

PROGRESSIO

PUBLICATION OF THE WORLD FEDERATION OF
CHRISTIAN LIFE COMMUNITIES

MAY 1977
46th Year
N° 3

S U M M A R Y

- THE ELECTION : FIRST AND SECOND
"TIMES" (by Claude VIARD s.j.). 3
- REFLECTIONS ON LEAVING PRISON.. 8

YOUTH-PROGRESSIO

- MARY, MOTHER OF THE CHURCH
(by Diane CHAGNON)..... 13
- MARY (by Anne-Marie)..... 15
- MARY (by Lyne CHAMPOUX)..... 15
- GETTING ACQUAINTED..... 16
- NEWS..... 19
- BOOK REVIEW..... 23
- TAILOR-MADE RETREATS
(by Ralph EASTWELL s.j.)..... 26
- EXPERIENCES "ON MISSION"..... 29
- CONTINENTAL TIES..... 32

Orders keep coming in for our

PROGRESSIO SUPPLEMENTS

- Already almost 1000 copies of that by Dhôtel on Discernment have already been sold.
- To date, over 1800 copies of that by Lefrank, on the individually-guided Exercises, have been ordered.

Both figures are, of course, in addition to the 2000 - plus copies of each received by our regular subscribers.

Some other popular Supplements on topics of current interest are still available also (Numbers 1 and 2 are already exhausted). Here are our listings.

<u>Supplement No. 3</u> (April 1974; 125 pages)	PRICES*
FREEDOM FOR SERVICE	
(Alex LEFRANK s.j.)	\$ 2.50

<u>Supplement No. 4</u> (November 1974; 35 pages)	
COMMUNITY : A RESPONSE TO THE ACTION OF THE SPIRIT IN THE CHRISTIAN LIFE COMMUNITIES	\$ 0.75

<u>Supplement No. 5</u> (April 1975; 28 pages)	
ON THE ROAD OF THE BEATITUDES : A LIFE STYLE FOR TODAY (Jose Antonio ESQUIVEL s.j.)	\$ 0.75

<u>Supplement No. 6</u> (November 1975; 91 pages)	
DISCERNING COMMUNITY DECISIONS	
(Jean Claude DHOTEL s.j.)	\$ 2.50

<u>Supplement No. 7</u> (April 1976; 52 pages)	
BE CONVERTED AND BELIEVE THE GOOD NEWS: THE GOSPEL OF MARK (Carlo MARTINI s.j.)	\$ 1.25

<u>Supplement No. 8</u> (November 1976; 60 pages)	
PUTTING GOSPEL VALUES TO WORK (Larry STINN sj)	\$ 1.25

* Airmail charges extra.
Discount of 10% on orders
of 20 or more.

Order From :
PROGRESSIO
Borgo S. Spirito, 5
C.P. 9048
00100 ROME - ITALY

* * *

II - THE ELECTION : FIRST AND SECOND "TIMES"

By Claude VIARD s.j.

In our earlier article (PROGRESSIO, January 1977) we showed how "making an election" comes down to deciding on one alternative by choosing that solution which is required for a better service. The making of the election is a decisive choice by which one lets oneself be directed more fully to the following of Christ in his mission. Deciding on one alternative, we said. But how? That is the focus of this article and the one that follows.

Time Element and Prerequisite Attitude

With regard to choosing one of the alternatives and so making a decision, Saint Ignatius in the Exercises speaks of "three times in which a correct and good election may be made"(Sp. Ex. 175). To make it easier, one may speak of three methods or ways of making an election, but without however relinquishing the deep meaning of the Ignatian expression. The term "times" recalls, in fact, that the decision takes place over a period of time--and this keeps us from reducing the election to a recipe for decision-making that is then given a kind of spiritual varnish. The election forms part of a whole that is inscribed within a certain duration, outside which it cannot be recognized for what it really is. This whole is the ensemble of the process by which the Exercises retreatant is led up to the moment of the election. And when one wishes to apply the election methods outside a retreat as such, one must not forget how important is the interior journey that develops during this period of time. Rather, in this case, one should take the means needed to produce in some way the dynamic of the process that makes possible the spiritual decision which we call an election.

In this process, as we know, the entry into a state of indifference or openness occupies a privileged position and constitutes an essential prerequisite. Indifference touches the retreatant in the core of his will. It disposes him, makes him ready to let himself be carried toward

that choice which God will make him feel to be the better service. But how will this "feeling" take place? It is in regard to this "how" that the distinction of the "three times" of election comes in. In effect, the "how" differs according to the "time" in question, that is, according to what the retreatant is given to experience in the course of his itinerary of decision. This is in function of the state in which he finds himself at the point when he awaits light from God. In the "first time", he receives a flash of lightning. In the "second", a light that is seen by means of brightness and shadows. In the "third", a light that is reasoned--or filtered--that is, a light perceived in the weight of the reasons for and against. These three times are presented by St. Ignatius as in a descending order, viewed from the standpoint of the strength of the light. On the side of man, however, one finds the same movement, a movement constituted by his sensitivity to the action of God. That action leads him, in the end, to see clearly, that is, to feel that it is definitely this decision which he is to take, and this because he feels it is required of him if he is to be consistent with the itinerary that he has taken.

First Time : A Flash of Lightning

Let us look again at the text of the Exercises: "When God our Lord so moves and attracts the will that a devout soul without hesitation, or the possibility of hesitation, follows what has been manifested to it. St. Paul and St. Matthew acted thus in following Christ our Lord"(Spir. Ex. 175). The expressions employed come down to the attitude of the "third class of men" who are ready to "will... according to what God our Lord inspires..." (Sp. Ex. 155). A man in this disposition of soul is equipped to experience the intervention of the Spirit as felt in the consequences of his action : clarity, assurance and peace, all of which settle the person in a tranquil certitude. That is, something imposes itself on him with such luminosity that it is impossible for him to doubt it. Being already in a waiting attitude, he now becomes totally receptive, gives welcome to this light. So much so that the election is thereby revealed to be what it truly is, a decision, yes, but also in fact a decision that is "received", in the biblical sense of the term. And the reference to St. Paul here in the text should not lead us to confuse this

experience of light, one accessible to any person truly indifferent, with the extraordinary marks that can sometimes accompany it, specifically as in the case of Paul.

Still, such a grace is that of a single instant. It must be differentiated from the time period that follows it, for, taking that instantaneous grace as a starting point, consequences may be drawn, sentiments felt, projects elaborated that are not as such immediately given by God and that can introduce a deviation. Suddenly, a step beyond the "first time", one finds oneself redirected to the spiritual discernment which is carried out in the "second time".

Second Time : Clarity Through Lights and Shadows

Here too let us look again at the text of St. Ignatius : "When much light and understanding are derived through experience of desolations and consolations and discernment of diverse spirits"(Sp. Ex. 176). The retreatant, situated through indifference in a peaceful expectation of the decision to take, is little by little led, through evaluating what is taking place in him, to feel which solution is required of him in order to do the will of God.

What takes place in him, and what St. Ignatius here is speaking of, are the spiritual states that he has already experienced in the course of the Exercises : the peace, the joy, that are signs of the growth of the life of God in him and of a harmonious coherence with the mysteries of Christ that are nourishing his contemplation. Or again, the disturbance, the fear, the subtle discouragement that are signs, these, of an arrest in spiritual growth, of a slippage in the coherence. To arrive at this alternating between the two states, at this variable affective resonance of the coming-and-going of the ideas within him, the retreatant has exercised spiritual discernment. That is, he has clarified, on the basis of their effects, the direction of these two spiritual movements, so as to recognize their origin, whether it be the Spirit of God or the contrary. He has experienced being himself the point at stake in a debate or even in a struggle. He has taken pains to distinguish what in him comes from the Spirit of God so as to give it backing, and what comes from the op-

posing spirit so as to turn away from it (1).

In the election according to the "second time", he implements then a spiritual discernment. To do this, he places himself clearly face to face with each of the alternatives between which he must choose, in order to feel which side will be confirmed by the Spirit of God. He begins by taking as a hypothesis the solution which seems to him to correspond more to his interior climate, created by his desire to follow Christ. He lives, taking the perspective of this solution as a hypothesis. He thinks of it during his contemplations, he devotes to it also periods of prayer. And he observes the effect, the resonance, that results within him. If the peace in him, the harmony and coherence, which is the fruit of the grace of indifference, comes to be disturbed, this is the sign that this solution is not that which is intended for him. If, on the contrary, he feels strengthened in his stage of peace, joy and in terior harmony, this is the sign that this solution can be that intended for him. He must, of course, in this case, still test his discernment in the other direction by placing himself face to face with the other solution so as to experience interiorly what results and to assess it.

Let us note once more yet how important is indifference. It is because the retreatant has reached a state of indifference or entire openness to all possibilities that he can therefore, as it were, abandon himself to the response that is maturing in him as a result of the discernment. In a nutshell, what this means for him is letting God dispose of him by yielding himself to the light that he receives from him. And when the light has been thus received, his search, which is an expectancy, quite naturally concludes in a humble offering to God of the election thus made (in line with what St. Ignatius suggests at the end of the "third time" process; see Sp. Ex. 183).

A Decision that Imposes Itself

In the election according to the "second time", there

(1) It would be good here to reread the whole of the "Rules for the Discernment of Spirits" given by St. Ignatius for the Second Week of the Exercises. See Sp. Ex. 328-336

comes therefore a moment when the retreatant feels himself drawn to say, "That's it". In other words, at the close of the detours that discernment has taken, he experiences something similar to that of the "first time". In fact he takes a decision that, in sum, imposes itself on him by the climate of peace, integration and harmony that accompanies its arrival. Above and beyond his gropings and searchings, the decision is his because he feels strongly, when it imposes itself on him, that it comes from his deepest self. It is his and at the same time he receives it as being the will of God : for him, that is all one.

In Daily Life

Outside a retreat, one can have recourse to spiritual discernment for the taking of even modest decisions in a way that is enlightened, reflective, and coherent with the profound orientation of one's Christian Life. But to do that one must begin by practicing spiritual discernment in ordinary daily matters: one must take enough distance to evaluate objectively what one lives, the actions one places, the choices one makes, the spiritual state in which one lives this day, that meeting, that step taken... By marking one's life with evaluations of this kind one can become attentive to the spiritual movements one experiences and which are in man the sign of the action of the Spirit of God or of the contrary. Such a habit of evaluating will make one more capable of applying discernment to the taking of decisions properly so called. But let us remember that every decision is situated in an overall process: to be able to discern, one's outlook and one's heart must be purified in such a way that one is detached as regards the object of the decision. And one must in any case be prepared to receive a response that is other than that one might at first glance foresee.

It remains for us to speak of the election according to the "third time", which makes use of the weight of the reasons for and against in seeking the decision to be taken. The following article will deal with this.

* * *

REFLECTIONS ON LEAVING PRISON

(What follows is the personal witness of N., a Jesuit priest and CIC assistant, who was recently imprisoned in a country that is under a military dictatorship for having helped an escaped person who was wounded. Father N. did not act out of political motives, but in response to the demands of charity. Pope Paul VI has stated that his action was a witness of Christian charity).

"Two months"

The purpose of these notes is to share with my brothers what I lived during the two months past, and how I feel about it today.

My basic sentiment is one of gratitude. A gratitude that fills and expands my heart, and produces great joy and the desire that the Lord really take possession of all I am and all I can do. This "consolation", very intense, and in varying tones, has been with me from the moment that a sister came to ask me to help one of the escapees of X., who had been wounded by a bullet. Later I learned his name and that his wife accompanied him. You know the rest....

This opportunity, and others too, of helping people in extreme need, with the consequences that followed, constitute beyond any doubt the greatest grace I have received since my vocation. I feel it today, as I look at the trees of... And I feel the desire to share it with you.

After having helped the wounded man, on that first Sunday, while he was finishing his meal, he let me know that something serious had taken place. After giving the last points for the Exercises that I was guiding for a professional group, I left for the capital. By chance I met there Z. and we awaited events in the fraternal atmosphere of one of our communities.

On Thursday of the second week we were called to the Military Court. I was the last to be questioned. We stayed the whole night there at the tribunal. Some lay persons were allowed conditional liberty, the others were declared guilty. Z. and the others were placed in a section where they could talk freely. As for me, I was put in solitary confinement and sent to cell no. ..., in the section of those arrested who were placed in solitary and those who had been condemned, where I stayed till Monday. On that day, after a new interrogation, I was put in the section where I could speak with the others. It was for me a great joy to find us all together and to be able to talk again. The welcome given by the others in detention was especially warm. We were about to remain in jail till Wednesday of the 8th week, on which date the government dropped the accusations brought against us.

The experience

If the experience we underwent was painful, it was light in comparison with that of our comrades in prison. They had passed the "Red Sea" of arrest and accusation and now the desert was beginning for them. As for us we had had barely a glimpse of this sea being divided; and as to the desert, we found there all sorts of water during the few weeks that our journey lasted.

Besides, our case was special : the trial began at once. In the court, the officials conducted themselves very correctly. We had many more visits and more freedom of movement than the others. The personnel of the jail treated us with special kindness. The Church and the Society associated themselves entirely with us, and did not feel compromised in doing so. Influential persons and countries interested themselves in us.

Even though we tried to be treated like everyone else, in fact this did not take place. In sum, the Lord made use of these events to teach us many things of different sorts. Here are some of them...

A fly in the cell

The cells of those detained in solitary were 2.50 meters (about 6 feet) long, 1.50 meters (about 8 feet) wide and 4 meters (about 13 feet) high. They were whitewashed with lime. The door was covered with a steel partition. Above

the door was a barred window. The floor was made of flagstones. No electric light. I was lucky enough to have a chair, a table and curtains, which came from the infirmary. In line with the regulations, the objects I brought, including the belt and rosary, were taken from me. What gave me the most bother was that my shoes had no laces; but I made do with the fringes of an old coat. They let me have a Bible.

In the mornings the guard led me to the toilet. Showers and other things were in the courtyard. They brought me my meals. On occasion they left my door open to let in some sun. I learned how to toss some chocolate to the other young prisoners, who had been sentenced; one of them had killed a minor.

I had never cared much for animals; and still less for flies. I prefer people. All of a sudden, I saw a fly on the wall. My attitude changed completely. I was no longer alone. I tried to touch it gently and I felt affection for it. I talked to it. I don't know what had happened. That night it rained.

The New Testament "in context"

At 18:30 o'clock, there was "closing" and silence in the cells. I placed the table against the door, the chair on the table, and the Bible at the small window, touching the bars. The light lasted quite late, I don't know until what time, as I didn't have a watch.

But the light came rather from inside me..., it allowed me to read as if I were reading one of those large missals for the near-blind or for dark churches. Everything stood out clearly. Especially there where it spoke of persecutions, or of actions or words related to the cross and suffering, to the "scandal for the Jews and foolishness for the pagans". Those days there I read St. Mark and the Acts of the Apostles. Those books were written for communities that were undergoing heavy opposition, whose members were often tortured and imprisoned. They had their martyrs. As for those among them who wrote accounts, as far as we can judge from St. Paul, courts and jails were familiar to them, as are trips and retreats to us. Will that change? Who knows? It exists today in many Communist countries. It is not something new for the Church and it can help us to read the Gospel in the context in which it was written and heard for the first time.

I lived these two months sensitized to man and to the Word of God. And the comments on the Gospel made by those detained there in jail confirmed this for me. Without any training in biblical exegesis, they understood the Gospel. They had suffered incomparably more than I, and they had suffered and learned. I kept thinking of the comments that had been by Father X. in his little house in the working-class quarter.

My brother

I discovered N. as a brother. Leaving aside all other considerations, he put everything he could into efforts to help me. Forgetting all else, he tried to mobilize his relatives to this end. The word "brother" has taken on a new meaning for me. It is something really great that Jesus is our brother.

No man is an island

When I did what I did, I was not thinking about others. Not about my family, nor about the Society, nor about my friends. I was only trying to resolve this problem: how to save a man, without collaborating with violence, and involving the Church as little as possible.

When I thought that the matter was over, I was telling Father Provincial about it. He said to me, "But you might get arrested for that". I answered, "Yes", and we went on talking. That seemed to me then as something distant. And I thought a little of others, of those who loved me and were in some way linked with me.

I received a blow at my mother's first visit. Her steps were halting, and she had spent ten days in bed. She had lost weight. She cried a long time. It cost her a lot to accept this. As for my father, he hid his feelings more. That night I reflected--and each day I saw it more clearly--how much pain, joy, work, time, money it can cost someone as a result of the action of another. To the extent that one lives, his existence forms part of that of others, and vice-versa. It is a reality that we must be aware of and take account of. It both enriches life and... it makes decisions more difficult.

Visits

The daily receiving of visits from 9 to 11 o'clock in the prison's covered gymnasium and the packages and letters

that came were an incarnation of the solidarity of the Church, of the Society, and of our friends. These were from people of all ages, conditions and political colorings--even the very extreme, from left to right. We were deeply moved by them, worn out by them, but also buoyed up by them. The affection and the support that we received surpasses all expectation. How appreciative we were at feeling ourselves so loved and so understood! And how we wanted to hold on to some of that for the years of the "lean cows" that might lay ahead! But one cannot save up consolations.

Local Church

During all these happenings, I observed each one taking an attitude that seemed to me reasonable, and sometimes much more. All, from the simple people of my neighborhood to the highest Church authorities. I feel it was in some sense an ecclesial event. I said to the bishop that, in a way, it was a sacrament: "We have supplied the matter, and you the form". It was a privilege to be the symbol of a much greater and hidden reality. It was no merit of ours; we just happened to be the ones involved...

"Blessed are you, pure Virgin...!"

In my cell, this prayer often came to my mind. I had not recited it since childhood. I became aware that I had neglected a little the Virgin Mary. She knew what virginal love was. It was a happy meeting with her...

The Time

My time in solitary confinement was short (others have undergone a full month of it), but it seemed long to me. The rest of the time in jail was relatively long, but it passed like the flight of a swallow. All the prisoners had the same experience.

Emmanuel

One night when I was in solitary, I heard an old man's voice saying, "Father...are you a Father?..." Pressing against the bars, I called back to him, "Yes". And he answered: "What a joy! You are with us..."

I thought of that on the eve of Christmas. It is not just a matter of acting, but of "being". Christ is Emmanuel, God with us. He was made sin. He died between two thieves.

(Continued p.21)

YOUTH-PROGRESSIO



For many of us young people in the Church today, devotion to Mary is seen as something irrelevant or old-fashioned. Maybe we have reacted too strongly against the Marian piety of the generation just before us - by almost ignoring Mary these days. Truly, we need to discover her anew. And, while keeping Christ the center of our attention, still giving Mary her rightful place - as our model of Christian commitment and God-centeredness, of giving him a complete and liberated YES, as our mother, our friend and helper... In doing so, youth CLC members may make a valuable contribution to other young people in the Church of today.

Some youth CLCers from Canada have already begun to make such reflections on Mary. They are wonderfully personal and authentic - so we'd like to share some of them with all of our readers, in this issue. The writers are members of the "Miserlou" Community in Montreal, about which you may read in the November-74 and January-75 issues of Youth-Progressio...

MARY, MOTHER OF THE CHURCH, by Diane Chagnon

At the heart of the world, the today of God

"How can this come about?..."

"The Holy Spirit will come upon you
and the power of the Most High will overshadow you"
(Luke 1:35)

A CLC member, I have lived my Christian commitment in the midst of a community of brothers, but also in the midst of the world, in solidarity with all mankind. Involved in the today of God, in the heart of the world, it is in the light of the Gospel, the whole Gospel, that I have discovered my own presence in the world.

Finding its permanent inspiration in the Gospel of Christ

poor, my deep involvement in the most humble daily realities or in the struggle for change and renewal of structures, should always bear the "trademark" of Christ's action: humble and loving service, peaceful, catalyst of life and of freedom.

Through the example of Christ, suffering servant, and of Mary, perfect servant of the Lord, the Church invites me to put myself without delay at the service of my brothers.

Virgin Mary, Mother of God of men,
you whose life was
a perpetual childbirth
in faith, love and sorrow,

Grant us the courage to be, at the heart of the world,
true Christian communities
centered on Jesus Christ
and living from His Spirit,
in the Church.

Give us the strength to witness always and everywhere
to the truth of the Gospel
and to our devotion to the Church,
which prolongs and continues the mission of your Son
on earth.

Keep us faithful,
serene and vigilant,
knowing how to discern at all times
that which is of Christ, to keep it,
that which is of Evil, to discard it.

Keep us open to the universal,
sensitive to the needs of the Church and of mankind,
ardent in the work of building
a just world.

May we be true witnesses to Christ,
committed as he was
to the service of men,
for the establishment
of a lasting happiness and peace.

Keep us last of all under your protection,
and grant us the grace
to assume our CIC vocation
fully and to the end.

MARY by Anne-Marie

Mary, for me, is the perfect Woman, the Woman with a capital "W". This is the model which should be followed. All of Mary's life was a great "yes": "I am the servant of the Lord". Through her total, complete yes, Mary became a mother. She responded better than anyone to love, the most important condition for being a true mother. Mary loves her Son desperately. He is her Son and her God, double reason to love Him. She loves, but not for herself, egotistically. In accepting her role as mother, she accepted self-renunciation. When the time came for Jesus to begin his public life, Mary let happen what should happen.

Mary suffered much. She was there at Judas' betrayal, at Jesus' arrest, at his condemnation, at his passion and at his death. All of these moments were terrible for her. But Mary, gentle Mary, is strong. She does not break down. She suffers in silence, she continues to accept and to love. She loves so much that Jesus, on his cross, makes her the mother of John and mother of the world.

Mary knows a very intense interior life. She deepened the value of silence, of prayer and of meditation. Each minute of her life was lived consciously and with love. "And his mother kept all of this in her heart." Mary is a woman of peace.

For me, then, Mary is a model to follow; she lived her love daily, in little things. She did not accomplish actions that were magnificent in the eyes of the world and nevertheless she gave it a savior. Mary is an "upright" woman. She is strong because she abandons herself completely to God. I admire very much her total, unwavering trust.

When I was small, I always prayed to Mary. Then I discovered Jesus and I abandoned Mary a little. But I believe that it is important to turn to her. Jesus cannot refuse anything to his mother, and he charged her to intercede for us with him.

MARY by Lyne Champoux

Mary for me is first and above all: the Virgin. Of a purity without equal, her virginity goes beyond the corporal - it extends itself over all love. A fraternal love which encircles the universe.

Mary for me is also a "Woman" in the full sense of the word. A woman who lived apparently like the others but who was profoundly different.

Mary for me is the daughter of the Father: obedient, affectionate, and above all submissive.

Mary for me is the wife of the Spirit. At each moment everywhere in the world, she puts love into the world. Eternally fruitful through the Spirit, she renews the face of the earth. For us Mary makes each day a new Christmas.

Mary for me is the mother of the Son : childbirth which makes her mother of the world.

Mary for me is the Queen of the World. Regina Mundi conquered the universe by her smile. She did not need a referendum, she was, is, and will always be elected by acclamation.

Mary for me is Our Lady. She who can love with her first smile. Mary for me is... Our Lady of Lourdes
Our Lady of Grace
Our Lady of Peace
Our Lady of Seven Sorrows
Our Lady of Love.

GETTING ACQUAINTED...

And now, we're happy to introduce some of the members of our World Youth Commission. These are people at the service of us all - so they're like to share something about themselves and/or their vision of the Youth Commission :

AFRICA : Romuald Ralaysomay (Madagascar)

I live at Tananarive, the capital, am an engineer of industrial techniques(electro-mechanical), and teach technical science at the Lycee in Tananarive and in college. I am the national chairman of E.K.A.(Teams of Young Christians), a youth CLC. I have been in the movement since 1969. It's since 1973 that I have taken up the CLC "way of life", as an expression of the Exercises. I made the Exercises(individually-guided) of 3 days in 1973, 10 days in 1974 and 1975, and 8 days at Manila '76. As an E.K.A. member I take part in and help conduct 3-day retreats since 1970.

My responsibility also covers the "candidates" for our E.

K.A., assessing the authenticity of their vocation and representing them in the Bishops' Commission for the Lay Apostolate.

As a direct personal apostolate, I am a leader and chairman for the sick and physically handicapped, concerning myself with their formation, material assistance and affective support. In a word, a life devoted to youth and to the sick.

As to my family, I have 7 brothers and sisters. I am the oldest and have to help to quite a degree my five brothers and sisters as well as my mother (she does not work), as we have been without our father since 14 years ago.

In a few words that tells you about me.

AFRICA : Vincent Sandamuka (Zambia)

My history in the CLC isn't very long, but I will write it here. Firstly I would like you to be aware of the fact that ours are school CLCs.

Born in the eastern province of Zambia, I joined the CLC in 1973. Before that I belonged to an interdenominational group of Christians. I am a Catholic born in a Catholic family. The inter-denominational group has greatly helped me. It is my mother who urged me to turn to God and work for all men of good will. Since then I have been grateful that the Lord has called me through my mother.

I have served as president of my school group for 2 years, after which I started to work with the National Federation to improve communication and understanding of our communities. Last year, 1976, I travelled to the Philippines for Manila '76. The Manila spirit brought me back home in good shape to talk to the leaders of CLC. My main aim was to form parish groups of youths and adults, for deepening the understanding of our goal in life.

I praise the Lord Jesus and thank Mary our mother because my prayers have been heard : a new youth group in a parish has been formed, a plan for a needed guidebook for meetings is underway, and a newsletter through which we could exchange information and get to know each other is being considered.

May I thank and greet the participants of Manila '76 and the families of Bancal, Saloysoy in Meycauayan, Philip-

piners for enlightening me with ideas which have been very helpful to our groups.

ASIA : Che Avengoza (Philippines)

- College graduate, majoring in economics, and B.Sc. in Business Administration (accounting)
- Now working with the Philippine National Bank, the branch office at Iriga City
- Member of the student group at the Ateneo de Naga for 5 years, and president of it for 2 years
- Attended the local General Council meetings for the past 3 years
- Now connected with a young professional group of CLC members just starting to form themselves into one CLC unit
- * Perception of goals and priorities for the Youth Commission :
 - What role does the CLC way of life play in the life of youth?
 - What can CLC offer to youth?

ASIA : Alice Ho Chi Kwan (Hong Kong)

- University graduate, majoring in psychology
- Joined the CLC 5 years ago, has served as president and secretary of the Federation, also worked for the official publication of the Federation as editor
- Now working as the executive secretary of the Hong Kong Catholic Youth Council
- * Expectations from the Youth Commission :
 - Constant exchange and sharing of ideas and experiences among members of the Commission
 - Getting the pulse and needs of different youth groups in different continents
 - Drawing up formation programmes flexible enough to be adapted according to particular needs of local CLCs
 - Experimenting with use of the tentative formation programmes, with feedback returned for further improvement
 - Study, sharing and experimenting with methods and means of adult CLC formation
 - Sharing of experiences of different youth CLCs in Youth-Progressio. Special topics might be announced in an earlier issue to invite participation of all members

- Encourage local youth CLCs to reprint articles from Youth-Progressio for wider circulation. Reflection and sharing on these articles might be suggested as themes of meetings, etc.
- Seeking financial assistance for meetings or formation courses on continental or even inter-continental level

ASIA : Mary Yeung Oi Wah (Hong Kong; Asian representative for Youth-Progressio)

- University graduate majoring in geography, humanities
- Now reading for the post-graduate course (Master of Social Work)
- Member of the University CLC unit for 2 1/2 years, and was prefect of the unit for 1 year
- Worked in the Hong Kong Federation of CLC as a secretary for a period
- Now working for the Formation Commission of the Federation in Hong Kong.
- * Perception of priorities for Youth Commission and Youth-Progressio :
 - Communication and exchange of experiences of formation
 - What CLC can now offer youth as a way of life.

NEWS

Belfast, Ireland, March 18, '77 : This, the day after St. Patrick's Day, a "Social with a difference" was held. The CLC groups of Belfast invited youth from other movements and organizations, Catholic and Protestant, for an evening of mutual sharing, for celebration of life through song and folk dance. Peggie Telscher, working with youth groups in Ireland since January, took part in the interdenominational meeting. (It was a great joy and privilege for me! - P.T.)

Fall River, U.S.A. : FICA(Fall Institute of Christian Action), an annual New England CLC event, without fail attracts members and generates enthusiasm. The most recent institute, held on a late-November weekend at Bishop Connolly High School in Fall River, Massachusetts, drew 150 members (mostly students) and their assistants from Maine to New York. The theme was a stirring one : "Dream Dreams: Freedom to Fill Our World With Hope".

Keynote presentations sketched the sectors of life

that hope ought to touch and inspire : hope in the family, hope in the school as a community, hope in the Church, hope in society at large. For the small-group exchanges, one adult and one youth leader were selected. The weekend used a blend of talks, discussion, evaluation, prayer, song and skits that helped participants immensely in probing the theme.

One of the most interesting sessions was the panel presentation by John and Anna Mae Schondek, their sons Warren and Joseph, and their daughter-in-law Cindy on how to maintain hope in the atmosphere of family life. Stressed by the five as crucial in achieving a "climate of hope" in the family were maintaining communication, having all share in the decision-making process, and being sensitive to the individuality and importance of each family member.

Prayer and liturgy were interwoven throughout the whole weekend. A wide variety of prayer forms were offered contemporary, traditional, biblical charismatic, "prayer of centering", prayer drawing on music, prayer on the news. All participants were free to experience the type they preferred, and many found it a real help for their prayer later on.

And as the participants left for home and day-to-day living after the full and stimulating weekend, they remembered too the comment of Bishop Cronin of Fall River in his talk to them that hopelessness in today's world is fueled especially by the gulf between what people say and what they do, and that we witness to our love of God "through action and love of neighbor".

* * *

* *

(continued from p. 12)

"We have been made a spectacle to the world"(St. Paul)

The term "world" takes on a new meaning. Although I had not been particularly addicted to the mass media, I continued to sense, during my imprisonment, that reality to which the New Testament refers. It is a very salutary experience. It illumines the landscape and gives an interior freedom.

All that, and even more the bars, the indictment, the interrogations, the solitude and lack of communication, going down handcuffed in the prison wagon with journalists about, did not fail to leave its impression. It was a double grace : the humiliation and the material identification with Christ and with many of his saints.

I was aware of my "image" among the others, of my reputation. I felt that I had lost much in the eyes of those whose respect was necessary for my work, and before many others who, not knowing me, limited themselves to what the papers said. One likes to be known as one thinks one is, and even in a more favorable light.

Now it is different. I am happy to have been able to imitate a little the Lord, be it ever so little. I have felt the grace that is present in this suffering. The cross in its pure state does not exist; the Ressurrection always goes with it and overshadows it.

And besides, rather my reputation has improved. In the end the truth imposes itself. One must declare oneself with the Gospel or against it. One has the impression of being in the truth, as a result of which even the attacks of falsehood become somehow an enrichment.

The detainees

Among the political prisoners at least, the suffering and prison produced marvels of human growth. All reflected, all probed more deeply the meaning of life, the true values. No one would wish that what he underwent be suffered by others' in our country; and many expressed pardon for their enemies. Most spoke the truth. I think that we become more truly human through our contact with their integrity and their solidarity.

The guards

Our experience is like that in the Acts of the Apos-

tles. The guards have not changed; they are good; none of them here mistreated political prisoners.

The ordinary prisoners

Their glances carried the cautious, suffering look of persons who have been wounded. The Lord awaits us in the prisons. The effectiveness of the Gospel lies in its concern for the most abandoned. And there are many there. I remember P.X.

What one has

One does not really appreciate what one has until one loses it. On leaving prison, found real joy in the green grass and leaves, the privacy, the freedom to go where I wished. That had never happened to me before....

The future

I find consolations in prayer, and others in action. In both, my desire is that the Lord remain.

The danger is that our hearts become faint-hearted and our spirits narrow...I hope that all that has not been just an episode in my life. All was the Lord's work, and I have no temptations to vanity... I trust that the future too will be the work of God...

* *
*

BOOK REVIEW

The Exercises 'While Continuing Daily Life' : Results of a Survey, 1966-1976. By Gilles Cusson S.J., Ignatian Center of Spirituality, C.P. 9048, 00100 Rome, Italy; 194 pages, 4000 Lire (5.00 US).

An important book, this, for all who are interested in spreading the use of the authentic Spiritual Exercises of St. Ignatius. It focuses entirely on the Exercises made while continuing one's ordinary life and work--what are usually called, in English, the "19th Annotation Exercises", after the guidelines given for them in the Exercises text itself (No. 19).

This form of the Exercises has had a great revival in recent years, quite specially among lay people. By now a considerable body of experience of 19th Annotation Exercises exists. Gilles Cusson, among the foremost authorities in the world on this type of retreat, assembles a large cross-section of this experience, analyzes it, and draws some conclusions.

The survey, spanning 10 years, draws on the replies, many of them lengthy, of 315 experiences of those who have made or given this form of the Exercises individually or in groups. The survey covers a wide variety of persons: they come from 25 countries in all 5 continents, and include not only religious men and women and diocesan priests, but many lay persons too (these were well over a third of the total) of all ages, including for example professional people, university students, housewives, workers, and 56 couples as well. The total number of persons involved in the Exercises thus reported on is well over 800.

The Exercises surveyed were of varying length: usually they were the complete Exercises, and these generally lasted from 8 months to 1 year, though sometimes longer; in the cases where they were intended rather to be the equivalent, more or less, of an 8-day retreat, the length was between 2 and 4 months. The meetings of the retreatant

with his or her Exercises guide were in most cases held about once a week, but sometimes more often, sometimes less. Normally it was possible to make contact with the guide at other times too if need be. The time given each day to the retreat exercises varied : often it was a daily exercise of 1 hour, but some gave a longer time--even making 2 or 3 exercises--and some less. Often the length of time given daily to prayer was shorter at the start, when persons were as yet only entering the experience, and longer once they had gotten into it. Frequently too, much more time was given or weekends, sometimes in the form of a short retreat. The book describes too various special features that were often accented in the 19th Annotation Exercises, for example, integrating portions of the Exercises with the liturgical seasons, or drawing on events in the retreatant's ongoing life to deepen his assimilation of a particular element.

Some of the conclusions that the author sees as emerging from the survey are :

- The Exercises made "while continuing daily life" can provide an authentic experience of the Spiritual Exercises.
- It is not easy to achieve this. To do so, and arrive at the "gospel radicality" that the Exercises aim at, it is necessary to "invest much".
- Generally the 19th Annotation Exercises are less intense than the 30-day Exercises, but more easily integrated in to one's living: "what they lose in intensity, they gain in impact on the concrete life of the retreatants".
- The role of the Exercises guide(director) is very important : "he does not replace either the Holy Spirit or the Exercises themselves; but he can play a crucial role, either positive or negative".
- Clearly reflected in the survey is the benefit of having at times "intensive periods"--in effect, short closed retreats or days of renewal--to deepen the experience. Such "strong periods" of the experience were especially used at the beginning of the retreat, or at special points in it(e.g., the election), or even on a periodic basis. They ranged from 1 to 8 days.
- Selection of retreatants is stressed("it is not everyone who can be accepted for the Exercises") and preparation (to assure "the maturing of motivations", "a concrete knowledge of the person's history and personality", a "certain interior freedom and acceptance of self" on the

retreatant's part). The preparatory phase of the Exercises is emphasized too, and many guides give considerable time to this.

Father Cusson shows both clarity of vision and great flexibility in his treatment of the material unearthed by the survey. His study makes clear that a rather wide and free use of Exercises elements can indeed often be quite beneficial (one whole section of the book is devoted to this), but that to achieve the "spiritual experience of quality" envisioned by the authentic Exercises "demands preparation, time, flexibility, and an understanding of how to use the means proposed for this end by the Exercises".

At present Father Cusson is Director of the newly-established Ignatian Center of Spirituality in Quebec, as well as Tertian-Instructor for Jesuits there. He helped launch "Recherches Ignatiennes", an international documentation service of the Ignatian Center in Rome, and continues to teach on a periodic basis as a professor at the Gregorian University there. He has published several other well-known works on Ignatian spirituality. He is a good friend of the Christian Life Communities and makes reference to them several times in his book, since CLC members were, of course, among those responding to the survey.

This book, with its wealth of data, analysis and conclusions, can be of real help to CLC leaders and many others. We recommend it especially to those in any way involved in CLC formation or in the giving of the Spiritual Exercises. It is, to the best of our knowledge, at present available only in French.

* * *

TAILOR-MADE RETREATS

by Ralph EASTWELL s.j.

Not so long ago, we used to lump thirty or forty (or more) retreatants together in a chapel and, armed with prepared (and often, let's face it, dog-eared) notes, hurried them on from First to Second to Third to Fourth Week, with precious little knowledge of what was going on in their minds or where the Spirit was leading individuals.

Today, most of us at least try to tailor-make our retreats to the situations and needs of individuals, trying to discern (God help us) where they are, and gradually, where the Spirit is leading them, trying not to get in his way too much. As in the individually-guided retreat, which, ideally, tailor-makes very effectively.

Ideally.... but we do not live in an ideal world. Apart from the deficiencies of those of us who try to be retreat guides, there are many external circumstances, at least in English CIM members, which militate against going off into a quiet place alone, for a week or thereabouts. For instance :

- * Time: The sort of CIM members who want to make the Exercises are invariably those already heavily committed in their parishes, in ecumenism, in Third World work, in family groups, in their jobs. Many only get two or three weeks holiday a year in the summer and a few days at Christmas and Easter. And many also have:
- * Family ties : Apostolic involvement already takes them away from home a lot. Add another week, full-time and... well, we have never had a divorce for desertion in CIM yet, but.... Where there are young children the problem is more acute. True, one partner could stay at home to look after them while the other goes on retreat. But divorce dangers apart, this is surely not ideal. I have a great devotion to Frank Drolet's remark that those whom God has joined together, not even a retreat should put asunder. More positively, a couple can greatly deepen their unity with one another by making a retreat together.

Not all potential Exercises-makers are married. Many in CIM are students, who share with many of the couples another problem :

- * Money : True, many retreat houses today (and convents) are able to reduce fees for those who cannot pay. Even so, it costs a good bit, often beyond the resources of young couples with families - or students who, in England, have to live on an inadequate government grant and work in their holidays to supplement it.

Experiments

To say that someone cannot get the benefit the Exercises offer, for purely external reasons out of their control, seems almost blasphemous. The Spirit blows where he wills. Nevertheless, he expects us to try to remove difficulties or work round them. We have come up with the following possible alternative ways of offering the Exercises to those who cannot, for reasons such as those mentioned above, do an individually-guided retreat :

- * The priest stays with a family for ten to twelve days. The husband goes out to work and the wife does her normal chores, each fitting in some private meditation during the day where possible. (As the priest in the case, I would probably go and visit CIM groups, work on some writing, even visit the office if it was not too far, during the day). In the evening, after a House Mass (with the children before they go to bed), a retreat session, including, on succeeding days, occasional sharings by husband and wife together of their insights from meditation. I had a retreat of this nature all planned - the husband could come home to a fairly extended lunch hour, including a second retreat session - when the whole family got influenza.... We are still trying to find another twelve days or so when we are all free. How the devil works!
- * (For those who have already done a guided retreat), I visit the person or couple in their homes, perhaps once a week and, after a session, leave written points (with a taped commenatry and suitable music) for their meditation till I come again.
- * A weekend together, to start the Exercises off.

Then the retreatants disperse to their homes and jobs with written points and tapes, to carry on their meditation during the week. We come together again for another weekend to round off the Exercises, and do some counselling.

None of these is ideal, true, notably because they minimize the time for counselling and, while they tailor the circumstances to the individuals, they do this at the expense of tailoring the retreat to his or her spiritual needs... But we must be flexible enough to cater for real (as distinct from ideal) needs, and leave the rest to the Spirit. I am sure St. Ignatius has been bombarding the Spirit for centuries with demands to fill in for our inadequacies. Anyway....

"In the midst of life"

One by-product of these 'in the midst of life' retreats (roughly, of course, inspired by the 19th annotation of the Exercises) is that they offer a practical example of how to meditate during ordinary life - an experience that one can stand the person in good stead after retreat. One of our CLM members, doing her meditation according to my notes and tape, on the Kingdom, and pondering the Call of Christ, heard her 5-year old's voice: "Mummy, come quick. I've just been sick". Indeed the Spirit blows where he wills!

I suggest we also have to bear in mind that CLC members do not come to the Exercises 'cold'. They bring to them all the accumulated "Ignatian" of their CLC way of life, and, when they come to do the Exercises, they find them strangely familiar. One of our members went so far as to say that he had really been 'doing the Exercises' ever since he joined CLM.... One need hardly add that this is not an argument for not doing the Exercises in retreat! The Exercises in retreat and the Exercises in life must go together - but the connection is two-way. So one could probably say with some confidence that CLC members, coming to the retreat with a considerable background, are better equipped to benefit from the less orthodox ways of giving them than people entirely unfamiliar with Ignatian spirituality.

* * * * *

The English Christian Life Movement would gratefully receive any ideas from other federations on this subject, to add to the methods we are gradually accumulating.

EXPERIENCES "ON MISSION"

Ciudad Juarez, Chihuahua is a frontier city over 2,000 kilometers(about 1200 miles) from the capital of Mexico. The result is that CLC members there sometimes feel a bit isolated from the other groups. And yet they are close linked with them in spirit and in service.

How does a group of working youth in such a city participate in the mission of the Church and respond to their CLC vocation?

It is question of a group mainly made up of young women working in the large American assembly plants that are set up in the frontier area. Most of them at the same time continue their secondary school studies in night school.

The field open to "mission" activity in a frontier area is a very wide one with many special accents and hues. Our young people, after reflecting seriously, focused their activity on one of the barrio slums set up on the city garbage dump. This section contains four settlements with 197 blocks of houses, so that probably its total population is in the neighborhood of 10,000 inhabitants.

With apostolic perseverance, they visit each week some of the sections of this barrio, and by now they are not only known but welcomed. Their work in these colonies is a human promotion effort, accomplished mainly through friendly contacts with the neediest among them, in which they try to help them to utilize better their slender resources. They aim at making them aware of the requirements of hygiene and sanitation, steer them toward the opportunities for medical attention and, where necessary help them obtain the medicines required. They are always on the look out for employment possibilities, even when these are not as yet definite, to see that they are offered by preference to heads of families. They work with the pastor in religious instruction and have set up small groups (grass-roots communities) in which people study and exchange about the word of God as a unifying factor among them and

discuss local problems with a view to finding a local solution. Their chief concern is to awaken in the members of these groups the desire for a more human life and a community sense that will help them seek out the solution of their own problems. Often these are not limited to the lack of material things or intellectual poverty but are aggravated by a climate of vice, depravity, drugs, alcoholism, etc.

Their enthusiasm for this their work of "mission" they share with other groups that interest themselves in the neighborhood, and with whom through the pastor they coordinate their activity. He is a young priest, responsible not only for this barrio but for others like it and who feels himself supported by them in his own commitment to justice.

The Diocese of Ciudad Juarez is a new diocese, with very few priests and with no tradition of lay responsibility; and this is another sector of their "mission". The group has taken full part in the diocesan programs, thus affording an important witness, sometimes not at all easy, of union with the hierarchical Church.

During the last months they took an active part in the three Youth Congresses held in preparation for the Diocesan Synod. Given their commitment and experience, two of them were asked to form part of the Diocesan Pastoral Youth Group. One of them writes, "The group was given the charge of observing how the youth groups in the diocese were working and to promote them... so we are now able to give our communities all the backing that they have not had up till now... Included in the plans of the youth pastoral effort is that of forming communities within the beauty shops and in the technical schools.... Involved in this pastoral effort are eight of us, five girls and 3 boys; our earnest prayer to God is that he help us not to fail in responding to the needs here...."

The big challenge is not to give way to the temptation of activism, for the field of action to be done is so vast, and the opportunities for deepening one's own formation very limited.

The scarcity of clergy means that for some time they have lacked an ecclesiastical assistant. The spiritual growth of the group has to be assured by themselves, by

"auto-vigilance", and they go back often to the General Principles, the study of the Fundamental Themes and other documents they have in hand. As much as they can they draw on the National Federation. They are very eager to develop a true Ignatian spirituality, and some have already made the Exercises at the cost of great effort and sacrifice.

A little over a year ago some of these girls managed to arrange their vacations at the same time, accumulating extra time due them from work so as to make the Exercises. Two days before the retreat was scheduled, the House of Prayer informed them that through a mistake there was no space for them and that only two could come. The others had to start over in accumulating their vacation period to wait for a new opportunity. They planned again, this time a 3-day retreat which was to serve as a preparation for the Exercises. A week before the dates set for it, the Jesuit who had agreed to guide them was transferred to another country and had to withdraw. They were not discouraged. With the help of those among them with more experience, and making use of some written materials, they made their retreat by themselves, in silence and very earnestly, viewing it as a way of preparing for the time when they could do so with better guidance.

"At the last National Assembly", writes our correspondent from the group, "eight of us took part, four from the new community, three from that of the parish, and a young man whom we hope will before long start a community of young men.... We have heard there is a possibility of a national seminar for the formation of lay CIC assistants. If this held, let us know so we can see whom to send..."

Through PROGRESSIO they are in contact with the World Community and they feel very much one with it, saying to us, "Please give our warm greetings to all those who are interested in knowing about us. Don't think we're so great. We love our Communities very much, but we also make many blunders at times. Pray: a lot for us, for that is the help we need most".

* *
*

CONTINENTAL TIES

Latin America : The first Circular Letter for Latin American CLCs went out March 4. It featured reports from 7 countries, "from north to south", all sent in response to the request for information on :

- a) "the repercussions Manila '76 has had in your Federation"
- b) news of "promotion, formation and/or service projects that merit special interest".

The letter, aiming at closer and more regular ties between CLCs of the continent, is lively, solid in its content, and brief. It is the work of Clara Migliaro, Executive Council member from Argentina.

Asia : Continuing to appear, and of late more often, is Asian Link, again with the aim of building closer communications between the 7 Asian countries in which CLC has been active, and 3 others in which it is just getting started. The latest number - that of February '77 - carried the following items :

- A report on CALCUTTA '76, Indian formation session
- Resolutions for '77 of Sri Lanka CLCs
- A write-up on the Asian youth representatives
- Comments by an American in a 3rd-World country on the Ford-Carter debates on foreign policy
- "Falling in Love with Asia".

Editor is Joe Ranasinghe of Sri Lanka.

Europe : Long active as a coordinating group at the service of Europe's Federations has been the European CLC Team, a group of about a dozen members drawn from the different countries. With its help, plans are underway for the annual Pentecost meeting of European CLC Presidents and Assistants, for which the Austrian Federation will be hosts this year in Vienna, May 27-30. To prepare it, Federations have been asked to respond to these questions :

- 1) How were your Manila '76 delegates able to share their personal experience with the grassroots level of CLC?
- 2) What kind of actions have you started since Manila?