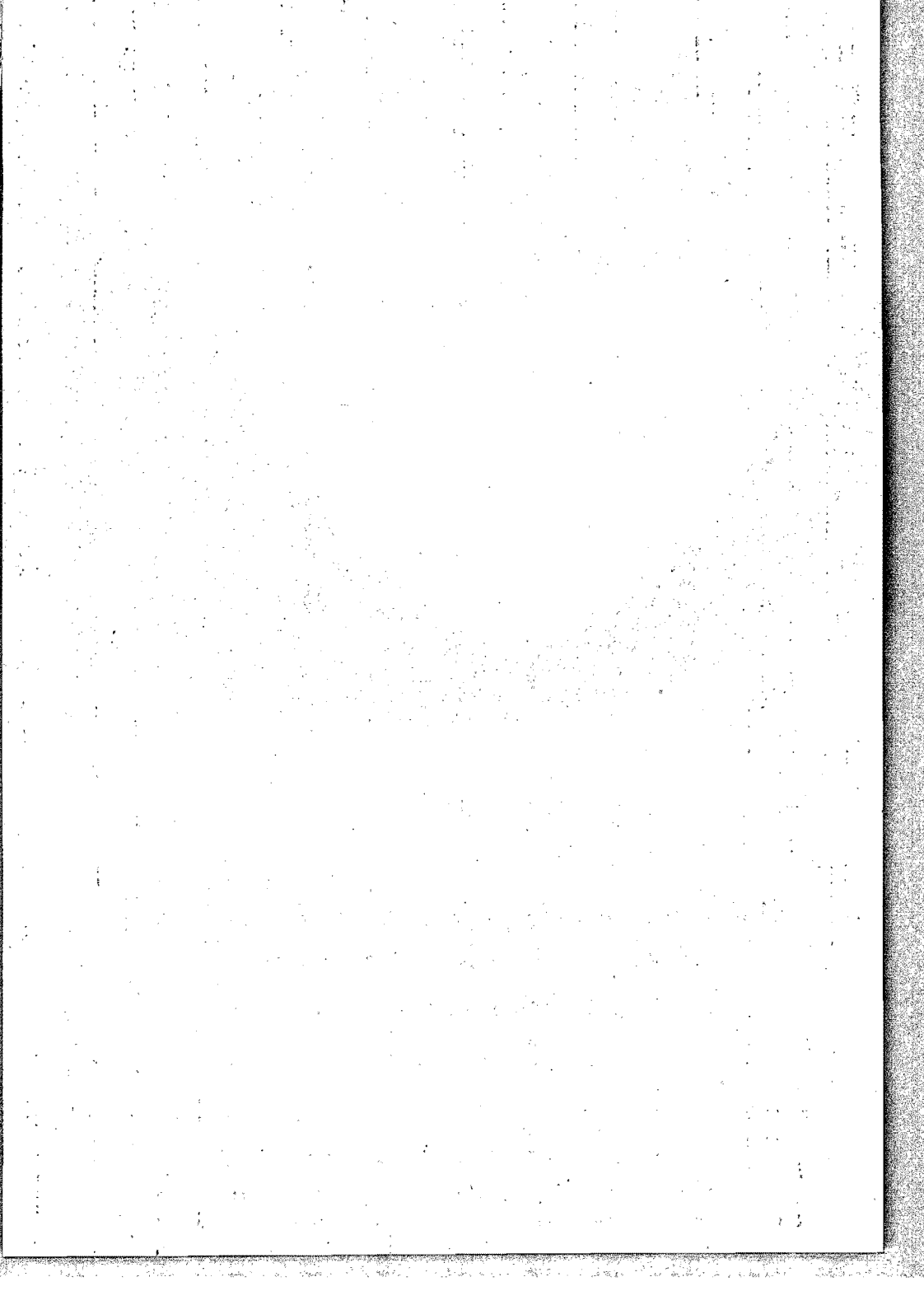
**PUBLICATION OF THE WORLD FEDERATION
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Larry Stinn s.j.

**PUTTING GOSPEL VALUES TO WORK
Practical Helps for Growing
in Total Liberation**

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Practical Helps For Growing In Total Liberation

ABBREVIATIONS

- CE Croissance economique, civilisation, evangile,
the Social Commission of the French Episcopal
Conference (Paris, 1976).
- CJ Christianisme et justice, Juan Alfaro, S. J.
(Vatican City : Pontifical Commission on Justice
and Peace, 1973).
- CT The Church Today, Vatican Council II, in The
Documents of Vatican II, ed. by Walter M. Abbott,
S.J. (London: Geoffrey Chapman, 1972).
- DP On the Development of Peoples, Paul VI (Vatican
City: Vatican Polyglot Press, 1967).
- EMW On Evangelization in the Modern World, the apos-
tolic exhortation Evangelii Nuntiandi, Paul VI
(Vatican City: Vatican Polyglot Press, 1975).
- JW Justice in the World, 1971 Synod of Bishops
(Vatican City: Vatican Polyglot Press, 1971).
- MFO Men for Others, Pedro Arrupe, S.J. (Rome : S.J.
Press and information Office, 1973).
- OEA On the Occasion of the Eightieth Anniversary of
the Encyclical "Rerum Novarum", Paul VI (Vatican
City: Vatican Polyglot Press, 1971).
- SDB Sharing Daily Bread, Canadian Catholic Conference
of Bishops, 1974, reprinted in the second prepara-
tory mailing for the General Assembly at Baguio
(Rome: CIC Secretariat, 1976).
- SLS "A Simple Life Style", Bishop Edward W.O'Rourke,
appeared in The Catholic Post (Peoria, August 25,
1974).
- WJ Witnessing to Justice, Pedro Arrupe, S.J. (Vatican
City: Pontifical Commission on Justice and Peace,
1972).

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F O R E W O R D

We present this Supplement with a distinct sense of thereby providing to Christian Life Community members and to all our readers a most important service.

As the Supplement says, it is a new step on the path that has marked the CLC thrust since '73 and in fact since 1967 : a commitment to living out the social dimension of the Christian faith we profess. PROGRESSIO itself, let us add, has both reflected and stimulated this thrust. And this, not only by a wide range of articles in the magazine itself, but by two earlier Supplements : Liberation of All Men : Our Common Objective (de la Costa; '73) and On the Road of the Beatitudes: A Life-Style for Today ('75; Esquivel).

This present Supplement, coming as it does after the powerful experiences of the Manila '76 Assembly and its theme of solidarity with the poor in their struggle for justice, is a call to implementation, to "put Gospel values to work" in our ongoing living. The idea for the Supplement was born in a meeting of the World CLC Federation's "Permanent Committee on the Dynamics of the Spiritual Exercises" as its members sought how to assist people to incarnate Ignatian spirituality in their lives. Its approach is practical, concrete. A process is suggested by which we may, first, come to know what our true values and attitudes are in such core areas of our life as work, income, residence, food, relationships; see how these coincide with the values of those around us or with Gospel values; and then, take specific steps, with the Lord's grace

and with the means CLC affords, to the conversion of mentality and of heart that may be needed, if our day-to-day social living is to be Christian.

It is, then, though its presentation draws too on solid theory, essentially a "how-to" booklet. In this sense it may be compared to two earlier PROGRESSIO Supplements, Freedom for Service, which aimed at showing how to make effective use of the Spiritual Exercises, and Discerning Community Decisions, on how to practice community discernment. May the present Supplement, then, be of assistance to us all in our earnest efforts to "put Gospel values to work".

The author, Father Larry Stinn, is a Jesuit of the Detroit Province. His doctoral thesis in theology, done at Paris, was on the Spiritual Exercises in their relationship to the promotion of justice. He has acted as ecclesial assistant to CLC groups in both France and the United States, and formed part of the guiding team of national, continental or international CLC Formation Courses in England, America and the Philippines. He is highly regarded as a retreat guide, and a member of the world Permanent Committee on the Exercises referred to earlier. He took part in the European CLC session on Liberation at Toulouse in 1974, and at the World CLC Assembly in Baguio in August '76 gave one of the principal conferences, on "The Mission of the Church in the World of Today." He is at present Province CLC Promoter for his region of the U.S.A. and a member of the American CLC Formation Commission.

PROGRESSIO wishes to thank warmly both the Permanent Committee on the Dynamics of the Exercises, whose work provided the impetus and the framework for this contribution, and Larry Stinn himself, who so clearly and forcefully developed and presented this important theme.

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INTRODUCTION

The General Assemblies of the World Federation of CLC held at Augsburg in 1973 and last summer in Baguio shared a common vision. It is a vision of CLC as a worldwide network of communities at the service of the total liberation of all men and women and recognizing the crucial importance for that mission of those who are poor and oppressed. The themes of these two events mirror this vision: "CLC a Community at the Service of the Liberation of all Men" (Augsburg) and "Poor with Christ for a Better Service" (Baguio). An echo is strong and clear as well in the practical orientations and recommendations forged by the delegates of these two bodies and the way they were and are being translated into action by the newly-elected officers and Executive Council of the World Federation.

If the vision was essentially the same, it was sharpened in focus at Baguio. At Augsburg, the total liberation which is CLC's vocation was seen to involve an integration of interior liberation from sin and its resonance in fear, apathy, cultural values, etc., and external liberation from oppressive arrangements and structures in society. At Baguio this past summer, that perspective was presupposed and given a new concreteness. The theme "Poor with Christ for a Better Service" was explored, not in the abstract, but as He is poor in the world today--especially among the materially poor and oppressed. Through the three courses and General Assembly there emerged an insistence on concrete contact with and knowledge of the poor, who suffer most from oppressions of all kinds. Some are called to live and work among the poor but all of us are called to a life of service in solidarity with those who bear in their flesh

the need all men and women have to be liberated by God's mercy in Christ. Much of the richness of the Assembly came from the presence of a significant number of delegates from poor and rich countries alike who are already living such a solidarity, either directly among the poor or in a solidarity with them that is clear to all.

A good example of this evolution toward concreteness was Formation Course II on mission held in Manila and Baguio before the General Assembly. This course was the fruit of what had been learned about liberation since Augsburg--learned especially by the commissions of the World Federation on liberation and that on formation and learned as well through experiences in various national federations. It featured three days of exposure to some poor and oppressed people of Manila: workers being paid ridiculously low wages by their employers, squatters who own only the shanty built with their own hands and constantly face the threat of "relocation" by the government so Manila can be "beautified". Out of this lived-experience of poor persons and their oppression, the 48 participants reflected on the larger situation of the Philippines, confronted the sociopolitical situation in their own countries with what they had learned and made Spiritual Exercises marked for many by a new and concrete call to service.

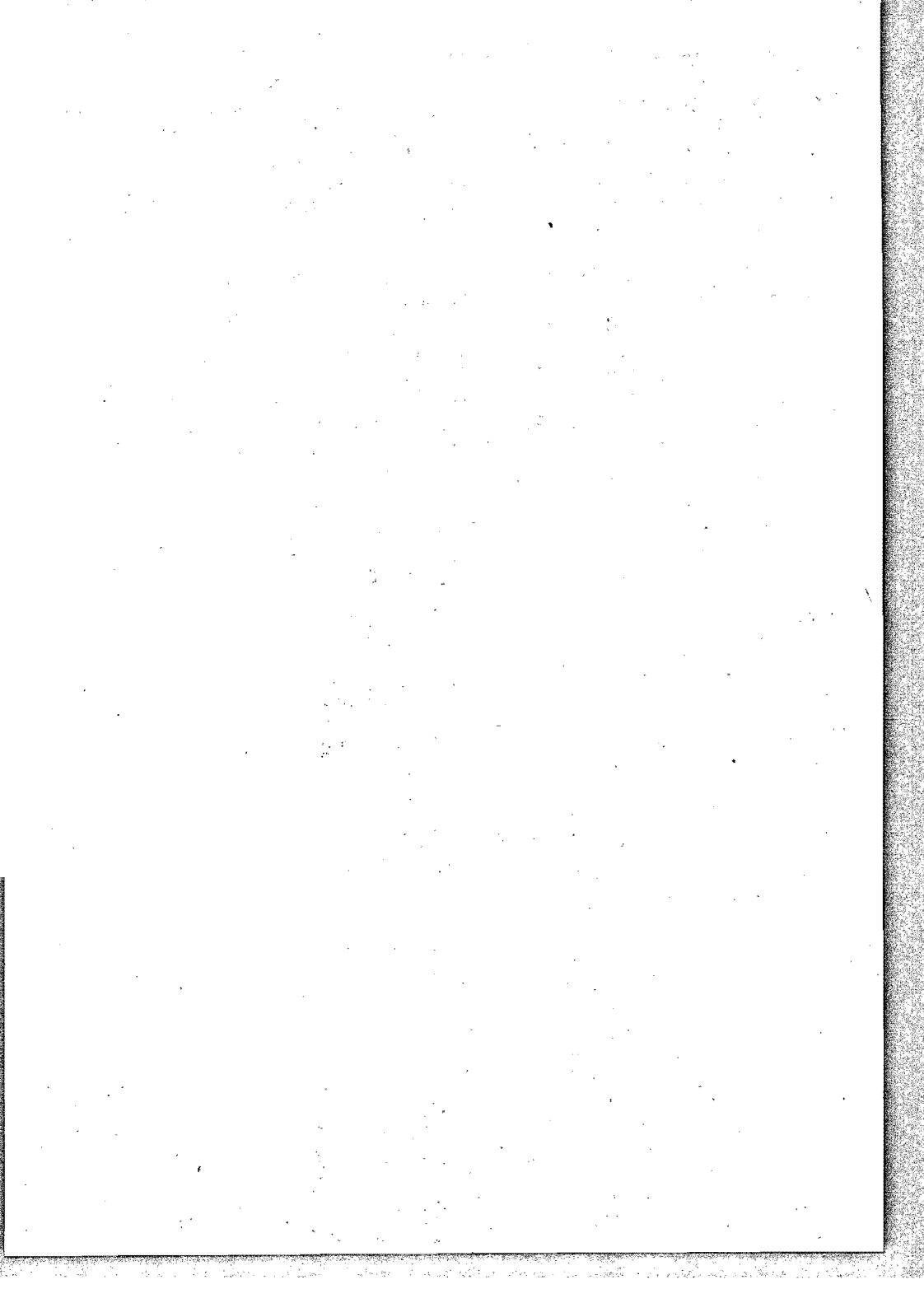
Sharpened in its focus by this experience, by the assembly and the other courses, the vision of the world community calls us to a liberation which becomes total by exposure to the wounded areas of mankind and by a deepening response, in light of those wounds, to God's call to us in our lives--each in his or her own way but lived in unmistakable solidarity with the poor and oppressed. Becoming liberated in this way as persons and communities and being a force for the liberation of others requires some concrete experience and knowledge of the persons suffering as a result of natural conditions or the will of others.

This Supplement is an attempt to offer some practical helps to CLC members and groups desirous of beginning upon or continuing along the path of liberation pointed out by the experience of Augsburg and Baguio. They are "practical" because the focus is on attitudes and values toward concrete areas of life like work, income, etc., which determine one's patterns of action. I call them "helps" because

ways are proposed by which you can : 1) become aware of where your attitudes are dependent on those of the surrounding culture in a manner inconsistent with Gospel values, 2) evaluate whether there is some key attitude inconsistent with the Gospel where God is calling you to conversion and 3) integrate that conversion by responding in action to God's call in life situations where the attitude or value is at issue.

These are not recipes for living concrete liberation. That would reduce to a problem-to-be-solved the deep mystery of good and evil, freedom and slavery which is our life with others in society and in the world today. Rather they are practical helps. They are things you can do to help you and your group discover, with much groping no doubt, how God is calling you to embody His liberation among all people today, especially the poor and oppressed.

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I - CONCRETE LIBERATION

Before beginning, I would like to give some background on how the concrete liberation for which helps will be proposed relates to the Gospel, to the Exercises and to the Church's mission today.

I will begin with a recent reflection of Pope Paul on the Church's mission. In his apostolic exhortation of last December 8th, On Evangelization in the Modern World, Paul insists that above all the Gospel must be initially proclaimed today through the witness of the lives of believers :

Take a Christian or a handful of Christians who, in the midst of their own community, show their capacity for understanding and acceptance, their sharing of life and destiny with other people, their solidarity with the efforts of all for whatever is noble and good. Let us suppose that, in addition, they radiate in an altogether simple and unaffected way their faith in values that go beyond current values, and their hope in some thing that is not seen and that one would not dare to imagine. Through this wordless witness these Christians stir up irresistible questions in the hearts of those who see how they live : Why are they like this? Why do they live in this way? What or who is it that inspires them? Why are they in our midst? Such a witness is already a silent proclamation of the Good News and a very powerful and effective one. (ENW, # 21, p. 30)

Not only does such a group of Christians witness to Gospel values in the midst of, not separate from, the life they share with those in the community surrounding them. The

Good News of Jesus Christ is proclaimed first and foremost by the way they participate in the struggles and opportunities of life common to all, believer and non-believer alike.

What is this life? It is everyday life: family, education, nourishment, housing, jobs, neighborhood, parish, city, crime, corruption, human rights, inflation, etc. Witness of life means witnessing to the Good News of Christ's death and resurrection by actions, living by faith in concrete situations, living out of values which cannot be reduced to what family and culture have taught.

This is already a proclamation of the Gospel in action: living out what we are in these situations. And the message is mediated by our participation in the struggles and possibilities of life with all other men and women.

There is a time, however, when evangelization must come to expression--in words, first, then in incorporation in community and participation in its life of worship and mission. This word and symbol, like witness of life, are a message, a way of embodying the message of Jesus, but now in explicit form. Even here, however, there is no divorce between word and concrete life. For, as Pope Paul further explains, the content of our message is not just concerned with the love of the Father bringing salvation through Jesus and giving hope to all through the Spirit; it is also a message about life in the world in all its concreteness. There is a constant interplay between Gospel and life and a call that they be integrated by God's power:

But evangelization would not be complete if it did not take account of the unceasing interplay of the Gospel and of man's concrete life, both personal and social. This is why evangelization involves an explicit message, adapted to the different situations constantly being realized, about the rights and duties of every human being, about family life without which personal growth and development is hardly possible, about life in society, about international life, peace, justice and development--a message especially energetic today about liberation. (EMW, #29, pp. 40-1).

Pope Paul stresses the contemporary demands of announcing the Gospel. But if we turn for a moment to the person of Jesus and what the Gospels record of him, the same concreteness is present. Jesus embodied the love and salvation of God in what he did and in what he said. And he did so in a total way, a way that touched people's attitudes, their way of living and patterns of action. It even touched their bodies. This is a dramatic way of seeing the wholeness Jesus intended when he said "Your faith has saved you". Jesus cured those beset by physical and psychic ailments as a part of liberation from the forces of evil. What happened in their hearts was mirrored in the healing of eyes, limbs, emotional disorders. To make clear he had the power to forgive the paralytic's sins, Jesus empowered him to stand up and carry off the mat which had been his prison. (Cf., Mark 2,5-12) Or take Zachaeus who collected taxes for the Romans and made a fortune for himself, not always by the cleanest methods. He no sooner meets Jesus and responds to his invitation of fellowship than a change overtakes him: "I give half my belongings, Lord, to the poor. If I have defrauded anyone in the least, I pay him back fourfold." (Luke 19,8) Jesus declares that salvation had already come that day to Zachaeus, liberated as he was from both the greed in his heart and the injustice which marked the material dimension of his relationships with others.

As a result of their faith in Jesus, they and many others in the Gospel accounts were saved, healed, liberated. He liberated persons here and now from the immediate physical hardships or injustices burdening them and enabled them to experience the freedom and fellowship of God's full Kingdom. He cures the blind and the lame, casts out evil spirits and raises the dead. He cuts through taboos which stifled lives by touching leprous untouchables, making himself at home with prostitutes and sinners, by ignoring laws when they were a meaningless burden and by defying religious and political leaders when they misused persons in order to preserve their own power and privilege.

Although one dimension or another is focused on, there is no way of limiting what Jesus did to just liberation from sin of the heart. For resonances of evil and sin are never excluded--resonances in physical or emotional illness, in moral perversion of relationships between persons,

in ignorance and perversion of truth, in personal and social patterns of action marked by alienation and self-interest. It is a total liberation : the whole person in his or her inter-relatedness to God, other people, material creation. Interior conversion which does not touch external patterns of thinking and acting--cultural values, patterns of relating to others, use of material goods, arrangements and structures in society--is not the total conversion, not the deep healing of both sin and the effects of evil, which Jesus inaugurated as God's Kingdom of justice, peace and fellowship among men and women.

Jesus also touched in this total way those, the concrete conditions of whose lives he did not transform immediately. The poor are an example. In a very real sense, though, their life was transformed by being made bearable by Jesus' assurance of God's love for them and by his solidarity with them in their condition. The poor of the beatitudes mean those who are deprived of what is necessary for them to live and are incapable of obtaining it. In being so deprived, they are being deprived of their dignity as human persons created in God's image. They are defenseless victims, oppressed by conditions mainly but sometimes by persons who maintain them in those conditions. "Blest are you poor" Jesus tells them, "the reign of God is yours." (Luke 6,21) He prophetically proclaims that while the oppression of their poverty is a curse to be abolished, they are blessed--as they are here and now. They are the object of God's special love and are assigned the first places in his Kingdom precisely because they are so needy and so incapable of defending themselves. Jesus assures them of the Good News for them and their concrete lives : they are now worthy of dignity because of God's saving love and they will be liberated completely. The cross, Fr. Arrupe claims, shows the poor who are victims of injustice "that Christ has made common cause with them, and that it is in Him... that they will find liberation, justice and peace." (WJ, pp. 38-9).

There is a tension here. Christ has already inaugurated God's reign, but it is not yet fully realized. Extending and completing that reign is a task in which we are called to participate--here and now, in the world and the life of mankind. "In the death and resurrection of Christ", writes

Juan Alfaro, "a universal brotherhood has been established which is to be realized in this world as an anticipation of the participation yet to come in the immortal life of Christ glorified." (CJ, p. 41) The force of the Spirit given us by the risen Christ enables us to love and serve without self-interest the building of that fellowship. The famous judgment scene of Matthew 25, 31-46--"...I was hungry and you gave me food..."-- makes a criterion of response to the needs of the marginals of society:

Inclusion in or expulsion from the Kingdom proclaimed by Jesus depends on a man's attitude toward the poor and oppressed; toward those who are identified in Isaiah 58, 1-2 as the victims of human injustice and in whose regard God wills to realize his justice. What is strikingly new here is that Jesus makes these despised and marginalized folk his brothers. He identifies himself with the poor and the powerless, with all who are hungry and miserable. Every man in this condition is Christ's brother; that is why what is done for them is done for Christ himself. Who ever comes effectively to the aid of these brothers of Jesus belongs to his Kingdom; whoever abandons them to their misery excludes himself from that Kingdom. (CJ, p. 28)

I wish to return for a moment to Pope Paul's reflections on evangelization in today's world. If he underlines the importance of certain areas of concrete life--family life, life in society, peace, justice, and especially liberation--it is because today they manifest the concrete effects of evil in a very powerful way. Where Jesus loosened paralyzed limbs, transformed oppressive uses of wealth and power, struck down meaningless ritual requirements, we need liberation from the forms in which evil takes hold of our lives today. There is a growing awareness that one key place is, as the 1971 Bishops' Synod expressed it, "the serious injustices which are building a round the world a network of domination, oppression and abuses which stifle freedom and which keep the greater part of humanity from the building up and enjoyment of a more just and fraternal world." (JW, p. 5) In such a world salvation cannot exist without a liberation on the part of op-

pressed and oppressor alike. The Bishops conclude that to live and proclaim the Gospel today, we must participate in action on behalf of justice. Today the Church's mission for redemption of all peoples involves their "liberation from every oppressive situation". (JW, p. 6)

As one small part of the Church and as communities who share in its mission, we in CLC are blessed in having an identity statement like the General Principles and a spirituality flowing from the Spiritual Exercises of St. Ignatius. Both of them are rooted in a perspective of total liberation.

The General Principles were composed in the mid-1960's, at the same time that some of the documents on justice by Pope Paul and the Council Fathers appeared. Their impact on our statement of who we are was unmistakable and laid a solid foundation for subsequent evolution in the direction of liberation. We are groups who seek to respond "to the many calls of Christ from the world in which we live" (#3), laboring unceasingly "for solutions to the problems of our times." (#2) Our groups are "especially for those who are concerned with temporal affairs." (#3) Sharing in the mission of Christ is an essential part of our way of life :

Our life must find its permanent inspiration in the Gospel, where Christ stands forth poor and humble, so that we will work in His spirit of service for the establishment of justice and peace among men. We are convinced that in our Christian Life Communities we must give priority to our commitment to renew and sanctify the temporal order. To accomplish this, we help each other to develop an apostolic sense toward even the most ordinary realities of daily life, particularly through discernment in common, group discussions and decision-making. With the help of the community, we discover what is more urgent and more universal. This intensifies in us the dedication to work for the reform of structures of society, to participate actively in vital efforts to eliminate the causes of injustice to win liberation for victims of discrimination of any kind, and to strive to overcome the widening differences between rich and poor within the Church and wherever they exist. (#7).

The Spiritual Exercises are seen as "the characteristic of our spirituality." (#4) One making the Exercises experiences in an intense and concrete way growth in the total liberation of which I have spoken. After praying to know his sins and to be sorry for them, a person seeks a deep healing of his understanding, his affectivity and his patterns of interaction with the surrounding world. In a word, he seeks total liberation, one which permeates every dimension of his life. Ignatius has him ask for a three fold grace in doing so :

First, a deep realization of what sin in my life is and a feeling of abhorrence for it. Second, some understanding of the disorder in my life due to sin and sinful tendencies so I can begin to know how to amend. Third, an insight into the world that stands opposed to Christ so I can a void that. 5SE, #63)

This process of thoroughgoing conversion is given days to take hold of the whole of the person. The liberating of the first week moves in to the heart, then out to the world --so all can be liberated in me.

In subsequent weeks, once the retreatant himself or herself is liberated he or she seeks to know the greater service to be rendered. It is now a question of how I can participate in Christ's liberating of the world. Over many days the retreatant asks, not only to know and love Christ, not only to be free inside and able to respond to any call, but even to be singled out for a service like that of his crucified Lord, one marked by poverty and rejection. Entered into in depth, this time is one of being moulded in the spirit of the 4th beatitude--"Blessed shall you be when men hate you... because of the Son of Man"-- and of clarifying how the Lord is calling me to live that. The mission we are sent upon is a living out of what we are : persons and communities liberated by Christ and enabled by the Spirit to love and to serve with and in Him.

As we journey with God's people, the Church, today, as we search with them the Gospel of Jesus Christ for light and courage to respond to the signs of our times, and as we grow in our particular charism and calling as Christian Life Communities, one thing is clear : We are be

ing called to set out down a road of total liberation, one taking a bold course of concrete contact and solidarity with the poor and oppressed in whom Christ suffers. If we continue on that road, as Fr. de la Costa warned the delegates at Baguio, it will become narrow and rutted, then shrink to a twisting foot path, only to disappear altogether and need to be carved out of the wilderness. It is a moment of our life demanding faith and boldness—the Lord journeys with us!--for choices must be made, choices which will make all the difference. What follows I offer in the hope it will aid in discovering the choices which count.

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II - GETTING IN TOUCH WITH YOUR VALUES

The purpose of this part is to help you get in touch with your own attitudes toward some things from everyday life which are involved in liberation. Secondly to become aware of the attitudes of those around you with whom you live and work. And finally, to see what kind of relation ship there is between your own values and those of the surrounding culture—where they are the same and where they are different.

Our approach here is one of becoming aware of the attitudes which are operative in one's life and shape the lives of those around him or her. Eventually, we will want to ask if there are some areas in which the Lord is calling us to be converted, i.e., to change our way of looking at things as well as our use of them. But at present, we are concerned, not with evaluating and deciding what could or should be, but getting in touch with what IS.

An attitude toward some aspect of life, a job for instance, means how I tend to look at the thing concretely. It is the combination of thoughts and feelings which gets translated into action in various situations. Each of us has such patterns of response to persons and things around us which are operative and guide the way we act in concrete situations.

Attitudes toward five areas of everyday life:—work, earnings, residence, food and relationships—will be explored. These persons and things are an important part of the fabric of life in the world. They are the concrete realities which are organized into structures of social status, political power and economic control. They are the points

where such structures touch and mold the lives of individual men, women, families and groups and where these same participate in and contribute to them. I will return to this structural level later; for the moment, I suggest focussing on your personal attitudes towards these five areas in relationship with those of the surrounding culture. An awareness of how you and the world around you look at such concrete things is a necessary foundation for all that will follow.

This first step can seem more simple than it really is. For example, it may demand some time and real effort to clarify attitudes you take for granted. It will probably be necessary to ponder your pattern of response in certain situations. Questions will be suggested to help bring this to conscious awareness. Then too, you may well find yourselves reacting defensively on certain points, tending, e.g., to answer what I feel my attitude "should" be rather than what it is in practice.

Because what follows is not something interesting to read but an invitation to enter into a searching, personal process, please do not read any further until you have the time--at least an hour--to reflect patiently and prayerfully and to jot down when you finish how you have been affected in the process.

A) My Personal Attitudes

Work

Work is the first area you will investigate. The essential is to answer the following question: How do you look at work? This involves an awareness of what you consider important and unimportant about your work and the work others do and of the role it plays in life. As an aid to clarify these attitudes, I suggest that time be taken to reflect on and jot down reactions to the following questions:

1) Did I choose the job I have or was it imposed by circumstances? What difference do I think this makes?

2) Have I ever been unable to find work or been unemployed for a time? How did I feel about myself during this time? What did work mean to me? How much unemployment is unacceptable?

3) Do I feel the work I do contributes something to others? Is this important?

4) Is it important for me to accomplish a great deal of work? How much of my time (and energy) do I normally spend on my work?

5) What do I consider leisure time : (no work, or just different work? active involvement in other groups or relaxation? creative private activities like sports, hobbies, etc.? care of personal affairs like house, relations, etc.?) With whom do I spend leisure time? Does it relax and refresh me sufficiently?

6) What does a skill or profession mean for me? What does having one permit? What does lacking one prevent?

7) If I earned the same amount of money, would it make a difference what kind of work I did (e.g., manual or intellectual)?

8) Does the kind of work other people do have an effect on the respect and esteem I have for them?

9) What kind of relationship do I have with co-workers (task-orientated? superficial friendliness? deeper sharing and concern? conflict?)

10) Do I find the condition in which I work adequate not only to the task but to my personal needs and those of co-workers? Do I feel adequately prepared for my work? Are these things important?

Before going on, it would be good to go back over the responses you gave to these questions as well as how you were affected and how you reacted in the process. What are the highlights? How do you look at work?

Income

The second area is that of income. What is your attitude toward earnings? The following questions may be of help in becoming aware of this :

1) Do I consider my present income as deficient or adequate or more than enough--with regard to my own needs? Is it adequate with regard to the work I am paid for?

2) Have I ever lived in poverty because my earnings were insufficient to my basic needs or those of my family?

3) Do I feel a different respect or esteem for people depending on the amount of their income? Do I feel my income makes a difference in the way others esteem or treat me?

4) Does the amount (and source) of income of other people have an influence on whether I meet them, become acquainted with them? develop friendships with them?

5) Over the period of a year or so, how is my budget distributed:

residence	transportation (car, bus, train, etc.)
food	further training
drink	helping others
clothing	taxes
education	support of Church
medical care	communications
leisure	other
gifts	

6) If I rank the social groups I know of on a scale according to their average income, what place do I have for--my city or region? for my country?

7) Do I agree with the social consensus this scale represents? Am I satisfied with my position on it?

8) If I rank the countries (or areas) of the world that I know of in a similar way--i.e., a scale according to their average incomes--where would my country fall? Am I in agreement with this scale and satisfied with my country's position?

Once again, before moving on, it would be good to single out the things that seemed most significant about your responses and your reactions while pondering over them. How do you look at income?

Residence

Third, what is your attitude toward a place of residence?

1) What type of residence do I live in? Does it satisfy my needs and desires? Why or why not?

2) Was I able to choose among several possible places of residence or was it imposed by circumstances?

3) Have I ever lived in a situation of poverty?

4) If I were going to move, what would be my criteria for choosing a new place to live?

5) What does the place I live mean to me: place of rest? protection? place for eating and sleeping? center of my family? meeting place for others? etc.

6) How much do I feel my residence says to others about who I am? What do I want it to say to them?

7) How much time, energy and money do I spend on my place of residence? would I like to spend?

8) What groups of people have residences which are more adequate than mine? which groups have residences which are less adequate than mine?

- in my city or region?
- in my country?
- in the world?

What do I feel accounts for these differences?

What, therefore, have you become aware of concerning your attitude toward a place of residence?

Food

Food is the fourth aspect of everyday life we will focus on. By food is meant the amount and quality of your food and drink.

1) Does the way I eat and drink satisfy my needs and desires?

2) Am I able to choose the amount and quality of food I eat or are my resources so strictly limited that there is no room for choice? If I am able to choose, what is my criterion for choosing this piece of meat at a butcher shop or that product at a grocery store?

3) Would I eat better if I could afford it? Why or why not?

4) Have I ever decided to eat more simply? Why or why not?

5) Do I feel free to share my average food with friends and visitors? Whom do I invite to my table? Why do I invite these persons and not others?

6) Of the groups of people I know in my city and country, what do I estimate to be the scale of the amount and quality of food they eat? Where do I fit?

7) What do I think the scale would be for various countries or regions of the world? What place would my own country occupy?

What then do you see to be the characteristic features of your attitude towards food?

Relationships

Finally, what is your attitude toward relationships with others :

1) Within my family is it possible to be open with one another? to express affection? to ask for and give help? How much importance is given to these things?

2) What place does friendship have in my life? How (i.e., for what reasons) do I choose my friends or let myself be chosen?

3) Do I have any friends that are quite different from me, i.e., persons who come from a different

- social class
- work or profession
- neighborhood
- religion (or non-belief)

What do I think accounts for my answer?

4) Are there relationships I have to keep up because of my

- social status
- work
- place (or area) of residence
- role in my city, region, country
- role in the Church

5) Have I ever experienced a rupture in my relationship with someone because of my attitudes or style of life? Do I have any relationships that I must pay a price to maintain?

6) Are there groups or kinds of persons that I consider my friends (or from whom I would involve myself actively)? Are there groups or kinds of people I consider hostile, foes, or against whom I react spontaneously? What are my criteria for each?

7) Have I ever spoken out my opinion in public on a controversial issue?

8) Do I belong to any groups beyond my family

9) Do I ever get involved in conflict situations beyond my personal and family life? How do I respond when there is conflict or tension :

- in my family
- at work
- in my neighborhood
- in groups I belong to
- in the Church
- in my country
- in the world
- within me

If this time of reflection has achieved its purpose, you should have a clearer idea of your operational attitudes toward these five concrete dimensions of everyday life. Before moving ahead, it would be good to slowly review the significant elements of each to see if you have gotten in touch openly and honestly with what you are living, i.e., if what was jotted down is true to your life. If someone were doing a documentary film on your daily routine, would he recognize the attitudes you have singled out as the motivating force for what he had filmed? Does anything need to be revised or added?

B - Attitudes in My Surroundings

I suggest you turn now from how you look at these areas of life to how those around you see them. By surroundings I mean those persons, means of communications and situations which form the day-to-day context of your life. More concretely, this means members of your family, those with whom you work, friends, television programs you watch, newspapers and magazines you read. What are the attitudes of these people and media which constitute the surrounding culture in which you live and move?

I suggest going through the questions for each area which you just reflected on as a means of becoming more aware of the attitudes operative in your surroundings. It will probably be necessary to call to mind everyday occurrences, persons, conversations, advertisements, etc. What do they usually say about work, e.g.? What do they do in

such situations? The important thing is to note the general way of looking at each area rather than distinguishing individual persons. It may, however, be helpful to note any basic difference of outlook. For example, the attitude of your friends toward relationships--those they choose for acquaintances, e.g.,--may be very different from that of your family.

After reflecting on the questions, it will be helpful to single out the things which seem most significant. What are the main features of the attitudes toward work, income, etc., which are present in your surroundings? If the same person were now filming a documentary on everyday life in your surroundings, would the film reflect the attitudes you have noted? Would anything need to be added or revised?

C - Dependence on My Surroundings

If you have been able to get in touch with your own attitudes and those influential in your surroundings, you are now in a position to discover in what areas and to what degree you are dependent on that culture. By comparing the two sets of attitudes toward each of the five areas of life, you can note the points on which your attitudes are the same as or different from the surrounding culture in which you live and move. If you then ask yourself what might account for these similarities and differences, you will probably become aware that some of your attitudes are to a considerable degree shaped by those of the people and media and arrangements in the midst of which you live. Where and to the degree this is true, you are dependent on your surroundings.

The word dependent might cause a difficulty since it can have several connotations, some of them unfavorable. For example, to be dependent on someone can mean an unhealthy lack of freedom, that I do not think for myself or make personal choices about what I will do. While this is possible it is also possible to be dependent on others in a healthy, mature way. I will return to this more judgmental approach to cultural dependence later. For the moment, however, I suggest remaining at the level of simple awareness. Before reflecting on whether dependence on the attitudes of my surroundings is desirable or undesirable, we want to become aware of where it in fact exists.

Dependence on those around me is not only a fact of experience; it is also a reflection of our very being as human persons. A man or woman is not just a person with an interior dimension, but also a social being and a being-in-society. I become myself through interaction and relationship with others: both friends, family and groups of a more private, inter-personal nature, and public groupings, arrangements and institutions. That my attitudes—as other dimensions of my life—are influenced and molded by these others is a normal part of being a human being. For example, think of one of the five areas we reflected on earlier and try to recall what my attitude was toward the same thing 5, 15, or 25 years ago. There has probably been a change in my way of looking at these realities and in my norms of judgement and choice. Did I change or was it the people and surroundings that are different now? Undoubtedly both are involved, but friends, experiences, etc., play a powerful part. A boy or girl who accepts his/her parents' outlook on life at 13 has rejected much of it by 16 and taken on the attitudes of his or her friends. He/she reacts against his/her family milieu but is quite dependent on that of his/her peer group.

There are countless influences and forces surging up within and bombarding us from outside at all times: physical, psychological, social, etc. Before being able to distinguish those that are constructive and from God from those which are not, you must first be aware that they are influencing us. Once again, this is more difficult than it appears at first. Some attitudes coming from the surrounding culture have been so long and well-ingrained that they seem like "the way things are". I suggest once again that time be put aside to reflect carefully on the answers you have given. It may be helpful to make a visual representation for each area using arrows to indicate dependence. Thus, for work you might have:

Me

- = prestige
- = something creative
- = a contribution to others

My Surroundings

- = a means of survival
- = prestige
- = functional

The two questions then, are: 1) On what point are your attitudes the same as or different from those influential in your surroundings? 2) What do you think might ac-

count for this similarity or difference? After finishing this work, you should have a clearer idea of your relationship to the surrounding culture in which you live and move, especially the points where there is dependence on its values.

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III - CONFRONTING GOSPEL VALUES

You have looked at your own values and those which pattern life in your surroundings. Now it is time to confront the values of the Gospel, the Good News of Jesus Christ, as the Church reads and understands it today.

There are two elements here. One is opening your heart to hear and understand Gospel values relating to the five concrete areas. The second is to take note of where your — and possibly your culture's — values are in accord with those of the Gospel and where they seem to be at variance.

Hopefully this confrontation will open up some brand new possibilities, and offer a challenge to go beyond certain attitudes and patterns of acting which you take for granted. The Bishops in their 1971 Synod claimed that education to justice "will awaken a critical sense, which will lead us to reflect on the society in which we live and on its values; it will make men ready to renounce these values when they cease to promote justice for all men" (JW, p. 19). While up to this point you have been urged to get in touch with the values operative in your life and life in your culture, it is now a matter of growing in the critical sense of which the Bishops speak.

I said that Gospel values will serve as a norm for this criticism. And I spoke of "confronting" Gospel values, because in a sense they will probably represent another perspective than that of your culture. So it is a matter of bringing one set of values face to face with another. Hopefully, the Gospel will be able to shine a light of truth on what you are living.

Such an undertaking is not as simple as I make it sound. In particular, the Gospels do not have ready-made answers to contemporary problems. In a sense the Gospels do not say much about work, income, residence, food and relationships, at least as we state the areas of question today. How, then, find Gospel values?

While it is true that the Gospel contains no magic answers for contemporary situations, it did not even do that for many situations arising in the time it was written. Chapter 15 of the Acts of the Apostles records the dramatic meeting at Jerusalem where Peter, Paul, James and the others came to the decision not to impose the Jewish law on Gentiles desirous of becoming Christians. If you read the text, it is clear that this was a new question raised by the missionary journey of Paul and Barnabas, that it was ambiguous and aroused strong feelings on both sides of the question, and that the community did not find a recipe to cover the situation in something Jesus had said or done. What did they do then? Two things. They reflected on the experience of the Gentiles' conversion and reception of the Spirit and they looked to the meaning of Jesus' life, death and resurrection, i.e., to the spirit of the Gospel as a guiding light. Peter does the latter when he argues against placing on the Gentile's shoulders a yoke (the Jewish law) they themselves could not bear: "Our belief is rather that we are saved by the favor of the Lord Jesus and so are they". Sharing in Christ's saving death and resurrection is a free gift. Therefore, we should not make the Gentiles earn it by keeping a law foreign to them and burdensome to us. Experience reflected on in the light of the spirit of the Gospel -- this is what it means to confront Gospel values.

Pope Paul claims that the teaching of the Church on social problems original in their breadth and urgency follows much the same pattern :

If it does not intervene to authenticate a given structure or to propose a ready-made model, it does not thereby limit itself to recalling general principles. It develops through reflection applied to the changing situations of this world, under the driving force of the Gospel as the

source of renewal when its message is accepted in its totality and with all its demands. It also develops...characterized by a disinterested will to serve and by attention to the poorest. (OEA, #42, p. 51)

What I propose you do, then, is to ponder some of the Gospel texts whose spirit bear upon your values in the five areas of life, and ponder as well some of the instances of the contemporary Church's reflection on those concrete realities in the light of the Gospel. For the latter, we will restrict ourselves to three sources: statements of Pope Paul, statements of the Bishops of the world, and reflections by Fr. Pedro Arrupe, the Superior General of the Society of Jesus. Since these three are writing for the Church throughout the world or in a particular nation, their remarks can be either too general or too particular to fit your situation. I propose them not as a perfect fit but as another perspective on the same or similar situations as you face. I offer them to stimulate your reflection, searching and prayer. What may be more important than the specific value proposed is the spirit in which a concrete situation is approached. Let yourself be confronted and challenged by their values and then seek a solution yourself—respecting your situation and in the light, and with the force, of the Gospel.

First of all, I suggest a few texts from the New Testament for your reflection. Take time to ponder each of them. Then articulate for yourself or in your CIC group what emerge as Gospel values or attitudes toward life and persons. Do any of the values you see throw light on some of the fine concrete areas you reflected on earlier? Can you think of other things Jesus said or did, other texts from the Scriptures, which might have a bearing on values in these areas? Here they are:

In response to the lawyer's question about the first commandment necessary to gain eternal life, Jesus said:

This is the first: '...The Lord our God is Lord alone! Therefore you shall love the Lord your God with all your heart, with all your heart, with all your soul, with all your mind, and with all your strength. This is the second: 'You shall love your neighbor as yourself'. (Mark 12, 29-31)

Jesus himself embodied such love of God and neighbor, especially when he suffered, died and rose. Just before the end, he explained to the apostles through the symbolic action of washing their feet, the meaning of what he would suffer :

Before the feast of the Passover, Jesus realized that the hour had come for him to pass from this world to the Father. He had loved his own in this world and would show his love for them to the end.... After he had washed their feet, he put his cloak back on and reclined at table once more. He said to them: 'Do you understand what I just did for you?...If I washed your feet -- I who am Teacher and Lord -- then you must wash each other's feet. What I just did was to give you an example; as I have done, so you must do ...' (John 13:1 and 12:15)

In one of his letters, John comments on what it means to put this example

This, remember, is the message you heard from the beginning: we should love one another. We should not follow the example of Cain who... killed his brother...anyone who hates his brother is a murderer.... The way we came to understand love was that he (Christ) laid down his life for us; we too must lay down our lives for our brothers. I ask you how can God's love survive in a man who has enough of this world's goods yet closes his heart to his brother when he sees him in need. Little children, let us love in deed and in truth. (I John 3:11-12 and 15-18).

Once when Jesus was talking about who would be included in God's Kingdom and who excluded, he made the norm one's attitude and action toward the poor and helpless victims of natural conditions or the will of other men and women. What is amazing is that he makes these despised or forgotten cast-offs his brothers. He identifies himself with these powerless, miserable groups. And he says that to come to their aid in a concrete, effective way, is to come to His aid and be included in the kingdom :

When the Son of Man comes in his glory,... Then he will separate them into two groups as a shepherd separates sheep from goats... The king will say to those on his right: 'Come. You have my Father's blessing. Inherit the Kingdom prepared for you from the creation of the world. For I was hungry and you gave me food, I was thirsty and you gave me drink. I was a stranger and you welcomed me, naked and you clothed me. I was ill and you comforted me, in prison and you came to visit me.' Then the just will ask him. 'Lord, when did we see you hungry and feed you or see you thirsty and give you drink? When did we welcome you...?' The king will answer them: 'I assure you, as often as you did it for one of my least brothers, you did it for me. Then he will say to those on his left: 'Out of my sight'... I was hungry and you gave me no food, thirsty and... I assure you as often as you neglected to do it to one of these least ones, you neglected to do it to me! (Matthew 25:31-46)

When you have had time enough to reflect on the spirit of these texts plus any others you feel are helpful, and when you have attempted to express the values they embody and how they relate to your values and those of your culture, you might enter into dialogue with leaders of the Church who have gone through the same soul - searching reflection. These are examples of how three Church leaders--Pope Paul, the Bishops and Fr. Arrupe--have read the Gospel in search of light to understand how God is calling us from today's world with all its possibilities and all its problems.

Fr. Arrupe claims that the dehumanizing spiral of ambition, competition and self-interest which makes egoism a way of life and then objectifies it in oppressive social structures can only be corrected by love. We must not only refrain from injustice but refuse to play its game, substituting love for self-interest as the driving force of society. How does this principle of justice through love come down to reality, the reality of our daily lives? By cultivating in ourselves, in Father's opinion, the following three attitudes :

Live More Simply. First, a firm determination to live much more simply--as individuals, as families, as social groups--and in this way to stop short, or at least to slow down the expanding spiral of luxurious living and social competition. Let us have men and women who will resolutely set themselves against the tide of our consumer society. Men and women who, instead of feeling compelled to acquire everything that their friends have will do away with many of the luxuries which in their social set have become necessities, but which the majority of mankind must do without. And if this produces surplus in come, well and good; let it be given for those for whom the necessities of life are still luxuries beyond their reach.

No Unjust Profit. Second, a firm determination to draw no profit whatever from clearly unjust sources. Not only that, but going further, to diminish progressively our share in the benefits of an economic and social system in which the rewards of production accrue to those already rich, while the cost of production lies heavily on the poor. Let there be men and women who will bend their energies not to strengthen positions of privilege, but, to the extent possible, reduce privilege in favor of the underprivileged. Please do not conclude too hastily that this does not pertain to you--that you do not belong to the privileged few in your society. It touches everyone of a certain social position, even though only in certain respects, and even if we ourselves may be the victims of unjust discrimination by those who are better off than ourselves. In this matter, our basic point of reference must be the truly poor, the truly marginalized, in our countries and in the Third World.

Change Unjust Structures. Third, and most difficult: a firm resolve to be agents of change in society; not merely resisting unjust structures and arrangements, but actively undertaking to reform them. For, if we set out to reduce income

in so far as it is derived from participation in unjust structures, we will find out soon enough that we are faced with an impossible task unless those very structures are changed. (M.F.O., pp. 14 15).

Perhaps it would be simplest to group diverse statements of Pope Paul and various Bishops around the three attitudes Fr. Arrupe proposes. The matchup with the five concrete areas that we have focused on will not always be satisfying. These are excerpts from various documents--encyclical, apostolic exhortation, Vatican II pastoral constitution, statement of the Synod of Bishops, pastoral letter, etc.,--written for particular purposes, none of them exactly coinciding with our own. But they do offer, if you take the time to confront the attitudes and values expressed, stimulating material with which to weigh the values you became aware of earlier.

A - Live More Simply

Progress, spread by the modern media of information and by the demand for wider knowledge and greater consumption, has become an omnipresent ideology. Yet a doubt arises today regarding both its value and its result. What is the meaning of this never-ending, breathless pursuit of a progress that always eludes one just when one believes one has conquered it sufficiently in order to enjoy it in peace? If it is not attained, it leaves one dissatisfied. Without doubt, there has been just condemnation of the limits and even the misdeeds of a merely quantitative economic growth; there is a desire to attain objectives of a qualitative order also. The quality and the truth of human relations, the degree of participation and of responsibility, are no less significant and important for the future of society than the quantity and variety of the good produced and consumed. (OEA, pp. 47-48)

Increased possession is not the ultimate goal of nations nor of individuals. All growth is ambivalent. It is essential if man is to develop as a

man, but in a way it imprisons man if he considers it the supreme good, and it restricts his vision. Then we see hearts harden and minds close, and men no longer gather together in friendship but out of self-interest, which soon leads to oppositions and disunity. The exclusive pursuit of possessions thus becomes an obstacle to individual fulfillment and to man's true greatness. Both for nations and for individual men, avarice is the most evident form of moral underdevelopment. (DP, p. 16).

In regard to temporal possessions, whatever be their use, it must never happen that the evangelical witness which the Church is required to give becomes ambiguous. The preservation of certain positions of privilege must constantly be submitted to the test of this principle. Although in general it is difficult to draw a line between what is needed for right use and what is demanded by prophetic witness, we must certainly keep firmly to this principle: our faith demands of us a certain sparingness in use, and the Church is obliged to live and administer its own goods in such a way that the Gospel is proclaimed to the poor. If instead the Church appears to be among the rich and the powerful of this world its credibility is diminished.

Our examination of conscience now comes to the life style of all : bishops, priests, religious and lay people. In the case of needy peoples it must be asked whether belonging to the Church places people on a rich island within an ambient of poverty. In societies enjoying a higher level of consumer spending, it must be asked whether our life style exemplifies that sparingness with regard to consumption which we preach to others as necessary in order that so many millions of hungry people throughout the world may be fed. (JW, p. 18).

The example of Christian simplicity and moderation in the use of the world's resources, the need for austerity and sacrifice to achieve peace and freedom, are sorely needed today when

the ideal seems to be ever-increasing rates of consumption and the 'maximization' of production, income and material comforts.

Man must have a minimum of material goods in order to be. But it is not true that to be more he must always have more. We must learn to be more having less; we must learn what it is to have enough. This becomes more relevant today when an indiscriminate and selfish use of the world's resources by the richer nations threaten to cause irreparable damage to the essential elements of human life and to jeopardize the development of the poorer peoples. (WJ p. 37).

I recommend that all the People of God of this diocese adopt a simple life style...Specifically, I recommend :

- 1) A great reduction in the consumption of alcoholic beverages and tobacco;
- 2) Smaller automobiles and the elimination of most non-essential driving;
- 3) A more rational consumption of food (most adults eat too much) and a reduction in the consumption of meat. One or two meatless days per week would be most appropriate;
- 4) In recreation, emphasis on sharing of enjoyable activities with family and friends with less expenditures on recreational equipment;
- 5) Preferring clothing which is modest, comfortable and inexpensive;
- 6) Whenever possible using housing proportioned to family needs and with low maintenance features. (SJS, p. 4).

Today no one can be ignorant any longer of the fact that in whole continents countless men and women are ravished by hunger, countless numbers of children are undernourished, so that many of them die in infancy, while the physical growth and mental development of many others are retarded and as a result whole regions are condemned to the most depressing despondency. (DP, p. 34).

As consumers, as Christians, we are faced with a basic question : Can we begin to reduce the de-

mands we place on food resources by modifying our personal eating patterns?... As consumers, as Christians, then, are we prepared to :

- a) Question the goals of an economic system which urges us to consume and waste extravagantly, rather than share available food resources?
- b) Resist advertisements and other forms of social pressure which generate affluent eating habits?
- c) Practise the tradition of fast and abstinence by reducing our consumption of food, especially meat? For example, consider and experiment with new, vegetable-based foods which can provide nutritious substitutes for beef, pork and poultry.
- d) Channel the savings we achieve by moderation, whether money or goods, to neighbors in need through effective voluntary agencies? The annual 'Share Lent' program of Development and Peace and like projects sponsored by other Canadian churches and groups are examples.
- e) Develop new educational programs in families, churches and schools oriented toward changes in consuming patterns and personal life-styles? Such programs could, for instance, examine the cultural significance of eating together—as families, as friends, as colleagues. Is it not time to change the emphasis from the physical pleasures to the fraternal values of eating together? (SDB, p. 26).

B - No Unjust Profit

Similarly with work : while it can sometimes be given exaggerated significance, it is for all something willed and blessed by God. Man created to His image 'must cooperate with his Creator in the perfecting of creation and communicate to the earth the spiritual imprint he himself has received'. God who has endowed man with intelligence, imagination and sensitivity, has also given him the means of completing His work in a cer

tain way : whether he be artist or craftsman, engaged in management, industry or agriculture, everyone who works is a creator. Bent over a material that resists his efforts, a man by his work gives his imprint to it, acquiring, as he does so, perseverance, skill and a spirit of invention. Further, when work is done in common, when hope, hardship, ambition and joy are shared, it brings together and firmly unites the wills, minds and hearts of men : in its accomplishment, men find themselves to be brothers.

Work of course can have contrary effects, for it promises money, pleasure and power, invites some to selfishness, others to revolt; it also develops professional awareness, sense of duty and charity to one's neighbour. (DP, pp. 20-21).

From all these considerations there arise every man's duty to labor faithfully and also his right to work. It is the duty of society, moreover, according to the circumstances prevailing in it, and in keeping with its proper role, to help its citizens find opportunities for adequate employment. Finally, payment for labor must be such as to furnish a man with the means to cultivate his own material, social, cultural, and spiritual life worthily, and that of his dependents. What this payment should be will vary according to each man's assignment and productivity, the conditions of his place of employment, and the common good... The opportunity should be also afforded to workers to develop their own abilities and personalities through the work they perform. Though they should apply their time and energy to their employment with a due sense of responsibility, all workers should also enjoy sufficient rest and leisure to cultivate their family, cultural, social, and religious life. (CT, p. 276).

The massive unemployment generated by the crisis touches especially the young who have not yet been working. They are disturbed in recognizing that in spite of their scholastic or university training, they are up a blind alley. The idle-

ness to which they are condemned, and sometimes the lack of sympathy they find in public opinion, push some of them to despair, rebellion, violence, even delinquency.

Every person without work is thereby profoundly affected in his human dignity. For he is, in effect, against his will, rejected as socially useless and put in a position where he cannot assure his personal or family sustenance, even if he has the benefit of various unemployment payments. (CE, p. 2).

Does society provide us with the work that we have need of to live? Does it respect the right to work, or rather condemn a part of the population to total or partial inactivity?

Even the choice of a trade, is it not often determined by economic need rather than the attraction, the potentialities or the aspirations of the workers?...

Many men and women pass their lives in exclusively mechanical tasks that make no call on their capacity of imagination, of intelligence, of collective action. What should be thought of an organization so structured that creative tasks are thus reserved to a very small number?...

But there is more. The time given to work comes to dominate all a person's time. Work comes to impose its fatigue and its rhythm even on all of a person's leisure. Is it possible really to escape for a period of true freedom, of simple and full living? Can one attain to prayer and to a form of contemplation?...

In the present forms of living, there is an exaltation of professional work. As a result, many persons who are "non-productive"--the retired, the sick, the handicapped, youth, mothers of families, etc.--are discouraged or feel lost. Is it normal this should be so?...

To speak about work is to speak about the use of time. If our time is above all taken up with our work, how are we to reserve the time needed for essential things like participating in social and political life, renewing our relations with

our neighbor, living our family life, neglecting, meditating, praying? What then becomes of Sunday for us?...

For this reason we are led to raise questions of this sort : what meaning does our work have : is it to make always more money? to make a career? to take part in a common effort with others for the improvement of the life of men? (CE, pp.7-8)

But it is unfortunate that on these new conditions of society a system has been constructed which considers profit as the key motive for economic progress, competition as the supreme law of economics, and private ownership of the means of production as an absolute right that has no limits and carries no corresponding social obligation. Thus unchecked liberalism leads to dictatorship rightly denounced by Pius XI as producing 'the international imperialism of money'. One cannot condemn such abuses too strongly by solemnly recalling once again that the economy is at the service of man. But if it is true that a type of capitalism has been the source of excessive suffering, injustices and fratricidal conflicts whose effects still persist, it would also be wrong to attribute to industrialisation itself evils that belong to the woeful system which accompanied it. On the contrary one must recognize in all justice the irreplaceable contribution made by the organisation of labour and of industry to what development has accomplished. (DP, p.20)

Under the driving force of new systems of production, national frontiers are breaking down, and we can see new economic powers emerging, the multinational enterprises, which by the concentration and flexibility of their means can conduct autonomous strategies which are largely independent of the national political powers and therefore not subject to control from the point of view of the common good. By extending their activities, these private organizations can lead to a new and abusive form of economic domination on the social, cultural and even political lev-

el. The excessive concentration of means and powers that Pope Pius XI already condemned on the fortieth anniversary of Rerum Novarum is taking on a new and very real image. (OEA, p. 153).

It is not sufficient to increase overall wealth for it to be distributed equitably. It is not sufficient to promote technology to render the world a more human place in which to live. (DP, p. 24).

Rightly understood, this kind of growth is of greater value than any external riches which can be garnered. A man is more precious for what he is than for what he has. Similarly, all that men do to obtain greater justice, wider brotherhood, and a more humane ordering of social relationships has greater worth than technical advances. For these advances can supply the material for human progress, but of themselves alone they can never actually bring it about. (CT, 233).

...a development which is for each and all the transition from less human conditions to those which are more human. Less human conditions: the lack of material necessities for those who are without the minimum essential for life, the moral deficiencies of those who are mutilated by selfishness, Less human conditions : oppressive social structures, whether due to the abuses of ownership or to the abuses of power, to the exploitation of workers or to unjust transactions. Conditions that are more human: the passage from misery towards the possession of necessities, victory over social scourges, the growth of knowledge, the acquisition of culture. Additional conditions that are more human : increased esteem for the dignity of others, the turning toward the spirit of poverty, cooperation for the common good, the will and desire for peace. Conditions that are still more human : the acknowledgement by man of supreme values, and of God their source and their finality. Conditions that, finally and above all, are more human: faith, a gift of God accepted by the good will

of man, and unity in the charity of Christ, Who calls us all to share as sons in the life of the living God, the Father of all men. (DP, p.16-17)

God intended the earth and all that it contains for the use of every human being and people. Thus, as all men follow justice and are united in charity, created goods should abound for them on a reasonable basis. Whatever the forms of ownership may be, as adapted to the legitimate institutions of people according to diverse and changeable circumstances, attention must always be paid to the universal purpose for which created goods are meant. In using them, therefore, a man should regard his lawful possessions not merely as his own but also as common property in the sense that they should accrue to the benefit of not only himself but of others. For the rest, the right to have a share of earthly goods sufficient for oneself and one's family belongs to everyone. The Fathers and Doctors of the Church held this view, teaching that men are obliged to come to the relief of the poor, and to do so not merely out of their superfluous goods. If a person is in extreme necessity, he has the right to take from the riches of others what he himself needs. Since there are so many people in this world afflicted with hunger, the sacred Council urges all, both individuals and governments, to remember the saying of the Fathers: 'Feed the man dying of hunger, because if you have not fed him you have killed him.' According to their ability, let all individuals and governments undertake a genuine sharing of their goods. Let them use these goods especially to provide individuals and nations with the means for helping and developing themselves. (CT, pp. 278-9).

It is impossible to see what right the richer nations have to keep up their claim to increase their own material demands, if the consequence is either that others remain in misery or that the danger of destroying the very physical foundations of life on earth is precipitated. Those who are already rich are bound to accept a less

material way of life, with less waste, in order to avoid the destruction of the heritage which they are obliged by absolute justice to share with all other members of the human race. (JW, p. 24).

It is not just a matter of eliminating hunger, nor even of reducing poverty. The struggle against destitution, though urgent and necessary, is not enough. It is a question, rather, of building a world where every man, no matter what his race, religion or nationality, can live a fully human life, freed from servitude imposed on him by other men or by natural forces over which he has not sufficient control; a world where freedom is not an empty word and where the poor man Lazarus can sit down at the same table with the rich man. This demands great generosity, much sacrifice and unceasing effort on the part of the rich man. Let each one examine his conscience, a conscience that conveys a new message for our times. Is he prepared to support out of his own pocket works and undertakings organized in favour of the most destitute? Is he ready to pay higher taxes so that the public authorities can intensify their efforts in favour of development? Is he ready to pay a higher price for imported goods so that the producer may be more justly rewarded? Or to leave his country, if necessary and if he is young, in order to assist in this development of the young nations? (DP, p. 35).

We must repeat once more that the superfluous wealth of rich countries should be placed at the service of poor nations. The rule which up to now held good for the benefit of those nearest to us, must now be applied to all the needy of this world. Besides, the rich will be the first to benefit as a result. Otherwise their continued greed will certainly call down upon them the judgment of God and the wrath of the poor, with consequences no one can foretell. If today's flourishing civilisations remain selfishly wrap-

ped up in themselves, they could easily place their highest values in jeopardy, sacrificing their will to be great to the desire to possess more. (DP, p. 36).

Observers agree that one of the main causes of the world food problem is the pattern of extravagant consumption found in the industrialized countries, including Canada. The average person in North America now consumes directly or indirectly five times as much cereal grain, a principal source of protein, as the average citizen in Latin America, Africa and Asia. Most of this North American intake is consumed in the form of meat, eggs and milk. Indeed, the affluent minority in the world feeds as much grain to animals as the deprives majority of humans eats directly! A North American steer, for example, consumes as much as 21 pounds of inexpensive grain to produce one pound of expensive beef. In effect, 'the rich man's meat takes away the poor man's bread'. Basic foods that could help overcome malnutrition and starvation are fed instead to livestock in order to satisfy our luxurious eating habits. (SDB, p. 25)

Here is matter for reflection not only for churchmen or religious, but also for laymen, particularly those who have been blessed by God with special abilities that can be of invaluable service to the community. It is mainly thanks to the gifts and talents received from God that they have achieved the economic and social position they now enjoy in society. They cannot in any way, therefore, use those gifts or that position to serve injustice, nor use them in an unjust way or only for their own comfort and advancement. Furthermore, they should seriously consider what they can personally do for those members of their community who are victims of injustice and particularly in need of their help and service. The talents and opportunities God has given us are an invitation to render personal service to Christ in our neighbour, particularly the oppressed, the poor and the defenceless. (WJ, p. 36).

The Church directs her attention to these 'new poor'--the handicapped and the maladjusted, the old, different groups of those on the fringe of society, and so on--in order to recognize them, help them, defend their place and dignity in a society hardened by competition and the attraction of success. Among the victims of situations of injustice--unfortunately no new phenomenon--must be placed those who are discriminated against, in law or in fact, on account of their race, colour, culture, sex or religion. (OEA, pp. 22-23).

It(racism) is still an obstacle to collaboration among disadvantaged nations and a cause of division and hatred within countries whenever individuals and families see the inviolable rights of the human person held in scorn, as they themselves are unjustly subjected to a regime of discrimination because of their race or their colour. (DP, p. 44).

Following the example of Christ, the Church should be, above all, the Church of the poor and the oppressed: the agricultural laborers, the refugees, those who suffer persecution for their faith, those deprived of basic human rights, those relegated by the powerful and the prosperous to the margins of human society. We must, then, ask ourselves whether our way of life is such that all these people recognize in us the message of love and liberation which Christ brought to the world, and that they can find in the Church hope and salvation.

The poor, the suffering, the disadvantaged, must stand at the very centre of our concern. For they need justice as much as anyone else; only, they can neither buy it nor impose it. (WJ, pp. 37-38).

The world is sick. Its illness consists less in the unproductive monopolisation of resources by a small number of men than in the lack of brotherhood among individuals and peoples. We cannot insist too much on the duty of welcoming others--

-a duty springing from human solidarity and Christian charity--which is incumbent both on the families and the cultural organisations of the host countries... This must be done first to protect them from loneliness, the feeling of abandonment and distress, which undermine all moral resistance. This is also necessary to protect them from the unhealthy situation in which they find themselves, forced as they are to compare the extreme poverty of their homeland and the luxury and waste which often surround them. (DP, p. 46)

In our time a special obligation binds us to make ourselves the neighbour of absolutely every person, and of actively helping him when he comes across our path, whether he be an old person abandoned by all, a foreign laborer unjustly looked down upon, a refugee, a child born of an unlawful union and wrongly suffering for a sin he did not commit, or a hungry person who disturbs our conscience by recalling the voice of the Lord : 'As long as you did it for one of these, the least of my brethren, you did it for me.' (CT, p. 226).

One cannot fail to stress the evangelizing action of the family in the evangelizing apostolate of the laity... In a family which is conscious of this mission, all the members evangelize and are evangelized. The parents not only communicate the Gospel to their children, but from their children they themselves receive the same Gospel as deeply lived by them. And such a family becomes the evangelizer of many other families, and of the neighbourhood of which it forms part. (EMW, pp. 95-96).

Similarly, in many countries a charter for women which would put an end to an actual discrimination and would establish relationships of equality in rights and of respect for their dignity is the object of study and at times of lively demands. (OEA, p. 20).

There can be no progress towards the complete development of any without the simultaneous development of all humanity in the spirit of solidarity..This duty is the concern especially of better-off nations. Their obligations stem from a brotherhood that is at once human and supernatural, and take on a three-fold aspect : the duty of human solidarity--the aid that the rich nations must give to developing countries; the duty of social justice--the rectification of inequitable trade relations between powerful nations and weak nations; the duty of universal charity--the effort to bring about a world that is more human towards all men, where all men will be able to give and receive, without one group making progress at the expense of the other. The question is urgent, for on it depends the future of the civilisation of the world. (DP, p. 33).

C - Change Unjust Structures

Profound and rapid changes make it particularly urgent that no one, ignoring the trend of events or drugged by laziness, content himself with a merely individualistic morality. It grows increasingly true that the obligations of justice and love are fulfilled only if each person, contributing to the common good, according to his own abilities and the needs of others, also promotes and assists the public and private institutions dedicated to bettering the conditions of human life. (CT, p. 228).

We want to be clearly understood : the present situation must be faced with courage and the injustices linked with it must be fought against and overcome. Development demands bold transformations, innovations that go deep. Urgent reforms should be undertaken without delay. It is for each one to take his share in them with generosity, particularly those whose education, position and opportunities afford them wide scope for action. (DP, p. 23).

It is well known in what terms numerous Bishops from all the continents spoke of this (i.e., liberation) at the last Synod, especially the Bishops from the Third World, with a pastoral accent resonant with the voice of the millions of sons and daughters of the Church who make up those peoples. Peoples, as we know, engaged with all their energy in the effort and struggle to overcome everything which condemns them to remain on the margin of life : famine, chronic disease, illiteracy, poverty, injustices in international relations and especially in commercial exchanges, situations of economic and cultural neo-colonialism sometimes as cruel as the old political colonialism. The Church, as the Bishops repeated, has the duty to proclaim the liberation of millions of human beings, many of whom are her own children--the duty of assisting the birth of this liberation, of giving witness to it, of ensuring that it is complete. This is not foreign to evangelization. (EMW, p. 41).

We see in the world a set of injustices which constitute the nucleus of today's problems and whose solution requires the undertaking of tasks and functions in every sector of society, and even on the level of the global society towards which we are speeding in this last quarter of the twentieth century. Therefore we must be prepared to take on new functions and new duties in every sector of human activity and especially in the sector of world society, if justice is really to be put into practice. Our action is to be directed above all to those men and nations which because of various forms of oppression and because of the present character of our society are silent, indeed voiceless, victims of injustice. (JW, p. 10).

In countries undergoing development no less than in others, the laymen should take up as their own proper task the renewal of the temporal order. If the role of the Hierarchy is to teach and to interpret authentically the norms of mo-

ality to be followed in the matter, it belongs to the laymen, without waiting passively for orders and directives, to take the initiative freely and to infuse a Christian spirit into the mentality, customs, laws and structures of the community in which they live. Changes are necessary and basic reforms are indispensable : the laymen should strive resolutely to permeate them with the spirit of the Gospel. (DP, p. 57).

To those, therefore, who believe in divine love, He gives the assurance that the way of love lies open to all men and that the effort to establish a universal brotherhood is not a hopeless one. He cautions them at the same time that this love is not something to be reserved for important matters, but must be pursued chiefly in the ordinary circumstances of life. (CT, p. 236).

It is clear that the system and structures of production and of trade need to be transformed. This transformation will be implemented by a change in the pace of living of those who live in industrialized countries. Have we reflected on the consequences for us (farmers, business managers, workers, educators, research persons, etc...) that will arise from :

- the increased importation of food products from the Third World (for example, sugar cane)?
- the development of food production in the countries in process of development?
- the extension of industrialization to the developing countries?

The Third World countries are giving evidence of their will to build an authentic independence by eliminating foreign monopolies, ... to safeguard their own individuality, ... to affirm their independence by an effective exercise of their national sovereignty to the exclusion of all alien hegemony.

Do we understand this language? Do we recognize this kind of demand? (CE, p. 1).

While an enormous mass of people still lack the absolute necessities of life, some, even in less

advanced countries, live sumptuously or squander wealth. Luxury and misery rub shoulders. While the few enjoy very great freedom of choice, the many are deprived of almost all possibility of acting on their own initiative and responsibility, and often subsist in living and working conditions unworthy of human beings... If the demands of justice and equity are to be satisfied, vigorous efforts must be made without violence to the rights of persons or to the natural characteristics of each country, to remove as quickly as possible the immense economic inequalities which now exist. In many cases, these are worsening and are connected with individual and group discrimination. (CT, pp. 271-2 and 274).

Modify living habits; reform economic structures: here is a key guideline to global stewardship...

As citizens, as Christians, we are faced with this fundamental question: Can we continue to rely on present market forces to set prices and determine the distribution of so essential a commodity as food?...

As citizens, as Christians, are we prepared to ask our policy makes to :

- a) Make substantial contributions towards the creation of a world food bank (composed of wheat, rice and coarse grains, plus fertilizer, fuels, and other agricultural resources?) Current proposals call for regional storage depots that could be drawn upon by countries facing emergency food problems.
- b) Make more concessional sales of wheat to poor nations at below-market prices while subsidizing Canadian procedures? Canada has used a two-price system to benefit domestic producers and consumers. But Canada has yet to provide comparable advantages to the less developed states which purchase wheat.
- c) Increase the purchasing power of the poor countries by paying just prices for their exports? The prices Canada currently pays these nations for their commodity exports (e.g., tea, jute, coffee, cotton, bauxite) is gener-

ally not adequate to meet rising food prices and production costs.

- d) Provide more effective forms of agricultural assistance which will help developing countries to produce more food for their own peoples? Much of the assistance that is provided now does not meet the needs of the small farmer in these states.
- e) Increase the purchasing power of low-earning Canadians, including small farmers and fishermen, by developing effective programs for the redistribution of income in this country? Various proposals for a guaranteed income have been designed for this purpose.
- f) Break economic and cultural patterns which downgrade agriculture and drive farming families off the land? Present practices ignore fertile land which cannot be worked by large-scale, capital-intensive machinery and methods. Is it not time to question the priority given to physically easy 'city jobs' and to being a 'consumer'? Is it not time to emphasize the personal value and social value of creative physical work and primary production?
- g) Increase research studies on effective stewardship of the soil and the seas, and on balanced development of the rural and urban sectors of Canada? (SDB, pp. 25 and 27-29).

Among numerous people, cultural, economic and social progress has been accompanied by the desire to assume a larger role in organizing the life of the political community... Men are voicing disapproval of any kind of government which blocks civil or religious liberty, multiplies the victims of ambition and political crimes, and wrenches the exercise of authority from pursuing the common good to serving the advantage of a certain faction or of the rulers themselves. There are some such governments holding power in the world. (CT, p. 283).

The two aspirations, to equality and to participation, seek to promote a democratic type of so-

ciety. Various models are proposed, some are tried out, none of them gives complete satisfaction, and the search goes on between ideological and pragmatic tendencies. The Christian has the duty to take part in this search and in the organization and life of political society, as a social being of particular groupings which demand, as their completion and as a necessary condition for their development, a vaster society, one of a universal character, the political society. All particular activity must be placed within that wider society, and thereby it takes on the dimension of the common good. (OEA, pp. 32-3).

If you have prayed over and reflected on these texts of Church leaders, you probably have a good idea of how they see the values of the Gospel as applying to concrete life today. To pull this together for yourself, I suggest that for each of the five areas--work, income, etc.--you write down an answer to the following: What is the key Gospel attitude or value toward work (for example which seems to be expressed in these texts? Remember, there are more statements on some areas than others--more on work, e.g. than on place of residence. And in addition, some statements concern several areas--those on living more simply, e.g., apply to income, residence and food. But what is important is the main thrust or key value being expressed, not exact details.

You have now arrived at the crucial moment of this process of growth in awareness. It is the point everything has been leading up to. You have seen more clearly what your own values are in these five areas and the values which are influential in your surroundings and culture. You have also confronted another perspective on the same areas: Gospel values as understood by the Church in some of its leaders today. Now I invite you to compare and contrast. Where are your values in harmony with those of the Gospel you have seen? Where are they inconsistent?

You might find it helpful to return to the visual representation, if you made one earlier, and add a third column for Gospel values

<u>GOSPEL</u>	<u>ME</u>	<u>MY SURROUNDINGS</u>
something creative	prestige	a means of survival
a contribution to others	boring	prestige
a use of my talents to change unjust structures	a contribu <u>tion</u> to others	functional

Add more arrows where you notice a similarity between your values and Gospel values.

Dependence, as I spoke of it earlier, is another way of expressing this. Where are you dependent on the values and attitudes of your surroundings in a way that is inconsistent with Gospel values?

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IV - CONVERSION

Up to this point, simply becoming aware of what is the case has been the focus. If that foundation of self-knowledge has been laid--knowledge of what your values are and which of them are consistent, which inconsistent, with Gospel values--it will be possible to build on it. I suggest passing from awareness to evaluation of your attitudes and action to change them where you feel it is called for.

An atmosphere of prayer was important in all you have done up to now. At this point it is crucial. Only God can show me my sinfulness and need for conversion. It is easy to point to the faults and sins I have known for some time. Only the power of God's grace can call me to a new and deeper response. He alone can reveal to me new dimensions of the mystery of evil at work in me. When I speak of moving on to evaluation, I mean this realization that I am in need of healing where there is a true inconsistency between my attitudes and those consonant with the Gospel. Ask the Lord to reveal to you where your attitudes are out of harmony with the response He desires. More time and clarification may be necessary for some areas where inconsistency has appeared, for you may not understand or agree with the Gospel attitude expressed in the statements above. In other cases, you may judge and feel that your own attitude is not true to the life to which God is calling you and that it needs to be changed.

Rather than risk losing sight of what is of central importance, I suggest you seek the following: What is the key attitude God is calling me to change in order to grow,

to respond more fully to Him in my life? If it is really central, that is the place to start. Other attitudes which seem out of harmony with the Gospel will be affected.

Do not be surprised if you experience a struggle. Conversion touches the core of who we are. Fr. Arrupe puts it this way :

Conversion is not a giving away of something we well can afford to lose. It is a putting away of something we are: our old self with its all too-human, all too--wordly prejudices, convictions, attitudes, values, ways of thinking and acting; habits which have become so much a part of us that it is agony even to think of parting with them, and yet which are precisely what prevents us from rightly interpreting the signs of the times, from seeing life steadily and seeing it whole. (WJ, pp. 26).

A way of thinking and acting that you have learned from family and friends, something you have always taken for granted, may be just what God is calling you to part with. If I always looked at work in terms of competition and profit, e.g., I may now feel called to see it as a service to others, especially to those who are poor and oppressed. The practical implications of such a conversion could well be agonizing and will probably take time to integrate. Be cause it is me that must change and the way I relate to others, not just the objective attitude or pattern of action.

It is fine to talk about conversion, but how does a person go about doing it? What can help in living such a call? Here are two concrete suggestions. First, make use of CLC means. Second, respond with action in concrete life situations.

CLC means can be an invaluable help in keeping the lines of communication open so you will not be struggling alone. Instead, you will be accompanied by God, by your CLC group and by someone of spiritual experience who can guide you. They will challenge you to grow, and support you as you do.

Going through all or parts of the process outlined in this Supplement with your CLC community is a first step. Then they could help you evaluate from time to time your on-going response to the call you felt to change a key attitude. They are not there to solve your problems, but to share in the mystery you are living as you grow. If you share some of what you are experiencing and if they listen in an atmosphere of respect, caring and prayer they will probably be quite helpful. They can mirror to you what you feel you are experiencing to help you clarify. In so far as they know you quite well, they can articulate the questions that arise in them about what you are sharing; these questions may be a help to you. They can also come before the Lord with you in prayer to ask for his light and strength.

A spiritual guide, if he or she is a person who knows by experience how God is at work in life, can provide similar kinds of help, but probably in a deeper way. There may be things you wish to explore individually with such a person and not in the group. To be accompanied in this way can be a powerful help in learning to hear and respond to God's call.

Several CLC means help foster communication with God. First, meditation (or contemplation) of Gospel texts, statements of Church leaders or other sources relevant to the attitude to be changed would allow the Lord to deepen his call and to give the freedom and courage necessary to respond. An experience of the Spiritual Exercises would provide a much more intense means of receiving those same gifts and many others, especially a growth in discernment of the moods, feelings, and impulsion, which so influence efforts to respond. The examination of consciousness, if used effectively, is a type of prayer which can make growth in such discernment an on-going part of each day. It can also be of particular help for evaluating in faith actions undertaken and for deciding on the next step to take.

A second suggestion has to do with action. Unless the communication with one's CLC group, with a guide and with God confronts hard realities, the call to conversion could well wither and die. Inner attitude and external action go hand in hand: one does not change without the other.

What I wish to propose is a pedagogy for responding with action in concrete life situations which are important for the call to conversion you have heard. The following elements will be a part of clarifying and responding to God's call in such situations:

1. Identify an Important Situation. Identify a situation in your life which seems of critical importance to the call you have heard to a conversion of value. This could be almost anything: the family budget, remaining in this neighborhood or moving, a relationship with someone, conditions at work, etc. The essential is that it be something in your life which affects in a significant way a conversion of attitude.

2. Seek an Awareness of God's Call. Next, seek to grow in awareness of how God is calling you to respond in that situation. Two kinds of things are involved. One has to do with becoming more aware of what is happening in the situation. Who is involved? What is going on? What is at issue? How do those involved perceive it? Etc. It may also be helpful to see what relationship exists with larger problems of justice and liberation in the world, all the way to the plight of the poor and oppressed in developing countries. A second dimension of growth in awareness consists in clarifying what a Christian response to this concrete situation would be. How does the Gospel attitude I feel called to grow in apply to these circumstances? These two things may well weave back and forth. At some point, though, there will be an awareness of how God is calling and an urgency to respond.

3. Plan and Act. Then it is time to plan how that response will be concretized in action and to act. The sharpest awareness and the most incisive plan will be truncated unless reality is confronted in action. What you can do may be limited, but God's call is to take that step now.

4. Evaluate the Results. Afterwards, it is crucially important to evaluate what happened. What did you learn from the action and its results? What did you learn from the whole process? What is the next step? Is God calling you to continue to focus on this situation, or to move to another? Then the process might be started again.

These are offered as four adaptable elements of a pedagogy for responding to God's call to a value conversion

with action in the concrete life situations where that Gospel value is most at stake. Together, use of CLC means of communication and response through action in concrete situations are complimentary and practical helps to growth.

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V - CONCLUSION

Taking such a conversion process seriously is living liberation in the concreteness of one's life. It is to enter into a process of growth in the vision which is evolving in the world CLC community as a result of Augsburg and Baguio : CLC as a community at the service of the liberation of all men, a service which is greater in so far as we are poor with Christ.

Liberation is no more than a word unless it becomes a reality in our lives and the of our communities. Only if we are liberated ourselves can we be a force for the liberation of others. But such liberation comes only if we allow Christ to change our attitudes and transform our patterns of action. Either it touches the concrete areas in my life and the lives of those around me, especially the poor and oppressed, or liberation will remain an ideal we talk about but do not live, at least not many of us. That is the invitation and challenge of Augsburg-Baguio. How will we as a world community have responded three years from now?

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