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HOLY SPIRIT, CHURCH, MARY

As it did at the beginning of the Constitution Lumen Gentium, the last Council begins its study of the missionary activity of the Church in the Decree Ad Gentes by describing the work of each of the three divine Persons. Now, with regard to the mission of the Holy Spirit, which, we remember, "was already at work before the glorification of the Son", the Council (no. 4) refers to three events mentioned in the New Testament, three beginnings: that of the Church, at Pentecost, that of the truly messianic activity of Christ, at his Baptism, and finally that of his very existence as man at his conception in the womb of the Virgin; three beginnings in which the New Testament underlines the primordial role of the Holy Spirit without forgetting to also make note of that of Mary, which is obvious at the time of Jesus' conception, but noted discreetly by Luke at Pentecost and very clearly by St. John who explicitly links Christ's first miracle to a double intervention by Mary, "the beginning of the signs which manifested his glory and stirred up the faith of the disciples" (John 2,1-5 and 11).

1. Pentecost. If Easter is "the solemnity of solemnities", otherwise called the greatest feast of the liturgical year, it is "with the day of Pentecost that the revelation of the paschal mystery is accomplished", as is noted in the prayer of the mass which ushers in the feast on the evening of the vigil. In reality all the mysteries of Christ, from the Incarnation to the gift of his life on the Cross in a supreme act of love, the Resurrection and the Ascension, are directed towards this solemnity of the "fiftieth day" or "Pentecost", which, among the Jews, commemorated the Lord's covenant, the central event of their history, exactly fifty days after the first Passover, and brought together at Jerusalem, on this occasion, crowds from a number of countries (cf. Acts 2,5-11). The Lord chose precisely that day so that, in the presence of so many representatives of the Jewish world, the public and solemn pouring out of the Holy Spirit on the Apostles gathered around Mary, mother of Jesus (Acts 1,13-14) should in some way officially celebrate the establishing of the New Covenant.

On Sinai God had offered Israel the gift of the first covenant by proclaiming "from the heart of the fire" (Deut. 5,4, etc.) the "Ten Words" or "Decalogue", undertaking to be "the God of Israel" (Ex.19,5), making Israel's cause his own, and at the same time teaching them how to behave in order to be "the people of God", thus establishing a sacred bond of reciprocal fidelity which was symbolised by the blood poured

out by Moses onto the two partners of the covenant (Ex. 24, 6-8).

With the New Covenant, what the blood of animals could only typify, the blood of God-made-man realises. Just as the prophets announced, God no longer contents himself with proclaiming his law and writing it on the two tablets of the covenant, "he himself engraves it on the heart of each one" (Jer. 31, 33). It will no longer be simply a law which rules over the conduct of man from the exterior; it becomes the very principle of his religious and moral activity. Commenting on the prophecy of Jeremiah, Ezechiel will say that God gives man "a new heart, a new spirit, his own spirit", (36, 27) that is, what Ezechiel calls the active presence of Yahweh in the heart of beings and the world.

St. Thomas writes briefly with regard to the text of Jeremiah quoted in Heb 8, 8ff, "the New Covenant consists of the gift of the Holy Spirit", and he explains that the commandment proclaimed at the Supper by Christ just after "instituting the New Covenant in his blood" (Lk 22, 20) is called "new" by him because it "constitutes this New Covenant" (Commentary on John 13, 34). That is precisely why Christ had just said to his apostles: "This is my body, this is my blood; take, eat, drink". In other words: I give you my own person, my own love, so that you may "love as I have loved you", that same love "for which he deigned to be crucified" (S. Fulgence) and which becomes the principle of our religious and moral life as food is to our vegetative life.

Now that is precisely what the account (of Pentecost) in the Acts tries to teach us by means of two signs. The first reestablishes the unity of language that existed before the Tower of Babel (Gen. 11, 1), prefiguring the universal dimension of the mission of the Church. But to this first sign it adds another which is no less significant: that of creating amongst all men, "in truth and love", a unity which would bear "a certain resemblance to that of the divine Persons" (Vatican II, G.S. 24, 3).

In fact, a structural analysis of Acts (ch. 2) shows that, right from v. 1, the whole account is directed towards the description of the primitive community (vv. 42-47) which then constitutes the conclusion of the chapter (D. Minguez, Pentecostés, Pont. Bibl. Inst., 1976). Likewise in chapter 4, it is a new descent of the Holy Spirit (v. 31) which introduces the second description: "The whole group of believers was united heart and soul and they held everything in common" (v. 32-35). Two descriptions that tradition has always considered the model of authentic christian life; until the end of the twelfth century it even bore the beautiful name "apostolic life", the life that the apostles had lived and which they had taught to their disciples.

We understand that this beginning governs the whole of Acts, which is rightly called "The Gospel of the Spirit". Of the 52 mentions of the Holy Spirit I will describe only two (see the number of references in no.4 of Ad Gentes). The first is the formula to which the Assembly of Jerusalem, the first Council, had recourse in promulgating its decree. It is the formula of Greek legislative assemblies: "We have decided", literally, 'it seemed good to us'. But what is extraordinary is that they wrote. "It has been decided by the Holy Spirit and by ourselves!" (Acts 15,28), as something obvious, which seemed so evident and natural. The other is the no less audacious formula attributed to St. Paul to describe his apostolic activity. Towards the end of his 3rd missionary journey, he is en route towards Jerusalem, "not knowing what will happen to him, except that in town after town the Holy Spirit warns him that chains and tribulations await him". Now, before becoming the prisoner of the Jews and then of the Romans, he declares that he is "enchained by the Spirit" (Acts 20,22), and the Acts reveal to what extent he has been enchained. It is the Holy Spirit who decides on his first mission with Barnabas (Acts 13,2-4) and during the second obliges him to change his plans twice (16,6-7) and finally, as is at least suggested, leads him to Europe (vv.9-10).

2. The Baptism of Christ. Already the Prologue of the fourth Gospel, in presenting Christ, in opposition to Moses through whom the Law was given, as he from whom "grace and virtue come" (1,17), announced that he had as mission the substitution of the New Covenant for the old. In fact, the Johannine account of the Baptism, which inaugurates his messianic activity, specifies that if he has come "to take away the sin of the world", he will do it through the gift of the Spirit: "I did not know him", states John the Baptist, "but he who sent me to baptise with water had said to me: The man on whom you see the Spirit come down and rest (cf. Mt. 3,16; Mk. 3,10; Lk. 3,22), is the one who is going to baptise with the Holy Spirit" (v.33). And Jesus himself will explain to his apostles, before leaving them, what this baptism means. "John baptised with water but you will be baptised in the Holy Spirit" (Acts 1,5).

The whole messianic activity of Christ will consist in preparing this baptism. It is also the Holy Spirit himself who presides over this activity. Right from the first episode, that of the Temptation, the three gospels that report it underline that fact: "Immediately afterwards the Spirit drove him into the wilderness" (Mk. 1,12); "he was led into the desert by the Spirit to be tempted by the devil" (Mt 4,1); "filled with the Holy Spirit, Jesus was led into the

desert by the Spirit, and tempted for 40 days by the devil" (Lk. 4,1). And immediately afterwards, Luke notes that Jesus inaugurates his preaching "under the power of the Spirit" (4,14). We are in Galilee, in the synagogue at Nazareth. Opening the book of the prophet Isaiah which is presented to him, Jesus reads: "The Spirit of the Lord has been given to me, for he has anointed me. He has sent me to bring the good news,..." Then he says: "Today this text is being fulfilled even as you listen" (vv. 17,21).

But the role of the Holy Spirit is not limited to presiding over the mission of Christ. It is in communicating to men the very Spirit that he received at his Baptism that he will institute the New Covenant. Throughout his gospel St. John makes it a point to show this, right from the first miracle, owing to the intervention of Mary (Jn. 2,3 and 5), when "water intended for the purification of the Jews" (v.8), a type of the old economy, is changed into the delicious wine of the messianic wedding feast (cf. Is. 25,6). A few verses further on there will be the mysterious allusion to the "sanctuary of his body" which "he will raise in three days" (2,19-21), a clear image of the messianic Temple announced by Ezechiel (ch. 40-48), from which will gush forth, as in Ez. 47,1-12, "a torrent of living waters" capable of healing those of the Dead Sea, a symbol of sterility, and of transforming its banks into a luxuriant garden that will serve to describe Paradise (Apoc. 22,1-2). In chapter 3, Jesus announces to Nicodemus the need for a "new birth in water and the Spirit" (3,5), then to the Samaritan woman he promises "the gift of living water" which will become in her "a spring welling up to eternal life" (4,10 and 14). Finally, in chapter 7, St. John will explicitly identify "the fountains of living waters that must flow from the heart of the Messiah" with the Spirit whom Christ will give after his glorification (7,37-39), that is, when he "will give up the spirit" (19,30), according to the unusual formulation that John is the only one to use to mean that "the last breath of Christ is a prelude to the pouring out of the Spirit" (P. Mollat), symbolised again by the water that pours from his side (v.34; cf. Zach. 12,10 and 13,1).

3. The Incarnation. Much more significant still is the active role of the Holy Spirit in the Incarnation, a role described very clearly by St. Luke (1,26ff).

The Virgin Mary asks the angel Gabriel, who tells her that she "will conceive and bear a son": "How will that be done?". Now the angel replies in language that is singularly evocative to a Jewish girl who has meditated on the Scriptures: "The Holy Spirit will come upon you and the power of

the Most High will cover you with its shadow", as in former times: "the luminous cloud over the Tent of Meeting", then "over the Temple", a sign that "the glory of God filled the House" (Ex. 40,34f; 1 Kg. 8,10f), better still "over the mercy seat of the Ark", in the Holy of Holies, where to manifest his forgiveness "God appeared in the cloud" (Lev.16,2).

The Virgin is therefore to become the tabernacle of God, the unique place on earth where he will make himself present. The announced conception will be virginal because it will be truly divine. Likewise the angel concludes: "That is really why (according to the exact sense of the Greek διο κἀι) the child who will be born will be holy", much more than Samson and Samuel or even John the Baptist (Lk. 1,15); "he will be called", no longer simply "Son of the Most High" in virtue of his messianic royalty (v.32), but "Son of God" in the sense that "no one knows who the Son is except the Father, and who the Father is except the Son" (Lk. 10,22; cf. 20,13; 22,70).

Now it is the mystery of this Filiation of Christ which, in its turn, allows us to catch a glimpse of ours. Certainly the christian is only son "by adoption", but an adoption so different from that of Israel (Ex. 4,22; Rom. 9,4), since it consists in the fact that "God has sent into our hearts the very Spirit of his Son, who cries: Abba" (Gal. 4,6; Rom. 8,15), the prayer totally unknown to the Jew and reserved to Christ alone (Mk. 14,36). The christian is by a free gift, "by grace", filius gratiae, as the Mozarab liturgy translates it (P.L. 85,322), what Christ is "by nature".

The Fathers of the Church vie with each other in recalling this: "Every man becomes a christian through that same grace which made that man (the human nature assumed by the Word) become, right from his origin, the Christ. The christian is linked to the same Holy Spirit of whom Christ was born". (St. Augustine. Breviary, Friday of the 28th week). "Crucified with Christ in his Passion, risen in his Resurrection, established at the right hand of the Father in his Ascension, they are begotten (congeniti) with him in his Nativity" (St. Leo the Great, Breviary, 31st. December). "Mary, mother of our God and Lord, is truly our mother. It is through her that we are born, not to this world, but to God. More our mother than the one who brought us into the world according to the flesh" (Breviary for the feasts of the Holy Virgin).

Stanislas Lyonnet, S.J.

STATEMENT ON AFRICAN FOOD SITUATION

by Mr Edouard Saouma, Director-General of FAO

(At the Meeting of the UN in New York, 16 February 1984)

In this mid-February, the world has many subjects for alarm. I am glad that the African food crisis has been recognized as one of the most urgent, one of the most compelling.

The roots of the African food crisis

Do not believe we are dealing with an isolated, natural disaster: a problem with a clearly defined beginning, middle and end. And do not believe that drought, however severe, is the only cause of the crisis. The roots of the calamity that confronts us lie much deeper. They are to be found in the desperate battles now being fought by African nations to build up effective modern states: battles against the problems they have inherited, and against those which have been thrust upon them by the outside world. In this struggle, agriculture is not doing well.

The fundamental situation of agriculture in Africa is so serious that it must arouse the greatest anxiety, and call for the most urgent remedial action. All of us, Africans and non-Africans alike, must do what we can to succour the victims of the present conflagration. But we must also break the time-fuse, which may set off other and perhaps much greater explosions of distress in years to come.

(...)

Development of the crisis in 1983

In January of last year, it was beginning to look as if there might be serious trouble ahead in parts of Africa. (...) On February 2 last year, the Early Warning System issued a Special Alert on conditions in Southern Africa, where the main crop-growing season was running into drought for the second consecutive year, and in some areas for the third year.

The following weeks confirmed our pessimistic assessment of the likely crop outturn in Southern Africa. At the same time, there were warning signs elsewhere in the continent. The cassava belt had been hit by a major pest infestation. Livestock - the economic mainstay of Africa's large pastoral population - was going through a serious outbreak of the deadly virus disease known as rinderpest. Extensive bush fires along the West African coast indicated an extreme state of dryness.

In April 1983, we set up an internal FAO/World Food Programme Task Force to assess the situation in all the affected countries and to follow developments. Based on the Task Force's findings, and on the requests which had started to come in from governments, I issued my first general appeal for international assistance on May 3.

And then, in the period June-September, the rains failed over much of the Sahel.

(...)

Summary of findings

(...)

According to our current findings, 24 low-income countries in Africa have been seriously affected by one form or another of agricultural disaster. Many of them are having their second or even third bad year in a row, and have run down their last reserves at all levels: national, local and household.

(...)

The affected countries range geographically from Cape Verde in the West to Somalia in the East, from Ethiopia in the North to Lesotho in the South. Allowing for normal commercial imports, we estimate their food aid needs for the 1983/84 season at about 3.3 million tons. Pledges so far known to us amount to just over two million tons. There thus remains a gap of 1.3 million tons, which should be filled by additional pledges of food aid. It is not realistic to expect the countries concerned to make additional imports on a commercial basis, in view of the disastrous state of their economies.

The danger-period is the so-called lean season, when last year's crop has been eaten and the new harvest is not yet in. That period is now very close for some of the affected countries, while for others it will occur only later in the year. The delays required for the procurement, transportation and distribution of food aid normally amount to several months. There are thus two problems. The first is to expedite the delivery of the aid already committed, so that it arrives in time. The second is to cover the gap of 1.3 million tons by further commitments of food aid, which should be combined with special measures to reduce the normal delays in the arrival of food aid at its destination.

A plea for more bilateral food aid

The resources available to FAO and the World Food Programme are far too modest to cope with the food aid needs of Africa. We have been committing emergency assistance generously to the region, but must also take account of the needs of other areas. For instance, up to two thirds of the International Emergency Food Reserve administered by the World Food Programme is required for refugee feeding, partly in Africa but mainly in Asia. The main burden of providing the extra food aid needed for Africa - without depriving other regions of the assistance which they also require - must therefore fall on the bilateral programmes.

(...)

And for assistance with logistic problems

In the last few years, there have been many improvements in the infrastructure of African countries. Their administrative capacity has also been strengthened. Nevertheless, most poorer nations still have great difficulty in coping with the demands of a large-scale emergency operation. Food has to be transported, often over large distances and on privately owned trucks; distribution has to be organised, and an accounting has to be rendered to the donors. The implications for the government in financial and organizational terms can be very great. Financial assistance, and technical support, are therefore also required in coping with these logistic problems.

Importance of saving livestock

I have spoken mainly of food aid. But in some areas by saving the livestock we can save the people. Nomadic populations depend on their herds both for their economic survival and in large part for their nutrition. The provision of livestock feed should be looked at more sympathetically by aid programmes. For some countries it can be a measure of very high priority.

Agricultural rehabilitation

The documents we are making available outline the most immediate requirements, costed at about \$100 million, for the rehabilitation of agriculture. Funds are sought particularly for seeds, pesticides, fertilizers, livestock vaccines and feed. Part of the total can be met from the balance of the United Nations Emergency Operation Trust Fund, and FAO's Technical Cooperation Programme can also provide some help. Nevertheless, there still remain large uncovered requirements.

The outlook for 1984

The outlook for the next crop in Southern Africa is unfortunately again poor, although the grain has not yet been harvested. The cyclone which put an end to the drought in Mozambique and Swaziland created more problems than it solved. The rains have been short again in Zimbabwe, and to some extent in other parts of the area. It is most likely, therefore, that Southern Africa will again be in trouble.

The growing season starts much later in the Sahel, and we can only hope that 1984 will see a recovery. For many other stricken countries, also, it is still far too early to assess the chances of achieving normal production figures this year.

At the start of my statement I tried to suggest something of the complexity of the African food situation. Perhaps I may briefly expand those initial remarks. I see the situation in terms of four superposed crises.

The technical crisis

The technical crisis in agriculture derives from the difficult nature of farming in Africa. Compared with other regions, soils tend to be more fragile and easier to erode. Under population pressure, cultivation is expanding into areas of less reliable rainfall, and efforts to intensify traditional farming systems are gradually running down soil quality. Irrigation covers a tiny part of the arable land, only about 2% altogether, and new projects tend to be far more costly than in other continents. Neither the "Green Revolution" technology of Asia nor the capital-intensive methods of Western agriculture have proved viable in the very different conditions prevailing in most of tropical Africa.

The technical problems can be overcome, and will be overcome. In my statement to the Second Committee I suggested some of the steps that need to be taken. But this will not be achieved easily or quickly.

The development crisis

For on top of the technical difficulties of agriculture, comes the development crisis of Africa. In almost every sector, African countries are encountering problems that affect other regions with lesser severity. Population growth is the highest in the world, and seems to be still accelerating. Combined with rapid urbanization, this creates intolerable strains for farming systems which are still mostly in a traditional pattern. Fuelwood becomes ever more scarce, forcing the seeker to undertake continuously longer, unproductive journeys. And still the desert marches inexorably south.

If agriculture is to flourish, it needs a supportive policy framework. Many African countries clearly have not yet found a satisfactory trade-off between the requirements of their farmers and a natural desire to develop other sectors more typical of a modern economy. Few nations can claim to have found a development model which permits agriculture to perform satisfactorily, and which points the way towards the construction of a viable, economically independent, modern state.

The economic crisis

The third layer of problems which I can identify are, I hope, not going to last too long. I refer to the economic crisis which many African nations face as a result of the global recession. One figure can give an idea of the gravity of this crisis. In 1982, Africa could purchase from its agriculture exports only one half of the volume of manufactured goods and petroleum products that it could have bought in 1978. How can a country that has, in effect, lost a large part of its income continue to increase its food imports so as to feed an ever-growing population, while at the same time investing in the build-up of its own agricultural capacity?

The political crisis

Finally, and perhaps most serious of all, I must refer to the political crisis which is a major feature of contemporary Africa. Among the countries most severely affected by current food shortages, five - Angola, Chad, Ethiopia, Mozambique and Somalia - have been at least partially disrupted by military operations, refugees or major problems of insecurity. Tensions emanating from South Africa have had a serious impact in all the front-line States. Apart from these externally generated problems, many countries have not yet resolved their internal difficulties. Stability and order are among the important requirements for agricultural development, and indeed for development in general.

So, you may ask, what is the message that I wish to leave behind? It is this.

The message

The food crisis of 1983-84 is not over. In Southern Africa it is already clear that there will be another poor year. There are certainly going to be new requirements, even though they cannot yet be estimated. With a shortfall of 1.3 million tons of food aid on current needs, I trust the donors will start urgently the processes required for new food aid allocations, as well as speeding up the delivery of emergency aid which is already in the pipeline.

(Cont. on p. 21)

YOUTH - PROGRESSIO

ON READING NUMBER 11 OF THE GENERAL PRINCIPLES

With this issue I would like to begin a reflection on number 11 of the General Principles as a starting point for a reconsideration of the elements which form our being as a christian life community. These elements are the same for a community of young people as they are for a community of adults. Indeed, the more they are appropriated in the first years of spiritual and apostolic formation, the easier it will be to live them as an adult community.

In future contributions I hope to examine such elements as these in detail, and, as always, every contribution and intervention towards this end will be welcomed and valued.

What I would like to underline in this first rapid examination is the interrelation between the first part of article 11 (ie. the part in which the instruments for a "continual spiritual, apostolic and human growth" are listed) and the second, in which the need for simplicity of lifestyle and apostolic commitment are underlined. It is quite apparent from these lines that seeking growth and formation at the human and spiritual level is not something that is an end in itself, but occurs and is built up in relation to a world that challenges and a reality that questions.

If it were not so, formation would be sterile and meaningless and growth would not be based on reality and have no contact with what challenges us and stops us from remaining inactive.

A formation unconnected with commitment in the world would be pure spiritualism, just as an apostolate that did not continually filter its reasons and its history before God, who is Lord of our everyday life, would be a quite sterile activism.

Spiritualism and activism are temptations which are easy to succumb to, and the possibility of reaching a balance becomes very important, I would say fundamental, since

it implies a certain maturity, a maturity which once gained is difficult to underestimate or ignore.

From the point of view of the young communities the interrelationship that is defined in number 11 of the GP between formation and commitment in the world is extremely significant.

When you want to build up christian life communities, what is actuated and realised at the level of the understanding of faith and its deepening cannot be separated from life, from the concrete existence of people, from the environment in which they are called to be and to serve.

As we pursue this goal our faith will be more and more incarnated, rooted in the being of each one of us, and we will be able to avoid the phenomenon of the disappearance of communities at the time when their members enter into adult life, work, the birth of a new family.

In some countries this phenomenon is quite widespread, and should make us reflect on our knowledge of how to really be communities of life.

Moreover, when a balance between spirituality and practice is at last reached, it is a heritage that is preserved and guarded even when the stage of adult communities is reached.

Article 11 provides another rather appropriate element for every community of young people, and that is the insistence (with which it begins and ends) on the group's help in the growth and realisation of one's own vocation.

Clearly expressed here is the meaning of solidarity and nearness, of making people present to each other's lives, of learning to help each other at the spiritual, psychological and practical levels, of sharing life.

The many forms of this fraternal solidarity, which is operative and real, change according to each one's situation, environment, society. What is true for all of us is that we are trained in solidarity a little at a time, and that it is only by believing in it completely and by making it a part of ourselves from the first years of our involvement in the world that it will be possible for us to preserve it, ready to develop in accordance with the changes in our lives and to withstand defeats.

Lived, not only within the group, but, as far as possible, in every human situation, solidarity becomes a heritage to be transmitted and a talent to be spent.

In mature and free solidarity is realised that promise of salvation that the Lord makes to us, inviting us to commit ourselves in the world, to share joy, to bear suffering together and to enlarge the gift of love.

On a personal note, in those moments in which my trust in this value is shaken by the blows of what I have experienced and been wounded by, the memory of what has been fraternal in what I have lived and enjoyed has been, and is still, a promise in the face of disappointment and defeat.

The memory of this gift which I have savoured is today for me a sign of hope and becomes, in prayer, a request for help.

Giovanna Chirri

IN THE MINES OF THE SOUTH :

Regional Meeting of Pre-CLC

Quechisla (Bolivia), 22-25th November, 1983

Antecedents

The "Ayaras" group (in the aymara language: "Free Men") started on the edge (one might say) of christianity. Two members of this group began to take their christianity seriously as a result of the witness of Fr. Luis Espinal, SJ. They came into contact with the Jesuit Fathers and they made the First Week of the Spiritual Exercises.

From that moment Christ was at the centre of the lives of these two young people who inspired a christian commitment among the members of their group and launched three groups of young people in the twelve regions that make up the mining complex of Quechisla.

Last year, a fruit of the work of the "Ayaras" was the setting up of two new groups, one taking the name "New Way" in the region of Tatasi, and the other "Cry of a People" in Quechisla itself. Almost all the members of these two groups have also experienced the Exercises.

These three groups are examining in detail their 1983 activities. The first regional meeting was the high point of this year, 1983. That is what we are going to talk about.

Realisation

The meeting began at mid-day on the 22nd November and ended at mid-day on the 25th. The three above-mentioned groups took part, as well as another that was formed precisely to help at the meeting. This group took the name JUSEX (Juventud Seguidora de Xto - Young Follower of Christ).

In all we are 43: 15 members of JUSEX, 8 from "New Way", 10 "Ayaras" and 8 from "Cry of a People", plus the spiritual assistant of JUSEX and the regional assistant.

JUSEX is from the Telamayu region. So there are young people who have made their profession of christianity in three regions of the Mines of the South.

The first afternoon was taken up with the presentation of groups and people. The recently formed Telamayu group had chosen its name in the course of group dynamics; that was where the name JUSEX was born. The opening Eucharist had the theme of Christ the Liberator. The day ended with an account of the life of Luis Espinal by the regional spiritual assistant, Fr. Jorge Centelles, one of the martyr's companions during his studies in the Society.

Wednesday 23rd. was devoted to the theme of "Woman", corresponding to one of Luis Espinal's writings.

The work was done in groups, either from the same region or mixed. Then in general assembly we discussed the contribution of each group.

Everything was centred on two complementary themes: man and the liberation of woman. We vigorously rejected the use of woman as a sexual object; we recognised that it is only woman who can put into practice what it is to be a wife and mother; we accepted the fact that - provided it does not present an obstacle to the realisation of what has just been said - she may prepare herself and devote herself to professions which, at present, are reserved to men.

The most notable thing was that the boys asked the girls to preserve their femininity.

The assembly was very animated and remarkable for the amount of participation, but there was little intervention by the girls. The boys reacted by asking the girls to speak more. At the suggestion of the spiritual assistant of JUSEX, another work period was organised, but with all the girls in one group and all the boys in the other.

They were to reply to the following questions: For the girls: when do women feel dominated by men? When do they feel that they are dominating men? The boys worked on the corresponding questions: when do men feel dominated by women? When do they feel that they are dominating women?

You could see great similarities between the opinions of the two groups. In the assembly the girls intervened much more than they had in the morning.

That afternoon there was the funeral of a young girl of 19, a country girl who had lived near the mining encampment. She had died giving birth to her first baby, who had also died. Her fiance no longer wanted to know anything about her. She had died all alone in a hut.

This fact was presented to the assembly and, at the request of one of the Ayaras, we attended the funeral as a gesture of solidarity with oppressed and disregarded women in our society. At the cemetery we read a prayer which was a reflection on the dignity of woman. It had been written by an Ayara.

The Eucharist was centred on the Blessed Virgin. The faithful from the camp at Quechisla were very impressed to see so many young people singing, praying and communicating with so much faith.

In the evening we put on social plays about the question of the relations between boys and girls in the mining camps.

Thursday 24th. we dealt with the subject "Religiosity and Christianity", a subject treated in several editorials and prayers of Luis Espinal.

The many interventions made us have two meetings of the assembly, one before lunch and the other in the afternoon. The subject was discussed in little groups, the members of each group changing each time in order to establish closer relationships.

The problem of the serious crisis through which Bolivia is now passing imposes a serious responsibility on christians. We recognised the fact that traditional religion is not to be looked down on, that religious feasts in honour of the patron saints of the place are occasions for introducing christianity. But that is not enough unless one arrives at actions through which one becomes involved with the commu-

nity and "most especially with the poor". Some stressed the necessity of recognising Christ as the one who gives grace and pardon by dying for everyone on the cross.

Along the lines of what had been said in the assembly, the Eucharist took up the text of the Servant of Yahweh in Isaiah 53, and that of Christ bringing freedom in Lk.4,16-22. The homily developed the theme of Christ the worker by commenting on Lk 4,22; "Is he not the son of Joseph the carpenter?" We sang the Introit of the 'Misa Nicaraguense': "You are the God of the poor, the human and simple God, the God who perspires in the street, the God with the sunburnt face". This subject touched the young people very deeply. They were all children of miners.

The social drama in the evening was about the life of a miner.

The morning of Friday 25th. was devoted to an evaluation of the year's work and to the programme of activities for 1984.

The Ayaras are the ones who have the most diversified and most intense activities: from prayer meetings and prayer and reflection circles to working elbow to elbow with the country folk, and producing "wall newspapers" to increase the awareness of the people of the mining camps.

The members of "Cry of a People" have stressed, above all, a reflection on the writings and prayers of Luis Espinal.

Those of "New Way" like music very much and are masters of the national musical instruments: guitar, charango, Pan pipe, Ande's flute or quena. For them this has been a way of making themselves better known in their camp. As no priest has been able to go to Tatasi for years, they ensure that there are biblical readings with prayers and hymns in the church. Five at the beginning, they are now twelve. They met and still meet a lot of resistance, both from atheists and from some traditionalist catholics.

The JUSEX group took note of all the activities of the other groups in order to work out their plan of work for 1984.

The Eucharist on the final day was centred on mission. Each group offered its plan of work for 1984 at the offertory: it was given back to them after communion.

After lunch and before leaving, an evaluation of this first regional meeting was made. Here are the essential points.

10 groups of four people met during this get-together; each group gave its opinion on a hundred or so different points. Everybody agreed that communication between people and delegations was realised 100%. Participation in the Eucharist was evaluated at 90% as, too, were the concluding fruits of the groups and assemblies. Participation in the groups and assemblies was evaluated at 75% as were lodging and reception.

To the question: "What did you like most?", the answers were the following: 11 for the Eucharist, 10 for the unity that reigned over all, 4 for the subjects dealt with, 3 for friendship, 3 for the music and the hymns, 3 for the social dramas; the others specified nothing, saying that they had liked everything.

The place chosen for the second meeting in 1984 was Telamayu, which is geographically at the centre of all the regions of the Mines of the South.

The regional spiritual Assistant undertook to continue to look after the groups and to give certain participants the chance of experiencing the Exercises.

Jorge Centelles, S.J.

COLOMBIA: INDIRECT PROMOTION

It would be difficult for me to talk about direct work with CLCs in the House of Youth at Bogota, although two or three groups use those initials.

For reasons that we shall not explain here, it has not been possible to promote the CLC movement in Bogota. However, we are working along the same lines. We would like to tell you about it.

1. During the Seminar for planning the youth pastoral activity which we hold every year for 4 months, some people who work with the CLC movement in Latin America and Spain came to participate. The House of Youth proposed a kind of pedagogy to the assistants that is very much in harmony with Ignatian discernment and reinforces a social and evangelical orientation. The seminar also profited from their very valuable contributions.
2. Inspired by FORPYL in Chile, we are arranging a "Cajito" for the fourth year. These initials permit us to distinguish the CAJ (Course for Assistants) from the Cajito (Course for Leaders). It is a programme which orients young people towards CLC formation, depending on the pastoral vocation that they discover.

The first year is more oriented towards the creation and consolidation of groups in Bogota and its surroundings. The sessions are more centred on the PERSON and his/her relationship with him/herself (self knowledge), with the groups and with the environment.

The second year insists more on the GROUP as a place of apostolic and social activities. First of all, the elements of group dynamics, analysis of reality and of evangelisation are given.

The third year offers a programme that is more centred on SOCIETY and discernment. One of the objectives is to make CLC known as arrival points for the groups of young people who take part in the sessions and are normally involved in activities in parishes, camp missions, catechesis, etc.

We hope that little by little certain groups will develop to the point of becoming CLCs. At the present moment only three groups are on the way. We are accompanying the others in their process.

(Cont. from p. 12)

Agricultural rehabilitation should be a major priority for African governments and for aid programmes over the next three years at least. The precise needs will vary widely from one country to another, and will have to be clearly assessed.

Development programmes should concentrate resources still further on Africa, and within Africa on agricultural development - short, medium and longer term.

Those African governments that have not already done so must realize that international aid is no substitute for realistic policies favouring agricultural development. Aid will tend to flow to those who are most sincerely trying to help themselves. Analysis and planning are a prelude to decisions, not a means of avoiding them, however painful they may be. The preparation of a strategy is an exercise on paper; what matters is its implementation.

Finally, I wish to express my confidence in the ability of African farmers, like cultivators the world over, to do the sensible thing and do it well. Give them the right technology, give them the incentives, help them to acquire new skills, build up the institutional and physical infrastructure of agriculture, and the farmers will do the job. Africa has the land, it has the people. The only thing it does not have is time.

INVOLVED ON THE HUNGER FRONT

"Caritas Internationalis is a confederation of catholic charitable and social action organisations which generally have an episcopal mandate to ensure the coordination and animation of ecclesial initiatives in the areas of the promotion of human welfare, development and urgent relief". As they are involved in the front line in giving aid to populations stricken by famine we wanted to get the opinion and the feelings of someone who works in this field. We met Loretta Peschi, who is one of the Caritas Internationalis workers and who kindly agreed to reply to our questions.

A drought of unprecedented magnitude seems to be reaching new areas. How do you see the situation?

The reply to your question has two aspects. On the one hand, we must acknowledge the fact that the situation has got worse. The area of the affected zones is clearly getting bigger. And that is the case not only in Africa, but also in other parts of the world, notably in Brasil, which has seen some dramatic months. This deterioration springs from the recent climatic disturbances, but it is also a result of human neglect. Often the bad use of land has reinforced the phenomenon and increased the number of people who are hungry.

That being said, we need to point out some areas where things are improving. We know that the people who live in the affected regions are coming to understand more and more that it is possible to fight against the drought, that they need to be organised. The fatalistic attitude is diminishing and giving way to a new frame of mind. They are beginning to fight. If it is to prevail everywhere, this evolution will need a lot of time and must give rise to community efforts. A communitarian will show the great strength of the southern continents and supports individual efforts. We are happy to see that the sense of community is prevailing over individualism.

How does Caritas Internationalis intervene in this situation which has lasted years and the end of which is not in sight? How do you see the fight against drought and its consequences?

The work of Caritas Internationalis is grafted on to the ability people have to work in community. It centers on two principles:

- promoting and supporting what can be realised by the local communities. Our effort is aimed at the communities.
- seeing that the whole operation is human and communitarian. The projects that we support must be planned and realised by the local communities.

These projects have two aspects. On the one hand, it is a matter of finding the necessary funds; on the other, they must be part of a plan for integral development.

The financing of the projects is assured by the collections which the national Caritas make. This is the main factor which makes the Christians of the industrialised countries sensitive to the real situations and invite them to come to the aid of the afflicted populations. In the same way, the Churches of the countries in difficulties succeed in finding a way of participating financially in the projects by sharing done within their own community.

But we do not think that food aid or 'sector' projects are enough. Our effort is aimed at the realisation of programmes which respond, at the local community level, to needs in the areas of food, education, health and production. The experience is there to show us that modest but well planned projects have been able to make local communities self-sufficient within a period of 5 to 6 years. Let us take an example: digging a well in the right place and to the right depth has often been the starting point for a more general development. A community that finds water, that learns to use it, to raise cattle, to plant and cultivate seeds, is a community that is capable of developing.

Passing from principles to realisations, there are two important initiatives that Caritas Internationalis has just taken in recent weeks. Two meetings for planning with regard to the drought have just been held, one at Dakar (for the French-speaking countries) and the other at Nairobi (for the English-speaking countries); in which representatives of various national Caritas from the industrial countries also took part. These meetings had the aim of evaluating the si

tuation country by country, recognising the priority needs and planning action for the coming months. One organisation cannot respond to all the needs, but its various initiatives are many signs that call to action and can be multiplied. Caritas regards as a priority the bringing of aid to the poorest of the poor.

The second initiative has an ecumenical character. It has become clear that efforts must be united in order to face a situation so dramatically widespread. The representatives of the different Churches therefore came together and, at a press conference, they launched an appeal to the international community. Their aim is to coordinate efforts by sensitising public opinion and governmental authorities. They hope to be able to collect 100 million dollars to support the urgent projects worked out by the local Churches. We are well aware of our limits and we know that our work cannot succeed if political behaviour and mechanisms do not change.

Besides sharing and support for development projects, what, in your opinion, does christian solidarity with the victims imply?

In the first place, it is necessary to choose a different style of life, a style of life that is not dominated by the environmental consumption. That is difficult, but it is a change that can be made. North-south relations must be governed by this change in attitude. Many products - such as peanuts, cotton, ... - are consumed or exploited by the northern countries. We need to reflect upon our consumption and to arrive at a more just attitude.

Another aspect of our solidarity has a more cultural character. Nothing is done and nothing is decided without reciprocal knowledge. In order to love it is necessary to know. In order to arrive at a solidarity that is real, it is necessary to discover the values of the other, to accept what he can teach us. Opening our spirit and our understanding to men, women and children who are suffering from hunger is the surest way to get to know how to open our hearts to them.

ACTIVE NON-VIOLENCE AND THE CLC

'Astonishing' figures...

500,000,000,000 dollars are squandered on arms every year, this means that there are 20,000 kgs. of explosives for each person in the world, but there are not 300 kgs. of bread or rice per year for every inhabitant of our world!

All that in the name of security! For the defence of man - certain men! - man is exploited and destroyed, soon all men! Selfishness and hatred embrace in order to kill. In short, evil reigns and is manifested by oppression, exploitation, injustice, lies, murderous violence, division, pride, war, etc., and also by cowardice, fear, culpable silence. The results: the exploited and those who exploit - men who commit injustice or are accomplices in it and others who are its victims...

A third way

Faced by these two groups, a small number of people rise up. They are those who do not accept evil, those who reject injustice and refuse to submit to it, those whom Jean Goss calls the "witnesses" : Jesus, Gandhi, Martin Luther King and others, martyrs like them, who gave their lives for justice, choosing to be killed rather than be lacking in respect for the life of another.

These martyrs have opted for the good: truth, justice, love, and they strongly and courageously oppose lies, injustice, hatred. They denounce error. They struggle actively, but without violence, against all forms of evil, and live to the full their love of life and of all men, including their enemies. They use every means to promote justice, freedom, peace. They speak the truth with respect, they denounce abuses and refuse to participate in them or to be accomplices in them. They do not respond with violence, but attack the consciences of violent people with the whole force of their personality, their commitment and their witness.

Active non-violence

Active non-violence can be practised by one man alone when he is confronted by another man who is violent towards

him. In the presence of his aggressor, the non-violent person is calm, takes blows without giving them, suffers, endures firmly and courageously, without anger, and thus disconcerts his adversary, who ends up being astonished, questions himself, and perhaps is even converted.

Active non-violence can also be indulged in by important groups, who by means of various forms of contact, like visits, letters, leaflets, posters, press statements, mass demonstrations, etc., can make truth triumph, change mentalities, and make certain rights respected.

Another form of active collective non-violence is the mass refusal to cooperate in injustice, for example, by boycotting certain products or certain media, sending back one's membership card of an institution that offends against the rights of others, withdrawing money from a bank that finances wars, etc.

The most powerful form of active non-violence is civil disobedience to unjust laws. It supposes discipline, moderation, respect, truth, patience, endurance, the acceptance of sanctions with joy and without hatred.

Active non-violence differs from violence and from passive non-violence essentially in that it is moved by pure love, love that wants the conversion of the sinner and not his destruction, love, therefore, that does not attack the goods of the adversary, his honour or his person, but promotes reconciliation by means of the ever new ways of love, without ever accepting lies, theft or murderous violence.

What are the results of active non-violence? They are always positive because, even if certain concrete goals are not reached, others, the most important, are always attained: an increase in love of enemies, the awakening of consciences, a growth in sensitivity towards injustices, the reinforcement of fraternity in adversity, the witness of truth, the example of the struggle against evil, etc.

Active evangelical non-violence

The active non-violence of the christian has a very special quality and strength. For the disciple of Jesus, love of neighbour, in particular love of enemies, is penetrated by God's own love: it is God, Truth, Justice, Love who loves in us with all his strength and invincible force.

It engages us totally for the good, helps us to recognise the truth everywhere - first in ourselves - ,makes us take the side of justice, and incites us to work for a better world. To do this we may even give our lives like Jesus, who obeyed God rather than men and died out of faithfulness to the Truth, after having passed through this world doing good. (*)

Active non-violence and the CLC

The common points between the programme of active non-violence and the General Principles which must animate the life of the world-wide Christian Life Community are obvious: in both cases it is a question of working for progress and peace, justice and charity, freedom and the dignity of all men (G.P.2), a question of working to reform the structures of society by taking part in efforts to free those who are victims of any kind of discrimination (G.P.7).

A basic agreement therefore exists theoretically and one cannot insist too much on this. That does not mean that there is identity pure and simple: the attitudes extolled by active non-violence will not always coincide with those which inspire our General Principles. Why? Because the latter reflect Ignatian spirituality, foresee the use of discernment (G.P.7, 11).

A particular case

Even if the CLC and active non-violence were to agree on innumerable kinds of actions against evil, there is one instance in which there would probably be a divergence of views because the ways of seeing the problem are different: radically prophetic and, it seems, without discernment on the part of the supporters of active non-violence; nuanced and traditional on the part of the members of the CLC: it is the case of legitimate armed defence.

Must we keep simply and heroically to the letter of the prohibition against killing? Must we accept the sight

(*) Most of the points made here are taken from the writings of Jean Goss, the apostle of active evangelical non-violence.

of the disappearance of entire nations without offering violent resistance to the deadly means directed against them? Must the head of a family renounce defending himself with a gun against a bandit who has neither faith nor law or against a furious madman, and allow his wife and children to become widow and orphans for no reason? To these questions active non-violence seems to reply: "Let us keep to the teaching of Jesus on this, understood in the strict sense!" Catholic moralists and pastors, on the other hand, faithful to the tradition of their schools and their Church, give a different interpretation of the thought of Christ, of which they feel they are trustees.

On this point there will normally be, therefore, a divergence of views, it being possible, thanks to discernment, to opt for a more radical attitude in accordance with the lights received, or, on the contrary, a more traditional one in conformity with the nuances required by the concrete situations.

Conclusion

Whatever about this particular case of legitimate defence, we hope that an ever growing number of members of the World-wide Christian Life Community will be inspired by the radicalism of active non-violent people to live more efficaciously their commitment to work for the renewal of the institutions of society (G.P.11) and to serve humanity with ever greater generosity (G.P.1).

Let us hope, therefore, that the dialogue, the esteem and the mutual support between sympathisers of active non-violence and the CLC will grow from day to day for a better service of their brothers, the people for whom Jesus, the faithful Witness, sought to give his life. He who never killed!

Charles Hallet, S.J.

CLC FORMATION COURSE AT MONZE, ZAMBIA

(28 December 1983 to 11 January 1984)

Guides and national leaders from the three countries of Southern Africa, namely Botswana, Zambia and Zimbabwe, came together on December 28 to attend a Formation Course. There were 29 participants.

Venue of the Course

The venue of the Course was ideal, though the visiting countries had to travel long distances. From Zimbabwe, we had almost a day's journey, while those from Botswana started the day before. The place was rather quiet though there are villagers around. Generally, the experience we had was one of people living in a village and showed how community life can be.

December 28 and 29

These two days were very important. Being a group made up of young people and adults, experienced and inexperienced members in guiding groups, we needed a very deep and thorough introduction to the whole course. On December 28 we started in the evening by introducing ourselves and giving our expectations of the course. We were introduced to the timetable and the outline of the Course which was going to be done in two main parts, namely: the Retreat and the Course as such.

December 29

We started in the morning with a session on prayer and some exercises on posture for prayer. This set up the tone of the whole prayerful atmosphere for the retreat. After morning tea we went into our groups to share and pray. We continued with the exercises in the afternoon and in the evening we met our retreat guides. So the Retreat, according to St. Ignatius' Exercises, started. I felt the Spirit working. From that time on every one was silent and very faithful to his/her hours of prayer.

RETREAT EXPERIENCE

As I have said, this was a period of real silence. For me it was a great experience of how much God loves me. His love for me is not measured by my deeds or what good I do for Him, but that He loves me as His child. He sees my needs and gives to me regardless of my state of life. He is a forgiving God. Yet, in His forgiveness He does not demand a list of conditions but only that I accept His love and realise that I cannot do anything without Him. This leads us to accept ourself and our weakness before Him, and to surrender ourself to Him. The best way to do this, I discovered, was through prayer. Prayer became a means of communication with God; it brought me into dialogue with Him. To achieve this I had to listen and talk to God. This I experienced by reading the passages from the Bible which my guide advised me to read and meditate on, and to spend time praying. I feel this time is needed since all of us live in the business world where we have very little time to pray or think about our relationship with our Lord. After the retreat everyone came out with great joy, a joy due to the many graces received during this time.

THE FORMATION COURSE: January 6-10, 1984

As the Course was designed for guides, we spent time finding out what a guide is. We looked at the role of the guide in the group. These days were not easy going. We had open sessions and group work. The group work was sometimes tough and needed a lot of time. The guiding team worked just as hard. They guided us through all the stages found in the formation process of the CLC. These are: the Pre-Community Stage, Initiation, Crisis Stage and the Kingdom Stage. These were clearly brought out and we learned how we can discover whether a group is ready for the next stage or not.

We had some sessions where we had to work out some programmes to be used at home. These programmes proved to be a useful part of the Course because they could be used in our groups. Both the participants and the guides of this Course would agree with me: this was a great experience but the time was short.

LITURGIES

Throughout the Course we had common Liturgy everyday. The Liturgy became the climax of the day. We could feel that Christ was present among us. During the retreat the liturgy was prepared and celebrated by different retreat guides; during the course each group was responsible for it. Thus, we learned different ways of preparing it. The last liturgy reflected the different cultures of the people present.

Lastly, I must say that it is one of the best courses I have attended.

May God bless you all in your work.

Philemon Chigamba Tombindo
Zimbabwe

* * *

The French-speaking African-Middle East region of the CLC is at present preparing a regional session. It should be held in August 1985 if the necessary funds can be found. The preparations are being made by means of an exchange of correspondence, which for several months has been linking all the countries in this region. It is within the framework of this exchange that we have just received this letter. It reminds us that in every situation - indeed, in the worst misfortunes - the work of the CLC remains faithful to "the spirit of the Gospel and the interior law of love"

A LETTER FROM LEBANON

Father Elie and I have attentively read the circular sent to the groups of the region. You will find enclosed the reply to the questionnaire. We apologise for the delay in sending our reply.

First of all, we must thank you for the particular attention you have paid to Lebanon, and for the appeal addressed to the CLC to pray for our dear country which is torn by hatred. The personal note that you sent to us assured us of your affection for Lebanon and the CLC in this country. We read between the lines the love and the sincere feelings that you bear for our dear country.

We are taking this opportunity to send you some news about the CLC in Lebanon. Thanks to PROGRESSIO, which we receive regularly, and above all, to the numbers devoted to Providence'82, we have been able to organise the following:

1. Some regional meetings of CLC groups have been held, with a discussion on the work of Providence'82.
2. Two months after our return from Providence'82, a detailed article dealing with the major themes from the Congress appeared in the local CLC magazine, with photos.
3. We are becoming more and more aware of a deepening of the spiritual life and christian commitment in our groups.
4. CLC groups, particularly the young ones, look after displaced persons and victims of disasters. They respond to their material needs by means of collections that they make, and to their spiritual needs by means of meetings about the Gospel or through Eucharistic celebrations. We should point out that the displaced persons resulting from the bombardments and the riots are numbered in thousands.
5. The foreign workers from Sri Lanka, the Philippines and elsewhere have become numerous. Among them there are a considerable number of catholics; they are completely abandoned. The CLC groups are beginning to organise regional meetings for them, to make them aware of the fact that, through Christ, we all form one and the same family.

We pray that the Lord make us architects of Peace, messengers of Hope and builders of Love in a country thirsty for peace, hope and love. We beg you to continue to pray for Lebanon and to join us in offering these prayers to the Prince of Peace, who has come to live in our tent.

May our Lord accept the blood of the innocent, who fall in large numbers every day on the Lebanese soil and water it with their purity to make love and understanding spring up in the hearts of all Lebanese.

We end by assuring you of our best wishes, and beg you to give our fraternal greetings to Tobie, to Father Patrick and to all CLC groups in the whole world.

Fraternally
Father Elie Khoueiry - Joseph Maarouf
3/2/1984