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S U M M A R Y

- MANILA '76 : THE FOLLOW-UP 2
- A LOOK BACK - AND AHEAD
(by Nicholas RIEMAN S.J.) 3
- THE ELECTION : THE THIRD TIME
(by Claude VIARD S.J.) 7

YOUTH PROGRESSIO

- GROWTH AND DEVELOPMENT OF YOUTH CLC
(by Brother Theodore LETENDRE F.I.C) 13
- AS SAINT IGNATIUS WOULD SAY 17
- MY VISIT TO THE CLCS OF THE REPUBLIC
OF CHINA (by Mary YEUNG) 19
- JOURNAL OF A CLC SAFARI
(by Jose and Nick) 21

MANILA '76 : THE FOLLOW-UP

Members of the Mission and Service Commission of the World CLC Federation were asked : "How did Manila '76 affect you personally... your CLC group... your National Federation?" Below are a portion of three of the replies.

* Within the American Association for the Advancement of Science, an umbrella organisation, is a Committee on Human Rights. I am establishing close ties with the staff person on this Committee.... For example, in two weeks there will be a meeting of 20 people to consider such items as the professional association and its relationship to governments where there is a strong indication of oppression and torture. Invited to this group is a representative of Amnesty International and of a congressional committee on human rights. I am developing a small group of four or five in my own profession who will follow up.

- Fred LEONE (U.S.A.)

* The unjust economic structure is the greatest pressure we are faced with here. This is due to the unjust political and social structures. We need political liberation. A true and honest leadership. Now, what should be our political vision? After Manila '76, there have been a number of Seminars at national level to find out what it should be. The CLCers here belong to or work in collaboration with a number of political parties. That is, we are politically divided, but still we agree on having one political vision.... We have the vision of Christ; we must carry this out and live it at any given moment.... So at present I feel our task is not to work for any political party, but to do the hard job of forming leaders who will be a challenge and a threat to all these unjust pressures and structures.

- Wilfred PERERA (Sri Lanka)

* We have an active UNICEF office here in Dublin which would probably be useful for information purposes.

- There is a Council of the Laity here... Last year we were given a place on it and are represented by a CLC member. We are trying to use this opportunity to more advantage.

- There is an Irish Episcopal Commission for Justice and Peace, very active. A member of my CLC group is a resource person for this Commission.

- Val MacLOCHLAINN sj (Ireland)

A LOOK BACK - AND AHEAD

Nicholas RIEMAN, s.j.

In August, after six years as Vice-Ecclesiastical Assistant of the World CLC Federation, I will leave Rome and return to the U.S.A. It's a good time, I think, to look back at what has happened in that time. And ahead.

In my first word to you (PROGRESSIO, September 1971), I said my chief energies in my post would be directed to furthering the Spiritual Exercises of St. Ignatius. So it has been. Looking back, it seems to me that CLC growth during the six years - through the efforts of many, and sometimes indeed in spite of me - can be summed up thus: an ever-deeper grounding in the Spiritual Exercises. I see this as true in three main ways.

Use of the Exercises and Their Application to All of Life

Here an advance was made when for the first time, early in '73, the world Executive Council made the Exercises together. Before that and since, many national CLC councils have done the same, as did the European CLC Team and many regional and local leaders and members. A giant step was taken when the 8-day individually-guided Exercises were made part of the international formation courses in '73 and '76; in the adapted use of these courses since then, the Exercises too have almost always been part. And the PROGRESSIO SUPPLEMENT by Lefrank goes far to assure that the Exercises made will be the authentic ones.

But the Exercises are not a parenthesis in the year. Just as important is to apply them to all of CLC life, and here exceptional progress has been made. The SURVEY now does this for the whole formation process, the recent Leturia SUPPLEMENT for youth CLCs, and INTRODUCTION TO FORMATION (translated from the French brochure) for the first stage of adult groups; all of these, especially the first, are landmarks in this field. Strikingly effective too in forwarding this integration were Rome '73 Course I (for the CLC way of life as a whole) and Manila '76 Course II (for its mission aspect). Setting up the Permanent Committee on

the Dynamic of the Exercises to give inspiration and orientation to all the Federation commissions was surely a decisive step; and the Nemi session that probed the roots of the General Principles in Ignatian spirituality (see DEEPENING OUR UNDERSTANDING OF THE GENERAL PRINCIPLES) was another. PROGRESSIO articles too continually deepen this integration.

Looking ahead, what is most needed now? Better formation for Exercises guides and for CLC Assistants, and an effort in this sense is already being planned. Finding ways so all(not some)CLC members can make the true Exercises in some form. Closer ties with the Centers of Ignatian Spirituality that have sprouted in many countries. And greater attention to "regular spiritual direction"(GP 11), as an important means to a discerned living of the Exercises dynamic.

Growth in Community : Authentic, Apostolic, Worldwide

A CLC is a group of "friends in the Lord" who share the same vocation, rooted in Ignatian spirituality. Recent experience has shown us that this sharing can be deep only if the communities are quite small, if they involve exchanges of experience and not just of ideas, and if they are apostolic, dealing with all of life. We have experienced too how the growth process of a community reflects and parallels that in the Exercises. SUPPLEMENTS on community and community discernment and PROGRESSIO articles have stimulated CLC community awareness and growth. Over the six years the WFCLC Executive Council has slowly become a true community, in which members share deeply their life and mission. Many national councils have done so too. Unquestionably a leap forward occurred when, in the Formation Courses of Rome and Manila, and in the various courses stemming from them, so many CLC leaders actually experienced deep community living, integrated of course with personal growth and mission. Because of such courses, the SURVEY, PROGRESSIO articles, and the example of national CLC teams, community growth is now generally recognized to be an essential element in the formation process.

Growing swiftly too among World Federation leaders is the awareness that they are in fact a single world community. This too comes right out of the Spiritual Exercises :

the call of the Kingdom is a universal one : must not the response too, then, be worldwide? This trend is not new (the World Federation began in 1953), but its acceleration surely is. What accounts for it? In no small part, of course, modern communications, the rush of world events, trends within the Church. But in CLC too, powerful factors have been at work. Ranking first here must be Augsburg '73 and Manila '76, when CLC leaders prayed and lived and worked together so deeply and so long. The Solidarity Funds that accompanied them were both evidence of, and a further stimulus to, that sense of world community. The energetic leadership of the last two Executive Councils, specially their presidents and vice-presidents, and the Commissions they inaugurated, played a key role too. The unwearying labors of the Secretariat and the lengthy continental CLC trips were also a catalyst in this trend. And other factors were at work: closer teamwork within the national federations, vigorous continental efforts, visits and exchanges by many members from many countries (including youth leaders), PROJECTS, correspondence, twinning... The trend is not in the least towards uniformity : variety in formation programs, national and local initiative, rich cultural differences, all remain, are even accentuated. But one senses almost everywhere a single spirit. And while the world CLC movement remains as yet juridically a Federation, it has in reality become a worldwide Christian Life Community of persons who share the same vocation, living and working together to build the one Kingdom.

A vital step has been taken. But, looking ahead, there is yet a long road to travel. Many local CLCs are still not true communities, and only a sustained effort will help them become so. Apostolic discernment in CLCs is as yet quite spotty and sometimes superficial. And the sense of being one universal community, while real, as yet mainly exists only among CLC leaders. A great step could (and I hope will) be taken the day that every adult member, every assistant, every youth group (supposing they can read English, French or Spanish) becomes a PROGRESSIO subscriber. May the Lord speed the day!

Sharing in His Mission

The call of the Kingdom is to share in the life and mission of Christ, active in his Church today to heal the world. Mission is what CLC is all about. Fittingly, then,

it has been strongly accented these last years. PROGRESSIO insis^tently, through articles, Supplements (de la Costa, Esquivel, Stinn), its references to ecclesial documents, its "Taking a Stand" series, has stressed mission and service. Augsburg '73 and Manila '76, through their themes and preparatory mailings, hammered home the same message. The Liberation Commission, especially through its survey, helped conscientize CLC members to our deficiencies in this area. The Toulouse Liberation Study Week helped. All the international CLC formation courses underlined this essential element. De la Costa's contributions were precious, irreplaceable. But it was Course II of Manila '76 that at last moved us decisively forward in mission, specially in that key aspect of it involved in commitment to justice and solidarity with the poor.

A great step it was, and it will be repeated on other levels. Yet in this whole area, we have hardly begun. Discernment of apostolic priorities on the local, national, world levels must become a normal part of CLC life. CLCs among the simple and uneducated must be multiplied. Evangelization, action for justice (particularly in the political domain), are above all the work of adults. CLC among adults and particularly among married people, must then deepen and expand (at the same time that we deepen too our flourishing youth CLCs). Our present World Federation involvement in O.I.C. (Conference of International Catholic Organizations), with the Council for the Laity, and with the United Nations (our consultative status with ECOSOC need to become more effective. And so on...

For What Has Been, Thanks. For What Will be, Yes.

So much still to do. Yet I am deeply grateful to the Lord, and to many others, for six years filled with so much CLC growth. Grateful to the whole World Federation. To my community of the Executive Council, past and present. To José Gsell, for it has been a joy and a grace to share mission and community with a person of her commitment, vision and competence. To Fr. Paulussen, who always "thinks young". To Justo, my very able successor. To Father Arrupe, whose love and support of CLC knows no limits. To Ignatius of Loyola, my father in God. And to Mary, Our Lady of the Way. May she continue to be with us at each step of our CLC way, as walk it with Christ.

III - THE ELECTION : THE THIRD "TIME"

REASON AND AFFECTIVITY

Claude VIARD s.j.

To conclude our series of articles on the election, we take up the election according to "the third time".

St. Ignatius writes : "This is a time of tranquillity.... I said it is a time of tranquillity, that is, a time when the soul is not agitated by different spirits, and has free and peaceful use of its natural powers" (Sp. Ex. 177). The word "tranquil" expresses well both the state of indifference proven to be present and the absence of any interior resonance. The person is not aware of any movement nor agitation present within him. So the retreatant cannot in this situation make use of spiritual discernment as a means to judge between the alternative options of the election, as he could do in the "second time". That means he is left to the use of "his natural powers", in other words, of his reason, to work out his decision.

And for the election according to the "third time" Ignatius has given, in his book, two ways of proceeding. Settled now in an attitude of indifference and openness, the retreatant finds himself tranquil, and not inclined towards any specific option. The first way suggested to him is, then, that of weighing the reasons for and against; on the basis of these, his attitude being one of entire openness and indifference, he prefers one of the solutions as seeming to him to be the will of God. The second way of proceeding, to be described later, is suggested as a way for him to check whether or not this preference comes from the Spirit of God.

These two ways of making an election according to the "third time" bring into play the exercise of the reason, but, as we will see, they lead to a step where the spiritual movements and feelings that characterize spiritual discernment reveal themselves, and make it possible for the definitive decision to have the same sort of basis as we have seen in the preceding times.

First Way : Looking to the Reasons For and Against

We will spend more time on this first way, since it relates to an experience that is very common. One proceeds by the "pros" and the "cons"...one puts forth reasons.... one arrives at a decision. But our experience in this domain shows us that this procedure raises several questions... How be sure one is not going in a circle, since reasons, even added up, do not constitute a decision as such? Or, how be sure one is not under the illusion of having made a spiritual decision when in fact one has only found justification for a decision already preestablished?

In reality, certain conditions must be met. Without these, the procedure is not one of spiritual discernment but rather using the "pros" and the "cons" as if they were a cooking recipe, which would be a caricature of the process really meant. To meet these conditions, this recourse to the reasons for and against must be situated within the total process of which it is part and in which it has meaning, for it is only one step of the whole. Let us then go through the various steps of the process, going about this in a somewhat formal way so as to grasp better the forward movement involved.

Step 1 : alternatives

The first step is simple: clearly facing the question to be considered, and for that, posing it in terms of alternatives(1). For example, "should I do this, or that?", or, "should I engage in this political action, or not?". It is good to present the question that simply and brutally. And one should not include in the question any of the reasons, which will come into the picture at the proper time, that is, when one has completed the preliminary steps.

Step 2 : a pre-condition

In the second step, one places oneself in the perspective of faith according to which one claims to be making one's choice, that is, seeking the better thing to do here

(1) We explained why it is important to pose the question in terms of alternatives in our first article on the election, PROGRESSIO, March 1977, pp. 22-23.

and now. In doing this, one ought to find oneself in an attitude of indifference as regards both alternative solutions: to use our example, either to engage or not to engage in a given political action.

To adopt the perspective of faith is to resituate the question in the context where it has meaning because that is where it was born. Here one lets oneself go back to one's desire to live according to the Gospel in one's concrete existential situation, in order to follow Christ. One recalls clearly that it is that one is seeking, by expressing it in prayer. Taking this objective as one's purpose thereby relativizes the option to be chosen, making it appear for what it is, a means. At this point, one ought to be as regards this means in such a state of indifference that one can say, "to engage in this political action or not to engage in it, for me this makes no difference". To view things thus is to find oneself in a position of equilibrium in the face of the decision, "so that I am not more inclined or disposed to accept the object in question than to give it up, nor to give it up than to accept it" (see Spir. Ex. 179). (2)

Step 3 : surrendering to God

The term "equilibrium" describes well the spiritual state one has arrived at : one waits to feel what will weigh more for the end which one envisages. In this state of expectancy, before going on to examine the reasons for and against, one prolongs one's prayer in order to express this desire to God. Having cast off anchor, one is in a position to say. "Lord, what do you want me to do?". This places one in the attitude of surrender to Another, which is exactly the attitude one will need to live while examining the reasons.

Steps 4 and 5 : both active and passive

Finally, and only at the fourth step, one takes up the examination of the reasons for and against. One takes up the question, with its two possible and opposite alternatives. One considers one by one each of them : first for one and then for another, one notes both the advantages

(2) We developed the meaning of indifference in our article on "The Three Classes of Men", in PROGRESSIO, July 1976, pp.5-6

and the disadvantages that appear in the light of the goal which one had earlier placed before oneself. To discuss in succession each aspect of the alternatives in terms of the reasons for and against is essential : this comes down to looking at the question under all its forms and all its aspects, to view it completely and in doing this to submit oneself to the question.

Let us notice that this search for the reasons for and against is closely linked with the earlier steps. In effect, if one has not taken the trouble to assure his detachment and indifference with regard to the options, one runs a great risk, at this point in the process, either to remain in a state of indecision, or else to line up the reasons that will naturally favor the direction of a predetermined decision. In other words, one risks arriving at a justification of one's preference with the help of arguments that base their worth on such and such a principle that has not been called into question. Which comes down to doing one's own will while pretending to do the will of God.

After having thus made the round of the whole question by what one might call deliberating with oneself, one gives oneself to examining the result - which is the fifth step of the process. One gives oneself in the full meaning of the word, for one submits to that which appears objectively from the reading of the convergences and oppositions that reveal themselves with regard to the items listed. In the state of spiritual equilibrium that one has antecedently allowed oneself to adopt, one is able to "perceive" on which side the reasons set forth weigh, and so incline us to favor. In this process one should be active is searching out and elaborating the reasons and in analyzing the arguments, but become passive in accepting and welcoming the result that is imposed when one reads them. This underlines again the importance of indifference.

Step 6

Finally, the examination of the reasons for and against involves a follow-up which gives to it its real meaning. In this last step, the retreatant gives his assent to the decision imposed on him by the weight of the reasons and offers this decision to God in prayer, attentive meanwhile to the resonance or feelings in him that will result. The consent that he thus expresses brings in to play his affectivity, the undercurrents of his desire. He is thereby brought back to a discernment of what takes

place within him, and which is an indication of his state of harmony or disharmony with the desire of God. In examining his interior states, he will measure better the true weight of the reasons that have been revealed. The peace or the disturbance that comes to him will confirm or call in question the decision that has matured within him. The recourse to one's feelings or movements comes in here as a kind of confirmation or verification of the preconditions with reference to which the reasons function, and from whose influence one is never entirely free.

Second Way : Going Out of Oneself

The second way of making an election according to the "third time" has the function, we have already said, of verifying whether the preference the retreatant feels for one of the alternatives--even though he is indifferent and open to both--has its origin in the Spirit of God or not. And so it can also be used to check whether the decision taken according to the first way originates in God.

The procedure for this second way is set forth in the Exercises in four rules and a note (Spir. Ex. 184-188).

The first rule (184) is rather a statement of the principle according to which the process should operate. Desiring to do the will of God, one should verify that the decision toward which one directs oneself is really rooted in God. The retreatant should then ask himself what spirit is really at work in him in the preference he is about to give to a given solution. He should become aware of the spirit according to which he is inclined to make this choice.

To do this, the three rules that follow have in common that they suggest to the retreatant to go out of himself, so as to be able to assess the reasons for his decision from a point of view that frees him from the illusions of his subjective outlook.

To go out of himself in this way means first of all to judge the matter as if it related to someone else than himself (185). In addition, it is to push this "distancing" from himself to the maximum by placing himself at the hour of death and of judgment (186 and 187). By this objectifying and distancing one allows oneself to see, for example, certain compromises to which one might in this present and passing moment be tempted to accede. And, on the other

hand, one lets oneself be drawn to what one essentially is: the object of God's desire. In doing this, one reinforces in oneself the objective view and the desire to correspond to what one is in truth. One makes oneself more capable of recognizing what, in the motivations for the decision envisaged, might be ambiguous or compromising, a passing desire alien to our deepest destiny, a dream, seductive but illusory because in contradiction with that destiny.

Finally, the note (188) indicates that the process ends as did that of the first way, by the offering to God of the decision taken so as to be confirmed in it or not. And as we said already, this last step, by the passage to the domain of feeling and the spiritual discernment which this implies, gives sense and meaning to the entire process.

Conclusion : The Whole Person

In sum, a rational evaluation, whether it be an examination of the reasons for and against or a weighing of the motives, is not enough by itself. It takes its whole meaning as part of a process where affectivity has its place. This is because any decision - and so too a spiritual decision - is never just a cold calculation. The affective resonance comes into play once one has dared to opt for the solution that seems prevail on the rational level, that is to say, once one has taken the risk that freedom brings. The process described sets in motion an elaboration and unfolding of both reason and affectivity, mobilizing thereby our whole being. The use of our reason, which requires us to consider what is at stake in a decision, can save us from endless listening to what may be formless states of soul. The involvement of our affectivity, on the other hand, gives force to reasons that are in themselves incapable of deciding, at the same time that it allows us to clarify the quality of the motives that underlie the reasons advanced. But in the end, let us repeat, this process has neither meaning nor force except as it is based on indifference. It is indifference that creates the conditions essential for receiving a decision to which one commits oneself because one senses that it is imposed from within by the weight given to it by the atmosphere of peace, of interior harmony, that accompanies its coming.

YOUTH-PROGRESSIO

GROWTH AND DEVELOPMENT OF YOUTH CIG

Exploring this subject, I would like to examine in detail the most recent CIG "event" of some U.S.A. youth groups. That occurred April 16-17, 1977 at the second Spring Regional Conference - a gathering of high school, college and adult CIG members from the New England states. The theme for the conference was "Who - Me, Gifted in the Lord?". It was held in Portland, Maine at a Jesuit school for boys. The theme was in direct response to that of the 11th Biennial National CIG Convention, to take place this August in New Orleans, Louisiana, and whose theme is "Gifted in the Lord, Minister in His Kingdom".

The purpose of placing the theme in question form was to make more personal the reflection of a person's "giftedness". It was hoped that a personal awareness of gifts would evolve into a more communal expression of giftedness. It was done in a five-part sequence: awareness, acceptance, affirmation, appreciation and action. Through this approach it was intended that each participant would develop a sense of being gifted before the Lord. Many types of activities helped to concretize the question and throw light on it. In their keynote address, two high school students, Judy Young and Chuck McClimans, helped the participants examine the areas of giftedness which they had become aware of; most especially, the gift of friends and friendships. The various small groups, called Gifted Groups (made up of 10-12 individuals), were asked to draw a representation of their own awareness, e.g., how they saw themselves as happy people, communicators, athletically inclined, etc. They were then asked by the group leaders to tell how they perceived "the other persons" in the group.

Doreen Bergreen, a young high school girl, delivered the next address: "Acceptance - Me, Gifted?". In her talk she

mentioned how difficult it is to accept the fact of one's giftedness. Later, John Gardner of a college GIC spoke on "Appreciation" of being gifted in the Lord. Through word and song, he told the participants that one often forgets who the source of giftedness really is. The small groups made a poster of appreciation, thanking the Lord for His generous gifts to each of the participants. The liturgy of the day emphasized the fact that each human being does possess numerous personal gifts - for each of which, like the parable of the talents, he/she is responsible to make grow and bear fruit.

On the following day Mr. Bob LaRocheille, a director of Youth Ministry, encouraged the participants to use their gifts in a call to action. The small group activity centered around a "commitment to action" whereby each participant mentioned how he/she would serve the Lord and His community during the following days. Sister Pauline Normandin RBVM, and John Milan, two moderators, spoke on the power which affirmation has to help the persons' gifts to grow and bear fruit. It is simply an exercise of telling another person of his gifts. The question which the speakers posed to the listeners was "Hey, Did You Know You're Gifted in the Lord?". The small group session this time was an exercise of affirmation by writing letters to each member of the group in support of that member.

Perhaps the most unusual feature of the Spring Conference was the presentation of the "stoles of affirmation" to each one. At the Saturday liturgy, each person received a white cloth stole. For the remainder of the conference, participants were urged to wear it. The object was to write the gifts which one saw in the other person on his/her stole. This caused an awareness of the gifts, an acceptance of them and a solid affirmation of their presence in the person. Most treasured the stoles as a valuable reminder of the self-discovery each participant had made.

At the closing liturgy the theme was "Utilization of Gifts". Here, each person was reminded to use his/her gifts for the community - to learn to be of greater service.

If nothing else, the Spring Conference was a strong re-affirmation of the power which exists in community, especially in the Christian community. The total process was simple. The outcome : to build the bonds of Christian community.

*** I have gone to such great lengths to describe the happenings of the Conference because it characterizes the growth and development of CLC, especially among the youth of our modern day.

Perhaps the most important contribution which youth CLCs can make to their members is the continual awareness of self. Most young persons today have a poor self-concept or self-image. Our programs, by and large, must affirm our young Christians by making them realize more and more just how blessed they really are: that the Lord does, indeed, love them, has blessed them, and desires them to grow in His love and service.

Another factor that adult CLC members and the CLC movement throughout the world can never forget is that true Christian community, and especially Christian Life Communities, must be first of all human institutions, human communities. One should not forget that "grace builds upon nature". A young person must, first of all, feel needed with a sense of purposefulness. Adult advisors can instill the awareness that youth is really a wonder-filled time, a time for dreaming dreams and seeing hope-filled visions.

At our World CLC Assembly in Baguio City, Philippines, the members of Formation Course III were in full accord concerning the growth and development of youth CLCs. It is important here to recall some of their observations and conclusions. They agreed that youth CLCs must be built upon strong human foundations, never forgetting the place of "the human" in the development of groups. The Spring Conference tried to address itself to this fact (even adults need re-affirmation from time to time) that in growing to be a Christian community, a group must first become a truly human community where human needs are met. The following factors seem to be needed in the development of a youth group:

- 1) The members of a youth group should have ample opportunity to get to know one another better. This might be done through various exercises or experiences. Camping trips, socials, "serendipity exercises" and other techniques should be used.
- 2) The members of youth groups should be placed in situations where they can learn to trust more in one another and in their adult advisors.

- 3) The members of the youth group should and will develop a sense of loyalty towards their group; hopefully this will lead to some sort of group identification.
- 4) As the members feel more comfortable with one another, and with careful leadership on the part of the advisor(s), they will develop a spirit of service to their local community, i.e., the school, parish, diocese, region and nation. In this way they will be able to define their objectives by aiming at a common goal.
- 5) The group will slowly begin to pray, and a need to become a Christian community will evolve.

These steps, it would seem, are at the "pre-community" stage. Yet youth, in their very make-up, tend to oscillate between one stage and another, sometimes rapidly, sometimes very slowly. The advisor must be patient and very understanding. Yet he/she must be in a position with the group to constantly challenge the young members to greater fidelity and to greater service. Youth, as never before, have an innate craving for prayer and the experiences of a deep personal relationship with the Lord. This must be encouraged and nurtured. There is a richness in the young today. They are buffeted from many sides, and so many parts of society make demands on their time and energies. Yet at the deepest recesses of their being the young want to be loved, appreciated and accepted. Our youth CMC groups must respond to these needs.

It seems that the most necessary ingredient on the part of the adult advisor is, again, a great patience, and an understanding of a young person's mentality. Slowly, methodically, the advisor can introduce the young persons with whom he/she works to greater involvement in the Christian vocation and to a call to the CMC "way of life". Perhaps the key is to have the youth members reflect on the experiences of their lives. In a way, to see the Lord's action in their life - to see the tremendous gifts which He has bestowed.

Over the years, the American CMCs have tried to encourage young people to enter into the Paschal Mystery through a wide range and variety of programs. The Institute of Christian Action in the New England area has provided many rich activities and programs to introduce young people to the CMC way of life and apostolates. Truly the Lord has blessed

this region with many rich gifts; perhaps the richest has been the Moderators' Community of New England. This group of men and women advisors has freely shared its gifts and talents with the young people who have embraced CIC in this area. The assistants too have grown into a community of faith : faith in the Lord who directs their work, and faith in the young persons entrusted to their care and concern.

Brother Theodore LEBENDRE, P.T.C.

(Brother Ted Lebendre, P.T.C., is a guidance counsellor at a high school in Fall River, Massachusetts. He is currently vice-president of the National CIC Federation of the U.S.A., and was co-chairperson for the Fall Institute of Christian Action in the past. He has been in CIC since 1964 and was a delegate to the 1976 World CIC Assembly in the Philippines).

AS SAINT IGNATIUS WOULD SAY...

...Love ought to show itself in deeds over and above words...

...Love consists in a mutual sharing of goods. A lover gives and shares with the beloved something of his personal gifts or some possession which he has or is able to give; so, too, the beloved shares with the lover. In this way, one who has knowledge shares it with one who does not, and this is true for honors, riches, and so on. In love, one always wants to give to the other...

...All my natural abilities and gifts, along with the gifts of Baptism and the Eucharist and the special graces lavished upon me, are only so many signs of how much God our Lord shares his life with me. My consolation : who I am by the grace of God!

...God not only gives gifts to me, but he literally gives himself to me... He gives himself to me so that his Body and Blood become the food and drink of my life. He pours out upon me his Spirit so that I can cry out "Abba"...

...God loves me so much that he enters into the very struggle of life. Like a potter with clay, like a mother in childbirth, or like a mighty force blowing life into dead bones, God labors to share his life and his love. His labors take him even to death on a cross in order to bring forth the life of the resurrection...

...God's love shines down upon me like the light rays from the sun, or his love is poured out lavishly like a fountain spilling forth its waters into an unending stream.
.. His delight and his joy is to be with the sons of men - to be with me. He cannot do enough to speak out his love for me - ever calling me to a fuller and better life...

If I were to respond as a reasonable person, what could I give in return to such a Lover? Moved by love, I may want to express my own love-response in the following words :

Take, Lord, and receive all my liberty, my memory, my understanding, and my entire will - all that I have and possess. You have given it all to me. To You, Lord, I return it. Everything is yours. Dispose of it according to your will. Give me only your love and your grace. That is enough for me.

Spiritual Exercises, 230-237
(translation by Fr. David
FLEMING, S.J.)

My Lord,

all thanks and praise to You
for Your countless gifts to me!
How seldom do I stop to appreciate them,
in me, in others -
or even believe that I have them...

Yet something within me longs to have
that "mutual sharing of goods" :
with my relatives, friends,
even "strangers".

I know You've planted that longing there,
my Lord.

Am I letting it happen?

With whom do I truly share my talents,
time?
energy?

From whom do I receive help from day to day
and in times of need?

Is community a real and vital experience for me -
of Your life and love?

...What I can answer today is already better
than where I was one year ago -
Right, Lord?
And who's to say what will have done in me
by next year?
That's pretty exciting, come to think about it...

My Lord, Our Lord,

All thanks and praise to You for community.

For all communities in Your name.

And special thanks for our own community.

Please unfold to us more and more

how we can show Your love in deeds, more than
in words,

and how we can give and receive each others'
good somehow -

With all men and women, near and far...

Teach us to need You in each other, Lord.

Amen.

MY VISIT TO THE CLCS OF THE REPUBLIC OF CHINA

Recently, from May 31 to June 10, I had the opportunity of paying a visit to the Taiwan CLCs with the aid especially of Father Aloysius Hsu S.J. A big thanks to him! And what a great joy to meet the delegates of Manila '76 again in their own country! I met many of the CLC members there, both adults and youth, and had a very enjoyable time with them all. I also came across many of the Ecclesiastical Assistants, whose enthusiasm impressed me very much. I liked the CLC centre there, which resembles a home and conveys a real community atmosphere to those present.

I participated in two of the adult group meetings (and what a pity that I couldn't understand fully since they speak in Mandarin Chinese!) and experienced the community spirit of openness and brotherhood. I felt the members are trying their best to discern the will of God and to commit themselves for action in their daily lives so as to lead fully the CLC way of life.

Furthermore, with the youth, I was fortunate enough to be able to take part in the ceremony of commitment at Fudan Catholic University, where 5 college groups prepared themselves and made their CLC commitment on June 5. At the mass, there was the inauguration too of the office-bearers

of the National Federation. What an energetic group, and what a great day for the CIC in Taiwan! We wish them every success in the coming two years for the promotion of CIC among their fellowmen. And may they be filled with the grace of the Spirit!

On the whole, it was the members who impressed me most : their energy and earnestness in the pursuit of the CIC way of life, and above all that they were such a joyous group and that the atmosphere of care and concern for one another was so evident. I believe that only those who are near to God are able to convey a real message of joy, of Good News, to others. And I think it is no exaggeration if I apply the above statement in attempting to describe the members of the CIC that I met on my visit.

Mary YEUNG
Hong Kong CIC

LUXEMBURG : We've just gotten news that a youth CIC group has now begun in Luxemburg, which up till now had only adult groups. We'll give you more details on the group sometimes later. But we wanted to share the good news.

JOURNAL OF A CLC SAFARI

Jose and Nick

"Safari" is hardly the word, since we were anything but tourists. But, as much of the 9-week CLC trip we made spanned Africa, and as we were almost daily on the move, the term may not be unfitting, except that the itinerary included the Middle East and the Indian Ocean.

This was our second African-Malagasy CLC trip. The first was in February-March '73 (Nicholas Roorda van Ey-singa, Dutch CLC member, accompanied us for the last half of that one). But in '73 it was largely first contacts and meetings large and small, whereas this time the focus was on formation courses - 7 of them in all. The account that follows shares with our readers some of the journey's high lights, drawing on the daily log we kept, and ends with some overall observations.

April 5-7 : Lebanon

A warm welcome from our Lebanese leaders. But the destruction from the war is horrifying, with the port a shambles and the business blocks that still stand but empty shells. An uneasy peace reigns in the city, with many road blocks and checks by Arab League forces. Will Lebanon become again one country, with collaboration in equality and justice between Christians and Moslems? It is an enormous challenge. Yet through it all, many of our groups and members have given and give outstanding Christian witness in the service of truth and love...

A visit to the church at Université St-Joseph, where a group of university CLC members were preparing the Pilate scene of the Passion for television presentation... An afternoon neighborhood occasion, result of a CLC project: diplomas for 25 young girls (refugees from their home) after completing a simple course in sewing and dressmaking to fit them to earn their way. Truly a sign of hope after

all the war's devastation... A visit to St-Elige, the primitive stone chapel and rude dwelling where the Maronite patriarchs began their labors many centuries ago. CLC leaders are hoping to restore the spot... Two short visits to youth groups, one doing fine work in catechetics and youth guidance, the other acting out very effectively the Passion in a church(it was Wednesday of Holy Week)..At night, an exchange with 30 adult members of Beirut and the surrounding area. In addition we had good exchanges with Josef Marouf, national president, and Fr. Georges Khoury, promoter, with some discussion of the problems and possibilities of a follow-up to the visit.

April 7-8 : Egypt

Changes in scheduling cut the 3 days we had hoped to spend here to less than 1. No CLC groups here as yet. We took part in the Mass of the Lord's Supper, simply but beautifully done at the Jesuit church. Afterwards a friendly supper with their community and some CLC conversation with one or other of them. An interesting auto tour with two of them through Cairo's huge, milling Thursday-night throng (Friday is the Moslem day of rest), and then outside the city to the three Pyramids, vast and imposing in their night light. At 2 o'clock in the morning, we took the plane for Rwanda.

April 8-16 : Rwanda; Zaire (Bukavu)

Rwanda is a densely-populated little country (4 million people), picturesque though poor, in the hill country of central Africa.. At Kigali, the capital, we stayed overnight at Centre Christus, a recently-built retreat house. The Good Friday service, led by a White Father, was impressive in its quiet and deliberate devotion.... Next morning off on a tiny 5-seater plane to Cyangugu, near the Zaire border. Besides rejoicing in the Lord (aided by the fine Easter Vigil Service at the Jesuit Novitiate), we spent Saturday and Sunday getting ready our formation course, the first of the trip... Monday to Bukavu in Zaire, across the river, where we had long exchanges about CLC with Fr. Ferriere (whom we knew from our earlier CLC trip) at the college and with Fr. Jansen at Amani Retreat House... Mon-

day at 17:30 we began at Cyangugu a 3 1/2 day CLC formation course for 10 Jesuit novices, a Jesuit priest and 2 sisters, all African, from both Rwanda and Zaire. After introducing CLC and its way of life, the days were given, one each, to Personal Growth, Community Growth, Mission, making use of course of talks, personal reflection, small-group sharing, practical exercises, besides evaluations and meditation points. Evening workshops too about starting a CLC, meetings, role of the assistant. The group was very responsive, liking the experiential approach. The course, plus the valuable contacts in Bukavu, give promise that CLC, till now unknown here, may begin very soon, perhaps on both adult and student levels... A 2-second earthquake tremor one night unnerved us slightly, but did no damage. Next morning, off to Kigali, and then to Kenya.

April 16-18 : Kenya

Picked up at airport by Father Fernando, young Sri Lankan Jesuit working in Tanzania. Clearly he's quite impressed with the community-collaboration and non-consumerism accent of Nyerere and Tanzanian society. Next morning, after Mass, a lengthy exchange with him about CLC... At Loyola House we met Fr. Toppo, new Jesuit regional superior (responsible for 50 or so Jesuits in Kenya, Tanzania, Uganda, Ethiopia, Sudan). It was a most fruitful exchange. He was pleased to be more fully informed on CLC, is persuaded of its worth, grasps what is needed to promote it in the region. There is solid hope that a serious effort will be made soon to initiate something... Conversations about CLC with several others, including 3 priests from Uganda... A short visit with Fr. Oppenheim, American Jesuit friend currently giving retreats in Nairobi. Early to bed and up at 5:00 to catch the plane for Madagascar.

April 18-28 : Madagascar

Surprise! On the plane, coming down the aisle, Simone Ramielson, our friend of Manila '76 and before; she was returning from a Paris meeting of UMOFC (World Association of Catholic Women). And at the airport to meet us, Fr. Arsene and Zoe... We left the airport at noon and by 15:00 our 4-day CLC formation course at Tananarive had begun. Taking

part: 6 leaders of ZMM, national women's Sodality; a Cencle sister who helps engaged couples prepare for marriage; and 10 Jesuit scholastics, novices and priests, including the National Assistant of EKA, the CLC youth groups. Here too the course covered the key elements of CLC living, using a variety of means so meshed as to aid in their assimilation. Accented too were the grounding of the CLC way of life in the Spiritual Exercises, as also its inculturation possibilities, given its stress on disponibility and discernment "in each concrete situation of our daily existence"(GP 4). Participants found the course challenging, and searched too how best to put it to use in the different groupings represented.... A delightful and useful visit with Romuald Ralaysomay, EKA leader and member of the World CLC Youth Commission, whose work kept him from making the Course, and with Fr. Fulgence...

Next day by car south to Fianarantsoa, enjoying as we went the beautiful fall weather and picturesque vallies and rice fields. A poor country, yes, and with many social and political problems, but rich in culture and natural beauty. We were entranced by the spreading poinsettia bushes, each splashing a hundred bright red blossoms to color the countryside; here the flower is known simply as "the madagascar"... At Fiananarantsoa, Therese (of Augsburg '73 and Manila '76) had energetically assembled no less than 60 persons for a 1 1/2 day session. A motley group it was: several young couples(professors, who'd just begun a CLC group), CLC youth leaders (EKA), leaders of the women's ZMM, some secondary school CLC leaders, several Jesuits, a diocesan priest, several sisters. At first we despaired of presenting CLC to such a rainbow of persons, but the Spirit showed us the way. With a mixture of CLC information and experience(including one practical exercise), the session turned out to be extraordinarily fruitful. After dinner the second day, a group of former YCS (Young Christian Students) who had taken part stayed on to question and exchange with us for 1 1/2 hours. Clearly CLC has great promise in this area (which is heavily Catholic), given the small, dynamic youth CLC, the budding couple's group, the interest of others at the session, and especially the presence in the area of 4 or 5 assistants (one of

them our good friend Fr. Jerome Ranaivomanana) or lay leaders who know CLC and will work together to develop it. And with Fr. Arsene's able leadership CLC in Madagascar should move ahead solidly, even though other commitments limit the time he can give to it.... Next day by car to Ambois-
tra and, after some delay due to road repairs, on to the capital. Our Malagasy friends, here as at "Fiana", sent us off with warm expressions of their friendship. Next day we took the plane east to Reunion Island.

April 28-29 : Reunion

A small island this (40 x 65 kilometers), its half-million people of Creole origin, largely Catholic, French-speaking and represented in the French parliament. Received its first native bishop in '76. No CLC groups exist here as yet... A warm welcome by Fr. Schmerber, Jesuit superior. Next morning we walked and talked with him of Reunion, its Catholic life, CLC possibilities. In the afternoon we walked on lava 5-12 feet thick, as yet warm from the volcano's eruption 3 weeks before, with thick smoke still rising in the distance: an awesome, unforgettable sight!.. Some conversation too about CLC with others of the Jesuit community, though the scarcity of clergy and the consequent heavy demands on them (pastoral, the prison, social action) make it uncertain that CLC can begin soon. Surely we were most warmly received, and with time some beginnings may result. Early next morning, by small plane to Mauritius, sister island 250 kilometers distant.

April 30 : Mauritius

Mauritius got added to our itinerary because Madagascar-South Africa flights no longer exist. Island is same size as Reunion, but with twice the population; people mainly of Indian origin, but with a mixture of Europeans, Africans and Chinese as well. Sugar cane fields cover the fertile plateau, but its sand beaches make it a tourist attraction too. Independent since 1968... Met by Fr. Espitalier, energetic Jesuit superior and pastor. Conversations with him and others, including the bishop of the Seychelles

Islands, before and during dinner. Then a 1 1/2 hour session with 6 Jesuit and French Foreign Mission priests about CLC. Much interest and many questions, especially by 2-3 of them. One is anxious to initiate CLC, hopes to visit the World Secretariat on a coming visit to Rome... At 18:00 hours, had to run for our plane in a short but heavy downpour, and then the 5-hour flight (with 2 hours time change) across the Indian Ocean and Mozambique to Zambia.

April 30-May 5 : Zambia

There to meet us were tall Fr. David Norris and smiling Vincent Sandamuka (both of Manila '76) and our good friend Brother Carmine, Marianist much involved in CLC youth work. We prepared that night, and began next morning, a 4-day formation course. First day dealt with the participants' expectations, panorama of CLC activity, the CLC way of life. Other days developed further the various aspects of that way. Taking part were 2 Jesuits (one was Fr. Kokal, outstanding Lusaka pastor), Brother, 4 sisters, 2 lay teachers, 8 young adults (mainly university CLC leaders). As always, our presentations focused on adult CLC, as this is now just developing in Africa; though with references to youth too as needed... Dinner one night with John and Chris Sullivan, young Canadian couple both teaching at Matero Secondary School, Chris already works with youth CLC; now being considered is a CLC moderators' community to exchange also about their own living of CLC... A long exchange about CLC with the 10 Jesuit novices (from Tanzania, Nigeria, Rhodesia) and their director, with many questions and much interest.... The last night, songs and skits, all in colorful African dress, to send us off... A vibrant, dynamic country, this Zambia. And, though the many other involvements of the national assistant are a limiting factor, surely with much potential for CLC growth.

May 6-10 : Rhodesia (Zimbabwe)

Arrived at night unexpectedly; Prestage House, the Jesuit house, kindly gave us rooms for the night.... Next day, with Fr. Mangan, energetic national assistant, and Philemon Chigamba (of Manila '76), we visited Archbishop Chakaipa (impressive in his warm simplicity and pastoral

outlook), had dinner with Fr. Wardale (Jesuit regional superior), and saw Sister Gilberta, O.P. (much involved in CLC promotion in the country) as well as her office and materials... Then to Mary Ward House, an ideal spot for the 4-day course, which began at 16:00 o'clock. Making it were no less than 37 persons: Brother Dominic (of Manila '76); about 15 sisters of 5 different congregations, particularly Dominicans; 8 or 9 young men, married and single; 7 or so nurses and teachers; several students, etc. A quite mature group, most with considerable CLC experience. In assessing the course afterwards, they especially appreciated the overall experience it gave of CLC spirituality and in particular the evaluations, reflection, small-group sharing, meditation points, liturgies. One result was the proposal, readily accepted, to begin CLC "moderator communities" in the different areas, meeting periodically both to deepen CLC living themselves and to share their plans as moderators... Spent some hours with the 800 members of the Highfield Township Sodalities at their all-day meeting in a church, with detailed reports on the apostolic and spiritual work of the 17 units. All (including the beautiful liturgical singing) in the Shona language, except for brief messages from Fr. Mangan and us... A short presentation by Jose to the Mary Ward sisters of CLC.... A brief visit to Chishawasha Seminary, and conversations with our good friends Frs. Kapito and Kyne... Early next morning, off to the airport. The course here had been, all judged, very helpful. Outstanding too in it was the depth of exchange, equality and real community between blacks (the majority) and whites, repeatedly remarked especially by the former. We left feeling that CLC is one of the elements offering real hope for this troubled country once its political status is definitely resolved.

May 11-13 : Lesotho

A small country this (a million people, half of them Catholic), hilly and cool (altitude, 5000 feet and up), entirely surrounded by South Africa. Meeting us were Fr. Ignatius Selialia, O.M.I., national assistant, Sister Winifred, S.C., both friends from last year, and others. At Maseru, capital, we saw the cathedral and Catholic center, dined and talked CLC with the Archbishop.... Then off to

Roma, a center of Catholic life, and several meetings with school groups, plus one for priests (17) at the seminary. This last stirred much interest and brought many questions, especially from Fr. Jerome who, along with other important tasks, guides a newly-formed CLC group at the University... Next day CLC meetings at widely-scattered locations. Then, though it was late, about 50 CLC leaders (sisters, priests, student leaders, adults) stayed on for 2 hours for our long presentation about CLC.... After a late dinner Bishop Khoarai of Leribe (whom we knew already from his visit to Rome, and who'd also been at the before-dinner gathering) met with the two of us and Fr. Ignatius for a long conversation. He understands CLC and is anxious to further its growth. One possibility raised: a Lesotho formation course, perhaps next year.... Next morning at 6:00, off to catch our plane for Johannesburg.

May 13-30 : South Africa

South Africa - our longest stay, one of our busiest. The 16-day Formation Course here (8 days of the Exercises, 1 of relaxation, 7 of session) took much energy and all our time. Of the 16 participants, 2 were priests, 6 lay persons (2 of them married), 8 sisters (5 of them Dominicans) of 4 different orders. The group included black and white. Most were from South Africa, but 4 from Lesotho. The majority were women. Acting as guiding-team for the entire course were 4 of us, the 2 from Rome along with Fr. Johnson S.J., national assistant, and Sr. Eugene O.P., national promotor... The Spiritual Exercises were all individually-guided, the retreatants mature and serious, the atmosphere of silence and recollection excellent.... The 4 team members (3 of them, 2 priests and a laywoman, acted as guides) met together nightly to share about their overall approach (without reference, of course, to individuals) and aspects of their role, preparing too next day's liturgy and ending with an informal prayer by each. They found this most helpful... Of the retreatants, 3 had never made the Exercises before; but even those who had felt that they gained much from this type of individually-guided Exercises retreat.

The second week, after an introductory day on the CLC

way of life as a whole, allotted 2 days each to personal growth, community growth, and mission and service. Of the 2 days given to each element, the first day focused on one's personal living of it, the second more on transmitting it to others (especially in the initial phase of formation). The session drew heavily on Course I (Rome and Manila), but with extensive adaptation, using a wide variety of means. The group exercises on "meditation on an event" and "preparing for action" in a problem situation were found to be both helpful and challenging... The importance of assistants living the CLC way of life they were trying to promote was stressed, and the value of membership in a CLC peer group to help them do so. Teamwork too was emphasized and in fact, one of the great values of the course was felt to be its role in helping to shape a national team effort in both the countries.... Of course there was a "fun night" too, besides our celebration of the 21st birthday of Hilary, one of the participants... All felt the course to be a landmark in CLC for both South Africa and Lesotho.

One night Sr. Eugene took us to an open-air Mass and sharing with 38 CLC youth, 15-17 years old, leaders of their groups, who were on a camping weekend together. With the smoke of the night fire in our eyes we prayed and sang and shared together, of different races but deeply one in Christ... A look, our last night, at Johannesburg's beautiful Musical Fountain. Next day, at 17:15, off by plane for Kinshasa.

May 30-June 5 : Zaire (Kinshasa)

Arrived at night in the sprawling, hot and humid capital of this vast country. Luckily, awaiting us was Fr. Galopin, our "angel" during our stay, managing to obtain too a future visa we still lacked... Our host for the stay, as he was in '73: Fr. Turine, at the Kimwenza retreat house. Session he arranged was 3 days, from 17:00-21:15, supper included. The main aspects of CLC life and growth were all touched on, though of necessity it was more an information session than an experience; and yet, quite fruitful. A total of 27 took part--Jesuits, sisters (of 2 congregations of Ignatian inspiration), laity, 1 or 2 other priests... A long exchange after lunch one day with 8 of the Jesuit

scholastics; shorter ones, over meals, at Boboto College, with the Sisters of St. Andrew, at the parish... The visit was most worthwhile, largely because a good base had been established 4 years before. A number of those at the course would like to begin something, and to work together with that aim. Viewed in the ensemble, Zaire - here at Kinshasa and in the east at Bukavu - shows much promise and merits our prayers. On June 5, off to Cameroun.

June 5-7 : Cameroun

Our stop at Douala was a first contact, and we stayed at College Libermann, Jesuit school. Various conversations with a half-dozen of the community about CLC... A visit to the student hostels and center of Fr. Bonnet; they live together in groups of 8-10, and one senses a fine spirit among them. An impressive work. They receive PROGRESSIO at the center, and one was reading a CLC publication when we walked in! Could something develop? Time will tell.... At St. Charles Lwanga parish, a good conversation with Fr. Durand-Viel, already acquainted with CLC. Exchanges with Fr. Chenu, of Upper Volta, here on a visit. He has already made CLC efforts, and hopes to renew them at Ougadougou. At 10:00, by plane west to Nigeria.

June 7-9 : Nigeria

Our first visit here too. Lagos, the capital, is unbelievable : a bustling city, construction going on everywhere, and surely the world's worst traffic. And everyone is selling something... Met by Fr. McKenna, Jesuit regional superior. He was most hospitable, made every effort too to become well-informed on CLC; he will surely further it when possible, though his work, and the scattered locations of the Jesuits in Nigeris, limit what might be done. Talked too a bit with Adem, scholastic studying at the University of Lagos, but completing his thesis was at the moment his one concern.... A good exchange one night with a group assembled by Fr. Schuyler, university chaplain, including 2 sisters and a dynamic diocesan priest; it was their first contact with CLC, which they judged could be attractive to Nigerians.... In the afternoon, a visit to

the Nigerian Museum, giving us some feel of the cultural heritage of this region. And a drive along the port, a beehive of activity, with 60 ocean liners stretched out in the lagoon waiting to unload. Would CLC in time make a beginning in this great country of perhaps 80 million (twice the population of any other African nation) energetic people, its development fueled too by its oil wealth, and with a flourishing Catholic life? The future was in God's hands, but the seed had been planted.... At 11:00, our plane took off and, after an hour's stop at Kano in northern Nigeria, put down at Rome at 19:00 o'clock where, tired but happy we'd been able to share our CLC vocation with others in many countries and many ways, we found Fr. Paulussen's friendly face awaiting us. Journey's end.

SOME OBSERVATIONS

Africa : One sees much land in Africa : only a few countries are thickly populated. Much poverty too, but it is largely rural poverty, even if the cities keep expanding... The warmth of the people, their sense of community, their love for bright colors, their laughter - one finds it everywhere.... Communications are often quite a problem, one not made easier by the many languages.... The strong trend to indigenization - Africanization - continues in society, in government, in Church. It would seem that political unrest is growing, and Marxist influence too in many countries, fueled by racial and economic inequalities, and often by selfish influence of the great powers... Children and youth are Africa's great riches: often half the population is under 20 years.... The Church grows swiftly in numbers, but with few religious vocations as yet; so the laity are given increasing responsibility.... On this trip, as before, we were struck by the truly immense good, human and Christian, achieved by the missionaries. And today most assist the Africanization process.

Indian Ocean : Most of that said above applies here too.

But Madagascar, Mauritius and Reunion are not really African, but of ethnically different origins, each very different too from the others, with their own

strengths and problems. In different degrees all are in ferment, and their future is not easy to predict.

Middle East : Our visit here was much too short; yet it requires special mention. For the Middle East is largely Arab, its keen Arabic consciousness accelerated by the new oil wealth. And the Middle East is largely Moslem too, even if there are important Christian groupings in Lebanon and in Egypt (the Copts) and the Jews in Israel.... And the still-unsettled Arab-Israeli conflict, with the Palestinian situation as part of it, dominates every other concern, however serious.

CLC : The Trip and the Future

To summarize our 9-week trip... It included 7 formation courses in 6 different countries, most of 3-4 days and one of 16 days: in Rwanda, Madagascar, Zambia, Rhodesia, South Africa, Zaire. In 2 other countries, Lebanon and Lesotho, there were a variety of meetings with existing CLC groups. And in 6 other nations - Egypt, Kenya, Reunion, Mauritius, Cameroun and Nigeria, there were first contacts of different sorts directed towards CLC; all were useful and 2-3 give real promise that CLC will begin before long.

The future reveals much promise, provided the needs are faced and met. Where CLCs now exist, what they achieve in Christian formation and apostolic activity is considerable, reflects a deep sense of the Church, generally exhibits an effective social emphasis. The stress on youth CLCs now needs to be paralleled by a corresponding stress on the initiation of more adult groups, and there is every indication this will take place. A real limitation is the small number of full-time, well-formed CLC personnel, few of the countries having anyone full-time in the work; surely ways must be found to solve this problem if CLC is to prosper. Finally, CLC leaders in all these countries need and much desire the continuing support and collaboration of the World CLC Federation, in the form of formation materials, help with courses, Progressio subscriptions, etc. The great interest shown by CLCs everywhere in our Africa trip makes us sure that their hopes will be answered. Isn't that what it means to be part of some worldwide Christian Life Community?