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DEVELOPMENT AND LIBERATION

MAN, AGENT OF HIS OWN DESTINY

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Why a special issue on Development and Liberation? The goal that we were proposing to ourselves for this issue, the reasons that militated in favor of it, we see confirmed in the first echoes coming to us of the World CLC Day theme, which has just focused again the energies of our Communities in different countries on complete human development.

A Situation

We open this special issue with two articles giving the state of the question. In doing this we are attempting to pinpoint the concepts that have had so many different interpretations. We try to follow, by a short analysis of the situation, the evolution in the understanding of these concepts that has taken place, resulting finally in the recognition of the person in his capacity as the responsible agent. In the obstacles that inhibit justice, liberation, cooperation, we see outlined the area of human responsibilities and of brotherly love.

A Spirit--Experiences

The second part shows the spirit that guides us. By expanding our awareness and opening it to a vision of ever greater service. By stimulating our will with examples. These accounts prove that effective action is possible. That it is all the more effective when it does not develop in isolation but knows how to work in collaboration and association, how to cooperate with other forces already at work. Effective, when it knows how to lead the greatest possible number of persons to participate in improving the conditions of life and in actually living out solidarity. When it knows how to free their energies and their own special talents. Effective, finally, when, moving on from the solution of a concrete problem, it adopts an institutional approach and seeks, through the political dimension, to attack the deeper causes.

Cooperation and Reciprocity

"To work while it is still day" and to build together what is closest to the vision of our Creator and his design for all of humanity" (Cardinal Roy, Nov. 19, 1970): thus one could summarize the reflections suggested to us in the third part of the issue. To build together, in union with our Christian brothers and with all men who feel themselves involved in the history of humanity. To work for a liberation that leads all men to the freedom of the sons of God.

The contribution afforded by four of the authors in this issue who are not members of the Christian Life Communities is a sign of how much we receive from being in and of the Church. The sharing with us of their reflections, which probe the question from different angles, is for us an invitation to constructive dialogue, a source of progress, a reason for gratitude.

Sharing and Service

Finally, PROGRESSIO invites us to question ourselves, personally and as a local, national and international Community. It wishes thereby not only that this issue be a starting point for further reflection, but also of a wider sharing among us. In this, it is aware that it is responding to requests from the Communities of many countries and contributing to a more effective serving of CLC.

Does that mean this issue is complete? Far from it. It does not pretend to be. But if, in spite of its gaps, it helps our Communities to re-situate the top-priority goal that they have set for themselves, if it is able to arouse a fuller flow of communication between us, above all if it stimulates sharp challenges from our Communities in the poor countries, then it will be worthwhile. It will have contributed, in a small but real way, to what our General Principles have in mind when they say, "Our life finds its permanent inspiration in the Gospel of the poor and humble Christ so that we work in a spirit of service to establish justice and peace among all men".

José GSELL

DEVELOPMENT: WHAT IS ITS GOAL?
THE DIFFERENT CONCEPTS OF DEVELOPMENT

by José Luis VELASCO

The idea of development sums up today the aspirations of a great number of people in the poor countries and in the rich countries. The attention given to economic cycles, the anxiety of the average man in face of a possible recession, the political impact of the planning of development, all demonstrate this. But what is behind the word, "development"? What is one thinking of when he uses it? It is important to be specific about this for there are different models of development and there is question here of an important political and ethical option. More than that, this notion, like all those that have a propaganda value, has been manipulated.

The concept of development is recent. Lebrét says, without being more specific, that it dates from 1945. With its beginnings in the work of Schumpeter and Colin Clark (1) among others, the first description of development takes form: development is economic growth maintained during sufficiently long periods in such a way that it arrives at growth which is economically measurable--growth in real production, per capita income, etc.--as in the wealthy countries. The best-known proponents of this theory have been--and this is not by chance--Samuelson and W. W. Rostow. (2) This vision has political consequences. In fact it supposes the domination of a national bourgeoisie linked to international capitalism or if necessary to international military imperialism. This social group assumes the management of development and thereby of the welfare of the people and the progress of the nation, taking as a model the neo-capitalist societies. It presents economic growth as an absolute good which conditions all social transformation and which brings in its wake automatically justice, liberty and the participation of all in political decision-making. Any disagreement with this benevolent management is repressed as subversive; such an attitude, it is said, is the work of a minority of fanatics or of self-interested men. The "good people" may sometimes be fooled by such fanatics, it is admitted, but would not pardon them if they came to power. In effect, this approach admits as a dogma that the consumer society is for the people the supreme good. A typical formulation: "No people which has known a higher standard of living will forgive those who, as a result of clerical attachment or erroneous dogmas, make it go backward" (J.J. Servan-Schreiber).

The average citizen translates this into an image, inexact but effective, of the consumer society as it is spread by television, the movies and the popular magazines. A superficial version of the "American way of life" shapes the aspirations of a great number of people--of all, except those who are aware of the situation and those who are very poor--and it makes them incapable of critical judgment and vulnerable to a certain type of political, social and commercial propaganda.

This model of development is neither human, nor Christian, nor economically effective for the countries of the Third World. In effect, it is an attempt to ignore the fact that today, underdevelopment is the product of a world economy ruled by the rich countries. On the human level, we can see at what price we are making of man a machine for consumption and for competition: a society of opulence but one-dimensional and repressive, the impoverishment of those on the margins of society, the exploitation of the weak. For a Christian, it is perverse to place riches above man, and to draw the wealth of some from the misery of many. But this outlook continues to hold sway, sometimes maintained by a propaganda that has its influence on all, at other times supported by the force of imperialism.

Another concept of development consists in seeing it as a global social process with interdependent economic, social, cultural and political aspects. The sociologists in their study of concrete problems, have discovered that the strategy of development, if it is to be effective and avoid dangerous setbacks, must be global and harmonious. According to a Spanish study, the substantial growth in per capita income in monetary units ought to be accompanied by a series of social processes--urbanization, industrialization, secularization--which tend to reduce the differences between the different groups and bring about a wider social participation, with the result that the population in general begins to have an influence on the political power. This implies a more rational utilization and distribution of the resources that the increase of income brings with it. This ensemble of changes cannot be viewed as a mechanical consequence of development, but as a social process. (3)

Starting from this global social perspective, some underline the human and ethical values. Thus, Christians and Marxists have formulated a humanist and critical concept of development, linked to the outlook that appears to us today as most valid. F. Perroux adds to the global social vision the idea that "development is total to the degree that, by a reciprocity of services, one arrives at a reciprocity of consciences". Lebrét says that development consists in "having more in order to be more", and he underlines the value of solidarity in this process. This is the line taken by the encyclical The Development of Peoples.

A more precise knowledge of reality has modified, without contradicting it, this humanist conception. The efforts of poor countries towards development have often not succeeded. The actions of governments have been insufficient and ineffective. The aid of rich countries has very often been of benefit for the supposed benefactor and costly for the one assisted. In addition, development according to the capitalist model is almost always promoted by organisms that are manipulated by those who dominate the world economy, and any change which would be unfavorable to those in power is excluded. The reforms proposed "would in the long run serve only to consolidate new forms of the capitalist

system by means of new forms of dependence, less apparent but nonetheless real" (4) and even more immovable. Within the rich countries, their own minorities who have become aware of the human cost of the society of affluence are also entering into the process.

In a word, the critical assessment of capitalist "development", the ineffectiveness of the efforts made in this field and the frustrations resulting from it have led to a different diagnosis: the root cause of the situation is the social, economic, political and cultural dependence of some countries upon others. Only an authentic revolution will manage to break this dependence. Furthermore, the expectations of the poor countries, while not very precise, go beyond the social model of the rich countries: they are seeking a different and more human society.

The idea of liberation, more exact, expressive and complete, better expresses this expectation. "Liberation", "process of liberation" sums up better the total human content. It does not oppose the collective and the individual, it expresses the character of conflict involved in the process, and it affords a glimpse of the truth that liberation benefits the rich as well as the poor, though not in the same way. It is not possible to present an exact description of the new society in which we believe. We are more clearly aware of what it is we refuse, of what we must liberate ourselves from. But it is possible to indicate its main lines.

It involves an economic, social and political liberation, but it goes further. It envisions a total and radical liberation from all that prevents each man from arriving at his fullness, that is to say, at the full exercise of his capacity to know and to love, for it is in exercising these powers that he transforms the world and himself. Liberation, then, from all that shackles him, limits him, or makes difficult the exercise of his liberty, whether from the outside or from the inside. What is protested is not only misery but also a rich society based on coercion, on the despoiling and the misery of other men, a society which lures those who have attained a certain level to aim at well-being which is merely quantitative.

The task of revolutionaries among the poor peoples and among the nonconformist minorities in the rich countries is the same. This must be recognized, this common struggle. But this must be done without slavish imitation of one group by the other. That would be to misunderstand the actual situations, which are different, and would be a new form of ideological imperialism by the rich countries.

Liberation is at once collective and personal. That is why it is incumbent equally on the poor and the rich. More than that, whoever oppresses another is not free. Political and economic liberation without personal conversion will pave the way for other slaveries, other imbalances, other alienations. That is why one must be on one's guard. One must reject the worship of mere quan-

tity and machine economics. One must give the primacy to the fostering of awareness and to an effort in favor of popular culture. One must opt for a development not merely based on consumption, a development that takes into consideration the "poor sectors" of society and is willing to be austere. One must keep in mind always that technological progress--in many cases, a new myth--is necessary and good, but that it does not of itself bring about the liberation of man. The social structure ought to be such that the economy is controlled by all, and it ought to further the interior liberation that is necessary for man to achieve his creative fullness.

Finally, this demands that from now on there be the full participation of all in the process. "It belongs first of all to the poor peoples and to the poor among all peoples to bring about their own advancement" (5). "Social transformation is not simply a revolution for the people. The people themselves--above all the peasants and the workers, those who are exploited and those who through injustice are on the fringes of society--must be the agents of their own liberation" (6). And that, not only in order to arrive at a society in which there is the same opportunity for all, but in which all fundamental questions receive full and equal treatment.

This liberation does not turn a person in upon himself. The work of free man is not egoistic: at the root of this entire vision is conscience, alert and each day active in service, in solidarity with other men. It is not my intention to study here the profound agreement between this conception and the Gospel; I would hardly have the space to develop it. It is however essential that we Christians be aware of the profound unity of human activity and of the saving message of Christ. The Vatican II document The Church in the Modern World (55) speaks of "a new humanism in which man is defined essentially by the responsibility he assumes toward his brothers and in the face of history". And it is Christ who tells us, "You know that those who are looked on as the leaders of nations command others as masters, and that the great of this world make their power felt by others. It must not be so among you. Rather, he who wishes to become great among you, let him be your servant; and he who wishes to be first among you, let him be the servant of all. So too the Son of Man has not come to be served but to serve, and to give his life as a ransom for many" (Mark 10: 42-45).

- (1) Schumpeter, "Theorie der Wirtschaftlichen Entwicklung"; Colin Clark, "The Conditions of Economic Progress".
- (2) Rostow, "The Stages of Economic Growth: A Non-Communist Manifesto".
- (3) Report on the Social Situation in Spain. FOESSA, 1970, p. 36.
- (4) "Let Us Not Build Injustice", Statement of the Priests' Movement ONIS in the Daily Express of Lima, July 27, 1970.
- (5) and (6) Citations taken from "The Theology of Liberation" by Gustavo Gutierrez. This book, published (in Spanish) by University Editions, Lima, December 1971, was very useful to me in helping to focus my article.

The Obstacles on the Road to Development

by Francisco IVERN s. j.

In his article J. L. Velasco defines the different concepts of development: From a definition of development that would tend to equate it with economic growth, to a more social, global and organic concept, and finally to liberation as a synonym for human development.

The importance of economic growth as a condition for development is universally recognised. However, a mere statistical increase of income or growth rates does not necessarily mean development. For human beings development means better nutrition, better housing and health facilities, better education and longer lives. People also know that the increase, use and distribution of their countries' wealth, is determined by a series of institutions and structures, at both national and international level, over which they have little or no control. Hence their growing desire not only to have a fair share of the wealth that is produced, but also to participate actively in all the decisions that condition their lives.

As development moves away from the purely economic and closer to the social and political, it gets also closer to man. By that very fact it becomes more complex and difficult to realise. The forces that perpetuate poverty and the state of dependence of developing countries are many and powerful. Some are within man himself, others outside him. They reinforce one another and it is desperately difficult to break away from them and to be free.

If to develop means to grow in freedom, man must first free himself from all the constraints that enslave him: ignorance, selfishness, a sense of dependence, superstition and fatalism. This inner liberation must be accompanied by liberation from all the external forces and structures that dominate, exploit and dehumanize.

What does it mean for us to be developed, to be free? Until recently, for many this meant approaching the model symbolized by the wealthy and highly modernised North Atlantic countries. But today this model seems not only unattainable but unattractive.

Unattainable, because the combination of favorable factors which in the 19th century worked for the development of the western

world exist no longer. On the contrary, in developing countries those very factors are working in the opposite direction and hindering development. Because of technological and demographic gaps the distance between the rich and the poor nations will remain, even widen, for a long time to come.

Unattractive, because the so-called developed peoples are growing disenchanted with the type of man and society that the so-called development has produced. This is particularly true among the young people. While the developing world longs for freedom and is willing to pay a high price for it, the developed world seems to have lost faith in it. Some even believe that we can no longer afford freedom, but must replace it with controls over man, his conduct and his culture. The attack is not so much on freedom itself, but on a way of life, a particular concept of human progress and freedom that instead of liberating man has enslaved him.

Therefore, if development is defined in terms of liberation, it applies - in different ways and degrees, of course - both to rich and poor, to developed and developing countries. If the latter do not take sufficient account of this, they risk to get out of their present state of dependence only to fall into another kind of subjection. In other words, if we apply to liberation and freedom the same narrow concept of progress that has characterised up until now the development debate, we have not gone very far.

The definition of development in terms of liberation, however, offers us an opportunity to break away from a concrete historical model of development, with all its ambiguous and transitory character, and to lay down the basis for another model, closer to the Christian ideal. It is for us an opportunity, but also a challenge.

As we pointed out, the obstacles on the road to true development and liberation are many: some in man himself, others outside him. The grave sin of injustice that characterises today's world finds expression in unjust structures that oppress and imprison man and prevent him from attaining the development and freedom to which he has a right. Christians will have to engage in a painful and protracted struggle to change those structures. But sinful structures have their roots in the hearts and minds of men. If these do not change there is little hope of ensuring that tomorrow's economic, social and political structures will be more just and human than those of today.

We have to fashion the Christian man of today: the "new man" who, while meeting the needs of his highly socialised, scientific and technological age, will instil love, meaning and purpose in human life and endeavour. As Pope Paul states in *Populorum Progressio*: "If further development calls for the work of more and more technicians, even more necessary is the deep thought and reflection of wise men in search of a new humanism which will enable modern man to find himself anew by embracing the higher values of love and friendship, of prayer and contemplation." (n. 20)

The new Christian man and others who like him, even if they do not call themselves Christians, are inspired by the same basic principles and ideals, are the best guarantee that the road to integral human development remains always open and accessible to all.

The well known words of *Populorum Progressio* defining integral human development as the development of "the whole man and of all men" give us the two dimensions that the new humanism should have. The vertical dimension - "the whole man" - represents man's gradual opening to always higher values and perspectives: from the purely economic to the social and political, from the material to the spiritual, from economic and political liberation to Christian freedom.

The horizontal dimension - "all men" - points to the need for man's gradual opening to others, to a more social and communitarian conception of human existence: from one's own needs or interests to those of the family, of the neighborhood, of the village or city, of one's own country, of other countries and cultures, of other social groups or classes, of the world.

These two dimensions closely inter-relate. There is no true development along the vertical line without an equivalent development along the horizontal line: For us Christians, to have more, and even to be more, is not an end in itself. It acquires its full meaning only when it is open to others and when it also enables those who are less to become more. On the other hand, there is no true opening to others, in a spirit of respect, love and solidarity, without a personal enrichment and without getting closer to higher spiritual values and to God.

When there is a "blocage" (block) along one of these dimensions, or a "décalage" (time-lag) between them, in the sense that we develop more in one direction than another, or when the two dimensions do not inter-relate or meet, then we have a source of un

der-development. We have also a potential oppressor and a potential oppressed or victim of injustice. From the point of view of development and justice, verticalism or angelism are as pernicious as horizontalism or materialism, rugged individualism as dangerous as exaggerated collectivism. The vertical and horizontal dimensions of human development and the points where they cross, provide us with an instrument, a system of coordinates, to measure the real development of an individual, country or culture.

What I called "blocages" and "décalages" exist in all of us and in the societies in which we live. A first step is to realize that they exist. This is why the development of a critical sense, of a discerning mind in the true Christian and spiritual sense of this word, is a necessary condition for true development and a first step towards liberation.

Human development has to be constantly purified and perfected by the power of Christ's cross and resurrection. It can only be achieved through privation and sacrifice. This message is sorely needed today when the aim of development seems to be the "maximisation" of production, of income and of material comfort, and when an indiscriminate use of the world's resources threatens our very life and freedom. The Christian conception of sacrifice, simplicity and moderation, have not only a purely religious value detached from the realities of human development, but are also an essential condition to achieve a more human and just world.

Today like yesterday, Christ is the ideal to be kept in mind when we work towards this new humanism. On the cross man was reconciled with God, with other men and with himself. The whole man and all men were liberated from sin and all its consequences. In Christ the horizontal and vertical dimensions of human existence perfectly met. It was also on the cross that justice was done.

ACTIVE CONCERN FOR DEVELOPMENT: PART OF CLC SPIRITUALITY

by Nicholas Riemann s.j.

An active concern for the "development of the whole man and of all men" is of the very essence of the CLC way of life. Our GENERAL PRINCIPLES (hereafter, GP) are very clear on this. More, they are quite specific about the elements this must include. Let us look at them.

First, the GP stress that the service of man, all men, is a key facet of the way of living of our Communities. The preamble of the document says that it was composed to help us give ourselves to God "in loving and serving all mankind in the world of today" (GP 1). The aim of CLC is stated as being that of forming committed persons "for service to the Church and the world in every area of life"(3). Article 5 declares that we collaborate with the bishops and that we "share their concern for the problems and the progress of mankind". Speaking of Mary, the GP say that by our union with her "we confirm our own mission of service to the world" (8). Clearly then, the GENERAL PRINCIPLES see the service of all men as part and parcel of our way of life--as an expression of our gift of self to God, of our union with Mary, of our sense of the Church.

The GP show too that the inspiration for our commitment to development is found in Christ. Implied in many places, this is strikingly put in article 7: "Our life finds its permanent inspiration in the Gospel of the poor and humble Christ, so that we work in a spirit of service to establish justice and peace among all men". And later on: "This way of life....requires of each member simplicity in all aspects of living in order to follow more closely Christ in his poverty..." (11).

But our CLC guidelines are much more specific. They insist that our action include efforts to eliminate the causes of injustice. In what might be termed allusions to the "pedagogy" or the "strategy" of development, they give priority to efforts to "change the system", that is, to renovating and influencing institutions and structures that impede justice: "We are aware that we must consecrate ourselves first of all to the renewal and sanctification of the temporal order" (7). The same article: we must "work for the reform of the structures of society" by "participating in efforts to liberate the victims of all forms of discrimination". A statement of remarkable vision, considering

that it was written five years ago! The same stress on structural change is found in Number 11, which says that our apostolic commitment is directed "especially to the renewal of the institutions of society".

The GP give too a certain orientation to development activity, suggesting that it be channeled particularly through our personal skills, our occupation, our life situation. The preamble (2) hints at this, speaking of "the uniqueness of each personal vocation". Article 3 adds: "To prepare members more effectively for the apostolate, each group assembles people of like qualities and organizes itself to suit their needs". Number 12 speaks more clearly, giving the traditional CLC approach that "each group is ordinarily composed of persons of like qualities, such as age, profession, state of life, etc.". It is clear from the history of our Communities that the reason for such groupings is that they orient one's action (including one's action for justice, development, liberation) towards one's own age group, one's own profession or occupation, one's own life situation. Since activity of this sort is obviously greatly aided by a certain human and professional competence, Number 11 states that this requires of a member "an effort to strive to develop his human qualities and professional skills so as to become ever more competent and convincing in his witness".

Finally, the PRINCIPLES envision that our efforts to advance justice and liberation not be isolated, but operate in a framework of collaboration, mutual support and community discernment. Already in article 2 we say that our aim is "to work together with the whole People of God for progress and peace, justice and charity, liberty and the dignity of all men". Again, "Our responsibility to develop the bonds of community does not stop with our own group, but extends" to the whole CLC movement, "the whole Church and to all men of good will" (6). Article II describes what Community collaboration involves, saying that each one should be "always ready to give and receive fraternal advice and aid". The article on apostolic life goes further. After saying that priority should normally be given to influencing the temporal order, it adds: "To accomplish this, the group helps us, in particular by the 'revision of life' (enquiry) practiced in common" and "teaches us also to discern what is most urgent and universal" (7). Without specifying a precise method, the GP clearly intend that each Community (and of course, national federations and indeed the worldwide Christian Life Community) search out together what the facts and problems and needs are in the broad area

of development, what light the Gospel and the teaching and experience of the Church shed on them, which needs are most pressing and universal, and how the individual members with their human and professional skills, or the group as a whole, can take effective action. And all this is to take place in a climate of discernment (7, 12), "always at the disposal of God" (2), through "a spirituality which opens and disposes us to whatever God wishes in each concrete situation of our daily existence" (4).

The GENERAL PRINCIPLES, then, both point us toward action for development, and give us precious guidelines as to how to go about it. But how do these excellent guidelines become part of the way of life of Communities and of their members? Let us have no illusions: it does not happen by reading them, or hearing talks on them, or by discussions about them--though all of these things help. It comes above all from an organic formation program in CLC spirituality, beginning when we first come to a Community as candidates, and continuing all our lives. For development is not an occasional action, or even an attitude added-on. It is an essential part of our spirituality. The way, then, to develop in our members concern and action for justice and liberation is by effective growth in that spirituality.

Where do we get our spirituality? The GP tell us. "The spirituality of our groups ...draws from the Sacred Scriptures, the liturgy, the doctrinal development of the Church, the revelation of God's will through the needs of our times. We hold the Spiritual Exercises of St. Ignatius as a specific source..." (4). A word on each of these.

We must read the Bible, discuss it--yes. But much more, we must ponder it daily in our personal prayer. There we find God's whole plan of salvation as the Bible unfolds it; we find the central Gospel message--love of God and of others. In particular we must pray over the elements most directly touching on justice, love of others, community: the Good Samaritan, the commandment of love, the Last Judgment scene, the first epistle of John, the letter of James, Paul on the Mystical Body, etc.

The liturgy, our second source, can help us much to grow in our commitment to justice and human liberation--if we take part in it often, if we use and ponder the many texts in it that bear on effective love of others, if through community and personal reflection we link it to daily events, problems, experiences.

Our third source, "the doctrinal development of the Church", takes us straight to development: Paul VI's PROGRESSIO POPULORUM

(The Development of Peoples) and his OCTOGESIMA ADVENIENS (Letter to Cardinal Roy); also the 1971 Bishops' Synod statement on JUSTICE IN THE WORLD. Do we use these for CLC reading, talks, discussions, but most of all do we, individually or as a Community, use them sometimes for mental prayer and revision of life?

And our spirituality draws too on the needs of our times, in and through which God is speaking to us. Do our Community exchanges and panels--and especially our prayer, both shared and personal--use sometimes as subject matter the anti-war demonstrations, the hippies; the Peace Corps, the drug addicts or some of the popular songs?

All of these sources are contained, in an intensive and extensive form, in the Spiritual Exercises. It is then above all from the Exercises that will come our clear grasp of what development means, our profound concern for it, our solid and persevering commitment to it. But this requires that we experience the Exercises at some length, in a context that fosters prolonged and deep personal prayer, under guidance that is at once authentically Ignatian and completely modern. In such an experience one will learn well from the Principle and Foundation that all sub-human reality is intended to be for the use and benefit of "man"--not just of me. One will grasp that the kingdom of Christ, which we are called to help bring into being both here and later on, is "an eternal and universal kingdom, a kingdom of truth and life, a kingdom of holiness and grace, a kingdom of justice, love and peace" (Preface, Feast of Christ the King). The meditation on the Two Standards will appear as what it is, a view of two different ways of life, the "getting" kind of life and the "giving" kind of life--and only the second kind can advance development. The "election" or decision in the Exercises, though its specifics may vary, will be understood as a choice at whatever personal cost of what will most contribute to the glory of God and the good of souls--which is just another way of saying, what will in fact most advance the fullest development of the whole man and of all men.

The GENERAL PRINCIPLES make clear then that concern and action for development is an essential part of our spirituality. And so the best way to effectively further action for development in our Communities and by their members is to foster that spirituality. We do this by going to its sources--the Bible, the liturgy, the developing doctrine of the Church, the "signs of the times"--using as our tools to unearth their treasures all manner of means individual and collective, but especially prayer. Above all will we grow in the kind of understanding, concern and commitment to development that is needed if we deeply and at length and often draw on the authentic Spiritual Exercises, for they are "the characteristic instrument of our spirituality" (4).

A Work-Group on Development within the World
Federation of CLC.....

— WHY? —

That is a question that could come to the mind of more than one reader when learning of the decision of the Executive Council. How real are its chances of effective collaboration? How can it accomplish its work? Those are two questions to which we will try to give here at least part of an answer.

An international group

This Work-Group is made up of nine members, from as many countries, representing five continents, under the leadership of José Luis VELASCO of Spain. The group will first of all be a platform for discussion between CLC members of different origin and different sensibilities, but united by a common concern to be themselves and to aid each member of the Communities to be an "agent of development". Its international character should make it an efficacious instrument for dialogue, for mutual aid and for collaboration between the CLCs of poor countries and rich countries.

A work-group

whose members are aware of difficulties in the way of their meeting (with such distances to contend with, how could they meet often!), and are ready to make up for the lack of meetings by a real personal commitment which implies a permanent relationship with the CLCs and the member-correspondents of different countries. It will be a work of reflection, of formation, of action, but under the severe and necessary limitations of written communication. An exchange of views, a sharing of each other's experiences, and reflection together will constitute the first step.

A unity in service

We are, for the most part, sensitized to the problem of under development, but we are also, for the most part, baffled, embarrassed, ineffective because we do not know where to begin, nor how to take hold of it. It is here that the work-group can and should help us.

YES, by giving us the elements which will shed light on our efforts, by furnishing us with information which will deepen our reflection, by transmitting to us experiences which will stimulate our action, by making us discover that, whatever be our profession or our situation, we can live this essential dimension which is solidarity, by helping us to discern together the priorities at a given time.

There is the task of inspiration, of stimulation and of coordination that this Work-Group sets for itself. It is in this framework that it puts itself at our service.

EXPERIENCES

We publish here an account of some of the actual experiences of Communities of Christian Life in different continents. Their variety and their insertion into the local situation express alike an alert sensitivity to the needs of the surrounding milieu, a concern for education, a will to transform. They sketch for us too--without at all exhausting the subject--how many different kinds of action are possible.

Each of them poses a question for the attentive reader, if he knows how to find in the sharing of an experience a call to solidarity and to communion.

"FE Y ALEGRIA" : MOVEMENT FOR INTEGRAL POPULAR EDUCATION

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"FE Y ALEGRIA"¹ was born in a Sodality of Our Lady which, in truth, was a "small Christian Life Community" at a university.

At the end of 1955, "FE Y ALEGRIA" undertook a work of social promotion in a slum on the edge of the city. The basic purpose was to bring about social change by means of education: to help people to discover their own possibilities, so that they could then on their own discover all the other things.

The first step was very elementary. A hundred small children seated on the ground, in the care of two young girls with only a primary education degree. Its financial support came from the aid sought for by the Sodalists and, a little later, from an Office of Public Relations--really one full-time promoter--who went about the city of Caracas visiting persons and selling them the idea of a community education project in favor of the slum dwellers near the city.

The first school was held on a site furnished for nothing by a bricklayer, father of eight children.

Besides coordinating the different elements which must be integrated into "FE Y ALEGRIA", my own effort was concentrated on human resources, seeking out first of all the full cooperation of committed people. I found a great generosity in the religious communities. To put it in a few words, let me say that today there are over three hundred sisters working full time in "FE Y ALEGRIA". They belong to over fifty different institutes and religious congregations.

The spread of "FE Y ALEGRIA" to twenty-six cities of Venezuela and later to Ecuador, Peru, Bolivia, Colombia, Panama and El

1. Faith and Joy. "Gaiety" may translate it even better than Joy.

Salvador is due to the aim, already partly realized, of giving it a Latin American dimension. We who work in "FE Y ALEGRIA" believe that only through a continental effort in our America will it be possible to muster sufficient public opinion and sufficient voice to achieve in our nations just laws in favor of equality of educational opportunity for all citizens.

Such an achievement will be the result of raising the level of the people on the fringe of society and so making them capable of exercising the necessary pressure on public opinion and on governments.

Today "FE Y ALEGRIA" counts eighty-five thousand students in two hundred educational centers scattered in the countries named.

"FE Y ALEGRIA" has sought above all native resources, and has a rather negative experience with European or North American cooperation. The Christian Life Communities from outside Latin America have had some contacts with us, but up till now we have not been able to recognize in them an effective decision to cooperate.

If some European or North American CLC would be sufficiently well-informed and generous enough to take account of the fact that we are truly an adult movement, it might be able to be of help to us in the following ways:

- 1) Offer us human resources, people of real competence willing to be integrated into our program under our guidance.
- 2) Discuss with "FE Y ALEGRIA" the financial support the CLCs might give to one of our projects. E.g.,
 - a) An Office for the Promotion of Human and Economic Resources for "FE Y ALEGRIA", according to norms fully approved by us.
 - b) The staffing of a teacher training school of "FE Y ALEGRIA".
 - c) An Office of Planning and Projects for "FE Y ALEGRIA".
 - d) A Technical and Cattle-farming Secondary School.
 - e) A program of Community Organization in Cooperatives and for the Civil Rights of the Poor.

In general the European or North American mentality tends to impose on us its projects and its way of acting. We might arrive at some collaboration if it is recognized that we know our own countries best and that we have accumulated an experience to which they can with full confidence give cooperation.

In general we can say that we have unlimited human resources if we can find the proportionate economic support they deserve.

It would be up to CLC to open dialogue with us on the proposals indicated.

José María Vélaz s.j.

RADICALIZATION OF ONE FAMILY FOR PEACE

U This is the story of an American GLC family - and its change
S in understanding and attitudes towards war between 1968 and
. 1972. Strange as it may seem, our Catholic-school-educated
. oldest boy was our teacher. We saw him gradually become en-
A meshed in the obligatory system of military service - with
. no alternatives, no way out, even though he was opposed to
the war in conscience.

It all started in 1965 when Charles received a deferment from immediate military service because he had chosen to go to university first. He was a good student and had decided to specialize in physics and mathematics. Some time during his second year at the university, we realized something was wrong. His grades went down; communication with the family became less frequent. In his third year he moved out of the dormitories and lived in town. He grew a beard and long hair. He was restless and so were we without knowing why. We realized that he wanted to change his major subjects but couldn't; draft deferments permitted only four years in the university. Sometime during his last year a group of students burned their draft cards. Charles was one of them. This act put him in jeopardy with the selective service system.

We asked him what he planned to do after graduation. He was then 21 years old and was obligated to report when called for military service. Knowing that he couldn't plan his life, he held odd jobs and drifted with a group of like-minded students. He rejected the idea of going to Canada (as many boys did) because it would be just a personal escape; it wouldn't change anything. He felt that he couldn't declare himself a conscientious objector because he hadn't done it when he registered for the draft at the age of 18. Besides Catholics were not recognized as objectors to the war; only Quakers and Mennonites were. He faced the real possibility of imprisonment for refusing induction.

As parents we shared with our son his growing awareness of the unjust system. We heard louder and clearer what the Berrigans and other resistance groups in the country were saying. TV and newspaper coverage of the war, our own reading, reflection, and prayer also contributed to our changed understanding of the Vietnam war.

We have come to see this war as fundamentally unjust - as a form of exploitation of people (both Americans and Vietnamese) for political and economic reasons. We see war as no solution for anything.

On the other hand we see the search for peace as part of the whole struggle for human liberation.- a recognition of the fundamental worth of each human being for whom Christ died. We share a profound conviction that we must help to develop alternative political and economic structures which will promote full human development for all men. In accordance with recent Papal teaching we pledge ourselves to work for a new world order based - not on mad competition for military, economic, or political power - but based on a spirit of fraternal collaboration - sharing the resources of this world with the whole family of man.

To make a long story short, Charles finally did receive classification as a CO (conscientious objector), served his alternative service to the satisfaction of officialdom and is now preparing to enter law school. Our second and third boys, who are of draft age, are also conscientious objectors.

Betty LEONE

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SEVA NIKETAN.

The theme chosen for World CLC Day this year is 'Development of the whole man and of all men' - a most relevant theme for us in India. Now, what are some of the concrete projects through which we in India strive after this vital goal?

One such attempt is Seva Niketan, the National CLM Centre, (formerly Sodality House) - a Socio-pastoral Centre, situated in the teeming metropolis of Bombay. This experiment provides training in Christian Apostolic Commitment and is aimed at building up of activities. Thus we feel that the problem of Development, so crucial for countries of the Third World, may be tackled at a grass roots level, from within the community itself.

Among the activities organised in the pastoral field, the 3 that have become a permanent feature of every year's programme are the Leadership Camps, Public Speaking Courses and Seminars. Two Leadership Camps of 8-days' duration, organised by the Bombay CLM Federation, are conducted by Seva Niketan mainly for the working youth of the city. The main purpose of these camps is to provide opportunities to the participants to learn, in a practical way, about the nature of Leadership through psychological techniques designed to develop initiative and ability to handle problems and

communicate ideas. These camps have proved most useful in producing a core of dynamic young people who return to their milieu enthusiastic and trained to carry out their mission in the world. Public Speaking Courses conducted at several parts of the city by the Christian Speakers Forum of Seva Niketan, have every year fostered motivation and initiated over seventy-five or eighty people from all walks of life in the techniques of speaking with confidence in public. The Course is based on Fr. James Keller's book 'How to become a Leader'. These courses are being conducted for the last seven years by the CLM group of Seva Niketan. A 3-or 4-day Action-oriented Seminar on Social Work is 'A Living Christian Experience' based on the CLM way of life, where experiences in the apostolate are shared in small groups. Likewise quarterly Action-oriented Seminars on Urban Social Work as follow-ups of the previous courses are a regular and fruitful activity. For the last 4 years too Seva Niketan has also been organising 5-day Urban Welfare Seminars for young priests, once every term, to initiate them into the ministry and give them an exposure to the main problems in an urban set-up and share their experiences with CLMers of the city.

An important feature of all these camps and Seminars are the moving Liturgical services with their meaningful participation through spontaneous prayer and joyful singing which make them a deep spiritual experience for many of the delegates. Retreats, Recollections and talks on subjects of interest to the Catholic layman are also organised from time to time to help our lay people enrich their spiritual life.

Moreover the Morning Star, a monthly publication invites CLMers of all over the country to share their experiences in Chris tian living and in the apostolate.

In a city like Bombay where social ills are rampant Seva Niketan realized the felt need of launching into the field of social apostolate in order to give the CLM Units of diocese and country a concrete demonstration of how to translate into action some of the resolutions taken at these camps and Seminars. And so grew up what today is called the Social Service Centre of Seva Niketan.

The following are the social work activities carried out at Seva Niketan mostly with the help of six professional trained social workers in collaboration with a good number of volunteers, many of them CLMers of our group as well as of other groups of the city:

Family Service: An experienced social worker arranges for referrals and guidance on family problems.

Employment Bureau: Candidates are competently tested and prepared for interviews by a team of trained workers and volunteers. A sponsorship Scheme helps deserving candidates learn a job-oriented skill.

Dispensary: Six honorary doctors, one nurse and volunteers offer complete service to an average of 100 patients daily. X-Ray, Screening done by a Radiologist. Pathology: Tests daily carried out by a laboratory technician.

Child Guidance Clinic: Treatment and guidance offered by a Psychiatrist, 2 Psychologists, speech therapist and a pediatrician social worker.

Counselling Bureau: Samaritans - Psychiatrist, Psychiatric social worker and befrienders help solve emotional problems of adults.

Marriage Counselling Bureau: Guidance by a team of experts.

Legal Bureau: Offers professional help under a panel of honorary lawyers.

Alcoholic Information Centre: Imparts information about alcoholism.

Three Community Projects: Conducted by three full-time trained Community Organizers.

Three Mobile Medical Units: Each comprises a doctor, two nurses, one social worker and volunteers operating in the community projects.

Future Plans: Drying-out-Centre: To provide shelter and conditioning to destitute alcoholics.

Seva Niketan has indeed come a long way since its inception in 1958. But it has yet far to go, if our vision of a country, liberated from all oppressing evils, - and where the aspiration of today's man for a climate of freedom and of more human living conditions in which he can grow to maturity and self-fulfilment - is to become a reality.

J. PUJOL s. j.

THE STATEMENT OF THE PHILIPPINE NATIONAL FEDERATION OF CLCs
DECEMBER 1971.

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The Philippine National Federation of Christian Life Communities feeling the urgency of the times, affirms along with other concerned groups, the task of liberating our people and helping towards the total development of the nation.

We affirm that as Christians we are called to this work of liberation and development. We believe that it is part of our Christian witness to affirm that the work of liberation and development is a fulfillment of the design of the Father.

In view of this we set for ourselves the following priorities as imperatives to be carried out and implemented. We shall seek their implementation in our respective units, even as we take a stand on these points as a National Federation.

1. We will carry out a program towards the formation of the authentic Christian; we will seek the formation and practice of a liturgy that incorporates Filipino life: its values, culture and problems.

2. We will work and fight for the equitable distribution of goods and resources and help set up the structures that support this equitable distribution.

3. We shall help to carry out the task of liberation: to work with the victims of oppression so that they may come out in full freedom and development; to work with those who unknowingly have lent themselves to the dehumanizing conditions for they too are in need of liberation. We shall work for the development of the total man.

4. The monopoly of political power, a damaging off-shoot of our pseudo-democracy, continues to be the cause of so much injustice and violence. We will do in our power, what we can as a Christian community to help break this source of tyranny and injustice.

5. We call for an educational system that truly forms social consciousness in us, Filipinos; we demand that the educational process truly and effectively plant in the Filipino a knowledge and pursuit of human values.

We are aware, that this is a tremendous task that we have taken upon ourselves. We perceive the painful implications of this Christian affirmation. But we dare not keep silence, for the cause of the many injustices and inhumanities we want to fight against can very well be laid at our feet. In these urgent times, to keep silence and not take a stand, to take a stand and not to act on it, is to deny the very essence of our Christian commitment.

(This statement was approved and formulated during the National General Council Meeting at Zamboanga City, Dec. 26 to 30, 1971).

SHAPE OF THINGS TO COME ?

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Cycling to Understanding

A dozen boys cycling up a hill, puffing because the going is hard, sweating because the sun is hot, making slow progress because they are more used to cars than propelling themselves. At the time of writing that is just what is happening somewhere in Rhodesia and it is not only plain exercise but an exercise in understanding.

The boys come from one of the Catholic multi-racial schools run by the Marist Brothers. At this school there are Asians, Africans, Coloureds and Europeans - Christians, Hindus and Moslem. The spirit of the school is excellent and many barriers between the races have been broken down. But in our own individual fight against racism - the one that must continue all our life for prejudice is not limited by age or place - there is always work to be done. At least that is the view of the Moderator of the Christian Life Group and his members. He wishes to bind his small group of twelve members together as much as possible. This group like the school has representatives of all races. And during the present holidays; they set out on a three hundred mile trip together. Their plan is to visit a mission there, a school there. Perhaps they will help to do some small jobs on the way. But the main aim of the trip is to grow in knowledge of and in union with each other, to break down the barriers that separate each one of us from our neighbour, even more so when the colour of our skin is different. Each evening they will get together to discuss common problems and to share their prayer, to deepen their spiritual understanding of love and service.

Already during the term time, they have gone off now and again on a Friday evening to spend the night in conversation on common topics and then in the morning to share an hour of prayer. This has brought them together in a marvellous way and it is hoped the trip will bind them even closer.

Where's Peter ?

"Where's Peter?", the young girl shouts out the bus window. The bus with two of the school groups is just about to leave after the very enjoyable weekend spent at the lakeside some twenty miles from Salisbury. The camp site is called Pax Park and this is what we have experienced, Peace.

"Where's Peter?" she shouts again. Gradually the bus is filling up and soon will be leaving but still there is no sign of Peter. The week-end of discussion between four school CLGs has ended in a rather rough and tumble rugger match in which boys and girls had taken place and Peter has in fact dashed off for a quick shower. But the young girl was not to be disappointed. A minute or two before the bus departs, Peter - a six foot, well built, son of an African sub-inspector - arrives to arrange another meeting with his European friend. Probably she had had very few opportunities to deal with Africans in this context, having only seen her family's servants. Let's hope that Peter has helped to break down a barrier and has himself benefited from this weekend in his fight against racial prejudice.

Que Que 1972

This year, the annual Christian Life Schools Meeting will be taking place at the Marist Brothers' College at Que Que, more or less bang in the Centre of Rhodesia. Each year for more than ten years, there have been meetings of this sort. Some thirty schools will be sending at least two representatives. However this year, we hope that it will be more multi-racial than ever. Sharing dormitories, sharing meals, sharing discussions, sharing problems, sharing recreation, we hope that our CLG Movement will help to bring some of the young people of this country closer together.

P.A.R.D.

All of us here in Rhodesia have to be on our guard against Racial Prejudice. It can be blatant or almost invisible, public or private. Recently a new group was formed: People Against Racial Discrimination. It is hoped that our own C.L.G.s will do all they can to help this new body of men of good-will. The battle against Racism is here a continual one, all CLG members must take part in it. Perhaps the victories so far have been insignificant, but taken together they add up to something. Shape of things to come? At least we hope so.

Dennis MANGAN s.j.

FIRST STEPS OF EUROPEAN COOPERATION IN
THE FIELD OF DEVELOPMENT AND LIBERATION

The Christian Life Communities of Europe have formed a European Equipe (Team), whose purpose is "to help the greatest possible number of people to live a more apostolic life in the spirit of the Spiritual Exercises".

MANRESA '70

The year after it was established, the European Equipe assembled about 80 persons, leaders in the different national CLC federations, for a deliberation on the topic: "How can we promote an increased awareness and a transformation of structures with the aim of achieving justice for those who live on the fringes of society?". A questionnaire on the actual situation in Europe as regards this problem was completed by the participants as part of an intensive preparation for the gathering.

Spurred by this preparation, the Manresa participants acquired a real grasp of the structures responsible for poverty and of the rights of the poor. They concluded:

- 1) It is necessary for our Communities to find a new style of life, personal and communitarian, living together the love of Christ poor in such a way that they will be a visible and effective sign directed toward the poor.
- 2) It is necessary that each one truly align himself with those who are struggling for a radical change in society.

FIRST : A DEEPER AWARENESS

One must recognize that at Manresa the Christian Life Communities of Europe were not yet sufficiently sensitized nor knowledgeable enough to be able to undertake a concrete action. It was clear that we needed to give top priority to this basic matter. It is necessary to convince all our members of this need for change in all the social structures of our western world, and that only a radical conversion of Christians will be able to effect such a change.

In 1971 the English Federation was the first to hold a meeting, one for the English-speaking countries. The topic studied was the Common Market, and especially what the expansion of the Common Market might mean for the less developed countries. In Germany, a report prepared by a Work Group under the leadership of Andreas Hüter marked the start of reflection and of sensitizing.

In Austria, a Deliberation for the German-speaking region will be held this coming August. In France too a gathering on the subject, "The Life of Faith and Political Responsibility" will be held in August of this year with participation from different countries.

COMING EUROPEAN DELIBERATION

The efforts now in progress in the different language regions and the results that will ensue are pointing toward a new Deliberation on the European level. This would bring together the efforts of European CLCs and could envisage the possibility of concrete action, something we were not able to achieve at Manresa. This deliberation is already in the planning stage and a European Work Group has been formed with this in view. The acceptable response for us will involve first of all freeing ourselves from excessive concern for and attachment to money and possessions.

AND THEN - CONCRETE ACTION

The Equipe has taken some steps in this direction. The General Assembly of Manresa invited us to cooperate wholeheartedly and sincerely with the organizations already at work in the development sector. To engage in such cooperation, one must know who they are. The "Action Groups for International Development" established in 1970 a temporary international secretariat to maintain and extend these contacts. Its activities as well as a list of the principal organizations working for development have been brought to the attention of the national federations. But the question posed at Manresa, and which remains, is how the work now in progress can more fully "give support to the action of our comrades, already committed or asked to commit themselves, in such a way that it will make possible:

- a sensitizing and a real collaboration at the international level
- basic research into the real and not just the apparent causes of the evils that are noted
- precise and bold research into the radical solutions needed
- a study of the strategy of development, focusing on the key sectors, the most needy, the centers of decision
- the setting in motion of selected methods of formation, both for developing the spirit in which we wish to act (not at all similar to certain kinds of action that we know too well), and for a study of particular development techniques as well as an understanding of the problems involved."

Nicholas ROORDA VAN EYSINGA

AN ACTION OF THE EXECUTIVE COUNCIL

Last January, during the papal audience given to the Executive Council, a card was given to the pope by Betty Leone. It was signed by all the members of the Executive Council and bore the following message:

"The Executive Board of the World Federation of Christian Life Communities, grateful for recent Papal teachings on Justice and Peace in the world, lovingly urge our Holy Father to continue to emphasize the need for a sense of community in the family of nations--

a sense of sharing rather than of competition

a sense of human community rather than of narrow nationalism.

In accord with you we believe there must be stressed the need for alternative political and economic structures that will promote full human development for all men.. We support you in your call for a new world order based, not on a mad competition for military and economic power but based on a spirit of fraternal collaboration--sharing the resources of this world with the whole family of man.

The only competition--to be first in the promotion of peace!"

We are happy to inform all our readers who answered our appeal of last May that, thanks to their generosity, the necessary funds for our trip to Asia have been assembled. The gifts received (ranging from the very modest to the quite large) and the encouraging words that accompanied them, give witness to more than simple friendship. They are so many signs of the personal commitment that gives to our world community its vitality and its dynamism.

TO ALL A VERY WARM THANK YOU.

THE GOSPEL - LIBERATION AND DEVELOPMENT: II

by Jacques SOMMET, S.J.

Let us begin with something that actually happened. Several years ago a militant Marxist twenty years old, very involved in things, completely ignorant of Christianity, enveloped in his closed mental universe, met the gospel. He happened to put his hands on a copy of the Gospel of Saint Matthew. By chance he read chapter 5: the Beatitudes and the Sermon on the Mount. And after that he said: From now on I cannot ignore that.

Here then was a man completely given over to a certain development project, and one that seemed to make sense. Nowhere did the link between theory and practice, between organization and liberation seem to him so clear as in his own party. And yet, the Gospel shed new light on all of that.

This episode suggests that we rethink these great questions of our time in terms of the thrust of the Gospel. Not that the Gospel hands us some magic formula for an effective technique. But at least it invites us to probe the meaning of the key words contained in our approach, and in this way to make some critical judgments about the future that they propose to us. Development? Liberation?

I - The Gospel and Development

Let us take the text of Matthew Chapter 5 at Verse 17. "Do not think that I have come to abolish the Law or the Prophets. I have not come to abolish them but to complete them." Such is, after the Beatitudes, the first statement of Jesus Christ in this discourse, at the moment where He wants to specify what is meant by "practical Christian action". What does this have to do with development? To understand this, one must go back to what was meant by the Law at this period. It was not first of all a legal code in the way in which we understand it--something which specifies rights and imposes regulations. Rather the Jewish Law resembled what we might call an "order of justice", --justice of men and of God at the same time. It was the social structure which at that time made it possible for Jewish society, after going through terrible trials, to be reconstituted. There we are very close, when we speak of the Jewish Law at the time of Jesus, to what would be called today "development". On condition, that is, that development be taken to include the dynamic aspect of

progress in a just society. Let us not forget that the People of Israel had just found again its internal force as a society, after going through the difficult situation of an occupied people, by its renewed adhesion to the Law, uniting them in their social morality and in their fidelity to God. So too we must not be deceived: when Jesus in verses 21 and 27, 31 and 33, and 38, appeals to the Law, He insists on the institutional and dynamic dimensions which a society simply must have if it is to emerge from die-hard immobility. Without these, it will break up. If we read and really hear these verses, we can say that the Gospel requires of practical Christianity that it translate itself first of all into an organic advance in justice. This is what we call, in its economic aspect, Development.

II - Liberation and the Sermon on the Mount

But the Gospel is not satisfied with the duty of dynamic observance of the Law, nor is the Christian satisfied with development. A further step is necessary, starting from the moment when one has committed oneself to development.

Let us come back to the Sermon on the Mount, starting with Matthew Chapter 5, verse 21. The structure of the discourse is at once clear and subtle. Jesus Christ recalls the Law and the fact that it is not only necessary but is objective--applicable to all. He says, "You [plural] have heard", and cites the law (verse 21). In verse 27, "You [plural] have heard that it has been said [to all]". And, in verse 31, "It has been said". But this reminder issues each time in a personal appeal, an appeal to the use of freedom. After verses 21 and 22 there is an abrupt movement to an invitation to conscience acting in freedom and beyond the Law. This is marked by the transition from "you"-plural to "you"-singular; it deals therefore with something surpassing the Law. See for example verse 23, "If you [singular] present your offering...", and verse 29, "If your [singular] eye is an occasion of sin to you...", and again verse 42, "Give to him who asks you [singular]...". This shift from you-plural to you-singular is not found after each proclamation of the Law. But of the content there can be no doubt: always Jesus is calling on man to freely go beyond the requirements of the Law.

In terms of contemporary life this has a precise meaning: the Gospel does not call us only to tasks involving the organic development of justice. Instead the Christian who has read the Beatitudes ought to move on from development to free activity to

which he is not obligated. This supposes that, running through and beyond collective duties, there will be other free decisions, issuing from a generous love. This does not mean that the resulting activity will be individual, but that the individual creative decision is the source and the goal of development. In this sense development, for the Christian, is the necessary underpinning for liberation; but this implies an enthusiasm in the liberty and an imaginativeness in its use which goes beyond the organic dimensions of development.

III - The Liberty of the Sons of God

But all has not been said when one has described the relationship between development and liberation. Something else must be made clear: for the Christian, true liberation is not the result solely of his decision lived out by him alone and according to his norms. Liberation is human liberty supported and corrected by the creative liberty of God. The whole last part of the Sermon on the Mount, beginning with Matthew Chapter 6 is structured by a concern to put us on our guard against decisions made entirely on our own or from egoistic motives. What is there suggested is rather an activity issuing from a continual dialogue between our free actions and the free actions of God: almsgiving, prayer and fasting--as well as the group acts that these imply: justice, liturgy, action to eliminate the hunger in the world.

Such is the broad path of Christian initiative in the world. It is important to deal with questions of development, of that organic justice which the world situation calls for. This will have to be accomplished by unleashing those initiatives in the cause of liberation by which persons, individually and collectively, give priority to development. But persons are not freed except in an encounter with God, from whom freedom comes. Such is the path opened up by the Risen Christ: that of the Christian vocation, which is the freedom of the grown-up Children of God, continually renewed and set free from their chains by the life of Christ in all.

OUR OWN EVANGELIZATION (1)

by Brother Michel, Taizé

If reciprocity is to become a reality in the Church, the number of missionaries which the Third World sends to the older Christian countries will have to grow. To balance the flow in the other direction from the Churches of Europe and North America, thousands of African, Asiatic and Latin-American Christians would have to be ready to leave their land in order to bring hope to the industrialized peoples.

That the very poor should bring hope to the rich, surely that must seem a contradiction. Can one be the bearer of a message of hope among peoples who are more powerful and better provided for materially? Is it not rather the nations which have "succeeded" who should send messengers to the less fortunate? And besides, it is said, if there is a surplus of Asiatic or African missionaries, would it not be better for them first to preach the gospel to the non-Christians around them, before turning towards Canada or Holland?

Throughout the history of the Church, religious missionary activity and cultural expansion have often gone together. It is from peoples or empires in process of expansion that missionaries set out for subject countries or those intended for subjection. So it was with the Roman missions to Ireland, to England and to central Europe in the fifth century. Later under Charlemagne it was the Franks who pushed toward Scandinavia or the Slavic plains. More than that, in the East they encountered the emissaries of another empire, the Byzantine, who were evangelizing as far as Russia. After the first Christian millenium, Byzantium is in decline before the advance of Islam. But western Europe, in full economic and cultural development, throws itself into the Crusades, the most ambitious and ambiguous blend ever attempted between military and missionary effort. In the fifteenth century the Iberian peninsula, as a result of its spreading influency, brings the sword and Christianity to Asia, Africa and the two Americas. At about the same time, Orthodox missionaries leave Russia for Siberia. Still later, during the industrial expansion of the Protestant countries, the Reform Churches of a sudden multiply their missions, though they had been singularly inactive in

(1) Article which appeared in COMMUNION, and reproduced here with generous authorization of the Community of Taizé.

this field since their beginning. Finally, in the twentieth century, the United States, now a great power, floods first Asia and then Latin America with its military, commercial and religious representatives.

The Christian minorities of Asia and Africa, and Latin American Christianity too, are the heirs in our day of this kind of missionary activity. In many respects these Churches are bodies somewhat alien, marked by the influence of the dominant powers. By the grandeur of their buildings--often, in these countries, the Churches, the schools and the religious hospitals are the most important buildings--and the international ramifications of their personnel and their finances, they reflect the riches of the countries whence came their missionaries. It is the same with their customs, beginning with the rational effectiveness of their organization.

This short review of history shows that missionary effort and economic and cultural expansion are often inseparable. And yet, it has not always been so. Anyone with even a slight knowledge of Church history knows well that the most rapid expansion the Church ever had occurred when Christians were undergoing bloody persecutions, when its members belonged to the lower social classes and when their faith came from an obscure colonized region, a small minority people.

Alongside this obvious case, one can cite other examples of missionary efforts that took their origin from a situation of economic and cultural inferiority. Thus the Irish who evangelized western Europe from the sixth to the ninth century. Or, in our day, the Pentecostal movements now in rapid expansion and which recruit their members above all among the lower social classes.

Another contemporary example comes from Islam. It is growing in Africa more rapidly than Christianity, and yet without organized missionary effort and in spite of the fact that the Moslem countries at present are not politically or culturally dominant.

These examples show that missionary activity has not always been effected by peoples in the position of conquerors. All the same, the list of missionary actions that took their origin from a situation of "weakness" is much shorter than that of missions achieved with "muscle".

The problem is of great importance today because all the missions linked to the European expansion of the last centuries are in crisis. The crisis has many causes. The missionaries themselves no longer wish to be at the same time messengers of Christ and agents of a foreign power. The peoples who receive the missionaries refuse anything that would be a forced imposition of another culture. On the contrary, they are in search of their own cultural identity in the midst of current upheavals. The crisis has a third cause, more complex. The technological civilization, which in our days is stretching out to include all the countries of the world, finds severed the links which it once was able to have with the Christianity of the countries where it arose. The divorce between this civilization and the Christian missionary effort is then found in the value system of that technology itself, quite as much as in its desire to be independent of the Churches. And that technology, let it be said in passing, spreads across the world far more effectively than any religion whatever.

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Fundamentally, what is it that converts someone? What is it that lets one be persuaded to adhere to a new faith, with the entirely new interpretation of the world, of life, of death, that it proposes? If theology teaches that conversion is an effect of the grace of God, we must ask the question in this way: how does grace act in bringing about a conversion?

Perhaps the fundamental argument of the old-time missionary might be put like this: "The God that I preach is the strongest!" Or, today, "The God that I announce answers better the fundamental questions of existence!" This kind of argument is well illustrated by the technique of Saint Boniface, missionary to Germany. To prove how well-founded his message was, Boniface seized an axe and cut down the sacred oak of the local forest divinities; when nothing happened to him, we are told that he said: "It is my God who is the strongest, beside Him nothing is sacred!" Another illustration, still more spectacular and more ancient: the prophet Elias and his challenge to the priests of the nature cults (1 Kings 18: 20-40). Here the confrontation ends with the massacre of those who were not heard by their gods. One would mention also the miracles of Jesus and of his first apostles.

What is highlighted in these examples is the power of God. Now, missionary activity which accompanies the expansion of an empire transforms this argument. In place of invoking the power of God, it makes use inevitably of the power of its country of origin as a proof of the legitimacy of its message. In so far

as there is a plausible identification between the faith announced and the power of the nation which sends the announcer, this argument has weight. Thus, the missionary who is well-fed and well-clothed, of tall stature and with a long beard, assured each month of his salary, armed with his technological knowledge and his university training, how can he fail to impress the villager of New Guinea or the peasant of Bolivia when he speaks of his all-powerful God? Still, when the identification between the power of the country which sends him and the faith he announces is no longer opportune or becomes doubtful, the argument disappears.

But what of those who preach the gospel from a situation of political or economic weakness? Their appeal is different. They can say, "In spite of your lowliness, God is interested in you and is capable of helping you, just as He does for me who am announcing his Gospel". If the example of the preacher is authentic, the argument is strong. Historians of the Church tell us that in ancient Rome the Christians impressed others by their sexual ethics--respect for woman, monogamous and permanent marriage--in a society in the process of breaking up, and by their lavish care of the poor and the dead--these last the Christians assured a decent burial even when it was a question of the bodies of nameless persons abandoned in the street. In our day in Brazil, the Pentecostals are spreading in the slums by their close unity and their spirit of mutual help, and by their observance of a strict moral code, especially striking in their total abstinence and their real monogamy in a milieu where alcoholism and free love are the rule.

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If the missionaries of the Third World venture into the countries of older Christianity, they come there in a position of inferiority. The international situation makes their countries dependent and subject to many pressures and even of direct interference. From time to time representatives of these poor countries, whether Christians or not, but bearers of a message, make appeal all the same to the example of their own civilization, "more human, less hectic, more spontaneous". The appeal is not without force since these values are cruelly lacking in technological civilization. However, the problem remains that no one is able to show how one might benefit from the acquisition of technology and at the same time not lose--or find again--the human values of socialism; neither the countries in the process of change, nor the various forms of capitalism have succeeded in making this synthesis in a satisfying way.

From now on, missionary activity will necessarily have to rid itself of all cultural reference. In this regard the situation will eventually, more and more, be the same for all missionaries, whether they come from rich or poor countries. Both of them will have to achieve their results by the gospel message alone. One sees it well when the missionary effort revolves too much around tasks of economic and cultural promotion: at the end of a certain time there is no longer need to refer to the Christian faith to pursue them.

True enough, the sense of greater spontaneity shown by an African missionary, for example, will happily complement or question the habit of organization and of planning of a European. But that will rather be accidental. The essential message will remain that of the dignity of man, of every man, and his fundamental equality before God, whatever be his nationality or culture or race or social class.

This aspect of the Christian message is often not yet understood, except in an intellectual way and without really orienting concrete life. In our day one finds reappearing in many countries, both rich and poor, a tendency to remain at home, to isolate oneself within one's own frontiers. This trend is present in the political and economic fields. It is seen too in the will to affirm or to forge an original national culture and personality. If it is question only of a transitory phase, such an isolation can be of value, particularly for countries in a situation of dependence. They can in this way gain the time they need to strengthen themselves, to find themselves, before they go out to meet others on an equal footing. But these positive aspects never counterbalance the bad effects of isolation: discrimination, prejudices, national pride, racism, cultural regression.

Unless, that is, the Church steps in as the yeast of universality. If she is able to stimulate the exchange of people, of ideas, of means, in such a way that there is real reciprocity, she will give the example of an authentic human brotherhood. For this it helps to multiply "visits"; and first of all, such as will bring to the people of the dominant nations representative messengers from the inhabitants of the poor countries.

It is out of this will come that brotherly communion by which the Christian message, stripped of all other support, will come to be buttressed. One could not imagine anything better.

AN ECUMENISM OF DEVELOPMENT?

by José Maria GONZALEZ-RUIZ

There are words which as a result of being misused by many different people lose their proper identity, and end by being employed in senses completely the opposite.

This is the case with the word, "development" when it is applied to the advance of humanity. Does it have a positive sense--really revolutionary--or does it serve only to designate a reformism which appears to be progressive but which in reality is only holding back that advance?

In any case when we speak here of development, we place ourselves on a Christian platform. Christians as such do not have a concrete political program to propose, one that competes with other programs of different kinds in the great market of political options. The Holy Spirit has not guaranteed to the Church a monopoly on the interpretation and the transformation of this world to which we belong and this history which we painfully forge together. This is why all development, considered under its technical aspect, ought to shy away from employing the term, "Christian": democracy, development, socialism, revolution are not Christian, but neither are they necessarily strangers to Christianity.

The question which we pose to ourselves in as far as we are Christians is to know whether, in the face of the different political, economic and social options which are at present in the air, it does not matter which one we select. Are we free to choose according to our whim any one of the options?

The answer is categorical: NO. And it is precisely in this attitude when faced with the great options that one can first discern and then achieve the true Christian ecumenism: convergence in the same practice of love of the neighbor.

In the first place, let us recall that the Gospel is a Good News. But the announcement of this Good News does not mean that it is a heavenly discourse which maintains itself in a neutral equilibrium. Let us not forget that the Beatitudes needed to be proclaimed at the same time as the Maledictions (Luke 6: 20-26). Our love of man certainly must be universal, but love in a double direction: love in favor of the poor, the oppressed, the

exploited, the under-developed; and love against the rich, the oppressors, the exploiters, the authors of under-development. At the moment when they go about discerning between the different options, Christians cannot choose those which cover over or hide or mask this painful reality.

In the second place, we Christians cannot forget that the bourgeois ideology which at first carried the odor of anticlericalism and anti-religion, learned later on that the more profitable way was to manipulate Christian consciences and to make of the preaching of the gospel a justification for and a benediction upon their fundamental attitudes. The German sociologist Max Weber has emphasized the decisive influence of the Protestant ethic on the birth and the development of capitalism. But we ought to recognize that all of the Christian churches allowed themselves to be to a large degree manipulated by the new masters of the industrial society. It is from that that there arose that "sanitized" gospel which was satisfied to tickle agreeably the refined ears of our pious bourgeoisie, as St. Paul long ago foresaw when he wrote to his disciple Timothy: "For a time will come when men will no longer endure sound doctrine, but avid for the latest novelty, will collect for themselves a whole series of teachers according to their own tastes" (2 Tim. 4: 3).

One of the most skilful manipulations today of our Christian consciences is that which the most recent masters of neo-capitalism have achieved. They show themselves disposed to welcome, promote and even finance certain ecumenical movements, but on condition that the convergence of all Christians remains in the domain of the sacred, though perhaps now with secular music. This new deception they cynically baptize with names taken from the authentic revolutionary process: development, progress, even socialization.

Well then: the reply to this new skilful manipulation of our Christian consciences is precisely to create a new Christian ecumenism: the convergence of all the ecclesial communities at that place on the road from Jerusalem to Jericho where lies the man left wounded and half-dead by the elegant and devout robbers of our contemporary society.

Christians of different denominations, we cannot allow ourselves the luxury of coming together in the evening after dinner in comfortable gatherings to discuss whether the presence of Christ in the Eucharist occurs by "transubstantiation" or by

"transfinalization". We must rather pose this question to ourselves: can the community celebration of the Eucharist continue to admit in a sacrilegious fashion both oppressors and oppressed? Or should not rather the Body and the Blood of Christ, eaten and drunk by all, actually put an end to the abominable fact of oppression?

In a word: the only ecumenism that is valid is that of convergence in the same love but differentiated (in favor of... and against...) which the Gospel of the Beatitudes and the Maledictions imposes on us. It is there that Christians must come together. Our technical choices might be different. Certain Christians might even criticize others in terms of the technical competence of the choice that they have opted for. But in any case, even if a Christian can be mistaken in his technology, one will forgive him this mistake only if he is really acting in favor of man.

The good Samaritan (Luke 10:25-37) might have been mistaken in medical technique, for in fact he was neither a physician nor a medical technician nor a nurse; but he would have been mistaken in favor of man. The priest and the levite, on the other hand, were mistaken on all counts: in their technology and because they were against man.

There it is that one finds the specific thrust of Christian action and the unique point of the first convergence of true Christian ecumenism.

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SOME OFFICIAL ORGANIZATIONS

UNITED NATIONS

In addition to its six principal bodies, the United Nations has created some specialized organizations for particular sectors. Here are the addresses of some more directly related to development:

• UNCTAD (United Nations Conference on Trade and Development)
Palace of Nations
GENEVA, SWITZERLAND

• UNICEF (United Nations Foundation for Children)
866 United Nations Plaza
NEW YORK, N.Y., USA.

• UNIDO (United Nations Industrial Development Organization)
Post Office Box 707
1011 WIEN, AUSTRIA

• UNDP (United Nations Development Program)
866 United Nations Plaza
NEW YORK, NEW YORK, USA.

REGIONAL ECONOMIC COMMISSIONS

• For Africa:
Post Office Box 3001
ADDIS ABABA, ETHIOPIA

• For Asia and the Far East:
Sala Santitham
Rajadamnern Avenue
BANGKOK, THAILAND

• For Latin America:
Edificio Naciones Unidas
Casilla 179-D
Avenida Dag Hammarskjold
SANTIAGO, CHILE.

CHURCH

• PONTIFICAL COMMISSION ON JUSTICE AND PEACE
VATICAN CITY

Offices: 16 Piazza S. Calisto
ROME, ITALY.

Established in January, 1967, This Commission tries to help the People of God to answer the call expressed in the pastoral constitution THE CHURCH IN THE MODERN WORLD, in favor of development, justice and peace. Many countries have national commissions.

• SODEPAX (Research Commission on Society, Development and Peace)

150 route de Ferney
1211 GENEVE 28 SWITZERLAND

This commission was established in January 1968 by the Catholic Church and the World Council of Churches. Its goal is research on the means to further social justice and peace. This joint effort in resources and energy is a happy result of the ecumenical spirit.

• CARITAS INTERNATIONAL
Piazza S. Calisto 16
ROMA, ITALY

Promotes and coordinates charitable and related activities, gives active assistance where particular circumstances demand it. Many national organizations.

OFFICIAL ORGANIZATIONS (Continued)

• Bureau for Mexico:
Apartado Postal 20718
MEXICO 6, D.F. MEXICO

• For North America:
Federal Bar Building, West
1819 "H" Street, N.W.
WASHINGTON, DC 20006, USA.

• For Europe:
Palace of Nations
GENEVA, SWITZERLAND

• CIDSE (International Coopera-
tion for Social and Economic
Development)
Av. Adolphe Lacomblé 59-61
BRUSSELS (Belgium)

CIDSE is a coordinating agency
for organizations active in
the development field that are
inspired by Christian ideals.

Our participation in the common effort can be done in many dif-
ferent ways (action in a community, parish, charitable organiza-
tion, cultural movement, in a labor union, political action,...).
It is for EACH ONE to DISCERN, with the help of his COMMUNITY,
where and how he can ACT.

The specialized organizations are numerous. We would like to
list here some CRITERIA that seem to us important in judging
which organization we wish to collaborate with:

- that it furthers the personal development of those whom in in-
tends to help, by encouraging their full participation and by
taking care not to substitute itself for them in decisions
- that it does not limit itself to direct aid to victims, but
seeks also to eliminate the causes of their misery
- that its orientation shows:
 - a) that it is not paternalistic nor attached to the defense of
the established system
 - b) that it does not aim at destruction or at hatred of certain
categories of persons
- that it has given tangible proof of its competence and of its
effectiveness
- that, preferably, it invites the collaboration of both Chris-
tians and other men of good will.

WE ARE ALL INVOLVED . . .

The preceding pages have, without doubt, expanded our horizons. Perhaps it is not without value, at the end of this issue, to highlight some of the ideas stirred up by our reading and to stress the implications of the fuller grasp of the problem that we now have. These REMINDERS are not a conclusion. On the contrary, they are meant as a point of departure: the opening of a dialogue, an exchange among us. So they include many questions, many interrogations to local communities and to national communities. The mere reading of the CLC experiences recounted in this issue gives us some hint of the benefit that could come to us from shared reflection and an exchange of experiences. So, let us look at it together.

Let us recognize first of all the different levels at which we are called upon: personally, in and with our local CLC, as part of a national federation, as a world federation. Our commitment is asked for on these different levels, and in and through these different responsibilities, our sights are directed always toward a greater love of Christ, in the service of a Church "truly and intimately linked with mankind and its history".

... PERSONALLY

- To work in favor of development and liberation demands on our part a change of attitude, and becomes concrete in daily action. A change of attitude in line with the demands of the Kingdom, which is translated into reality by a life poor rather than affluent. Concrete action, in a definite sector, with a preference for the needs of the very poor.

- Good will is not enough. Competence and an understanding of the real problems are also needed if our work is to have value. Study and formation in various forms and by various means are needed. This formation is partially acquired by means of the difficulties that our action encounters, and which we must overcome. One must know thoroughly the problem that one is trying to solve.

- Our personal relations will be simple and profound, respectful of the other person, whether he be poor or rich. They will be directed to making the other person aware, to making the problem known and understood. They will further the creation of links which will offer to people, voiceless because they are poor, the possibility of emerging from their isolation.

- Our action in favor of liberation is not an activity "added on" to our life. It is the expression of our life. It is rooted in a deep and personal love of Christ. To march in His footsteps, and to commit ourselves, as He did, out of love. It rests on our personal conversion.

- WHAT PART DO WE SET ASIDE FOR HUMAN AND SPIRITUAL FORMATION IN OUR LIFE? WHAT ARE THE MEANS FOR THIS WHICH, ACCORDING TO OUR EXPERIENCE, HAVE BEEN FOR US MOST USEFUL ?
- WHAT ARE THE CRITERIA WHICH HAVE DETERMINED THE CHOICE OF OUR ACTION ?
- WHAT PLACE DO THE SPIRITUAL EXERCISES HAVE IN OUR LIFE ? TO WHAT DEGREE AND IN WHAT WAY DO THEY FURTHER OUR CONVERSION AND OUR ACTION ?

... IN AND WITH OUR LOCAL CLC

- The Christian Life Community to which we belong, what is it? What does it mean in the life of each of its members? Is it the place where a mutual brotherly help allows each one to discover and to persevere in his vocation? Does it lead each of the members toward greater generosity?

- This forward progress together, which includes the personal life of each of the members without exception, how does it express and live out the love which puts itself at the service of the whole of man and of all men?

- Is our CLC open to the world? Very concretely, is it open to the needs of the milieu in which it finds itself? The United Nations, in its program of action for the 2nd Decade in Favor of Development, points out that the improvement of the international situation will depend especially on the concrete progress made toward general and complete disarmament, the elimination of colonialism and racial discrimination and apartheid and the occupation of the territory of other nations (no matter which), as well as on the promotion of equality of political, economic, social and cultural rights for all members of society. These needs translate themselves into concrete situations there where we live. Are we aware of these situations, and are they the object of our reflection together in group?

- The CLC is the place where community discernment is learned. This is one of its chief functions. This means assessing together a situation in terms of the love of God for all men, and then figuring out the criteria for action. It means reviewing together, in community, the concrete individual commitment of each one.

- WHAT HAS BEEN YOUR EXPERIENCE IN THE GROWTH AND PROGRESS OF YOUR CLC AS SUCH, AND IN THE AID IT AFFORDS TO EACH OF ITS MEMBERS?
- IS COMMUNITY DISCERNMENT MADE USE OF? IS ITS POINT OF DEPARTURE INDIVIDUAL PROBLEMS, A LOCAL SITUATION, INFORMATION THE GROUP RECEIVES?
- WHAT IMAGE OF THE CHURCH DOES OUR CLC PRESENT?

... AS MEMBER OF A NATIONAL FEDERATION

- In what way does the National Federation - in the person of its leaders and its members - conscious of the urgency of our age and anxious to collaborate with the various efforts undertaken, further and aid in this matter the local communities and their members? Since the situation varies from one country to another, we introduce our exchange with some-general observations.

- A first question arises: are all the local Communities and their members aware of the problem? What reality do the words "development" and "liberation" designate for them? Are they aware that in this matter demands are being made upon them in all the dimensions of their life? Attention must be paid too that some Communities are not left behind in this effort. How find and implement means for acquiring objective information, and for formation?

- In the face of the immense needs, and the complexity of the situation, how will the National Federation and its Communities discern the goals, and the tasks that should receive priority?

- It is well to remember that each one should assure some concrete service, done in the light of a concrete knowledge of the problem, and that it is only then that he becomes capable of participating in an institutional action and cooperating in a political action that attacks the deeper causes.

- It is of help to learn how to achieve a convergence of efforts tending in the same direction, how to unite various forces around a priority goal, how to coordinate different initiatives.

- How collaborate with all men - Christians or not - who are working for liberation, who are struggling and laboring for more human conditions?

- Working also for a Church that is poor, and of the poor. Being witnesses ourselves of such a Church. Knowing, spreading and deepening the teaching of the Church (The Development of Peoples, the Letter of the Pope to Cardinal Roy, the 1971 Synod text on Justice in the World).

- WHAT MEANS OF FORMATION INITIATED BY YOUR NATIONAL FEDERATION MIGHT IT BE GOOD FOR OTHERS TO KNOW ABOUT? IS YOUR FEDERATION CONCERNED TO PLACE AT THE DISPOSITION OF ALL ITS MEMBERS THE AUTHENTIC SPIRITUAL EXERCISES ?
- IN THE FACE OF LOCAL NEEDS, HOW DOES THE COMMUNAL DISCERNMENT OF PRIORITY GOALS AND TASKS OPERATE, OR HOW IS IT PREPARED FOR ?
- WHAT ARE THE PRINCIPAL DIFFICULTIES THAT YOU FIND IN GIVING INSPIRATION, STIMULATION AND COORDINATION TO THE VARIOUS EFFORTS ?
- IN THE FRAMEWORK OF YOUR COOPERATION IN DEVELOPMENT EFFORTS WITH OTHER MEN AND OTHER GROUPS OF MEN, DOES IT SEEM TO YOU THAT THE CLCS HAVE A SPECIFIC SERVICE TO RENDER ? HOW DO YOU VIEW THIS ?

... AS A WORLD FEDERATION

The foregoing reflections do not stop with our local and national Communities. They raise also the question of the international dimension - and therefore that most universal - of our movement. How could we, in our efforts for development and liberation, deprive ourselves of the reflections and the experience of CLC in other countries and other cultures? Confronted with problems of a world dimension, will we be aided to achieve a better service by listening to each other, by a common search, by a certain coordination of effort? The World Federation includes national federations in all the continents, and 3/5 of them are in countries in the process of development. What do we look for from the World Federation?

- IN TERMS OF THE NEEDS FELT IN YOUR COUNTRY, WHAT HELP DO YOU LOOK FOR FROM THE WORLD FEDERATION, in general, AND FROM THE INTERNATIONAL WORK GROUP ON DEVELOPMENT, in particular ? (Communication? Formation? Motivation? Coordination? ...)
- HOW AND BY WHAT MEANS DOES IT SEEM TO YOU THAT THE WORLD FEDERATION CAN BETTER LIVE OUT ITS SOLIDARITY AND ITS PARTICIPATION AS A COMMUNITY IN THE SAME THRUST OF SERVICE ?

Your replies, DEAR READERS, will continue the dialogue here begun. They will be a contribution to all our Communities, to the Work Group which wishes to be at the service of all, to the entire World Federation. Will not that, too, be an act of solidarity?

PROGRESSIO

"Christ calls us all to a basic commitment toward our brothers. Let everyone examine what he has done up to now and what he ought to do. It isn't enough to recall principles or affirm good intentions; nor to underline injustices and offer prophetic denunciations. Such words have no real weight unless in each person, they are tied to an acute awareness of personal responsibility and to effective action. This is the hour for great decisions: the voice of Christ calls us all to fully commit ourselves to our brothers. Let no one pull back; instead, let everyone add his collaboration, according to his own vocation and his strength. God will bless and encourage."

Pope Paul VI, December 23, 1971.