

SUPPLEMENT TO PROGRESSIO

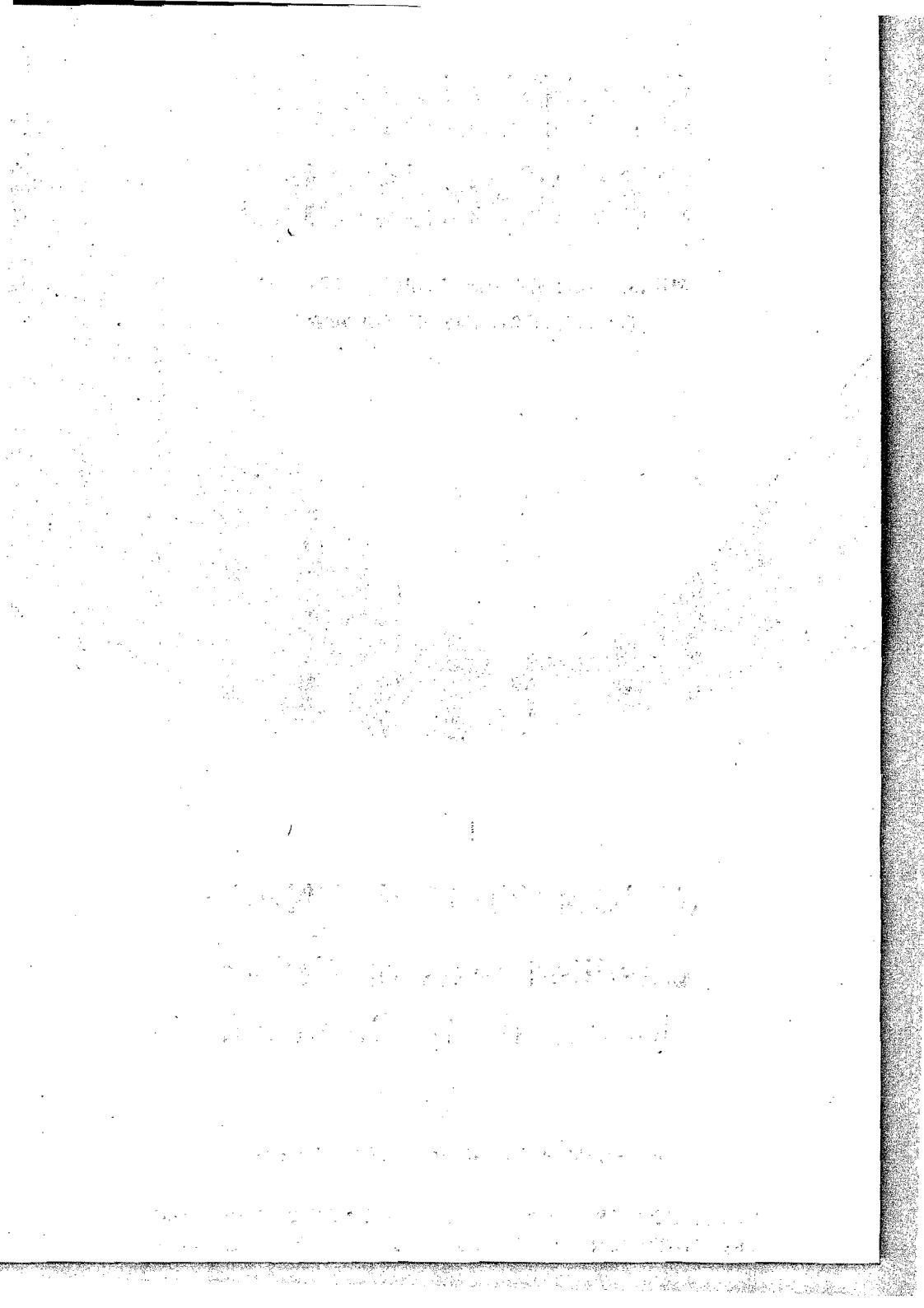
**PUBLICATION OF THE WORLD FEDERATION
OF CHRISTIAN LIFE COMMUNITIES**

AN IGNATIAN WITNESS

**Unedited texts of Father
Horacio de la Costa s.j.**

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F O R E W O R D

Last March 20 Father de la Costa s.j. left us after a short illness. We saw him for the last time in our Manila '76 Assembly. His major talk: "Asia Through a Glass, Darkly and his daily evaluations of our sessions brought to our Assembly his serene and lucid judgment which he always presented with humor and modesty.

It wasn't the first time that we had called on him to help us in our movement. During the Assembly in Augsburg, 1973, he delivered a remarkable synthesis on the delicate topic of the liberation of the whole man and of all men, stressing the world reality and the thinking of the Church on this theme. While listening to him each one of us - whether he be from Africa, Asia, America or Europe - felt the historical reality of "the people's cry to be liberated" and the need to open ourselves to the work of Incarnation. It was a new outlook, a "composition of place", which was cleared of all the biases and viles that our selfishness and fears have produced. Those of us who experienced Augsburg '73 will remember how "de la Costa's talk" was the significant moment that gathered and unified the assembly into one mind.

While Assistant to Father Arrupe, his presence in Rome was one of his immeasurable gifts to us. There were many times when we turned to him to ask for his collaboration in the preparation or guidance of work sessions, or at times simply to invite him for exchanges on questions that had surfaced in the slow maturing process of our world community. What was striking at the outset was his great availability. When asked if he would have time to help us, his single answer had always been "By all means!" He listened and whatever services were required from him, his answers were always marked with his concern for the truth. Despite our limitations in explaining situations, he could immediately grasp the essence of what we wanted to convey and determine the consequences to consider in what we wanted to undertake.

Though he was a man deeply rooted in his people and in his culture, we were often struck by the depth of his experience that helped him understand and love all peoples and all cultures; it was the same depth that led him to go from the particular to the general.

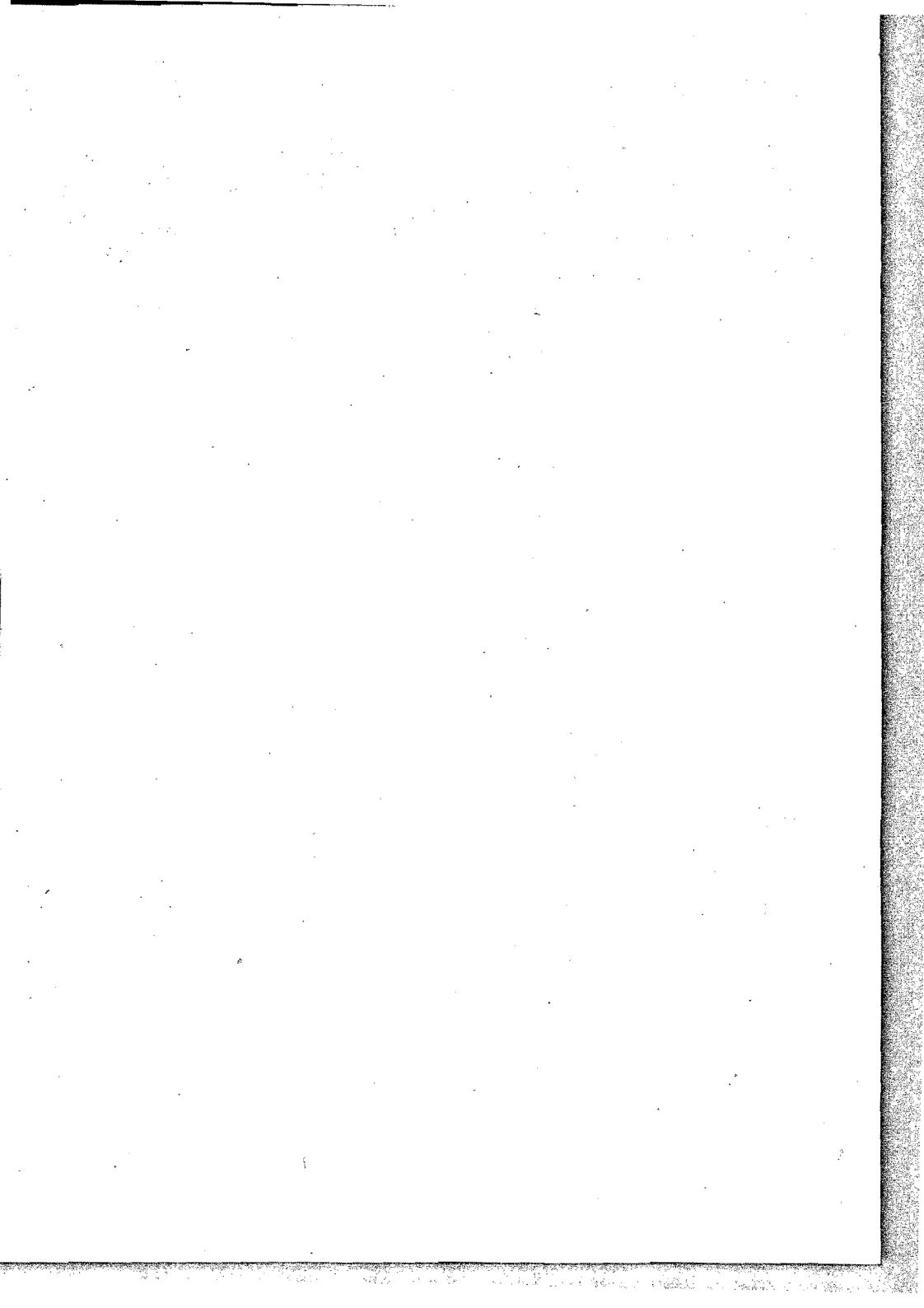
But what had impressed us most and drew us constantly to him was the deep integration that radiated from his personality. In the times given to us to listen and to know Fr de la Costa, we saw in him a man totally possessed by Christ who, with all the human solidarities he bore, was advancing step by step along the path marked out for him. Having given everything in order to serve better AD MAIOREM DEUM GLORIAM.

All of us who had the opportunity to be with him during our international meetings know the immense value of his contributions. Some of them have been published, among them: The Liberation of All Men: Our Common Objective (Progressio Supplement N.2), Asia through a Glass, Darkly (Report on Manila '76). Others were circulated among the small circle of the participants of the sessions. And now we deem it necessary to share these work with all. It is for this reason that we are publishing in this Supplement the preparatory material for a European CLC deliberation (Chantilly 2 - 1972) and the four talks that he gave during this deliberation. The purpose of that deliberation, attended by the European CLC leaders, was to decide on the effective means to be used to promote the Spiritual Exercises among the European CLCs. That deliberation was one of the most important among all those held in various regions, for the renewal of our communities, and as such it was a service to our entire world community. We also include here the

points for meditation which Fr de la Costa gave to a group of CLC members in a session on liberation in Toulouse, 1974

The texts need no further introduction; all of them have some message for us. One finds in each line the burning soul and apostolic zeal of its author. In his last meditation (1974) he wished us: "Good fishing! we will meet again at dawn" and three years later we still remember this as the fond wish of a great CLC friend who invites us to meet with him again in the light of eternity!

J. G.



Dear Friends,

Your Work Group on the Spiritual Exercises has asked me to act as the "temporal animator" of your Deliberation at Chantilly.

This is a very great pleasure and privilege for me. I look forward to meeting you and working with you.

What is your "temporal animator" supposed to do? According to the Work Group, he is supposed to "give the necessary information and orientation on the situation of men today in a secularized world", and in this way assist you in your deliberation on how best to promote the proper understanding and use of the Spiritual Exercises of Saint Ignatius.

I take it, then, that the focal point of your deliberation is this:

WHAT CAN THE SPIRITUAL EXERCISES,
EXPERIENCED IN THE LIGHT OF THE "SIGNS OF THE TIMES",
CONTRIBUTE TOWARD SHAPING AND VIVIFYING:
THE RESPONSE OF THE COMMITTED CHRISTIAN AND HIS
COMMUNITY
TO THE NEEDS AND ASPIRATIONS
OF CONTEMPORARY MAN AND SOCIETY?

The threshold to such a deliberation can only be a vision of the world as it is, and of the men and women in it, what they are thinking, suffering, doing, seeking - to the extent that the Spirit enables us to see them, steadily and whole.

Put it another way : Your deliberation must have a Second Prelude - "a mental representation, seeing the place" - a sweeping look at the scene of the action. And given the question you are putting to yourselves, this can only be that of the Meditation on the Incarnation:

HERE IT WILL BE TO SEE THE WHOLE SURFACE OF THE EARTH
INHABITED BY SO MANY DIFFERENT PEOPLES,
AND ESPECIALLY TO SEE THE HOUSE AND ROOM OF OUR LADY
IN THE CITY OF NAZARETH IN THE PROVINCE OF GALILEE.

Well, then, the task of your "temporal animator" must be to help you make this Second Prelude; although I suspect that you will be of more help to me than I to you!

I hope you will be able to do some reading on and around the topics presented. On the topic of Justice in the World, I ask that you read the Holy Father's Letter to Cardinal Roy ("Octagesima Adveniens") and the Statement of the recent Synod of Bishops on Justice in the World and please read both of them in their entirety, and that you read with particular care Paragraphs 8-21 in "Octagesima Adveniens", and Part I ("Justice and World Society") of the Synod Statement on Justice.

Finally, I ask you to reflect on a Chinese prose-poem composed over two thousand years ago: "The Man-Wind and the Woman-Wind", by Sung Yü (4th century BC), in Arthur Waley's translation (Annex I); Let us question this poet across the centuries. How is it possible for The Man-Wind, so fearful and destructive in its origins, rushing in fiery anger, tearing down rocks and trees, smiting forests and grasses, to become so pleasant a thing at last, gentle and cool and clear, bending the flowers and leaves of the garden, and lightly shaking the hanging curtains as it passes into the inner room of the Great King? And why is the Great King's Wind a Man-Wind, and the Wind of the Common People a Woman-Wind? And finally, is it not the task, not only of the Christian but of Man, to make the Great King's Wind the Wind of the Common People also?

I - TOPICS FOR PREPARATORY MEETINGS

THE SPIRITUAL EXERCISES IN THE WORLD TODAY

I. THE NEEDS OF THE WORLD:

- A. Justice - Development is not enough. For development to take place, liberation is needed; and this in turn involves a struggle against injustice.

In this Second Development Decade, we have moved from a realization of the need for development to the need for liberation;

- the need to free men and societies
- so that they can be themselves
and make themselves
- as God created them to be and to become;

and to this end, the need to identify and to dismantle the institutions, structures, arrangements, procedures which, because of the injustice which has been built into them by our sins, personal and collective, oppress and nullify the freedom of the children of God.

And therefore Man today cries out with a loud voice and tears to the God who led his people out of bondage and who, as Man, brought the Good News to the poor.

B. Beyond Justice, Love

1. Unity - "Within the four corners of the earth all men are brothers." Today, more than ever before, man strives to make this Chinese proverb a reality. His increasing control over his environment provides him with unheardof opportunities to destroy not only brotherhood but himself.

From the sixteenth century to the nineteenth the dominant theme of world history was the expansion

of Europe. European civilization was transplanted to North America and Australia, and imposed, in varying degrees and forms of political and/or economic domination, on the non-European world.

The instruments by which this was brought about were, chiefly, colonial rule, the technological superiority of the West, and Christian missionary enterprise.

The exploitative dimension of European expansion aroused, and its beneficent dimension made feasible, a movement of resistance to it which began in the Americas and spread to Asia and Africa. The acceleration of this process of "decolonization" was one of the consequences of the Second World War. From it emerged a "three-world" pattern, with the relatively new and economically poor nations of South and Southeast Asia, Africa, and Latin America comprising the Third World.

Another consequence was the polarization of power into two international blocs with conflicting ideologies: the First-World nations of the North Atlantic Community, soon joined by Australia and Japan, and the Marxist-Leninist-Maoist Second World of Eastern Europe, the USSR, and China.

A third consequence was the tremendous momentum given to science and technology. Earlier wars have had this effect, but not quite to the same extent as the world wars of the twentieth century. For, under the pressure of their demands, science and technology have now given man such control over his environment that he can either support and enrich life on this planet to an extent never before imagined, or he can destroy it altogether.

These developments are what give to our age its character, a character of almost unbearable tension: science and technology bringing the peoples of the earth together, ideology trusting them apart, and poverty not only surviving but, paradoxically, spreading in a biosphere with which man, presumably, can do pretty much as he likes.

2. Pluralism - Love unifies, but always through recognition of "other as other"; recognition of the uniqueness of personality, individual and social; recognition of pluralism.

Tension, as we all know, can be both frustrating

and creative. One of the creative effects of the tension under which we live is a keener and deeper realization of pluralism: of the fact that human beings are altogether similar and utterly different - at one and the same time. Possessing the same human nature, they yet have radically diverse ways of using it; radically diverse ways of viewing, understanding, expressing and shaping the same human life and destiny.

These diverse ways of being human we call, for want of a better name, cultures. They have developed, historically, in relative isolation. They have now been brought to rub shoulders against each other, and we have begun to discover, we are continually discovering that there are human values, immense human values in all of them. We have come to realize that it is not really possible to say that one is better or worse than the other, but only that it is different.

It was formerly assumed that culture, civilization, is a univocal concept; that there is only one culture, one culture, one civilization that can properly be called such; that, namely, originated in the Mediterranean basin by Greece and Rome; impregnated, then, by Judeo-Christianity; assimilated, subsequently, by the peoples of Western Europe; and transplanted by them, finally, in North America.

We can no longer make this assumption. A world that has become a "global village" has brought home not only to academicians, a Bantu way of being human which is completely non-European, but human nonetheless; that, in the language of Aquinas, culture, civilization, is a concept not univocal but analogous.

The cultural pluralism of the modern world is underscored by an outstanding characteristic of the new nations: nationalism. The inner nature of this nationalism must be clearly grasped. It is not the aggressive nationalism of the powerful and self-confident. It is the nationalism of the weak, the insecure, the underdeveloped. It is a search for self-identity, and assertion of selfhood. It is a people saying: We are ourselves; we are this people, not any other; after years, after centuries of being under subjection, of being told what to think, what to do, what to be, we want to find out what we really are, we want to think out what we are meant to be, and we want to see what we can do, what we can do best, in our own way.

Thus it would seem that whatever unity mankind may be able to achieve cannot be any kind of uniformity. All the more so, since the international diversity of cultures is paralleled within each national society, particularly of the developed world, by a proliferation of "subcults" (Cf. Annex II).

3. Participation - Love is sharing; hence, participation, and what participation implies, co-responsibility.

Where shall we find a principle of unity in a pluralistic world?

Perhaps, at one level, in a realization of interdependence. We are different from one another, certainly; but we are also complementary to one another, and hence dependent on one another. John Donne put it poetically: "No man is an island... he is part of the Main"; Ben Franklin more prosaically: "Gentlemen, we must hang together, for if we do not, we shall most assuredly hang separately."

But interdependence should lead us to a deeper level of unity, that of participation. To stand together not only because we need to but because we want to; because we want to share with one another what we have, what we are.

But why? What on earth should make us want to do this? To ask that question is to ask what man is. What, then, is man?

The philosopher Mencius suggests that if we look for man hard enough, and deep enough, we shall find God (Cf. Annex III).

A Chinese puzzle? Yes; but have we not been given the key to it? Why is it in God that Man is found?

Recall the history
of the happening I need to contemplate:
how the Three Divine Persons,
looking down on the whole extent and
circuit of this world,
teeming with men,
and seeing them all on the road to hell,
from all eternity decreed
that the Second Person shall become man
to save mankind... (Sp.Ex. 102)

"And the Word was made flesh; he lived among us" (Jn 1: 14). And therefore, Saint Paul cries out to us,

In your minds you must be
the same as Christ Jesus;
His state was divine,
yet he did not cling
to his equally with God
but emptied himself
to assume the condition of a slave
and became as men are... (Phil 2:5-7)

He became as we are, sharing himself with us, emptying himself; and that is why, in the very last analysis, "within the four corners of the earth all men are brothers."

Ever since then, in every age, the Holy Spirit through the Church has sought to make men not only to understand this, but, as Saint Ignatius put it, to state it interiorly; as it were, to roll it on their tongues; and, most recently, through the Second Vatican Council, in a document that begins with the two words that men need most today: gaudium et spes, joy and hope (Cf. Annex IV).

II. SERVICE OF THE CHURCH

A. Metanoia

"While the Church is bound to give witness to justice, She recognizes that anyone who ventures to speak to people about justice must first be just in their eyes". - Synod of Bishops.

To bring mankind in its unity and diversity to the knowledge and love of God, and in this way achieve the full development of humanity - this is the mission of the Church.

It is a mission carried on not in a vacuum or among abstractions but in history: in many different geographic, economic, social, political, cultural contexts, which are not static but continually in process of change.

This means that to fulfill her mission the Church - not merely as institution but as People of God - must exercise discernment: read the "signs of the times" and on the basis of that reading render the service required of her in each concrete existential situation.

But discernment thus understood demands, as a prerequisite, metánoia - conversion. A deep conversion,

a radical turning away not only from our sins and sinful ways, but from the distortions, inequalities and injustices which sin builds not only into our attitudes and value judgments, but into the very structures of society itself. Without this conversion it is impossible to see what are really the "signs of the times", much less to interpret them and act on them.

B. Reconciliation

"A renewed consciousness of the demands of the Gospel makes it Church's duty to put herself at the service of all, to help them grasp their serious problems in all their dimensions, and to convince them that solidarity in action at this turning point in human history is a matter of urgency".-Pope Paul VI

Thus, the form and manner, the priorities and procedures whereby the Church carries out her mission will vary, depending on the discernment which the People of God makes of the infinitely varied and variable situations it encounters in the course of its pilgrimage. But the mission itself remains the same: to reconcile men with God, and men with one another.

With this proviso: that there will be times and circumstances when reconciliation cannot be brought about unless first of all social structures, arrangements and establishments which stand in the way of reconciliation are either done away with or changed; and since these structures, arrangements, establishments are usually endowed with power and bent on perpetuating themselves, the People of God are thus compelled to enter into situations of conflict.

Not only that, but since reconciliation presupposes freedom, men cannot be reconciled with one another, or with God, unless those who are deprived of freedom - whether internally (by ignorance, apathy, brutalization) or externally (by oppression, discrimination, persecution)-have freedom restored to them; which means that the Church's mission of reconciliation may have to take, initially, the aspect of liberation.

In short, the Church's mission is "to make all one"; but, under certain conditions, this may mean to set men free; and this in turn will mean, almost always, conflict, struggle, and risk.

C. Community

"The radical transformation of the world in the Paschal Mystery of the Lord gives full meaning to the efforts of men, and in particular of the young, to lessen injustice, violence and hatred and to advance all together in justice, freedom, brotherhood and love." - Synod of Bishops.

Conflict, struggle, and risk: not for their own sake, not to dominate, to win victories, but to make all one - men with men, man with God. A long and agonizing struggle, with many stages - and many set-backs.

Never to lose heart, but at each stage, after each setback, to pull ourselves together and to discern which way to go, whither the Spirit leads.

Forward! Forward, yes; but where is forward, and who goes there? No man can go it alone. The prophet may point the way, the pioneer explore it; but it is the people that must move.

The challenge of the Church's mission is a challenge to community. We are pilgrims, setting out for a promised land which we must reach...together.

III. THE RELEVANCE OF THE EXERCISES

1. FOUNDATION

Praise, reverence, service

2. FIRST WEEK

Detachment and Commitment

3. SECOND WEEK

Disponibility and the "Magis"

4. THIRD WEEK

Self-sacrifice as Self-fulfillment

5. FOURTH WEEK

Love as sharing

I. The Needs of the World: Justice

THE MAN-WIND AND THE WOMAN-WIND

A "fu" or prose-poem, by Sung Yü (fourth century B.C.), nephew of Ch'ü Yüan.

HSIANG, king of Ch'u, was feasting in the Orchid tower Palace, with Sung Yü and Ching Ch'ai to wait upon him. A gust of wind blew in and the king bared his breast to meet it, saying: "How pleasant a thing is this wind which I share with the common people." Sung Yü answered: "This is the Great King's wind. The common people cannot share it." The king said: "Wind is a spirit of Heaven and Earth. It comes widespread and does not choose between noble and base or between high and low. How can you say 'This is the king's wind'?" Sung answered: "I have heard it taught that in the crooked lemon-tree birds make their nests and to empty spaces winds fly. But the wind-spirit that comes to different things is not the same". The king said: "Where is the wind born?" and Sung answered: "The wind is born in the ground. It rises in the extremities of the green p'ing-flower. It pours into the river-valleys and rages at the mouth of the pass. It follows the rolling flanks of Mount T'ai and dances beneath the pine-trees and cypresses. In gusty bouts it whirls. It rushes in fiery anger. It rumbles low with a noise like thunder, tearing down rocks and trees, smiting forests and grasses.

"But at last abating, it spreads abroad, seeks empty places and crosses the threshold of rooms. And so growing gentler and clearer, it changes and is dispersed and dies.

"It is this cool clear Man-Wind that, freeing itself falls and rises till it climbs the high walls of the Castle and enters the gardens of the Inner Palace. It bends the flowers and leaves with its breath. It wanders among the osmanthus and pepper-trees. It lingers over the fretted face of the pond, to steal the soul of the hibiscus. It touches the willow leaves and scatters the fragrant herbs. Then it pauses in the courtyard and turning to the North goes up to the Jade Hall, shakes the hanging curtains and lightly passes into the inner room.

"And so it becomes the Great King's wind.

"Now such a wind is fresh and sweet to breathe and its gentle murmuring cures the diseases of men, blows away the stupor of wine, sharpens sight and hearing and refreshes the body. This is what is called the Great King's wind."

The king said: "You have well described it. Now tell me of the common people's wind." Sung said: "The common people's wind rises from narrow lanes and streets, carrying clouds of dust. Rushing to empty spaces it attacks the gateway, scatters the dust-heap, sends the cinders flying, pokes among foul and rotting things, till at last it enters the tiled windows and reaches the rooms of the cottage. Now this wind is heavy and turgid, oppressing man's heart. It brings fever to his body, ulcers to his lips and dimness to his eyes. It shakes him with coughing; it kills him before his time.

"Such is the Woman-Wind of the common people."

ANNEX II

Today, the hammer blows of the super-industrial revolution are literally splintering society. We are multiplying these social enclaves, tribes, and mini-cults among us almost as fast as we are multiplying automotive options
...

The proliferation of subcults is most evident in the world of work. Many subcults spring up around occupational specialties. Thus, as the society moves towards greater specialization, it generates more and more subcultural variety...

Scientists within a specialty tend to hang together with their own kind, forming themselves into tight little subcultural cells, to which they turn for approval and prestige, as well as for guidance about such things as dress, political opinions, and life style...

As specialization continues... as the economy continues to create new technologies and services, subcults will continue to multiply...

Even if technology were to free millions of people from the need to work in the future, we would find the same push towards diversity operating among those who are left free to play... We are rapidly multiplying not merely types of work, but types of play as well...

Subcults are multiplying - the society is cracking - along age lines too. We are becoming 'age specialists' as well as work and play specialists. There was a time when people were divided roughly into children, 'young persons', and adults...

Today, this crude, three-way division is clearly inadequate, and we are busy inventing far more specific categories. We now have a classification called 'pre-teens' or 'sub-teens' that sits perched between childhood and adolescence. We are also beginning to hear of 'post-teens' and, after that, 'young marrieds'...

This is why it often seems to us that our society is cracking at the seams. It is. This is why everything grows increasingly complex... Where once there were a few relatively permanent subcults with which a person might identify, there are now thousands of temporary subcults milling about, colliding and multiplying. The powerful bonds that integrated industrial society - bonds of law, common

values, centralized and standardized education and cultural production - are breaking down.

All this explains why cities suddenly seem to be 'unmanageable' and universities 'ungovernable'. For the old ways of integrating a society, methods based on uniformity, simplicity and permanence, are no longer effective. A new, more finely fragmented social order - super-industrial order - is emerging. It is based on many more diverse and short-lived components than any previous social system-and we have not yet learned how to link them together, how to integrate the whole.

Alvin Toffler, FUTURE SHOCK,
London: Pan Books, 1971, pp.260-274

ANNEX III

In his knowledge of what is human, man is opened to that reality which, certainly is man, is also more intimate, more profound, more true than man alone... In discovering what he is, man discovers God. In his relationship with God he embraces all men with an immense love and at last becomes capable of giving to interpersonal relations their true dimension.

If we take interpersonal relations as a point of departure, we can learn from the teaching of the Chinese philosophers. For the Confucians, for Mei-ti, the essential thing is the relation of man to man, the Jen. The most profound philosophers have understood well that this virtue of "the man-for-others" cannot exist unless man arrives at the perfection of his nature. This is what Mencius understood and expressed remarkably well. He explains that if man reflects, he will descend into his own heart. Here the heart is the interior, the place and the agent of the spiritual life. If then man descends into his heart, he will find his true nature and in that nature will find his relation to Heaven, that is, to God. What is necessary, is to go to the bottom of oneself.

He who goes to the bottom of his heart
knows his nature as man.
To know his nature as man,
is to know Heaven.

Yves Raguin, CHEMINS DE LA CONTEMPLATION,
Paris: Desclée de Brouwer, 1969, pp.17-19

ANNEX IV

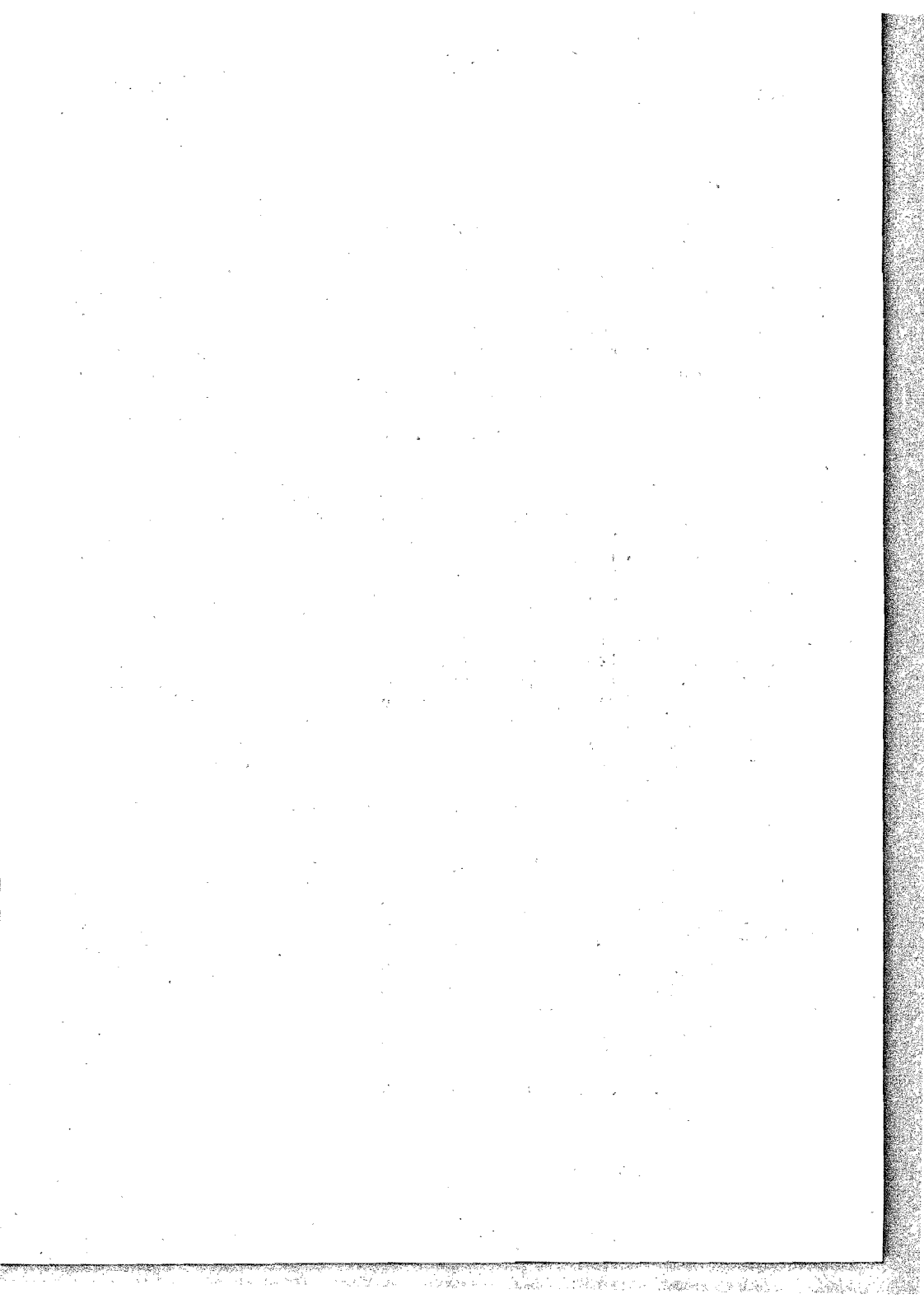
One of the salient features of the modern world is the growing interdependence of men one on the other, a development very largely promoted by modern technical advances. Nevertheless, brotherly dialogue among men does not reach its perfection on the level of technical progress, but on the deeper level of interpersonal relationships. These demand a mutual respect for the full spiritual dignity of the person. Christian revelation contributes greatly to the promotion of this communion between persons, and at the same time leads us to a deeper understanding of the laws of social life which the Creator has written into man's spiritual and moral nature...

God, who has fatherly concern for everyone, has willed that all men should constitute one family and treat one another in a spirit of brotherhood. For having been created in the image of God, who "from one man has created the whole earth" (Acts 17: 26), all men are called to one and the same goal, namely, God Himself.

For this reason, love for God and neighbor is the first and greatest commandment. Sacred Scripture, however, teaches us that the love of God cannot be separated from love of neighbor: "If there is any other commandment, it is summed up in this saying; Thou shalt love thy neighbor as thyself... Love therefore is the fulfilment of the Law (Rom 13: 9-10; cf. 1 Jn 4: 20). To men growing daily more dependent on one another, and to a world becoming more unified every day, this truth proves to be of paramount importance.

Indeed, the Lord Jesus, when He prayed to the Father "that all may be one... as we are one" (Jn 17:21-22) opened up vistas close to human reason. For he implied a certain likeness between the union of the Divine Persons, and in the union of God's sons in truth and charity. This likeness reveals that man, who is the only creature on earth which God willed for itself, cannot fully find himself except through a sincere gift of himself.

Vatican II, GAUDIUM ET SPES, ii, 23-24



II - REFLECTIONS ON WORLD AND CHURCH TODAY

1. THE PREDICAMENT OF CONTEMPORARY MAN

The question you have chosen for deliberation during these days of prayer has been definitively formulated as follows :

Should we unite our efforts with this purpose in view: the formation of persons who will be qualified to give the Exercises, to help people to live them and to spread them, in and through the Christian Life Communities? If so, by what means?

Your answer to this question will depend, necessarily on your answer to two previous questions : first, whether the proposed promotion of the Spiritual Exercises is a response to a need - not a need in general, but a need in the here and now, a need of contemporary man and society; and second, whether the Holy Spirit is asking you, the Christian Life Communities of Europe, here and now, to make this response?

That being the case, the Preparatory Commission you appointed to plan the program of this deliberation thought it might be helpful if there were presented - or rather, recalled to memory - for your personal and communal reflection a series of considerations in two general areas: first the needs of contemporary man and society, and second, the response which the Church is making, or trying to make, to those needs.

I suggest that we begin with a consideration of the needs of contemporary man. I further suggest that we do so from the base-lines adopted by your Study and Research Commission, with which I find myself completely in agreement.

If I understand them correctly, these base-lines are the following : First, the focus of our consideration must be contemporary man as such, irrespective of his religious

belief or lack of it. As the rapporteur of the Commission's discussions put it, "Our preferred point of departure is man today, any man, christian or not; from this angle of vision taking into consideration also the specifically christian man. For to start with the christian is to run the risk of separating gospel from life."

Secondly, since we cannot possibly consider contemporary man in all his aspects, we must limit ourselves to those which have a bearing on our present deliberation. In the words of the Commission rapporteur, "What we are concerned with is how to help contemporary man attain a profound understanding of the meaning of this existence" Our focus, then, is contemporary man not as homo faber, not as homo oeconomicus, not even as homo quaerens intellectus, but as homo quaerens seipsum, and by that very fact, whether he is conscious of it or not, homo quaerens Deum, according to the insight of the Chinese philosopher Mencius: "He who descends to the depths of his own being comes to know himself as man. To know oneself as man is to know God".

With this as a point of departure, your Commission proceeded to draw up a list of the principal tendencies or aspirations of contemporary man, as perceived not academically, by virtue of a merely rational analysis, but vitally in the light of personal experience. Here is that list, as presented in the summary already referred to :

- 1) Community. There is a marked tendency today to form groups for ends which go beyond mere external activity. But there are obstacles in the way, experience is lacking and communication is difficult. Moreover, silence and personal reflection are also regarded as desirable. There is a need, therefore, to integrate intercommunication with interiority.
- 2) Freedom. Contemporary man aspires to freedom. It is not possible (today) to compel acceptance of a doctrine, much less the faith. Thus, contemporary man does not like to be presented with ready-made solutions. He prefers a personal exchange of views on a basis of equality which will enable him to encounter the alternatives himself, and to choose freely among them. This tendency leads him to a rethinking of what authority is, and what obedience is.
- 3) Affectivity. Today as always man's affective life gives rise to problems which may render his freedom in its deepest sense inoperative. But it cannot be disregarded; contemporary man is influenced more by acts inspired by affective love than by (abstract) ideas. Hence the importance of the next item.
- 4) Witness as the basis for evangelization. Before the gospel is formulated it must be lived : fundamentally ac-

tualized in the life of the average Christian seriously committed to changing the (injust) structures of society. Contemporary man looks for individuals who can be points of reference for him in this way. More than individuals, perhaps, he looks for groups, communities of witnesses. Only if there is this witnessing to the Gospel can there be an effective preaching of the Gospel, an apostolate neither disembodied ("salvation of souls") nor alienating ("flight from the world"), but a true initial step (in time) toward a definitive and eternal salvation. Witness, then; and specifically.

- 5) Witness by the laity. Lay people with the kind of commitment mentioned above must bear witness to the Gospel whenever the opportunity offers. The phenomenon of secularization might be considered in this light.
- 6) Insecurity and anguish of contemporary man. Feeling deceived, and reluctant to put his trust in anything, he nevertheless yearns for a security and a stability that he cannot find. This must be borne in mind, not as a weakness to be exploited, but as a fact of life which should lead us to question a too dogmatic approach to faith.
- 7) Role of the youth as an indicator of the aspirations and needs of contemporary man. Youth's capacity for this role lies in the fact that it has not yet acquired the cynicism of adult life, a cynicism that tends to suppress or distort the data of sensibility.

You will agree that there is enough, and more than enough matter for reflection today in this summary of your Commission's discussions. It should be noted that this enumeration of contemporary man's desires and dilemmas is not given in any particular order of priority, but simply in the order they emerged during the discussion. May I therefore suggest that one possibly useful way of reflecting on it is not only to test the validity of the analysis against our own experience, but to try to perceive relationships, whether causal or consequential, between the various situations and attributes enumerated.

Just to start it off, here are few purely personal observations.

Is there a significant relationship between contemporary man's intense attachment to freedom and his deep sense of insecurity? That attachment to human freedom seems to be grounded on a concept of human capability which it might be well to explore. In traditional societies, that is pre-industrial, pre-technological societies, man normally considers himself a part of nature, and to a large extent subject to it. If he seeks to scrutinize nature, it

is that he may all the better conform himself to it. This attitude of submission to nature is still prevalent in many parts of the non-Western world, is characteristic, therefore, of contemporary, but non-Western, and non-Westernized, man.

For it was in the West that the crucial change in the human posture towards his environment, from submission to it to dominance over it, took place. It began, perhaps, with the Renaissance; with what a perceptive historian has called "the discovery of the world and of man". Did it have its roots in the Christian tradition? An interesting question, which we cannot go into here.

We all know, however, to what heights, and to what lengths, of dominance Western humanism has brought Western man. This dominance it was, I would suggest, that bred in him so strong a sense of freedom: the conviction that practically no limits can be imposed on his choices or his enterprise. Whether by nature or by anything else; and that by the sustained exercise of his intelligence and will he can do almost anything he wishes with his environment and with himself.

This is the bright vision that has been clouded over in our time, paradoxically plunging man, master of all things and wielder of ultimate freedom, into unprecedented depths of insecurity.

No former example, neither in Greek tragedy nor in the Japanese theatre could ever let one expect such a denouement. What happened? Several explanations suggest themselves.

One is the ever more blatant contrast between Man (in capitals) and men (without capitals). Man may be able to set foot on the moon - a long step for mankind, in the words of the astronaut who did it; but for the generality of men, even a motor bicycle which to go to work is further away than the nearest star. Man may exercise dominion over land and sea, that is to say, a few fortunate men; the rest are still likely to perish like flies at every sudden change of wind and weather.

Every sudden change of wind and weather; and that not only in the physical atmosphere, but in the political atmosphere as well. Here is a second reason for the basic insecurity of contemporary man. He has acquired control over his environment to the extent that he is now capable of destroying it; and himself with it. What he has not been able to control is the political powers that can unleash that ultimate holocaust - even though such powers, unlike nuclear power, are his own creation, not God's.

It has become clear, in fact, that contemporary man is much less free than he supposed; or rather, that the unfettered exercise of freedom generates, by some inescapable logic, intolerable restraints. To take one example only, the free-enterprise principle that dominated economic activity for two hundred years has, one, resulted in so unbalanced a distribution of the world's wealth as to make freedom a curse rather than a blessing : and, two, has so prodigally wasted the world's resources as to make planetary poverty the highly probable penalty of any further enterprise.

No wonder contemporary man feels insecure. In his search for security he naturally turns, as your Commission observes, to community. But he soon finds that community-building is not without its difficulties. For the first requirement of community is conversion : the abandonment of what individualism (the old-fashioned word is selfishness) which is the first obstacle to community. And, of course, for man of any age, let alone contemporary man, the hardest thing to give up is self.

Moreover, much depends on what precisely it is that one seeks in community. Is it the security of power? Is it the security of protection? If power, how to ensure that power is used to liberate and not merely to destroy? If protection, how to safeguard the community from overprotectiveness, from transforming into parasites those whom it seeks to protect? Your Commission rightly points out that in this, as in other things also, the young people of today can serve as an "antenna" providing a more accurate instrument reading than the blunted sensibilities of their elders on the actual state of contemporary man.

As I said in the beginning, these observations are offered simply to start you off on your own reflections, whose general orientation will of course be how to direct your deliberation to the greater service of God in your neighbor.

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2. THE NEEDS OF CONTEMPORARY SOCIETY

There are as many approaches to contemporary society as there are to contemporary man, and so we are compelled to take for our reflection just one or two aspects of it from among those which seem to be most relevant to our present deliberation. I would like to call your attention first to certain questions concerning cultures and then to certain questions concerning justice.

Until the Age of Discovery Europeans knew very little about the civilizations which had developed or were developing in other parts of the world, and these in turn knew nothing or almost nothing about Europe. We had no problem of understanding one another because we were hardly even aware of each other's existence.

The Age of Discovery was followed by a period of Western dominance, when the nations of the West, having found out about the rest of the world, proceeded to establish control over it in various ways: economic, political, ideological. As a result the non-Western world was, in varying degrees, westernized; that is, in varying degrees compelled to accept, or voluntarily accepted, or actively sought to assimilate Western technology, modes of thought, attitudes, values. Even Christianity, the good news proclaimed by God to all peoples was brought to the non-Western world by missionaries from the West in its Western form, that is, as interpreted by the thinkers and institutionalized by the administrators of the Western Church.

The qualification "in varying degrees" is important for we must bear in mind that westernization has never been total, has always been selective, has often been uncomprehending, and is today, increasingly, being questioned.

There is appreciation, of course, an intense appreciation among the non-Western peoples of the immeasurable power - the power to give life as well as to take it away - which Western science and technology have achieved. Appreciation too, of the mental and moral discipline and the capacity for sustained corporate endeavor that have enabled the Western nations to use this power effectively, for good as well as ill. Every developing nation wants this power and the ability to generate it and to manage it for themselves.

Every developing nation wants it - and does not want it. That is the problem. For all or most of these nations

and peoples are not willing to pay the price for what they want - if that price is going to be the preservation or perhaps the intensification of Western dominance, and the consequent disintegration of their native culture and the loss of their national identity.

Europeans and Americans are sometimes puzzled by this ambivalent attitude; by the simultaneous attraction to and rejection of Western culture, and by the desire to modernize coupled with a reluctance to abandon precisely those traditional ways of thought and life which appear to be the principal obstacles to modernization, there is a problem of understanding here.

It is a problem of mutual understanding, for the attitudes of non-Western peoples are based on not a few misconceptions about the West. For one thing, they often fail to distinguish between the people of the developed nations and their governments or economic establishments: fail to realize that ordinary citizens in Europe and America are almost as powerless to control the policy of their respective nations toward the Third World as the peoples of the Third World themselves. Then again, the bitterness of colonial experience tends to give them too simplistic a view of Western development. Doubtless ruthless exploitation of the non-Western affluence; but it is by no means the whole story. There are other, more positive elements in Western civilization which must be taken into account as indispensable ingredients in any process of development.

Here, then, is one obvious need of contemporary international society: the need for mutual understanding between peoples of widely different cultures; cultures which at a first stage of the historical process, developed in almost complete isolation from one another, and at a second stage came into contact with one another, but in such a way as to erect barriers of resentment, mistrust and enmity against each other.

We who are Christians must seriously consider what our responsibility is in the face of this great need. In a work of reconciliation such as this, do not Christians have a special contribution to make? We are the bearers from God of a Gospel, a good news that is for all men. We have a faith that we cannot keep to ourselves, a faith that we must share with all men everywhere. But for them to share it with us, they must feel at home in it. We cannot offer it to them as something totally strange, something completely alien to their ways of thought and ways of life. Otherwise how can they share it with us? How can it be their faith as well as ours? Thus, we must somehow make them realize that this gospel, this good news is the answer to their own deepest aspirations; that it comes to them not to

destroy but to fulfill; that the God whom we proclaim is in very truth what Saint Paul told the Athenians he was: their unknown God, the God they already worshipped without knowing it.

But what does this mean? It means that we Christians have the special task - and so, hopefully, will receive the special grace - of entering into other men's minds and hearts, of seeing things as they see them, and of being attuned to that particular way of being human and of reaching for the divine which their experience of life, personal and collective, has taught them. Thus, mutual understanding, transcultural understanding at the deepest level, would seem to be part of our mission as Christians; and if this be the case, then surely mutual understanding at other levels than that of faith cannot be excluded from our concern.

What has been said about the need for communication and comprehension in contemporary world society may be applicable as well to each of our national societies. The emergence of what are called sub-cultures is surely one of the major signs of our times. Among these sub-cultures that of the younger generation - the youth sub-culture - is particularly deserving of attention.

Without attempting any kind of sociological analysis, let us reflect on one or two obvious facts. There is, for instance, the so-called "generation gap". What are the measurements of this gap? To what extent are our young people alienated from the society that bore and bred them? What causes this alienation? Are the reasons they give for it, or their elders give, the real reasons, or are there other deeper ones? And what can we Christians do to heal this gap in our families, our neighborhoods, our national communities, bearing in mind that our mission as Christians is a mission of reconciliation?

Another aspect of the youth sub-culture which deserves attention is the kind of future world to which young people of today look forward, and in which some of them are even now trying to live, with occasionally bizarre results. Putting aside the aberrations and inconsistencies of the images they draw of it, let us go to the heart of the matter. What is there in that dream world that commands their faith, their hope, their allegiance? What features of it constitute an implicit criticism of the present state of society, the world we, their elders, have built and soon will leave to them? We may find the criticism distasteful; disturbing; insufferably naive. But we must have the honesty to ask ourselves: Is it valid? Is any of it valid? And if it is, even in part, is there something we can do besides lose our middle-aged tempers? Can the generations somehow come together to build a new world, a world that will embody,

however imperfectly, the deepest insights of youth and age, deriving solidity from the hard-worn experience of the old, gracefulness from the untarnished idealism of the young? How, in short, can we make the ancient prophecy come to pass, that "your old men shall dream dreams, and your young men shall see visions", and make the dream somehow coincide with the vision; and wisdom join hands with daring to make expectation a reality.

One outstanding feature of the future world to which our young people look forward is certainly justice. As we look around us, we are compelled to admit that justice is not an outstanding characteristic of our contemporary world. No need for us to rehearse the examples of injustices - personal and collective, national and international, devise to secure specific advantages or permanently structures in institutional arrangements - to which attention has been called by the Holy Father and the recent Synod of Bishops. What does need emphasizing, perhaps, is that injustice is not removed simply by passionate protest or prophetic denunciation, but by work: by ordinary, unassuming, unromantic, day-to-day, drudgery work. "If you want peace," the Holy Father has said, "work for justice"; in which statement the operative word, I would suggest, is "work".

To take one instance only; what a deal of work there is to be done in the field of international justice: To begin with, there is the work of finding out the facts. It is a field with a very high emotional charge. Accusations and counter-accusations, bitter complaints and indignant denials, reprisals and recriminations crackle across it in every conceivable direction, between communities of nations as well as within each separate community. There is no dearth of denunciations; what there seems to be a dearth of is data.

It is claimed, for instance, that in two or three underdeveloped countries of Southeast Asia large business corporations of the developed world are deriving undue profits from prodigal exploitation of the natural and human resources of those countries, carried on in connivance with their affluent establishments. How does one "work for justice" in such a case? The first task, obviously, is to verify the claim; a process of patient and possibly risky fact finding. If the facts bear out the claim, the next task would be to apply pressure on the persons or institutions responsible for the injustice to make them desist. This will mean determining the most effective kind of pressure to apply, and the most effective points at which to apply it, a task of some complexity. Finally, the pressure must actually be applied, and applied in such a way that it will itself conform to justice; for one cannot remove an injustice by perpetrating another.

This is what working for justice would mean in this particular area. It is a work clearly beyond the powers of a single individual. It must be a work of collaboration : the collaboration of many minds and hearts in many lands. Would it be possible for Christian groups in both worlds, the developed and underdeveloped - Europe, let us say, and Southeast Asia - to initiate such collaboration?

It will presuppose intercommunication. But more than that, it will presuppose mutual understanding which transcends cultural differences. To that notion, then, to that need we must return.

It is said of Matteo Ricci, the Italian Jesuit who went to bring the good news of Christ to the Chinese- long years of speaking Chinese, writing Chinese, and thinking and feeling the way Chinese think and feel - his letters home, which were in Italian, became more and more strewn with solecisms and grammatical errors; more and more the letters of a Chinese who was trying his best to write in a foreign language learned late in life.

I do not offer this an example to be imitated; it is an obviously inexcusable thing to forget the language of Dante.

I offer it merely as an indication of the lengths of which a man can go in the effort really to understand his fellow man.

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3. THE CHURCH'S RESPONSE : WITNESSING TO JUSTICE

In our first two conferences we touched on the needs of the world in which we live under two aspects : the needs of contemporary man and those of the society to which he belongs. We did not attempt the impossible task of dealing with these two vast areas of reflection comprehensively. Instead, we tried to focus our reflection on a few landmarks which seem to have a more direct bearing on our present deliberation.

Our next area of reflection must now be the response of the Church to the needs of the world. By "Church" we mean, principally, not the Church as institution but the Church as people of God. Hence, when we say the Church's response, what we really mean is our response; we are asking ourselves what we are doing as individual Christians and as members of Christian communities about the needs of our fellowmen.

In doing this we are taking for granted that it is the mission of the Church to respond to the needs of the world by helping men to become more human; that the service of God very definitely involves the service of man; and that while we make our own the motto of Saint Ignatius, "For the greater glory of God", we add to it a little footnote from Saint Irenaeus to the effect that "man is the glory of God".

I would like to focus our reflection along one line of thrust only: justice. And since the Christian community is both a community of witnessing to justice in our apostolate. What I would like to offer for your consideration on these two themes is a summary of some of the points more fully treated by Father General Arrupe in a brochure entitled "Witnessing to Justice", which the Pontifical Commission "Justice and Peace" invited him to prepare as a study guide for communities such as ours.

If it is asked, "What is a Christian?" several answers can be given; but one of them will certainly have to be "A Christian is a witness". For a Christian is a Christ bearer to the men of his time and place; he is another Christ; and when Pilate asked Christ what he was and what he did, the reply was "I was born for this, I came into the world for this; to bear witness to the truth".

The truth to which Christ and the Christian bear witness is the truth of what God has revealed. And if it is now asked, "What has God revealed?" the answer may again be various, but one of them will certainly have to be what the Synod of Bishops' statement on justice calls to mind, namely, that in both the Old and the New Testaments, in the history of the Chosen People, in the preaching of the prophets, and in the person of Christ himself "God reveals himself to us as the liberator of the oppressed and the defender of the poor, demanding from man faith in him and justice towards his neighbor.

To be a Christian, then, is to bear witness to justice. Bear witness how? By his words, yes; more effectively by his deeds; most effectively by his life. To bear witness to what we believe in by living it - this is often the only way we can move men to share our belief. It is also the quickest way to arouse opposition and persecution - which is the best proof of its effectiveness. Lived witness is therefore not only difficult but risky. In this connection, Father Arrupe very appositely quotes what the wicked say to the virtuous man in the Book of Wisdom:

Let us lie in wait for the virtuous man,
since he annoys us
and opposes our way of life,
reproaches us for our breaches of the law
and accuses us of playing false with our upbringing..
Before us he stands, a reproof to our way of
thinking,
the very sight of him weighs our spirits down;
his way of life is not like other men's,
the paths he treads are unfamiliar...
He proclaims the final end of the just as happy
and boasts of having God for his father.
Let us see if what he says is true.

In what ways can we bear witness to justice in the world in which we live? The first and most obvious way, of course, is habitual respect for the rights of others. Thus, it will not be exactly a waste of time if we were to ask ourselves, in a kind of examination of conscience, whether those who work for us or for the organizations in which we hold responsible positions receive their just wages; whether their human freedoms are given scope; whether due process is observed in the settlement of disputes and grievances.

This is where witnessing to justice begins. But in the world in which we live it cannot be where it ends. For we have begun to realize in our time how wasteful, how sinfully wasteful we human beings have been with the

resources of our planet. In the measure that we have achieved control over these resources, and discovered ways of making them satisfy not only our needs but our desires and even our whims, we have identified human development with the formation of consumer societies - societies the conditioning climate of which is that the enhancement of human life consists simply in more and more consumption, in the indefinitely expanding use (and waste) of material resources to satisfy indefinitely expanding material wants.

We have begun to realize that there may be a limit to the availability of those resources; and even if not, that what the affluent (be they persons or nations) consume to satisfy wants is very often, by that very fact, denied to the poor who must have them to satisfy needs. Not only that, but it seems quite probable that if we continue on this course all that we will be able to pass on to our posterity of the resources of earth (which is as much their heritage as ours) is a used-up planet so polluted that even if one could survive in it, it may not be worth it to survive.

Thus it would seem that part of witnessing to justice in our world is to point out to affluent societies that when the Holy Father spoke of people needing to have more in order to be more, he was referring not to the rich but to the poor; to testify to them that for those who already have a sufficiency of this world's goods it is not at all necessary to have more in order to be more; to show by the simplicity of our lives rather than the eloquence of our speech that the enrichment of the human condition does not necessarily consist in having or in using more things. This is undoubtedly the reason why the Synod of Bishops somewhat surprisingly made the ancient virtue of moderation, the ne quid nimis of the Romans, an element not only of witnessing to justice but of witnessing to faith itself: "We must certainly keep firmly to this principle: our faith demands of us a certain sparingness of use; and the Church is obliged to live and administer its own goods in such a way that the Gospel is preached to the poor."

The last part of that statement looks like a reference to the messianic credentials which Christ our Lord preached to the disciples of John: "Go back and tell John what you hear and see; the blind see again, and the lame walk, lepers are cleansed, and the deaf hear, and the dead are raised to life, and the Good News is proclaimed to the poor." Something new is added here. The Synod seems to be saying that our witness to justice cannot consist merely in respect for human rights pour merely in a sparing use of the resources that are the

common patrimony of mankind. It must be, in addition, a proclamation to the poor that because there is Christ and there are Christians there is good news for them. But here again, a proclamation is of little use if it is not listened to, and this proclamation will be listened to if it is not only spoken but lived. Christians and Christian communities must somehow show by their lives that they have good news - that they are good news - for the poor.

One way of doing this is, of course, to share the poverty of the poor, whether by religious vow or without it. But there are other ways. Whatever one's economic or social condition may be, the main thing is to show convincingly by one's style of life that one is on the side of the poor. In this connection we might consider a suggestion Father Arrupe makes that just as we budget our funds to be able to give alms, so we might budget our time to be able to give service. There is no more persuasive witness to justice than personal service, for that is giving to our neighbor in need not merely what we possess but what we are.

We might add that our service, generally, should be aimed not just at helping the poor and powerless, but at helping them to help themselves. This is an important distinction that is sometimes missed. We should think about it. What the dependent poor want above all is to be no longer dependent. What the powerless who must rely on others to survive want above all is to be self-reliant. If the poor (whether persons or nations) reject with scorn aid that is offered them, why should the donor be puzzled or dismayed by this? Let him look at the way he gives. Does he give in such a way as to respect the human dignity of the poor? Is he throwing a surplus coin to a beggar, or lending a helping hand to a brother? We should give aid to those in need, yes, of course; but we should give it in such a way that as quickly as possible, and as permanently as possible, they will no longer have need of us. Put it another way: we cannot regard the poor man simply as an object of compassion. We are obliged to regard him, and to serve him, as a subject of rights.

This brings us to another dimension of the Christian witness to justice. The Christian witness to justice must be a witness to freedom, and to the correlative of freedom which is responsibility. Our world is one in which not only individuals but whole social groups are deprived of the basic human freedom; are prevented, as Father Arrupe points out in his brochure, "from expressing freely their legitimate opinions and ideas, and from professing, teaching and spreading their religious faith. Faced with

this violation of human rights, the Church should not only recognize 'everyone's right to suitable freedom of expression and thought', but should herself be a model of openness and mutual trust".

The way in which Father Arrupe relates respect for freedom with mutual trust deserves attention. He is saying, in effect, that while freedom is a right, it is also a responsibility, and the very existence of freedom is endangered if it is used in such a way as to destroy mutual trust, that is, if it is used irresponsibly. For that is the reverse side of freedom in contemporary society: the irresponsible exercise of freedom in certain areas of modern life. To take only one example, the dissemination of information, biased information and misinformation through the mass media is sometimes such as to block up by distrust the channels through which reliable and necessary information can be obtained. Clearly then, our witness to justice demands that freedom respected and responsibly used should be a visible characteristic of our personal lives, the life of our communities, and the institutions of our Church.

These, then, are the points that might be proposed for reflection on the response of the Church to the needs of the world. That response should include witness to justice. We are called to give this witness not only by our words but by our lives. This means that our lives as Christians, personal and corporate, should be distinguished by respect for human rights, the sparing use of resources, solidarity with the poor in their struggle for human development, and the responsible use of freedom. Our reflection should aim not only at commitment to these objectives, but at an exploration and choice of specific ways and means to achieve them in the concrete situations in which we live and work.

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4. THE CHURCH'S RESPONSE: ACTION FOR JUSTICE

The subject of our last conference, witnessing to justice, naturally leads us to consider action for justice. Whoever helps men to see what justice is can hardly refrain from helping them to see to it that justice is done. As the Holy Father says, "It is not enough to recall principles, state intentions, point to crying injustices and utter prophetic denunciations; these words will lack real weight unless they are accompanied for each individual by a livelier awareness of personal responsibility and by effective action".

Perhaps the first form of action for justice that comes to mind is the denunciation of injustice. The Holy Father, by pointing out that denunciation is not enough, recognizes that it is sometimes necessary. The prophets of the Old Testament were raised up by God largely to perform this function and it cannot be denied that the world today has an equal and possibly a greater need of prophets.

It might be useful, however, to note certain differences between the situations that confronted the prophet in the ancient world and those that confront him in contemporary society; and to ask what bearing these differences may have on the actual exercise of the prophetic office. One might risk underscoring the obvious and suggest that one difference is the much greater complexity of contemporary society and consequently the much greater difficulty of getting at the facts relative to actions, situations and institutions held to be unjust. We cited an example of this in an earlier conference, namely, the alleged injustice of the trade arrangements and investment policies established and maintained in the underdeveloped areas of the world by the multinational corporations of the developed countries. The point is that prophetic denunciation, if it is to be effective, must be solidly based on facts, and facts are somewhat harder to come by in our complex societies that when John the Baptist said to the soldiers in his audience "No intimidation! Be content with your pay!".

So much so, that one fails to see how the verification of injustice in our day, particularly in the international field, can be accomplished except through planned and organized collaboration, especially by lay persons who, because of their involvement in the temporal order, know what infor

mation to get, where to get it, and what to do with it once they have it. This suggests that what we need in our present struggle against injustice is not so much individual prophets as prophetic communities.

Again, if prophetic denunciation is to achieve its purpose, surely we must bear in mind the cultural pluralism of contemporary society? Denunciation can take many forms and the form that gets results in one culture may be not only ineffective but counterproductive in another. True, every prophet shares to some extent in the mandate given to Jeremiah: "to tear up and to knock down, to destroy and to overthrow, to build and to plant." But among different peoples there are different ways of tearing up and knocking down, different ways of building and planting. And so the prophet of our day would do well to be attentive not only to the trumpet blasts of Jeremiah but to the softer speech of Ecclesiastes: "There is a season for everything, a time for every occupation under heaven... a time for planting, a time for uprooting, what has been planted.... a time for knocking down, a time for building... a time for throwing stones away, a time for gathering them up..." and, above all, "a time for keeping silent, a time for speaking."

Prophetic denunciation of injustice, then, has its value, especially if adopted to the conditions of our time; its principal value being, as the Holy Father suggests to move men to action for justice. And here it is important to note that there has been a definite shift within the Church from action for justice conceived primarily in terms of development to action for justice conceived primarily in terms of liberation. As Father Arrupe says in his study guide, "During the past decade action for justice was conceived principally in terms of socio-economic development: the improvement of the material conditions of life of those who have less than they should have of material goods to live a truly human life. Today, without denying the continuing need for socio-economic development, thoughtful men prefer to regard action for justice as principally liberation."

Father Arrupe then goes on to state how he understands liberation. "Liberation first of all, from the inner constraints, the inner slavery of personal sin and sinful proclivities. Liberation, next, from the ignorance, the apathy and the fatalism, the narrow and selfish mental patterns and attitudes induced in us by our own sins or by the sins of others. Liberation, finally, from the unjust economic, social and political structures, arrangements and procedures which effectively exclude so many people from human development, and even deprive them of the means to acquire this development, and even deprive them of the means to acquire this development for themselves."

It should be emphasized that those who propose liberation as the form which action for justice should take at the present time do not thereby reject socio-economic development as an objective. Rather the contrary; for they claim that it is precisely because men have not been liberated from inner and outer constraints that they are unable to advance along the path of human development. Liberation, then, is desirable not only in itself, but as a pre-condition to modernization; and this certainly seems to be true of the countries of the Third World. It is worth considering whether it is applicable also to depressed or marginalized classes and groups within the developed societies.

Thus, in many parts of the world today the Christian community is faced with the option of directing its action for justice either towards development or towards liberation. If it opts for liberation, it will certainly, sooner or later, have to confront the problem of revolutionary action, or at least of political involvement.

To embark on revolutionary action as a necessary step to liberation raises such knotty questions as: How can the Christian gospel of peace and reconciliation be squared with Marxists and Maoists in the promotion of class consciousness and class conflict without accepting the full Marxist or Maoist ideology? Is non-violent civil disobedience consistent with Christian principles; and even if it is, and to the extent that it is, how effective an instrument is it for liberation?

Short of revolutionary violence, liberation movements seem to require, at a minimum, very active participation in politics. The Holy Father himself points out that "in the social and economic fields, both national and international the ultimate decision rests with the political power... To take politics seriously at its different levels-local, regional, national, and worldwide - is to affirm the duty of man, of every man, to recognize the concrete reality and the value of the freedom of choice that is offered to him to seek to bring about both the good of the city and of the nation and of mankind. Politics are a demanding manner - but not the only - of living the Christian commitment to the service of others".

But political involvement also raises questions for the discernment and deliberation of the Christian community. Is it possible in concrete situations to engage in politics without engaging in partisan politics? And if it is not possible does not make the Christian community an agent of dissension and division instead of what it is meant to be - a center of unity in the all-embracing love of Christ the Savior?

From all that has been said so far, one thing is clear. Action for justice in the world of today is not a simple and straightforward proposition. The opportuneness of prophetic denunciation, the option between development and liberation, the adoption or rejection of revolutionary violence, political involvement compatible with the universality of the gospel - all and each of these demand of the Christian and his community the making of hard decisions. Decisions, moreover, which - because of the great variety of local, regional and national situations - cannot be standardized or generalized, cannot be embodied in a papal encyclical or a conciliar decree. Each Christian community must make many of these decisions by and for itself, often with no precedent to guide it.

But what does this mean? It means that every Christian community must become a community of discernment. For only by discerning through the "signs of the times" the motions of the Holy Spirit can it discover how the eternal gospel applies to the infinitely various and rapidly changing situations of our time. "In the present changes", the Holy Father says, "which are so profound and so rapid, each day man discovers himself anew, and he questions himself about the meaning of his own being and of his collective survival. Reluctant to gather the lessons of a past that he considers over and done with and too different from the present, a man nevertheless needs to have light upon his future - a future which he perceives to be as uncertain as it is changing - by permanent eternal truths."

And here we touch on one of the major points of Father Arrupe's study guide. If the Christian community must become a community of discernment, the community as such as well its individual members must undergo conversion - the kind of conversion which alone makes discernment possible. Father Arrupe has this to say about it:

Conversion... is divesting ourselves of what Saint Paul calls the "old man" in order to put on the "new man": the man in Christ Jesus, the man who has accepted the Gospel without any reservations, and stands ready to do whatever it may require of him; the "third class of men" of the Exercises of Saint Ignatius, who has reached that degree of detachment from all he has and is that he is prepared to keep or not keep them, use them or not use them, only as it shall be to the greater service and praise of the divine Majesty.

The inner disposition of detachment from self-interest and readiness to follow the promptings of the Spirit is essential to discernment, that discernment by which alone, as we have seen, we can give an adequate response to the Synod's call to action. For it is the Spirit who will suggest to us the best way of answering that call, and give us the

strength to put in into practice - provided, as we have said, that by a radical inner conversion we have put ourselves completely at his disposal.

The Synod's appeal to action, then, is also, by that very fact, an appeal to discernment, and to the conversion of heart and mind that makes discernment possible.

We have wandered very far afield in these conferences to the ends of the world for a look at its needs, to the heart of the Church for an echo of her response. But we find that all these outward paths lead us back to this quiet place of prayer, and to the process of conversion, discernment in which this Christian Life Community is engaged.

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III - POINTS OF MEDITATION

We have just arrived from long and tiring journeys and we have a full day tomorrow. We need a good night's rest, so I will be brief. Instead of a homily let me just give a few suggestions for our morning prayer tomorrow.

I will take for my text not the Gospel of today but the song which Our Lady sang when she, too, came to the end of a journey : the MAGNIFICAT. I think we all know that song from memory. So I suggest that tomorrow we say it slowly to ourselves pausing at every word or phrase that gives us some spiritual fruit.

"My soul glorifies the Lord; my spirit rejoices in God my Savior".

It is just like Our Lady - or perhaps we should, say it is just like a woman - to go at once to the very heart of the matter. We are met here to reflect on how we can be of better service to our fellow men, and Our Lady here reminds us why we do this; why, in fact, we do anything : to give glory to God. Let us recall that the God in her will be born precisely to save, that is, to free mankind; he has made that his glory: man, man alive, man free, is the glory of God.

"He looks on his servant in her nothingness; henceforth all ages will call me blessed."

Consider well this paradox that Our Lady utters : she is nothing, yet she will be blessed for all time. And if she is nothing, then we are less than nothing. But is this not the very core and essence of servanthood? We are nothing in ourselves; our whole being and identity is to be-for-others; for only in being-for-others, in being servants,

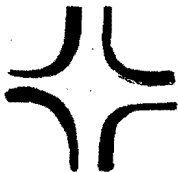
have we chosen, with Our Lady, to be blessed. Only then can we say with her,

"The Almighty makes marvels for me; holy his name!"

We usually think of Our Lady as meek and mild, and she was, she is. But have we fully realized, reflecting on her Magnificat, another side of her character? She was also a very strong woman, and a very clear-sighted woman; she was, she is. She called a spade a spade, because the Spirit was with her, and the Spirit speaks the truth, not euphemisms.

"He put forth his arm in strength, and scatters the proud-hearted: He casts the mighty from their thrones and raises the lowly. He fills the starving with good things, sends the rich away empty."

Almost the whole of the theology of liberation is contained in that song of this girl of Israel. I suggest that we begin this week on what the Magnificat of Our Lady may have to say to what used to be called the Sodality of Our Lady.



Our task tomorrow is to determine what kind or kinds of liberating action the CLCs of each country can and should undertake vis-à-vis the concrete situation in that country; to perceive in what ways the task of liberation in our country corresponds with or differs from that in other European countries; to begin to explore ways and means whereby we can undertake this task in solidarity with one another across the European continent; and to relate this European Solidarity to the solidarities of CLCs around the world.

To do this properly, we must listen attentively to "el grito del pueblo" - the cry of the people - all our peoples, so various culturally, so deeply one in their humanity. The gospel of our liturgy for tomorrow: the parable of the Good Samaritan (Luke 10: 30-37) has been

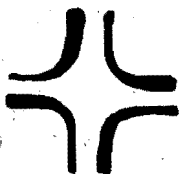
chosen for this purpose. I suggest, therefore, that we take that for the next of our meditation, in the light of the two other readings chosen : Yahweh's summons to Moses to free his people (Exodus 3: 7-10 and 5: 6-14), and Yahweh's demand on the rulers of his people, transmitted through Jeremiah, for political, economic and social justice (Jer. 22: 1-5).

Let me suggest three considerations, which do not by any means exhaust the richness of this selection. You have espoused the cause of freedom - please practice it!

First : the relationship between freedom, justice and love. Moses is told to free his people; the rulers of Israel are told to do justice to the people; Jesus in a parable shows that in order to do justice one must have love. What then is the Spirit telling us? Is it that where there is no freedom, there is necessarily injustice? That where a people - or even a person - is concerned, there may be not only external oppressors but internal ones? That justice is not simply to give to everyone his due (as the philosophers define it), but in practice, in the actual state of human affairs, to be willing to give anyone, even the stranger, even the enemy more than his due (as the Samaritan practised it?)

Second : Consider the two characters who, in the parable of Jesus, passed the wounded man by, on the other side of the road, the better to ignore him. A priest and a scholar. Educated men; pious men; gentlemen. There is surely room for reflection here, and for contrition, for all of us.

Third : Consider who it was that took pity on the helpless Jew. A Samaritan; someone whom the Jews despised as not being a true believer, if indeed he believed in anything. We might then reflect on our openness to non-Christians and non-believers today, with whom we must necessarily collaborate on questions of peace, justice and liberation.



You have chosen for the Gospel text of tomorrow the passage in Saint Luke which relates Our Lord's discourse in the Synagogue of his home town (Luke 4: 16-30) as illuminated by two other readings : Jeremiah 33 : 1-17, and Galatians 4: 1-11 and 21-31.

Luke 4: 16-30 He came to Nazara, where he had been brought up, and went into the synagogue on the sabbath day as he usually did. He stood up to read, and they handed him the scroll of the prophet Isaiah. Unrolling the scroll he found the place where it is written:

The Spirit of the Lord has been given to me,
for he has anointed me.
He has sent me to bring the good news to the poor,
to proclaim liberty to captives
and to the blind new sight,
to set the downtrodden free,
to proclaim the Lord's year of favour.

He then rolled up the scroll, gave it back to the assistant and sat down. And all eyes in the synagogue were fixed on him. Then he began to speak to them, 'This text is being fulfilled today even as you listen', and he won the approval of all, and they were astonished by the gracious word that came from his lips.

They said, 'This is Joseph's son, surely? But he replied, 'No doubt you will quote me the saying, "Physician, heal yourself" and tell me, "We have heard all that happened in Capernaum, do the same here in your own countryside". And he went on, 'I tell you solemnly, no prophet is ever accepted in his own country.

There were many widows in Israel, I can assure you, in Elijah's day, when heaven remained shut for three years and six months and a great famine raged throughout the land, but Elijah was not sent to any one of these; he was sent to a widow at Zaraphath, a Sidonian town. And in the prophet Elisha's time there were many lepers in Israel, but none of these was cured, except the Syrian, Naaman'.

When they heard this everyone in the synagogue was enraged. They sprang to their feet and hustled him out of the town; and they took him up to the brow of the hill their town was built on, intending to throw him down the cliff, but he slipped through the crowd and walked away.

The picture we must place before us is that of Jesus in the midst of the community where he grew up : his relatives, friends and neighbors. He has been asked to address them, and he reads to them a prophecy of Isaias (61: 1-2) which he then says had been fulfilled, and that before their very eyes.

What was this prophecy? It was that the Prophet par excellence, the Man who speaks for God because he is God, Jesus himself,

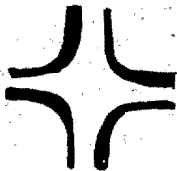
- to give good news to the poor,
- proclaim deliverance to those in chains,
- give sight to the blind,
- bring liberation to the oppressed.

And therefore every prophet, every man or woman who speaks for God because he or she stands with Jesus Christ, must do the same.

Good news to the poor. What is good news to the poor? To the poor of our time, of our world? Perfect happiness in the next life, purchased by degradation and dehumanization in this? "Pie in the sky when you die?" Surely not. What, then, are the real aspirations of the poor? This we must learn. And there is only one way to do it : to take sides; to be on the side of the poor, and as far as it is given us to do so, to share the lot of the poor. Only so, by lived experience, can we learn what it means to be poor, and what is the good news that Christ brings for them.

Deliverance for those in chains; liberation for the oppressed. Who, in our time and world, are oppressed, are in chains? This too we must learn. We will not find it in the Scriptures. What we will find there is Our Lord's words to the scribes and Pharisees : "You can tell the weather for tomorrow, and you cannot read the signs of the times?" God has not exempted us from the difficult task of discernment.

Sight to the blind. Perhaps we can count among the blind of our day the oppressors, those responsible for the institutionalized injustice of our various societies. To them, too, we owe a service. Christ's service. To give them sight, to make them see.



Our theme for tomorrow and the next day is the apostolate : that is, the work in the world to which Jesus sends his friends; the mission he gives them. We have discerned during the past few days that the mission he has given us for our world and our time is principally a mission of liberation. Our first approach to liberation was necessarily a negative one : trying to identify the constraints, personal and social, from which men must be freed: freedom from. We must by all means retain this focus during the days following.

But we must now add to it a second focus, namely, what is our purpose - or rather, what is God's purpose - in liberating : what is freedom for? We commit ourselves to the destruction of unjust structures; but is that all? Destruction for destruction sake? Surely not. The whole of salvation history is a process of destroying the old world of sin in order to build a new world of justice.

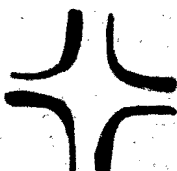
The task of liberation consists in dismantling the structures that divide man from man in order to bring men together, in order to build a human community. Liberation, positively looked at, is community-building. But what does this involve? If I may cite a dictum of the scholastic philosophers - the most marginados in today's intellectual world - "genera us generat sibi simile" : like begets like. It takes a community to build community. Liberation is therefore the task not of individuals but of a community - a liberating community - "una comunidad liberadora". But what makes a community? Love makes a community. Liberation is therefore a work of love.

That is why the readings for tomorrow's meditation and eucharist are all about love : what the lack of love does to people, in Isaiah 29: 9-24; what love demands of people in 1 John 3: 7-24; and what God thinks love should be in the Gospel (John 15: 9-20).

What does lack of love do to people? It divides them, it cuts a man off from those without whom he cannot be man. Lack of love brutalizes a man; blinds him, plunges him in the darkness in which he is alone. They say that is what hell is: it is God letting the loneliness man have his wish; letting him be alone with himself for all eternity.

What does love demand of people? Saint John puts it in our word : justice. "Whoever does not do justice is not of God. Neither is he who does not love his brother;" The two are, in fact, one and the same thing : justice is fraternal love. "If a man who enjoys the good things of this world sees his brother in need and closes his heart to him, how can the love of God be in him?"

What does God think love should be? He expressed his thought on love, his word on love, in Jesus Christ. And what does Christ say love is? "Greater love than this no man has, than that a man lay down his life for his friends." This is the Person around whom we build the Christian community. It is said that certain political communities are built around ideas, dedicated to a principle - whether it be the principle that all men are created equal, or the principle that the class struggle must be waged until classes are no more. But our community is built around a Person, and as we go forth from that community to build other communities, it is not so much a doctrine as a Person that we preach: the Man who died for his friends.



Today we shared the concrete experiences we have had in working for the liberation of the oppressed. Tomorrow we look to the future, and begin to plan how the CLCs of Europe can advance that work, in the light of the experiences we have shared, each one within the area of its own direct involvement, but in collaboration with the others.

The texts assigned us for today are : Isaiah 1: 10-17; Acts 2: 43-47; and 4: 32-37; and Matthew 25 31-46.

Planning means doing what the man in the Gospel who wanted to build a tower did not do. It means estimating resources : counting the cost, to see if one can pay the price. There is a certain elasticity to resources, especially human resources. The price you pay for something in terms of efforts, time and trouble, depends to some extent on the price you are willing to pay. Decisions depend on the attitude we bring to them.

Saint Ignatius had something to say about this in his meditation on the Three Classes of Men. I suggest therefore that we reflect on our texts in the context of this particular meditation. you are familiar with its elements. Here are three classes of men faced with the same difficult decision. The first class kept postponing the decision until it was too late. The second class thought that the right deci-

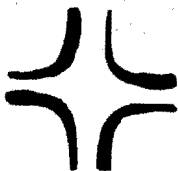
sion cost too much, and so decided to do something else, which was not as good, but cost much less. Moreover this class tried to persuade themselves that they had made the right decision; and probably succeeded. The third class saw what had to be done, were simply appalled by what it would cost, decided to do it, and then fell on their knees and prayed for strength.

Those who, in our Gospel text, are placed by the Eternal Judge on his left obviously belong to the First Class of men. Their question to the Judge, "Lord, when did we ever see you hungry, or thirsty, or sick, or in prison," etc. show that they had not taken time or trouble to find out where God can be found and served; were too busy, or perhaps too comfortable, to discern and decide who and where are those least brethren to serve through whom they were to serve God. At any rate, we are not left in doubt as to what the Judge thinks of this First Class.

Our passage from Isaiah gives us an example of the Second Class of men. The remnant of the people of Israel, having fallen into the ways of Sodom and Gomorrah, thought it was too much for them to "cease from doing evil, learn to do good, seek out what is right and come to the aid of the oppressed." So they did the next best thing. They offered sacrifices and holocausts, and made these expressions of piety occasions for merry making, thus killing two birds with one stone. And in time, I suppose, they persuaded themselves that this was really the best thing to do; for what could be better than to offer sacrifice to God? Well, here we have Isaiah telling them exactly what God thought of them.

The Acts of the Apostles present us with our example of the Third Class: the first Christians. They considered their concrete experience as a community - it was in many ways an unprecedented one - they discerned what had to be done, and they did it. Other Christian communities later made other options, based on their own unique experience, but with the same openness and resolve.

We might ask ourselves tomorrow to which Class of men we belong. To do it honestly, we might follow the advice of that wily Jesuit Ignatius, and do it in the presence of God and his heavenly court. For we can make ourselves sufficiently opaque to men, and even to ourselves; but we are transparent before God.



When Pontius Pilate was governor of Judea, the Jewish authorities brought a prisoner before him to be condemned to death. The prisoner had obviously received rough treatment already. His clothing was torn, there was spittle on his beard, and the mark of a blow on his cheek. Pilate looked at him once and said, "They tell me you claimed to be a king. Are you a king?" "Yes," the prisoner replied "You are right. I am a king."

Tomorrow the last day of our workshop, let us reflect on what kind of kingdom this condemned man founded, how he planned to spread it, whether it has a future and if so, what. Our texts are : Apoc. 21: 1-8; Col. 1:1-20; Matt. 5: 1-16.

We go first to Paul's letter to the Colossians for further information on Pilate's prisoner. Who is he? "He is the image of the unseen God: the first-born of all creation, for all things were created in him. All things in heaven, things on earth; Thrones, Dominations, Principalities, Powers : all have been created by him and for him. He was before all things, and all things have their being in him."

He is a mystery; and so is his kingdom. He chose to inaugurate it on an instrument of torture devised by the Romans - the Cross; and he chose to spread it not by Thrones, Dominations, Principalities, Powers, but by a few fishermen, a tax collector, a dreamy young man, a tent-maker, a couple of revolutionaries... and ourselves.

How do we spread the kingdom? By what means? By work. Work and suffering. Blood, sweat and tears. Let's face it: these are practically all the resources we have. But remember: those are also the only resources Christ allowed himself to have, when he was founding the Kingdom. In a moment of crisis, he who had twelve legions of angels at his beck and call, had only Peter, so clumsy a swordsman that he missed, sliced off an ear, and was told to put up his sword again.

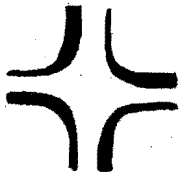
Why? Why? This is the cry of protest that sometimes rises in our hearts, when we see what a massive task spread ing the kingdom and its justice is, and how powerless we are to do it, Why? Because our King wants us to be cofounders of his kingdom, co-creators of his universe, and what we have to contribute that is really our own is our work and our suffering.

There is a passage in the Contemplation for Obtaining love of St. Ignatius which I have always loved. It is the passage where he says that God in keeping the universe in being, "habet se ut modum laborantis," make himself into

workman. It is his way of inviting us to be his fellow workmen in building up the kingdom.

It is a heavenly kingdom, whose glory we can contemplate in our passage from the Apocalypse; but let us not forget that it is a kingdom where peace and justice begins here, in our world, now, in our time. As Paul says in Colossians, our King means to reconcile all things in himself, "not only in heaven but on earth."

Let us work, then, for the Kingdom of God on earth. Let us do what we say in the Our Father: "Your kingdom come" And let us do it with joy. That I think is the whole point of the Beatitudes. Christ adds to his commandment of love a commandment of joy. "As you hunger and thirst for justice, as you suffer for justice, as you seek to be merciful and helpful in your poverty, as you are persecuted for making peace, be happy! Rejoice and be glad!" And indeed, serving such a King, why not? What can we lose? How can we lose?



The points today will be very short. The text I suggests is John 21: 1-19. You are all familiar with this text. It is the story of how Peter and his friends went out fishing. They fished all night and caught nothing. When they came home at dawn they were not very cheerful. But Our Lord was waiting for them, and the rest you know. They made a spectacular catch at his direction, he had breakfast waiting for them when they came ashore, and Peter became pope.

I have a special affection for this text, because the town where I was born is by the sea, and is composed mostly of fishermen. We too have gone out to fish all night, and came home with nothing, so I know just how the Apostles felt when that shadowy stranger called out from the shore to ask if they had caught anything. I have no difficulty hearing the exact tone of voice in which they said "No".

Moreover, I think that this text may have something to say to us tomorrow. At the end of every conference such

as this, the question is likely to arise : Have we accomplished anything? Have we caught any fish? And quite often, we are very much tempted to say "No" - in that certain tone of voice.

If we are tempted, let us remember Peter and his friends. It seems to me that this task of liberation in which we are engaged is very like fishing. It is a risky business. You risk your life sometimes. But that is not all. The whole operation is risky. There is too much light on the water, or no light, and the fish will not take your bait. You cast your nets and the schools of fish are somewhere else, and there is only seaweed in your nets when you pull them in. You work all night, you work all day and you accomplish nothing.

You seem to accomplish nothing. For there is this, also, to keep in mind. The work of liberation is God's work. And for those who do God's work there is not the same equation between effort and achievement as for those who work merely for themselves. As the saying goes, God writes straight with crooked lines. You may set sail for home from an empty sea, and find that all the fish you went out to catch have all been gathered for you in the shallow water. And then surely, you will say, with John "It is the Lord!"

We part. But do we really part? It seems to me that what we have done in this conference is to say to one another what Simon Peter said, "I go fishing". And we have answered one to the others, "I go with you;" And so I say to all, "Good fishing! We meet at dawn."

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