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# MANILA '76

## MANY COUNTRIES ..... A SINGLE THOUGHT

- "The preparatory material received for the Manila Congress is excellent. Yesterday the three of us planning to participate in Manila '76 spent the whole day delving into the preparatory mailings. We like them very much and are trying to see how to share this material with our more committed members."

- "As to the materials for Manila '76, we received them and we're most grateful. We've also received SURVEY, which I consider a most interesting piece of work, very complete, and I have no doubts it will be very useful."

- "Thank you much for the mailing of February 1. I'll be joining you then for Course II and III, since I have already taken Course I. I had been looking forward to this chance. Now I am going through the preparation papers. They are revealing and so helpful. I hope to gain much from all of you."

- "At the beginning of May we had a three-day preparation-seminar for those going to Manila from our Federation. We went over everything already in English, studying the mailings, etc., so that we can handle the language at Manila. It was a joy to see our delegates really understanding the very challenging materials and responding to them. Augsburg' 73 really bore its fruits in our country, so of course we want to profit all we can from Manila '76."

- "We are happy to tell you much we are actively preparing ourselves for this Assembly, both spiritually and in every other way. We have received in good shape the third mailing with the program for the days. And I count on taking in Course I and Course III."

- "As I mentioned in my previous letter, there are not yet any fully established CLCs in our country. We have some  
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## THE THREE CLASSES OF MEN : BEING READY AND OPEN

Claude VIARD s.j.

In his article in the March, 1976 issue, Father Rie-  
man highlighted the importance of the "key-meditation" of  
the Two Standards for helping us "grasp more surely and li  
ve more authentically the CLC way". He showed how the  
path taken by Christ poor and the dynamic of that path re-  
lates to the concrete choice of a person who wants to live  
according to the CLC vocation in the mission of the Church.

The opposition between the two ways, that of Christ  
and that of "the world", which is striking when one devel-  
ops their respective dynamics according to the Two Stan-  
dards, is quite convincing. Having been sensitized to the  
theme of Manila '76, "Poor With Christ for a Better Ser-  
vice", we may feel ourselves drawn to say : "Agreed, it is  
logical to follow Christ's way". We gauge well what is at  
stake in opting for Christ's way, a way diametrically op-  
posed to that of "the world". We understand it, we are in-  
tellectually persuaded, our outlook on persons and things  
tends to be converted to this approach. But are we, as a  
result, ready, deep down, to make such a choice, definiti-  
vely and each time that we need to?

### A Crucial Question

The question is worth asking. St. Ignatius asks it in  
the Spiritual Exercises by having the meditation on the  
Three Classes of Men follow that of the Two Standards.  
The aim of the former is specified in its title, "so as to  
choose that which is better" (Ex. 149), and in the 3rd

prelude : "to choose what is more for the glory of his Divine Majesty and the salvation of my soul" (Ex. 152). The step from the previous meditation to this one involves passing from a conviction, which can only be intellectual, to an adhesion capable of issuing in a decision that really commits us, commits us to a degree that will outweigh any reluctance or any cautious fears. In the Two Standards, one asks for "a knowledge of the true life exemplified in Christ, and the grace to imitate him" (Ex. 139). What this comes down to, according to the colloquy, is the request "to be received under the standard of the Son" (Ex. 147). Now the implementation of this petition is accomplished by a decisive choice, a choice that supposes "indifference", in the Ignatian sense of that term. In effect, choosing the path of Christ poor means being ready to let oneself be led by God where and how he wishes in order to achieve a better service. It means doing as Christ did, who nourished himself with the Father's will.

The exercise on the Three Classes of Men, then, wants us to enter more deeply into our adhesion to Christ poor. To change not only our outlook - so as to understand the two ways and their radical opposition - but also to change our heart, to change our entire being. And this to the point of realizing and clearly accepting that to follow the way of Christ may require us to pass by unexpected paths which will not always be under our control. But these paths will be really ours, for we will have truly chosen them if they are imposed on us by the attitude of readiness and openness that is Ignatian indifference. For this reason the meditation on the Three Classes has a place and a meaning that is crucial in the itinerary of the Exercises. And the thrust to which it invites us ought constantly to be reactivated by a person who desires to make his options in a following of Christ poor for a better service.

#### Without Prerequisites or Conditions

As we know, in this meditation St. Ignatius puts us in the presence of three different attitudes as adopted by three different classes of men when confronted with a decisive choice to be made as to the direction of their lives. This confrontation can help us become aware of obstacles that may remain or deviations that might slip in,

even for the person who claims to be choosing in conformity with the way of Christ, because his adhesion to Christ has not yet gripped his being in sufficient depth. And it shows us the path to take in order, with the grace of God, to adopt an attitude in conformity with the true following of Christ, which is the attitude of indifference illustrated by the third class of men.

Even if one has decided to live according to the manner of Christ by seeking to follow his "way", and one has grasped clearly what is at stake on the level of understanding, one can still remain - consciously or otherwise-attached to a good, a value, a situation, an outlook, which, without being bad in themselves, are nevertheless an obstacle to an option for the better service. One really wishes to decide according to the way of Christ, but on condition that nothing essential is changed. Without always being aware of it, one clings too strongly to what one is or to what one has. In this description one grasps the contradiction that is involved in the attitude of the first class of men. One wishes, and one says that one wishes, because one has been attracted by the way of Christ. But one does not really will it, because the attraction has not gone beyond the level of understanding.

But the obstacle may be subtler. Such is the case of the second group of men. One is willing to decide according to the way of Christ, but on condition that one goes by way of the road one has foreseen. "I will follow you, Lord, but first let me go and say goodbye to my people", a man said to Jesus. It is not said that it is had to say goodbye to one's family, but this man made it a condition for carrying out his following of Jesus, who answered him, "Whoever puts his hand to the plow and looks back is not fit for the kingdom of God" (Luke 9:61-62). This man reversed the relationship between means and end. It is what St. Ignatius calls "deciding on the basis of a disordered attachment". This man wants to decide for himself his way of loving God and of accomplishing the better service, and at a stroke he sets limits to the definition of this "better". In a subtle way he remains himself the measure of his love, and in so doing makes himself incapable of loving to the limit.

To enter into the attitude of the third class of men, one must go deeper. Here, one desires to follow Christ in

his path, and this goal relativizes the means that one may take in a given situation in order concretely to realize this following of Christ. An attachment to Christ which has penetrated one's whole being, and which therefore is no longer a simple intellectual view, inspires a provisional detachment from any specific means. This allows one to approach one's decision in an attitude of true indifference. What matters, then, is to entrust oneself to God, who will lead us by the best path. It involves letting ourselves be engulfed by the boundless love of God, to the point of letting ourselves be drawn toward that option which God will make us recognize as the better service. One is, then, in an attitude of expectation, awaiting the best choice to make or the best decision to receive. It is a waiting in which man lets God and his love dispose of him. Or, to put it another way, he leaves to God the concrete manner that his following of Christ poor will take.

#### A Waiting That Is The Fruit of a Great Love

Such is indifference in the sense of the Exercises. Not the extinction of all desire, nor insensitivity, nor coldness, but a waiting which, having the conversion of one's intelligence and one's affectivity as its foundation, is unconditionally ready and open to events, disposed to receive from God himself what will rise up from the depths of one's being for the better service. When this attitude of waiting is transformed into a decision, it opens the way for a commitment of the entire person, capable of pouring all one's forces into this new evangelical choice. To be able to choose the better, one must be equipped to discern. And it is when we stop placing conditions, and adopt the attitude of openness and waiting just described, that we are fitted to discern what the Lord looks for from us in the concrete.

Such an attitude is admissible because it is not the result of some sort of voluntaristic effort. Far from being a calculated coldness, it is rather the fruit of a great love, of a preferential love that has been experienced for Christ. For Christ, who has been contemplated at length in the gospel mysteries, and who is as well the unconditional love of God. In effect, indifference has its source in our assent to the mystery of Christ, who is all unselfishness, unpossessiveness, obedience, service.

To receive this attitude is a grace. It is then to be petitioned for over and over, if one senses that he has not yet wholly entered into it. St. Ignatius, furthermore, invites us to intercede in this way when he suggests to the person making the Exercises to use again in each meditation - in addition to this particular one - the triple colloquy of the Two Standards, with its petition "to be admitted under the standard of the Son".

It is worthwhile, when one claims to be living according to the dynamic of the Exercises, to take a careful look at things. Our resistances, our prejudices - even very generous ones - can hide from us the truth about our own desires and lead us to impasses, to illusions or to deviations. The best and clearest world-view will not commit us to the following of Christ poor if, without being on our guard, we remain attached to our own personal views or, more subtly, to the illusion of being ourselves the measure of our love of God. The measure of our love of God, which is something to be lived in the concrete reality of each day, is the love without limits of God himself. Let us allow ourselves to be disposed of in the way that Mary did, who, by the word through which she emptied herself, made herself ready and open for a work that surpasses her.

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(Continued from page 2)

groups of university students who are moving in that direction. We hope to establish CLC among them and among the graduates too, but have not succeeded so far, mainly due to our lack of a deeper understanding of CLC. This General Assembly and formation courses look to me like a golden opportunity for this. So I would like to ask you to let me participate in the General Assembly in the capacity of observer, or whatever capacity fits my case, and to participate in both Course I and III, which I am sure would be of great use for us here."

## THE GOSPEL OF MARK

Carlo MARTINI s.j.

This year, then, the liturgy presents to us in the Sunday readings the Gospel of Mark. Let us examine briefly these readings : which passages are chosen for this year's liturgy, and in what order? From this we can gather some useful hints for a consecutive reading of Mark and also for a reading of his Gospel focused on certain themes.

1) What then do this year's readings take from Mark's Gospel? Here we need to keep in mind both the lectionary for ferial days and that for Sundays and feasts. These are two cycles of readings that run parallel to each other. The ferial readings every year are designated for the first to the ninth weeks "during the year". For this year these include 54 passages taken from Mark. So one finds, in the weeks that begin after Epiphany and, interrupted by Lent and Easter, take up again afterwards, a substantial and rather continuous portion of this Gospel. The Sunday lectionary for the "B" years gives a fuller reading of Mark. This involves, for the Sundays of special liturgical significance - those of Advent, Lent, and the bigger feasts - a choice from Mark made according to themes. The other Sundays of the year, instead, have a systematic order, taking Mark as written. For this liturgical year of 1976, Mark is read on the 1st and 2nd Sundays of Advent, the 1st and 2nd Sundays of Lent, Palm Sunday, Ascension, Pentecost and Corpus Christi. And for these, the excerpts from Mark are



chosen in relation to the liturgical season. But not all the Sundays of the special seasons this year are drawn from Mark. The 3rd Sunday of Advent presents the witness of John the Baptist, treated in John, Chapter 1. The 4th Sunday of Advent traditionally is of the annunciation (1st Chapter of Luke). For Christmas, passages from Matthew, Luke and John are used. The Feast of the Holy Family takes its reading from the presentation in the temple (Luke, Chapter 2), and the 3rd Sunday of Lent from the episode of the purification of the temple (John 2). So too, for the Sundays during the year, from the 17th to the 20th, the readings are from Chapter 6 of John (the multiplication of the loaves and the discourse on the bread of life). And for this reason, in the continuous readings from Mark, his account of the multiplication of the bread (Mark 6: 34-44) is omitted. This is unfortunate, given the importance of this passage, as we will see later. If the Sunday lectionary for the B years has inserted passages from John for five of the Sundays, this is probably because Mark would be too short to cover the entire Sunday cycle. Aside from the Sundays I have mentioned, all the others (1st to 16th, then 22nd to 32nd) are drawn from Mark.

Which parts of Mark are chosen? A great part of his Gospel. All the chapters, from the first to the sixteenth, are represented. Thus we find here all the important moments in the life of Jesus that are described by Mark, apart from a few exceptions, in part already referred to. For example the account of Jesus multiplying the loaves (chapter 6) is not read, nor that of the miracle of Jesus on the lake (chapter 4), nor the calling of the Twelve (chapter 3) nor some of the events of the last week of Jesus's life (11th chapter). This last, however, is found in the subsequent lectionary. In conclusion, one can say that in the course of this year a great part of this Gospel will be read in the liturgy. In what order is this reading arranged? In continuous fashion, beginning with Chapter 1 (in the 2nd Sunday of Advent) up to Chapter 16.

2) What suggestions can be given to prepare us for this type of reading? What will especially help us to appreciate and "taste" this liturgical reading of Mark which, Sunday after Sunday, offers us the principal episodes of his Gospel? One must try to grasp the unity of this Gospel, see to it that these excerpts that are read are not just

pieces, cut off from one another. We must read them with attention to the whole. But is it possible to furnish a plan of Mark's Gospel, taken in its ensemble? Scholars have often tried to sketch a plan of Mark's Gospel, but not always with satisfactory results. Mark seems to resist systematizing. His work appears rather - and so it has sometimes been judged by qualified experts - the somewhat disordered assemblage of recollections about Jesus. But in recent years there is growing agreement on the need to grasp the level on which Mark worked in composing his Gospel. There have been some interesting views proposed on this. It is one of these that I would like to explain to you, taking account of what has been proposed by J. Rademakers (The Structure of the Gospel of Mark...). Even though it is not a definitive explanation, it will be of help to relate each passage of Mark to a certain view of the whole.

It is possible to divide Mark's Gospel into seven main steps. Looking at each of these in its specific characteristics will help us place each of the passages read on Sundays into the general movement of his narrative. For each of these steps I will offer a kind of key-word, along with some characteristics. At the beginning of the Gospel we have a prologue. The first thirteen verses (Mark 1:1-13) present the passage from John the Baptist to Jesus, the beloved Son, who in his baptism is manifested to the world.

Then follows the first step, which comprises the first three chapters. It is enclosed within two Sabbaths, and so, ideally, covers the space of a week, from one Sabbath to another. It has as its center the city of Capharnaun near the lake, and as its specific theatre of activity two well-determined places: the synagogue and Simon's house, with movements from one to the other. One could, in a key-phrase, entitle this stage: authority-that-challenges and authority-challenged. In the first episode Jesus is portrayed as one who has authority, who comes to trouble the powerful and those who dominate this world. Jesus in his turn is attacked and his role contested by those who feel their power being disturbed. From the start Mark opens with a dramatic picture of the work of Jesus. He is the one who comes to disturb the quiet of those who believe themselves secure in their power, but which power is in fact the fruit of usurpation.

The first step is followed by a second, this too of

three chapters (third to sixth), which could be entitled, the-mystery-of-the-kingdom. Jesus begins to distinguish those who are really his from those who instead falsely pretend to be so. Who are his? Those who understand, those who (and this is the message of chapter 4) surmount the scandal of the ineffectiveness of Jesus, his failure to achieve results. He is not a leader like the others, who overthrows his enemies, who destroys them, who operates according to the standards of human effectiveness. He is a humble man, publicly criticized, one who does not stir the masses. Those who are his know how to look beyond the scandal of his apparent ineffectiveness. They understand how the mysterious word, the seed (which is the Lord himself) effects a freedom capable of overturning everything. They recognize and accept this mystery of the apparent failure of Jesus, and understand how in that apparent failure he is able to utterly reverse the lot of man and to set him free.

The third step, the next three chapters (6 to 8) can be entitled the-mystery-of-the-bread. At its center is the multiplication of the loaves, and the theme of bread for the table and of food returns in these chapters. What is the fundamental idea of this stage? It starts with the search for bread, that fundamental human need, common to all men. From there it goes on to present Jesus as he who gives bread, who is even bread himself, who divides bread among men. This division of bread creates equality, a recognition of brotherhood. Jesus continues to clarify his mystery as a mystery of an attack on the powers that hold man slave, an attack carried out in humility, by means of brotherhood and sharing. Jesus continues to gradually unveil his capacity to renew man from within.

The fourth step can be called the mystery-of-the-Son of-Man. These chapters, 8 and 9, are marked by a single question: who is Jesus? Who is this person who carries out liberating activity in so simple and poor a manner, so utterly without prestige? Along with this question one comes at once to reflect on another: who is man? Who are we that Jesus calls in this way? So then, the mystery of the Son of Man becomes also a question about ourselves: who are we? What meaning has human life? The implicit answer that runs through these chapters can be summarized as this: to be a man, to live the human adventure, is to decide to share the destiny of Jesus, a mysterious destiny in which

to gain is in fact to lose, and in which only he who knows how to lose saves himself. The fear of losing is at the basis of failure to understand Jesus. No one who is afraid to risk his own life in order to live like Jesus can reply to the question : who is Jesus? But he who does not reply to the question, who is Jesus, does not know either how to reply to the question : who is man, who am I?

For those who have managed to take this step, to put themselves on the side of Jesus, to accept to share his destiny, there follows a fifth stage that is more directly instructive. This is the instructing of the disciples, which goes from Chapter 9 to the end of Chapter 10. It could be described thus: the-moral-commitment-of-the-disciple, of the person who has agreed to define himself as a man in reference to Jesus, the Son of Man. The theme followed in this section is that the lot of the disciple is that of Jesus. This is applied to many facets of human life: riches and possessions, detachment, renouncement of prestige, marriage and family. Here is shown how the values of human existence become renewed through confrontation with the person of Jesus.

The next step (the sixth) transposes the consequences of this foundation to what might be called the "political" level. It might be termed the-kingdom-of-David. In fact this is one of the phrases that recurs in this portion (chapters 10-13).

This step, which recounts the ministry of Jesus at Jerusalem, shows us the unremitting struggle of Jesus against human hypocrisy, which tries to defend itself. Jesus wants to unmask it, and so it opposes all the pretexts it can find, whether legal, intellectual, or doctrinal. In Jesus, God challenges man at the core of his existence. The defenses of the man who is unwilling to let himself be defined by Jesus fall to pieces, unmasked in their hypocrisy, in their incapacity to throw up a credible screen. And then there remains, at a certain moment, a definitive decision to be taken, and the catechumen is called on to make it at this point. Am I ready to accept this Jesus, or instead do I wish to declare my own failure, my incapacity to take in hand my existence and to make of it something worthwhile?

The final step (Chapters 14 to 16) could be called the revelation-of-the-Son-of-Man, reveals himself fully in his

passion. On the one hand, he shares in our subjection to chance events, our painful subjection to the upsetting events of history. In Jesus there appears the suffering of a man crushed by an inexorable machine that grinds on. But precisely in this gloomy and even absurd situation, Jesus is revealed as son of God, that is, capable of freely taking on himself the consequences of the tragic nature of human history and of its component elements so as to surmount them, transform them, and change their direction. Jesus makes man capable of freedom by assuming the posture of one who is defenseless in the face of those who would crush him and stifle his voice. But instead, in the grave of Jesus (the grave is the last scene of Mark, the last step too of human destiny, with which, seemingly, the life of every man concludes), the certainty that Jesus lives is proclaimed, and the certainty of hope for the man who accepts to follow him.

These steps, however, do not only mark out a spiritual journey for the reader. They also retrace the dramatic development, in the historical circumstances of his time, of the life of Jesus. At first he enjoys wide popularity. At a certain moment, opposition develops, and Jesus seems to withdraw, seems to give way. He abandons his first field of activity, that of a wide radius, to give himself to the formation of the small group of disciples. No one suspects what lies ahead. At a certain moment he decides to go to the very heart of the opposition, to confront his adversaries directly. He goes to Jerusalem. His friends hope he will succeed in attaining his goal, succeed in explaining things, make himself understood and accepted. But Jesus, with his intransigence, does not come to terms, and does not depend on the crowd which could still, with the enthusiasm of the moment, save him from his enemies. The situation rapidly turns against him. In just a few hours he seems, humanly speaking, defeated, no more in the picture. But defeat is not the end. Just from this is born the possibility for man to pass through defeat and through failure, bearing a message of freedom. The resurrection of Jesus proclaims not only the glory of Christ, but also the capacity given to man to transcend the chains of injustice and oppression.

When considering this dramatic development in the personal history of Jesus, we must pay careful attention to

the fact that this is not a chance happening. It does not arise from the fact that Jesus found himself in a milieu that was particularly blind or particularly hostile. The Gospel of Mark gives us to understand the cosmic dimensions of this drama. From the beginning Jesus set himself against the power of evil (his first miracle is an exorcism), that power that holds man in subjection and ensnares him, makes him incapable of acting. From the start Jesus confronts this power of evil, and from the start man defends himself against the liberating force of the Gospel. He does not want to let himself be liberated, for he knows that liberation involves commitment. Here arises the dramatic fate of whoever really wants to liberate man. Man does not want to let himself be overcome by Jesus, for he knows that this will cost him the commitment of himself and of his life, which he is not ready to accept. In the liturgical proclamation of the Gospel of Mark, there is proclaimed the power of Jesus, who is able to liberate man, able to triumph over our indifference, our reluctance to be faced with our responsibilities.

(to be continued)

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We ask our readers to excuse us and we inform them that the next issue will appear only toward the end of October. This delay is due to the activities of MANILA '76, which will take place in the meantime and of which we want to take account of as soon as possible.

"A NEW CREATION".....through THE INDIAN CLC INSTITUTE

Raynah STANLEY

Fullness of life springs from the depth of conviction. Only persons of such depth can effect lasting changes for good in the society they live in. There is something uniquely beautiful and unfathomable about the way these people touch the lives of others, inspiring, revitalizing, transforming.... these are the apostles of the living God, salt of the earth and light of the world.

Such is the vocation of the Christian, one who proclaims with his whole being that it is a worthwhile, fulfilling and joyful endeavour to live for Christ, to grow in love and to commit himself to the service of men. Those called to the CLC are called to this fullness of Christian life.

#### IN THE INDIAN CONTEXT

In India the CLC has struck deep roots. We have men and woman of depth and calibre living this way of life. Nevertheless, a number of new units are springing up all over the country, especially youth groups. These new groups are still in the pre-CLC stage, in search of a deeper understanding of the CLC way of life. Enthusiasm has been enkindled but it takes much more than that for the spark to become a steady flame. These members need help and guidance, inspiration and encouragement in their efforts to deepen their convictions and strengthen their commitment to Christ through the CLC.

#### A CLC INSTITUTE

As one answer to this urgent need, a CLC Institute was envisaged for members who desire to make a deeper commit-

ment and to share what they receive with others. The Institute would provide them with an all-round training for a fuller understanding of the CLC way of life.

The idea was born in the mind of Oriol Pujol, S.J. of the National CLC Secretariate, Bombay, and was given the full support of his team and the National Federation. Consequently, the CLC Institute became a reality on 17th October 1974, when 11 members, who were able to respond to the invitation extended by Oriol Pujol and avail themselves of this formation offered, met together for the first time.

### THE TRAINING DESIGN

On what lines to run the Institute? This was a vital question. Mr. Francis Menezes, a professional trainer of TATAS, one of the most renowned companies in India, offered his invaluable services in this respect. He planned the training design with Oriol and drew up a three-phase comprehensive programme of one year's duration. The aim of the programme is to provide a concrete and ever-deepening experience of what the CLC is, based on the assumption that one cannot inspire another with an ideal unless one lives it oneself, profoundly, with full conviction.

The formation plan of the Institute is unique in that it is based on the concrete reality of life. Fullness of life, and that is what the CLC wants for its members, embraces three dimensions: spiritual, social and human, "This way of life commits the candidate, with the help of the group, to strive for a continual development which is spiritual, apostolic and human" (No. 11). The programme is designed to include all these three complementary aspects of our total human-Christian growth.

The human growth programmes consist mainly of growth laboratories, which lead the individual from self-awareness and self-acceptance towards growth, inner freedom and maturity. They also help in building community through facilitating better interpersonal relationships.

The second phase of formation, touching on the individuals' response to the world around, includes seminars on Conscientization, Liberation, Social Action, Signs of the Time, the Society in Which We Live etc. It also aims at developing skills to deal effectively with individuals and groups.



Finally we come to the third stage - the phase of spiritual growth which includes our relationships with God and the Church. The very essentials are tackled in these programmes. First and foremost, the Spiritual Exercises which we consider "a specific source and characteristic instrument of our spirituality", (No. 4) then specific key elements of that spirituality: Scriptures, Prayer, Discernment and CIC themes. The Eucharist of course, is given importance in all the programmes.

Our starting point was the guided retreat, of three day's duration for some, and of five and eight day's duration for others. Though it was not the first time any of us were making it, that 1974 guided retreat was a significant one... it gave us a deep experience of Christ and served as a spring-board from which we took off, entering fully into the programmes that followed.

#### BUILDING A COMMUNITY

The first human growth laboratory we attended was conducted by Mr. Tarun Sheth, a professional behavioural scientist. Spread over two week-ends with an intervening period of three weeks, this programme proved to be a landmark in our struggle to build a community.

The first week-end was fraught with tension, when blocks hidden and known, misunderstandings, failings, grievances came pouring out. We faced each other in honest yet painful confrontation. At the end of those two days it seemed as though all the closeness we had built up over the months had evaporated into thin air.... but we met again after three weeks and in the earnestness and eagerness with which each one reported how he or she had carried out the task set by the group for the intervening weeks, we saw a ray of light which gradually burst into sunshine. How clear it was then, that our honesty and sincerity rather than separating us, had united us still more, and had laid the foundations for a greater understanding of each other and a deeper communion, built on truth.

During those four days we experienced struggle, pain, joy and closeness, the ingredients that go to make up community. We learnt what it takes to forge common bonds and this we considered as most fruitful and worthwhile, as community living is one of the characteristics of the CIC way of life. For each of our groups is a community in Christ, a cell of his Mystical Body, whose members are bound to-

gether by their common commitment, their common way of life and their filial love for Mary." (No. 6).

LIFE SCRIPTS was the subject of our next human growth programme, a 3-day T.A. Lab. conducted by Fr. George Kandathil, S.J. of the T.A. Institute, Cochin. We devoted the time to studying those determining factors which have made life unfold the way it has for each one of us, making and moulding us to be the kind of persons we are now. As we came to understand ourselves better in the group, we also became aware of how much grace builds on nature. Our spiritual life overflows from the richness of our personalities, each individual responding to the Spirit in his or her own unique way. We were also able to appreciate better what the Preamble of our Constitutions says about respecting "the uniqueness of each personal vocation." (No. 2).

#### BE MY WITNESSES

There can be no genuine development of the human person without reaching out in love to those around, a love which knows no barriers, no limits, one that springs from a genuine love of Christ who has said: "You will be my witnesses to the ends of the earth". (Acts.1;8).

Consequently, the CIC vocation is a call to follow in the footsteps "of the poor and humble Christ so that we work in a spirit of service to establish peace and justice among men." (No. 7).

For this we need to be aware of the situation of our world, to be alive to the Signs of the Times, to the Spirit speaking to us through them. During a week-end seminar with Mr. Patrick D'Souza of the Tata Social Institute, each of us faced ourselves honestly and asked the following questions: How much does the injustice around grip me? What am I doing about it? What can I do to change structures?

The first day we dealt with the problem on the 'existential level'. In order to do this more effectively, we strolled down a street in a poorer section of the city in pouring rain, where homeless men, women and children had constructed miserable shelters from bits and pieces of plastic and gunny sack. These were anything but shelters from the rain, the slashing wind and the dampness that filled the atmosphere. We internalized the scenes, seeing, smelling, feeling, identifying ourselves with the people

and came back more disposed, more open, to examine ourselves vis-à-vis the existing social problems, to experience our helplessness, to face our discomfort, to question our apathy and to think in terms of involvement. On the second day we looked at a problem objectively, identifying causes and analysing the effectiveness of various solutions to bring about social awareness and social change. We ended by working out a plan of action.

We are looking forward to yet another week when Fr. Sidney D'Souza, S.J., and his team at Seva Niketan, will give us an exposition of the various major social problems existing in Bombay, to create awareness of our responsibility as citizens of our country.

EFFECTIVENESS in dealing with people and with groups is important to be successful as agents of change. This is also dealt with in the programme.

A week-end with Fr. Joe Currie, S.J., on Counselling, was very fruitful in this respect. Each of us was given an opportunity to act as Counsellor, Counselee and Observer. We brought our own problems of life and laid them before each other in complete trust. Besides enabling us to evaluate and improve our own ways of assisting others with their problems, this course united us still more.

Many of us also attended the Internship Programme organised by the Indian Society of Applied Behavioural Sciences where we learnt how to be effective group facilitators. In the context of the CIC ideal for community, this proved to be invaluable training. It gave us the means of laying a solid foundation for community living.

#### GROWTH IN CHRIST

The first seminar on spiritual growth brought us face to face with Christ in the beatitudes. Fr. Francis Ripoll, S.J., from the Bombay Diocesan Seminary conducted this course of four days' duration for us. In the "attitudes" of Jesus, we saw mirrored the sum total of all his teachings and above all, we encountered Him. In the light of the gospel passage, we shared our struggles, our fears, our doubts, our striving to make the attitudes of Jesus our own. It was this sharing in an atmosphere of sincerity, trust and love, which increased the fruitfulness of the seminar a hundredfold. We prayed together, earnestly, with concern, asking for the grace to make the beatitudes part

and parcel of our lives, to make Jesus the centre of our existence - Jesus "on whom the spirituality of our groups is centered". (No. 4).

PRAYER was central in the entire programme. A seminar on prayer, conducted by Fr. José Maria Feliu, S.J., also from Bombay Diocesan Seminary, enabled us to explore the personal meaning of prayer in our lives and to share it with others. We prayed together and this praying was but a concentrated dose of what formed part and parcel of every seminar whether the focus was on human growth or spiritual growth. With each course we have drawn closer together and our praying has become more intimate, more real, more meaningful. Prayer is doing much to forge us into a community and to deepen our realization of its need in our daily lives. "We recognize especially the necessity of personal prayer as indispensable for seeking and finding God in all things." (No. 4).

OPEN TO THE SPIRIT was the underlying theme of another 5-day course during Holy Week, conducted by Fr. Allwyn Fernandes, S.J. It was the climax of our spiritual experience together, when through discernment, we lived the Exercises and understood the essence of our CLC vocation which calls us to "live this spirituality which opens and disposes us to whatever God wishes in each concrete situation of our daily existence." (No. 4).

We started with our here-and-now relationship with God, and then went on to the exercise of the dynamic memory, which was intended to bring to awareness our own ongoing faith experience of God. We continued with experiences in "Discernment", the Movements of the Spirit and finally the "Consciousness Examen" - how to bring to awareness those passing occasions when Christ comes near us during the day.

The Seminar was an altogether beautiful and inspiring experience and there could not have been a better preparation to participate more fully in the rich liturgy of Holy Week. When the bells tolled on Easter night and we shared the Eucharist together, we were filled with the joy, peace and strength of the Risen Christ.

Thus, through the various seminars we attend at intervals of one or two months, we are deepening our understanding of CLC. The three phases of formation are not compart

mentalized, i.e. one phase following another, rather, they have been intermingled. This is certainly more true to life where the different aspects of growth are effected simultaneously, one influencing the other, one depending on the other. One cannot love God without loving others and this on-going love is possible only in the measure one understands, accepts and loves oneself. The intervals between programmes, of one or two months' duration, also form part of the design. It helps us assimilate and live out what we have learnt.

#### OUR FINALE

The culminating point of our training in the Institute will be an 8-day retreat. It is fitting to end the way we began so that each of us, with all our experiences in the Institute, experiences which have led us to deeper understanding of our Christian vocation and to fuller growth, may be 'caught up' in the mystery of Christ as we identify ourselves with Him in His death and resurrection.

Before the Spiritual Exercises, we will spend two week-ends with Fr. Sidney D'Souza to recapitulate all that we have learnt and see it in the light of the CIC themes and the General Principles.

#### A NEW CREATION

Our period of training has almost come to an end. I am amazed at the amount we have gained and how much we have grown since the day we started off. More than cognitive input, it has been an experience of growth, of community. To attempt to describe it adequately is like attempting to empty the ocean into a sandpit. Each time we meet, we lay the foundation for a more meaningful encounter in the next seminar. One experience flows into the other as a matter of course, breaking down barriers, removing blocks, enabling us to discover ourselves, the others, the beauty of God's ways. And now we look forward to the future, to more sharing, more growth, more learning, in order to be more, to give more.

When I look back on the past ten months, I feel ashamed and at the same time, full of awe. When I agreed to join the CIC Institute I told the Lord that I wanted to 'give' with a self-righteous pat on the back, as though I was doing God a big favour. Now I am overwhelmed by what

I have received. I have been made into "a new creation" through the Institute. With gratitude in my heart and a more humble step, I can place my hand in His and walk into the new paths the future has in store for me.

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## EIGHT NEW TITLES FOR OUR LADY OF A THOUSAND NAMES

by José I. LASAGA

### Our Lady of the "Fiat"

Nazareth. Zero minus nine months. A young Jewish girl, of the stock of David, receives unexpectedly the most extraordinary divine message in the history of salvation. God wants to come and live among men, wants to be an Emmanu-El, a God-with-us. But, respectful of human freedom, he is asking for the cooperation of a virgin. And the daughter of David gives him her "yes". One more "yes". For this "yes" is not an isolated "yes" that she generously extends before a great promise. It is a "yes to God" that has been repeated millions of times, the "Fiat" of her who will become the mother of the Most High because she has always been the servant of the Lord.

In our lives, Mary, God is constantly speaking to us by means of the invisible archangel of conscience, which is the echo of his voice. But the voices of things around us often stifle the divine message. And then, Our Lady of the "Fiat", how difficult it is to repeat your "yes"!

### Our Lady of the Stable

And there was no room for them in the inn... And Mary gave birth in a stable. And he who was Lord of the Earth by right of creation was born bereft of all human comfort. While others live in fine houses and have good shelter and furniture and maids. And we were not there to offer him blankets and baby-clothes and a crib.

But your Son has explained very clearly what we must do if we want that at the hour of judgment he call us to his right hand. For we can still clothe him and visit him and give him to eat, if we really love him. I think of my neighbors, of those who live in that part of the city "on the other side of the railroad tracks" and in those run-down hotels that have become slum apartments, on the streets where it is risky to pass at night. I think of the "favelas" and the "misery towns" of Latin America, of the rag-pickers of Paris on the garbage dumps, of the shanty-

towns on the outskirts of Bombay.... And, above all, Our Lady of the Stable, of those little black children who walk around with bellies swollen from lack of food, and who one day remain motionless on the barren soil of a Sahel village, in the cloudless Sahara night. Without manger, without ox, without ass. For the ass and the cow had become motionless even before, Our Lady of the Stable.

### Our Lady of the Persecuted

And the King took notice that there had been born an infant who was claiming to be the hoped-for Messias. And he was disturbed... Like all those who aspire to be omnipotent and who are suspicious of all who might cast doubt on the legitimacy or the scope of their power. And there came a brutal order, expressed without subterfuge (for they were not then aware of the magic argument of "the defense of institutions" or "the necessity of the historical process"), and hundreds of children's heads fell beneath the executioners' swords. And the carpenter Joseph, son of Jacob, had to flee with his family to the land of Egypt. And not to return until the tyrant had disappeared.

But is it quite certain that Herod is dead? Our age has seen Herods in brown shirts. And Herods with red flags. And Herods with flags of every color. Black and yellow and white Herods. And there is a long line of persecuted, and of persecuted, and of persecuted, which goes on interminably. And one of the persecuted, the one they seek out the most vigorously, is again, as two thousand years ago, the son of Joseph and Mary. Some are shackled because they go on speaking of eternal life. Others, because their words have not passed the censors. And all of them, because they go on preaching the Sermon on the Mount. So attractive when we read it. So difficult to put into practice. And so scandalously new!

Our Lady, I want to pray to you today for all those who suffer persecution because of their love of justice. For those who know you and love you, and say their rosary every day, quietly, perhaps from the depths of jails, perhaps from the noise of the streets, out of the abyss of their powerlessness and hopelessness. But also for those who do not know that you are Theotokos, the God-bearer, and perhaps do not even call you "the mother of the Prophet", but who love justice without knowing the Just One,



and who seek you from the depths of their hearts without knowing what they are seeking.

For all those, Our Lady of the Persecuted, present my petition to the Son. To the Son, with a capital letter, who was also, like all sons of all mothers, your son, with a small "s". Pray especially for those who feel themselves abandoned by many of their brothers in the faith. Abandoned by those brothers who have not had occasion to learn that today there are still catacombs, because they have been too busy trying to understand - and to justify! - the Diocletians, or to admire ecstatically the impressive architecture of his baths. Pray, above all, for those so persecuted, persecuted in so Machiavellian a style, so deprived of every human right, that they have been forced to declare publicly that they are not persecuted.

### Our Lady of New Wine

Cana in Galilee. A wedding of modest villagers. A celebration of ordinary people. And halfway through the feast the wine runs out. And the mother (mother of Him and of them) foresees the embarrassment of the hosts. And the son (her son; their brother and father) effects a miraculous transformation of essences. And the wine flows, good wine and tasty, the new wine, born of water. Water changed into wine: eucharistic in a way, presaging the great miracle of the future Pasch.

The world in which we live, Our Lady of New Wine, is full of men and women who do not know joy, who have lost hope, who have forgotten that love exists. Families from which the sweetness of wine has vanished, and nothing is left but tasteless water. Ask of your Son that he will uncover for us the secret of his miraculous action; that he teach us how to prepare, like good waiters, the water-jars of the sad, the hopeless, the unloved, so that He may then cause to gush forth the new wine. The wine of joy. The wine of hope. The wine of love.

### Our Lady of the Cross

Mary, condemned to death. Mary, with the cross on your shoulders, on the road to Calvary. Mary, fallen three times along the streets of Jerusalem. Mary, with your hands pierced. Mary crucified; one cannot tell if she is part of the wood or if the wood is part of Mary. Mary, pardoning the crucifiers. Mary, expiring on the cross. Mary,

out of whose side flowed blood and water.... And this is not a fantasy of the apocryphal writers. It is in Matthew and Mark and Luke and John. For there are two realities in every human life : that which is outside and that which is within. That of external events and that of the heart. That of the sufferings we feel in our flesh and that of the sufferings we feel in our soul through the pain of another. And when the other is a son...! And when the other is the Son...!

Mary, mother of the condemned one. Mary, mother of the Messiah. Mary, theotokos, the God-bearer. Mary, corredeptrix... And here the sinner takes refuge in silence, and does not dare to lift his eyes from the ground. But the Son has said it: we sinners too are his brothers. And you, mother of the Messiah, theotokos, corredeptrix, you are our mother too, Our Lady of the Cross.

#### Our Lady of the Resurrection

Which is like saying : Our Lady of Hope. Hope that lightens every grief. For daylight follows night, the sunny day follows the storm, peace follows war, the rainbow follows the deluge, life follows death. The whole Christian message is a philosophy of life that is saturated with optimism and with faith. It is the absolute affirmation that evil, and the Evil One, and evils of any sort cannot have the last word. The night is long, Our Lady! Then, later, will come the day. Are we enveloped in the storm? Then there is hope for sunny tomorrows. Has death visited us? Is it true? But who has said that death is a real entity, like life? For the soul at peace with God there exists only life. A life that began to be eternal the day we were born. A life that in a moment will change its state and its name. A life that is transformed, as the caterpillar to the butterfly. From the shadows to the fullness of light. From anguish to eternal peace. For the Lord has taught us the path. And he has shown us empirically the metaphysical reality of immortality. The apostles knew that Jesus was risen. They ate from his hands. They touched his wounds. They heard his voice. And Mary Magdalene remained in ecstasy before him, unable to do anything except cry, "Rabboni"! And, although John and Luke forgot to mention it, you were the first to know. The first to kiss his pierced hands, Our Lady of the Resurrection.

### Our Lady of the Aged

- Yes, she lives here in Ephesus. In that little white house at the turn in the road. She was married to a Jewish carpenter. She is the mother of that Jesus whom the Romans condemned to death, and of whom his disciples say that three days later he rose from the tomb. Now she lives with a Galilean called John, who is writing in Greek the history of his friend Jesus. John treats her as if he were her son. Now and then some strangers come to visit them: Jews, Romans, Greeks, even Arabs and Ethiopians. She's now quite old, and her health has begun to fail. But there is no doubt she's a very special woman. A woman apart. They say that her son, who was executed, used to speak much about love of God and love of neighbor, and that he declared, in one of those sayings typical of the Hebrews, that in such love was summed up the whole Law and the Prophets. Well, my friend, this woman lives that philosophy. She practices it in everything, and with everybody, and at all hours of the day. And while I am a Greek and a sceptic, I tell you, that woman is unique. And just looking at this old woman, everyone - I don't know why - feels a desire to be a little better.

Old woman of Ephesus, mother of Jesus and mother of John, pray, Lady, for the aged of the world. For those who are sick and those who are well. For those who can still feel around them the signs of human affection. For those who have no families, those who live on without friends, because these have already died. For those who have family and friends, but whose family and friends have decided that they the elderly, have already ceased to exist. For those who live in a world they can no longer understand. For those who prefer to immerse themselves in memories of a happy past, perhaps idealized. For those who lack present, and future and past, Our Lady of the Aged. For that aged one, sick in soul and body, in an asylum for the mentally disturbed, who all day long cries out for a death that does not come.

### Our Lady of My House, Our Lady of All Houses

Mary, the young girl of Nazareth, Mary the mature woman of Jerusalem, Mary the old woman of Ephesus. Daughter of Anna and Joachim, wife of Joseph, mother of Jesus, mistress of the house of John. She who prepared the simple

family meals. She who washed clothes at the river. She who cleaned house. She who converses in a friendly way with the neighbors. She who shared with her own, house, meals, roof, and love. She who had God doubly in her home, for she had at her side the Son of Man, and she was filled with God within. Our Lady of All Houses, let my house be as was yours. My work, as your work. My family, as your family. My thoughts, my feelings, my acts, as yours. And this, too, in my dealings with unjust leaders, with foolish companions, with forgetful friends. With our brother humans who do us good. With our brothers who do us wrong. With our brothers who do us neither good nor wrong, but who stand there at our side, waiting for our hand or our witness. That my hand or my witness may be as was yours, Our Lady of All Houses, Our Lady of All Days, Our Lady of All People. Not for nothing have you willed that we Cubans should invoke you by a name that is among the most beautiful. A name three hundred years old, but new today and tomorrow : Nuestra Señora de la Caridad, Our Lady of Love.

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