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LORD JESUS, ETERNAL SON OF THE FATHER, YOU HAVE ENTERED INTO OUR TIME. HELP ME NOT TO TURN THE PASSING MOMENT INTO A PLACE WHERE I STAY, WHEN IT IS SIMPLY PART OF MY JOURNEY...

HELP ME TO FILL OUT THE TIME THAT IS GIVEN ME AS I SHOULD, WITHOUT BEING LAZY AND WITHOUT BEING IMPETUOUS...HELP ME WELCOME COURAGEOUSLY THE TASK OF EACH DAY, BUT ALSO HELP ME TAKE TIME JUST TO SIT DOWN, TO TAKE A LOOK AT THINGS, TO PRAY...HELP ME NOT TO HOARD MY TIME AS IF IT ONLY BELONGED TO ME; RATHER MAY I SHARE EACH MINUTE WITH ALL MY BROTHERS AND SISTERS, AND MAY EACH MINUTE SHARED BRING ME CLOSER TO THEM.

WE SINCERELY PRAY THAT OUR READERS, IN THE TIME THAT IS GIVEN US IN THE COMING YEAR, MAY BE CONSTANT SIGNS OF HOPE - "IN FAIR WEATHER AND FOUL"-OF THE UNIVERSAL BROTHERHOOD THAT IS BEING BUILT UP IN JESUS CHRIST.

For its part, PROGRESSIO assures its readers of its intention to maintain its objective - to gather experiences and information on CLC throughout the world, and to share these reflections. In this way it hopes to contribute to the building up of A WORLD COMMUNITY AT THE SERVICE OF ONE WORLD.

SPIRITUALITY AND DEVOTION

Many years ago, my family used to spend its summer holidays at a beach-house on the south coast of Queensland. We would do a lot of surfing, as children, but one day I remember my father saying to me (I would have been eight or nine) - "I think you're going too far out in the surf, old man; remember there can be sharks around". "That's all right, Dad," I said, "I have a St. Christopher medal sewn on my swimming-togs". "Well", he replied, "I'm glad to hear it, and I'm sure St. Christopher is, too; but unfortunately sharks can't read".

Devotion to the saints has been very such a part - we might say an essential part-of our Catholic religion and culture. There is no doubt that this has enriched, and blessed, the lives of countless devoted christians - as well as sometimes providing no little entertainment on the side. But one question this can give rise to is - what is the relation between devotion and faith; and what is the relation between devotion and spirituality?

Faith can be described in numerous ways, but at its deepest level, it is our unconditional surrender to the Other. In one sense; there is nothing in this surrender for ourselves - we let-go completely to God. And yet, in another sense, there is everything for us in this surrender - by letting-go, we find ourselves and become all we are called to be, through the Father's love.

Devotion to the saints is a different experience.

1. First of all, it immediately engages our affectivity,

our emotions, in a way that the surrender of faith does not. In faith, we surrender to Mystery, to the Unknown; in our devotions, we have something quite tangible to hold onto, to look at. This is a positive aspect of devotion; as human beings, we need the tangible to lead us into Mystery. The incarnation was nothing less than this.

2. Devotion to the saints is usually associated with asking for something. Again, this is something positive. In the New Testament, the most common form of prayer we meet is the prayer of petition - "Lord, heal me... Lord that I may see... Lord, my daughter lies ill..." But here precisely the crunch comes. It is most important we ask for things; but what is perhaps even more important is how we ask. Making petitions to the saints can be a deep act of faith - if it is done in a spirit of surrender. When we die, we have to let-go of everything, and surrender into Mystery. If, for example, I pray to St. Anthony to help me find something (which actually I do most days), this is an act of faith - surrender - if I realise, and accept, that one day I will be called by the Lord to give back to Him precisely what I am asking for now. In other words, my prayer to St. Anthony can be an act of faith if the very asking for something is also a deepening of my willingness to let-go.

3. However, (and here we come to the crunch just mentioned), sometimes it happens that when we ask a saint for something we want very much, there is a strong element of superstition, rather than faith, in our approach. What do I mean by superstition here? I mean, basically, an attitude that is geared to finding the right formula for getting what I want. This was the great temptation of the Jews, and it is a very human temptation. The "gods" deliver the goods; "prayer" is simply a question of finding the right formula, and the right 'god'. Yahweh was not so strong on delivering the goods, because He loved His people and called them to place all their hopes - unconditionally - in Him. So, when there is this element of superstition in our devotion, our prayer is not so much an act of faith as an act of would-be magic.

One further question that arises here, and a very practical one, is - "How can we tell whether our devotion is basically faith or superstition?" By way of an answer, let me give an illustration. Some months ago I was visiting a number of Asian countries, and on one occasion I was

travelling in a small public bus, and found myself next to the driver. We got talking, and eventually I was able to convince him that, though I was not an American, nevertheless I was a genuine catholic priest, from Australia. This set up a bond as he had a picture of Our Lady just above the steering-wheel. But from then on, it was, "Father..."; and so we talked away until - I must say, rather shyly (and rightly so!) - he said, "Father, if you have any free nights while you are here, I have a very nice sister..." I could not help reflecting that though his devotion to Mary was no doubt of great assistance in his driving - he was an excellent driver - there was a certain lack of integration between his devotion to Mary and other important areas of his life. I think this is where the answer to our question is to be found - devotion is magic, rather than faith, when there is no integration between our devotion and the rest of our life. (1)

And this brings us back to the relation between devotion and spirituality. When devotion is basically an act of faith - surrender - it is integrated into our whole life, and so becomes a part of our spirituality. A good example of this is Mary in the CLC's.

First of all, Mary is our model; it is no coincidence that World CLC Day is the feast of the Annunciation - the celebration of Mary's "Fiat". Mary is the model of unconditional surrender to Mystery; through identifying with her, we deepen our own surrender to the Father.

And again, in the Spiritual Exercises, we meet Mary at all the crucial stages. For example, she is there in the First Week, when we cross the threshold of accepting our own sins and rejecting them, against the background of the Father's loving mercy. Through her, we ask for the grace to know our sins and selfishness, and to let-go of them, in surrender to the Father's forgiveness. Whenever we meet Mary, there is always this invitation to a deeper surrender to the Lord.

(1) As neat as these distinctions are, real living is much more messy; there it is usually not so much a question of "either...or", but "both...and".

So, to conclude, I would make two observations:

1. A "devotional life", (which of course would include a personal love of Christ), is essential for a deep faith life. Faith without affectivity is sterile. Very few people are able to believe against the constant stream of their feelings. We might even say that devotion "sacralises" our imagination.

2. "Devotion" becomes spirituality when it leads - even if sometimes gently and unobtrusively - to a deeper surrender to the Lord, which touches, integrates every aspect of our life.

Patrick O'SULLIVAN, S.J.

SOCIAL SIN AND SOCIAL GRACE

In 1967 the World Federation of Christian Life Communities had its first Assembly in Rome. It was at that time that the delegates accepted the new terms - Christian, Life and Community. I was not at that World Meeting. Even though I had been elected President of the US Federation just two months earlier, somehow I could not break from my university obligations to be in Rome for two weeks. Since then it has been a long road in accepting and understanding the full meaning of our movement, the meaning of community, the role of the Spiritual Exercises, communal discernment and mission. The World Assemblies have been the landmarks in our evolution: from "The development of all persons and of the whole person" (Augsburg '73) to "Poor with Christ for a better service" (Manila '76) to "One world community at the service of one world" (Rome '79) and now to "The call to world community: to act justly, to love tenderly and to walk humbly with our God" (Providence '82).

In 1967 the New Catholic Encyclopedia in the U.S., the very latest monumental work at that time, covering all areas of the Church, had "no discussion at all of the meaning or implications of social sin". Just as CLC has grown on a world level through its assemblies and its writings to recognize what social sin is, just as individual federations are beginning to perceive that sin is not just a single personal act, so also is each one of us accepting the fact that social sin is far and beyond the most insidious and oppressive form of offense against our brothers and sisters in Christ.

But what is social sin? What is its antithesis, social grace? Fr. Peter Henriot, SJ in a paper entitled "Theological and Global Contexts for Human Development" states that (1) "A structure that violates and oppresses human dignity is surely a sinful structure" (2) "A situation that promotes individual selfishness can be called a sinful situation" and (3) "The complicity or silent acquiescence in social injustice is a third instance of social sin".

Immediately there come to mind examples of multinationals, agribusiness, bank loans, red lining, cartels, trilateral agreements, block busting, boat people, refugees and a host of other terms. To most of us some of these are strange words. How can the Nestles Company, for example, or

its executives be guilty of social sin when all they do is "peddle their products?" The consumer is not forced to consume. How can a delegate at a UN session be part of a sinful situation if he votes against sanctions in advertising? How can a presidential decree that favors the rich at the expense of the poor (in order to obtain a World Bank loan) be part of a sinful structure? Unfortunately in all of this we often look only at a single act, a single moment and not the actor, the power, the sequential effects that go from one continent to another, from the north to the south.

As I write this note I am about to attend an ecumenical service and rally opposite the Sheraton Washington Hotel, where there is a 4 - day exhibition sponsored by the Air Force Association. (Here the weapons of death and destruction will be displayed with all imaginable fanfare for all nations and private entrepreneurs who are willing to buy). Where is social sin here? Who holds the responsibility: the trade association, the hotel, the city, the government, ... the local churches? Just who? Is there the demonic within? Some of us are convinced enough to say - "Yes, there is no doubt". And who are the pawns in all of this?

And what of social grace? Are we who help provide for the needs of a soup kitchen, who sit and answer emergency crisis calls, who stand in front of the State Department in silent protest, who are willing to go to jail while hoping to put an end to military buildup, are we witnessing in that mysterious social grace? But how far does this social grace go? Are you and I part of it? How well are we informed? Who are our models?

The Commission on Mission and Service met earlier this year to develop a program for the World Federation on the theme of social sin and social grace. We recognized that the role of the Executive Council and its Commissions is not necessarily to develop a program for the federations, but especially to provide some background, some resources for the national federations. Our first major step in this direction is the presentation through Progressio of a series of articles on the topic. We are asking experts from many nations to contribute to this. We recommend these to you and hope that they will form a basis for prayer, study, discernment and action within your federation and your community.

Fred LEONE

CLC ADAPTED TO SOCIETY TODAY

Anyone who takes a look at today's human society can easily distinguish various socio-economic classes. From this vision certain questions arise:

How may the CLC be adapted to the various classes to be found in one's country? How are the richer classes to be reached? How may CLC be offered to those of lesser means? etc.

But one may also find a totally different set of factors which could give rise to an entirely new classification of the different members of society. For instance, the various classes of people may also be named as : the honest, the happy, the generous, etc. This new classification does not correspond to socio-economic strata. Its starting point and focus is radically different.

Hence, to say something about CLC Adapted to Today's Society, I think it useful to single out some of the negative factors that characterise this world in which we wish to form communities. These factors could be of the economic and material order, or belonging to the moral and spiritual. Those which I mentioned at the start correspond to the socio-economic order. The second set of factors do not belong to a sociological classification. Little love for truth may be found as much among the rich as among the poor. Moral factors may not be attributed easily to any fixed group, for *"not only the poor are thieves..."*

Broadly speaking, a promoter or assistant of CLC can make an inventory of these negative factors as follow:

- Economic poverty:

Constituent elements and consequences. Hunger or malnutrition; lack of adequate clothing; sickness; poor housing conditions; promiscuity; poor finances; illiteracy; little or no access to culture; exploitation; limited or absence of participation in society; etc.

- Spiritual Misery:

Fatalism, leaving everything to providence; passive submission; limited intellectual capacity; ignorance; mental rigidity; apathy; easy living; escape (in dreams, TV, sport, drugs, games, alcoholism, etc); no interest for the common good; lack of community spirit; family and personal egoism; loneliness; lack of dialogue and communication and sharing; self-sufficiency; disorderly attachment to the goods of

this world; reckless use of goods; lack of respect for the dignity of others; ostentation; contempt; lies; hate; estrangement from the Church; little fear of God; etc.

Before such realities, CLC proposes certain ideals which do not seem to be insuperable on account of material deficiencies. CLC can be made up of members who even lack sufficient nourishment, clothing, housing, health and money. Illiteracy can be overcome in a short time, and so with other difficulties. Evidently, a community of members who are materially poor must urgently take steps to assure its members the satisfaction of life's minimal needs. In such a situation, they may well be helped by other CLC members who are more fortunate. Through these material aspects, the benefits of sharing help all recognize the goodness of God expressed in one's brothers... and from this one may go on to develop other aspects of CLC. Such situations, as found among those with limited resources, have a natural leading up to Divine Providence and to a certain community dimension. Of course, some difficulties will always remain, like those related to limited formation due to material poverty, and which may sometimes be seen in an incapacity to take up certain responsibilities.

But much greater are the difficulties that spring from spiritual misery in any social context. More often than not, these come well disguised. The negative factors, above mentioned, pose multiple difficulties, e.g. in the development of spiritual capacities, in committing oneself to the group, in active participation at meetings and in activities, in helping and encouraging others, in asking and giving guidance, in spiritual direction, in being inspired by Christ poor and humble, in working for justice, in abolishing the differences between the rich and the poor within the Church, in being witnesses to God, etc.

Hence, where CLC has to be built on the basis of people who have great spiritual deficiencies, much realism and truth is required to start them with knowing and living the Gospel a bit.... Before such members assimilate more fully the spirit of the General Principles and the orientations of a World Community, they need to learn, at least a little, what it is to know Christ and to follow Him, even if this starting point seems a long way off from where they want to be!

A very concrete example of this is the pride and egoism one finds among economically rich groups. It is among these that most resistance is found to the proclamation of the Gospel of Christ poor and humble, to a commitment to work for the reform of societal structures and for the freedom

of those who are victims of all kinds of discrimination (G.P.7). As an aid to such situations, one could foster more or less frequent meetings between these and other CLC members of more simple means, contacts with the marginalized in whom St. Ignatius himself saw "the poor and simple Christ" more manifest. Such interactions and mutual relations can be very useful and a concrete realization of our goal: to abolish differences between rich and poor within the Church (G.P. 7).

Carlos HALLETT S.J.

During these last weeks we have received the first three numbers of the newsletter REVISAO, from the youth CLC's of Brazil. Four pages of suggestions, ideas, and keen interest and participation on the part of the members, make this a very lively link which witnesses to the quality of the work which is being done there.

SOME THOUGHTS ON TWINNING

When I think of twins, I think of brothers and sisters born of the same parents and at the same time; so very similar or at least very much alike. It is true that sometimes twins are quite different. Physically - one can be taller, stronger, heavier, ...; intellectually - one can be brighter, more clever; in human growth - one can be poor, one wealthy; one married, one single; one a priest, one an unbeliever, ... But though there may be differences and contrasts, one characteristic remains unchanged, namely, they are brothers and sisters.

In a family of several brothers and sisters (a fact quite common in the Third World nations) there are usually two or three that are much closer than the others, though all are members of the same family. Sometimes this is due to common similarities. These may be physical or emotional, or a function of common activities and interests. On the other hand, this closeness may be an outgrowth of differences then working into a complementary relationship. We often use the word twins to identify two people who are very often seen together, though they seem to have little in common. This is a special relationship not at all attributed to the same time of birth and same parents. In a family, this does not disturb the total family status, but in a way, solidifies this structure.

When TWINNING was first introduced in the World Federation, this similarity or complementarity was the model across National Federations. But twinning should go beyond national "hookups". It should reach the individual CLC units who either identify among themselves as similar or as complements while maintaining fully and primarily a relationship of brotherhood.

Twinning, as all other means, should serve to help CLC individuals and communities in growth and in service. In CLC we identify "sharing" as a real expression of our being: sharing of life, sharing of prayer, sharing of resources... This must also be the expression of CLC twinning: Two units that have identified themselves with a special kind of brotherhood, or because they are very similar or because they complement each other. And so they share in a particu

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YOUTH - PROGRESSIO

EXTRACT FROM AN ARTICLE ON THE IMPORTANCE OF LISTENING...

After a group has had a number of meetings together, and with a view to helping them make further progress, it is helpful to take a good, hard look at the importance of the 'listening-group'. Doubtless we are aware that this is not only the preliminary stage for CLC but also the necessary condition for crossing the threshold of future stages; but do we see why? And the silence that is demanded of us - do not we experience it very passively, or champ at the bit? As for myself, I believe there are more discoveries for us to be made in this area... And since I well realise that calling for a greater silence without explaining how to live it, is not particularly helpful, I propose these reflections in the hope that they will be able to help people follow Jesus more faithfully each day, in His way of humility. For a richer approach to the art of listening, I will make use of a system of 3 'rounds'; and even if we do not have the time available to practise this approach at least we should live out all its dimensions.

FIRST ROUND: TIME FOR GETTING TO KNOW, AND LISTENING

The first round envisages a double aspect - I speak myself, and I listen to the other speak.

a. I get to know

Let us start with the example of my sharing about my life. What is expected of me? To prepare for the meeting - which is crucial if we want to make progress and not just remain on the level of debate - I must take time to go through the equivalent of the examen of consciousness: I stop, in the presence of God, and step aside from the bustle of my life which more often carries me along than the other way round; I take time to re-read all the events I have experienced during the last fortnight; what have I given my time to, what have I seen and heard, whom have I met? And what is important among all that? Really important?

I will only discover what is important if I spend this time of preparation like a prayer. My heart and my affectivity are such that I can only spontaneously remember the moments when I showed how strong I am. The moments of weakness, when Christ can more easily meet me (the Pharisee and the Publican) are more probably the moments I am inclined to run away from, without the courage, or rather the con-

fidence, to face them. In our world today, how much time do we spend on appearances, in protecting our self-image, always so anxious to be recognised by others? And it is true that so often we (you and I) judge by appearances. But Yahweh sees the heart... And Christ only found Himself powerless before those who did everything to persuade themselves that they did not need to be saved! When I pray, I should bring myself to Christ just as I am. He looks at me with hope and confidence, and His look begs me to let myself be loved in all that I am. God can do wonders with my broken dreams and lack of vision, if I leave them all to Him...

The first step, then, is to be honest with myself. And that begins with this capacity to offer God everything that I am, my strengths and my weaknesses. I recognise what I am and offer that to God.

Once I take this first step, I become more able to recognise, always in terms of my own experience, what is important in the eyes of God, and not in the eyes of men. My eyes become accustomed to how God sees things. The result of this is that I become less centred on myself: in all my meetings with people, perhaps the important one was being with someone who thought differently from me; in my encounters with others, have I been attentive to what they were saying, or more interested in how to appear brilliant or superior? And cannot I recognise in such and such an event the sudden appearance of the Completely Other - God - who was trying to shatter the narrowness of my universe? And this God, this Jesus whom I try to follow - what place has He occupied?

I should also learn to recognise the strengths, the graces I have been given. If God knocks at the door of my heart but there is so much that I do not hear, won't I fritter away my talents?

Briefly, the important thing is to learn to re-read honestly my own history and to discover how it bears traces of the Divine. And I do that to commit myself, not on the level of ideas, but with all that I am, to the following of Christ.

But, you might well ask, where are you sharing about your life in all that? Quite so; all that is still only by way of preparation. But even if this prayer about life is still not too clear for someone, the CLC's have the audacity to propose to him one further step! - which is to share all that in community: for we do not want to 'journey' alone.

but in the Church, in a cell of the Church. We have to be not only honest with ourselves, but also we have to become honest with our brothers and sisters, with whom and through whom we want to grow in the imitation of Jesus.

There is one point to be underlined here: to have this audacity can only make me grow in the way of humility. And beyond my fear which is tied up very much with the desire to appear well to people (something that is very difficult to get rid of), is it not a marvellous grace I am given, to have a community of brothers and sisters with whom I can be honest, knowing that we are all going the same way and wanting to look on one another just as Christ looks on us?

But note! I should share my experience, not my ideas. There are books that are full of ideas, and it is very useful to read them. But the characteristic way of the CLC's is to begin from experience - from experience read as my own salvation history. We should not avoid either of these dimensions: neither our experience, for otherwise we would hardly touch on something that has happened to us and rather use the occasion to give a discourse on our own theories; nor the re-reading of our experience - granted the event, what call from God, what grace, or what obstacle to my growth do I see within this event?

We should not take for granted that all this is already perfectly known and practised. Certainly, when someone takes part for the first time in a 'listening-group', he is amazed at what can be said there. But if we go to the bottom of things, have these listening-groups really been prepared by people who want to choose to follow the humble Jesus and to set up guide-posts to help them follow Him better? Does it not often happen that a rather deep exchange takes place which is full of observations, more or less spiritual, but which really do not correspond to the level of my experience - and the whole tone is rather 'precious'? The listening-group will be fruitful according to the commitment of each person. And if I feel my commitment is weak, I will pray to receive more strength.

b) I listen

It can be much easier to talk than to listen! How can we be a good listener? What does it mean to listen? Let us begin again from daily experience. When I meet someone, when I hear him, I should realise that I listen to him very rarely.

In effect, often all I really do is to bring the other

person back to myself. The person is other than myself, and this 'otherness' causes me a problem; and so I bring him back to myself, that is, I fit everything he says into my categories, which are drawn from my own limited experience. He is only one person.... or, he hasn't understood anything because...

Or quite simply, I run away from him because he is too different, because he frightens me, he questions me and shatters my tranquillity. What he says and what he experiences could oblige me to change and stop me from settling down in my own comfortable little nest! The pharisees were the first people who were unable to hear the word of Jesus ... *Judgment or indifference* are attitudes so widespread that people today suffer from loneliness, depression, monotony, while each one of the faces that they pass in the street without looking at them, or even seeing them, carries a great mystery behind it.

In reality, *the other person in his uniqueness is an invitation to respect him*: "don't classify, don't judge me, don't kill me". We do not live out very much this invitation, which comes from the other person, to respect him at least, and to recognise the difference between himself and myself. The CLC's try to be one special place where people learn how to do this.

There is an 'apprenticeship' in learning how to respect people; even if I do not particularly want to do it, I listen to each one, out of respect for what he is. And even if it seems to me that I perfectly understand what the other person says, I know that he still remains 'other', in no way reducible just to what I clearly or not so clearly perceive. Each person is a unique mystery.

But there is still more! For my listening is not only respecting the other person! I am personally involved in this listening. For the other person, in his 'otherness', is also someone through whom God can give me a sign, address His invitation to me, widen my limited horizons... to the extent that I know how to hear what he says, listen to him and let myself be challenged. The very thing that I would have automatically judged and rejected, in the light of my own well-intentioned and often self-opinionated conviction, is perhaps an invitation from God to discover a new facet of his uniqueness.

Am I capable of listening to this person whom I truly feel to be 'other', without judging him? and if I say 'yes', am I capable of letting myself be challenged by him? We feel just how much this is a new step in the way of humility...
(To be continued in the next issue) Michel ULENS S.J.

YOUTH FORMATION COURSE: NAVAHONDILLA'81 (SPAIN)

TOWARDS AN IGNATIAN COMMUNITY, DISCOVERING ITS SERVICE HERE AND NOW!

The province of Avila is situated to the north-east of the province of Madrid and is surrounded by a chain of hills called the Sierra de Gredos. In one of its picturesque little villages, the Youth Formation Course, Navahondilla'81 was held, August 19 to September 4. It was directed to Youth who already had some community experience in CLC. The Guiding Team was made up of Javier Leach S.J., Mercedes Car bonell ACI, J.J. Bastero SJ (Spain) and we were fortunate to count on the services of Sidney D'Souza (Rome).

The first part was aimed at a community preparation for the Spiritual Exercises. During a day and a half we practised different methods of prayer and for a further one and a half days, we studied a section of the autobiography of St. Ignatius.

This was followed by 6 days of Individually Guided Retreat. They were "Holidays" with God! The soul experienced sun and rain, thunder storms and scenic beauty... But always with the Lord, Who spoke in the silence and made His presence felt in all things: in the sound of the wind, in the singing of the birds, in the red sunsets and in the shade of the forests... Even now, three months later, when I look back and recall those days, I give thanks to God for His speaking so clearly when I wanted to hear Him. I have a loving remembrance of all those moments because that experience of the Spiritual Exercises has become the foundation of my life, the orientation for what awaits me in the world where I must live.

Finishing the Retreat, we took a day off, which we spent in visiting Avila, a medieval city, fortified by walls, enclosing many monasteries. But being above all the cradle of St. Teresa, the strong presence of this travelling saint is felt everywhere.

We devoted August 30 to a community sharing of each one's experience of the Retreat. We took another look at the autobiography of Ignatius, now understanding his experience at Manresa much better, since we too had just lived a bit of it.

Clarifying and deepening our understanding of the Identity of CLC took up the remaining days. This we did through a commentary on certain numbers of the General Principles and through the rich sharing of experiences.

Aspects of Mission and Service, Revision of Life, Role of Mary... and finally, a Vision of the Spanish and World Community became much clearer to us.

.... and on that morning of September 4th, after our community prayer, more strongly united in Christ than ever, we bid good bye to each other, everyone returning to the daily duties of life with a deeper christian commitment and a determination to nurture this flower which began to grow in each one at Navahondilla '81.

Marta Medrano SAN ILDEFONSO

TOWARDS THE FORMATION OF CLC'S IN EGYPT

During the last ten years, in Egypt, the demand has been growing, especially on the part of young people, to form Christian communities that help them live their Christian involvement more deeply. Slowly and in different ways these groups have been moving towards the formation of Christian Life Communities. In the last three years, various Jesuit Fathers have followed formation sessions organized by the French or the international secretariat. Last year we organized a meeting for religious (men and women) and for the groups with which we meet and we proposed the idea of starting CLCs here. The idea was accepted by some, and we now have about six groups in Cairo, two in Alexandria and one in Minia, in the South, going through the pre-community phase.

Some of these groups had already been meeting for about three or four years, some as prayer groups and others as social action groups. All of them felt the need to go deeper in their faith commitment, in combining contemplation and action, so that both will have as their source and centre the person of Christ.

Other groups were formed of young men and women who have gone through the experience of the five or eight days directed retreat. At the end of these retreats, they all expressed the desire to form groups which would help them continue the process of discernment they had begun.

During the second week of October, this year, the International Secretariat kindly accepted to send us Fr. Sidney D'Souza to give a formation session. On the 5th Oc-

tober we had a meeting for actual and prospective community assistants, which had quite a good attendance, 40. From the 6th to the 8th we had a session in Cairo, notwithstanding the difficult situation created by Sadat's murder. This session was attended by over thirty young people and it helped them see more clearly what forming CLCs involved. On the 9th we spent the day in Alexandria with two groups, one of young people, the other of adults. It was a very fruitful day and it promises well for future cooperation between the different age groups. Our only desire and hope, now, is to grow together in the true spirit of our Ignatian charism.

The work and formation done so far in our pre-communities has already given its fruits and members of two of our groups, one in Alexandria and one in Cairo, have spent the summer on various missions in the Sudan and in poor villages in Southern Egypt. We see this as a real sign of hope for the future of our communities and a blessing from God on our work.

Oliver Borg OLIVER, S.J.

1981 AUGUST CONGRESS ZIMBABWE

Each year in August, we hold a National Congress, where Representatives from all existing CLC's are present. This year's Congress was different in many ways.

REGIONAL FORMATION CONGRESS

1. We invited members from neighbouring countries. This was to follow the decision arrived at ROME '79 for more Regional co-operation. Botswana and Zambia were able to send Representatives; R.S.A. and Lesotho could not. The Pan African Meeting, which was to conclude the Congress, was therefore not fully successful from this angle.
2. The Congress lasted for 6 whole days - the longest ever, - August 17-24!!
3. It took the form of a Formation Course. We had not had such an experience of CLC Formation, at least in this generation (21 and under), until Fr. Sidney D'Souza's visit in December '80. Only about 24 managed to attend his Course. In this Congress we were hoping to share this for-

mation experience that the few of us had had. It was also to promote CLC as a Way of Life, a Vocation. Handling the Congress this way was made more possible because all member countries (reps) were also about as young as us in CLC. We were all discovering!

4. There was the largest turnout of people that we've ever had. About 170 young people attended. Most of our groups, indeed 95% are school-groups and the congress was during school holidays. So it was very encouraging to see so many young people sacrificing a week of their holidays. It also showed that CLC which we had imagined to be going downhill was not really, and that these young people were eager to learn about this Way of Life and to try it.

AIMS

1. To fulfil the decision of ROME '79
2. To introduce Formation Course as part of the development of a group.
3. To portray CLC as a Way of Christian living.
4. To consolidate and promote CLC as a Community in the Region.

DEVELOPMENT

The Guiding Team, made up of Fr. Denis, Sr. Patience, Ruth and Roderick, rotated in good variety. But the variety was not just limited to their faces.... They also followed closely Fr. Sidney's programme of Dec. '80 with sessions on openness, communications, joy, trust... togetherness, community... service, mission, generosity... commitment, etc.

Participants came with all sorts of expectations and even fears as to how their interest would be maintained for so many days. Soon, all were pleasantly surprised to note different races freely uniting in the same spirit of love and harmony in Christ...

Of course, many personal challenges and questions were also brought up, as the Course gradually showed all these sessions tending towards CLC as a Way of Life and a Vocation. I personally was very struck by the Commitment Session and by the Lumbo Prayer conducted by Sr. Patience. Nobody who came to a Congress like this could leave it except as a better christian and deeper in CLC.

(Cont. on page 30)

(Cont. from page 12)

lar way but without forgetting nor disturbing the greatest brotherhood among the whole CLC family, the World Community.

Twinning should be a real sharing among two CLC units: they should share their life and activity; they should help each other to discern their service; they should confront each other, exchange material, experiences, sometimes even personnel. They should help each other in all fields including the ecumenical though not limiting the relationship to this aspect.

A wealthy group might help the activities of a poor one giving some goods or money. But this is not sharing. To share, to be a real brother (twin) is to become involved in each other's activities, to become a sort of "solidarity", to receive in return the sharing of the richness of the poor group; experiences, life, joys, sorrows,... To be twins will mean to grow together and to be aware together of all the other members of the family.

This type of twinning, which I believe might be a real means for building the World Community may be better achieved if it is not so formally structured, if it is more a "living" together. Therefore, even if it is very valid to see some twinned Federations it will be certainly even more alive and more beneficial when it is achieved among communities as well. This will allow a deeper sense of universality, and will enrich a larger number of individuals with the benefit of sharing and thus enlarging their vision and developing an important relationship among them.

Twinning of two CLCs is an opportunity to expand one's identification with another segment of our One World Community, it is another opportunity to share and to "live" in the "world" of our brothers and sisters; of walking in their shoes, feeling their feelings, seeing life through their eyes; in short, living through their lives.

* * *

So, let as many of our communities that sense the call, discern His will and if He deems it favorable, then seek out that other community for twinning. The World Secretariate and Executive Council and the Commissions stand ready to assist in establishing this link between two communities.

Fred LEONE - Magdalena PALENCIA

TEN REASONS FOR CHOOSING A SIMPLER LIFE STYLE

Today's global realities call for comfortable Christians to review their life style. Guidelines for a simpler life style cannot be laid down in universal rules; they must be developed by individuals and communities according to their own imagination and situation.

A simpler life style is not a panacea. It may be embarked upon for the wrong reasons, e.g. out of guilt, as a substitute for political action, or in a quest for moral "purity". But it can also be meaningful and significant in some or all of the following ways:

1. as an *act of faith* performed for the sake of personal integrity and as an expression of a personal commitment to a more equitable distribution of the world's wealth;
2. as an *act of self-defence* against the mind-polluting effects of over-consumption;
3. as an *act of withdrawal* from the achievement-neurosis of our high-pressure materialistic societies;
4. as an *act of solidarity* with the majority of humankind, which has no choice about life style;
5. as an *act of sharing* with others what has been given to us, or of returning what was usurped by us through unjust social and economic structures;
6. as an *act of celebration* of the riches found in creativity, spirituality and community with others rather than in mindless materialism;
7. as an *act of provocation* by ostentatious underconsumption to arouse curiosity leading to dialogue with others about affluence, alienation, poverty and social injustice;
8. as an *act of anticipation* of the era when the self-confidence and assertiveness of the underprivileged forces new power relationships and new patterns of resource allocation upon us;
9. as an *act of advocacy* of legislated changes in present patterns of production and consumption in the direction of a new international economic order.
10. as an *exercise of purchasing power* to redirect production away from the satisfaction of artificially created wants towards the supply of goods and services that meet genuine social needs.

The adoption of a simpler life style is meaningful and justifiable for any or all of the above reasons alone, irrespective of whether it benefits the underprivileged. Demands for "proof of effectiveness" in helping the poor only bear witness to the myth that "they the poor" are the problem, and that "We the rich" have the solution. Yet - if adapted on a large scale - a simpler life style will have significant socio-political side-effects both in the rich and in the poor part of the world. The two most important side-effects are likely to be economic and structural adjustments and release of new resources and energies for social change.

Jorge LISSNER

(Reproduced with grateful acknowledgments by courtesy of very Rev. Horace Dammers, Dean of Bristol Cathedral).

BUILDING CHRISTIAN COMMUNITIES FOR JUSTICE

by Paul Roy, S.J.

(Paulist Press, New York/Ramsey)

We enthusiastically recommend this book, whose subtitle is "The Faith - Experience Book". It integrates well its six themes of personal salvation history, Church call, beatitudes, justice, life style into a total way of living. Its creative insights into the gospel sources of these elements are thought-provoking. Each chapter ends with a clear and detailed plan for using the theme in a faith-experience week-end or other session. This makes the book doubly useful. The whole is set in a Spiritual Exercises prayer-context and the book concludes with a chapter on recent Christian Life Community developments in the world and the United States. The author has been active for some years in the American CLC movement.

ECHOES

In Nairobi, Kenya, from August 10 to 21st, the United Nations held a conference on New and Renewable Sources of Energy. The CLC's, as a non-government organisation (NGO) that has consultative status with two of the United Nations' special Councils (ECOSOC and UNICEF), was invited to attend. Fr. Brian MacGarry S.J. from Zimbabwe kindly represented us at this conference, and we give here the report of his -

CONCLUSIONS FOR THE PEOPLE OF THE WORLD

Your governments are committed to developing all appropriate new and renewable sources of energy : they are committed to international cooperation in this task.

This includes greater assistance to the less developed countries to develop their own NRSE programmes. The governments of the developed countries are committed to giving "additional and adequate" (Draft programme of Action, Chapter V (c), paragraph 1) aid for this purpose. They are committed to work with an intergovernmental body which will co-ordinate this development.

However, a) the Conference conclusions do not specify how much is meant by additional and adequate, or indeed whether it is to be additional to the total of public and private funds already made available as aid, or merely additional to what the public and private bodies are already putting into development of NRSEs.

b) the nature and powers of the proposed inter-governmental body are vague; the Western industrialised countries showed a marked preference for bilateral as opposed to multilateral aid, since they can control it better, financially, politically (e.g. cut it off if the recipient shows undesirable political attitudes) and technically, while the socialist industrialised countries were

most noticeable for their silence throughout the proceedings and seem to have even less to offer.

Therefore, if we are to work for the good of all the people of the world, especially the poorest, we must put pressure on our governments, especially in the developed countries, and use all channels of influence, such as the Press, radio, TV, to honour the spirit of the Third World demands, building on the wording of the conference plan of action:

a) additional and adequate funds from all sources, public and private, in developed countries, and from international institutions should be made available as grants for the non-commercial, preinvestment activities required for less developed countries to develop NRSE to meet their own needs. Less developed countries should also give what help they can to other less developed countries.

b) most assistance should be channelled through effective multilateral international channels, rather than directly from donor to recipient government, in order to show respect and allow more scope for the initiative of the user, less developed, countries.

This requires a spirit of generosity (a) with money, and (b) as regards allowing proper self-determination to aid recipients.

* *

Cooperation between less developed countries is also encouraged; this is only a matter of long-term self-interest, but may clash in the short term with feelings of national prestige or that of individuals or institutions (e.g. "our university/institute/I can do this research better than the university/institute/Professor X in neighbouring country Y").

* *

Last but not least

PERSONAL:

Most people whom this will reach, whether in rich or poor countries, will be among the world's rich, the heavy users of non-human, non-firewood energy. Therefore, besides taking all action they can to alter public attitudes and government and private policies as suggested above, they can

ask themselves what ways they can economise in the use of energy and especially fossil fuel - public transport as opposed to motor car; are all your "labour saving devices" really necessary?, etc.

In fact, you won't convince your nextdoor neighbour, let alone your government, that you are serious if you don't show it in your own actions.

Brian MACGARRY S.J.

THE POWER OF SUFFERING AND OF PRAYER

The majority of our readers know, at least by name, the international Congregation of the Sick, affiliated to the World Federation. The apostolate of its members, afflicted with illness, consists in offering their sufferings for the Church, for the Pope, and for the CLC's. We publish below some information about their annual meeting, which was held, as it traditionally is, on Sept. 15, feast of the Dolours of Mary.

The meeting of Sept. 15th was preceded by 5 days of retreat in which 24 people participated. On the day of the meeting, 50 people were there - delighted to renew old friendships. After the initial greetings, there was an hour for recollection and prayer, with the theme, "The meaning and fulfilment of our life", drawing on the gospel scene of the rich man and Lazarus (Lk. 16/19-31).

The participants then came together for quite an elaborate meal, prepared by the Sisters of the convent where the meeting took place. It was possible to take a rest after the meal, to recover from a tiring morning. The afternoon was introduced by an exposé on the history of the Marian Congregations down through the centuries. The proceedings closed with the celebration of Mass, at which the congregation remembered especially Fr. Gillmann, their ecclesiastical assistant, who died just one year previously.

We think of these suffering members with gratitude and respect and assure them of our fraternal sympathy.

"I ALWAYS DO WHAT PLEASES HIM" (John 8/29)

Canadian National Congress of the Christian Life Communities, 1981-on Spiritual Discernment.

For several years now, the National Federation of the Christian Life Communities (French speaking) has organised an annual congress, for its members.

The congress for 1981 was held on September 19 and 20, at Manoir d'Youville, near Chateauguay, on the theme of spiritual discernment. There were more than a hundred participants, from the regions of Montréal, Quebec and Montgamy, and we should not forget Setsuko Nagashima, a member of the Executive Council, who is presently at Montréal (with her family) for reasons of study. If it is possible to describe a congress through presenting its theme, program and the way it developed, by contrast it is much more difficult to recreate the atmosphere and the spirit which made the assembly a living, stimulating and unique experience... But all the same we will do what we can.

The theme of the congress, summed up in the words of Jesus - "I always do what pleases Him", focused on discernment and more especially on spiritual discernment, that is, on the art of recognising, in prayer, the movements of the Spirit (and the tactics of the enemy!), with a view to accomplishing the will of God in the many decisions of daily living.

This notion of discernment, so simple and so rich, occupies a central place in the spirituality of St. Ignatius of Loyola, which is of very special significance for the CLC's. The organisers of the congress took great pains that each of the participants should clearly grasp the scope, the 'how-to' and the usefulness of spiritual discernment, and also feel an urgent need to put it into practice in daily life.

A lengthy preparation, first of all, was suggested along the lines of choosing each week, during the months of summer, a particular point for examination and of noting the results of this : identifying the daily events which make us happy or sad; reflecting, before the Lord, on our words or our silences; examining our attitudes and our reactions, and so on.

These prolonged personal reflections helped us become more attentive to ourselves and to God, so, by the time of the congress, the point had been made, and all the congress had to do was to drive home the point! In fact, the first presentation of the day (on the Saturday), given by Monique Viau, president of the national Federation, went right to the core of the subject and highlighted the "conditions" for a good discernment, lived out at the very heart of our own lives, complex and tortuous as they may be.

The afternoon was taken up by Mass and by exchanges in small groups, aimed at helping us understand, through our own personal experiences, how "the enemy and the good spirit" (St. Ignatius, Sp. Ex.) can both inspire in us consolations and desolations, but for contrary ends. The two days of the congress were also marked by times for stopping where the participants had practice in recognising their own internal state, with the help of guide-questions prepared for this purpose. It was by no means a question of people amusing themselves through introspection, but rather of continually learning to discern the divine voice, through the cloud of fatigue, weariness and irritation.

Finally on the Sunday, Father Ludger Brien S.J. national promoter of the CLC's, in the course of a presentation followed by questions, gave an excellent exposition of the nature of discernment and its role in the life of a members of the CLC's. In showing us how the will of the Father, for Jesus, took the place of "food, kinship and everything", he defined discernment as "the search for the will of the Father, through listening to the Son in the Spirit", without which "we can only follow our own inclinations, which always lead us to what is most easy and most agreeable, without taking into consideration the preferences of the Father.

Our promoter also remarked how aptly the CLC's, which can be defined as a "community of discernment", offer us "rich resources" for leading us to "perfect more and more our discernment" - earnest participation in the Eucharistic Sacrifice and frequent recourse to the sacrament of Reconciliation; daily personal prayer and review of our prayer; daily revision of our life and regular spiritual direction; annual experience of the Exercises of St. Ignatius; days of recollection; support from the group.

As there is no way of reporting here all the good moments of the congress, let us end through trying to evoke the pleasant atmosphere of these days - days of meeting old friends again, of listening, of prayer, of exchanging apostolic experiences, of sharing together our blessings

and our problems, and so on.

The thoughtful and stimulating homilies of Fr. Brien and the beautiful singing from the choir of the Regina Mundi group added colour to the gathering, as did the participation in our community Eucharist of the children of some of our members. The little ones were by no means neglected at the congress. There was a nursery for them and the older ones had the opportunity for catechism classes adapted to their age, which helped them learn to recognise the voice of Jesus at the depths of their heart.

As one participant said during the last plenary session, it was good to return to essentials, after several consecutive congresses given to apostolic commitment. For, in the last analysis, everything comes back to our loving attachment to the good pleasure of the Father.

Camille GERVAIS

formation documents

Dear Friends of the World Federation,

Together with this letter, we enclose two copies of the dossier of our "Formation of Ignatian guides for groups", which took place this summer. We are sending you these papers in response to your request that Federations share their working and research documents.

This session was conceived more as an experience in common than a study session. There was no question of handing out diplomas at the end, saying that people were qualified to be CLC guides! Rather, the idea was to give the participants the opportunity to recapitulate their own experience of the Spiritual Exercises, in view of guiding a group.

We did the same last year - and very profitably. This year we followed much the same plan as last year, which was slightly modified in the light of feed-back from the participants. But the essentials remain unchanged - priority given to personal prayer and group prayer. Points for meditation were given each evening (something not mentioned in the enclosed dossier). Every morning there was an hour of prayer, then an hour of prayer in common, and then the Eucharist. The exercises we have sent, in the dossier, occupied the afternoons.

The other priority was given to the spiritual evalua-

tion of "movements" - each morning, in a group. This evaluation, we recognised, is the basic Ignatian instrument involved in the guidance of a group (cf. Annotations).

The Holy Spirit obviously lead us throughout these 9 days, and all of us can only give thanks for that. The results for the CLC's in France will show themselves in the long term. Forty people participated last year; this year there were 50. We will begin again, and little by little things will be modified in the groups, although it is clear that not every participant will become the guide for his or her group; some are quite far from this.

We hope that some of these documents that we are sending you will be able to help other brothers and sisters in the World Community - ad maiorem Dei Gloriam.

Yours Truly

CLC's FRANCE

(Cont. from page 20)

AS A FOLLOW UP, to help Commitment and CLC as part of our life, a picnic was held in Salisbury, two weeks after the Congress.

Attendance could have been better but the day was made as worthwhile as possible to those who came. The theme was St. Francis' Prayer - which was reflected and shared on before the picnic lunch. After an informal lunch and prayer, the group dispersed.

Also the Salisbury Diocese Team arranged to have a Leaders' training weekend. The weekend (19th - 20th Sept.) was a success in attendance and enthusiasm expressed. 8 out of the 10 School Groups in the Salisbury Diocese were represented by their young leaders. We had an outside speaker, a Film and also a talk by Sr. Gilberta, O.P. on Prayer and meditation during meetings; also planning and handling of meetings. The weekend was quite packed with information on CLC.

Then we had a Mini-Congress, again in the Salisbury Area. The theme was "CLC AS A WAY OF LIFE" with emphasis on commitment. That also attracted lots of young CLCers. Most groups were fully represented and we had a total turnout of just under 200 people. (We have about 18 School Groups in Salisbury Diocese). In the Gwelo Diocese a Mini-Congress was also held. 7 groups came together on a CLC

discovery and spent a good day together. The theme was "WHAT IS CLC?"

Again we felt encouraged and grateful to the Lord. All the above activities were mainly plans and decisions made in August, 1981.

FUTURE PLANS

1. We have a number, a large number of school leaders, who belonged to school groups. We hope by using these as nucleus we will be able to build strong Post-school groups. We hope to be able also to make use of Chris and John Sullivan - full-time CLC workers based in Zambia - so that they can sometimes give formation courses and generally help us experience CLC personally, here in Zimbabwe.

2. It would be time to say that our greatest ambition is to make the Christian living of our young-working-class no longer a bore, but full of meaning and quite exciting, if a true relationship with Christ exists. There is general apathy and disinterest amongst the young towards Christianity, leading to a lot of immorality and unhappiness. That is why I feel a true experience of CLC would be a help in my society and generation.

3. A handbook on CLC specially for our leaders is in the making. Sr. Gilberta and Sr. Patience are working on it already. The handbook will develop the General Principles, the Way of Life, Meetings (variations), rules for different Leaders, Aims of CLC, the formation process and the CLC history. We hope this handbook will be ready by April next year, in time for the Annual Moderators meeting.

4. Since not all the Southern African CLC leaders were able to come in August, there is to be another meeting planned for December (14th-17th), for the leaders representing the whole Region. This meeting is to be at Gaborone, in Botswana.

Finally we hope to have Lay representatives at the Youth Leaders Course in Malta, July (1982), and also for the General Assembly at Rhode Island USA in August.

We intend to take advantage of this new wave of interest in CLC, so that as many as possible of the young in Zimbabwe can experience Christ as their living Saviour. For this interest we are deeply grateful to Fr. Sidney who challenges us to see CLC as a Vocation, a Way of Life. It looks like the challenge has been taken up and is being put to the test - happily. A lot still has to be done; but the important thing is something has begun.

Ruth MANGWENZEZA

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MALTA'82 : COURSE FOR YOUTH LEADERS

There will be a Formation Course for Youth leaders, potential leaders and Youth Assistants in Malta'82.

DATES: July 8 (arrival) to July 23 (departure)

PLACE: St. Joseph's Retreat House, Mosta, Malta

The Course will include 6 days of individually guided retreat.

LANGUAGES: English, French, Spanish.

Those interested should apply to the Rome Secretariate (C.P.6139, 00195 Rome, Italy) before March 31st. 1982.

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