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GOD'S PLAN AND MAN'S DISCERNMENT

by Miguel A. FIORITO S.J.

In the Spiritual Exercises of St. Ignatius, the Principle and Foundation holds an unusual place. First, by its textual style, which is different from that of the meditations and contemplations. And so, depending on what works best for the one who is making the Exercises, it can be any "method of examining one's conscience, of meditation, of contemplation, of vocal and mental prayer" or of any other "spiritual activity" (Spiritual Exercises 1). And secondly, by its content, which points out the two main lines of the entire Exercises : love of Christ, and discernment in expressing that love.

Let us look, then, at this content. Its two parts are marked out, as Fessard remarks, by a change in style. The first part is expressed in the singular - "man is..." - that is, it gives a single universal principle. The second part, instead, in the plural - "therefore we must make our selves indifferent..." (SE 23), namely as an inevitable consequence of the principle just enunciated.

Now let us consider both the principle and its necessary consequence : the principle is, in other words, God's plan as regards man; the necessary consequence is the need for discernment so that man can enter - and remain in - this plan of God.

1. God's Plan.

We can consider this plan of God from two points of view.

a. Christ, the Center of God's Plan.

One of these two perspectives is the "center" of the plan of God, which is Christ our Lord. People have debated the "Christocentrism" of the Principle and Foundation. But to us it seems that those who debate this are confusing what the text wants to say. It is not a matter of "Christo

centrism" being presented as an alternative to "theocentrism" or to a "trinitarian" approach. Here it may be that St. Ignatius is leaving to each exercitant to use whatever approach he prefers.

We think that this Jesus Christ, in whose service we are engaged if we wish to fulfill God's plan for man, is he whom St. Ignatius considers (in his Preaching on Christian Doctrine) "to be the Father, Son and Holy Spirit, one only God, our Creator and Lord". Each retreatant is free to focus, now on one aspect, now on another, of this "God our Creator and Lord". But, at least for St. Ignatius, there is no way of expressing this plan of God for man as concisely as by centering it on Christ Our Lord.

This approach agrees not only with St. Paul (see Eph. 1:3-14; Philip. 2:6-11; Col. 1:15-20; etc.) but also with St. John (see John 14:8-9, etc.) and with the entire New Testament (Acts 2:36; Heb. 8:6; etc.). And recently Vatican Council II has said, speaking in the name of us all, that it "believes that the key, the focal point, and the goal of all human history can be found in her Lord and Master" (The Church in the World Today, 10).

This is, as St. Ignatius says in his Principle and Foundation, the "God our Lord" - or, as he says in his other work quoted above, the "God our Creator and Lord" - to whom, according to God's plan, we ought to "praise, show reverence to, and serve...", if we wish to be saved.

b. Our Salvation.

This is the other important side of God's plan. But it is, in a certain sense, subordinate to what we have just considered.

For St. Ignatius, our salvation is important. But it is achieved "by this means" (SE 1). Or, to use a gerundive, which is typical of St. Ignatius' style of writing, by praising, reverencing and serving God our Lord, and in no other way.

"The glory of God is man fully alive", the early Fathers of the Church used to say: the glory, praise, reverence and service of God are in fact the salvation of man.

But there is something more: God's plan does not primarily refer - as the expression "man", in the singular, might make one think - to the individual man, nor to the mere sum of all men, but to the totality of mankind. In other words, to peoples, to nations, to the entire world (The Church, 9; The Church in the World Today, 32).

This is an outlook which is not stated in the Principle and Foundation, but to which it remains open. It is developed further on, beginning especially with the whole Kingdom of Christ - "before whom is assembled the whole world; to all, and to each one in particular, he summons and says..."(SE 95). And it becomes concrete each time in the contemplation of the mysteries of the life of Christ Our Lord (Second, Third and Fourth Weeks). The mission given by the Lord on the day of his ascension (it is with this event that the contemplations close) is that of making "disciples of all nations" - that is, all people - by "baptizing them in the name of the Father, the Son and the Holy Spirit, and teaching them to observe all that I have commanded you" (Mt. 28:19-20).

2. The Need for Discernment.

St. Ignatius, in the Directory he dictated to Father Vitoria, seeking to help the person who is making the Exercises to consider the Principle and Foundation, says the following :

"In order to feel the difficulty there is in using with out bias the means that God our Lord has given us for reaching the end for which he created us, and in order that, knowing this, you may place yourself wholly in his hands - for this is how we will find what we desire - take notice that some, by taking up the path of religious life...have eventually ended in hell. Others, who in the world were living in sin and offending God, or at least were growing very little in the Lord, have, by entering religious life, come to be saints; and, if they were to get married, might go to hell. And it is the same for all the other states or situations : some with riches have won heaven and others without them have been lost. Since this is so, and that evil is not something resulting from one's state or situation, it is sure that it comes from us : that, without thinking,

we enter into things, and that we incline our hearts to things without considering whether they are conducive to the service of God, whether it is my vocation, whether in this way I will be able better to reach the end for which God created me ... It is sure that, having this difficulty, and not knowing what is fitting for us, we need to resign ourselves totally into the hands of God our Lord. And that is why we consider this Foundation to be helpful. It can be divided into three parts. 1) the end for which God created him; 2) the means; 3) the difficulty there is in taking up this or that, without knowing for sure what is more suitable, as I said, and the harm that results; and from this arises the necessity of putting oneself in equilibrium, ready for any thing."

This quotation was long but, I believe, necessary. I feel that the essential message in all that is the phrase underlined above. The difficulty is not found in the situation or the means - "health...sickness, riches... poverty, honor...dishonor, a long life... a short life... all other things" (SE 23). Rather it is ourselves, that "without considering whether they are conducive to the service of God, whether it is my vocation, whether in this way I will be able better to reach the end for which God created me...", we take up this thing or that.

Now this "considering" is what St. Ignatius calls the election or decision, or the reform or amendment of one's living pattern. And this can only be "correct and good" (SE 175) in one of the "three times" that Ignatius indicates, and for each of which he gives the corresponding "rules for discernment". So the aim of the second part of the Principle and Foundation is to make one eventually realize the need for a discerned decision; or, more simply, for discernment in the spiritual life. And all the rest of the Exercises, from the First Exercise ... on the first, second and third sin (SE 45) to the Contemplation for obtaining love (SE 230), is to prepare each exercitant for this "correct and good" - that is, discerned - decision, to make it, and to be confirmed in it (SE 150, 183, 188 ... 365).

St. Ignatius was not, however, the first to call attention to the need for discernment. Cassian, in his Colla

tio II (chapter 2), tells us of St. Anthony, whom the oldest monks in the Theban Desert, anxious to know in what perfection consists, came to visit.

"They talked at great length, all that night, and most of the time was spent on this question. They went on very slowly, discussing what virtue might best lead the monk or religious most directly to the summit of perfection. Each one gave his opinion as he saw it. Some said it consisted in fasting and keeping vigils...Others put it in contempt of self and of everything... Others cast their eyes on solitude and retirement and the opportunities offered in the wilderness... There was not lacking someone who made much account of works of charity, kindness and courtesy... So some favored these virtues, others those, as being the most necessary ... St. Anthony ended the conversation, which had lasted all night, by saying: Each of the virtues you have spoken about is very fitting and necessary for those who really want to serve God. But the failures we have known about, and the experience gathered from observing many people, oblige us to judge that perfection does not entirely consist in the virtues about which you have spoken. There have been religious much given to fasting and watching, very retired in their solitude, who have given up all sorts of bodily comforts, not keeping a single coin nor even one day's ration; and who, more than that, were occupied in all the works of charity that their state allowed, and who did all that with real devotion and fervor. And with all that, we have seen them suddenly misled and deluded, so that they were not able to go on with all they had been attempting, and all their fervor and holy exercises of former days came to a stop and they to an unhappy end. If now we consider the reasons for their failure and their ruin, perhaps we can understand better the most potent virtue for guiding us toward perfection. These men were enriched and adorned with many virtuous works, and they did not reap the fruit they were aiming at solely because they did not accompany these virtues with discernment. The main reason for this was that, not trying to learn from the older and more experienced monks, they forgot about discernment which, by moderating excesses, guides a monk so that he may judge his path rightly, in such a way

that he neither becomes presumptuous about his virtues, nor lets himself be carried away by laxity of spirit. Discernment is called in the Gospel the eye and the light of man, as Christ says... (see Mt. 6:22-23). It is the eye of discernment that examines the thoughts and works of man, and foresees and arranges all that he ought to do..."

If we compare the two texts - that of St. Ignatius in the Directory dictated to Fr. Vitoria, and that of Cassian in his Collatio - we see a great similarity of thought and, at the same time, how much the spiritual teaching of the former has developed that of his predecessors.

3. Conclusion.

We have seen then the content of the Principle and Foundation of the Spiritual Exercises of St. Ignatius in its two fundamental lines : on the one hand, God's plan - "man is...for...God our Lord"; and, on the other, the need for discernment - "it is necessary to make ourselves indifferent", that is, unbiased and free.

The plan of God is centered in Christ, whom we are to "praise, reverence and serve...". The discernment is to be exercised in the choice of the means and ways of loving Christ.

The Spiritual Exercises are the development of these two great lines : that of the love of Christ, and that of discernment in this love. It is in the developing of this - and not merely in the affirming of it - that lies the whole originality of the thought of St. Ignatius.

The simplicity of the account that follows, and the reflections it stimulates, challenge us in our deepest being. They stir us to question ourselves as to how faithfully we are living out our vocation, one that seeks to follow Christ poor and humble, and is confirmed and expressed in our doing so.

This testimony offers, if we are listening, material for meditation, for it comes from one of those who, through faith and love, are "capable of introducing into history, in order to make it fruitful, a seed that comes from elsewhere".

Our thanks to Cecilia Palange for having shared it with us. (Editor's Note)

GROWING TOGETHER

The thudding of the dirt as it hit the wooden casket of the grave they were filling impressed me deeply. We were burying one of our faithful group members and friends, Patro - a man for others, if ever there was one in his village. How the whole world, not only this mountain hamlet, need men of his calibre!

Recent memories flashed through my mind... His friends bringing him home on a stretcher of branches supported on their shoulders when they found him unconscious in the mountains from a sudden abdominal illness. Fulgencio, with the one hand he had (the other had been cut off with a machete years before by a jealous rival) brushing the flies away from Patro's face. The 3-hour ride at 2 A.M. down the bumpy mountain road with our jeep to the emergency room of the city hospital (he came out of the emergency room almost the same as he went in, and had to return to his remote village in that condition). The palliative treatment, with an appointment to go back in two weeks for an examination to see what was wrong. Patro never made it! There were the

intravenous infusions I had given him in his adobe hut to alleviate his thirst somewhat...

Then his DEATH. I, sewing at midnight by candle-light the white alb-like gown they put on him, and my admiration of the lady cutting it out of the thirty-five-cents-a-yard material just by the measurements taken of Patro by knots on a string. The simple casket lined with white paper that was bought in the pueblo that night. The teams of men who were taking turns carrying it up the mountain till we relieved them by tying it to the roof of our jeep for the bumpy mountain climb. A few campesinos, members of our own group, singing as they stood around the coffin, which was lighted only by some candles stuck in a banana tree. The songs were favorites of Patro, with the message of liberation, development and progress that he had tried so hard to live for. My tears blurred the words on the paper as they fell on the pine needles strewn on the uneven dirt floor, as I thought how often we had sung these songs together in our campesino meetings.

Yes, all material things of which he had so little, were left behind, as must happen to all of us one day. But his growth as a person who had helped others to grow, all the sacrifices he had made for his community and his friends, would accompany him to "where neither rust nor moth consumes, nor thieves break in to steal".

When his brother thanked me for what I had done for Patro, I answered that this was a two-way deal: that I had appreciated what Patro had done for me. I had grown for having known him. So many had told me it was Patro who had helped them to wake up in many ways; and also to belong to our group of over 50 campesinos, where through union and regular dialogue there is hope for an integral social development.

Patro had been a pioneer years ago in the starting of the cooperative which is still struggling to exist. He realized this was a dire necessity if progress was ever to be made, since only united could the poor have voice. Even as he was groaning with pain, this was one of his last pre occupations.

In group, we had experienced together whatever project seemed necessary to solve problems of every-day existence in their village. You name it, and we had tried it. There was the chicken project for eggs. Then the rabbits for meat. Then the pigs for an income. And the agricultural techniques and loans which we are still at. Perhaps anyone coming here would be disappointed to see the few traces left of the past projects. But the struggles that we have gone through together have enriched us mutually. We have not sat with our arms crossed. Again, together we had grown.

Our main obstacle was not technical ignorance as many might think but...POVERTY !!! Why are they and so many others that poor? I'm sure that an economist could give a detailed analysis, but I would like to mention something that he probably doesn't taken into account, but which seriously affects social development. Statistics are not enough, we must get to the reality of the daily life of the oppressed. We recall Christ's message, "I have come so that they may have life and have it in abundance". Christ wasn't the type to mean this for only a few : His love was universal. The trouble is that for many who have, universal means ME and MINE - in other words, selfishness.

Reflect for a moment how different it would be if we just changed "Am I my brother's keeper?" to "I am my brother's keeper." What most of us need is a change of heart which would lead to an attitude of "otherness". Not, what's in this for me, but, what's in this for all of us! How often we forget that we're all sons of the same Father!

This is for all people everywhere: on a village or city level; as persons, families, friends and neighbors. On a national level: what is good for our people, not, how can I fill my pockets more (as we see it done in this mission country from where I am writing). On an international level: justice and consideration in transactions carried out especially with the smaller countries that are in process of development. For some countries that have power it's only what they can get out of it that counts. Citizens of these countries must take an interest in this because world-wide social development depends on it.

Let's take the Golden Rule out of the moth balls where some have stored it. A man's life has meaning if through him truth and love come into the world. Patro, nearly fifty years old when he died in his poor mountain village, was one of those whose life had meaning, and will continue to have meaning, to those who knew him. Christ's life had and still has THE greatest meaning! Would we, who pass through this world but once, want to do less ?

Cecilia PALANGE

* * * * *

ALLELUIA !

The stone which the builders rejected
has become the cornerstone.
By the Lord has this been done;
it is wonderful in our eyes.
This is the day the Lord has made,
let us be glad and rejoice in it!

- Psalm 118

Dear friends in youth CLCs,

Our risen Lord's peace to you!

This letter brings news about a project our Youth Commission has been considering : making a document of the General Principles, for youth groups. It also asks for your help. We'll explain.

At the Executive Council meeting last September, the proposal to make such a document was discussed and unanimously approved. Reflection was made on what this document should be like, and how it could be written. Here's the proposal (with all thanks to the Holy Spirit) :

A Youth-General Principles document should help to make the GPs more understandable for young people. But instead of merely "translating" the words into the language of youth, we are to make a "commentary" on their main elements. That is, we could divide the General Principles into 7 sections, the key themes of CLC as outlined by Fr. Louis Paulussen, S.J. in his "Fundamental Themes" :

1. Gift of Self
2. Christological Aspect
3. Community
4. Service
5. Spirituality
6. Marian Aspect
7. Sense of Church

and could illustrate what each aspect of CLC means by including two or three youth groups' actual experiences in the respective areas. For example, to express the concept of service in CLC, there could be contributions from a youth group in England and from one in the Philippines on what their experience has been in the area of service. In this way, the GPs could become real and concrete ideas for other youth groups. The only problem most of us have with the GPs as they are is that they are abstract words, intellectual concepts. Such a document could promote mutual learning, and be a help to formation programs, because one youth group is strong in one aspect of CLC, another group in another aspect; both could learn from each other. We might see different ways to approach the same problem. Hopefully, there would be contributions of materials from all over the world, so this document could also increase awareness of the international dimension of CLC. It would include photos and other visual art, to help illustrate points and make it attractive, and at the end could state the actual General Principles.

Now, as mentioned above, and as you can no doubt see, your help is needed if this project is to succeed. And by its very nature, it should not be the project of one individual, or a select group. It must be a real community effort, to reflect the spirit of the General Principles it seeks to express. So, what we ask all of you to do is: to consider this project carefully, and to pray about it, with your CLC. You may find that you really do have something to offer other youth CLCs, by sharing your experience in one of the 7 elements mentioned above. If you do, please answer the call and write about yourself! Take pictures of yourself too (black and white shots) and send them in.

Each of the seven sections has an "editor". This person will review all material related to his/her particular section.

They are :

1. Gift of Self - Aleli R. Belonia
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7. Sense of Church Dianne Moon
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Judith's Paarl
Johannesburg, Transvaal South
Africa

Please send your sharing to the "right" editor... plus, if you will, send a copy to the Rome Secretariate, c/o Jose Gsell, and one to me (Peggie, address above). If possible, write your material in English, French, or Spanish, the languages in which the document will hopefully appear.

All artists and photographers: please feel free to send us any of your work which you think illustrates or expresses a CLC concept.

Wouldn't it be fantastic to have it ready, or nearing completion, by Manila '76? We shouldn't rush it, and compile a half-good commentary ... but please start considering it now. Let us know if you want to contribute. Maybe we can use the "impatience of youth" to good advantage.

Hoping to hear from you, and
rejoicing in our unity, His love,

Peggie

IN THE FACE OF THEIR COUNTRY'S NEEDS YOUTH CLCs QUESTION
THEMSELVES ABOUT SOCIAL-POLITICAL FORMATION

Italy's CLC youth groups usually meet every year from November 1-3 at Assisi. An average of about 300 take part. The gathering takes on the appearance of a youth festival through the warm Christian friendliness and brotherhood that easily surfaces. "This is my first time at one of these gatherings, and while the novelty of it all frightens me just a little, the atmosphere is so friendly that it's easy for me to fit right in" (youth of 16).

How the encounter
is arranged

Topics treated are the usual up-to-date ones that young people ask for and respond to. In the last three years there have been discussions on experience of God; liberation of man, social-political formation in CLC. Each time there is furnished the participants a certain bibliography, questionnaires for the group discussions, and the full text (or at least the main lines) of the key talk.

The arrangements for the gathering are made with great care. So the town where the meeting takes place is Assisi, which, with its Franciscan flavor and the beauty of the Umbrian countryside, is the ideal city for a youth convention. A "social evening" on the first night of the session, with its songs and skits, creates a strong climate of friendship and builds mutual trust.

The religious high points of the congress are the Eucharistic celebrations - held at St. Damian, St. Clare and St. Francis churches - the pilgrimage to the Hermitage of the Cells, a long Eucharistic vigil at St. Mary Major with personal meditation and group sharing in the morning. The young people really like these events. "The Eucharistic vigil was a new experience for me. The profound and moving texts proposed to us during it made us reflect and understand how important, in these times when we are all agita-

ted and distracted by a thousand things, silence within us and around us as if we are to meet the Lord" (young man of 17). The Homilies during the Eucharistic celebrations are very important, for they deepen the thrusts of the central theme of the congress.

The heart of the convention is the discussion groups, of which there are many so that everyone will have a chance to express himself or herself. These groups make concrete proposals to the Federation, express their agreement or disagreement with the themes as treated, and ask for clarifications. At the end of the Congress a questionnaire brings out which points were liked best, and what suggestions or desires the groups have. The replies are numerous and quite revealing.

Social-political formation in CLC

This was the theme of the encounter this past November. It was born as a result of two needs :

a) the present social and political situation in Italy, which is in real crisis; b) the necessity of affording a complete Christian formation. The youth who took part in the encounter liked this topic very much. Here are some of their comments, their witness about it :

"This gathering showed a new capacity for listening - something we need to do. To grasp the political realities in a different way and to avoid the language of revenge that is harmful to love. The Bible teaches us this way. We need to build on love, because revenge causes division. We need to walk together. To denounce and to condemn is something secondary."

"The encounter indirectly pushed to the background what Julien Green calls 'libertinism of ideas': erratic ideas, ideas to which we are too attached and which end up by wearing out our souls. Directly, it prodded us to present to the world a valid witness of faith and Christian life. We find ourselves face to face with a secular world, somewhat like the Roman Empire was for the first Christians: a struggle then of resolute men, many youths among them, who knew what to do. Why shouldn't we know what to do too?"

"Politics is not confusion or a mess, but a value which involves the whole man. This road too leads to God, though indirectly. In a certain sense, the God of the Bible is a

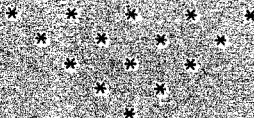
'political' God, because He always wants the good of all men."

"These annual get-togethers are a festival of the heart. We are so much together! We pray, we sing, we discuss, we relax together. It's a real festival to be together with ourselves and with God, seeking out the answers to the problems of man by exploring our life and our faith."

The questionnaire for the group discussions asked these questions among others :

- "As Christians and CLC members, how do you think you can acquire a social and political formation?"
- "Do you think there can be and should be dialogue between the political community and the ecclesial community?"
- "What characterizes most the political involvement of a Christian?"
- "Does the internal life of a CLC group offer any possibilities for formation in this area?"
- "Do you think a certain political consciousness is indispensable in CLC?"
- "Should a CLC as such be involved in liberation, revolution, human promotion, or only through the instrumentality of its members?"
- "What dynamic content can be drawn from the patrimony of our faith for one's political commitment?"

"What good was this congress?", one of the participants asked himself. "Did it answer all our questions? Did it ever claim it would answer them all? But one thing is certain: it has awakened in us many questions and problems that were not there before. It was an hors-d'oeuvre to whet our appetite."



SHARING BY ANGELA CLARKE

I joined CLC over seven years ago when I was at school. The group I joined were very hard working and we spent a lot of time on activities such as organizing film shows, displays, talks to educate other people about problems that exist in the world. We concerned ourselves particularly with the problems of the Third World.

After a couple of years, I became the National Schools chairman and this meant involvement with many different people. I spent quite a bit of time talking to people who wanted to set up new groups or helping those groups already established with their problems.

After I left school, I joined the student section of CLC where we had a very different type of work to do. Those in our group had many different activities in many different fields. Some worked with children, some with money-raising for charities.

The group served as a place where ideas could be exchanged. Prayer life could be deepened by exchanges on gospel passages and other sources of spiritual stimulations. Problems of all sorts were shared but the group always split up for action in the different situations in which its members found themselves. At one point I somehow became the National Student chairman and I was also representing CLC on the National Youth Council of the National Council for the Lay Apostolate.

Since I held these positions it has meant that of the seven years I have belonged to CLC, five of them have been spent on our National Officers committee - of which I am still a member.

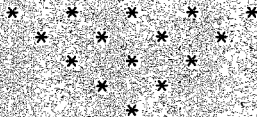
Apart from CLC I have and still do work with other organizations such as Christian Aid, Oxfam, Third World first and local voluntary organizations.

At present I live and study Biology in Liverpool where I have been for the last two years. I hope eventually to qualify as a Science Teacher.

If the above sketch sounds as though my life is very boring I must assure you that I have lots of fun. While writing this I am on the Isle of Man with a group of Biologists and we are studying the coast during the day and having a holiday type of existence at night - its alright if you don't mind the cold and wind. As soon as I get back to Liverpool I shall be moving my home to a flat on the other side of Liverpool.

My two friends moving in and I consider ourselves very lucky to have found such a place because in Liverpool particularly there is an acute housing problem. However, we are going to enjoy making the place habitable and trying to cheer up the damp walls and cold rooms.

So remember the next time any of you visit England there is a flat in Liverpool all ready to welcome you - the more the merrier!



INDIAN CLCs REPORT ON 1974

by Anthony MARTYRIS

The year 1974 is nearly over and we have to thank God for the numerous graces he has showered on our CLC movement all over India. Broadly our efforts took the following direction:

1. RETREATS: Several retreats of 3,5 and 8 days' duration were conducted in villages and cities all over the country throughout the year, some guided and others preached. Many had the 'Exercises slant'. It is a joy to note that the authentic Spiritual Exercises of St. Ignatius are gradually 'catching on' and quite a few groups made the authentic Exercises in community.

2. FORMATION COURSES: The NSFI and the National Secretariate, working closely together, conducted several courses of 3,8 and 15 days' duration for moderators and lay CLCers from federated and other areas at the National Centre, Bombay. The subjects included themes from the Spiritual Exercises and the fundamental themes of CLC. Latest techniques and dynamics were used to give those participating an experience of community and a groundwork in CLC leadership, with its threefold emphasis on a formation that is human, apostolic and spiritual. It is especially encouraging to note that several participants went back to their homes and conducted courses in their local environment. Several Diocesan Federations also took the initiative of conducting their own courses - based on Rome '73, but of course always with a local relevance. A very special feature has been the starting of a 12-month CLC Institute (indepth formation course) at the National Centre for 25 religious and lay people aspiring to a deeper life, vocation and training in CLC. The following is the programme chalked out for January 1975: -

- (a) Youth Convention at Lonavla - 8 days.
- (b) Guided Retreat at Vithalwadi, Poona - 8 days.
- (c) Live-In-Experience at Poona - 6 days.
- (d) National Executive Council Meeting at Poona - 2 days.

3. **THE EXECUTIVE:** Though separated by large distances, the Executive has largely worked as a close team united by prayer and sharing by correspondence. Responsibilities have been allocated so as to try and make CLC reach all parts of India. This effort has been supplemented by visits to different federations and areas by the Executive Council members, members of the Secretariate and even other CLCers carrying the good news of Sodality regeneration.

4. **MORNING STAR:** One of the happy bonds linking the 18 affiliated Diocesan Federations and 25 other areas aspiring to federate to the National Federation is the CLC news-magazine Morning Star which has been given a completely "new look" by the Secretariate. Articles on CLC that are simple and experimental, news and views - local, diocesan, national and international - gospel enquiries and Christ-encounters making Scripture a living experience, and leadership techniques, form the structure of this small-sized, low-priced CLC family news-magazine.

5. **UNITY IN DIVERSITY:** Working as we are in a land of many customs, cultures and languages, the national Federation has constantly tried to encourage "indigenisation". Sub-Federations have been formed in some Dioceses for a better appreciation and integration of CLC in the country's diverse cultures. Different areas have taken the initiative of conducting formation courses in the vernacular, of translating the General Principles and other CLC literature in their respective mother-tongues. Some are even involved in translations of the Lectionary and in working with liturgical experts in evolving a relevant indigenised liturgy. Others have published their own Hand-books on CLC and bring out regularly News-letters that keep them in touch with the wider CLC movement.

6. **SENSE OF THE CHURCH:** The CLC continues to be front-line in the activities and aspirations of the Church in India to-day and a strength and support to its pastors. It is

with deep gratitude that we acknowledge the encouragement received from the hierarchy, clergy and religious almost everywhere in the country. The CLC is represented on many Parish Councils, Diocesan Pastoral Councils, and on the National Advisory Council to the Catholic Bishops' Conference of India.

7. IN THE WORLD: CLCers aim to carry out their "unity of life" by an effective integration of their life of faith with their mission in the world. They try to be the "leaven" wherever they are - in their homes, schools, colleges or places of work. This has led on occasion to the welcome transformation or reform of "unseeing" people and of undesirable structures. You come across CLCers in different walks of life and in different fields of the apostolate - from the simple village catechist, to the field-worker in co-operatives, community development and the teeming slums, to the humane research-scientist working on his inventions for the benefit of mankind, to the press-man and orator denouncing injustice and calling for positive reform - social, political, economic and religious. More and more basic communities of love, trust and discernment are growing; a few centres for spiritual formation, direction and social service are springing up in different parts of the country - signs of a Church (and a movement) that wishes to identify itself more and more with the poor of the country.

8. MISCELLANEOUS: It is encouraging to observe that the CLC is now more a YOUTH movement with about 75 % of its members high school, college and working youth. We are happy because more than anything else, youth are the best indicators of the "signs of the times" and bring their zeal and zest to play in an environment that cries out for change.

The National movement has through prayer, correspondence and sharing of magazines been in close touch with the World CLC Federation in Rome, with some of the 48 other countries that are affiliated to the World body and especially with 9 Asian countries through the Asian Link started last year - all of which really makes us be and feel a united World family.

The CLC for the sick, aged and infirm which started a couple of years ago in Calcutta has now spread to Quilon, Madras and Bombay. We thank the Lord for the bond of mutual suffering and solace that unites this community and pray that through their loving sacrifices many more souls may be won for Christ.

Finally, the CLC is also gripped by the wave of the Holy Spirit that is engulfing to-days' world in its beauty and splendour - largely through the Ecumenical movement understood in its widest perspective, the Charismatic movement and *Marriage Encounters. We praise the Lord for using us, His humble instruments for His mission of liberation and spiritual healing. We shout from the rooftops our Hosannas and Alleluias to Him, our Lord, Master and Father at whose feet we are happy to lay our achievements and our short-comings for the year 1974 spent in His service.

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JAPANESE CLCS : A RHYTHM OF GROWTH

by Kazuo IKARI

Our Christian Life Communities in Japan give evidence, it seems to us, of a rhythm of growth in both depth and numbers.

Some signs of the growth in depth are the individually-guided Spiritual Exercises (a session of 8 days and two of 6 days), our seminar on the Exercises, and our movement for daily meditation, with its pamphlets that go out to more than 2500 subscribers. And the act of consecration (or commitment) to Christ in CLC made by 38 members in different parts of Japan. It was really impressive and consoling to see the 24 members of Tokyo around the altar, declaring with all simplicity and sincerity their intention to serve Christ in everything. The novel element this year was the commitment of couples.

The time we can best tell how our Federation is going is in the National Convention, held for four days in August, with more than 150 participants from all over the country. The program, in the form of a formation course, was planned, extremely well prepared, and directed by Miyazaka Ken'ichi and Watanabe Yoritumi, whom many of you know from Augsburg. (Tomo Egashira was in Europe at the time for the Toulouse Session on Liberation and the Taizé Council of Youth.)

A year ago the convention theme had been "Liberation from the Value System of Present Japanese Society". This year we were searching for the value that needed to be stressed now, and it seemed to us that COMMUNITY, especially community with the poor, was what Christ was suggesting to us. The convention, a great success in itself, ended with two questions that remain as a challenge and as a program for this year: with WHOM should we communicate and share? WHAT should we communicate (our time, our things, life, ourselves...)? In preparing the gathering, the guidance of Father Nicolas, the outstanding theologian in Japan on the subject of liberation, was most helpful. As a result our Publications Committee has put out a pamphlet on Liberation, and it has been very well received.

The practical fruit of the convention will be seen in the one of this year, but even now we can tell it was a very good one. In our country the biggest need is to help Christians to have a faith-experience in community. Most of our groups begin from such an experience too. And in this convention, many of our members felt strongly drawn to give themselves to Christ through CLC. It was extraordinary: God gave us a very special grace this year, which moved many people in a way I have never seen, especially at Mass. Now we are already busy preparing next year's session and handling what we would call the routine (and yet the most important) work of formation of our members, especially the leaders and the ecclesiastical assistants.

We have increased too the number of groups, particularly what we would call "pre-CLC-stage" groups, and in-depth contact with people who will form groups in the future.

What we would like to do is expand our influence in the parishes, to help the faithful there deepen their spiritual lives so that they can commit themselves to others.

Most of the parishes in Japan are rather small in numbers (many would not have more than 150 persons coming on Sundays) and traditionally it is other movements that are established there.

The best way we can help them is indirectly: to go to give retreats and seminars (our two priests go somewhere every weekend and we are preparing so that in the near future some of our lay members can go too) to all parts of Japan, and then to keep contact with the leaders individually and to help them in any way we can - letters, visits, etc.

We can assist directly too, by helping them to form groups of young married couples. In Japan this is something new in the Church. So now they are asking us in many places to aid them in this area. The only difficulty is that we do not as yet have a good program of formation in the CLC way of life for families. A good result of this new trend has been to change the image of CLC: most of the priests had viewed CLC as a movement for students, whereas now we are appearing more and more as a movement of adults.

Thanks to the effort of some members, our relations with other Christian movements have improved much. Now we are collaborating with the Episcopal Commission of Pastoral and Lay Apostolate and are preparing, together with others, a seminar for priests on problems of young couples. But the best service we have done for the Church is probably the Lay Apostolate Seminars; these have already been held seven times in collaboration with the other Catholic movements.

Of course, there are many weak points in our Federation, too. The lack of awareness in many members, the lack of stability (especially in the students after graduation or when they marry), the lack of time.... The oppression of the consumer society is strongly felt in many areas of life, and our movement too is naturally affected by this.

And yet we feel united in Christ and in His cause, not only among ourselves here in our Japanese Federation, but with our CLC friends in the rest of Asia and everywhere in the world. We always find it most consoling to exchange news and prayers with them, and to share with them in the work of discernment by all of what the Lord wishes.

FORMATION AND MISSION IN THE CLCS OF CHILE

1. Evangelization : Although 90% of its population is Catholic, our country is still a missionary land. There are many places whose inhabitants need to be evangelized. So, as our contribution to the work of the Chilean Church, we decided, this year, to do missionary work in different parts of Chile. During 25 days, 100 CLC members evangelized in the region of Chiloe in the south of Chile, 1000 kilometers from Santiago, the capital. Another 150 members did missionary work in the San Felipe region, 120 kilometers from Santiago. Working on missions in the interior of the Atacama Desert (northern zone of Chile, 1800 kilometers from the capital) for 15 days were 35 other members. Lastly, 100 more did the same kind of work for 15 days in the Lampa region around Santiago.

For our CLCs these missions meant a renewal of their Christian commitment. For the Federation it was a baptism of fire because of all the problems involved in organizing the effort - the financing, arranging food and lodging, the preparatory courses for those who did the missionary work, the contacts with the Church hierarchy, etc. As you see, little by little our CLC movement in Chile is becoming a reality.

2. Formation Project : We just finished a Formation Camp for CLC prep-group members, held in the interior of Chillan, which is about 400 kilometers from Santiago, over a 15-day period. During this time work was done in small groups (pre-CLC) with short sessions on Ignatian spirituality, group dynamics, etc.

3. Assisting Pre-CLCs : For a while now we have had a project going in which our pre-CLC groups (boys) have as their "moderator" or assistant full-time university students in their last two years. This is something new, in that the pre-CLCers have at their side a young moderator only a few years older than themselves, someone who with all his youthful vigor and enthusiasm transmits to them the message of Christ and helps them in their lives.

4. Factory Work : We are still busy with this project, which involves work done in a factory. The aim is that the persons involved become aware of the meaning of work and understand people who are less educated and less skilled. It is not a tourist visit to an enterprise, nor a matter of going there to teach the workers. Rather this insertion into the workers' world raises the question of what the role of Christians is today, and helps us to grasp the liberating dimension of our faith.

5. Teaching: This project is still going on. In it, the CLC members teach religion in the secondary schools of the country, thus supplying for the lack of teachers that exists today in this field.

6. Spiritual Exercises : Convinced that these are the specific source of our spirituality, we will have this year the Exercises of 8 days for those university students among our members who want to commit themselves still more to the service of man (the Church and the world, not separate but integrated).

7. Studies Project : This is something new that we hope to carry out during this year. It will involve joint studies between the different CLC members (professional people, university students, priest-assistants, workers) about the real situation of our underdeveloped countries and what our role in them must be.

8. Other Activities : We are continuing with some activities such as giving community help to those who are building their own houses in Osorno (this is being done by the Osorno CLC) and in Antofagasta (1600 kilometers from Santiago). We are continuing too with our activities for promoting the sacrament of Confirmation, a project for theology studies, etc.

MIGRANT WORKERS IN EUROPE

by Aude RAIGA

In the last issue it was a problem of Africa of which we spoke, the drama of the famine in the Sahel. Let us now study one of the most acute social problems that Europe has today: the migrant workers. Clearly, it is not a question of a study properly so called, which would take much more space. Rather it is a matter here of a simple description of the steps followed in posing a problem which is often considered at the start as mainly social.

AS ALWAYS, FIRST WE MUST BECOME INFORMED

As if we didn't receive enough information about things like this from the mass media and from everyday life! But such information is usually partial, appealing to the sensibilities of people or to the spectacular, always focused on particular cases.

The information we need to seek should be, on the contrary, it seems to me, of two kinds:

- On the one hand, it should rest on personal experience. We know, we Europeans, that the immigrant workers are often badly housed, poorly paid, have unfavorable working conditions, etc. But that does not have much to do with what one gathers from a personal encounter, when they tell you how overcrowded their rooms are, how lonely they are on Sundays, the administrative difficulties ("red tape") they meet with, how they do not feel safe in certain cities, etc. Obviously I will not encounter migrants unless I belong to "grass-roots" organizations of a political, labor, social or civic kind... At least one can read their own witness as given in certain books and periodicals, if I have no contact with them because of the self-chosen ghetto in which I live!
- On the other hand, the information I acquire needs to be sufficiently comprehensive and technical. There one can discover how vast the phenomenon is - around 10 million persons in Europe. One needs to see what countries they come from, what areas of work they are in (these are very limited in number), what their level of skills are, etc.

It is here that I realize it is question of a massive phenomenon, and that therefore

- the solution is not just a national one but must be sought at a European level; and that fundamentally, it concerns the relations between industrialized countries and countries in the process of development.
- that the problem is not merely social but also and above all economic : it is not by chance that they are in our countries, nor is it entirely because they want to be, in spite of appearances. And one cannot accept the phrase one hears so often : "if they don't like it, all they have to do is stay at home"!

WHAT IS INVOLVED ?

One is led then to draw up a balance sheet in regard to this migration for the two economies that are involved. We limit ourselves here to several key factors.

1. Advantages

- demographic : The countries receiving the migrants all have populations that are becoming older, while the migrants keep the population growing.
- economic : The immigrants provide labor that is not very skilled, but often indispensable in countries where the industrial growth, so rapid, requires that more workers for such unskilled jobs be available. Even today when unemployment is worsening, the presence of these migrants is essential in certain sectors (construction, steel manufacturing, certain public services) for which unemployed citizens would not be available. The migrant workers have for twenty years played an essential role in the development of European economic power.
- financial : Research done makes it possible to calculate in each country the net profit ultimately derived from the employment of migrants in place of native workers, even taking account of the fact that their productivity is generally somewhat lower, and counting too the cost of special social assistance furnished them. This comes mainly from the fact that, while paying the same taxes and assessments as others, the migrant workers :
 - receive wages that are often lower
 - are often provided, for their living, with what is of

- inferior quality (housing, for example)
- receive less benefit from that which is provided for collectively (schools, health assistance, etc.), because their families generally stay in their own countries, and they themselves have come as adults to the new country. Now it is the children and the elderly who "cost" the most in the area of social assistance (above all, where health is concerned).

2) Negative Aspects

The real problems posed with regard to Western economies are mainly those resulting from the fact that their salaries are mostly sent back to their countries (but that allows them and their countries to import considerable consumer products from the wealthier countries), and the fact that as a result there is a delay in the mechanization of certain industries in the poorer countries.

For the country where the immigrants come from the immediate advantage is clear: it lessens unemployment there and supports whole families or even villages with the salaries of the foreign workers. But the long-term results are disquieting: a bloodletting of the active, young, masculine population, which can bring with it an economic stagnation and profound cultural changes (if only at the level of consumer desires which the economy of the country is incapable of satisfying, and so must import more).

But here we are still on the level of a technical study that describes and analyzes but does not judge, for it imagines that things could not be different. Now we need to step back a bit and notice what kind of society and what kind of economic relations form the basis for immigration of workers in its present form.

WHAT KIND OF SOCIETY ?

What kind of relationships create this sort of migration?

- in the field of labor: One thus has available a manpower which is not very demanding, does little to demand its rights (until very recently!), is little unionized (it seems only 5% belong to labor unions), is politically quiet and untroublesome, and is quite mobile (since usually there is little attachment to a given place, the family not living there). How can one fail to see that

in this way are being created two classes of workers with apparently divergent interests and reactions? And some do not hesitate to play on this division.

- in the society: A certain category of persons is then assigned the most burdensome and dirtiest work. So why should one be concerned about trying to improve their working conditions? That becomes the hidden side of the bright industrial picture and everyone is almost unaware of it until a revolt, more or less brutal, forces us to open our eyes. It is only then that the situation gets referred to in one of the newspapers.
- in the world at large: We must look behind the simplistic idea that the two kinds of countries involved both profit from the immigration of the workers. While it does help to resolve for the moment some acute problems in the developing countries, it is above all the industrialized societies which base their economy to a considerable degree on the use of immigrant labor that profit from the arrangement. One thus finds oneself faced with another aspect, not usually noticed, of the international division of labor. Some countries specialize in furnishing at low prices raw materials and manpower, while others make use of these factors of production and keep for themselves the "value added".

Does this mean that the immigration should be halted and these millions of workers sent back to their own countries? Certainly not. That would be a catastrophe for both parties. But what we are led to ask is this:

- on the one hand, what good is an arrangement of things which rests essentially on the transplanting of millions of men far from their country and their families into societies into which they cannot easily be integrated, even granting that that would be desirable?
- on the other hand, can we look on as sufficient, action that focuses mainly on the social problems of this immigration (housing, literacy, legal and administrative aid, etc.)?

In any case, it seems to us that effective action seeking to respond to the real needs of the immigrant workers must have as a basis an exact economic analysis (documents and studies on this are not lacking for those who look for them). Otherwise one runs the risk, unwittingly, of doing more harm than good.