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ON THE OCCASION OF THE 80 BIRTHDAY OF PAUL VI

World Federation of Christian Life Communities on happy occasion of birthday of Your Holiness expresses filial gratitude for many proofs of affection and offers prayers and best wishes.

Father Justo TARRIO, S.J.

Vice Ecclesiastical Assistant

Receiving with gratitude courteous expressions of best wishes on eightieth birthday Holy Father thankfully returns best wishes for prosperity and peace imploring blessings of heaven.

Cardinal VILLOT

PASCHAL MYSTERY AND SPIRITUAL EXERCISES

In January 1975 we began to publish a series of articles on the Spiritual Exercises in PROGRESSIO(1). We said at that time that our purpose was to foster

(1) Articles already published:

- January'75 : Spiritual Exercises and CLC
(J.G.Tarrío S.J.)
- March '75 : God's Plan and Man's Discernment
(Miguel A. Fiorito S.J.)
- May '75 : Ignatian Dynamic of the Meditation
on the Foundation (G. Cusson S.J.)
- July '75 : Thrust of the First Week
(G.Cusson S.J.)
- Sept. '75 : The Pedagogy of the First Week
(R.Haughian S.J.)
- January'76 : Come live with me (N.Rieman S.J.)
- March '76 : Poor with Christ so as to Serve
(N. Rieman S.J.)
- May '76 : The contemplations of the Second
Week of the Exercises
(L.Paulussen S.J.)
- July '76 : The Three Classes of Men
(C.Viard S.J.)
- January'77 : Three Kinds of Humility
(C.Viard S.J.)
- March '77 : The "Election" According to the
Exercises (C.Viard S.J.)
- May '77 : The Election:First and Second Times
(C.Viard S.J.)
- July '77 : The Election:The Third time
(C.Viard S.J.)

greater knowledge of the Ignatian Exercises among those who already have the experience of having done them and among those who are preparing to make them.

The various authors who have written about the themes of the Exercises have been able to help CLC members to get greater awareness of the formidable wealth contained in the dynamic of the Spiritual Exercises of St Ignatius.

With the (summarized) article which we now publish we enter into the last stage of the Exercises, that is, that of the Paschal Mystery, which St Ignatius deals with more explicitly in the 3rd and 4th Weeks (4) The article was written by Father Giacomo de Tommaso, Professor of Dogmatic, Spiritual, and Pastoral Theology. Although it is in these last weeks that St Ignatius gives most attention to the Paschal Mystery, it is clear that that Mystery is present already in the Principle and Foundation and throughout all the Exercises.

It is important to bring out the intimate relation between these two last weeks. They form a unity, just as the Paschal Mystery is a unity. When going to his Suffering, Jesus proclaims and anticipates his Resurrection, and the Risen Jesus manifests the "power of his death" to us. N. 4 of the General Principles reminds us of this indestructible unity when it tells us that "our groups' spirituality gravitates to Christ and participation in the Paschal Mystery."

In this present number of our review we are publishing the first part of the itinerary that leads to living the Paschal Mystery fully. This is the Third Week. We leave our reflections on the Fourth Week (which logically include Contemplation to reach Love) until the next issue of Progressio.

(J.G.Tarrío)

(2) We thank the Centrum Ignatianum Spiritualitatis in Rome for having supplied us with the present text. It corresponds to a lecture which Father de Tommaso gave during the International Course of Exercises Directors in Rome in 1972.

THE PASCHAL MYSTERY AND THE SPIRITUAL EXERCISES

The Paschal Mystery becomes experience during the itinerary of the Spiritual Exercises:

- 1) In its historical dimension, the exercitant gains awareness above all, of the need he has for salvation and liberation, as the Hebrews felt it in their days as liberation from the servitude to Egypt. First task of the guide is to aid the exercitant in such a way that, with the help of grace, a taste for spiritual liberty may be awakened in him together with the desire for conversion of those disordered affections (Sp. Exercises 1) that hinder him from "seeking and finding the divine will in disposing of his life for the health of his soul!" (SE 1). The energetic call uttered by Paul to the Ephesians, ought to become a personal experience for the exercitant: "That is not what you learned when you learned Christ! I am supposing, of course, that he has been preached and taught to you in accord with the truth that is in Jesus: namely, that you must lay aside your former way of life and the old self which deteriorates through illusion and desire, and acquire a fresh, spiritual way of thinking. You must put on that new man created in God's image, whose justice and holiness are born of truth". (Eph. 4, 20-24)

This is the first moment of initiation into the Paschal Mystery. Recognizing that one is actually a sinner-slave is the first step in turning back to God (SE 57; Jn 8, 31-34).

At the same time the Exercises guide will of course arouse consciousness of the need for salvation in the very consciousness of grace.

- 2) But it is above all the Christological dimension which appears as verification of the conversion experience in the Spiritual Exercises. Conversion is the "step" from the state of sin to intimate life with God in Christ through grace (SE 53, 54, 61, 63, 71; Jn 13, 1; 2 Cor 5, 19).
- 3) Once he has been initiated in this way into Christ's Pasch, through liberation and salvation, the exercitant is ready to receive the call from the everlasting King. This summons is couched in paschal terms and tone: "My will is to conquer the whole world and all enemies, and so enter into my Father's glory; hence, whoever would desire to come with me has to labor with me, in order that, having followed me in pain, he may also follow me in glory" (SE 95).

In this last expression we can perceive a special paschal reference, at a deep, radical, mystical level, which

is properly and religiously one of total adherence to Christ. We shall have more to say on this later.

THE THIRD AND FOURTH WEEKS: GENERAL VIEW

The third and fourth weeks form one whole, and establish the Paschal Mystery properly so called. It is a matter of an interior experience of what "dying with Him" in order to "live in Him" and "in God" (Rom 6,8-11) deeply and radically means.

- 1) The Suffering and Resurrection stand out as a single mystery among the manifold events of the gospels: the exercitant is invited to search for a single fundamental reality. He has to come to consider how the Divinity conceals himself, that is, to consider how he might destroy his enemies, but does not; and how he allows the most sacred humanity to suffer so cruelly" (SE 196). The fourth point of the fourth Week invites us "to consider how the Divinity who seemed to be obscured in the Suffering, now appears and shows himself so wonderfully in the most holy Resurrection, through its true and most holy effects" (SE 223). As may be seen, it is a matter of a single mysterious reality, a unique guiding thread: the Divinity who is hidden is the same Divinity who is manifested.
- 2) Moreover, the gospel happenings do not remain exterior to the exercitant, but penetrate his most inward and deepest self and transform it: "Consider that he suffers all this for my sins, etc., and that I ought to act and suffer for him" (SE 197). In the third Prelude of the first Contemplation of the fourth Week we pray: "that I may be glad and rejoice intensely..." (SE 221). In the second Prelude of the Contemplation for reaching love we pray for "an intimate knowledge of the many blessings received, that filled with gratitude for all, I may in all things love and serve the Divine Majesty". (SE 233)

In brief, it is a matter of a "new creature", rather, of a "painful" birth (Jn 16,21). It is a question of re-discovering or wholly and profoundly discovering the most inward roots of Christian being, of one's own baptismal dimension (Jn 3,14; Rom 6,4).

THE THIRD WEEK

I will now try to explain the signification of the Third Week. I will do so by taking especial account of the graces of the petitions of the two contemplations of the third Week.

- 1) The dialogue between affectivity and liberty is one of

the most important features of all Christian living. The victory of liberty restored to health over unpurified affectivity is one of the essential requirements for spiritual progress (cf. the end of the Exercises 1). Affectivity has to be purged in order to expand, and it has to die in order to rise again. However, on the theological and experimental levels the task of making the work of purification perfect cannot be entrusted to personal efforts. Facts and happenings independent of our will: a long illness, love meeting with rejection and misunderstanding, the results of bad behavior, can lead us to a despoiling and purification that are frequently deeper and more radical. It is usually said that when Christian living rises to the mystical level, the Lord intervenes particularly in such theological and spiritual maturation.

A Divine light aids us to see our miserias, our sins, our infidelity in depth. This is participation in the Paschal Mystery in "Passio Christi" in the profoundest and most inward sense. It is compunction, understood as spiritual, affective and religious sorrow. It is sorrow according to God, a pain felt while the heart moves fully in accord with God, because things are seen (or begin to be seen) as God sees them. It corresponds to the beatitude of those that weep; it is affliction of the generous soul proceeding from love for Christ (cf. SE 197). It contains all the fruits of the first Week in it (SE 48, 55, 63, 65). Compunction is that interior disposition that "rids" man of disordered affections (SE 1): directly in the first Week and radically in the third Week. It is that from which man issues "Christo commortuus". This seems to me to be the truest and deepest meaning of the grace of petition of the first Contemplation of the third Week: "here there will be sorrow, emotion and confusion, because of my sins the Lord goes to his Suffering" (SE 193).

- 2) More intimate, deeper union with Christ follows. This is what is asked for in the second Contemplation: "... ask what is most proper to the Suffering: sorrow with the sorrowing Christ, affliction with the afflicted Christ, tears and interior pain for all the pain that Christ suffered for me" (SE 203, 206; cf 195; cf Gal 2, 20; Rom 6, 11; 8, 10-11; 35-38; Col 3, 3-4; Phil 1, 21). "Cross" signifies suffering with Christ, Christ's suffering. Suffering is the sign by which a follower of Christ is recognized. Following Christ means being united with Christ in his suffering. The cross is not a harsh destiny, but the sorrow that strikes only by reason of our adherence to Jesus Christ..." The cross is not the suffering proper to our normal existence, but the suffering that comes from being Christian" (Dietrich Bonhoeffer).

- 3) "... and that I ought to act and suffer for Him" (SE 197; cf Jn 12,24-26). It is clear that the apostolic dimension is in these words. It is evidently a consequence of what has preceded : this life of liberty may be understood as existence of the mission.
- 4) A longer explanation could very well be made from the point of view of Redemption in the cosmic dimension. This would form part of application and interpretation of the Ignatian thought.
- 5) Finally, election represents concretization of a life marked by the "step" from a condition of servitude to a condition of true liberty: "For every one must keep in mind that in all that concerns the spiritual life his progress will be in proportion to his surrender of self love and of his own will and interests." (SE 189)

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CONFERENCE OF CATHOLIC INTERNATIONAL ORGANIZATIONS

Fribourg, September 1977 (1)

The Conference of Catholic International Organizations (O.I.C.) celebrated its fiftieth anniversary at its birth-place, Fribourg, Switzerland, from September 15th to 20th, 1977.

This General Assembly looked back over the road it has travelled, certainly, but the look backwards was a very rapid one, and members quickly got down to the task of defining "The response which the O.I.C. wish to give as People of God to the challenge of the contemporary world".

The Conference consists of 29 full members of the O.I.C., together with 18 associated or invited organizations.

All these organizations have recognition from the Holy See. They cover various fields : childhood, youth, social action, charitable activity, mass media, etc.... The World Federation of Communities of Christian Life is a full member of the O.I.C. Conference.

The outgoing President aptly described the O.I.C. Conference as "a universal parish", because in it "we find the concern for the apostolate, the will to be present in the world of today, and that diversity of commitments which is a mark of every living and dynamic Christian community".

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- (1) The World Federation of CLC took part in the Fribourg meeting through a delegation of 3 members of the Mission and Service Commission : Hildegard Ehartmann, in charge of the Commission, Val Mac Lochlainn, and Tobie Zakia.

This gathering of O.I.C. is a sign of the will to cooperate. John XXIII recalled the need for it in his message to the 1959 Conference: "On the one hand the Conference of O.I.C. is rightly careful to respect each organization's autonomy in its own field. Yet on the other hand cooperation is being more and more seen as an imperious necessity for the sake of effectiveness. Sectors of action often partly overlap. Stands adopted in regard to the chief problems of the moment gain from being coordinated. In a word, nothing deep, broad, and lasting can be achieved today without close and organic relations among the O.I.C. In view of this need, it is for the Conference and its various organs to favor and animate work in common in all its forms.

Such will to cooperate is pursued along two lines :

1) participation in the Church's structures. This can be done in various ways and on differing levels: relationship with the Secretariat of State, presence of the O.I.C. in the Pontifical Council for the Laity, and so on' ...

2) participation in organized international life (United Nations, Unesco, Ecosoc, Council of Europe, etc.), through the consultative status which most of the O.I.C. enjoy by virtue of being a Non Governmental International Organization (NGIO) (2).

It is important to emphasize that the O.I.C. exist in the Church and the world as associations that have come in to being spontaneously through the will of the members they represent, in order to testify to the achievements and aspirations of the public they represent. So they are not expressions of power.

The O.I.C. have provided themselves with certain means of promoting their activities, most notably the specialized Information Centres at Geneva, Paris, and New York (3). These

(2) The World CLC Federation has been a Non Governmental International Organization (NGIO) since April, 1975. It was granted consultative status by ECOSOC (Economic and social Council), which is an agency of the United Nations realyning various special institutions.

(3) Centre d'Information des O.I.C.

1 rue de Varembe

CH-1211 Genève 20 Switzerland Tel. (022) 34.14.65

Centre Catholique International pour l'UNESCO

9 rue Clerc

F - 75007 Paris

Tel. 705.17.59

International Catholic Organizations Information Center
323 East 47 Street,
New York N.Y. 10017
U.S.A.

Centres are places for exchanging information and training Christians in international problems. They are open to the O.I.C. as such and to individuals. The Centres are also places where Catholic organizations may meet and where they make themselves and their opinions known at the international level.

THE FRIBOURG MEETING

The theme of the Assembly at Fribourg was "Right to Life, Right to Culture, Right to Freedom". Each O.I.C. had been asked to describe its work, its commitments, and its ideas on this subject. A summary of replies was used as the basis for the debates which filled the six days of the conference. Meetings of very high quality alternated with inevitable sessions for holding elections.

We began by seeking to get to know each other and discover the differences amongst us. Each O.I.C. tended to mark out its individuality in terms of the specific function being lived by its committed members. After that we looked for points of agreement, convergence, so as to be reminded and to affirm that we are united by the same faith and share the same hope and have been sent on a mission by Christ to be present in the world through a diversity of commitments.

Very rewarding contacts were made among participants outside of the working sessions also. These contacts enabled information to be sought and exchanged. The wealth of sharing and exchanges of information among the O.I.C. representatives suffered because Africa and Asia were not adequately represented.

At the conclusion of their Fribourg assembly the OIC attacked the problem of defining the response they wish to give within the Church to the challenges of the contemporary world. They emphasized that this fresh step should be an extension and fulfillment of what has already been achieved at the base.

The chief options adopted may be summarized under four headings:

- Communication and information: intensification of exchanges among the various O.I.C. specializing in communications and improvement of information to the public

- Education: organizations concerned with teaching are aware that the school is a place of special importance for promoting education on the rights of the human person; therefore they consider it important to incorporate the assembly's major preoccupations in this field into their work.

- Rights of Man : the O.I.C. show themselves to be aware that in face of manifest contempt for the rights of the human person they must strive more than ever to defend those rights and obtain respect for them. However, they consider that it would not be enough to do so if they did not at the same time strive afresh for recognition of rights of the universal conscience of man which have not yet been admitted. Hence the setting up of a commission to concern itself with this question particularly (4)

- Solidarity and responsibility: finally, the O.I.C. wish to reaffirm the solidarity which unites them to each other in the Church and their common solidarity with the world, its problems and hopes. At the same time they are gaining keener consciousness of the responsibility which their presence in international activities brings. They recognize that their presence is still too weak, and have therefore expressed their intention to strengthen it.

To end, I want to emphasize

- a conviction which came to me forcibly: laity will take their true place in the Church only if they will do so;
- a feeling of wonder, which never ceased growing, during and after the assembly, at the manifold ways that the Lord is offering us for going to Him together with our brethren.

Tobie ZAKIA

(4) The CLC World Federation is participating.

YOUTH - PROGRESSIO

Come, Lord Jesus!

What can Advent be, except this prayer?

We are told that Advent is a special time, each year, to be reminded of our need for the Messiah...
a time of real longing for Him, waiting in hope and trust
... a time of purification, renewal, and preparation for
the coming of our King
Incarnation
God's eternal Word-made-flesh.

Advent and Christmas -
how I look forward to this season, every year!

All over the world, people are celebrating, singing carols
baking special treats, putting up decorations, wrapping
gifts.

So many customs are universal,
each country yet having its own unique way to say:
Christ is born.

... I remember that, as a child of 5 or so,
Advent and Christmas were something quite different for me
than what they are for me now, as a "young adult" -
yet, I feel I have still scarcely grasped
the real significance of this season.

What strikes me now is that Jesus,
universal Messiah though He is,
becomes incarnate for us in an infinite variety of ways:

eternally new, each year,
slightly differently in each part of His world,
intensely personal
and unique as every newborn child.

What does

"the Word became flesh"

really mean -
for me, for my countrymen, in this year of 1977?

Maybe if I knew the answer to this question, I would know
better
how to make ready for His coming, how to be more of a prophet,
proclaiming, like John: prepare ye the way of the Lord!
- in a very concrete way, as he did, in his time and place

In fact, maybe if I really knew the answer to this question,
I could let Jesus become incarnate IN ME
be the very life of my life
given for others around me.
Starting with my own family,
moving out gradually to all mankind.

Lord Jesus,

during this Advent,
please show me a little more fully,
a little more concretely,
just how You want to become INCARNATE
in this finite time and place.

Please free me, a little more,
from everything in me
which keeps You from being born into our world.

Then on Christmas morning
my voice will truly sing out
with all my brothers and sisters around the
world.

GLORIA IN EXCELSIS DEO!



PHILIPPINE YOUTH COMMISSION MEETS FOR THE FIRST TIME

I really wonder at and admire how the Holy Spirit works on people and in situations. The last General Council Meeting at the Apostolic Center in Manila was one of His great works. Praise the Lord, Alleluia!

When I came to the 1977 GCM, my little expectation was to be able to share my experiences and insights and the results of the World Assembly which was held in Baguio City last August 1976; with emphasis on youth and the youth commission. However, I never expected that many things would come out in this year's GCM for nothing was said about the youth commission in the program. But, events just flowed spontaneously. Many ideas, comments, opinions and feelings were shared, based on the reports of our National Federation President Epoy Umali, World Federation President Marte Vinzons, Sr. Isabel Perez who participated in Formation Course III for youth guides and, of course, the experiences of the different delegates in their local units. From this, I felt then that the topic YOUTH was becoming "interesting" to the delegates, and that this was the right time to express my little expectation in another phrase: "Can the youth and those involved with them be given time by the program committee to meet?" This later on became one of the needs of the whole assembly. Responding to this need, the staff gave the youth the time to meet.

THE MEETING

With 21 delegates present (19 were youth/involved with youth, and 2 were adult CLCers), we started the meeting with a prayer for enlightenment from the Holy Spirit, so that we could see where He was leading and what He was telling us. Then I shared with them not only the nature, composition and situation of the World Youth Commission, but also the situation of the Philippine Youth Commission. Here I described the global youth situation and read the mandate given by the World Executive Council to the said commission. I pointed out that although we were just starting, it would not really be "from scratch" for we have already lived and experienced the CLC way of life for some time now. Afterwards, I introduced the members (by name only) of the World Federation Youth Commission, of which I am a member,

being one of the representatives for Asia. Then we had time for exchanges - clarification, questions, suggestions and comments.

We came up with the following needs:

- a) to document youth experiences of the respective local units, which could be the basis for our formation program;
- b) to set up the framework of the National Youth Commission;
- c) to establish and strengthen the communication links between the units, the Executive Council, the Secretariate, and among the units themselves;
- d) to have a representation to the Executive Council; and
- e) to subscribe to and write articles for Youth-Progressio

Our responses to these needs were:

- a) we chose representatives who would serve as contact persons in Mindanao, the Visayas, and Luzon.
- b) we would dig up any available file about the youth commission in the past years which could be a basis for looking into the membership and formation program of the youth CECs.
- c) we would try as much as possible to document our experiences and to communicate with other units.
- d) we would ask the Executive Council to give us representation to the said council.
- e) we would write articles and subscribe to Youth-Progressio.

We ended with a prayer, thanking the Lord for this rare and precious opportunity to be able to discuss things concerning ourselves.

PLANNING

On the morning of the last day of the CGM, we were able to report to the whole assembly what transpired on our meeting the preceding night. In the afternoon, after the planning session in unital groupings, the recommendations of the different units regarding youth could be categorized as follows:

- a) representation to the Executive Council - unanimously recommended.
- b) assistance - materials, visits, seminars, etc.
- c) formation program - for youth and youth guides.

d) separate meeting of youth, aside from the GCM.

It was at this point that Earnest Tan, the youth representative to the Executive Council was presented to the assembly. He was chosen by the regional representative during their meeting just before the afternoon session. He was greeted with long and loud applause, which signified the acceptance not only of the youth delegates and the assembly, but also of the present members of the Executive Council.

Reflecting on this experience, I noticed that events happened very fast, that many things have been accomplished. But amidst this "haste" I also saw in the process how God's fingers touched every person and event to make this experience unforgettable, fruitful and very meaningful to us, youth. Furthermore, I saw the great task ahead of us in our search for the "liberating truth and genuine way of living."

More and more, therefore, I keep thanking the Lord for His enlightenment, guidance and encouragement to all of us to see and face our reality as youth CLCers in our national and global movement; the delegates, for their sensitiveness and responsiveness to our needs; and the members of the Executive Council, for their openness and support to us, youth.

LET US SING PRAISES TO THE LORD!

Exequiel "Che" AVENGOZA
World Youth Commission member

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ON CHRISTIAN COMMUNITY

If a community is not a family of friends, then it is not a Christian community. Community, like a family, does not just "happen", it is built consciously, deliberately, worked at day by day, chosen again and again. Far easier begun than maintained and developed, a Christian community demands struggle and suffering, time, deliberate openness and patience with the slow process of discovery and appreciation.

Only Jesus makes community possible. Only His love can bring together what sin puts asunder. Community is always sacrificial; self-denial (life, way or will). Otherwise it becomes a group of separate individuals. The ministry of words and activity is less demanding than the ministry of shared life and presence. At the root of Christian community is the spiritual poverty of Christ, the desire to share our lives with one another as Christ shares His life with us.

A member of a Christian community should be able to share his life with the rest. We should be able to utter the words of Christ, who is the centre of our communities, to one another: "This is my body given for you; this is my blood to be shed for you."

Indeed, it is a demanding community. That is why you have to deny yourself and that is why it is a lifetime way of life.

Vincent SANDAMUKA (Zambia)
World Youth Commission member

THE WORD BECAME FLESH: THE "PEOPLE PROBLEM"

Reference books in various disciplines of the human and social sciences on Asia will definitely touch upon the population problem which in the daily conversation of many concerned is often considered the root of many, is not all, consequent social problems. It is a topic whose scope can be very wide, but often I wonder how many writers have ever given the topic a thought, or think about it with feeling, or worse still, been in touch with the people themselves. That is why I chose this topic for discussion and sharing, and above all, I am hesitant in saying the "people problem" when I look at man individually, with their potentialities and ability for changes, for growth and uniqueness.

I would like to share with you all my 2 1/2 months' working experience as a student community worker in an industrial community living in low-cost housing estates where the components of the population belong to the lower rungs of the socio-economic ladder in a capitalist society, which is marked by forces of individualism, competition and opportunism.

Hong Kong is famous for its low-cost housing schemes, (mostly situated in the industrial quarters of the town) a government effort in providing accommodation for the majority poor who cannot afford the high rents in a colony as small as Hong Kong and yet with an ever-growing population of over 4.5 million. However, these low-cost housing estates were also breeding grounds for crimes and juvenile delinquency, being exposed to the encroachment of the triad societies influence and control. Hence, the welfare agency where I was placed tried to promote a "Concern for Youth" project, doing preventive youth work (with subsidy from the World Council of Churches, Geneva), which is also my job.

Ways by which we reached out to these youths considered to be with criminal tendency, being exposed to triad societies influence and pressure, include camps of various types and other activity approach programs. Through these camps, chatting with them (or counselling if you prefer the

technical name), group processes and especially caring for them, (oh, poor things, you can never imagine how deprived they are in all aspects, being at the bottom of the class in schools, rejected by their teachers, outcast by friends and being regarded as black sheep of the family whose parents do not have either the knowledge or the time and energy to look after them after a whole day's hard work) you can detect how a youth changes from an irresponsible, destructive and rough guy to a considerate, thoughtful and helpful boy within a very short period, surprisingly enough! Furthermore, in their interaction with children, you can see how much they have grown in their loving and caring attitude towards the younger ones; it is really fantastic and impressive.

Another side of a man is being brought out. It is just like an injection for the exhausted worker and she is revitalized at such an irresistible sight and progress!

It is seeing man's potential for change, and yet this unlimited nature of potentiality that makes you the more convinced that man is created according to the image of Christ or the word became flesh in man, just among us. No wonder we say that man is richness itself, that when we try to look at man or the "people program" with eyes of faith, you see it is really Christ incarnate, it is Christ's love that is dwelling in man and it was love that made us.

Really, it is only when we are in touch with man that we can find Christ and serve our Lord better. It takes a personal conversion to make it possible to bring about changes with structures for the people. This contributes to the horizontal activism that Fr. Arrupe talks of that characterizes the down-to-earth approach in the CIC movement, an incarnated spiritualism that is of help to men of today.

Having borne witness to this and lived the experience, perhaps we Christian writers, if not all, should reframe a more positive attitude towards changes and towards people, or what has been called the "people problem".

Mary YEUNG
Progressio Youth representative for Asia

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AN IMPORTANT MEETING

Summer in Europe. This is a particularly hot season in Rome, yet the temperature was quite agreeable at Villa Cavalletti, in spite of the intense sunshine. We members of the World Federation Executive Council had been meeting at the Villa since July 30th.

In accord with what had been decided at the previous meeting (December '76 - January '77), we devoted the first few days to thought and study-in an atmosphere of prayer. Our intention was to deepen our knowledge and experience of the General Principles.

We called a halt to our work on August 6th in order to receive a visit from Father Arrupe. He arrived punctually at 4 in the afternoon, as arranged. He greeted us all with a cordial look, which seemed to be directed personally to each one of those present.

We sat down in a wide semicircle, and our President, Marte Vinzons, began our talk with Father Arrupe by telling him of the objectives of the first part of our meeting. He referred to the themes we had taken up, and pointed out that we had received a real grace from the Lord during those first days. This had helped us to get a better understanding of the essential aspects of our spirituality, its sources - the Spiritual Exercises - its dynamic, its part in forming communities, and in training CLC assistant and leaders.

Another especially important point brought out by Marte was "ecclesial feeling" and its connection with "sentire cum Ecclesia." We had been putting questions to ourselves about this very important dimension of Ignatian spirituality and its repercussions on our CLC.

As our studies and reflections went forward, each of the themes analyzed was leading us to personal confrontation in our lives and communities and making us ask how those effects can take root in us at the World Federation level, both as Executive Council and as members of it.

The problem of Ecclesiastical Assistants was then raised, both in discussions of various aspects of our spiri

tuality and in our remarks about the problem of "sentire cum Ecclesia". Our talks brought out the necessity for better clarification of the role played by CLC Assistants. This is of the greatest importance on occasions, and can indeed be crucial, above all with beginner groups. Marte said that the Assistant holds a key position. This is especially true in some countries where the CLC are just beginning to form, but where there are not enough lay people with sufficient experience. In connection with this point there has also been the problem of the need for Assistants and the problems that arise sometimes when they are changed, when there can be no counting on being able to replace them with sufficiently trained persons.

Father Arrupe followed the whole account with the greatest attention. He told us that he understood our worry about Assistants and recognized their importance. But he showed us that this problem arises in other fields in the Society of Jesus' apostolic work also, and not only in regard to the CLC. The problem is due to a great call for ministries and a limited number of persons who can be counted upon to meet those so many demands.

Having indicated these aspects of the question, Father Arrupe gave us his view. This embraced both the need for Jesuits to have a better understanding of the particular dynamic of the CLC and ways and means of informing and keeping contact with Provincials. He concluded by listing and explaining what qualities a Jesuit Ecclesiastical Assistant to CLC ought to have and the criteria guiding the choice of such Assistant.

His analysis made us realize that he knows the reality of the CLC very well. The clarity of his ideas and his frankness and objectivity came out in the way he marked the strong and weak points of each one of the aspects he was dealing with.

It would not be possible to report everything that he said here, so I will restrict myself to a number of points. For example, when speaking of Assistants, he let us know what in his judgement should be the qualities of a person called upon to undertake that role. Amongst other things, he should have personal love for Jesus Christ and Mary - he ought to be Christocentric, but with special love for Our Lady, in accordance with modern theological feeling. He ought to be a person who is open to the young, but also understand adults, and know to act as a 'bridge' between generations. He should have a flexible attitude, and know how to adapt himself and comprehend differing opinions without hostility, in healthy pluralism (cultural, theological, etc). He ought to have that "sentire cum Ecclesia" which is St. Ignatius's. This "feeling with the Church" should help him to cooperate with the Hierarchy and other church groups, in

deep love for "Sposa Christi", which is a divine and human institution, with all its virtues and defects. He ought to be capable and able to work with a team, and be able to form discernment groups or apostolic communities.

He emphasized that, although the Assistant's role is not and ought not be that of a "director" (as it was once) and although lay people ought to strive to reach maturity and independence of judgement enabling them to take initiatives, we must also admit that this is not easy at the beginning; there are still few groups that could do without an Assistant, even in regard to functions that pertain more properly to laity in the CLC.

In this way he let us see the importance of counting on adequate Ecclesiastical Assistants. Engrossed as we were in our talk, we had not noticed how time was quickly passing. Justo G. Tarrío proposed a pause, and we took advantage of the period to drink a glass of wine that Giancarlo Murkovic had brought us from the district of Trieste. While we were enjoying the wine (and it was really very good!) we listened with great pleasure to our guest's delightful conversation, as he talked with some of us, comparing experiences of places and things accumulated in the course of his many journeys.

Our reaction lasted about ten minutes. Father Arrupe then asked about some of the projects presented by the Permanent Committee for the Dynamic of the Spiritual Exercises (a course for Exercises guides and Community leaders), and about the Mission and Service Commission (a session on "the mission" which will be held in connection with the next Executive Council meeting, in March 1978). He gave a realistic and positive analysis of them, and suggested a number of ways of preparing and realizing these projects.

When the time for the end of the visit arrived, Father Arrupe gave warm expression of thanks to Father Paulussen, José Gsell, Nick Rieman, and Justo G. Tarrío for their work in the CLC. He particularly thanked Nick for his efforts over the six years when he was Vice Ecclesiastical Assistant to the World Federation, and wished Justo, who is taking over from Nick, success in his work.

The sound of the motor car arriving to take Father General back to Rome reminded us that it was already seven o'clock. Our farewell was in the same atmosphere of cordiality that had characterized his visit. While we watched from the door as his car departed under the trees of Villa Cavalletti, our hearts said THANK YOU!

Clara Julia MIGLIARO

THE SYNOD OF BISHOPS

CONCLUSIONS. IMPLICATIONS FOR THE SOCIETY OF JESUS

Notes taken during a conversation with Father General
Thursday, October 27th, 1977.

A) FINAL IMPRESSIONS AND CONCLUSIONS

As regards the participants:

- A spiritual experience, a call to commitment, in closer, deeper communion with the whole of the Church
- Importance of the family as the milieu of catechesis
- Importance of inculturation
- Priority to be given to catechesis of intellectual milieus: university adults, people in public service
- Emphasis on catechesis as permanent religious training
- Stress upon training lay leaders
- Need for financial aid to set up and develop regional catechesis centres
- Methodology: a call to memorize God's word rather than theological formulas.

As regards theologians:

- Atmosphere of prayer is indispensable for catechesis
- The relation between theology and catechesis was fairly well clarified
- A distinction was made which might help ecumenical work: to the degree to which we remain on the level of religious instruction, we can work up common programs, which are indispensable in certain cases. But if it be question of catechesis as an ecclesial activity, the particularities of each Church must necessarily be respected.
- Some seemed to notice disarray among certain bishops and even a kind of distrust towards theological professionals. The latter might contribute to healing their relationship with the hierarchy by emphasizing theology as reflection of faith in and as Church, which reflection has a profession of faith as its start and end.
- Likewise, with regard to the catechete, emphasis was laid on the maturation of faith aspect. The catechete's task is a commitment lived in the faith.

- Emphasis on the community (not necessarily a parish) as the habitat of and base for activating catechesis.

- The existential and global character of catechesis: as proclamation, celebration, and commitment; it is initiation into the Mystery, and links up with the Church's mys- tagogic tradition.

- Emphasizing the specific role of the catechete and the theologian can perhaps make us lose sight of the role of the People of God in the Church, with its "sensus fidei".

- Timidity and pessimistic conclusions: concern for orthodoxy seems to have predominated in certain formulations. According to one participant, this was more like an indication of a certain disarray among certain bishops in face of certain doctrinal innovations...

- The Synod participants are pastors: They are more concerned with method than with content. Hence the "classic" character of their conclusions.

- It seems that working methods are defective, both in the groups and in the full sessions.

- The debates do not seem to have given consideration to the problems of the modern world: the Synod gives no answer to questions that are asked by Christian today who wish to deepen and transmit their belief.

As regards journalists

- Much use was made of the term "inculturation" without real success in saying what it is. The press made use of it, but without saying what it involves... The same in respect of "Marxism" and "spirituality". It would have done well to have clarified these for the general public.

- The non-Catholic public reading accounts of the Synod might have gained an impression of fearfulness, as if the Synod were afraid... of whom?... of what?

- It would be interesting to ask some questions about the Synod's meaning in the life of the Church. Is it purely or above all an administrative body? Or a gathering for deepening theology and spirituality? What impact did former Synods have on bishops? on the Church's life?

- The Synod raises an enormous language problem: the reports produced and adopted by the assembly are absolutely untranslatable! There is no way of making them intelligible to the average man. It seems possible to discern a kind of dualism here: on the one side, doctrine, abstract, defined; on the other side, man, living his concrete existence and having to adopt himself to changing conditions.

B) IMPLICATIONS FOR THE SOCIETY OF JESUS

- The Society seems to be less present than before in the work of catechesis. The fresh importance which the Church is giving to catechesis is a call to the Society to relink with one of its original traditions.

- There ought to be development of use of mass media, particularly in our teaching establishment. There is a new language to be learned.

- The priorities set by the 32nd General Congregation, service of faith and promotion of justice, also call upon us to engage in catechesis and commitment for social justice.

- The views expressed on the role of the catechist, particularly regarding his training, are a reminder to us to use the Spiritual Exercises, above all according to the formula of current life, as a specially endowed means for training catechetes.

- As concerns ecumenicism, there were several references to hierarchy of values. There is a field for research by theologians here. Likewise for working out common syllabuses with theologians from other confessions.

- Do the CLC always give teaching of catechesis a privileged place?

- Two features ought to be emphasized in countries under socialist regimes : the capital importance of living and conveying understanding of what the priest is; likewise, catechesis and preparation for confession provide a young child with an opportunity for the experience of being totally sincere with himself.

- The Society launches ideas (slogans) on the world market : inculturation, discernment... It should take the trouble to go into these notions and explain them to the clients who take them. A similar role and task exists in regard to certain doctrines or currents of thought Marxism, spiritualism, etc.

- After the Synod, we can distinguish two particularly noteworthy "publics" for the Society's apostolic activity : that of adults, whom we should help to reach maturity in their life of faith, that of bishops and clergy who call for the aid of theologians and catechetes.

- The emphasis placed upon the community and its importance for catechesis faces us with the query : Are we in a condition to help Christians form communities? What is our own communitarian experience?

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ECHOES - ECHOES - ECHOES - ECHOES - ECHOES - ECHOES - ECHOES

TWO EXPERIENCES OF THE ITALIAN CLC

1. A national level formation course

Forty young people from different parts of Italy, a group of facilitators, and members of the World Federation, met in Assisi from August 20 to September 1. The course arose, like so many others in Europe and the world, from a need felt rather strongly after the General Assembly in Manila last year. The same type of format was used: six days of Spiritual Exercises, one day of rest and five days of "CLC Experience." On the whole, the group tried to approximate, at least in part, the manner of living of a Christian Life Community. There was no abstract information passed from one person to another or debating ideas; rather it was a time of simply being together, a continual discovery, growing from the experience of all. This living together had one scope: to understand better the characteristics of a CLC.

The starting point and formation were the Spiritual Exercises: a moment of prayer and abandonment to the Holy Spirit in order to better understand the will of God in the particular history of each, a moment of self-reflection and deepening of oneself so that each one might present himself or herself to the others "in truth" and with complete openness. Perhaps they were long and difficult days for some; certainly they were days lived to the utmost.

On the rest day we went to La Verna, a place chosen partly in order to maintain that Franciscan atmosphere we had been enjoying. And despite several hitches, the trip brought us closer together.

The work of the last five days, then, touched some of the fundamental points of CLC life-style: personal maturity, community growth, discernment and decision, and the mission. Every morning stressed self knowledge and discovery and the afternoon emphasized a communal vision. Each session started with prayer, presentation of daily theme, moments of personal reflection, and then broke up into small groups. Then followed a general assembly. The Eucharist was the central point each day.

The last day, we broke up into local groups in order to discover the best way of conveying this lived experience back to our home community, trying to avoid the danger of idealizing the experience. The course has given much to many, especially enthusiasm for forming new groups. It has also awakened our national community and, thanks to the participation of a number of people from outside Italy, our world community. Fundamental values have been re-discovered: prayer, the Spiritual Exercises as necessary source of our spirituality, and knowing how to listen to God and to our brothers and sisters. It was a great joy to live together.

2. Work in Friuli

May 6, 1976, 9:00 p.m. - in less than one minute the face of Friuli was changed; the earthquake left many victims and almost total destruction behind.

September 15, 1976 - violent new tremors; only a desert of ruin and terror remains; start all over again.

"In the face of such a terrible tragedy, silence is best; it is both difficult and dangerous to speak ...

I beg the power of the Holy Spirit, gift of the risen Christ, to do what I cannot do in my weakness and lack of love. Only He has the words of consolation and hope."

(Words of Monsignor Battisti, Archbishop of the Friuli region).

Our work group wanted to make the attempt, in some small way, to offer hope by our action and work, sometimes very difficult, but always with the afflicted people. We started out to give and we returned much richer.

The idea for this work group arose last year, right after the earthquake first shook Friuli, a small region in northeast Italy. Many individuals and groups wanted to do something. Students at the Jesuit school in Genova were among the first to organize a center for emergency supplies for the victims. They distributed the supplies, but did not want to let the matter drop there. They organized for the summer a work group of CLC groups from Genova and Chieri and others from Rome and Trieste who wanted to join in on the work of reconstruction. Our base camp was at Chisaforte, a little village on the southern edge of the hardest hit region. The principle work was the putting up of prefabricated housing.

The camp was already functioning when the new tremors hit, undoing practically all of the work up to that point. But the most damaging effect was on the people, killing their hope, making them feel helpless. We will never forget that day of our experiences there, side by side with those suffering, bound by what we had gone through together.

It is good that this year, even when volunteers are less easy to find than during those "terrible moments", the people of Friuli have not been forgotten and abandoned. Throughout the winter we continued our interest in Friuli, trying to keep the problem alive before the people of our city, explaining that the prefabricated houses in which most of the people of Friuli live today are not comfortable, being cramped and cold, and meeting with different groups, both Catholic and non-Catholic, to dispense information and requests, and always keeping in postal contact with the victims.

From July to September our work camp was staffed in Chisaforte by five different groups of about 30 young people at a time. We decided one house for a family of

six small children and a mother (the father had recently died of cancer) who had been living in a shack. We picked this case especially because even before the earthquake the family had nothing and so was entitled to no reimbursement by the governmental agencies. We met with many bureaucratic problems in the beginning and were forced to put aside the project and work on smaller and, in our eyes, less important tasks. However, we finally got the house started and we hope to have it completely finished by next year. We have already spent almost 300 days in Friuli. And there have been over 300 of us. We look forward to continue working with our brothers and sisters in Friuli.

Marcella BRUNO

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ECHOES FROM INDIA

EXCERPTS from MAHARASHTRA-LOKASHITA-SEVA-MANDAL Newsletter to present some ideas on the projects some CICers in India are engaged in.

MAHARASHTRA LOKASHITA SEVA MANDAL was started in 1969 for the purpose of doing social work, in the slums, rehabilitation, etc., and to carry out the anti-leprosy program me.

Description of slums:

The slums are large areas in various parts of Bombay where the poor have built or improvised huts with bamboo sticks, hardboard, cardboard, tins and other waste material collected from factories. These huts are very ramshackle and mostly unsteady but provide some kind of shelter during fair weather. During the monsoon the plight of the people is most tragic. The people have to contend with leaking roofs, flooded floors and protect themselves as best as they can with blankets if any, and whatever warm clothes they have. To keep themselves dry often the mother has to sit huddled with her children on tin or wooden boxes and beds throughout the night.

The slum in which we are working is very large and has a population of over 12,000 people. Lately the Municipality has laid pipes with common taps, one tap to about 30 families. Hence they are compelled to form long queues and fill up water in buckets and carry it to their homes. There is no sanitation at all and most people go out in the small fields available. A few toilets are built which are so dirty that they can hardly be used. The drainage is inadequate - they have small gutters for the stagnant water to run out. The rooms of different families are attached one to the other by partition. In front, between one line of rooms and the other there is a space of about 3 feet. Most rooms are made up of 8 by 10 feet, in which they sleep, cook, bathe, and live. In many cases the roof is made up of coconut palm leaves which during the rains has water coming through. Some put sack cloth as roofing. This is the situation in the slums.

The Municipality is making valiant efforts to improve the conditions in the slums. These have proved inadequate because of the magnitude of the problem.

The main apostolate the CLCers are involved in, is in the slums:

Old People

We look after old people about eighteen in number, most of whom are destitute, and have no one to care for them. Some are sick and confined to bed. These we help with food and medical aid.

Education

We feel that education is the only thing that will help people in the slums to break away from sub-human conditions they live in, and improve their status. Education means better employment, ambition to live decently, and higher ideals to achieve. Hence we pay the school fees and other tuition fees of boys and girls who would have to stay away from school because of their inability to pay their fees.

Leprosy

In this slum we also work on an anti-leprosy campaign. We have six para-medical workers trained for this work and one doctor. We have a house to house survey and a school survey to find the earlier signs of leprosy. We have six dispensaries treating leprosy. We have a large number of people affected with leprosy in the early stages in this slum, over 300 cases including children.

Our Future Plans

We want to rehabilitate families that are willing to work. We are giving food for very deserving cases, who are trying to help themselves. We plan to rehabilitate people and families affected with leprosy. We have decided to have a work centre run by the CLC members of Santacruz to teach young girls and women to earn their livelihood and help themselves.

Florie FREYTAS