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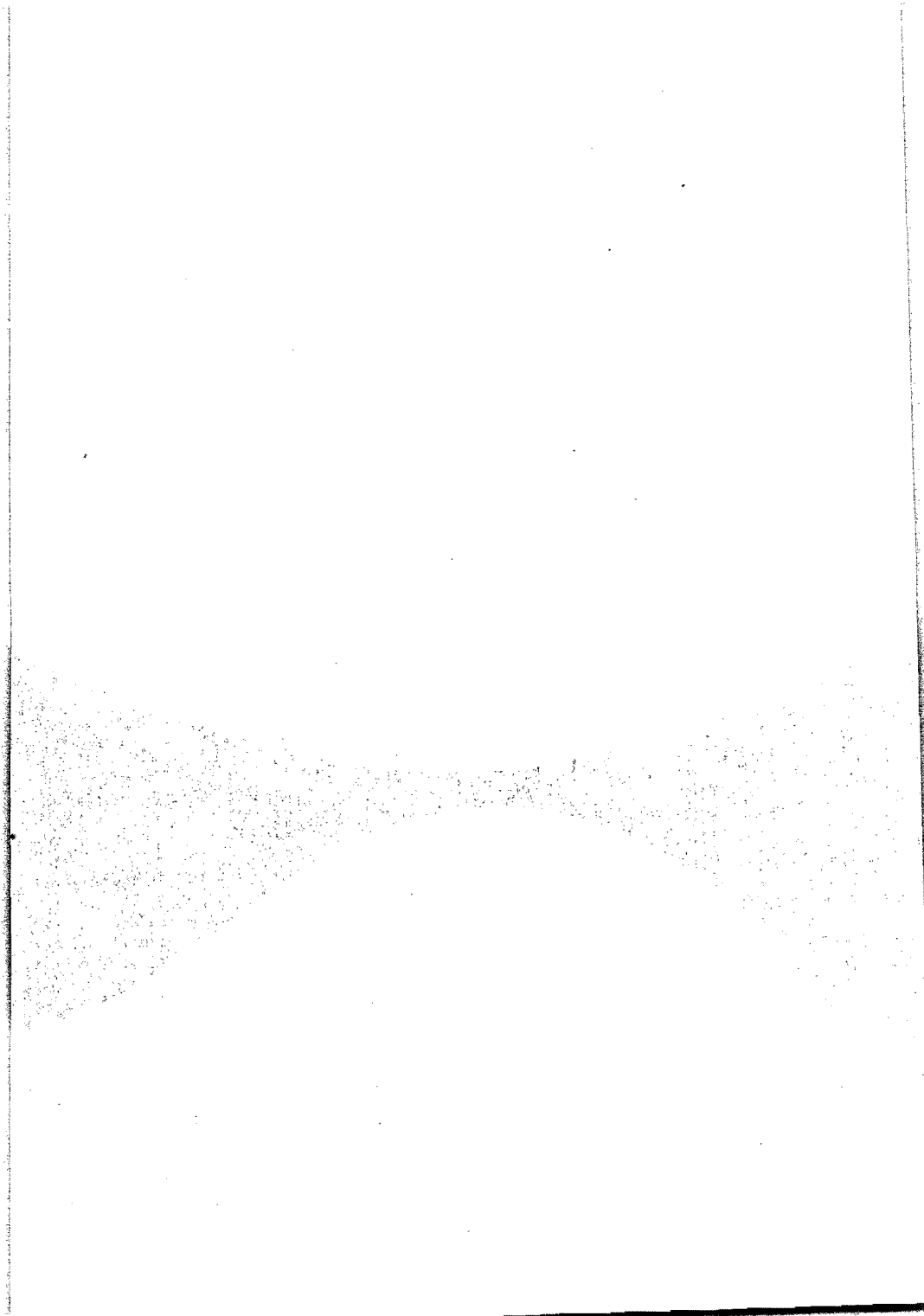
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"Our new Vice Ecclesiastical Assistant, Fr. Patrick O'Sullivan S.J. is former Provincial of Australia. By way of introducing him to the CLC's, we publish here his last letter to the Australian Province. Though the letter was written to Jesuits, it deals with issues - prayer, especially - that very much concern our CLC way of life".

FOR THE COMMUNITY

Dear Fathers and Brothers in Christ,

In the course of this last year, when I have spoken to communities during Visitation, the main topic has been our experience of prayer. As we are now at the end of the year I would like to gather together some reflections - on prayer - reflections which are very much the fruit of the interactions between myself and the Province Community.

We are all very familiar with the description of the Jesuit as "a contemplative in action". Sometimes familiarity with a phrase can dull us to its deeper, underlying meaning. "Contemplative in action" has a very deep meaning - it describes our Jesuit vocation. There are various ways of understanding a Jesuit's vocation, but, at its simplest, our vocation is basically our personal (and corporate) union - growing union - with Jesus. My vocation is the way Jesus is present in my life, and the way I am present to Him, for His people. The words "contemplative in action" describe this union between Jesus and myself; this union is expressed and experienced in the way I pray - contemplation; and in the way I carry out my mission - action. Very simply, any one who has a Jesuit vocation is called to this particular kind of union with Jesus that I have just described.

What is this contemplation? There is a very simple way of describing it: Contemplation is letting God be God in

my life. It is being before the Lord - Jesus and I alone - as He was alone with His Father. Alone in that sense. Not alone in the sense that I leave everything else behind or put everything else aside. On the contrary; I bring my whole world to Him. I do not leave it aside, I leave it in His hands and then I just wait in His presence. This sort of contemplative prayer, being before the Lord in an attitude of surrender, of giving, in stillness, in peace, and sometimes in pain, is a very human experience, a very human kind of prayer. And many things happen to us when we pray like this.

First of all one of the things that happens is that when we come before the Lord in this way, we get to know ourselves very well. Not that we set out to get to know ourselves; rather it simply happens. The deep realities of life are touched on and achieved only in peace and in stillness. And, as I say, this sort of contemplative prayer is such an experience. The first thing I think we get to know and experience is our own sinfulness. Now that is terribly important, to accept our own sinfulness, in the knowledge that over and above our sinfulness, God is greater than our hearts. It is so terribly important for ordinary living and the service of people that we accept our own sinfulness; because if I do not accept my sinfulness, I will become very much aware of the sinfulness of other people; and if I do not accept my own sinfulness I will condemn other people for theirs.

I think there are all sorts of ways in which we see this. For example, sometimes you hear a person say "I have lost all confidence in the Church". They might be talking in terms of a priest, or a bishop, or even the pope; and they will say "Look how he has done this or that; I have no confidence in him, no confidence in the Church any more". It is very sad when we hear people talk like that. But what actually is going on? I think the person who talks like that does not really accept his own frailty and sinfulness and because he hasn't accepted his own sinfulness he rejects other people in their sinfulness. He cannot accept the ambiguity, the frailty, the sinfulness of the organization; so rather than loving it and identifying with it he stands apart and rejects it. One of the things that occurred to me recently when thinking about our own least Society of Jesus, as Ignatius used to call it, was that when I first became a Jesuit I was very proud to be a Jesuit and I loved the Order. But now I have been a Jesuit for over

25 years there have been times when I have felt ashamed of what some Jesuits have done and yet I would say I really love the Order now more than ever. When you are proud, you think you love; when you have felt shame, you know you do. Then you can see your own sinfulness in the sinfulness of other people, and you can forgive because you know you have been forgiven.

It should be added that this acknowledgement of my own sinfulness is not anything morbid; it is simply realistic. If I do not believe that, if I think the opposite - for example if I think I am never selfish, I am never insensitive, I am never sinful - well, then God help the people who have to put up with my sanctity. And I repeat: this awareness of my own sinfulness is always - and can only be - seen in the context of Jesus' over-riding love for me. Getting to know ourselves, then, is the fruit of contemplative prayer.

Another aspect of this fruit of contemplative prayer is that a certain freedom is created in our hearts through deepening our own loving acceptance of ourselves and, hopefully, then, our acceptance of other people. I think it is only if we have a certain freedom that we can become aware not only of our own personal sins but also of our own, if you like, personal sinful inheritance. Sin is essentially personal; nevertheless it does become embedded in social and organizational structures. Unconsciously we absorb these sinful prejudices in our lives and we can so easily confuse a prejudice with a truth.

Now if through contemplation there is this certain freedom, we can come to terms at least in some way with our own inheritance of sin. For example, it can be rather instructive, either in our retreat time or after prayer, for us to confront ourselves with the groups in the society in which we live. All minority groups, whether they are extreme right-wing or extreme left-wing, or hippies, or communes, you name it, are all making some critical judgement about the society in which we live; they are emphasising a value which, perhaps, is being obscured.

It is very interesting to see my reaction if I confront myself, in my imagination, with a particular minority group; to see whether or not this particular minority

group, whatever it is, arouses fear and resentment in me. If it does, I am not free. If it does, there is some sinful prejudice that I have inherited and we can go on daily condemning people like the extreme right, or the extreme left, or the extreme centre, not realising that through our condemnation of them we are refusing to accept the challenge to a greater freedom that they may be offering us. The freedom being offered can be the restoration of some value that present-day society is perhaps ignoring. In most cases, it may be important to distinguish between the value to be restored and the way in which a minority group would restore it, or is actually expressing it. It is equally important, however, for me to be aware that fear and sinfulness may take hold of me in such a way that I over-identify with the values of present-day society and condemn any attempts to change or restore it.

In contemplative prayer there is an underlying attitude of surrender to the Father, or to Jesus, or to the Spirit. Now this attitude of surrender is very important because unless there is basically an attitude of surrender on my part to God, there will not be an attitude of surrender to the areas in my life which are very significant, namely, my relationships with people and my work. If there is an attitude and experience of surrender in my prayer, that will overflow in my attitude to people.

What does it mean to have an attitude of surrender to people? It means two things: First of all, we can listen to people - there can be real exchange. And the other way in which contemplation affects our attitude to people is that it heightens the emphasis on love - a healing, loving attitude to people. When love goes out of relationships they become a power struggle. People are threatened when they are not free; that is when power comes out. If there is a loving attitude in my life to people, I can accept them, I can allow them to be themselves. God loves us so much he lets us be ourselves; His basic attitude to us is "I love you as you are; should you want to grow, can I help?" He does not say "I will love you IF ..." That's the sort of attitude that really is the fruit of contemplation: A human loving attention to people.

As far as contemplation and my work are concerned - contemplation (surrendering to the Father) overflows into my ministry in a number of ways, especially in terms of

creating a growing freedom in my heart. a) I am free enough to love and commit myself to my work. In as much as I have received my mission from authority, I believe I will experience Jesus in the service of the people committed to my care and in fellowship with my brothers with whom I live and work. b) I am free enough to accept guidance in my ministry - even from others who may be outside it. In fact I welcome constructive suggestions as to how my mission - and my ministry - can be an ever more effective instrument for the service of faith of which the promotion of justice is an integral part. c) I am free enough to be continually evaluating my ministry - personally and communally - so that my ministry is attuned to the "Magis" of Ignatius. d) I am free enough to be given another mission, either in another community or in another ministry.

Kindest regards and prayers,

Patrick O'SULLIVAN S.J.

"MORE THINGS ARE WROUGHT BY PRAYER
THAN THIS WORLD DREAMS..."

In May a year ago Progressio published an article entitled, "Journeys and Dreams - WFCLC at the United Nations". There were some enthusiastic responses from some of our readers. Now, a year later, I believe that we have the opportunity to take some first steps towards implementing that dream. Let me share what I have learned from a unique, ecumenical group here in Washington, D.C., called "Church of the Saviour".

Eight years ago some members of this church developed a deep concern for the problems of the poor, black residents of this nation's capital. These people had no representation in government and no-one to speak for their needs. In their advocacy efforts to help these people, church members became aware of a special mission to political leaders who were beset on all sides by advocates for various causes. This mission involved prayer for leaders and issues, concern for the whole life of political decision-makers, religious input on crucial public issues and a search for God's will regarding the question at hand. The idea was summed-up as a pastor-prophet relationship with political leaders. A pastoral relationship called for a caring, supportive, praying role on the part of church members. The prophetic relationship called for a prophetic stance, frequently in tension with government policy. There was recognition of the need to speak the truth in love, clearly diverging, when necessary, from the assumed unity of purpose of Church and State. Of equal concern was a relationship of love and understanding for political decision-makers who are frequently under severe and conflicting pressures in their personal as well as their political lives. Church of the Saviour members felt that both pastoral and prophetic approaches together, when rooted in a community of faith, offered new possibilities.

As members of a faith-community within the church struggling to respond to this call, they found themselves yearning for the power of the Holy Spirit, "Dunamis". It became very clear that this power of "Dunamis" was available to Christians today if they were willing to become mature Christians. "If the history of the last 2,000 years could be altered by a small hand of Christians, then it was possible that the history of the 20th century could be altered by committed persons of faith who took seriously the call of Christ to follow Him through death to new life and to witness to justice and righteousness to persons in power". (1)

Members of Dunamis found themselves becoming bridge-builders between the world of the powerless and poor and the world of the comfortable rich. Their growing role as advocates involved them personally in relationships with all kinds of oppressed people and with political decision-makers in Congress. They also found themselves growing in faith, in their capacity to pray and to discern a prophetic word regarding specific issues.

These, then, are the major elements of the vision of Dunamis:

1. praying for leaders and for specific issues
2. maturing into a person who is increasingly used by the power of the Holy Spirit, Dunamis, to minister to persons and to confront the evils of our society.
3. relating to leaders in a pastor-prophet relationship where one speaks the truth in love.
4. being an advocate for the poor and oppressed in the centers of power.

The concept of such groups lends itself to varied situations on the local, national and world levels. It has particular possibility in helping WFCLC develop a unique and valuable role at the United Nations by encouraging concern and relationships with persons and issues. We can begin by searching out God's will for our groups, by discovering appropriate public issues for which our members share a

(1) "Vision and History of Dunamis" from a paper published by Dunamis. 202 "C" Street, NE, Washington, DC, 20002 USA

deep concern (such as the armaments race, world food problems, nuclear energy problems, etc.) Of necessity, there will be different kinds of groups within different national contexts. The essential thing is to listen for God's call in this area, to share our concerns, and to allow Dumanis to free us to demonstrate the relevance of Christ's love to our age of social and political crisis.

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Betty LEONE

C I C FOR MARRIED

In keeping with it's mandate The Formation Commission began a search for experiences of living the CIC vocation in married life. Mr. and Mrs. Hogan (Australia) answered to the pointers provided and also enclosed this letter which Mrs. Hogan describes as : "I have rambled on for six pages. Thank you for listening to me". Others might also like to hear this CIC Couple, 36 years married, with 7 children and now 3 years in CIC.

Editor

"I was very interested in the dimension of married life in CIC and am happy to have the opportunity to share with you our experience as married CLCs.

"Both my husband and myself cherish very deeply our commitment to Christ through CIC and see the call to follow Him more closely - together - as another of His many gifts to us. Of course, we are still grappling with changing our life-style, but little by little we are shifting our values to a 'giving' instead of a 'getting' mentality. While in Baguio, I saw clearly the path the Lord was tracing for me, and was reassured in the months after returning to Australia when I still felt same call through CIC. It has all been confirmed of course, as years have passed, in that my husband too feels drawn in the same way.

"Initially however, we had a struggle. During the first nine months after my return from Manila, there were tensions and misunderstandings between us over CIC. Yet, I suppose because ultimately we both love and trust each other completely, we were able eventually, by praying through problem situations and talking openly, to take that first step together on the CIC road. With some misgivings, my husband freely decided to make his first retreat - 8 days guided by Fr. Ted O'Connor S.J. He returned home really at peace, back

in harmony with me, and open to what God might ask of him in the future. I knew then, that CLC was to be our Way. We have, since then, each made the annual 8 days directed Spiritual Exercises.

"Needless to say CLC has enriched our marriage incredibly. Firstly, it's very special to feel the call of God, as a couple, to a closer relationship with Him, and because it is as a couple, it confirms the authenticity of the call for each of us. I see a CLC marriage like a miniature community. Where the local CLC is a cell in the wider world community - so a marriage is like a cell within the local CLC - it's like the kernel in the whole! Just as members of a CLC challenge and support one another, so the partners in a marriage continually encourage one another to persevere and evaluate.

"Making Christ the measure of all things is a wonderful paradigm to work from and gives us a common understanding of what values we are striving for. The decision to follow in His footsteps involves "a dying to self", and when two, living closely, are working at this, there is much more tolerance, understanding and harmony in the home, in spite of our many failures. The idea of identifying with Christ crucified became very meaningful to us last year as we experienced a deep hurt in our family life. We really felt our powerlessness and for the first time had some little understanding of what Christ suffered, and the privilege it was to identify with Him in our cross.

"In our endeavours to 'detach' from the things that are keeping us from following Christ more closely, we are continually challenging each other to a more simple lifestyle. This is a real area of growth, and a freeing of one self for Him, but because it is a big shift for us both - it's very hard, and we felt we need the ongoing challenge from each other daily.

"Having someone to share reflections on daily meditation, makes them doubly fruitful, and for me, it opens me up to a whole new dimension of my husband. So too in shared prayer I am conscious of a new depth in my understanding and knowledge of him.

"The discernment process hasn't become a reality with us yet, but we are learning not only to pray through decisions but to re-check prayerfully as we go.

"My husband and I make our annual retreat separately, so one can remain home with the family. The one at home still enters into the spirit of the other's retreat by extra prayer and a little fasting, and sometimes a sharing of some of the fruits of the retreat later.

"With the changes being wrought in my husband and myself, we have had to be watchful that we didn't become alienated from our children. We feel that it is necessary to be sensitive to where they are situated in their part to God and that we must be patient and let them unfold in their and His own time. While we speak openly of our commitment to Christ through CLC we have taken care not to imply that they should be doing likewise. Rather we try to keep in mind that we are all individual people and that God speaks to each in His own unique way. We hope that one day they may be drawn to the CLC. We can only wait, hope, pray - drop little seeds here and there - but ultimately it is Christ's work and He knows what He is about! We believe that it is important that they notice the change in us, and that the view they are getting is an authentic and credible witness, not one that is going to separate them and their life style from us. Above all we try to ensure that they see our changed religious practices and commitment linked to positive mission."

Maxine HOGAN

REPORT AND EVALUATION ON CLC WORK IN THE REPUBLIC OF CHINA

1970 - 1978

BACKGROUND

Improved economic development and rising standards of living have had a big influence on the attitude of our people towards life, religion, spiritual needs.

Most Catholic young people were baptised with their mothers (rarely also the father) when they came to Taiwan some thirty years ago, when the Nationalist Government withdrew from the mainland. Nearly all the parents were in government service or the army. They came to church mainly because there was no TV and, often, the churches distributed relief. Their children had to have higher education to get a better future. Competition for the few places in university is great and many parents forbid their children to go to Sunday Mass so they can spend the time studying. Even today there are no third-year senior middle school Catholics at church.

It is these young people CLC faces today. Most know almost nothing about their faith, a few have lost it, it is rare for any to study it. Added to all this are the problems of family, job, boy-girl relationships, going abroad ("brain drain") etc. Shortage of vocations makes it hard to find Ecclesiastical Assistants for our groups; priest and religious are fully occupied with parish, school, teaching, administration.

In June 1970 I volunteered to work in Taiwan on CLC work. Six years later I left for my sabbatical at Berkeley and for part of the time nobody took on my work. When I came back, I returned to CLC work, as director of the CLC Service Centre and national Ecclesiastical Assistant.

(Cont. on page 23)

YOUTH - PROGRESSIO

"Please refer to the May 1979 issue of Youth Progressio for the first part of this article by Mary Yeung and Maria Chow of Hong Kong"

Mentally retarded adults

We stayed for a few days in a mental hospital with about 25 patients, mainly depressives and paranoids. A doctor came daily for examinations. Again, however, only a few of the Brothers have been trained in this field. There seemed to be a tendency to overuse shock therapy and tranquillizers as treatment. Notwithstanding the abundance of good will and sacrifice, it has to be emphasized that if one wants to serve the well-being of mental patients, some professional skills are inevitable.

Hospital Visits

In the government hospital we visited in Howrah, rich and poor are segregated into different blocks in the compound and receive different treatment accordingly. Poor people receive only food and shelter with no medical treatment. The poorest of the poor are dumped in places where other patients go for toilet purposes. Sometimes it is difficult for an inexperienced eye to distinguish between a lump of human waste and a human person lying in

the dark and damp corner of the "room" where, dying, he covers himself from the flies with a sack... some bed-ridden patients are left lying in the heat of the room without a bath for one month... bed sores are a common sight. The "ward" gives off a repugnant smell and resembles hell to the patients. A horrifying sight. A reflection of the government's attitude towards the poor.

Schools

In India, going to school is not a right which every child can enjoy. It is a luxury which rich families alone can afford. This has motivated the Missionaries of Charity to provide schooling for these less fortunate ones. The M.C. "schools" are simple and have very few facilities. They may be found under a flyover, on a footpath (both without a roof), in a small bamboo hut, or a tiny brick house. Subjects taught are Hindi, English, simple arithmetic and a few songs. Attendance is not very regular, but we were told there are always some familiar faces. Some parents are quite concerned about their children's education, and in fact some of the children are found to be brilliant.

Meetings have also been arranged with the parents to discuss such daily life problems as water supply, leprosy in their slum area, etc. Most people appreciate the Missionaries' work very much and are grateful for the free services they have received.

Village Visits

Over 80% of India's total population is rural, yet they are often neglected by the government and no one pays attention to their well-being and development. For instance, over 80% of the doctors work in the cities, serving only 20% of the country's population. Thus, the Brothers have taken the responsibility to visit the village people weekly. They mainly treat illnesses and give medicines, but also visit families to see to other types of problems, and distribute bread, biscuits, and bulgar to those (e.g. widows) who cannot support themselves.

We visited a village called Bhadua, some distance away from Howrah. There are no paved roads; it can only be reached by bicycle or, on rainy days, by foot only. Hence, the brothers resemble the bare-foot doctors of Mainland China, sent to serve the grassroot level of society.

It was interesting to talk with the villagers, who always took us to be doctors since we were foreigners. Their life-style is very primitive; yet on the whole, life in these villages is peaceful where there are no troubles caused by the rich, such as money lenders who would charge as much as 300% interest for loans. Corruption is yet another obstacle: government officials are always the first to benefit from any funds given to aid the people. As the money goes down the hierarchy, nothing much remains when it reaches the hands of the poor. The villagers' plight has often been used by politicians to appeal to voters, but in reality they are the most neglected, suffering from empty promises.

According to Hindu beliefs, sufferings of the present life are the fruit of one's bad deeds in a previous life. They do not believe in forgiveness granted by their gods, so one must not try to interfere with the ill fate of people. Obviously, this kind of life philosophy has a certain impact. And the victims of such beliefs are the poorest and most insignificant.

We enjoyed these village visits because we felt identified with the villagers, not so much from the brain, but from the depth of our heart.

The Chinese Community

We met Fr. Vanhove S.J. and the Chinese Catholic community in Calcutta. We had a nice discussion on one Sunday morning after mass (celebrated in English and Mandarin). After all, it is always nice to meet one's own people in a foreign country!

Specific reflections on our stay in Calcutta

This trip to Calcutta was indeed a tremendous experience. It has sharpened our awareness of the entire Asian reality, and has drawn our attention especially to the bitterest human struggles between life and death.

Never in our lives have we been so close to suffering. We fed the dying, touched their wounds, felt their breaths, smelt their odours and heard their moaning. We saw with our own eyes and felt with our hearts the who, the where and the how of poverty. We were shocked at

first by the painful phenomena, yet amazed at the happiness of the poor. It is true that they are poor in material wealth, but rich indeed in human warmth, friendliness and great simplicity of manner and behaviour. No doubt, Christ is present and much alive among them; as Our Lord has said, He comes for the poor and the oppressed. By the grace of God, we have received far more from these people than what we could give.

Nevertheless, we firmly believe that to serve with one's loving and generous heart is not enough. Intellect is also required to serve the poor, the dying, the sick and the insignificant. In order to make our service more complete for the glory of God, some professional training and more efficient skills are needed in addition to one's beautiful soul.

On the other hand, we are much drawn to the simple community life of the Missionaries of Charity. We experienced a profound sense of brotherhood when we lived, prayed, worked and shared together. We soon realized that we belong to ONE family in God's love, despite the difference in our culture, languages and customs. All these have left a lasting impression which we would cherish in the years to come.

With the exposure to poverty and related human sufferings, we are challenged to be poor with Christ for a better world service. As Hong Kong is quite a different situation from India and other Asian countries, the problem of colonial inequality more eminent, commitment to justice in favour of the poor can be considered our mission. While we realize this will mean a long, weary road, we are also sure that Christ will be travelling with us, helping us to be living witness to the power and truth of what He came to proclaim - to build His Kingdom in the here and now. At the same time we can help to foster a sense of Asian solidarity among the people in Hong Kong. We should be aware that we are not alone in this world; we have to be united to fight for justice and peace. Meanwhile we must know the Asian reality and Church to promote our awareness of belonging to a world community instead of a small island only.

Our journey continued...

KATHMANDU, Nepal, August 1-8, 1978. Through discussion with local people, we came to understand better Nepal's political system.

DELHI, India, August 8-14, 1978. We visited many cultural and historical spots which are marvellous. The scenery was beautiful; but people are the richness and essence of beauty itself. Above all, we missed the poorest of the poor whose sufferings will remain close to our hearts.

BOMBAY, India, August 14-20. Here we had encounters with a number of CLC groups, and learned of the social work services by Seva Niketan. We also exchanged ideas on formation with Fr. Sidney D'Souza S.J.

COLOMBO, Sri Lanka, August 20-27. We met many old CLC friends from Manila '76 and came to understand about structural exploitation here. We visited and interviewed tea estate labourers, scavengers living in slums, fishing communities, Batik workers and plantation workers who can all be considered victims of institutionalised violence and exploitation. They are leading a marginal living. At Kandy, we visited a very special community where people of different cultures, races and creeds live together in harmony. They also run certain projects to help the exploited help themselves.

SINGAPORE, August 27-31. Hong Kong and Singapore have often been considered twin cities in SE Asia. We went to try to understand its government and some of its famous projects. We realized that local people do feel something is lacking; discontent is lurking behind the masks of material satisfaction.

* * *

Personal reflections - How He touched and changed me

During the trip, we came to realize the importance of a praying, working and growing community as we strive to lead a Christocentric way of life. As we shared the work of serving the poorest of the poor, we became all the more convinced that we were serving Christ in these people, and this gave us a sense of happiness, peace and joy.

In travelling, we were confronted with the realities of life; we had to face up to these and make decisions accordingly. Gradually we felt personal growth. We can no longer live on uncommitted intellectual analyses detached

from the sufferings of the people. We felt God's call to commit ourselves to alleviate the sufferings of the poor sectors of the community. We felt the urgent need to discern HIS WILL FOR ME. This need for discernment brought in the need for spiritual formation. The situation is ripe for the 30 days' Spiritual Exercises. Meanwhile, we find prayer has become an indispensable part of our lives, and Christ present in the Eucharist is becoming the centre of our lives.

Through the trip, we found our values changing gradually. With this change in value system, we are more ready to reach out to people, to be more open and human towards everyone we come into contact with. Simultaneously, if we trust in God's loving care, we shall never be forsaken by Him. This trust in God also reminds us of the spirit of Abraham, his courage to try and his faith in God.

The sense of Asian solidarity has been growing in us. Many speak about identifying with the poor and the oppressed; we feel it is important to "come and see" for yourself for further commitment. Participation, emotional involvement, identification and experiences are important, not only intellectual analyses and verbal commitment.

We are certain that God sent us to India for exposure, in preparation for a mission. We are not sure what it is at the moment. But we are ready now for whatever it may be. We are grateful for the Lord's kindness towards us, though we don't understand why He chose us. With His help, we are ready to accept and follow His will closely and faithfully.

Maria CHOW
Mary YEUNG

CONTACT WITH A CONTINENT

How It Happened?

It seemed to me like an event in the Acts... In those early times, when the Church of Christ was growing fast, the Apostles received information and requests faster than they could cope with: People in Samaria, Joppa, Antioch... want instruction, they believe, have received the Spirit... Representatives from Jerusalem would rush there, find things exactly so, instruct and baptize followers of the Way.

So it was with South East Africa in early '79. Persistent requests kept coming in from David Norris, SJ (Zambia) that this region (5 countries to be precise) was anxious to have and well disposed to receive a Rome-guided CLC formation course during the May holidays; moreover, only one CLC'er from this region had been able to benefit from Rome '78.

But... but... Who goes there? Isn't there work here? Who pays? Acting under pressure? At this time? These were some of the hidden human questions. However the green light flashed in Rome on April 23, while important answers were still to come in! On April 30 morning, I already found myself landing in Lusaka. It was thrilling, nerve chilling and stimulating to be actually contacting Africa for the first time. I prayed harder than ever, asking the Lord to visibly take over and to visibly make it His work with these CLCers of Africa.

CLC Course Begins?

The various National Delegates had to face even higher and almost insuperable hurdles. The 14 member university student's team from Zambia struggled for plane tickets, travel documents, visas, tax clearances, finances, foreign exchange, etc. till 15 hours before leaving the country for the first time. The Spanish Marist Brother Jack got "preferential treatment" on arrival, when the Immigration Authorities whisked him away

in a thrice locked police van. The five Lesotho teacher-leaders managed to drive to the border gate by late evening, only to find it closed. Denis Mangan, SJ could not get off the midnight train even as he passed through Gaborone, because his visa had to be collected at another frontier. Sr. Zora met every plane and train, whether by day or night, to welcome the delegates, as Botswana was playing host before even being born to CLC!

8 Days' Formation : When the 26 delegates finally got together from 4 countries in the Gaborone Government Secondary School, May 4th automatically became a day to thank God for... Many more wanted to come and all had reasons to wonder whether they would ever get there. We prayerfully re-lived and gratefully shared the different challenges to openness and trust, the visible signs of God's love and care. Not a few remarked that the Lord Jesus had begun this CLC Course (disposition stage) a little earlier than we had calculated!

Till May 11th, we continued to taste and see that the Lord is Good even as He mounted stiffer challenges to live the CLC Way of Life. These daily unfolded themselves in the CLC process of Dispositions, Initiation (my person in God's eyes), Taking Roots (my growth in Christ), Community, Mission and Service, Mary's YES to God's plan, MY Yes through CLC. A full day was devoted to each of these steps.

Breakfast and Lunch were rough and simple 20 minute affairs, on one's feet or sitting in the grass, while supper was the only cooked meal of the day. This in itself became a session on simplicity of life as a strength for CLC and better service. The Eucharist, at the close of each day's work, was celebrated in the nearby Cathedral Chapel, with lively African hymns, thus adding a sense of the local Church.

In this way, 4 Priests, 7 Sisters, 1 Brother, and 14 Lay Leaders put in 6 sessions a day, 8 solid working hours daily. I was genuinely amazed at their eagerness to experience CLC, readiness to work and open cooperation with accepted pedagogy. Small wonder then that most of the delegates reported a great awakening and enthusiasm for CLC, while even the 3 Manila veterans spoke of inner renewal and a deeper understanding of CLC. For Botswana it was at least

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PRESENT SITUATION

Due to the increase of college groups, various Sisters joined us to help with the college and young adult groups. One sister was a delegate to the World CLC meeting at Augsburg in 1973. In 1978 we formed a group for assistants, meeting once a month to discuss and allocate the various works : formation courses, 4 week summer theology course, three and eight day retreats, moderators' workshops, etc.

PROBLEMS OF THE COLLEGE CLC

Take Fu Jen Catholic University as an example. Till 1976, it had six CLC groups including one for the evening classes. Members varied a lot: some knew a good bit about their faith, others very little, others almost nothing. To unify instruction and formation, the EAs divided the members of the five day-class students into three, according to their religious levels. Group A (mostly new members) needed basic Christian instruction. Group B took in those who had been in CLC for more than a year, and Group C, committed ("consecrated") members. This arrangement had the obvious advantage of grouping people according to their religious knowledge, thus making the work of the EAs easier. It had the disadvantage that the "formed members had no chance to mix with and help the others. Members were also sometimes reluctant to move up to another group. The experiment goes on and it is too early to evaluate it, but so far, in my view, advantages outweigh disadvantages.

Difficulties also arise from the opinion of some of the staff at the Catholic Students' Association (CSA) that their body can do whatever CLC does, although they knew very little about CLC and consider it to be just another organization for running activities.

CSA and CLC have also been rivals for moderators and student-staff members. We started live-in seminars right back to 1958. The next will be our thirty-second. In the mid-seventies, CSA began to run them, too, with much the same format and content as CLC courses. Finding it hard to get their own moderators, they blamed CLC for this and invited our EAs to help. But, of recent years, there have always been enough moderators to run both types. Any difficulties that arose have been due to lack of communication between CLC and CSA. Most of the CSA staff are CLC members who come to regular meetings, while those who are just CSA rarely do so.

Conflicts on the diocesan and national level have lessened since, last October, I was appointed diocesan CSA chaplain by the Archbishop of Taipei. The national CSA immediately invited me to all their executive meetings and help them organise training camps, as well as lead a group in the research and development committee. Last year, too, a CLC sister was appointed one of the two assistant chaplains general of CSA. Cooperation between CLC and CSA has improved and the future will be much brighter if all the CLC EAs can also be CSA chaplains in the same school.

Not all are college groups. At least two belong to parishes and two to girls' dormitories as well as one which belongs to the CLC Service Centre and has a long history for avant-garde experimentation, being the first to study the General Principles and help to edit the Commentary on the GPs which is now a basic study and prayer manual for all our members.

TRAINING METHOD

First, we look for prospective members in the CSA and invite them to weekly CLC meetings. If anyone comes for three consecutive weeks, and is willing to continue, we give him/her a membership card to fill in and a copy of the GPs. After a year, the new member can make the first commitment, usually just for a year followed by possible renewal. He/she then becomes a formal member and can be elected to the staff. After regular attendance for a semester, one may apply for a 7-day live-in seminar, the first training ground for staff members.

The second step is an invitation to attend the 4-week summer theology course, an intensive course in Chinese philosophy and culture, sociology, scripture, Christology, liturgy, prayer etc. Twenty boys and twenty girls are divided into five small groups with a priest or sister in each. For four full weeks they live together, sharing morning and evening prayers, daily Eucharist and so on. They discuss and eat together, leaving plenty of time for private consultation. Most who pass this course become presidents of their CLC groups.

The third step is to invite those who pass this course to an eight-day Ignatian retreat, individually guided: the first Chinese laity to do so. A few may not be well prepared for such a retreat but most profit from it. These retreats also provide an opportunity for discernment for those thinking of a priestly or religious vocation.

These three steps in forming a CLC member have been developing into a pattern since 1974. The results, seen in the statistics above, are hardly satisfying so the EA's community with the national federation staff are working very hard at a formation programme.

THE YOUNG-ADULT GROUPS

It all started when people started saying: "Where are our university graduate members?" In 1971 we formed the Pan-sheh (Peter-Rock) group of a dozen graduates which started with no experience, survived several crises and carried on. At least six young-adult groups have now been formed. Both these and the college groups have been criticised: "After all this training, when are they going to show results?"

Such critics forget the influence of the two-year military service, when officers forbid any outward expression of religion, they are not allowed to go to Mass on Sundays in uniform and on most Sundays they cannot leave camp. Few boys can keep up a strong faith and prayer life under those conditions. Even diocesan seminarians sometimes lose their vocation at this time. It is difficult, too, to keep touch with ex-college members and this explains why so many disappear from CLC.

Another reason is that most boy and girl graduates want to go overseas. Those regarded as the luckiest escape military service and go abroad immediately after graduation from college, the second luckiest, those who find a scholarship from a school abroad and those whose families can afford to send them abroad. Those who cannot afford it now, work hard for a few years to save for this purpose. Those who cannot leave at all feel deprived. In other words, ambition is the spur, but jobs are hard to come by and some are forced to take jobs where they have to escort customers to the Girl Restaurants.

Further there is the common phenomenon that boys are far less ready to join Church organisations than girls and, when they do join, often show far less capability and enthusiasm. This means that it is girls who tend to gravitate to responsible positions in CLC: in 1977-1978, all the four local and national presidents of the Movement were girls.

More regrettable still is that even Jesuits do not see the

value of CLC and fail to use it to form Christian leaders. In all Taiwan, there are only three Jesuits full-time in our work, so more and more sisters and girls take over in CLC and CSA. This, in turn, keeps the men away.

When Pan-Shih was formed in 1971, all the members came from the college CLCs. Later some joined who had been members at college. Former college members are not all of higher level in their faith than the others, but some definitely are. Mixing the two has an advantage - it improves the level of those who were not in CLC at college - and a disadvantage - these who came from college CLCs remain at the same level. This puts some old college members off joining the young-adult groups.

In Spring, 1975, I "loaned" five members from the Service Centre group to form a new young-adult group named Keng-Hsin, with the idea of promoting the GPs and raising the standards of the young adult CLCs. First it discussed goals and methods. Then, for four months, it explained and promoted the GPs. From April 1976, all began the Spiritual Exercises according to Annotation 19. Soon, they were asked to explain the GPs all over Taiwan and somewhat overburdened themselves by their generous response. By August 1978 all but one of the original twelve had left (most went abroad), and the group has dwindled almost to the point of dissolution. I invited the sister who is EA of the young-adult federation to persuade the members to discern whether they want to continue the original purpose of the group or become just an ordinary young adult group. They have to decide by January 1979. We do need a real young adult CLC group.

THE CHINESE CHRISTIAN SPIRIT COMMUNITY

Since 1972, this group has been a member of our national federation, and one of its members went to the Rome Formation Course and was one of the Taiwan delegates to the Augsburg General Assembly (he later became our national president and was succeeded in this position by another CCSC member). The group is greatly praised by its Jesuit assistants (and it is hoped that it will soon promote a study of the GPs among its members).

TRAINING DIRECTORS FOR THE CLC SERVICE CENTRE

The live-in seminar is the best place to train the ordinary ecclesiastical assistant of CLC. Once a priest or

sister has experienced one of these, he/she will feel accepted and be confident in moderating any CLC group. At the start, all moderators were Jesuits, but now they have been joined by Franciscans, Dominicans and sisters of various congregations, in moderating college and young adult groups. All were trained by the live-in seminar.

As CLC grows, there is need for more and more EAs and especially some who know all about CLC and can take charge of the CLC Service Centre (national secretariate). To select and form such EAs has always been my main concern. An example is Sister Tecla Yue, MMB. As EA of the College federation for two years, she had broad contacts with all the college groups and members, sharing in all the live-in seminars. Then she was 'promoted' to the young adult federation, moderating one college group and one young adult group and working as assistant at the Service Centre, where she learnt how to edit the monthly CLC Correspondence, and organise events like the summer theology courses etc. At the same time she maintained contacts with prospective members. Sister Helen Fu succeeded her on the College Federation and then, after two years, moved on to the Young adult federation - and so on. The only sorry failure is that there are no Chinese Jesuits available for such training.

Another training ground - though expensive - is the world general assembly. All the Augsburg and Manila delegates returned with great enthusiasm and got involved in promoting CLC. Some even acquired their "CLC vocation" as Sr. Tecla puts it.

CRITICISM AND ANSWERS

The most usual accusation is that CLC is an elite group, exclusive, not open to the majority; that CLC members have a higher spirituality but are not willing to serve other bodies and the Church; that it is a cosy nest where one may find friendship with a few; that it is a work of the Society of Jesus.

There is both truth and falsehood in these accusations. As in other Church bodies and the Church itself, human mistakes are inevitable. Character and spiritual formation takes time. At a recent meeting of lay organisations, including CLC, someone asked: "What has CLC done all through these years?" I could not help but answer, smiling "Look around". Nine out of the thirteen present were CLC products since college. CLC gives basic training in spirituality and personality to future leaders and provides good material for other bodies.

CONCLUSIONS AND SUGGESTIONS

1. CLC is one of the means to form solid Christians, but, so far, the best or at least one of the best.
2. We need to form more Jesuits (at least one more) to be 'overall EAs', able to do whatever is needed in CLC.
3. We need to maintain close contact with the Catholic Students association. CSA chaplains in schools should also be EA of the CLC groups there
4. We must encourage the Service Group to study the GPs and train more young adult to explain GPs to the college members.
5. We must improve the content and method of the 7-day live in seminars and the 4 week summer theology course.
6. We must train and involve more retreat directors.
7. We must work out a practical follow-up for the college graduates, especially those under military service and those abroad.
8. We must form responsible members to serve as staff at national and local levels and EAs for college groups, sending as many as possible to world CLC meetings or any other international conferences, workshops etc.
9. We must encourage EAs not to be afraid to make demands on all members so they improve their prayer life, based on scripture.
10. We must continue organising and improving the annual EA workshop.
11. We must revive Keng Hsin CLC to be a model CLC.
12. We must emphasise the sense of the Church, especially the local Church (parish); make CLC more open to the needs of parishes and the Chinese Church.

Simon CHU S.J.

TWO CHURCH EVENTS

During the months of January and February this year the Universal Church, and most especially the Church in Latin America, lived two great events which took place in Mexico. Two events deeply related with each other whose wider significance we will not be able to define unless we look at them from a distance : the first pastoral trip of John Paul II and the third general Bishops' Conference (CELAM) - "Puebla '79".

Only three months after his election, John Paul II begins his first apostolic journey by going to Latin America, called by him as the "continent of hope" where almost half of the Catholic population in the world lives.

Kissing American ground, first in Santo Domingo and then in Mexico, he blesses and embraces it as a sign of his love for her. This gesture, which deeply touches the hearts of all those who waited for him in expectation and excitement, is only going to be the first sign in a series of demonstrations of love, care and interest for us. From this moment onwards begins an exhausting journey lasting five days where it will constantly be shown to us how love overcomes fatigue.

In order to see him people had to wait for hours; they did so in a spirit of joy and patience even when most of the time this went beyond what was foreseen. Especially remarkable were the avenues running from his residence to the Basilica of Our Lady of Guadalupe and the trip by car to Puebla. Throughout these trips, comprising about 160 kilometres, the Pope stood in an open car, unmindful of the sun and the wind in order to greet those who came to welcome him with affection. During these days Mexico lived through what seemed to be an utopia. We showed how we, the 12 million inhabitants of the city, together with thousands of local and foreign tourists who came to see the Pope, could live a truly human life : all

of us smiled with simply joy emanating from within; we talked to each other like civilized people during the long hours of waiting; selfishness and competition to have the best place gave room to cooperation, sharing and service so that those who are short could go to the front, the old and the sick could benefit from whatever improvised accommodations there were; this way we all enjoyed the moment in the best way possible. The different police forces, the emergency sections put up and the hospitals reported these days as "empty days" - there were no incidents in the province and in the other cities (Puebla, Oaxaca, Guadalajara, Monterrey) that received His holiness.

We understood that the Pope came to visit us in order to show us how much he is interested in our problems as we live them daily in our concrete reality. For this he has made a tremendous effort to learn to speak and to understand our language, thus destroying as many barriers as possible. He sought to be one of us, endearing himself to our people, meeting them and sharing with them.

Listened to and treasured by thousands of Mexicans who up to now are still commenting on them and savoring them, his messages and extemporaneous speeches introduced us to the final stages in the preparation for the Puebla Conference. He talked to children, to the sick, to university students and workers, to peasants and diplomats, to the poor to whom he expressed his desire to serve, speaking for those who cannot express themselves. He talked to priests and religious, to bishops and to the lay people in general, but in particular to those in charge of Catholic organizations. In his principal homilies which he addressed to all, he urged us to be truly faithful to Christ and to the Church. He told us about his preoccupation with the problems of family life. He made us participate in his lovely colloquy with Our Lady of Guadalupe to whom he consecrated his pilgrimage, the work of the Bishops' Conference and the present and the future of Latin America and of the whole Church.

The catechesis of the Pope in Mexico had its most important moment during the opening of the CELAM Conference. This conference was finally realized after having been convoked thrice by Popes Paul VI, John Paul I and John Paul II; it had to be postponed due to the death of Paul VI and of John Paul I. Its preparatory stages and documents had been attacked and debated; it was looked upon with distrust by

some and with hope and expectations by many. Yet, it had a unique setting due to the presence of the Pope. The conference took and analyzed many of his words and messages, assimilating and including them in the final document as a fruit of their labor. It was approved unanimously by the bishops (179 out of 180 votes) at the end of the Conference and it has already been officially approved by the Pope.

The reports and comments, in general optimistic, of many of those present during this conference (either elected by their respective episcopates, or as auxiliary experts of the bishops, or especially invited or delegated) inform us, first of all, of the total and very active participation of everyone and of the dynamic form in which it was worked out during the conference. They also told us of the great harmony and collegiality existing, enriched by differences of judgments and opinions, and the atmosphere of absolute freedom and respect in which it developed.

The document of Puebla, which we are just beginning to study and to assimilate, contains a guiding thread: it is necessary always to keep in sight "liberation from situations of sin and injustice, through conversion, towards a community of participation and of communion": in Christ and in the Church man is liberated from sin and from the consequences of sin towards communion and participation, communion of men with God and communion of men among themselves; participation of all those called by Christ (all members of the human race) in the building of the Kingdom. Liberation is, therefore, the core of the Puebla document.

In the Introductory letter of the document, the bishops, after expressing that "man in this continent has an essential meaning for the Church because Jesus Christ assumed humanity and its real condition except sin", announce that their purpose, which answers the expressed petition of the Pope, is the integral proclamation of the truth about Jesus Christ, about the mission of the Church and about the nature, the dignity and the destiny of man. And, also taking into account the priorities indicated by John Paul II, they invite "with special love, the family of Latin America" to place itself in the heart of Christ, transforming itself more and more each day into a privileged environment for evangelization and of respect for life and of communitarian love"; they addressed themselves "To the youth, that they fight the obstacles that threaten their right to conscious and responsible participation in building a better world", they add: "not to desire for them-

selves the sinful absence from the current of life, not even the sad surrender to defeat, to individualism or voluntary and unproductive seclusion", challenging them to live "fully the essential values of true integral humanism". Finally, they ask from all pastoral ministers for "an increasing effort in encouraging priestly vocations, pointing out that the Church needs more priests for the ministry of the word and the Eucharist and for greater effectiveness in her religious and social apostolate and that she also needs lay people who are aware of their mission within the Church in the construction of the temporal world".

The participants also express their commitment to publish only one document, though it may be extensive and on some occasion it may contain literary limitations or limitations of style. This is an effort to avoid what happened in Medellin wherein one document was more valued than another thus destroying the unity of their labor. The document is divided into five parts and starts with a pastoral vision of the reality of Latin America. The second part, considered as the substance of the document, consists of a doctrinal reflection on evangelization and proclaims first of all, the triple truth: About Christ, our hope, the one sent by the Father, who, together with the Holy Spirit, animates the Church and offers man of today his word and his life in order to bring him to his total liberation. About the Church, mystery of communion, people of God at the service of men, that continues being evangelized throughout the ages, bringing the Good News to all and for which Mary is "the reason for joy and source of inspiration". About man, who, because of his Christian dignity, deserves the commitment in favour of his liberation and total development in Christ Jesus... Secondly, it explores the question: "What does it mean to evangelize?" It puts an important emphasis on the aspects of the differences of cultures and of popular religiosity, on liberation, human promotion, and on ideologies and politics.

The third part, entitled "Evangelization in the Church of Latin America, Communion and Participation", defines the centers of this communion and participation: the family where a person experiences the four fundamental relationships - paternity, filiation (sonship), fraternity and marriage, and basic Church communities and other ecclesial groups where man lives his fraternal vocation in the womb of the Church and where the salvific design of the Lord is made present and operative, lived in communion and participation.

It describes the agents of communion and participation responsible for the difficult but honorable mission to evangelize all persons and all environments and thus it studies the hierarchical ministry, giving orientations to bishops, priests and deacons, the consecrated life; and, in reviewing the participation of the laity in the life and mission of the Church, it identifies them as "men of the Church in the heart of the world and men of the world in the heart of the Church"; it expresses its confidence in them, encourages organized forms of lay apostolate, draws pastoral criteria to orient their action in the pastoral council and gives the characteristics of dangers in the exercise of the ministries that they might meet.

In studying the means for communion and participation, it divides them into different fields: prayer, liturgy and popular piety; witness, catechesis, social education and communication. It ends this part with a consideration of a dialogue in relation to this theme.

The fourth part, entitled "Missionary Church at the Service of Evangelization in Latin America", speaks to us of the preferential option for the poor, messianic sign for Christ and sign of evangelic authenticity, and of the option for the young who desire to build a better world and who are looking for true gospel values of truth, justice and love, though perhaps they are unconscious of it. Besides, it calls on all, within their particular responsibilities, to be ferment in the world and to participate as builders of a new society on the national and international level, giving us a new way to put particular emphasis on the necessity to reach the mechanisms that manage society and the centers of power.

The fifth or concluding part, "Under the Dynamism of the Spirit: Pastoral Options", analyzes different forms of actions: It insists on pastoral planning so that the Puebla document becomes not a promise of utopia, but rather it be concretely related to the life of the Church. The Church of Latin America defines herself as a communion that seeks to bring about reconciliation and complete unity among our people; as service where Christ, the Servant of Yahweh is extended in history; as mission, wherein she announces with joy to man of today his divine sonship in Christ and his duty to commit himself for the liberation of the whole man and of all men, inserting himself in the apostolic activity of the universal Church in solidarity with her. The document recognizes the need to live in a permanent attitude of

evangelization : the Church has to be both an evangelized Church that listens, that deepens and that incarnates the Word of God and at the same time a Church that evangelizes and gives witness, that proclaims and celebrates this Word, that helps in building the world by denouncing situations of sin, by calling to conversion, by committing herself in action to change the world; a Church that implores the Spirit, his creative force and dynamism in order to make of the Latin American a new man, in the image of the Risen Christ, bringing new hope for their brethren.

At the conclusion of their work, and taking once again the statement at Medellin : "Let us have faith in God, in men, in values and in the future of Latin America", the Conference of CELAM. Puebla '79 proclaims:

"God is present, living in Jesus Christ the Liberator, in the heart of Latin America.

We believe in the strength of the Gospel.

We believe in the efficacy of the gospel values of communion and of participation to develop creativity, to promote experiences and new pastoral projects.

We believe in the grace and the power of the Lord Jesus who permeates life and impels us to conversion and solidarity.

We believe in Hope that nourishes and fortifies man on his way towards God, our Father.

We believe in a civilization of love.

May Our Lady of Guadalupe, Patroness of Latin America, accompany us; may she be invoked as always in this pilgrim age of peace.

Let it be!

Magdalena PALENCIA

(cont. from page 22)

a mustard seed sown. For the good of world CLC, Sr. Zora and her delegation would be worth following and encouraging.

Contacts for CLC: As news got around of what was to happen or had happened in Gaborone, pressing invitations for CLC formation and sessions had to be accepted to the Regional SJ Novitiate at Lusaka (May 3), to the first African Congregations in Botswana for Sisters of Calvary (May 12), to the Jesuits of Nairobi (May 15 and 17), to the Loretto Sisters of Nairobi (May 19), to the African Assumption Sisters of Nairobi (May 20). In all these there was more than charitable listening. There was a genuine search, on the part of these Priests and Sisters, for incorporating into their pastoral ministry a deeper formation in the Way of Christian Life.

Bag-full of Questions: All this CLC work in Africa was a very satisfying and confirming experience. But while it served "to comfort the disturbed in Africa", it also "disturbed the comfortable" in me, by raising such questions as :

- if Africa is called the Continent of the Future, if great political powers struggle to exercise their influence over it, if even the Church has made statements in this line, then how does World CLC look upon Africa?
- if the Rome '79 General Assembly may think and move "towards a one world community...", then will CLCers in other Continents express their love, care, service, oneness towards our present and potential community members in the African continent?
- could the General Assembly find the funds so that the oft requested Flying Formation Team may officially take off the runway?
- could this Team be officially assigned to or given by priority to a definite continent or inner region for an extended period of time... so as not just to make an annual visit or occasional contact, but to move within the area, training CLC leaders and formation guides at their convenient time and when they are pedagogically receptive?

- could it be proposed to recognized CLCers, rich in this experience, to volunteer for this Team as an expression of their Mission and Service to their younger and distant "CLC family members"?
- could Twinning between Federations be promoted not only in the field of finance, but also in that of formation?

Indeed, I had not expected that Contacting a Continent would also result in reaping a harvest of questions. Must one learn to live with the questions in order to be ready to live the answers?

Sidney D'SOUZA S.J.