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S U M M A R Y

- AN APOSTOLIC SPIRITUALITY FOR THE
MINISTRY OF SOCIAL JUSTICE
by Max OLIVA S.J. 3
- ROLES IN C.L.C.
by Nicholas RIEMAN S.J. 7

YOUTH-PROGRESSIO

- YOUTH GROUPS OFF THE GROUND
by E.AZCARATE and B. HERNANDEZ 13
- GROWING TOGETHER
by D. STOCKMAN 21
- NOTES ON INSERTION
by Veronica STOTHARD 27
- NATIONAL MEETING OF COMMUNITIES
IN CHILE
by Carlos MONTERO S.J. 30

We would like to inform our readers about two booklets of value which have been translated and published through the good initiative of two national federations.

- 1) English translation of one of the pamphlets of the Chile CLC

A FORMATION EXPERIENCE FOR
PRE-COMMUNITIES
The Guide's Handbook

Address at :

CLC Secretariate
2215 Pedro Gil Street
Sta. Ana
Manila
PHILIPPINES

- 2) Spanish translation of a Supplement of the French CLC publication:

WHO ARE YOU, IGNATIUS OF LOYOLA?
(by J.C.DHOTEL S.J.)

Address at ;

Federación Nacional CVX
Casilla 597
Santiago
CHILE

AN APOSTOLIC SPIRITUALITY FOR THE
MINISTRY OF SOCIAL JUSTICE (1)

Max OLIVA S.J.

INTRODUCTION

We hear a lot of discussion today about the need to promote justice in economic, social and political structures. It takes only a cursory reading of the Bishops' Synod Statement, "Justice in the World", to find the Church issuing this call:

Listening to the cry of those who suffer violence, are oppressed by unjust systems and structures, and hearing the appeal of a world that by its perversity contradicts the plan of its Creator, we have shared our awareness of the Church's vocation to be present in the heart of the world by proclaiming the Good News to the poor, freedom to the oppressed, and joy to the afflicted.
(2)

How does one pursue social justice in the light of one's faith? How do we incorporate and integrate the important ingredients of our own need for personal contact with marginalized and oppressed people and the ongoing process of conversion that each of us must undergo? How do we bring about a balance between our faith and our practical efforts for changing structures? This article offers some reflections on an apostolic spirituality for changing social struc

(1) We are grateful to the Review for Religious, (Sept. 1977), for giving us the permission of publishing Fr. Max Oliva's article, which we found appropriate for the apostolic trust of CLC. Fr. Max Oliva is Director of Social Ministries for the California Province (U.S.A.) of the Society of Jesus. Special thanks to him for his valuable contribution to our readers.

(2) Synod of Bishops, 1971, "Justice in the World", page 1.

tures, a ministry which can be a part of anyone's life and ministerial vision. The thoughts expressed here are the result of the author's reflection on his own ministry, both inner-city black communities and in efforts to change social structures.

What do we mean when we talk about changing social structures? The most obvious example of structural change that comes to mind is the effect that a state or federal law can have on a whole range of institutions and the people in them. Take, for example, the Equal Employment Opportunity Act, which has had the effect of requiring businesses to hire minority and women workers in responsible positions, or lose federal contracts or be taken to court in civil action suits. The ordinary citizen's role in promoting such a law might have been to draw attention to the injustices present before the law was passed by some kind of advocacy effort.

Another example of structural change, again in the world of business: in the 1960's, many companies had as one of the standard questions on their application forms, "Have you ever been arrested?" To the person applying for work from an economically depressed area, this question was an automatic "No" to a possible job since many had been arrested. However, relatively few people had ever been convicted. Successful efforts were made to convince companies to change the word, "arrested", to, "convicted", thus opening the job market to a large segment of the community who had up to then been excluded.

Closer to home, changing structures might involve affecting admission policies in a religious school so that more minority students might be able to attend, or, influencing a province so that an essential criteria for being a superior would be that she or he is strongly committed to justice. In both of these cases, an individual's action can have results that change the structures involved and thereby affect many people in the process.

Basically, structures, systems and institutions of society are the framework in which human relationships-personal, political, economic, cultural-take place. Social justice seeks to assess the worth of social structures and systems in view of how they impact the lives of people in them or exclude people from them, and calls for personal responsibility for these structures.

There are many ways to influence social structures, be it through actions to promote just state or national laws, be it efforts to affect international systems, or by way of

altering a policy in one's own institution or community. Whatever the means chosen, certain basic dispositions are necessary for such efforts to be realistic and, thus, effective. The first and primary disposition is to be on the side of the economically poor and politically powerless, as an advocate for their rights.

In St. Matthew's gospel (15:29-31), we find Jesus sitting on a mountainside. There, "large crowds of people came to him bringing with them cripples, the deformed, the blind, the mute, and many others besides. They laid them at his feet and he cured them." What is particularly striking about this scene is not so much the cures, though, of course these are marvelous signs of God's presence, but that Jesus actually, physically, touched these people: the crippled, the deformed, the blind, the mute, the marginated and outcasts of his time. Today, we, because we are Christians, are called to do the same, to touch the poor and oppressed of our day, those who are often different from us by economic background, by color or culture, by education, perhaps by some kind of physical or mental handicap. To touch these people means to have some ongoing personal contact with them, in order to learn from them—their needs, their suffering, their aspirations, and their richness. To touch these people involves, paradoxically, a healing in ourselves, a deliverance from our prejudices, convictions, and attitudes, an escape from apathy, an awareness that has deep within it a sense of urgency that justice be done. Such personal contact insures that our commitment be an "affair of the heart". Such contact is essential if our ministry of changing unjust social structures is to be realistic, that is, meeting real needs. This ongoing personal interchange with oppressed people and an alert analysis of the structure we wish to change are basic dispositions for a ministry of changing social structures, be our work in schools, hospitals, a parish, retreat house, mass media, social ministry, or whatever.

SOME BASIC PRINCIPLES

The cycle of poverty is often described as consisting of: apathy-alienation-frustration-ignorance-hunger-despair. These words can also be used to describe our own state of mind and heart as we contemplate unjust and dehumanizing structures. The problems seem so vast, the structures so complex, that we simply despair of moving at all to influence or try to change them.

We need to begin our consideration of an apostolic spirituality for social justice ministry by taking a close look at some basic principles:

1. That each of us can be part of the change process for a more just world : by our choices, by our life-style, by our

life-stance. No issue is so ambiguous, no structure so complicated that we are unable to do something to influence it.

2. That other people-those we live with, those we work with, our students, parishioners, retreatants, fellow workers can be reached and can change in their attitudes, in their values, in their standard and style of life. Why? Because, like us, they are of good will. True, like us, they suffer from ignorance about those who are poor, are often insulated from those who are economically poor and politically powerless, and sometimes accept myths about the poor as truths. Still, they do not deliberately will the destruction and dehumanization of others any more than we do. They, too, seek happiness, peace and justice. And, like us, they sometimes get too caught up in self-interest or ignore the social dimensions of their actions. But if we can change, can become more socially conscious, more committed to justice, so can others.

3. That because of God's personal love for each of us, we are each important in the process of building the kingdom of God, a kingdom initiated by Christ and commissioned to us, his followers, to carry on and build, a kingdom which fosters human dignity and equality, and which values human development.

4. That the Spirit is working in and through each of us even as we take small steps to change structures, and can work in ever new ways as we become more resolutely inserted into the world of the marginated and the oppressed.

5. That other people-other religious women and men, diocesan priests, laypeople. Christians of every denomination, and non-Christians too-are at work, acting for peace and justice, realigning their life style, taking a critical stance toward the structures of society. This gives us hope.

The concluding part
will be in the May,
1978 issue.

ROLES in CHRISTIAN LIFE COMMUNITIES (CLC)

This does not aim at being a complete treatment of roles in CLC. Far from it. It aims only at presenting some basic observations about roles in a Christian Life Community, with special attention to the role of the assistant, since this role is an important one and yet not always clear.

ROLE OF THE MEMBERS OF THE GROUP IN GENERAL

- A) All the members, of course, share the responsibility for the community and everything about it : its life, its growth, its concerns.
 - 1) This is strikingly brought out by the very phrasing CLC General Principles, which always speak of "we", "our" and "us", to underline that the role of all members is always an active and responsible one.
 - 2) And No. 13 of the General Principles specifically states that "the group decides all questions except those it delegates to the leaders". Also, the further statement in this same article that "principal responsibility for the government of a group is vested in a team of leaders composed of the officers who are elected by the members, and the ecclesiastical assistant" clearly was drawn up at a time when communities were of a size too large for the whole community to function as a team. Today in many CLCs the community itself would be the team. Even if there is an elected team or "council", this same article says it "serves together in close cooperation with the members". Again, emphasis on the responsibility of all the members of the Community.
- B) In any community, especially as it develops with time, members may begin to discover their own distinct contributions to the group, and how these contributions

complement each other. To quote from the International CLC Formation Course I, "Community Growth",

"A good way to illustrate this would be by means of leadership functions or roles, necessary for any group to function well:

- 1) Initiating - Getting things started or organized in the group (either through suggestions and ideas, or action).
- 2) Regulating - Balancing the pace and atmosphere in the group so that it does not go so fast that members are left behind, or so slow that some people get bored. It keeps the atmosphere from becoming too tense or too lax.
- 3) Informing - Bringing in the necessary information and opinions for forming sound decisions or undertaking actions.
- 4) Supporting - Giving encouragement and affirmation so that the members of the group may be helped.
- 5) Evaluating - Reflecting on and analyzing the group life or action, or testing the soundness of decisions made. It is not often that we find people gifted in all five functions. However, every member of the group may be able to perform at least one of these functions (if not more). The important thing is for each person in the group to feel that he or she has something to contribute".

ROLE OF THE LEADER (CHAIRPERSON)

It is in Numbers 14 and 21 of the General Principles that roles of the leader and the assistant of a Community are touched on. The term used in the GPs is "president", though perhaps in smaller CLCs today "leader" or "chairperson" is more widely used. From what is said in No. 14, and from the experience of CLCs in recent years, it would seem that the main facets of the leader's role usually are :

A) Meetings:

- 1) To see to it that they are arranged for : the time, the place, that someone is charged with planning the meeting and actually does so, that all's ready for the meeting.
 - 2) To the extent this is needed, to preside or to see that someone else does.
- B) Program: Has special responsibility, with the assistant, of foreseeing and proposing to the group a program for the meeting over a period of time that will be coherent balanced and effective.
- C) See That All Are Involved: To be aware of the talents of different members, help each to be active and to assume suitable responsibility.

- D) Foresee Problems: Sense difficulties that are developing, take steps to avoid or overcome them.
- E) Represent the Community Externally: Leader either does this himself or herself or sees that some member does so. For example:
 - 1) In regional or national CLC meetings.
 - 2) With other Church or civic groups.

Note : This is far from complete, but is probably sufficient, since in general people know what the role of a leader, chairperson or president is; and since, in a small CLC, many things are handled by the group as a whole.

ROLE OF THE ASSISTANT

As said already, this is dealt with in Numbers 14 and 21 of the GPs. From what is said there, and from recent CLC experience, the main facets of this ecclesial assistant or guide's role seem to be:

- A) As regards the person of the assistant, the GPs make clear that while this is usually a priest, it can wherever needed be anyone--deacon, brother, sister or lay person. The most important thing is that, whether priest or lay person, it be someone who can and will carry out the assistant's true role. (Because the influence of an assistant in a group is often very great, a community should reflect carefully and pray, as well as consult national or regional CLC leaders, before choosing an assistant. The GPs say that for assistant "the group may propose one or more persons, but approval is reserved to the competent authority" in the Church).
- B) The GPs say that the assistant "ordinarily takes part in the life of the group". Concretely this means:
 - 1) That being assistant is not just a job or function that the person performs. He or she does not just work for the group or with it. He takes part in the life of the group. For example, if the members are sharing on how each prays, then the assistant too shares on how he prays.
 - 2) Obviously this means--and it is something very important--that the assistant is not just performing a spiritual service for the group, but is trying to live the CLC way of life and to grow in it just as the members are.
- C) But besides taking part in the life of the group, the assistant has his own special role too. That role in essence is special responsibility for the Christian growth of both the individual members and of the community. Concretely this means:

- 1) All members of the community are responsible for its Christian growth and that of their fellow-members. So it is not the sole responsibility of the assistant, but it is his special responsibility.
 - 2) It means: he "helps the members to discover the ways of God": In other words, to be truly Christian in their life and service, helping them to meditate Scripture, to learn prayer, to deepen their sacramental life...
 - 3) It means too that he or she is the ecclesial link, assuring ties with the bishop and the wider Church and so with the universal community of believers. And so he has:
 - a) Special (though not sole) responsibility for doctrinal concerns : e.g., Church teaching about Christ, or on sin.
 - b) Special responsibility for pastoral concerns (though not sole): for example, the guidelines of the Bishops' Synod on Justice, or the need for a contemporary approach in catechetics or in dealing with youth.
 - c) Special (but not sole) responsible for unity and harmony as being essential features of a Christian community; and this both within the CLC itself, and in its relations to other Church groups.
- D) More specifically, as regards the group, his role includes this:
- 1) He must have the confidence of the group. They must all feel that he or she understands them, plays no favorites, has a clear grasp of the goal of CLC and the means to reach it.
 - 2) He acts somewhat as an observer of what happens in the group:
 - a) Observes what progress is being made toward the goal.
 - b) Is aware of what phase of development the group is in, and able to gear his own suggestions accordingly.
 - c) Is aware of the relationships operative within the group, and how they can be helped to develop in a Christian way, without rivalry or jealousy.
 - d) Takes notice of, with a view to fostering, the growth of the community as such in its spirit of service and its apostolic commitment.
- (As is evident, the assistant should therefore know something of group process, though he needn't be an expert in it. What is contained in the SURVEY OF THE FORMATION PROCESS and the LETURIA SUPPLEMENT and FORMATION COURSE I is already a good start.)
- E) More specifically, as regards individual members, his role is :

- 1) To be interested in each, ready to be of help to each in their efforts to grow in Christ. So, to this or that one he must be ready with support, or suggestions or help, but never in any way imposing himself.
 - 2) Often some of the members may ask the assistant to be their spiritual guide, and if they do, then his role with them is larger and fuller. Some do this from time to time, some on a regular basis, some not at all; it is their option.
- F) For both the group and the individuals, he helps them to evaluate their own life, the life of the group, and their activities, and so to grow in discernment.
- G) The role of the assistant varies considerably, depending especially on these factors:
- 1) Whether it is an adult or a youth group. Obviously the assistant's role will be larger in a youth group.
 - 2) Whether a group is just beginning, or has been functioning for some time. Much that an assistant does in a group just starting will later be taken over by the group itself.
 - 3) Whether the group has much or little knowledge and expertise. The more the group has, the more limited the assistant's role.
- Nonetheless, the role of the assistant, while it changes, is always very important, for the more competent, committed and effective a CLC becomes, the more important it will be for its members to discover the ways of God and to discern his will in their lives as individuals and as a community.
- H) Teamwork must be a permanent mark of the assistant's role :
- 1) Teamwork between the assistant and the leader of the group.
 - 2) Teamwork of assistant with the whole CLC.
 - 3) Teamwork with the regional team of leaders, the national team of leaders, the world team of leaders (in each case, with both lay and priest-members of these teams).
- I) A very important point is that the assistant or guide must himself or herself be a member of a peer group trying to live out the essentials of the CLC way of living a group in which the assistant takes part, not as assistant, but simply as a member.
- 1) For some assistants, this could be their own religious community, especially if that community is based on the Spiritual Exercises and Ignatian spirituality. Provided of course that this religious community involves real sharing in depth, and really challenges its members to an ever-deeper living of the Christ-life.

- 2) It could, if the assistant is assistant of a youth group, be an adult group of which he is simply a member.
- 3) Or--and this has been found practical and helpful in many places--it could be a moderators' group, which meets together regularly and in which the assistants who make it up share not simply about their work as assistants but first and foremost about their own living of the CLC way.

In the end, the word "assistant" is a very apt one for the role of ecclesial guide or "moderator"; his or her role is not to be in charge or to direct, but to assist the Christian Life Community and its members--in their personal growth, in their community growth, and in their growth, and in their growth in mission and service.

Nick RIEMAN S.J.

YOUTH-PROGRESSIO

YOUTH GROUPS OFF THE GROUND

Youth is our most precious concern because they constitute the hope for the continuation of Christ's Church on earth. Today's youth will be responsible for the Church of the twenty-first century. However, adults today sometimes worry too much about youth. We seem to be obsessed with adolescents and even scared of them. To help youth grow we must be reasonably confident of ourselves and especially trusting of the Holy Spirit which guides our work.

1. Some general considerations in the development of a youth CLC

A. Youth Treated as Adults. Chronological age is many times a hindrance to our work with young people. We have too often seen overgrown forty-five-year-old babies and mature sixteen-year-olds. As we begin thinking of "youth CLC's" we must not depart too much from the expectations we have of adult communities.

B. High expectations. Much needs to be demanded from youth. Mother Teresa of Calcutta reminds us in her talks that youth are willing to give all or nothing at all. When we begin to make simple demands we turn youth off. When we ask the impossible youth respond in a beautiful way. Whether it be Spiritual Exercises, formation, moral standards or fund raising, youngsters are always willing to make big sacrifices if properly motivated.

C. Moderators. Youth CLC's need active moderators. Without a sensitive adult who understands the difficulties of growing up and who can respond to the needs of youth it is hard to develop any kind of youth group. As youth moderators we need to be authentic, excited with life and above all not boring. Original, creative, with the kind of initiative that can inspire them to have it themselves. If our feelings are not easily hurt we do better because adolescents can be moody at times. We need to be simple, not conceited, and capable of relating with youth on an equal footing. We should combine openness with firmness when it comes to values and beliefs; the youngsters need someone sturdy to lean against. We must attempt to be assertive and capable of overcoming fear and ridicule; youngsters are afraid of being foolish and need to learn to outgrow these fears if they are going to be free and Christ-like in today's world. We must foster closeness without developing dependent relations; intimacy releases "bad secrets"; these may impede further growth. As youth moderators we need a high degree of warmth mixed with a sense of humor. Humor should not be sarcastic or used to cover up the deeper needs of a youngster, rather just the expression of a "fun" person who can enjoy life. Warmth, in the end, would probably be the important quality, the one that would make the young people want to be close to Christ.

D. Human needs met. Youngsters' human needs must be the focus of our attention before we can move on to a consideration of a CLC vocation. First we must minister to the youngster in much the same way modern missionaries do, attending to the basic human needs of those they encounter in their work.

Time must be spent in personal and small group discussions. When closeness is not kept alive through open communication, unity dissipates. We have observed that one major reason for lack of participation or withdrawal from the community is lack of fellowship, a feeling of not belonging. We must make a special effort, as time allows, to offer spiritual guidance and to help the youngsters be aware of each other's need for support and mutual Christian love.

Basic facts of life and an understanding of moral, emotional and body development are needed. Emphasis on truthful communication and on experiences regarding trust and distrust are crucial. Family crises, difficulties with specific family members, social relations, peer pressures, and past traumatic experiences, all need to be addressed. Youngsters must feel a real sense of care and forgiveness at the same time that the adult moderator adheres to deep spiritual ideals and high moral principles openly. Some youngsters may be able to withstand the pressures of openness and the struggles involved in personal change but a few may begin to realize the need for community support, the advantages of community love and the beauty of the Church as a group of friends worshipping together the same Christ.

E. Single sex groups. Our experience has been that single sex groups during the high school years produce good results. We have a boy's and a girls' community. The two groups come together at different points for spiritual, formative, apostolic and service activities but each group has its own weekly meetings, retreats, workshops, officers, structure, and unique characteristics. We respect mixed groups and believe they may have advantages too. We are only trying to present our experience. We feel that youngsters become more open; feel more relaxed; form deep friendships which are independent of sexual attraction; the boys can allow more expressions of emotionality without relying on the girls for it; the girls can be romantic without the constant presence of the guys; communities are more stable, less affected by changes in likes and dislikes which are so common through adolescence. Many in our groups appreciate the advantages of this kind of arrangement.

F. College Communities. Most of our experience has been with high school students. Our feeling is that college students, although certainly young, should be treated as adults in every respect. Our thoughts regarding single-sex groups may not apply at this level. Mixed groups may prepare youngsters better for a marriage vocation or even to a single vocation in a world of women and men. We have observed a high degree of maturity in our more committed high schoolers and we see no reason why a high degree of excellence should not be the norm in college communities. One difficulty we experience in the U.S., and it may be the case in other countries, is high mobility after high school. The youngsters go to far away places for higher education and lose touch with one another and their communities. We are now promoting that students choose, if at all possible, a campus where there are other CLCers. A directory of colleges where there are CLCers around the world foster unity among our youth and help sustain a CLC vocation through the

college years. One problem we have not solved is the appearance of an adequate moderator in those campuses. Perhaps sending tapecassettes to these groups from a "central community" back home could be a partial solution to the problem.

G. Always one step ahead. Youth enjoys being active and youth communities always run the risk of stagnation, boredom, losing interest, and even going through the moods that youth themselves go through. We have observed that after each big activity, instead of an increase in spirit there is, many times, a depressive flavor, a feeling that it is all over, an experience that happiness doesn't last. We use this insight to reflect with the group on true values and how real happiness can only be found in God. However, it is much better to be always one step ahead of the group and plan the year's activities in such a way that as soon as one project is being finished the next one is already in its planning stage. Youth should always have something to look forward to.

H. Parental support. Involving parents in the community can present serious problems. Youngsters want the group to be their own. If parents get too excited about how great CLC is they begin to push it and youngsters resist it. When parents object to the many activities, apostolates, late hours, and the like, youngsters fight for their independence through CLC and grow closer to the group. On the other hand, if youngsters don't have parental support to some reasonable degree they tend to be discouraged and end up giving up the group. If parents don't allow youngsters to participate in CLC activities, they find it difficult to integrate themselves into the group, begin to feel left out and finally quit. Parents need to understand CLC in some general way at the same time that they respect their children's freedom and not push the idea. Parental support is more difficult at the beginning stages of a community. Once CLC becomes established they may tend to push it too strongly.

2. Suggestions in finding potential members

A. Teaching is an ideal setting. From day to day the teacher begins to develop a personal relationship

with the youngsters. Volunteering an hour a day, or an hour a week, to teach a class, perhaps a Religion class, can give the adult (moderator-to-be) exposure to a number of youngsters. With the idea of community in mind and some pushing, a group may begin to emerge.

B. A week-end retreat or workshop for a class, school or parish could be organized. Youngsters experience a joyful closeness and may begin to realize the need for life in community and the need for a life that's christian. With these elements in mind a weekend can be put together. It could only be but a good caricature of the Spiritual Exercises. We believe a number of youth moderators all over the world have these kinds of tools. It would be most convenient to emerge all these ideas into one book of "Suggestions for the development of youth CLC's through weekend Retreats and Workshops". When the plan gets underway we will send our humble contribution, too. A follow-up to the class or retreat is most important. This follow-up can be the very beginning of a new CLC group.

C. Service. Involving youth in service activities makes the group attractive to other youngsters. Youth enjoy being active. Working within a parish structure can facilitate the number of activities available. Our groups help in the CCD program (a diocesan religious education program for students of public schools) as teacher aides, audio-visual coordinators, serving breakfast for the children, baby sitting at Masses, cleaning up the parish, helping with clothing and food drives, and in fund raisers, such as carnivals, Christmas tree sales, etc...

D. Recreational activities. Our experience has been that youngsters develop an intense community spirit through sports, trips, dances and other informal social activities. The life of a family must extend itself beyond a once-a-week meeting. Fellowship can only develop when all the needs of a community are met, including the recreational ones. This element, however, in the absence of the others, could distort the purpose of a Y-CLC and change a group into a Club. With prudence, so that the same spiritual and moral standards are followed in every aspect of community development, recreational activities can bring new members to the community.

3. Special characteristics of potential youth-CLC members

CLC is a vocation. We are called by Christ to a special

way of life, to a specific movement within the Church. At first, youngsters have trouble dealing with this concept of vocation but adult moderators must be quite aware that we plant seeds yet ignore which specific plants will emerge. It has been our experience that sometimes we tried very hard to convince some youngsters about the importance of a CLC vocation and failed, yet tried very little with other youngsters who pretty rapidly understood the meaning of community and of our specific characteristics. We must be extremely open to the youngsters around us and to what the Lord may want from us.

However, in the Ignatian way we must entrust all to God as if everything depended on Him and then do everything as if it depended on ourselves. From a strictly human point of view there are certain characteristics in youngsters which are helpful to our work, especially when we are beginning a group and trying to develop an image. It helps to determine who are the natural leaders in a group. These students can either help you or break you. Not all leaders will become interested but at least any negative leadership should be recognized so they won't label or criticize the group unnecessarily while it's being formed. Open, honest, truthful youngsters are a real pleasure to work with. Honesty doesn't mean holiness. However, if they can be open to where they are at, they may be more willing to change and to grow. Intelligence, unfortunately, makes a difference because good students tend to be more reflective and more interested in CLC. But goodness should not be judged by academic success. In general, good youngsters in today's world are sometimes oppressed and think of themselves as dumb regarding their goodness - we must liberate them. Others, also good, are too individualistic and think they have not it and don't need a community - we must challenge them in much the same way Ignatius did with Francis Xavier. Students who enjoy being serviceable and who easily recognize the needs of others because of their sensitivity add a dimension to the group. It is ideal to start out with youngsters who have undergone a personal conversion to a Christian way of life. It was to the sinners, the weak and the sick, that Christ especially ministered.

4. CLC offered to many and few

Youth, like grapes, in most cases, come in bunches to a

community. They need each other's support. But their alliance to one another is fragile and friendships vary through time; in the end their alliance to their CLC group will be the more sturdy one. We must be ready to accept the many with open hearts, then the youngsters must begin to integrate themselves into a CLC way of life and make commitments to further growth within CLC. Our girls' CLC have "postulants", "aspirants" and "congregants". The girls have been very stringent in their definition of "Congregant" and after the community has been in existence five years they still only have ten congregants. The boys' CLC has "candidates" and "full members". After four years there are twenty full members. These few are a part of hundreds of students who have participated in some of our retreats, workshops and weekly meetings. These steps are the traditional CLC steps which motivate youngsters from a human point of view to commit themselves to a life of growth within the movement and within the Church. Each step has its spirit, its specific promise, its external sign which is proudly worn by the members.

Selection is not an adult, imposed decision. Although the moderator facilitates the process, it is the youngsters themselves who express their wish to make a new commitment and the group who responds to that youngster, and invites him (her) to reflect on the benefit of taking the step, or waiting a while longer. We welcome commitment in a world devoid of purpose and ultimate goals. Many specific demands are made on the youngsters as to their spiritual, apostolic and moral development, and as to their interest and knowledge regarding the Church and the CLC movement.

Selection is not used to eliminate members or to make things difficult for them; rather, it is done to follow the gospel teaching that "many are called but few are chosen". In our case many are called and few choose CLC as their way of life. We can't recall any case in which we have turned someone away from a community, although it is conceivable that it could happen.

5. Ultimate goals

To bring youngsters closer to Christ is a most beautiful and rewarding apostolate. As in childbirth, the pain of de

livery is soon forgotten at the sight of the baby. Our best people must dedicate themselves to youth. Much depends on a moderator, much needs to be given, but the Spirit gives the strength and the youngsters themselves point out the weaknesses of the group, the needs of the group, the as sets of the group.

We must continually encourage each other to seek ulti mate values in our lives. We want to be open, develop a sense of trust and live in the truth where faith can develop. We want to make responsible choices and live in the freedom where hope can develop. We want to sacrifice ourselves for the other and live a life of mutual care where true love can develop. Faith, hope and love, and the greatest of these is love.

(Ed. Note : - Dr. Eduardo Azcarate and Ms. Beatriz Hernandez two active and enthusiastic moderators of youth groups in the Washington, D.C. area).

GROWING TOGETHER.....

A pilot project by CLC'er Daphne (Calcutta, India) to offer her way of life to marginalized working girls.

Background

In May 1973, a group mass for Working Women in Calcutta was organised by a friend and myself, as most of our Working Women are Christians. It was at this function that I came across a few young working girls (22-26yrs), living in a hostel. They were girls who had started on their careers only recently, as stenographers in the firms they worked for. They were girls away from home, living in a hostel, a hostel set up to cater for girls drawing poor salaries, to help them to get settled. The hostel arrangements were more like over-crowded rooms (5 in a room, with beds struck to each other plus almirahs etc.) There was no privacy at all.

Most of these girls were working, paying their hostel fees and supporting their families. They had little means for relaxation and many were rather frustrated. Others, who wanted the good things of life were easily led astray by people who could give them these things, which often led to complicated relationships and sometimes a gradual decline in Christian Faith.

I found some these girls were looking for something

different, they were looking for friendship, as they were lonely. It was here I proposed to them the development of a fuller life, a happier life by building up their personality, their professional skills and their Christian Life.

Efforts made

So towards the end of 1973 we started a small Cell (CLC) of 6 members, just friends. We started a series of meetings on Professional Development, consisting of the finer aspects of secretaryship, independent correspondence, dress in the office, handling the telephone, handling people in the office, communication.

Slowly a reading and explanation of the Gospel was introduced.

Then a whole day "Youth Meet Christ" conducted by a priest and an explanation of "CLC, as a way of meeting and following Christ". After this we started a series of meetings on Personality Development e.g. Don't Criticize, Appreciation, How to make people want to do things, Be genuinely interested in others.

These were taken from a book by Dale Carnegie, but all ways ended in a study of Christ in similar situations. We looked on Christ as our "Super Personality"... our Ideal. For example, don't Criticize... we studied side by side Jesus and the woman taken in adultery. How for every weakness in her character, Jesus offered a strength in His..... so also with each of us.

On appreciation.... Jesus in the house of Simon, when Mary enters. Slowly we began to see how Jesus behaved in these situations with people and how, we, since we are followers of Christ, should imitate Him. Each meeting ended with a practical conclusion.

At this stage some activities were taken up, more in line with the Review of influence in the office and the hostel. Also visiting other lonely people, like old ladies in the Home, etc.

There followed a day out of Calcutta. These being working girls with little chance of going out of Calcutta, we organised a trip to Bandel and a day of Formation. The theme: "Finding the Real Me" and a deeper insight into CLC and its Mission.

After this we had meetings on Prayer, and the CLC - Gift of self. Here we tried to understand CLC as a growing gift of self, starting perhaps now but growing more and more.

Common Apostolate was taken up. The Group Mass for all Working Women in Calcutta followed by a 'get-together' with a Film Appreciate was organized successfully.

Weekend at Digha (Seaside) ; Organised very cheaply for the members and other office girls. It was a weekend Camp "Confidence in Communication" There grew a wonderful feeling of togetherness and love.

After this weekend our group became more united and our meetings were then "Christ Encounters" followed by specific apostolate in small things.

Then in October 1974 we had a 3 day Cursillo/retreat at D. Ashram conducted by a priest. The group were not ready for the Sp. Exercises. After the retreat a few more members joined the group and we started a preparation for a temporary CLC promise for one year.

As Moderator I had to face conflict from the members - some felt inadequate to take the promise, others did not seem to see the need for taking a promise, others accepted. A lot of personal contact, explaining, but in no way were they forced. The day came, 8th December 1974, all took the temporary promise, at Holy Mass, praying together for strength and courage to go along and promising to follow some specific requirement of CLC life more ardently.

At this time some of our members were also sent for National Training Programme in Bombay.

1975 and a new thrust

Other girls in the hostel and outside saw the first nucleus of 6 and remarked about it, and more members joined.

In 1975 we took a theme "Working Women Alive and Aware"

Half the day was spent on recollection and understanding of the theme conducted by a priest, the other half as a picnic/sightseeing.

During 1975 meetings were conducted on the different topics under the heading "Alive and Aware". So far I had to do a bit of pushing and a lot of talking now. I wished my girls to "stand up a little on their own feet", to take initiative though I was there helping and guiding.

The group had come much closer, though now and again some differences arose, misunderstandings, personality clashes etc. Efforts were always made to overcome these.

As each one conducted a meeting on a specific topic, they too gained self-confidence. The meetings always called for a practical application and as a result many services were taken up to help the poor.

Sponsoring a poor girl with her Commercial education and helping to get other girls jobs in offices, helping the orphan teenagers at a school, with clothes, the Common apostolate of organising Group Mass for Working Women in Calcutta followed by a Get-Together where was presented some aspect of life in the office for reflection and renewal.

At the end of each year, the promise was renewed for a further year, or fresh promise taken by new members.

1976: We took the theme: Working Women Restoring God's World through Liberation of Self and Others in Christ.

Meetings were run on the different topics listed. Slowly we tried the process leading to prayer and the Call of Christ to each one.

An Orientation Day was held in order to study and accept the theme in a way that would change us, liberate us and thus help us to liberate others.

During this year a greater effort was made at Service :

Sponsoring the education of children in the village Buy One More....each one bought an extra item of toilet etc. which were collected and given to the

orphans

Medicine Project....each one contributed medicines monthly which were given to a village dispensary . Helping on a Committee serving the Anglo-Indian Community, considered to be down and out people, and living in the slums of Tiljala
Carol singing the money of which was donated to the teenage orphans
Collection of dresses and shoes for the poor.

An outing to Digha (seaside) and weekend camp was held on 'Maturity' based on the story of Jonathan Livingstone Seagull....three new members joined.

At the end of 1976 the members felt the need to reach out to other youth, mixed youth, and so we had "Coffee and Cream" sessions (two so far). The coffee we serve but the Cream is the message we give is that Christ is the Centre of our life. The whole idea is to help the Christian youth of Calcutta to form a community of love..... to know who Christ is and to follow Him. We also have a few Protestants attending. In this way the girls themselves are more convinced of Christ, when they share Him with others. Some of our members took part in October '77 Formation Courses given by the National Leaders.

1977

This year we have chosen our theme based on the Dispositions and first phase of the Formation Programme..... A community of love and trust in Christ.

So far a few leaders have emerged and scope is given to them to make use of what they have gained.

One member is Assistant Secretary on the Calcutta Executive, then the Working Girls co-ordinate and type the Federation Newsletter, which entails contacting other units in order to get their news etc. Three of them are members of the Youth Zone and are currently helping in Formation. This year for the Youth Zone we have started the growth of authentic CLCs and have chosen the Dispositions Stage entitled "A search together".

These members will help me (who have been put in charge of Youth Formation) to run the Formation Day by taking up an item on the agenda and running it, with myself

filling in or adding. In this way I am hopeful that given more time, they will be good leaders, good Christians in a modern world.

The above have been the efforts I've made. I use the plural because in the process of helping these girls, I too have grown. Some have matured and benefitted and are now ready to share confidently their experiences with younger members. Others are always facing challenges, they find CLC hard, but keep on trying. Since its inception 4 members left (one is wanting to come back) the other two while accepting that CLC has made them better have given up because of influence from "boy friends". Here I face difficulty, because some of them have not a proper sense of values.

In spite of three and a half years with constant efforts made, our members are still in the first phase and this is because they cannot understand or find time for solid prayer. They do pray at meetings, retreats, formation, quite often on their own, but it is their daily prayer... the prayer of listening.... that needs to be developed so that their whole lives are integrated. Also in a hostel and coming home from work, with little privacy and friends calling, the time of quiet is not there. Efforts are being made to help them develop this. Also they must be given the experiences of the authentic Spiritual Exercises which they are a little reluctant to make because of the duration.

All these programmes have been made out by myself except where a priest has conducted them, but I have always had my ideas etc. looked over by my Spiritual Director.

D. STOCKMAN

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NOTES ON INSERTION

The Manila insertion experience (1) was introduced to us as an apprenticeship in Mission, even though some of those taking part were Missionaries, in fact it did have just as much impact on them.

What was that Insertion really? I can only explain it as a combination of certain things which together achieved their impact on us.

a) A long preparation - prayer, reading, being involved in or at last looking in depth at local/national deprivation problems - then the sharing on this preparation, so that we all knew who we were and what we had already experienced. This sharing in small groups was a very important part of the process.

b) Being inserted into an existing and very real situation which was different and more striking than anything we had so far experienced. In this situation each of us was very much aware that I could really do nothing to improve that situation there and then during those three days. Perhaps this knowledge was the MOST IMPORTANT aspect of the whole experience, most of us were people used to reacting with "What can I do to change this situation" Normally that would be a good response in our everyday life, but this was a very special moment in our life linked with our Spiritual Exercises and like them a stepping out of our ordinary life.

(1) Formation Course II held in Manila from July 28 to August 14, 1976.

in order to see it more clearly and so to live it more fully.

So the knowledge of our own inability to act in this situation was a liberation in itself, freeing us to be more wholly involved in becoming more aware of these people and how they live in these conditions, listening and seeing not just out of curiosity or even real interest, but wanting to learn from them. We were sent out with the advice "the poor are our teachers".

c) As far as possible we went out free of prejudice. I'm sure that it was on purpose that we were told very little about what to expect. So I did not know what I would experience, how I would react to this experience, how I would be able to cope with the experience, how others would react or respond to me in that experience. So this was a time of testing and trying, where each of us learnt a lot about ourselves and each other through these shared experiences. Perhaps this was rather as people do in time of war or public disaster, but not all of us had met these in our lives. Most of us had been a little fearful beforehand of how we would stand up to this testing, had discussed it with a close friend, local CLC group or spiritual guide.

We were recommended to go out in the spirit of St. Ignatius' Spiritual Exercises 114 (the Nativity) "as a poor little unworthy slave who looks on them, contemplates them and serves them in their needs, with all possible respect".

d) As far as I can see there were two important lessons or learning times recurring throughout the insertion time, (i) increasing awareness on many levels, (ii) the honest sharing of what this meant to me. Daily growth in these was helped by the small group who all visited the same area sharing morning meditation and evening Mass and sharing their evaluation of each day. So we came to understand what the same experience was doing to each of us, and why.

This process was completed after the last visit when we returned to the original sharing groups in which we had prepared for the Insertion. Each group would have members who had visited three or four districts so we shared on all our experiences individually and at length. In doing this we were able to help each other to discern where each of us was now, based on what we had shared before the insertion and what we were now hearing. For many THAT was the moment

when lessons were learnt which really came to fruit during the following 8 days of Spiritual Exercises when we were all more aware of each other and praying for each other. This had been agreed within our small group before the retreat started, but also during the 8 days with the approval and support of the guides people felt able to turn to one of their group and say "pray for me Now" or even "I need you to come and pray with me" and our retreat was all the better for this loving concern for each other.

Now we are trying to live in our lives what we learnt there, by our response to the poverty we meet in our every day lives. This poverty will be different from that of our insertion, but we will be more able to recognise it because of that experience. In the same way people are not sent on Outward-bound courses to make rock-climbing their new life work, but to learn about themselves so as to be better policemen, soldiers, students, housewives etc.

Our insertion was a lesson in mission which is becoming an on-going part of ones' formation and commitment to serve Christ, wherever he is calling me to do so.

Results

As with any personal growth it is hard for me to express what the experience did to me, but probably it will show itself in time and those around me will see it in ways that I cannot guess at. But I know that it helped to show me that there are two kinds of poverty, one that restricts and stunts and the other which frees and brings to fullness. It has made me want to strive for personal poverty that will free me to serve, poverty that will be a blessing. It has increased the wish to serve those who are oppressed by restricting poverty, the poverty that is a curse. It brings into one's daily evaluation questions such as, "Who are the poor I have met today and what was their poverty?" "What did I learn from the poor I journeyed with today?" and "Where was I TOO POOR to respond to them adequately?"

Veronica STOTHARD

NATIONAL MEETING OF COMMUNITIES IN CHILE

WHY THIS MEETING

It was about time that we thought of the possibility of a meeting among the communities of young students originating from different parts of the country in the CLC National Federation. The idea to invite CLCs operating in secondary schools and a community from a parish to this gathering of three days in Santiago also came out.

The central objective we had in mind was the following : that the young people would have had a lived experience; that they could perceive that their community is part of a wider movement much more extensive than that of their college or city. And together with the latter, to clarify and to define our "CLC style of life" by reflecting on the General Principles. Moreover, we thought also of inviting the communities of the alumni in their third year of middle education who have already accumulated an experience of more than a year as a group to participate in this event. For this it seemed timely to clarify the goals and to confront their experiences with those of the other CLC groups of students.

FROM 2,000 KILOMETERS

This was how about 70 young people coming from more than 10 communities gathered in the middle of July. They had come from Santiago, Chillan, Antofagasta and Osorno; the last two cities mentioned are separated from the rest for no less than 2,000 kilometers!

During the three days of the meeting we combined living together and recreation with reflection, study and prayer. Six work groups were formed from members of different communities. The subject of our study was the first part of our General Principles (numbers 3 to 8). Each subject was presented and explained by a different person. Moreover, this was deepened in each one by the corresponding points for personal reflection which was afterwards shared and enriched by the reflection of the others in the work groups.

We started each day with a moment of prayer in the chapel. After lunch there were sportive competitions and in the evening happy moments of living together. We ended our meeting with Eucharistic Celebration. There, the symbol of our Federation was given to each participant as a sign of his CLC commitment.

A WITNESS

Before ending our narrative of this meeting, we present to you the testimony of Mauricio, an alumnus in his third year of middle education in Colegio San Ignacio in Santiago :

"During my winter school vocation I helped in the first National CLC Meeting. In the beginning I had fear. In it were young people from different cities of Chile some of whom I did not know. This fear vanished as soon as we were in the dining hall. There, we would all come together and an atmosphere of friendship prevailed.

This same day the work groups were formed composed of members coming from different communities but which functioned as if we had known each other for ages.

The following day started the difficult work. Those of us who assisted became aware that the foundation for our future communities, not in the distant future, would be laid down in this meeting. The subjects were treated one after another with whirling rapidity; yet, what they say to us seemed to be animated by an invisible flame. Their words were profound, sincere. But we were not only listening; we also participated. In the meetings by groups we analyzed each subject; we commented on it, and in the end we searched for means to apply them in our communities and in ourselves.

A strong support during those days were the flights to the chapel: there we prayed, we petitioned for our companions, we gave graces so that we can have them. In a few words, we looked upon Him as our good friend, Christ whom we try to follow.

But we did not only pray and talk. We also had sports; the fight, at times a little rough, to obtain the victory for the group was not lacking in these competitions. Singing was another of our activities. We also included a festival that was animated by small theatrical presentations.

Those were most beautiful days that when the time came for leave-taking, no one of us wanted to do it. At the door of the building handshakes and embraces were not lacking and many promises were made to write each other".

Carlos MONTERO S.J.

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