



SEPTEMBER 1981
50th Year
N. 5

S U M M A R Y

=====

- AN ATTEMPTED ASSASSINATION 3
- THE 90th ANNIVERSARY OF
"RERUM NOVARUM"
by Philippe LAURENT S.J. 5
- DAILY LIFE IN THE SPIRIT OF THE
EXERCISES by Micheline BERTRAND 10

YOUTH PROGRESSIO

- A FORMATION SESSION FOR GUIDES
by Mario Tapia ALBA 14
- AN INTRODUCTION TO 'THE SPIRITUAL LIFE'
by Bruno MARCHAND S.J. 15
- A YOUNG PERSON'S EXPERIENCE IN THE CLC
by Florence GEORGES 17
- AN APOSTOLIC SPIRITUALITY FOR THE
MINISTRY OF SOCIAL JUSTICE II :
COMMUNITY, PRAYER AND EUCHARIST
by Max OLIVA S.J. 24
- CLC HAS ITS PLACE by Cora SIM 27
- NEWS 30

PUBLICATION OF THE WORLD FEDERATION OF CHRISTIAN LIFE
COMMUNITIES * C.P. 6139 * Borgo S. Spirito 5 * 00100 ROME *
ITALY * ENGLISH-SPANISH-FRENCH EDITIONS. EDITOR: José GSELL

*But standing by the cross of Jesus
were his mother, and his mother's sister,
Mary the wife of Clopas, and Mary Magdalene.
When Jesus saw his mother,
and the disciple whom he loved standing near,
he said to his mother:
"Woman, behold, your son!"
Then he said to the disciple:
"Behold, your mother!"
And from that hour
the disciple took her to his own Home.*

John 19, 25-27
15 September
Our Lady of Sorrows

AN ATTEMPTED ASSASSINATION

Each day that passes leaves its mark on us, without our always being fully aware of it. The media presents us with events from near and far. One after the other they pile up in our consciousness, layer on layer, and if we are not careful, they can build a wall around us which makes us no longer responsive. For, really, how can we hear and make our own these cries and appeals filtering through so many world events? Isn't it true that often we simply throw up our hands, and no longer face the challenges that come to us? I turn the page of my newspaper, and the next page gives me something else to think about...

Recently, however, newspaper, radios, television focussed everyone's attention on an attempted assassination. The Pope, John-Paul II, had just been wounded by a terrorist in the middle of St. Peter's Square. His life was in the balance for several hours, and after an initial bewilderment there was a tremendous emotional reaction, from believers and unbelievers around the world. Christians were united in prayer - "we can approach God with confidence for this reason: if we make requests which accord with his will he listens to us..." (1 Jn. 5/14). It was a deep shock and only quiet meditation on the event itself could lead us beyond its details, to see a deeper meaning.

Later the press revealed that the Pope had intended to speak to the crowd, that May afternoon, on the anniversary of the encyclical Rerum Novarum: "Why, after so many years, does the Church still recall Rerum Novarum? (...) The Church, by vocation, is mother of the oppressed and the outcast, mother of the weak. What justifies the intervention of the Church in this area is always the mission received from Christ to save man in his full human dignity as image of God, and in his fundamental rights".

This recalling of the inalienable rights of man, the words of peace sown in the 4 corners of the world, the announcing of Jesus Christ as sole saviour of humanity - all this has provoked a fanatic, or a professional, to crime. These are the thoughts that come to us when we recall the attempt in St. Peter's Square - the supreme pastor, the vicar of Christ, himself the target. Our emotional reactions to this are quite legitimate. However, for a deeper understanding of the event,

more is asked of us than a purely emotional response; what is called for is for us to purify our feelings, our reactions, so that we may discover in the person wounded someone who is caught up in the following of Christ. A white soutane, stained with blood, expresses the risk the apostle takes; it is the sign of the suffering servant.

Every apostle is vulnerable for his journey leads him, unarmed, towards a world whose values are opposed to those of the Kingdom. A messenger of peace and hope, his life and his words do not always receive a universal welcome. More often he is rejected and reduced to silence in its many different forms. The Kingdom is established through the conversion of hearts, in a struggle between opposing forces. John Paul II has just given us the example of a witness which pays the price for the message it carries.

When we see someone struck by violence, how can we not think of all the victims of violence - some known, some unknown and others so often ignored? How can we not think of those who have been deprived of life, simply because their presence, their actions, their opinions were contrary to the established order and were a source of inconvenience? Every person who falls marks 'the heart of the world' with a new wound.

Finally, we should follow the whole matter through and hear the words of John Paul II coming to us: 'I pray for the brother who has struck me and I sincerely forgive him'. There is no place for revenge in the heart of a Christian, and his prayer includes even tormentors, who remain his brothers.

PROGRESSIO

THE 90th ANNIVERSARY OF "RERUM NOVARUM"

It was anticipated that during his voyage to Switzerland, the Pope would mark the occasion of the 90th anniversary of "Rerum Novarum". The Fribourg School had made a significant contribution to its composition.

As is well known, this Papal visit did not take place as tragedy intervened. So, by way of tribute to the Holy Father's concern for human rights, we publish here an article on the Social Teaching of the Church which was inspired by the prospect of the Papal visit.

In the history of social thinking within the Catholic Church, the encyclical, "Rerum Novarum", on "The Condition of Workers" (May 15, 1891), is a constant reference point and a date to be remembered. For the first time, on the official level, a Pope, Leo XIII, took a stand and spoke, in vigorous terms, of the development of the industrial proletariat in the countries of Europe and North America. For a hundred years, these countries had been shaken by a three-fold revolution - political, technical and social. It would be unjust - and a serious misunderstanding of history - to underline the lapse of almost 50 years between the Manifesto of the Communist Party of Karl Marx (1848) and the call of the Church in 1891. In actual fact, Bishops intervened in their own countries, not only in favour of the poor but also to cast judgment on the economic structures that created the working class - Cardinal Bonald at Lyons; Mgr. von Ketteler at Mayence ("The Working-Man and Christianity", 1864); Cardinal Manning, from Westminster; Cardinal Gibbons, at Baltimore...

After the war of 1870, action groups and reflection groups were set up to promote social justice in the areas of work and employment. These were "The Social Christians" (Austria, Germany, Switzerland) and "The Social Catholics" (France, Spain, Italy); there were conflict tendencies between these different schools of thought. Several requested the more official intervention of the Pope and so the

ground was prepared for the future encyclical "Rerum Novarum". In 1882, at Rome, "a small committee to study at depth questions concerning the working-man" was set up.

However, the group which exercised the most influence was the Union of Fribourg. Limited in number (about 60 people from different countries), and meeting under the direction of Mgr. Mermillod, bishop of Fribourg, the group took up and elaborated the work done in the different circles at Paris, Frankfort and Rome.

By way of reflection on the social evils of liberalism, each year the group organised a session on a particular theme : the conditions of employment (wages and workers); private property; organising at the corporate level... All this material served as a base for the papal intervention, especially since Mgr. Mermillod was named Cardinal and called to Rome to supervise the preparation for the encyclical.

However, historians (cf. G. Jarlot, "Papal doctrine and history") are more reserved in attributing the whole inspiration for "Rerum Novarum" to the Union of Fribourg. Leo XIII did not wish to belong to any particular school; and since, on certain points, there was disagreement among Catholics (the role of the State, professional associations, and even the just wage), the Pope did not want to be identified with any particular group and held himself apart from these legitimate discussions.

In spite of a series of changes which could have lessened its impact on certain points, "Rerum Novarum" produced quite a shock when it appeared - it opened the Church to the new world that was being born and it invited Christians to be more active in their social responsibilities. Naturally there were reservations and criticisms coming from two different directions : some thought it was too bold and others thought it too timid.

The subject of the encyclical was restricted - to describe the actual situation of the working man, and the factors responsible for that situation (rather than to describe the global evolution of society). It condemned the excesses of liberal capitalism and exposed the misleading remedy proposed by socialism - misleading because it called for the class struggle and the abolition of private property. It justified and put in its context the intervention of the Church which proposed that questions be resolved on the level of justice, and called for a conversion of minds and

hearts. It clarified the role of the State - the guardian and the promotor of the common good - with its limits and its prerogatives, so as to safeguard the areas of private initiative and their organisations. In this line, it invited interested parties to form bodies - both employees and employers - for meeting together to resolve their problems.

In spite of the shock caused by what it proclaimed, in actual fact "Rerum Novarum" was to have a very slow impact. Little by little its ideas and orientations were picked up in different countries by action and reflection groups (as was the case in France with the "Social Weeks").

At the same time, the political, social and ecumenic framework began to change very quickly. The first World War and the great Depression of 1929 marked drastic changes. In the new situation resulting from these two disasters, Pius XI took the occasion of the 40th anniversary of "Rerum Novarum" to write his encyclical, "The Restoration of the Social Order" - Quadragesimo Anno".

After an introduction given to recalling the importance, the originality and the fruits of Leo XIII's text - "the great social charter of the workers" - Pius XI explains his intervention as clarifying, continuing and completing what Leo XIII had written - in the light of the intervening changes. He widens the perspective (which is still quite western) and defines the doctrine of the Church in economic and social matters (the right of property, the relations between capital and labour, what constitutes a just wage, collaboration between different professional bodies...). He insists that the present economic order should be changed - namely, the concentration of economic power and resources to the destruction of free competition and commerce; the ambition to accumulate and to dominate. He raises questions on the evolution of different forms of socialism (communism and moderate socialism), searching out if one can find a compromise with some of these forms. It does not seem so to him on account of the conception of society and the social character of man in which these forms of socialism are rooted.

"Quadragesimo Anno" is a most important text broad and well-structured which is also a reference point. Henceforth the two encyclicals will be quoted as going together and complementing one another.

Nothing very important marked the following anniversaries (1941 and 1951) on account of the international situation. But for the 70th anniversary, John XXIII produced a text, "Mater

et Magistra". The actual title of this encyclical is a little vague - "The contemporary evolution of social life in the light of christian principles". John XXIII uses the same method as Pius XI; he begins by giving a résumé of the two great texts of Leo XIII and Pius XI. This selective reading is not without interest; it highlights the 'permanent' points and interprets the principles, for today and as they have evolved. Then, drawing attention to the recent changes in the social environment, he has some doctrinal precisions to make in relation to socialisation, the different forms of commerce, payment for work done, and the relation between property and economic power. In a period of sustained growth, he points out the grave imbalances that are being created and the new inequalities that have to be resolved - between economic sectors (agriculture, industry, developed areas); between different regions of the same country; and, especially - here mentioned for the first time - between developed and under-developed countries.

This perspective was to become a priority with Paul VI and his encyclical, "Populorum Progressio" on "The Development of Peoples" (March 26, 1967). "Today the major fact that each one should be aware of is that the social question has become a question for the world". This encyclical no longer treats only of the relations between employer and employee in the area of production, but much more with peoples and their crying need for equality. "The peoples who are hungry dramatically challenge today the affluent peoples". And so the social teaching of the Church is widened, enriched and renewed with an awareness of international issues, and with a much more acute sense of their universality.

It is true that, in the meantime, a major event renewed the Church - the Second Vatican Council. As well as being preoccupied with dogmatic and pastoral matters, the Council was concerned, in a basic document, to firmly plant "The Church in the Modern World" (Gaudium et Spes). Broad in its approach, picking out the essential points of contemporary society beyond current events, the text of the Church assembled in Council takes on a greater authority than a papal encyclical. While being aware of older texts, the Council only rarely refers to them; its vision is larger and more doctrinal. In its turn, "Gaudium et Spes" is a point of departure for further developments; the encyclical, "Populorum Progressio", draws its inspiration directly from it.

1891 will remain a date always to be remembered. On the 15th of May, 1971, Paul VI celebrated its 80th anniversary by a letter - "Octogesima Adveniens" - addressed to Cardinal

Roy, president of the Pontifical Commission for Justice and Peace and also of the Council for the Laity. Through address ed to Cardinal Roy, "Octogesima Adveniens" was presented publicly as an important document. This text, original in its tone and in its recognition of the great diversity of social situations in the world, begins immediately with "new social problems": unbanisation; the place of women in society; migrant workers; rising unemployment; the growing influence of mass media. It underlines the connection between politics and socio-economic realities. To make a judgment on the ideologies born in the 19th century (liberalism, communism, socialism), the letter places them in the context of the historical movements that have borne them along and brought them to the light of day. Attention is drawn to the growth and the 'newness' of the "human sciences". The very notion of progress is questioned. Confronting christians with their responsibility to participate in the construction of the future, the text invites them to be forward-looking and to be conscious of social realities. This attitude is taken up again by John Paul II in "Redemptor Hominis", when he treats of the Church and society moving towards the year 2,000.

With each Pope - his own temperament, his perception of the social environment which today is global - the official pronouncements of the Church come to be renewed. These interventions, though mindful of continuity, are even more in the nature of deep reflection on the vast currents which carry the future of man and societies.

Philippe LAURENT, s.j.

DAILY LIFE IN THE SPIRIT OF THE EXERCISES

The Exercises are a way of going to God - quite a definite way that Ignatius has shared with us as a result of his own experience. This road to God is facilitated by a particular method, a pedagogy, that draws our attention to welcoming His Word, but the method itself is only a means. Its end is to put our life in order, to bring about an interior harmony, and to find God in peace; we trace out our own personal way to God through the desire of giving ourselves without reserve. Ignatius proposes numerous, and modest, means for sustaining and directing this movement of seeking God; the humble acceptance of these means shows the desire to respond to the invitations of God. These means, obviously, are valuable in the course of a retreat but they are also valuable throughout the whole of life, both on the individual and community level. In their light, we can come to grips with daily experiences, be aware of what is going on, and interpret what we experience.

To welcome the 'process' of the Exercises is basically to seek peace and joy. If peace and joy are lacking, we have to ask why.

And if the great grace of having this experience of liberation is given us, we will look for ways for sharing it with others.

The process of the Exercises

The Exercises are an invitation:

- an invitation to enter into a process of growing
- an invitation which is discovered - or rediscovered - through an experience of liberation that is repeated
- an invitation to identify more and more with the person of Christ
- an invitation to acquiesce more, each day, with the will of the Father
- an invitation to let ourselves be fashioned by the Spirit.

It is a question of a process of growth which embraces the whole person. This experience is made up of different stages which go from purification to more enlightened, more generous commitment. From one exercise to another, God

makes Himself known in Jesus Christ. At the heart of it all, there is a choice to be made, a decision to be taken, or previous decisions to be reaffirmed.

This process can give an orientation to our daily life: we always need to situate ourselves again as creatures before God, and as creatures personally loved; we have always to look on the world, and everything in it, as a means for "praising, loving and serving God". Each day, we become aware of the forgiveness we are actually living, and then of the evil which exists around us and in us - evil from which we are delivered. We would like to do something to escape from it all, but we realise our incapacity to follow God: prolonged contemplation of Jesus Christ is the only thing that can enable us to do this. Continually we are called to share in the mission of Jesus; we are called to discipleship, to a certain manner of living. We try to "find God in all things", to recognise the Love from which all things come and to which they all tend.

Through our different responsibilities - professional, apostolic, social, religious - a certain line of conduct coming from the Exercises will inevitably help us unify our life, dispose ourselves to the gratuitous action of God, and orient our life, in a total gift of self, to the service of others.

The means

Here it is not a question of observing the means for their own sake, but rather of adapting them to where the person is, and taking into account what is possible. The objective is always "to find what I desire", and that should never be lost sight of. The means imply the idea of searching - we try one thing, then another, looking for what is most suitable... can we do more or should we do less? should we increase or lessen the time for prayer? And so on.

Prayer

The very experience of daily prayer reveals to each person how he is able to make progress from day to day.

To really expose ourselves to the World of God, it is important that our time for prayer should have a beginning: the person who wants to pray tries to make the most of his ability to pay attention, to be silent and to listen.

Our prayer has an end-point, which is the offering of our whole being, our whole life.

We should evaluate our time of prayer : how did we

prepare for it? was it experienced in peace? in tension? or were we listless?

To expose ourselves to the word is to receive it with out embellishment, just as it is. Before this Word we are prepared to let our defenses drop; then it becomes Life, then it becomes mine.

"It is not knowing many things that satisfies the soul, but feeling them and savouring them interiorly".

The experience of discernment

The suggestions made by Ignatius in relation to prayer retain their full value with regard to daily life-personal growth, concern for truth about ourself and the world.

In virtue of our temperament, our past, our present existence, we can look for the simple and practical means which will help us better transform our ordinary activity into a 'spiritual exercise'. These means can concern sleep, food, work, prayer, leisure, family, community life, friends, reading, an event, commitments, meeting with others... The point of these means is to help us check-out our fidelity:

- How is the Spirit of God acting in me?
- How do I try to come to grips with the interior dimension of things?
- Have I brought to light, have I come to a greater awareness of what lies hidden in me? my 'obscurities', my 'lights', my desires, my fears, my inhibitions, my wounds...?
- do I experience the fruits of the Spirit? (peace, interior freedom, joy, openness to others...)
- what is my experience of "negative forces?" There is God who creates me, and then there are the risks involved in my freedom - the temptation to resist or simply be paralysed...
- where do I experience difficulty? Am I convinced that this difficulty can become, today, an occasion for grace, fidelity?

We should gently return to the feelings experienced through the interplay of "consolations" and "desolations".

"To feel" that means to clearly recognise what goes on within myself, to name it, and to identify it.

"The examen", that is, a positive evaluation under the action of grace, is an exercise (a very precise one) for focussing once more my will on what I am seeking.

Realism - Precision - Attentiveness

(Cont. on page 21)

YOUTH - PROGRESSIO

Dear Friends,

This number of Progressio takes us to Mexico and France.

The article from Mexico is written by the national 'youth' leader and describes a formation session for guides. Maybe it will inspire other countries and other federations.

The two articles coming from France also concern formation. The first gives an account of a particular type of formation session; the second, on the other hand, describes the spiritual journey of a young girl who is a member of the French CLC's. This article seems to me to be especially interesting as it is the fruit of a personal experience, one's relation with God. This experience presents some very interesting material for guides, and perhaps it may stimulate you to formulate your own spiritual journey; perhaps also, in your groups, you may compare this experience with your own. Personally, I could not resist the temptation to do so.

Hoping the reading of these pages helps us understand the design of God in our lives -

Jean-Claude HOLLERICH

A FORMATION SESSION FOR GUIDES

A new decade of work, projects and goals is beginning for the world movement of the CLC's. To evaluate and to situate what has been done by all our communities - on the international and regional level - can help us in our reflection and also help us experience more the reality of our world community. The CLC's, their principles, their objectives and their responses to the times we are now living - times of conflict which coincide with the beginning of the third millenium of christianity - give much food for thought and reflection.

Conscious of the need to make "The General Principles" operative in our CLC's in Mexico, we launched a session for guides, from 13th - 19th of December. 55 people participated - the majority were young people, with some adults and some religious (men and women).

The principal objectives of the session were to:

1. share the experiences of being a guide for youth groups
2. clarify the actual growth process of our communities in Mexico, at this point of time - taking into account the social condition of the country - with a view to fostering a common approach in this matter
3. ask ourselves how we live out the basic insights of Ignatius - how these animate us on the personal and community level
4. revise our apostolic works - our limitations and our successes, our capacities and possible alternatives for action.

We worked solidly together for 8 days, in an atmosphere of fraternity, joy and service.

The session revolved around three points which were closely linked:

- a) the psychological aspect: how to encourage the sharing of responsibility in the groups; how to act in difficult situations? How to handle interpersonal relations, affectivity? These two days of the session were managed by a team of 10 people - psychologists, teachers and students in Human Development from the Technical Institute of Higher Western Studies, Guadalajara. Hours were spent in a real schooling in intimacy - with the realisation that this can be expressed in silences of deep communication.
- b) social analysis: because we live in a country and continent full of social injustices. How to avoid being head-

strong and the wrong sort of enthusiasm in our apostolic works? How to make a social analysis of our city or our area? Juan Luis Orozco S.J. and José Luis Serra S.J. directed these three days; the two are very experienced sociologists. This was a time for clarifying our activities and confronting them with approaches suggested by social analysis - and vice-versa.

c. The spiritual Exercises: To see, re-live and assign the proper place to the fundamental elements of the Exercises. How do we live them, in what are we failing? The animators for these three days were Fr. Pedro Arriaga S.J. and Fr. Jesus Rojas S.J. who work with the formation of novices.

This session was sufficient to motivate us to take up again with enthusiasm - and according to 'the mind of Christ' - our work for the Kingdom, making it present in areas of conflict.

Mario Tapia ALBA

AN INTRODUCTION TO 'THE SPIRITUAL LIFE'

Some time ago, 33 people, from all over France and even Belgium, came together for a session near Saulieu. There were 25 young people, boys and girls, between the ages of 17 and 25; 7 adult 'animators', 6 lay persons from the CLC's and a student from Blomet; and a Jesuit 'guide'. As far as the young people were concerned, they had never heard of the CLC's.

All had knapsacks, with tents attached, walking boots, and some brought a pocket Bible.

The plan was to hike along tracks to Vezelay, in 8 days, taking a detour through La-Pierre-qui-Vire. What was hoped for in all this was a human experience as total as possible which would enable each one to recognise the very source of their own life. In a word, what was planned was an introduction to the spiritual life, understood not as an appendage to life but rather as the very foundation of one's human existence.

With this in mind, our intention was to combine a number of things that had been experienced individually, but, as far as we knew, had never been brought together in this way before. So there was nothing new from one point of view, and yet, in another sense, it was a first attempt (which was soon to become clear, in spite of the wintry weather!).

The first factor to be noted was the experience of community life, 'on the march', so to speak, with all that im-

plied: blisters, aching joints, exhaustion, wasps - for the unlucky ones and those not so strong; the impatience of having to wait for others, having to hold in check the desire to push on - for the stronger and more fortunate ones; and for everyone there was the experience of carrying a pack that was too heavy, insufficient food, chancy sleep, rather spartan comfort and a considerable dose of the unexpected. There was an all-round sharing of the common burdens - physical, financial (cost of transport) and even spiritual.

A second factor was the text of the Bible, which people tried to take seriously; not content with meditating on it, they actually lived it out! In a way, it was like going back to school - to believe is to set out (on a journey)? we set out; it is to risk? we take risks; it is to listen? we listen; it is to speak? we speak; it is to give and receive? we give and we receive...

The third factor was the Exercises. The relationship between the guides and the participants was completely ruled by the Annotations (at least, that was the idea!) And the ruling principle for every exchange was the Presupposition of Ignatius (no.22); there was constant dialogue between the group and the guide which was significantly helped by the animators. Something would be proposed and the group would react - or rather, the groups would react as "they sat down on the grass" in groups of 8. The guide would then propose something further, and so it went on - in a word, the classic 'process' of the Exercises. As to the content, without it actually being planned, most of it was devoted to A NEW IMAGE OF GOD, leading on to the question, WHO THEN IS HE? Repetitions played a most important role in this development, at the request of the groups themselves.

The fourth factor was the basic techniques of the CLC's since it was a CLC session. Emphasis was given to paying attention to the reality in front of us, whether it be a text, or life itself - through evaluating as carefully as possible. There were listening-groups - no discussion, or instruction, just listening. There was quite a bit of dialogue between the animators and the guide. There was a general sharing of responsibilities - supplies, money-matters, travel, nursing (quite needed, unfortunately) were all looked after by the young people themselves.

Vézelay (the Cathedral) was the crowning experience of our time together. We meditated on Hebrews 1/1, admirably presented by one of the participants, before the tympan*.

(* Yes, I had to look it up in the dictionary, too.
Translator's note).

We celebrated the Eucharist in the cloister, followed by a meal together on the terrace; then we said good-bye to one another. Written evaluations were sent by the majority of the participants to the guide. What was started still goes on; new proposals are coming up. Many letters go to and fro; several have arranged for spiritual direction; a certain number are planning for retreats of 5 days; youth CLC groups have been started at Lilles, Paris, Lyon, St. Etienne, Grenoble. As for the "animators", they also had an experience which has transformed their lives, and their every-day behaviour has been really changed.

Bruno MARCHAND S.J.

A YOUNG PERSON'S EXPERIENCE IN THE CLC

For a year and a half I have been living the CLC way of life in a youth group; I am 22.

How did I come to enter the CLC's?

Three years ago I was part of a "reflection group" because I felt the need to deepen the faith. I deliberately say "the", not "my", because at that time I did not know that already within me was the desire to live from God, not to just talk about him. Now, during this year we talked and talked. The following year, the group did not resume, and as for myself, I had not made any plans to do anything on the spiritual level; however, I always felt that something was missing in my life, and that I needed God. My faith was no longer growing and I became aware that, alone, I was incapable of moving towards God; and I was afraid, I must admit, that my faith might fall away because it was stagnating. Then a friend took the step of inviting me to form a group. Without hesitating, I said yes.

I have found there what I was looking for, but also what I did not seek.

To listen to God, in us and not as though He were outside us, to follow Him (1), so that my life and my faith would be one (2) - in an abstract way, that seemed easy to me. I believed, naively, that we only had to say for it to happen. However, I soon realised that this demanded of me perseverance in prayer, an 'encounter with silence', discernment, trust in him who was leading us, and in the group. And finally, what is the hardest of all, I had to accept to make the first step towards the unknown, to leave the shelter of my own cosy little nook - its security and tranquil

lity - to be disponible to God and to be where He wants us to be. And I learnt that we would like to be anywhere else than where we are, there where God wants us to be...

The fact that I was in the excursion-session at Morvan, arranged for youth by the CLC's, was not by accident. Actually, at exactly the same time there was the pilgrimage from Troyes to Lourdes. I had decided to return to Lourdes as a stretcher-bearer, much preferring to be with my friends in this way than to venture into the unknown. But the idea of the session kept coming back to me, and I just did not know what to do? Lourdes? Morvan? I prayed and prayed, and then one evening the idea of the session came forcibly to my mind, which troubled me very much, though at the same time it brought me joy and calm. And so I set out for the session, happy and confident. The joy that I felt, God's answer to my prayer, strenghtened me spiritually. For me, "Knock, knock and it shall be opened to you", are no longer mere words but a living truth; I understand the importance of patience and perseverance! I have realised that God is truly in us, and also in the events of life, everyday.

The time of the Session was a confirmation of this Presence. There were 33 of us young people from all over France. Some people were already - 5 out of 33! However, we all got on together from the very first evening, and that lasted throughout the Session. Was not this union among us the revelation of God in our midst? Personally, I am convinced of it.

As far as I am concerned, the Session did not finish on August 30th; it is still going on in my life. It opened my heart, my eyes, my arms to others; each time I go out to others is a small effect of the grace given through Morvan. I went away from there determined to follow my path to Jesus Christ and to help others do the same. On returning home I started again with our group and made contact with other young people. The group has grown, but especially its spirit has been transformed. We are no longer content with just meeting together; we want to live a more community-style life where we share not only growing in the faith, but also everyday things, like meals, washing-up; that is why we organise week-ends.

As I wanted to know the CLC's from an aspect or point of view which was different from that of my group, I went to the National Congress at Paris, 1980. The first thing that struck me was the number of people (we always imagine we are the only one!); but especially how few young people there were; the ones that were there were regarded as rare specimens!

However, the CLC's are a privilege of neither class nor age. I am convinced with all my heart that the CLC's respond to the expectations of youth. In particular, they give us the opportunity, before we actually take up our life's work, to pose the question: "To what is God calling me? How should I live His call? What sort of life should I lead to serve Him?" (3) I ask myself these questions. As yet I can give no answer, but I am convinced I shall find the answer at the right moment, and that I shall not be alone - while 'being alone' - in giving my response.

To be alone without being alone - that is one part that I love about the CLC's. Let me explain. We are a team, but each member, helped by the others, sets their own peace. Each of us discovers him/herself, discovers the interior dynamism that makes us live, that drives us to do something, to go just that little bit further, to be aware that God is in us and that He is the source of authentic living. In following Him, He does not ask us to do the impossible - only to do what we are able to do, neither more nor less. He invites us to be joyful and to 'flourish'. As for myself, the only way I can do all that is to listen to God. Through the CLC's, I have found how to learn to listen and to recognise God in my life.

(1) 'To follow God': by this phrase I mean all the changes that take place in a person when he/she begins to look for God. It simply is not possible for me to say, "I want to live as God wants me to live", without being prepared to change my outlook, social values, 'material' values that are a part of my life. For me, to look for God is like making a voyage around the world; there is no ending. We set out from one place, but when we return, we are never really quite the same person who set out. And so, for me, to follow God is to accept to be transformed into another person; it is only if I accept to undergo this sort of change that I can move towards God. "To follow Him" is the movement of a person towards God.

(2) It is not easy for me to explain this very deep desire of mine for my life and faith to be a unity, and it is only recently that I feel this is happening. I have discovered what was behind this desire for unity, and what was causing me to suffer inside. In theory I believed it was important to have confidence in God. However, I realised that I was not living what I believed, although I was genuinely convinced that it was only God who could give meaning to my life, and that He alone was the source of true happiness. This inconsistency between what I believed and what I

was actually living was painful for me. Since I have discovered what I was really lacking (confidence in God), I am more calm - because I pray for the grace to be given this confidence. I think I have received this grace (or, at least a smile and a nod from God), because the word "Father" has taken on a certain resonance in my prayer - a particular dimension of love and tenderness that I have never had in my life; this is a beginning for the grace to have confidence in God.

(3) I am of the opinion that the CLC's enable young people to find their place in life. I do not think this is being too extravagant or too idealistic. Is it so? I have asked myself the question - "Am I in the right place?" I have worked through this question with a Sister who is my spiritual guide. She helped me take a decision as to whether or not I would give a new orientation to my life. She helped me discern my own interior 'movements' - when I considered the possibility of interrupting my course of studies, or continuing. Isabelle (the Sister) has helped me clarify what I am really interested in. As a result of really facing myself - helped by Isabelle - I decided, after a week of soul searching, to change the direction of my life and to find what I needed. As far as my profession is concerned, I am now at peace. Since then I continue with Isabelle as my spiritual guide, but I am not yet able to talk about that as each meeting with her opens up a new perception of God. These new perceptions, and further questions, are at the very heart of my life at the moment; it is all too new for me to say anything more than that.

Florence GEORGES

(Cont. from page 12)

Indifference

This fundamental attitude is a preference - the preference for the Lord is "indifference" to what is not Himself.

This is the fruit of an interior experience; it presupposes attentiveness, openness, disposibility. That means I put myself completely in God's hands.

He decides about my life. I allow myself to be led, without that being an abdication of responsibility. Creatures help me reach God.

Indifference, a most important attitude in the Exercises, is an attitude of trying to live in the midst of daily reality; it is a grace to be continually asked for, as it is never acquired. In a particular situation, or with some decision to be taken... what are the areas of my attachment? Day to day discernment is a means for becoming aware of my attachments.

Silence

Agitation, noise, cares of all different kinds make it difficult for us to draw back and reflect on what we are living. However, it is always possible for us to create this silence within us; this is not a void but an invitation to open ourselves to what we live in relation to the Lord. We should seek the simple means which will help us: tranquillity, peace, bodily postures, relaxation, respite, music... The point of all this is to help us hear the Word of God at every moment and in every situation.

Spiritual attentiveness

The heart learns little by little to become attentive to the way the Lord touches us, enlightens us, awakens us, through the feelings we experience. This is a time for prayer, a time for giving thanks. Today God dwells in us and offers us His love. This reality reveals to us our deficiencies, our refusals. We remember the fidelity of God, today, and we are given the confidence to know that tomorrow this fidelity will be given to us, and so once more we offer ourselves.

The Church

The pedagogy of the Exercises, from beginning to end, is a pedagogy of 'being accompanied', in a fraternal relation. For Ignatius, the retreatant cannot and should not

experience by himself, in the light of his own judgment, the means proposed: prayer, discernment... The retreatant humbly asks another person to help them and to support them in prayer and - together - they seek God. This fraternal relation is an Ecclesial relation.

The Communities

Each person shares, with ties more or less marked, in a community of life, of work, and in a community where our faith grows. What a religious experiences in his/her community, other people experience in their solidarity with a team or group of people who provide them with the opportunity to exchange, to share and to discern. In these situations, people have to live out a process that is close to that of the Exercises.

At the start - the Principle and Foundation stage - there can be a certain trust among members of the group and this shows itself; there is a certain 'taste', a desire to live out something quite deep in common. The group is seen as a special place for helping each person in their personal growth. The exchanges, if they are honest and help a process of integration in each person's life, can be a highly educative experience.

Then we pass to a second stage; there are difficulties, fatigue, we begin to waver... We discover our weaknesses, our personal sins and each one experiences their own limitations and the limitations of others. People are frightened of revealing themselves as they really are and of losing their 'image'... This is the moment of crisis. There is no longer any desire to pray together, to be together, to share. This, then, is the moment of truth: it is a question of people loving one another without illusion and of living out together the reality of the situation. It is the moment to live an experience of salvation.

As each one expresses their own experiences, there takes place an education in interior silence, in attentiveness, in respect for the other, in listening - fundamental attitudes which lead to discernment.

When the group has overcome this crisis phase and 'is put together again' through the experience of mutual forgiveness, each one can really rely on the other, in an atmosphere of truth, brotherhood, honesty and prayer. Every one can be liberated from their fears, their prejudices which so often cloud relationships in a group. The group, then, helps each one accept him/herself as they are and the masks fall away. We should not speak too readily of

discernment if we do not have these attitudes of attentiveness, respect for the other, listening...

The group experiences a real growth which has repercussions on mission. The group is ready to take common decisions and to help each person with their own personal decisions, though always respecting the individual and without putting on any pressure.

This experience is demanding; it takes time, but it is the result of following the process of the Exercises. It is a gift that is given - the fruit of a growing identification as a community with Jesus Christ. A group makes progress to the extent that each member makes progress, and vice versa; and each member progresses to the extent that they are helped to develop what is best in them.

'Spiritual attentiveness' is not only a means to be taken up by individuals; it is also a means for any true community.

Conclusion

The spiritual 'process' that Ignatius experienced and that he proposes to the Church is nothing else than the basic 'growth pattern' of all believing Christians. God has only one desire: to reveal Himself to us for our happiness. The Christian experience is not so much "announcing" God as letting Him "speak for Himself" through us, in all that we are, in all that we have received, in all that we become.

Micheline BERTRAND

(Continued from July)

AN APOSTOLIC SPIRITUALITY FOR THE
MINISTRY OF SOCIAL JUSTICE II:
COMMUNITY, PRAYER AND EUCHARIST

PRAYER

The importance of prayer in a life dedicated to the faith that does justice cannot be overemphasized. There are so many forces and attractions that endeavor to steer one away from a consistent commitment to justice. Beyond one's occasional fears and hesitations to become involved, there are the anguish of those who are oppressed which can promote our compassion but also tempt us to despair, and the obduracy of social structures and the self-interest of those who manage them which can overwhelm and paralyze us. There are also temptations to think that one is the Messiah and feelings of being rejected by one's community and friends when their commitment is different from our own, which can result in bitterness and alienation. There are the temptations to permanent withdrawal from the struggle for justice or the tendency to opt for the values and life-style that one has spent a good ideal of time and effort opposing the "good life". Prayer is essential if God is to remain the center of our commitment to justice. It is in the quiet moments of prayer that we discover who our center is, our loving God or the idols that threaten to divert our attention and our commitment. Prayer-God's presence to us and our presence to God - is a key means of deepening our relationship with the One who calls us to the ministry of faith and justice and of coming to know ourselves with true self-knowledge.

However, just as the Eucharist has both a vertical and a horizontal dimension so must our life of prayer: Our union with God leads us to loving service of the brothers and sisters, and nourishes that commitment. Thomas Cullinan writes about it in this way:

One of the great classical portrayals of the Buddha shows him sitting in the normal lotus position with his left hand upturned, holding a begging bowl, and his right hand resting on the other knee with one finger pointing down to earth. The left hand, the begging bowl, represents the need for enlightenment. The other hand, resting, pointing down to earth, represents the need for us to be embedded and realistic in the human condition in which we find ourselves. We cannot live anywhere other than where God has asked us to live.

Any man of faith can tell one that the tension set up between these two hands, the tension between the need for enlightenment and serious appreciation of the world we are in, is bound to cause great suffering, great loneliness.

We can escape from this tension of living faith by taking the right hand of involvement, or the left hand of enlightenment, to the exclusion of the other. With the right hand, for instance, we can seek to be so relevant to our world that we finish up as humanists with a mere Christian overlay. On the other left hand we can escape the tension of living faith by constructing for ourselves an alternative society, a special world of Christians who have set up something alternative to the world in which God has placed them.... missing perhaps the central point of incarnation (1).

We can escape the tension of living faith by making of our prayer a private experience of enthusiastic pietism that has no relevance to the political reality in which we live.

True prayer leads us out of ourselves to be Christ in our world and discover him in others. The same can be said of mysticism as William Johnston writes:

Authentic mystical experience necessarily brings with it a great love for all mankind. It can lead to remarkably deep friendship and intimacy in those who share the same experience; it also leads to a great compassion for the poor, the sick, the oppressed, the downtrodden, the imprisoned, the underprivileged.... This union or solidarity with the poor and the oppressed is of the very essence of Christian mysticism (2).

Prayer is essential for an effective ministry of faith and justice and for the ongoing integration process that is involved. We need, as Bryan Mehir points out, a sense of history as we go about our ministry of justice, a Christian sense of history that has in it the following dimensions: Ultimate success is the eschaton, every work done for justice is redemptive, the Cross marks every great work in the Church,

(1) Thomas Cullinan, O.S.B., If the Eye be Sound (London, England: St. Paul Publications, 1975). pp. 56-58.

(2) William Johnston, S.J. The Inner Eye of Love (New York: Harper and Row 1978), p. 132

and the risen life governs our perspective (3). Our times of reflection and solitude give us the opportunity to keep this sense and vision of history alive in our hearts.

There are many forms of prayer and it is not the intent of this article to explore in any depth the different ways one can pray. Obviously, shared prayer can be a very enriching experience, a chance to be strengthened in our mutual commitment and an opportunity to recognize and value our different insights and ways of responding to injustice. The author has found an annual retreat especially helpful in keeping one centered on the call of God and aware of one's tendencies to enslavement. Some form of ongoing spiritual direction, whether one does this primarily by means of a journal and occasional sharing with a friend or by means of regular contact with a spiritual director, is a necessary component to one's prayer life, keeping a sense of objectivity and realism alive. We have already touched on the Eucharist which is a profound way of praying.

Not only is an unexamined life not living, it is dangerous. The forces of evil as they are embodied in unjust structures and the sinfulness of men and women are more powerful than us, even with our sophisticated tools of social analysis. We need these tools, but even more basically we need union with God in prayer. God's love for us and our world and our growing realization of this personal concern of God gives us the hope and joy that we need to persevere with integrity in the struggle for a more just and human world.

CONCLUSION

Community - Eucharist - Prayer, each is necessary if we are to live on the level of meaning and not simply on the level of measured productivity or documented results. It is easy in the ministry of faith and justice to get so caught up in the latest issue or in the myriad of justice issues as to lose the vision of why we are involved, a response to God's call to help build the kingdom. We need the support and challenge of friends. We depend on the nourishment that comes to us in the Eucharist. We rely on the guidance of the Holy Spirit whom we come into contact with in our prayer. God is the center of our commitment to social justice; it is God who calls us out of ourselves to be loving servants of others.

(3) Fr. Bryan Hehir, "The Ministry for Justice", Network Quarterly, vol. II, n. 3, Summer 1974

Max OLIVA, S.J.

CLC HAS ITS PLACE

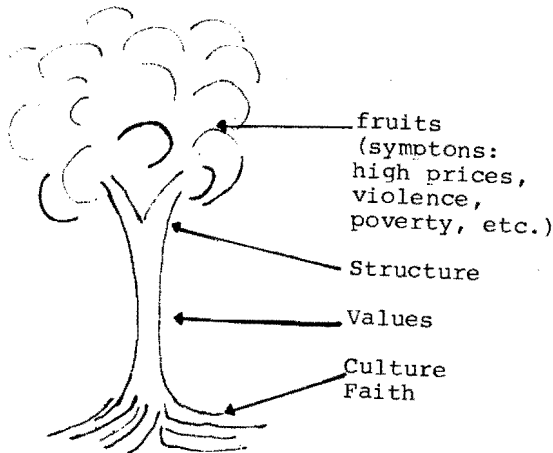
In 1979 the General Assembly of the CLC in the Philippines chose to change the organizational structure from a federated one (by representation) to a team approach (by committed qualification) in the form of a Leadership Community (LC) where all members of the LC are responsible for the whole movement. The main task of the LC is to make real the common vision and thrust of the Philippine CLC.

What exactly is this VISION? It involves 4 aspects :

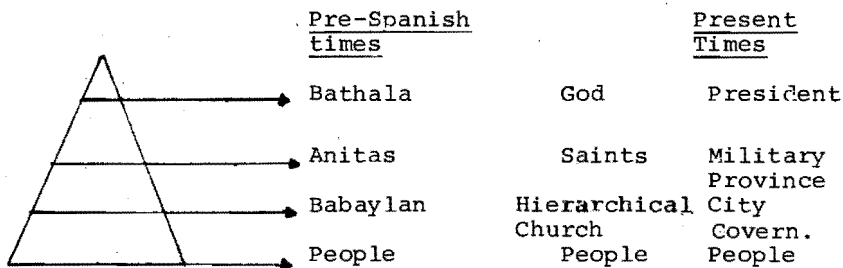
- A. Formation of the man/woman of the Spiritual Exercises
- B. Strengthening of local CLC groups
- C. Moving more and more towards a national discerning apostolic community in
- D. A world community at the service of one world.

And the THRUST? faith that does justice especially to the poor!

To make the vision and thrust concrete it has to be situated in the Philippine context. The situation can simply be described by an analogy with a tree:



Looking at the problems (the fruits) - high cost of living, increasing violence; etc. - where does the CLC stand to improve this situation? the government thinks the solution is "development" patterned after that of the first world. The communists (Marxists or Maoists) see armed revolution as the only way. The Church works at changing values. Furthermore, it is noteworthy to mention the Filipino way concerning their relationship with authority since the pre-Spanish and colonial times; it has always been pyramidal, where the lines of power are always from top to bottom;



where religion is interwoven in the life of the people yet God is far from the people and to be feared; where religion is equated with power and authority and is for stability and not for change and where it reinforces the socio-economic-political system.

Within this context, if there are many christian communities that can exert pressures on the pyramid, eventually the structures may be changed. It is in this area that the CLC in the Philippines finds its place - to form men and women of the Spiritual Exercises in communities, freed from self-interest who truly are able to serve the people, work for them and with them.

Given this orientation, concretely, formation of communities has already started among the not so highly educated, among farmers, among youth in relocated slum areas. Besides, a yearly basic CLC formation course is being given on a regional level. It is worthwhile to mention that in this connection, with the help of generous friends, especially our twin - the German CLC Federation, a 2 hectare lot in

Cavit, about 50 km. from Manila, has been purchased to serve as a Formation Center. It is spacious enough for planting vegetables and fruit trees. Hopefully this will make the center self-supporting so that more people can profit from it through training/formation programs they can participate in at a very minimum cost.

The CLC has also a project called PUNLAD (Seedling for Development) Foundation which was started by a local community in Manila but has now become the concern of the national movement. Under the present economic system where workers are under great pressure to produce, yet remain wage earners the rest of their productive lives, the Foundation aims to assist deserving employees to organize themselves into corporations to start their own enterprise, to help them develop and implement the principles of profit-sharing co-ownership and social responsibility for economic, social and cultural transformation. The Foundation has started its first project - that of a beauty shop being managed by 5 persons.

In addition, the CLCs collaborate with other organizations which share the same vision, for example the SCAP (Share and Care Apostolate) where one member who is working full-time for the movement is involved in the pastoral program for formation of youth in relocated squatter areas. They also work closely with the Apostolic Center of the Jesuits in Manila, with the Council for the Laity, etc.

These are some examples; it does not exclude other services being rendered, like establishing cooperatives, etc., of the individual CLC groups - all in the line of the thrust given. Certainly, faced with such great political and economic problems, these efforts seem meager, but the CLC's continue to labor, to serve, to pray and to discern. Despite the fact that there are 5 CLC members working full time for the movement, "the harvest is great, but laborers are few... Pray that the Lord of harvest may send more laborers to the vineyard!"

Cora SIM

NEWS

MALTA '81

The 1981 CLC European Meeting was held in the beautiful island of Malta from 30th April to 3rd May. It was attended by delegates from 10 countries: Austria, Belgium, England, and Wales, France, Germany, Ireland, Italy, Luxembourg, Netherlands and Spain. Fr Patrick O'Sullivan and Fr. Sidney D'Souza represented the World Federation. The theme of the week-end was "Service today according to Ignatian Spirituality". Before the meeting delegates reflected on various questions related to "service in their own lives and in their National Federations". The small group sessions on these questions were generally agreed to have been very helpful, particularly when we focused on the personal dimension. Other highlights of the meeting were an inspiring talk by Fr Sidney D'Souza on World CLC, a delightful social evening presented by the Maltese youth and an excursion to St. Pauls Bay. It was good to have the opportunity to meet so many of the Maltese CLCers and we were very impressed by their enthusiasm and commitment. For those of us from colder climes, the sunny weather was an added blessing. It was decided that the next European Meeting will be held in Luxembourg in 1983

Nuala GARRETT

SOUTH AFRICA

A few days ago I travelled up to Johannesburg to discern with the relevant people the future of CLG/CLC in our country. The outcome was the following:

- 1) Everyone was of the strongest conviction that we should continue - this was also the message coming from members throughout the country since Eugene's death.
- 2) It was decided that we need to divide the responsibility of running CLG and CLC between two people. The main reason: the growing size of CLG which now has almost 200 groups spread around the country. Sr Cecilia O.P., a member of the Koinonia Community, has agreed to oversee the ongoing development of CLG. Last year she attended the four month Leadership Training Course and after that worked alongside Eugene - as a result she has a good insight into what and where CLG is going. I personally

news...

think that we are very fortunate to have someone of the calibre of Cecilia to take over and I am confident that she will contribute much to the further development of our youth.

- 3) It was also decided that I should take over the responsibility of overseeing CLC. This I have agreed to do.
(...)

To ensure that CLG/CLC does not drift apart, Cecilia and I have planned to work together as often as is possible - to combine formation work, and to continue to allow the CLC Ignatian experience to mould the spirituality of CLG.

Greg LOURENS

FROM A JAPANESE CLC GROUP IN TOKYO...

Our community was organised in 1975 as a CLC group for couples. We are 3 couples, plus 3 children in the group. Our group is in charge of promoting a training course for couples, not only for CLC members but also for other Christians... Our group has CLC friends in the Philippines and in France; this makes it possible for us to have a wider vision of the CLC, on the world level...

We usually have a community meeting once a month. We share, read the Bible, discuss about the formation course we are giving and our activities...

In Japan, the CLC members formally express their commitment to the CLC in the local community where they belong. This is renewed yearly; after the third year, the member then expresses his/her permanent commitment. In our group, we have a ceremony for this...

Ryu SUZUKI *

* He is the world liaison person of the Japanese CLC Federation. Ryu is connected with the Sociology Department of the Sophia University in Tokyo.

news...

THE MIDDLE EAST

The Press often speaks of the Middle East countries - usually to tell us something more of the conflict there, and the consequences of the war that goes on and on.

Is it possible for something positive to start in such crisis situations? An immediate reaction would be to say no - which would be a serious misunderstanding of the courage and level-headedness of the people there (which are not the least of their qualities). Maybe it is in the most desperate situations that the most solid results are achieved, for often they are the fruit of great dedication, and great sacrifice.

These last months has have seen a certain number of developments in the CLC's, in this part of the world.

EGYPT : Two assistants for CLC youth and young adults have taken part in the course for guides, last October, and in the more recent session on the Exercises in daily life. (Both these course were in Rome).

LEBANON : We have just learnt that, in addition to the work that is already going on in Lebanon, a new CLC group, for students, has started in Beirut.

SYRIA : José Gsell and Patrick O'Sullivan S.J. spent three days (at the beginning of June) with all the Jesuits of the Syrian region - who gave them a very a warm welcome (and hearing).

As you read these lines, may they remind you to say a prayer for our brothers and sisters in the Middle East, so that we genuinely may be one with them in the communion of saints.