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THE LONELY FIGURE OF MARY

The impression on entering a modern church built of concrete is strange, very strange. Bare walls stare at the visitor and the naked stone almost causes cold shivers. For the architect the only problem seems to have been the direction of the light. A feeling of security is sadly lacking within those austere walls; they are too cold for that. The rational impression does not conjure up the least bit of a mystical atmosphere which one does often meet in the little Romanesque churches where one spontaneously is reminded of the words: "My name shall dwell there" (Deut. 12, 11). Instead of the consciousness of the invisible presence of God, this modern space conveys a certain business-like character, which excludes every feeling for the sacred mystery.

In a corner, towards one side of the altar, one usually still finds a lonely statue of Our Lady. She seems to be the only one left. No one of the other saints is to be found. They fell victim to a furious iconoclasm. Mary alone survived this.

The emptiness which meets the visitor to a concrete church causes us to sit down on one of the benches and ponder over the lonely figure of Mary. Has she really survived the blow? Was it perhaps that people lacked the courage to remove her because she occupies too important a place in the Church? Or is it only a question of time before she also will be quietly put away, because - as they say - the image of an angry God has changed into that of a loving Father, so that the veneration of Mary has now become superfluous? Is it true that nowadays one very rarely gets to hear a sermon about Mary? Haven't they even brought changes in the liturgy on the basis that it is doubtful whether Mary is actually present during the celebrations? What does Mary mean for me personally? Our reflection begins with all these questions and it behoves us to ponder this a long time, as many viewpoints will emerge, and only together will they make an answer possible.

(...)

During our reflection we first of all turn to the biblical witness of Mary. We shall leave the Old Testament out of this, although reference to Genesis 3, 15, the prophecy in Isaiah 7, 14 and the application of the Canticle of Canticles to Mary has a long tradition, which we shall leave out of the discussion. We limit ourselves to the New Testament.

In the first place there is the exceedingly beautiful scene of the Annunciation, in which, through the very special character, time seems to have stopped. This scene shows that Mary is the person who is visited by angels. This determines Mary's attitude. The angel Gabriel enters her room and addresses her in these words: "Rejoice, so highly favoured!" This delicate greeting is of unique beauty. Mary herself was disturbed and asked herself what this greeting could mean. She did not take this manner of addressing as a matter of course. The incomparable exchange between Mary and the angel ended with the renowned words of Mary: "I am the handmaid of the Lord; let what you have said be done to me." (Lk 1, 38) In this decisive utterance the whole of Mary can be summed up. She is the person who offers herself, calling herself the handmaid of the Lord and surrendering willingly to the divine Word, strange though the announcement may have been. For this she was later praised by Elisabeth: "Blessed is she who believed..." (Lk 1, 45) When the disciples were later chided by the Lord for their little faith, Mary is the faithful obedient woman who does not doubt. In the history of the human race, her 'fiat' is one of the very great representative words, the validity of which endures beyond changing times. The Christian needs a whole lifetime to learn to repeat this word in his own existence, because only by being spiritually prepared for it can he receive a share of the Divine.

After this event, Mary went to visit Elisabeth, giving in this way an example of humility. The meeting of the two women in the house of Zachary increased and strengthened the faith of each. On this occasion Mary broke forth into the well-known Magnificat which contains extraordinarily moving words. No commentator can ever remotely do justice to them. This clear-sounding canticle is evidence of a surprising courage. But her spirit exulted because the Almighty looked down on the humility of his handmaid, and then Mary pronounced the almost revolutionary words, according to which God will cast the mighty from their thrones and exalt the humble. This utterance contains unsuspected vistas because it places human life in an entirely new light. Mary was the first to sing this lovely canticle and we shall forever repeat it after her.

In the second chapter of his gospel, Luke relates the Christmas story, which no writer on earth could have written more beautifully. It breathes a matchless fragrance which delights the reader with every perusal. And again and again he experiences an unspeakable joy. This divine poetry in no way hides the reality of the Incarnation which is not just a sweet idyll. The story mentions explicitly that Mary could

find no shelter among people, so that she wrapped her baby in swaddling clothes and laid him in a manger. The ever new hymn of the angels, of 'peace on earth', has imprinted itself in the memory of all mankind. In spite of many wars, it has awakened an insatiable desire. The heavenly message was first of all given to very simple shepherds who were very frightened by it. The gospel of Matthew completes Luke's story with the visit of the Magi from the East, which belongs implicitly to the Christmas event because it draws our attention to the fitting posture : we must fall down and adore.

Whoever inquires about the historicity of the Nativity narrative really starts from the wrong view. Can one just disregard the Christmas event and dismiss it as pure legend? What actually is a legend? Literally, something that can be read over and over again! As far as I am concerned, they may call the story of the Nativity of Jesus a legend, but then it must also be really understood as a true legend, which hides a truth that is more than our miserable, empirical reality. The legend is the only fitting expression of eternal truth; it is a form which harmonizes with the language of the Bible.

Then follows the presentation in the temple, on which occasion old Simeon says to Mary:—"a sword will pierce your own soul too"(Lk 2,35). Mary is not just the sweet, spotless virgin who rocks her infant Son in her arms in a dream of happiness, but she is also the Mother of Sorrows, and it is her tears that have led to the strong bond between her and the people. Mary suffered from the thrust of the sword, and that is why she understands our grief better than any of us.

Still, we have not yet come to the end of our reflection in the church pew. We have only meditated on a very small part of the biblical witness... Mary is the woman who brought Christ into the world; God made her worthy to be the vessel of election from which the Saviour of the world was born. Mary carried the Lord within herself and her christian example invites us also to carry Christ within ourselves. If Christ does not live in us, our soul is empty. In spite of all our love for Mary, we may not stop there, but we must unconditionally direct our step towards Christ. Only that is in keeping with her intentions. She is the woman who shows the Christ-child to the world, and whoever accepts him from her hands will not be overlooked by her.

(Excerpts from Walter Nigg's "Deheiligen zijn onder ons").

AFTER PROVIDENCE...

AN AFRICAN „SAFARI“

"We want to build on our present priority of working with youth by moving to the training of assistants to work not only with youth but also with adults. In this regard we are happy to have a commitment from the Rome Secretariat to come among us at Christmas time". (Regional Plan - English-speaking Africa).

And so amidst a heavy downpour, on the evening of Dec. 2nd, José and Patrick left the Secretariat to start their African "safari".

December 2nd: At 11.55 pm we leave for Johannesburg, by courtesy of Alitalia, due to arrive at 12.30 pm the next day, and pick up a connection for Gaborone, Botswana, where Sr. Zora awaits us. Sr. Cecilia from Koinonia in Johannesburg did sterling work in making all possible arrangements for a quick changeover the moment we landed, but God had a better idea... Our flight was delayed half an hour - and so we missed the connection - because one of the passengers, due to disembark in Nairobi, was asleep when we landed and only woke up when the plane was about to take off. Hardened as they were to the vagaries of international travellers, the Alitalia crew were so intrigued by this one (and the tearful eye and pretty smile that went with it) that they delayed take-off till the passenger was unloaded.

December 4th: We leave Koinonia at 8 am with Sr. Cecilia who drives us to Mafeking where Sr. Zora will pick us up and drive us the rest of the way to Gaborone. The rendezvous proves somewhat elusive, but like Mafeking of old, we are eventually relieved, and meet up with Sr. Zora. The course begins the same evening for about 32 young leaders, with Sr. Zora making the introductions. Innocent (from the Malta course) is also in attendance and proves a very helpful presence.

December 5th: Tony Jones - with his family - arrives, to help with the course and greet a number of his young people from Francistown. (Tony was the Botswana delegate at the recent World Assembly).

December 7th : We address a Diocesan Pastoral Meeting of the Bishop, Priests and Religious. The atmosphere is welcoming and open and the exchange continues for one hour and a half. While we are away, the participants go for a hike to the top of a near-by hill and come back - some pleasantly tired, others exhausted. During the evaluation of the day in the last session that evening, Emmanuel is unofficial spokesman for the group, not so much when he answers the question - "What did I like most about to-day"?, with his reply - "Coming down the hill", as when he answers the question - "What did I like least to-day?" with - "Going up the hill"!

December 8th: We have a special Mass for Our Lady: at the Offertory, each participant brings up some object to symbolise their self-offering. The symbols are ordinary - often leaves, sticks, flowers, grass - but their explanations are both moving and enriching. One young boy brings up a dirty piece of crumpled paper, and says - "Lord, even when I am dirty and crumpled, I want to serve you and I know you can still use me".

In the afternoon we have a visit from the Bishop who radiates sympathy, warmth and simplicity. (He is a friend of Sr. Zora's, which shows he is also a wise man!) This is a fitting ending to the course. A very striking aspect of these days - apart from the great potential of the youth - has been the familiarity of the young people with Scripture, which is a feature of Christian Life in Botswana and augurs well for the future.

December 10th: We arrive in Harare on our way to Zambia, to be greeted by Fr. Denis Mangan and Rhodreck who was one of the three delegates from Zimbabwe at Providence.

December 11th: We attend the celebration of Ruth and Godfrey's wedding, Ruth having returned safely from the course at Malta after a series of unexpected events! Immediately after the wedding we attend the 50th anniversary celebrations of the founding of the Little Children of Our Blessed Lady - a local congregation for Sisters. Mr. Mugabe, later flanked by Denis, makes an impressive entrance and speech.

Our plane is due to leave for Lusaka at 3.30 pm, so we arrive in good time at the airport at 2.30 pm. but the

plane went one better and left at 2 pm - we have an extra night in Harare.

December 12th: This time we make no mistake and arrive at the airport 5 hours before the plane leaves for Zambia. David Norris is a welcome sight as we land at Lusaka; he feeds us and then takes us to Matero Boys School (run by the Marianists) where the course will take place. We meet up with Patrick - if anything, his smile has grown since the Malta course! Beatrice (with Providence behind her) is there to help, as is Felicity who is having a final CLC fling before she leaves for (cold) Canada. Cris and John Sullivan arrive and while Claire (3yrs), and Francis (14 months), are otherwise occupied, we plan the course which will begin the following day. (Francis has an eye for interior decorating; with a suitable bowl of porridge and a following wind he is unbeatable on his day. Claire has an eye for spiders - especially if they can be tucked into her mother's bed). In fact, we decide on two courses - one for Assistants and one for Youth leaders, with 15 participants in each group.

December 13th: With John as the anchor-man for the Youth leaders course, and Cris as the anchor-person for the Assistants, the courses begin. As in Botswana, the familiarity with Scripture proves very impressive - as do the administrations of the young group that does all the cooking! Though only a young community, the generosity and dedication of the young people is a solid foundation for the future.

December 14th: The Jesuits of Zambia are gathered together for a 3 day meeting at Luwisha House and we join them for the evening meal. After the meal we have an informal discussion with a number of interested Jesuits, including the Provincial, who invites us to a very pleasant follow-up meal and exchange.

December 16th: As Cris and John have to leave on the 17th we have a farewell celebration in the evening. Some improvised skits are very entertaining, and the dancing adds a touch of elegance and grace. I never realised there were so many moveable parts in the human body...

December 18th: We arrive at the airport in good time

to catch the plane for Harare at 12.30 pm. This provides an excellent opportunity to become familiar with the airport facilities as the plane does not leave till 5.30 pm.

December 19th: The Zimbabwe course for Youth leaders and Assistants - 23 in all - begins at a former Tea Garden in the suburbs of Harare. We are greatly assisted by Phylemon (father of 6 and in the CLC's for over 20 years), Sr. Gilberta and Rhodreck. Sarah Jane is also there to participate and to help; unlike as at Providence, she is no longer the baby of the proceedings...

December 21st: Denis Mangan, the National Assistant, finishes a retreat he has been engaged in and joins the course. In the evening we have a social gathering, with Danny (from the Seminary) acting as compere.

December 22nd: The course ends on a very strong note of social awareness and sense of mission on the part of the participants.

December 24th: We have a very pleasant evening with Ruth and Godfrey and their group - the first adult CLC group in Zimbabwe, and a promise of good things to come.

December 25th: While José is entertained by the Dominican Nuns, I enjoy the hospitality of the Jesuits at St. George's. The Rector tells me the story of an Englishman wanting to migrate to Australia, who, after filling-in endless forms, is finally asked: "Do you have a criminal record?" Rather nonplussed, the Englishman replies: "I thought that was no longer necessary". I'm still working on a rejoinder.

December 27th: In the afternoon we move out to Chishawasha for the Regional meeting. Zimbabwe is represented by Denis S.J., Patience O.P. (well-remembered from Providence), Rhodreck (always so reliable) and Danny; South Africa by Cecilia O.P. (an alumna of both Malta and Providence), Greg, Bernadette I.B.V.M. and Jackie; Botswana by Zora O.S.U. and Innocent, sporting a T-shirt which reads "All I got from Malta was this lousy T-shirt"; Zambia by David S.J., Cris and John (and Claire and Francis). Beatrice and Patrick got as far as the border, but owing to some technical financial difficulties, could proceed no further. The Lesotho repre-

sentatives also have problems and are held up for one and a half days - Ignatius O.M.I (from both Malta and Providence). John O.M.I., Peter, Peter, Josephine and Clara.

The first day and a half are spent in faith-sharing, and then on the last day of the meeting, issues are discussed and concrete proposals are made - in December 1983 there will be two courses for Assistants, on the regional level. There is a general feeling that the meeting was worth-while and that "things are moving". Before leaving Zimbabwe I have the opportunity to enjoy the gracious hospitality of the local Jesuits and to attend a Province meeting addressed by the Provincial, who makes honourable mention of the CLC's.

December 31st: We travel to Koinonia in Johannesburg (South Africa) with Cecilia, Jackie, Bernadette and Greg.

January 2nd: Cecilia takes us to "her" parish in Soweto where Fr. Eddie presides over a lively Liturgy. We meet up with Paul and Lilian who will be on the course for Assistants starting in the evening.

The course begins after supper with 23 participants, including Greg and Cecilia who take it in turns to prepare the morning prayer. This is very much appreciated, as are the imaginative Liturgies which each of the three groups has the opportunity to 'design'.

January 7th: The course ends with a social gathering that reveals unexpected talents -including Stanley Holloway! I arrive a little late as Cecilia has kindly arranged for me to visit the local Jesuit community where we discuss the importance of the CLC's as a dimension of all Jesuit ministries. The orientations in South Africa are serious ones and should prove very fruitful.

January 8th: We fly to Maseru in Lesotho in a very small aircraft and arrive 15 minutes ahead of schedule - "Small is beautiful" - to be greeted by Sr. Winifred. We take lunch with some local priests and it is hard to escape the impression that the recent raid has done almost irreparable damage.

We spend the night at St. Monica's Mission and have the

opportunity to meet the Bishop of Leribe who very kindly takes us under his wing. His interest in the CLC's is most encouraging.

January 9th: We attend an unforgettable Mass with Ignatius OMI at his parish - St. Paul's Mission. The whole church vibrates with song, joy, faith and fellowship - from 10 am. to almost 2 pm! The scene is somewhat reminiscent of Rome on the night Italy won the World Cup - except that here there is a much deeper sense of celebration...

In the late afternoon Sr. Winifred drives us to the seminary at Roma where the course is to be held. We meet up again with Peter, Clara, Josephine, John OMI, and Mpho and Julius who were with us at Providence. We soon decide that we will run two courses simultaneously - José will take care of a course for Assistants and I (helped by Mpho and John OMI) will take care of a course for Youth Leaders. All together there are almost 60 participants; it turns out that, without planning it, José and I have divided the group according to our talents - she gets two thirds and I get one third...

"The Kingdom in the Sky" is full of all kinds of beautiful surprises - the singing is absolutely superb and, appropriately, seems to come from Heaven!

January 13th: We have a surprise and welcome visit from the Archbishop in the afternoon, and in the evening the course ends with a memorable celebration that seems to express, in dance and song, the heart of Lesotho. As the training of Assistants progresses, we will be hearing a lot more of the CLC's from Lesotho.

January 14th: Sr. Winifred, our guardian angel, drives us - laden with pots, blankets and hats! - to the airport. Cecilia awaits us at the other end, to look after us till our plane leaves for Rome in the evening.

January 15th: An uneventful trip - fortunately! - back to Rome. We carry a sense of privilege for all we have been a part of during the last 6 weeks ...Deo gratias!

Patrick O'SULLIVAN S.J.

VENEZUELA

After our arrival from Providence we started, in Fragua (which is our Christian Youth Movement), a series of presentations and planning sessions on the experiences and conclusions of the World Assembly '82. This experience enlarged our horizons. After a stage of brain-storming and planning we outlined a work programme for the CLC's within Fragua. We discerned about the persons who would be mature and old enough to be able to participate in community life and form a new CLC.

There are actually 2 CLC's : one has been going for some time and the other is recently formed; all in all there are 28 persons going through this process together. Based on this experience, we would like to mention what we consider the most essential organizational and methodological aspects which could prove helpful to others:

- The first was to put in charge Father Miguel Matos, who is completely dedicated to the coordination of the CLC's.

- The other very helpful measure was to have community meetings every 2 weeks so that they might be really a striking and lasting experience. The way the meetings have developed is that they start one day at 7 p.m. and end at 8:00 a.m. the following day. The program includes conversation, talks and reflection which last until mid-night. We sleep at the same place and have Eucharist the following morning. One CLC meets from Friday to Saturday and the other from Saturday to Sunday. This system has produced the following results:

- 1) It resolves the great difficulty people have to be completely free during week-ends for community meetings. With this arrangement we can count on an entire day for other activities (personal or youth work) and the evening, which is ordinarily free, we devote to CLC. The following morning we have Eucharist, after which we disperse; the rest of the day is left at the disposal of the members.

- 2) It educates and motivates the members towards a more constructive community experience by sharing life and goods, since every 15 days we meet as a family; having supper together, talking, sleeping, having breakfast... It is to live truly in a familial situation. For this purpose we have the facilities of the Fragua center: its rooms, court yard, chapel, bathrooms, kitchen, etc., which makes us feel as if it were our new CLC home.

3) We have much time and so we are not pressed as we discuss and develop formation plans. During these 3 months they have been centred on:

- Introduction to the Spiritual Exercises
- Meaning and future of the Liturgy
- Guidelines for communication in a CLC
- Comments on books read.

Regarding the weekly rhythm

Since the meetings are held every 15 days, during the week the CLC members have the following commitments:

- To talk and to meet informally with other persons of the community. This happens each week to ensure that during the week, the spirit of the CLC, and communication within the CLC will be alive and in this way involve the members more with one another.

- To read the material given out at each meeting. We have used "Jesus of Nazareth" by Jose Antonio Pagola and "The Christian Alternative" by Jose Maria Castillo. The book is divided into several parts to facilitate reading and each member takes a chapter for discussion.

- To pray daily is an experience we are promoting and we are beginning to discover the necessity of and motivation for prayer. For the month of December we used the material prepared by Miguel which was given to each CLC member for their daily prayer. It was like some kind of a prayer guide. This was done during the time of Advent-a daily guide until the 25th of December in a spirit of waiting for the birth of Jesus. This approach can be used during special liturgical periods (Nativity, Holy Week, Lent). Its richness lies in the integration of CLC with daily prayer, but at certain times this is also done together and in common.

These have been the central features which explain how we have lived the CLC way during the past 3 months, and as may be deduced from what has been said, we insist that CLC not be reduced to a formal scheme of weekly meetings but that it be truly an event, a way of living and a faith that is shared.

ENCOUNTER - COMMUNICATION - COMMUNION

URUGUAY

Memories of Providence still continue to linger within us, and they are sharpened when we have to explain to others what we have lived through together.

At this moment we would like to let you know of our situation, our plans and some news of what we are going to do.

We held a camp for Castores (a youth movement in Uruguay) and CLC...

On November 2nd we issued an invitation to the communities of our "Casa de la Juventud", to talk with them about the World Assembly and the CLC Formation Course for Youth Leaders held in Malta.

We were some 40 participants; each of the "travelers" gave his/her account of the experience and at the end we made a proposal which later the same group asked us to put in writing...

We judge that if this procedure we are following is not clear to you, it would be worth while to let us know. To keep in touch with you, to write to you, to consult with you and to be disposed to receive your suggestions and even your possible participation helps us live in the Spirit which echoes in us the experience of Providence. To form a community of our Latin American Region for the wider CLC community is one of our challenges in following Jesus. "One Community for the World", written on the map of Latin America, was the symbol of our International CLC Course held in January 1982.

We continue to reflect on this idea: we want to work out a program which will conform ever more clearly to the life of the individual communities, especially a program that will help in the formation and definition of a CLC identity. Our communities are young. We have three quite different situations: pre-communities who are just starting their university life, others who are half-way through their studies in their third or fourth year of professional training and finally the "old" ones who are persons finishing their studies and are in their last years. In these groups there are couples who have been recently married.

On three occasions we have already lived through the experience of being together for Holy Week.

On these three occasions the Service Group took charge of preparing the outline and content of the formation which we thought might be helpful for all the communities. All the meetings were very intense experiences.

After 4 years of development, the influence of the communities in our midst has become indispensable. We are at an important moment and we cannot plan just for Holy Week alone. It has become essential to look up and to contemplate the new year of life awaiting us and to respond to Jesus with our specific contribution. What are the fruits of these four years of CLC? Can we shape our spirit into a service of our young Catholic brothers and sisters of Montevideo? What is to be our contribution? Which of the invitations the Lord of our history is extending to us will we accept? Through which need of our Uruguayan society is Jesus made more manifest, more present and more inviting of us?

The concern we are beginning to experience is situated within this context. This whole process explains our present situation. After our experience of Providence we can no longer live this invitation with depth, clarity and commitment without sharing it with you.

MORE SIGNS OF LIFE...

CLC COUPLES OF LUBUMBASHI CELEBRATE THEIR THIRD ANNIVERSARY

Time passes quickly! In fact, on March 6, 1980, the Christian Life Community of Lubumbashi, made up initially of 4 couples, was born. Later on, it became a group of 8 couples, friends in search of a life of more intimate communion with Jesus Christ in their homes as well as at the heart of the parish. It was an adventure.

The young couples had the same concern: to try to live their commitments as husbands and wives in a more Christian way, to be witnesses, in their environment, of the love of Christ for His Church in a world where polygamy and concu-

binage are increasingly gaining ground. In the days past, our ancestors practised polygamy as well as monogamy. Today, many identify traditional marriage with polygamy as if monogamy had been non-existent in our society. There are some Africans who believe that monogamy came to Africa through western influences. This is not true at all because well before colonisation, there were some monogamists among our ancestors. Moreover, one thing has to be taken into account : the Church did not adopt monogamy as the unique model of marriage compatible with the Gospel of Jesus Christ just because it was practised in the ancient western world; though the Gospel is rooted in all cultures, it transcends them because of its human-divine character. The fact that virginity may not be fashionable in the East nor in the West does not prevent Christianity from adopting it. Concerning the institution of monogamous marriage, it still remains to be verified whether its practice was "in fashion" in the Roman Empire as it is honored in the Roman Catholic Church.

The young couples, right at the beginning of their marriage, wished to realize in their married life the mystery of God which is Trinitarian communion. God, the God of Jesus Christ, is family. We also, we have to experience communion in our family, in our parish, in the midst of our people. In this way we will be able to help our children have a similar experience when their time comes. This is one aspect which characterises the CLC of Lubumbashi. It goes without saying that we keep before us all the other major aspects of CLC spirituality : Christ-centredness, Trinitarian love, Eucharist, love of the Church, "magis" in the service of our brethren, love for the Mother of God, image of the Church. The CLC of Lubumbashi equally gives much importance to the discernment of spirits which Ignatian spirituality teaches us. In short, we are burning with desire to know more and more the spirituality of the Exercises so as to be able to live it out in our life.

Within two or three weeks a new group made up of six couples will begin their spiritual journey in the school of the Exercises. Some, without doubt, will be asking themselves this question: Why only couples?

I think that depends largely on the circumstances which give birth to the group. Here, we begin with our experience in the parish where often enough we have the opportunity to bless marriages. The youth belong to other groups. Besides our time-schedule is different; the meetings are normally held in the evening which does not make possible, at the

moment, the participation of youth still in school. Concerning youth who are working but are not yet married-having young men and women together requires a lot of prudence in our culture. One does not like to see unmarried persons of opposite sexes together very much. Some might pose another question: why not integrate the young people who are already working in the group of couples? There too, the couples judge that this kind of experience requires more maturity than the experience the young people actually have at the moment. One has to take all the time necessary, without forcing anything. Oftentimes what is built in a rush without prudence, time itself destroys. In Africa, man is the master of time; he does not feel pressured to undertake anything. I think, in my humble opinion, that in the near future, within a year or two, we will start with the youth. We have to be patient as God is impatiently patient with us. We thank the Lord for all the gifts He has showered on us during these three years. Let us pray for one another, for a more free and a more just world where the poor will occupy first place since they are our real teachers in the Lord who has always favoured them in His salvation plan.

In the name of the CLC in Lubumbashi

Otene MATUNGULU S.J.

THE CLC'S OF ECUADOR

"At this stage, I believe it is possible to speak modestly, but seriously. During the past year things have developed in an unexpected way. I have a great advantage in my favor, to be able to rely on a group of lay persons who are actually living the CLC spirit. In any case we can already count on 2 communities of young couples, 2 groups of university students and a third one in formation; one of university students and employees (girls), one of girls in their last year of secondary school, one based in a parish, guided by a young university student in the process of formation. In Guayaquil there is something at the college with the older students and with young men who are already at the University. The short courses we are giving have produced these decisive results and we are on the eve of celebrating the fourth one".

Juan CABALLERO S.J.

"DIARY" OF A YOUTH CLC MEMBER FROM ECUADOR

Our pre-community was offered the possibility of going to collaborate in the missions that the priests of SS.CC. have in the area of Sto.Domingo. Uncertainty about the unknown, and excitement as to what awaited us prompted me to take notes right at the very beginning. Now I am putting them together and sharing them with you.

- It is an afternoon in the month of September. We have just arrived at the city of Concordia located on the road to Quininde. Many times I have passed through it with indifference on the way to Esmeraldas. Today it is different; its appearance has a new meaning. We come ready to serve. We still do not know in what way, but to serve. Its settlers are no longer unfamiliar to us. We take another bus and around sunset we meet one another at La Independencia. The first meeting is with Fr. Enrique. I am impressed by his cheerfulness. He has smiles for all, including "Snoopy", his dog. He speaks to us about his work with the families as the center of christian life. We help him mimeograph some papers. We have supper with him. The community life has been very beautiful. Afterwards we leave for Union where he will say Mass. There is an extraordinary experience of God in community. The Mass is something unique. The priest imparts a spirit of love and devotion, together with an explosion of joy that strikes deep. Before going to bed we make our prayer. We thank God for bringing us here where our brothers need help. The people in general are poor, industrious and very good. Being with them makes me think of God present among us.

- This morning we wake up early. After breakfast we begin work: it is to carry out a socio-religious census which will facilitate the work of the priests in the future. Data on the family, marriage, number of children, socio-economic situation, religious and apostolic enthusiasm, that is to say, how each one is a witness in their surroundings, participating in communal activities, etc. To the question: "Do you desire to be helped in your christian life?" almost all answered "yes". At the end of the afternoon, we again go to Union for Mass. We go to bed at around one o'clock in the morning, but before that we meet for our night prayer.

- We continue with the census. The people are of different origins: the "Manabitas", "Esmeraldeños", and "Lojanos" are the majority. We are already more familiar with the area and the people are accustomed to see us and talk with us, including the children who by now already know our

names. It seems that we have been friends for years in their homes. The priest is wonderful and today I discover the secret of his cheerfulness: he prays a lot. This morning Jorge arrives who was not able to come with us earlier. His presence gives us much joy.

- One of the questions asked in the census is: "Do you believe in God?" When I ask this question, some do not understand, some stare at me, others are silent for awhile and exclaim afterwards: "But it is obvious, otherwise, how can one live?" or "If I were not to believe, Holy Mother, what would become of me?" These people love God in a very special way. If this question were to be asked of university students, it would provoke long hours of discussion and debate. Here a few minutes are enough until they recover from the impact of the question and are able to answer affirmatively. They admire us; they think that at the University all of us are atheists.

- Ney, Pablo and Jorge help in the medical field by giving talks on protection against parasites and other subjects of preventive medicine, by attending to cases needing minor surgery, burns, injections, and visiting the sick in their homes. On our part, Fernando and I give advice on legal questions. In Fernando I discover a marked social concern.

- Today we attend a meeting for the animators of the christian community. "I could never have imagined their number" (some 60 persons), Pablo says. They belong to their milieu and it is interesting to see how they analyse the manner of living christianity in their environment. All of us speak and we try to give witness of what the Center is. The census ends. We now busy ourselves with the classification of data and making a map with appropriate signs.

- On different occasions we go to various villages: Cabuyal on September 18, Negrito... Jorge has been to Pilar. He has been struck by the chapel built by the settlers themselves, clean and well taken care of. Pablo has been to Recreo. He gives some group exercises and speaks about the faith. The visits to the villages have been one of the most touching activities - to be able to share our faith, to make the people feel that they are not alone in their belief and that faith does not belong only to peasants.

All in all I feel that the experience has been very rich, that we are the ones who have profited most from it and all of us wish to return.

Jimmy BAUS

DISCERNMENT BY TELEPHONE?...

YES. It was actually done by the U. S. National CLC. The following is a report on the experience of one region (MIDWEST 1 - Cleveland) that took part in the process.

NFCLC DELEGATE ASSEMBLY

(September 24-26, 1982)

A) BACKGROUND

1. This was a National CLC Delegate Assembly, held simultaneously in 7 locations (Maine, Maryland, Cleveland, St. Louis, Omaha, New Orleans, San Francisco), representing the 7 regions. Aim was to reach a discerned decision and vote on the comprehensive proposal for changes in national CLC structure called "Our Way of Being Together". Specifically, we dealt with and voted on Part II, Nos. 1-25, "Elements of NFCLC Organization".
2. Meeting was at Ed and Marilyn Bourguignon's house in Cleveland; 8 communities were represented. 7 of them from Cleveland. There were also some non-delegate CLC members so usually about 12-15 persons met there. For the meeting, Rosemary Lann was Arrangements Chairperson, Marilyn Bourguignon-Resource Person, and I - Facilitator (i.e., group process guide). We worked well together as a team. (Since John Brown, who was to be Detroit Anawim CLC's delegate, got sick, I also filled in as Anawim delegate). Besides the 15 CLC people there, and the Bourguignon's children ages 7-16, there was a huge, over-friendly Alaskan husky malemute, who contributed no little to the weekend.
3. Teleconference calls knitted together what was happening in each location into a single process. The teleconference calls had of course to be simultaneous at all spots, so the same call would be to Cleveland and Maryland at 8:30, and to California at 5:30. Each delegate site had an apparatus--a jack, I guess it's called-- so all in each location could both hear and speak to all in all the locations. We had 5 teleconference calls over the weekend-- 1 Friday night, 3 on

Saturday, and 1 Sunday noon, and they ranged in length from 45-90 minutes. This besides 2 other conference calls of just the 7 facilitators with Eileen Burke and Tom Swift. After a few rough spots Friday night, the system worked very well.

B) FRIDAY EVENING

1. We started with, on teleconference, an opening prayer by Maryanne Rouse the president, roll call of CLC communities and delegates by Eileen Burke, and an overview of the process by Tom Swift. Then we shared, on teleconference, some of the hopes and fears felt in each center. On the whole these exchanges were done by 1 spokesperson chosen from each group, but at times the others too joined in.

C) SATURDAY MORNING

1. Now our delegates in Cleveland voiced in turn all the CONS--the reasons against the proposal, then prayed individually over what we'd heard from each other, then listed on a poster our priority PROS.
2. Then, after a break, we voiced all our PROS--the reasons for it--, prayed over these, then drew up our list of priority PROS.
3. Periodically in the week-end process we took a few minutes to "tap our feelings" and get in touch with what movements of soul we were feeling as we went about the process. Sometimes we took a few minutes to share these with each other, sometimes not.
4. Then, at 1:00 pm, we shared these priority PROS and CONS with the other centers through a spokesperson. Result : Lots of PROS but lots of CONS on specific points.

D) SATURDAY AFTERNOON

1. At Cleveland (and in each center) we shared on whether, after hearing from all the other centers, we wanted to revise our list of PROS and CONS. Not much revision.

2. Then, after a break, and prayer, we shared in each center on how each delegate was leaning at this time on the proposal as a whole, and the main reason why.
3. At 5:00, in teleconference, each shared how he was leaning and why. It was clear - much in the document was liked, but some criticism of its directiveness, and much dissatisfaction with the proposal's specifics on meetings and on finances.
4. During supper, a teleconference of just facilitators and Tom and Eileen, at which we settled on having a straw vote that night, with 5 choices: 1) Yes; 2) Yes, with brackets (conditions); No; No with brackets; and Hold (not ready to vote).

E) SATURDAY NIGHT

1. Liturgy in the Bourguignons living room, with silent period during it for each delegate to prepare his/her vote (straw).
2. At the 9:00 pm teleconference, each delegate, if the vote was with reservations, gave 1-2 main reasons why they had reservations. With 45 communities voting, the vote was (straw vote): YES - 1; YES WITH BRACKETS-24; NO - 2 : NO WITH BRACKETS (i.e., liked some things about document) - - 14; HOLD - 5. It was clear that there was appreciable opposition to the document, and especially many reservations on certain points. And certainly there was no clear consensus as yet (at the start, a 2/3 yes vote was settled on as being taken as a consensus).
3. Then, a long teleconference of facilitators with Tom and Eileen offering ideas on possible ways to break the impasse. It was clear by now what the main objections were. But some were general, and many specific, in 4-5 different areas. Eventually Tom and Eileen decided to rewrite the language and specifics that were bothering many of the delegates.... They spent hours that night doing this.

F) SUNDAY

1. On teleconference, Tom and Eileen read the revised portions embodying changes desired by the delegates, as revealed from the straw vote the night before.

2. Then, a half-hour of personal prayer and exchange in each center.
3. Then, on teleconference, a definitive vote, this time only YES or NO (one could, of course abstain). Each delegate voting gave the main reason too for his/her YES or NO vote.
4. The main changes were incorporated (there were 23 of them, modifying in large or small ways 14 out of the 25 numbers of the proposal):
 - a) Document changed in various spots to make totally clear that such decisions as the ultimate determination of dues, accepting tasks from NFCLC, and designation as a core or formation community, were the responsibility of the community itself.
 - b) Fewer conventions and delegate assemblies. Done by changing the word 'annual' for conventions to 'regular'; and dropping the requirement that delegate assemblies must be separate from conventions. Also leaves open the possibility at times of delegate assemblies by teleconference.
 - c) Dues: The principle of a % for core communities was kept, but the actual percentage left to be decided later. And fees for formation and youth communities were left to be specified later. Also, local communities will get back a share of the dues contributed for their groups' needs.
 - d) Formation: In place of a maximum length of 2 years before becoming a core community, rather "a limited time, to be specified after further study and consultation".
5. In the final vote, the count was: YES - 41; NO - 4. (Of the No's, 3 were from Midwest I, 1 from Mid-Atlantic). So the vote was over 10 to 1 in favor, a very strong consensus.
6. The strong approval left generally a sense of peace, of celebration.
7. Then we took a half hour more as a spokesperson from each center gave ideas the center had garnered as to the implementation process. Many good ideas surfaced. Several, especially from Midwest I, felt strongly that the implementation process envisioned in Numbers 26-36 of the proposal should be simplified and made more flexible in its application to different regions.

G) SOME OBSERVATIONS ON THE WEEKEND

1. Overall, the spirit of the weekend was one of freedom (in expressing views), community, peace, hope. Mid-west I used "hope" as best describing its feelings at the end.
2. I would see these as results of the vote:
 - a) A simpler NFCLC structure; 7 instead of 17 on board, no regions or commissions.
 - b) More responsibility for local communities and their delegates.
 - c) Clear distinction between youth, formation and core communities, with the last group assuming more responsibility, though with all three part of the movement.
 - d) A better financial base for the movement, and one that involves clearer commitment.

Nick RIEMAN S.J.

The Formation Session, based on mission, which was held in Manila '76, is still bearing fruit...

PROJECTS'82: *Echoes from Germany - A Formation Course*

From Spring 1981, the people who were interested in making the Course had to decide whether or not they could, throughout a whole year - "make room in their lives, at quite a deep level, for new experiences, study, challenges, new initiatives... whose results would not be immediately evident". The invitation to the Course also made clear that participants "should seriously look at the question of their own mission, whether it be a private, professional, civic, political or ecclesial affair. This will also be an opportunity for the participants to see if Ignatian spirituality or the way of living CLC has really become their way of being a christian".

Would the experience of the course proposed fulfil these expectations? A week-end's preparation and four preparatory mailings over a period of time were very helpful in the four areas where the 30 participants were most deeply involved: (1) personal prayer, (2) an attempted social analysis of their own milieu, (3) study of social problems on the national and supranational level, in the light of the teaching of the Church, (4) and finally, the choice of experiencing the life of a marginalised group.

One of the advantages of the preparation - which in itself made all our efforts worth-while-was the progressive development in a common understanding of the world around, with its international economic crisis and consequences. A year of questioning, of deepening their faith and life with Jesus Christ, of confronting social injustice in their milieu... marked the group with a real seriousness and a lasting joy at this opportunity to be christian. We became aware of being at a turning-point, but also of being presented with new possibilities.

The preparation and the session led the participants to recognise their own need of conversion and deliverance. When we open ourselves to a new experience and expose ourselves to both interior and exterior constraints, we encounter surprises about ourselves, others, new situations, and God. For quite a number, it was a surprise that fear, which is associated with every change, was by no means the last word!

The session opened with some days of preparation and recollection and an exchange on the experiment with a marginalised group. Then followed four days of work in different milieux. No participant felt 'tailor-made' for the demands of the particular situation, whether it was the director of a school who found himself with the homeless, or a technical teacher who became a charwoman, or school-master who washed dishes for some big concern, or a youth chaplain who worked at a railway station. It was a question, above all, of living in a completely different situation and establishing relations with people whom otherwise we would never meet.

The role played by the group surprised us. We expected that the participants would help one another as they underwent a personal transformation; that through the various conflicts and crises good relations would be established. It is true that all the participants came from a background of an experience of the Exercises and community and were ready to expose themselves to being challenged in spite of the fear associated with being in a precarious situation, and the incapacity to relate with people in need. It was a surprise for everyone that they had lived in a community which, in the dynamic of the Exercises, helped them discern and decide. This was an unexpected fruit.

In conclusion, we note the following remark of one of the participants: "It was in this way that the 'project' became 'the place of our commitment'. The unity we felt and the experience of the CLC as an apostolic community has led us to say YES. With the participants as witnesses, we are bound to our group, our national community, our world community. We feel linked with all those who have entered with us into the project of the love of God". (M.E.).

SPEAKING OF PERSONNEL EXCHANGE

JOHN, WHY DID YOU GO TO ZAMBIA?

Why did you go to Zambia in the first place? What is the CLC like there? Do you and your wife work full time with the CLC? You are Canadians, are you not? These and similar questions during the World CLC Federation meeting in Providence, August-September 1982, prompted this article about our involvement as Canadians with the CLC in Zambia, a country in central Africa.

The story began in Canada in 1975. Cris and I were married in June of that year and were interested for different reasons in working in the Third World, more specifically in Africa. Cris was studying for her Masters in Religious Education at the Toronto School of Theology and during the course of the year made contact with a number of Marianist Brothers (USA) who also were studying in Toronto. By the Spring of 1976 we had been accepted as teachers (Cris in Mathematics and Religious Education, John in English) at one of the three Marianist schools in Africa.

In September of 1976 we arrived in Zambia at Matero Boys' School, Lusaka. In a short while Cris was asked to be a moderator for the CLG* at Matero Girls' School about one mile away and thus began our association with CLC. Cris' group consisted of approximately 15 girls in Forms Three and Four. For the next three years, once a week during school terms, she would meet with the girls and together try to discover what CLG was, and what it should be for them. Frequently, the girls would stop by our house to chat, to bring their problems, or just to sit.

Our house became a regular meeting place for meetings to plan formation and leadership courses, World CLC Day

* In Zambia the youth groups are designated CLG (Christian Life Groups) as opposed to CLC (Christian Life Communities) because of their nature as pre-communities. The CLG groups are concentrated in both government and mission schools.

celebrations, and retreats for the CLG assistants in and around Lusaka. During the last six months of our three years in Zambia Cris worked as the National Secretary for the CLG movement in Zambia and it was during this time that the question was put to her, "Would you consider returning and working full time with the CLG"?

On reflection we could see three elements critical to our decision: a) especially from Cris' experience with the Matero Girls' group that CLG could be an excellent tool for working with youth; b) an interest in CLG was spreading but all the assistants were teachers or otherwise engaged full-time so that having someone to work full time was an obvious need; and c) we were not very clear about what CLG was really all about. We left Zambia in August of 1979 with a knapsack, our three-month old daughter, Clare, and the knowledge that we would return in a year or two for an unspecified length of time to work with the CLG.

The second step in the story happened a year later. I had gone to Paris to take part in a course on "Liberation and Development" at the Ecumenical Institute for the Development of Peoples (INODEP). It was while I was there that it dawned on me that perhaps I should be working with Cris in the CLG when we returned to Zambia. In the back of my head I still had the idea of doing something in the area of development but felt it important that whatever we did, we work together as a team. Back in Canada I very tentatively asked Cris, "Do you think it would be a good idea if I worked with you when we go back?" She half laughed, half cried: "It has taken you a long time to ask that question". We didn't have the terminology at the time, but it was very Ignatian for her to leave me the freedom to make my own decision.

The third stage began almost immediately. Cris and I enrolled in the School for the Spiritual Formation of Laity in Guelph, Ontario, to take the course, "Spiritual Exercises of St. Ignatius - a Guided Prayer Experience". This guided prayer experience was the Spiritual Exercises according to Annotation 19. We were in a group of 34 lay people, being directed by 17 other lay people under the supervision of the staff of the college. We met each Wednesday from October to May for three hours. Each director had two directees; while one person was being directed the other was taking part in a sharing group of seven or eight persons. Finally there was input in the large group on some aspect of the

Spiritual Exercises by one of the coordinators of the program. For both Cris and me it was one of the best experiences of our lives. At the same time when we were making the Exercises we were helping facilitate a "Growing Together in Christ" course in Toronto. This course is an outreach from Guelp aimed at preparing participants to make the Spiritual Exercises.

Needless to say, both of these experiences gave us a much better idea of what CLC could really become and of the power implicit in a strong CLC group. We returned to Zambia much better prepared than when we left to try to foster this Ignatian way of lay spirituality.

The latest stage - the one in which we are presently - began in August 1981 when we returned to Lusaka. Our God is full of surprises and there was one more for us as we stepped off the aeroplane. We were asked to work as facilitators of the Development Education program sponsored by the Zambia Episcopal Conference. Presently we are working as a team performing both functions. Our CLC work is mainly with youth while our DEP work is in non-formal adult education for development; however, there are many interesting and important overlappings. We feel that the development work has a strong carryover to the mission and service aspect of our CLG work and, as 60% of the population of Zambia is under 15, our work with youth in CLG has a carryover in those aspects of the Development Education program which necessarily concern youth in many of the dioceses.

The future? We do not know. Our contract ends in March 1984 and we feel that by that time we will know better where God wants us to be. Ultimately our work is in Canada, but we know that we have benefitted greatly from our time and experience in Zambia.

John SULLIVAN

INTERNATIONAL PRESENCE...

RELIGIOUS INTOLERANCE, THE UNITED NATIONS, THE CLC

One function of the World Federation of Christian Life Communities in its consultative status with the Economic and Social Council is to provide input, based on our experiences in the field and on other considerations pertaining to our mission, into the programs, deliberations and negotiations of the Council and of other UN bodies as appropriate. A second function is to discuss our individual aims and programs, and to participate in cooperative action, with other non-governmental organizations (NGO) when desirable. Over many years the NGO community - in particular, the World Muslim League, the World Jewish Conference, the World Conference on Religion and Peace, and Caritas Internationalis - has worked assiduously in promoting a declaration on the Elimination of all Forms of Religious Intolerance and of Discrimination Based on Religion or Belief. The proposed declaration was debated at length in the Commission on Human Rights and in ECOSOC. The NGO effort was rewarded with the adoption of the Declaration by the General Assembly on 25 November 1981. CLC's participation has been productive, if not critical to the success of this process.

In November 1982 CLC joined with 32 other NGOs (mostly international, but some national groups) to ask the General Assembly to consider measures in support of the Declaration at its 37th session in 1983. It is our conclusion that "ongoing efforts must now be initiated to inculcate an awareness of its principles among governments and the public; to direct sustained attention to the persistent and recurring problem of religious intolerance; to promote actively tolerance and understanding in matters relating to religion or belief; and to encourage the practical implementation of the provisions of the Declaration".

Specifically, we suggested that the General Assembly should:

1. Proclaim November 25th of each year - the anniversary of adoption of the Declaration - as World Religious Freedom Day.
2. Request the Secretary-General, under the programme of advisory services, to convene a seminar at United Nations Headquarters to discuss the current dimensions and trends of religious intolerance and religious freedom.

3. Give priority to the item, "The Elimination of All Forms of Religious Intolerance", on the agenda of the Third Committee at future session of the General Assembly, with adequate time allocated for discussion and with appropriate documentation.

"Since we believe that the existence of a more binding instrument is essential, we intend to work actively to encourage the commencement of work, as soon as is feasible, upon the identification and formulation of the elements of a body of principles which will ultimately constitute the basis of a draft Convention on the Elimination of All Forms of Intolerance and of Discrimination Based on Religion or Belief".

The UN Declaration is the latest step in a process that is as old as the United Nations itself. The first article of the United Nations Charter raised the question of discrimination based on religion. It established that one of the purposes of the United Nations is to achieve international cooperation in promoting and encouraging respect for human rights and fundamental freedom for all without distinction as to religion. The second article of the Universal Declaration of Human Rights, adopted in 1948, prohibited discrimination on grounds of religion or of political or other opinion. A similar provision was contained in each of the two Human Rights covenants adopted in 1966. However, as in the case of discrimination on grounds of race or sex, many considered that a specific instrument was required. By 1965 the General Assembly had adopted a Declaration and Convention against racial discrimination on the grounds of sex. In contrast attempts to draft a declaration on the elimination of all forms of intolerance and of discrimination based on religion or belief has been more difficult and prolonged. There were genuine differences of view as to definition and balance in the Declaration. However, the delay was not due to such difficulties alone. A number of countries were fearful or suspicious of the issue and were reluctant to press forward with a Declaration, partly on the grounds that the issue of intolerance and discrimination based on religion or belief was of interest only to western countries. But African, Asian and Latin American countries were involved also and the Declaration could not have been agreed to without the active participation of many of these countries at the various stages of consideration.

The right to freedom of thought, conscience or religion is present in the traditions of other civilizations: Buddhism, Judaism (Leviticus 19:33), Christianity (St. Thomas

Aquinas), and Islam (Mohammed's code of conduct for his followers in Najran).

Pope John Paul II spoke to the subject in his address to the General Assembly on 2 October 1979: "Man's social nature itself requires that he give external expression to his internal acts of religion, that he communicate with others in religious matters and that he profess his religion in community". He also said that even the confrontation between the religious view of the world and the agnostic or atheistic view can preserve honest and respectful dimensions without violating the essential rights of conscience of any man or woman living on earth. In the words of Declan O'Donovan of Ireland's Mission to the United Nations, "These words are important because this Declaration is not concerned solely with religious freedom; it is concerned also with tolerance of the religion or belief of others. This issue is at the core of the work of the United Nations to maintain international peace and to promote and encourage respect for human rights".

At its 35th regular session, in 1980, the General Assembly requested that the Commission on Human Rights move to complete its work on drafting the Declaration at its 37th session in February/March 1981. At the same time several NGOs, including WFCLC, sent to the Commission a statement requesting it to complete the draft Declaration.

Just prior to the meeting of the Commission on Human Rights the writer asked Stefan Vanistendael who is based in Geneva to observe the Commission's meetings and to brief us on how to bring CLC's concerns to the attention of the Commission. At Stefan's recommendation, copies of the NGO statement were sent to the chairman of the Working Group on the draft Declaration, Mr. Abdulaye Dieye (a national of Senegal), as well as to the representatives on the commission of Canada, the United Kingdom and the United States of America, as well as the Holy See. A copy was sent to the Human Rights Commission of the Conference of International Catholic Organizations (OIC): Our request was noted in a communication of the OIC Information Center in Geneva. Acknowledgments were received from the representatives of the Holy See and Senegal. I wish to thank Stefan Vanistendael at this late date for his support and cooperation, which was most important to the success of our efforts.

The Commission on Human Rights passed the draft declaration which, following approval by ECOSOC, was adopted by the General Assembly. The delegations from Ireland and

the Netherlands did much to facilitate the final approval of the Declaration.

The Declaration is a practical as well as an eloquent document. For example:

Article I provides that everyone shall have the right to freedom of thought, conscience and religion, as well as the right to manifest religion or belief, in worship, observance, practice and teaching.

Article II provides that no one shall be subject to discrimination by any state, institution, group of persons or person on grounds of religion or other beliefs.

Article III provides that all States shall take effective measures to prevent and eliminate discrimination on the grounds of religion or belief in the recognition, exercise and enjoyment of human rights and fundamental freedoms in all fields of civil, economic, political, social and cultural life.

Article IV also provides that all States shall make all efforts to enact or rescind legislation where necessary to prohibit any such discrimination, and to take all appropriate measures to combat intolerance on the grounds of religion or other beliefs in this matter.

Article V recognizes explicitly the rights of parents in the moral education of their children.

Article VI provides that there shall be freedom

- to workshop or assembly in connection with religion or belief, and to establish and maintain appropriate places for these purposes.
- to establish and maintain appropriate charitable and humanitarian institutions.
- to make, to acquire and to use to an adequate extent the necessary articles and material related to the rites or customs of a religion or belief.
- to write, to publish and to disseminate relevant publications in these areas.
- to solicit and receive voluntary financial and other contributions from individuals and institutions.
- to train, to appoint, to elect or to designate by succession appropriate leaders called for by the requirements and standards of any religion or belief
- to observe days of rest and to celebrate holidays and ceremonies in accordance with the precepts of one's religion or belief.

- to establish and maintain communications with individuals and communities in matters of religion and belief at the national and international levels.

The Declaration represents a considerable achievement by the 157 Member States of the United Nations. Its provisions are practical. The question may, however, be asked: what will the Declaration do to diminish the intolerance of religion or belief which exists everywhere in the world? What will it do to help those who peacefully hold and wish to manifest a religion or belief, but are discriminated against, harassed and even persecuted to death?

Declan O'Donovan comments : "The adoption and proclamation of this Declaration has not been an easy task. It has been an arduous, slow and frustrating experience, open to ready cynicism. It has, however, been an essential task. We have agreed standards. The United Nations must now seek ways of securing respect for these standards. I am not under any illusion that intolerance and discrimination on grounds of religion or belief are going to end overnight because of this Declaration. On the contrary, the Declaration is but a small step in that direction. I am hopeful, however, that the Declaration will command attention worldwide, that it will give pause to those who are intolerant, that it will serve to protect those in need of protection, and that its influence will increase steadily in the future. International cooperation is advancing at the United Nations more quickly than we believe, but more slowly than we see: we are certainly a long way from any kind of enforceable authority. For the present, the conventions and declarations, the resolutions, studies and reports are the principal means we have at our disposal to inform, to educate and persuade the people of the world".

The Declaration on the Elimination of All Forms of Intolerance and of Discrimination Based on Religion or Belief is not an ideal instrument, but it is considered to be an added contribution to the statements of the Universal Declaration of Human Rights and the International Covenant on Civil and Political Rights.

Thomas I. MONAHAN