



PROGRESSIO

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**A DOUBLE 20th ANNIVERSARY:
The General Principles and
the name "Progressio"**

20 years ago, our international review was sent out for the first time with the new title "PROGRESSIO", and a subtitle saying "formerly Acies Ordinata". Its Editorial, after explaining this change of name, describes the atmosphere of the World Federation after the approval of the General Principles and awaiting their confirmation by the Holy See, which would come two months later. We reproduce that Editorial here, so that we may all be reminded once again of our identity.

In this issue (1), we explain that our movement is entering into a new era. Many things are changed; and so, as you have probably noticed already, is the name of this magazine.

Many times we have been asked to change the name, Acies Ordinata. We were in favour, but nobody could propose a better one. Now, after the recent meetings of our World Federation, the time seems ripe: we have chosen PROGRESSIO. Is not Vatican II the Council of universal progress, stimulating growth, evolution and development in all dimensions of human life - religious, scientific, socio-economic, etc.? Are not the Spiritual Exercises a continual challenge for progressive apostolic commitment, presenting means of growing in the attitude of seeing God

(1) Note from the present Editor: It refers to PROGRESSIO N. 1, January 1968. At the time, however, the issue was identified by saying on its cover "Winter 1968", which was true only for the Northern Hemisphere!

in all things and of giving oneself to Him ever more totally? Is it not an historical fact that the first sodalists always described the aim of their movement as synthesis of progress, progress in letters in unity with progress in faith?

The new General Principles of our groups are inspired by Vatican II, the Spiritual Exercises and the oldest sodality tradition. PROGRESSIO, expressing a fundamental impetus of these three sources, seems therefore a fitting name for this magazine: up-to-date, dynamic and traditional.

(The Editorial follows in the next page)

PROGRESSIO * * * formerly
ACIES ORDINATA



International Review of the
CHRISTIAN LIFE COMMUNITIES
(formerly Sodalities of Our Lady)

37th Year

Three Language Edition No. 1

Winter 1968

Thus looked the index page of the first issue of our magazine under the title "PROGRESSIO". It was a quarterly three-language edition of 51 pages, i.e. 17 pages language by language. The subscription rate per year was 1,000 Italian lire or its equivalent. After 20 years, PROGRESSIO is issued 6 times each year plus 2 supplements. The subscription rate varies according to countries, and its payment is always very welcome during the first months of each year!

(Twenty years ago)

The days between October 5 and 25 of last year were of decisive and lasting importance for our movement. Some 140 qualified and well-prepared delegates of 38 countries had many opportunities for meeting, exchanging opinions, for receiving information and encouragement from one another; they experienced with joy a unity of spirit notwithstanding great differences, and finally approved unanimously new basic principles, an inspiring continuation of our tradition.

If we may compare this small meeting of the World Federation's General Council with the great gatherings of the Universal Church, Vatican II and the Congress of the Lay Apostolate, we might say that even a superficial observer could discover some common characteristics. First of all, our meeting was a starting point for a new evolution, not the final word or the solution to all problems; a vast majority urged new structures and radical renovation; the whole assembly and each national delegation was strongly aware of their legitimate autonomy, and there was an acute sense of responsibility; particularly striking was the climate of fraternal dialogue with extremely frank and open interventions; some discussions were ardent, even impassioned, but always respectful and expressed in moving charity; sometimes complications seemed hopeless, but the last session brought great peace, union and even unanimity in approving the proposed General Principles and Statutes of the World Federation. (...)

No wonder the interest among sodalists and also among non-sodalists is now growing considerably. People who felt that the sodalities were finished, are surprised and full of hope. Others who never believed in the Sodalities are curiously awaiting the publication of the new General Principles.

However, there is no room for any form of satisfaction. The immense need of the world today is too evident. Even if we are able to do something, it will be very little. And even if we have done all we can, it will be

almost nothing in comparison with the terrible realities of our time. On the other hand, we may hope that our strength will appear in weakness and poverty. Inspired by the Paschal Mystery, we believe that cross and resurrection, weakness and new life, are two aspects of one and the same reality.

* * *

We had hope to publish in this issue the new texts, confirmed by the Holy See, but - as we mentioned already in circular letters sent to all Federations and Secretariates - this confirmation has not yet arrived. Once approved, the texts will be sent out as soon as possible.

Just as we were going to press, the Vatican announced that the Holy Father had appointed Msgr. Audet, our ecclesiastical assistant, as Ordinary of the Diocese of Joliette in Canada. We are certain the good wishes and prayers of all our members will accompany him in his new office.

* * *

World Community

MEMORIES AND PERSPECTIVES

The World CLC Community is presently living that period of time between two General Assemblies which has often been called a time "of dispersion". It will soon enter into the preparation of the next World Assembly, and so we deemed it useful to publish the address of the then newly elected president at the last session of the World Assembly at Loyola. It is full of insights about the reality of being a World Community.

Here, close by, nearly 500 years ago, Ignatius of Loyola was born. I have been in Rome many times and when I go there I visit the rooms of St Ignatius. And I am invariably fascinated by the size of the man when I look at the life-size statue of him. And my thoughts here today - and the only way that I can express them - is of Ignatius as a 5' 2" giant (157 centimetres), who in this place saw and experienced life where he had not seen it before, and was converted to Christ.

We have come here to be converted, renewed, uplifted and sent out. This assembly has shown us our diversity of ministry and very clearly shown us our unity of mission. At this moment, as I look around the hall, I am struck by the many gifts which exist in this small group, representative of our World Community and our world reality. I have just reflected on the gifts that have been showered upon us and on God's generosity to each and every one here.

You have elected me as President for the next four years and I will try to serve you to the best of my ability, as I know will each member of the ExCo.

Today as we bring our Assembly to a close, I must

recall the purpose of the Assembly which was:

- 1) to help us look at our reality,
- 2) to spend time with God and Mary,
- 3) to examine in our Workshops a number of areas that urgently required looking at,
- 4) to put forward for consideration by the Assembly recommendations which would decide the orientation of this community for the next four years and lastly
- 5) to elect an Executive Council.

This meeting has challenged us to look with God the Father, Son and Spirit and Mary his Mother and our model, who have been present with us throughout this Assembly, at the needs of the world today.

A synthesis of our deliberations has just been read, which I feel very accurately reflects the reality of what happened here. So what do we do now? We will all very shortly be leaving here for the four corners of the earth, and then we will have truly become a world community in dispersion. We will take back with us all that we have experienced and learnt here. We came as delegates to a World Assembly. We each must now return to spread the good news of the Assembly's deliberations.

We must also remember that while we are in dispersion, the ExCo will continue to live out this experience and do its utmost to ensure that all the recommendations are attended to. This ongoing service by the ExCo does not mean that you should wait for the ExCo to write, inform or advise you what to do. That is the responsibility of every member of this community. I am a firm believer in co-responsibility. And as I think of the number of times during this Assembly when we were referred to as a community which had just been weaned and was suffering growing pains and was really a very dependent community. I think of the children once weaned and having grown up somewhat, who begin to take on areas or responsibility. They start by helping to make the bed, to wash the dishes, to sweep the floor. It is the beginnings of areas

of co-responsibility in the family. And I see us as a family, a world family, with the same chores to be done. Some of us need more help than others, some of us less, but all of us need help.

I feel the time is here when each member of this community, which is our community, must play his and her full part in the nourishing and building up of this young community, to strengthen it so that we have the strength, the openness and the availability to respond to Mary's call to the servants to "do whatever He tells you" during our period in dispersion.

And I pray that when next we meet as a community by the grace of God in Christ and through his holy Mother we will have taken a major step on the road to maturity.

(Address of incoming World CLC President, Brendan McLoughlin, at end of Assembly).

**THE GEOPOLITICS OF FORCED DISPLACEMENT
(PART II)**

A continuation of an article published in the previous issue of Progressio. In this second part, the author tries to address the causes of the crisis and to propose some possible apostolic responses.

2. Probing the Causes

Why do people become refugees? For some observers, refugees are the result of the break-up of empires and the postponed realignment of internal political and economic forces. For others, refugees follow coups and internal conflicts in a world of premature nation states which only marginally and occasionally are affected by external forces. These explanations are consistent with the underlying premises of the UNHCR definition of refugee as a unique and area-specific phenomenon, and they well serve military strategists and some governments, which search for reasons to justify their interventionist policies.

However, these analyses are superficial, and they tend to mislead. Why? Because they fail to address the complex interrelationships which exist among political and economic actions and actors in an increasingly interdependent and integrated world system. A more probing analysis must look at these relationships; and such an analysis leads to conclude that refugees are victims of systemic disorders in that world system. Pope John Paul II describes these disorders in terms of "structures of sin," which mask forms of idolatry - money, ideology, class and technology (1987: paras. 16, 17, 36-38).

These systemic disorders are most evident in the conflict between the Soviet Union and the United States and the consequent militarization which pervades international relations at every level. Historically that conflict has taken several forms:

1. Direct and indirect military intervention in other countries, e. g., the USA in Vietnam and Central America and the USSR in Afganistan. These situations are well documented. Not so well known are the instances where the superpowers operate through satellite or client states, whose leaders are bought off or maintained in power.
2. Military and economic assistance, either directly through bilateral programs or indirectly through multilateral assistance programs, such as the IMF, World Bank, and COMECON. Witness recent efforts by the USA to stabilize Central America and the Caribbean region through the Caribbean Basin program. Now almost defunct, it is quietly being replaced by military assistance programs.
3. More general support to countries which have economic and political systems, which a superpower deems compatible with its interests. The opposite is also true, i.e., a superpower's attempt to deny support to incompatible and non-aligned countries. Note how frequently major powers refer to the voting record of smaller countries in the United Nations as an important criterion for allocating and withholding foreign assistance funds.

These different manifestations of the East-West conflict should be viewed not as separate and isolated from each other but as elements of an integrated strategy by which each superpower attempts to extend and to maintain its dominant position in the world system. Consistent with this strategy are their attempts to manipulate and control internal groups and institutions in a direction conducive to their national and global interests (see Pope John Paul, 1987: par. 20-22).

In third world or developing countries this conflict can be seen in attempts to impose a particular model of development. The superpowers advocate different systems, which generate benefits and costs but for different groups and in different ways. Marginal groups in both systems suffer adverse consequences which are much the same. Thus when popular movements and dissidents succeed in efforts to establish a base for achieving economic and political reforms, those who control state power ally with their superpower patron or a proxy and respond with military force to maintain law and order in the country. The ultimate expression of this policy is the national security state, which utilizes sophisticated means of repression to control the population. The victims are refugees no less than those who flee persecution in a more narrowly defined sense.

Following this line of analysis, we begin to uncover the underlying forces which result in forced displacement and to see how deeply the refugee crisis is rooted in the dominant institutions and practices of the present world system. This system has been polarized ideologically along an East-West axis and divided economically along North-South lines. Thus ruling groups in the dominant powers continue to articulate a world view which prevailed in an earlier period. While acknowledging many of the shifts which are occurring in the world's economic and political systems and the growing interdependencies in relationships among major and minor actors, their responses are largely articulated in ideological and security concepts and control of the world resources and markets.

There are other dimensions to this systemic disorder. One is the current crisis in the world economy. Structural in nature, involving fundamental shifts in patterns of production and demand around the world, the industrialized countries have largely shifted the burden of adjustment to the poorest of their own populations and to the poor third world. This is nowhere more evident than in the massive debt which imprisons and immobilizes the

poorer countries (see the recent document by the Pontifical Commission, "Iustitia et Pax," on the international debt question). This global economic crisis could be resolved with the cooperative action of the industrialized nations, working in collaboration with the developing countries. As the economic crisis worsens, the plight of the poor becomes ever more difficult.

Another and closely related factor is the militarization of national and international politics. Both the USA and the Soviet Union are guilty of this. Their policies generate tremendous profits for weapons manufactures and strengthen the role of military establishments and defense ministries in nearly every industrialized country. These policies and the alarming commercialization of the arms trade goes hand in hand with the generation of refugees. Recent discussions and high level meetings between the USA and the USSR may portend some significant shifts, but the vested interests in both countries are well entrenched and skilled in resisting.

The third factor is the logical consequence of the previous two. With the intensification of the East-West conflict in the past decade, the superpowers have all but withdrawn from participation in international and regional institutions of cooperation. Since the early 1980s, the superpowers have blocked ventures in global cooperation, except for military alliances, and effectively weakened international institutions such as a functioning United Nations. The United States under Mr Reagan has been most noticeably guilty of this. For example, in 1983 it refused to sign the Law of the Seas Conference, which previous Administrations had negotiated over nearly a decade. It consistently has prevented global negotiations on world economic problems within the framework of the United Nations and has withdrawn from World Court proceedings which touch US unilateral military interventionist policies. It must also be stated that the Soviet Union has never promoted a functioning world body for the benefit of the community of nations.

The conclusion of this analysis is that by defining the movements for change in the world system in terms of the East-West conflict, the dominant actors have so polarized the nations of the world that ideological and security considerations now render cooperative institutional change in the world system extremely difficult. The corollary is that major refugee flows are the direct consequence of this polarization and this impasse.

Refugees are a sign of fundamental disorder in an increasingly interdependent world society. They indicate the deep moral and spiritual crisis of a civilization which tolerates conditions which continue to generate them. Pope John Paul II describes this situation as a fundamental moral evil of our generation and one which the Gospel demands that we address (1987, par. 38-40).

Why is the world community unable to address these causes? One reason - the dominant actors use myth and symbol to legitimate their social systems, and they dismiss as ideological (neo-communist and/or capitalist reconstructionist) questions about the foundational premises of those systems (Clarke, 1984). Note some of the reactions to the recent encyclical letter, e.g., the Economist (1988), Fortune (1988) and Safire (1988).

Another reason is sometimes called compassion fatigue. Industrialized nations, faced with domestic problems of unemployment and social adjustment, tend to view refugees as a problem of the third world, as another indication that these countries cannot resolve internal difficulties in a civilized manner. Thus throughout western Europe, in closed discussions at the ministerial level, policy makers are coordinating their efforts to close borders and to restrict entry, even to legitimate asylum seekers.

This attitude is yet another form of blaming the victims. Unfortunately, as this view gains respectability,

there is less sympathy and funding for the displaced and the homeless in the industrialized countries and the refugees and other displaced in the third world.

3. Implications for Ministry

If the thesis outlined here is correct, i.e., that the major refugee flows in the world are deeply rooted in the dominant geopolitical institutions of the global system and are directly or indirectly related to the conflict between the superpowers, several important implications follow for the Church's pastoral response.

We might phrase this theologically in a manner which touches each of us: the Christ who identifies with the refugee poor speaks to us and invites our response at several levels. First, he invites us to reach out to them in their need for physical assistance and human relationships. Refugees are individuals and families - John and Maria, Okello and Achola, Sunil and Priyah, Khanh and Diem and their children and parents. He asks us to understand that they are not isolated individuals who have had bad luck but that they are victims of forces which have historical roots and most often lie far beyond the borders of their own countries.

The churches and small Christian communities are most effective at the level of welcoming and relating in a personal way to persons in need. Fr. Peter-Hans Kolvenbach, the Superior General of the Jesuits, noted this in his address to the Third World Congress of Former Jesuit Students in Versailles in July, 1986 (1986a). He urged the former students to be men and women for others, for in the dynamic of concrete action real renewal begins: "Apostolic men and women do not exercise their apostolate in talk but in apostolic action!"

He urged them to think beyond the Jesuit educational institutions, and he gave this example: "Jesuits are working with refugees in many parts of the world, and the needs of these people - the simple needs of human subsistence, not to speak of human dignity! - cry out for your help. It is one way to become a man or woman for others - for the very poorest of God's children. Your involvement can be direct, in sponsoring a homeless family for instance, or it can be financial assistance, or it can be political involvement, helping to bring about the legal structures that will bring human dignity to all, or it can be simply a raising of consciousness, making yourselves and others aware of the extent of this human problem, and of its causes."

A few weeks later Fr. Kolvenbach wrote to all Jesuit Superiors and asked them to cooperate with the initiatives of the Jesuit Alumni Association and to support and encourage the involvement of alumni men and women in this ministry with refugees. In the past two years many exciting initiatives have been started. Sometimes alumni groups in a city have been encouraged by Jesuits to engage in this ministry; as often, the alumni have encouraged Jesuits to become involved. The striking feature of this involvement is that it centers a community's head and heart on people in need, and in doing so both head and heart are quickened for the Lord truly is present in this dynamic action of love and concern.

This engagement leads naturally to deeper engagement, an example where the poor evangelize the Church and call local communities to become Church in both theory and in practice. We might express this again in terms of the Lord's invitation to us to respond in a variety of ways to these people in need. Thus, the Lord invites us to work to reformulate the international instruments which define and protect refugees, so that these instruments will more adequately reflect and address present conditions. At best such conventions and documents only describe a version of refugee which is acceptable to governments, but a better

understanding of their limitations and their use is a first step to improving them.

The Christ who speaks to us through the refugee poor addresses us at yet other levels, to be aware and to help others understand the linkages between refugees and many issues which we might prefer to pass over in silence. I mention a few:

1. Human rights, and effective means of participation in the economic, political and social/cultural life of the community.
2. The impact of economic policies of the major industrial countries on the world economy and especially on poorer nations and poorer peoples everywhere.
3. The nature of the nation state; of national sovereignty, of national and regional security systems.
4. The militarization of our national societies, the diversion of limited national and global resources to sophisticated weapons systems, the role of our countries in promoting arms sales, the commercialization of traffic in arms.
5. The polarization of our world systems around East-West ideologies and imposition of this division on almost every aspect of international relations.
6. The need to evangelize our western culture, with its glorification of violence and the technologies of destruction.

These issues serve as guides in our efforts to shape and transform the present. We might say that through the sufferings of the refugee poor the Lord directs us essentially along two different but complementary paths. The first is toward a more differentiated and pluralistic international system, which in the process reduces the

dominant role of the superpowers. This is occurring, but countries are slow to form regional groupings, which act together for the common good of all. For example, the countries of Europe have yet to fulfill their responsible and proper role in the international arena. One thinks of the important contribution which they could and should play in supporting pluralism and democratic development processes in Central and Latin America and in southern Africa.

The poor guide us along a second path which leads toward more effective institutions of global cooperation. But there are many detours and barriers to be overcome, before countries emerge to claim full participation in a more differentiated and pluralistic global society. Catholic Social Teaching provides a useful guide in this direction, reminding nations and leaders of the temptation to make a global society the playground of the rich and the powerful. Specifically a global society offers great scope for new forms of solidarity, with networks of compassion and support which create ties that bond across the North-south divisions (Pope John Paul, 1987: par. 43-46). The Churches in many respects have made significant contributions to thinking about and developing new forms of solidarity, but this journey is recently begun and the road ahead is largely unmapped.

4. Conclusion

In terms of numbers, the global refugee population may be no larger today than it was at different times in the past. Yet in many respects the present refugee situation is different and is increasingly critical. Refugees are a sign of fundamental disorder in an increasingly interdependent world system. The Holy Father describes the situation as a fundamental moral evil of our generation and one which we must address if we would be faithful to the Gospel (1987: par. 38-40).

Let me close with two brief quotations and a final reflection. The first is from a priest friend and

confrere who works in a parish in Soweto, South Africa. His statement: "We are the ones who must take steps to work for a radical change of the political and international economic order that tolerates and generates such massive displacement of peoples. In so doing we are the ones who will act in solidarity with the refugees."

The second is a remark by the Holy Father in 1983 to the diplomats accredited to the Vatican: "Efforts have to be made... through a policy of justice and peace, to get rid of the cause of such a lamentable reality (refugees and famine), which is not an unavoidable one. May our generation take up the challenge!"

And a final reflection: the voices of refugees call us from that in-between land where the twilight of past dreams turns gradually into shadows, and expectations fade. In the urgency of flight, they cry for food, shelter and protection. When dawn seems possible, they yearn to build lives anew either by returning to their homelands or by resettling elsewhere. In the end, however, they call us to more than this. They ask us to stand with them in transforming the political and economic structures which originally forced them to flee their homes and communities.

Dr. Michael J Schultheis, S.J.
Associate Director
Jesuit Refugee Service

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Mission - World Community

ITALIAN CLC: TIME OF FRUITFULNESS

While leaving Naples at the end of the National CLC Convention, I meditated on the two directives which the assembly had approved. The first was "participation in ecclesiastical and civil life, bearing in mind particularly the existing structures". The second was "the rediscovery of the charism of CLC with emphasis on the Spiritual Exercises and a life-style of sharing and simplicity". I felt rising within me an extremely strong sense of a national community developing, in which the reading of the parable of the talents was making headway, not only with reference to individuals but also to the values of being together as such.

With deep joy I also felt, within the general climate of simplicity and cordiality, an ever clearer and incisive understanding that the time of fruitfulness is pressing and requires strong resolutions both from individuals and the community. I would like to mention here, in a form of contrasts, some conclusive indications which need to be overcome or, if you prefer, to be seen as challenges.

Inner life of service to others

There is a widespread awareness that we can linger no more in simple reflection, that it is urgent for us to act, that it is a time of fruitfulness (and that this attitude is a great gift from God). But perhaps there can creep in a kind of annoyance. We can "lose" time which would be given to these actions because of the Spiritual Exercises, daily prayer, formation meetings, spiritual direction, etc.

While love for our fellows urges us to action, the experience of the saints and their words tell us that

if we work harder, we must pray harder. It is not possible to live the dimension of evangelical service without real time for prayer; working for others cannot be an excuse for subtracting time to listen to and converse with the Lord.

Jesus also, when speaking with great insistence to his disciples to "go and bring forth fruit" underlined with equal force and almost with monotony, that only those who abide in Him bear much fruit (cf the passage about the Vine and its branches - John 15, 1-7 - in which the verb bear fruit is mentioned 6 times and the verb abide 11 times). Therefore it should not be: service OR inner life, but service AND inner life.

Without losing any of the urgency, which can no longer be delayed, of a clear and generous involvement -involvement which represents the greatest proof of the level of perception which we have reached - we are called to intensify our inner life both individually and as a community.

Dispersion or visibility

Is the community only a launching ramp, after which every individual acts alone and relies on personal creativity to bear witness to the Lord Jesus in the various spheres of life? Or do our times require a testimony as a group of believers, as a community?

I believe that the incisiveness of the first Christian community which revealed itself to the peoples "with one heart and one spirit" still has an almost sacramental effectiveness today.

It is therefore important that, without walking side by side as an army, we rediscover the delight of acting with others, even many others. Let us be ready for the times when we are not thanked and have our deeds recognized, and ready to let show through with simplicity who we are and the joy of working together for the Kingdom of God.

An observation by Fr Mario Castelli seems very suggestive and appropriate to me: "The generosity of the Christian life Community can signify a willingness to participate totally in the life of the Church, without distinctions which can stimulate narcissism, as cells which take on the task of feeding the ecclesiastical body and of aiding its growth through the Holy Spirit, in the place where it is most needed".

Thus let the delight and the pride of being the Church, of being the people of God grow in us, and make us capable of going forward with determination and confidence amongst our many fellows. Let us collaborate with other Associations and Movements, and renew links with all other Christians. Let us never lose sight of the Pastors as secure reference points, sought after with confidence for a true journey of the Church. Even more, let us reach out through ever widening concentric circles to embrace and walk together with all men and women who are our brothers and sisters.

Ideas or actions

We will be judged on love. Jesus has confirmed this in many ways and particularly in the passage which anticipates the final judgement - by that I mean where the Lord speaks of feeding the poor, of clothing the naked, of visiting the imprisoned... (Matthew 25, 31-46). He declares without a shadow of doubt which type of love He means. It is not a love which is nourished on words but "on deeds and in truth" (I John 3,18).

May the Lord keep us from twisting His words to such a degree that we no longer understand the irreplaceable values of acts and undertakings of solidarity; but it is true that there is a serious lack in our time which can only be satisfied by acting on our ideas. We are not talking here about a demagogical imposition, but while fully respecting freedom, a systematic attempt to put forward a serious and thoughtful proposal which would help contemporary mankind - including ourselves - to pass from individualism to participation, from subjectivism to confidence in the truth, from fragmentation to integration,

from mistrust of politics to taking part in the search for the common good, from the fear of involvement to engagement.

Once again, therefore, we are called upon to operate a difficult and dynamic equilibrium without letting go of either side. We bring them both together in harmony so that the initiatives launched to renew the social context will find suitable encouragement and a fruitful field in which to take root. Faced with such a complex and fascinating reality the fear of getting lost, of returning to non-essentials, is certainly not unfounded.

It is at this point that, once again, we are aware of the luminous presence of Mary who is decisive for us. In her joy and radical YES to the will of God we find included - almost like a red thread which runs through all the fabric of her existence - a particular, delicate and courageous attention to the poor, towards whomever is in difficulty (e.g. from her old cousin Elizabeth to the poor shepherds of Bethlehem, from the worried marriage couple at Cana to the bewildered Apostles after the Ascension).

Mary was never closed in on herself; neither for self-indulgence after the Archangel's announcement, nor in her tremendous maternal suffering near the cross of Jesus - when, through John, she embraced all of us: "Woman, this is your son" (John 19, 26).

This is why I like to dream about an EXTROVERT CLC that is capable of living - in the varied and creative experiences of individuals and of the community as such, - in a sober and sharing way, ready to show solidarity with all mankind, providing through the power of the Holy Spirit, a leaven of hope and a humble and effective impression of love. In this way it can realise the intention of the pedagogy which issues from the Spiritual Exercises, which "is not... to prepare a socio-economic élite, but rather to educate leaders in service" (from "The characteristics of Jesuit education", N.110).

Enrico DEIDDA s.j.

National Assistant - Italian CLC

THE CHALLENGE OF BECOMING ADULTS IN CLC

Time passes and goes quickly . Many people who once joined CLC as young students, are now facing a new challenge and a new opportunity as adults. This is the new situation of the CLC in many countries. A member of the leadership Community of Malta looks at this new reality in this article.

At the very beginning of "Survey - The Formation Process in CLC", is a checklist for working out whether CLC is suitable for us and vice-versa. "The CLC addresses itself to persons who are alive,... men and women of desire... always receptive and open". In the younger communities this is easy to see. There is clearly a vision of a sense of being called. Life is seen as a challenge and taken on with enthusiasm. There is a deep commitment and a growing relationship with Christ and with others. We may not realise it, but compared to other young people, we have made radical choices in terms of life-style. With the support of our community, we start taking an option in our life and giving it a specific direction.

With the older communities the situation is less clear. Here we have taken on new responsibilities in society and we are no longer so free. We become concerned with security. We have to rely more on ourselves, and this replaces our trust in God. The pressure of work and the demands of family life exhaust us and we no longer have the energy to reflect upon and question what we are living. Without being aware of it, we slowly fall into patterns of routine - passively living out our lives as best we can. Not surprisingly, life seems empty and we are tempted to seek fulfillment in materialism. In this situation, the challenge of CLC is clear:

* To let God into our lives. To put our trust in Him

- * To accept where we are and who we are. This is the gift of God today and this is where we are asked to respond to His call.
- * To have a vision for our lives.
- * To be open to others. To put new life into our relationships.
- * To reflect on our lives. To create a personal silent space in the middle of our hectic reality.
- * To let ourselves feel joy, pain, frustration, fears and hopes...
- * To live our lives creatively - even the most mundane aspects.
- * To be open to new possibilities.

No matter how much we resent the restrictions of our new responsibilities, we can never return to the care-free days. We can either give up and fall into a mediocre life-style, or we can take the initiative and make our lives really worth living. Ultimately, I think that the present choice for the adult in CLC is not different from the call we experienced when we first joined the community. "Do I want to accept the values and life-style of society? Do I want to flow with the current? Or do I want something more?"

Fuvvy, a CLC member from Malta

A CLC WORLD DIRECTORY has been just published by the World Secretariate. It is an experimental and limited edition which provides information about the national, regional and local leaders of the various National Communities. A second edition will be largely distributed as soon as the corrections and comments to this first edition arrive at the World Secretariate. In the meantime, information is available at the National Secretariates. Thus looks the cover of the booklet of 100 pages:



SOUTH AFRICA: A MESSAGE FROM THE NEW ELECTED PRESIDENT

The National Convention gave CLC a new constitution to guide us, a new National Executive to serve us and a clearer vision of how to serve Jesus in South

Africa. But that was just the first step. In the past six months the National Executive has faced the reality of the search to find ourselves, each other and our roles of service to you, our community. Discovery and growth in understanding who we are and how we are being called to serve, both individually and as a community, is and will continue to be a slow and challenging process. But we also believe it is a vital process to which we give time and energy. It is so easy to fall into the trap of 'list of things to be done' and in achieving them to feel good about ourselves. To quote Tim Quinlan: "There is no bypassing in the spiritual life - it is about integration. Lack of one stage of development means inevitably that we land up back there some time later".

Becoming community is about building on a solid foundation of relationships and as I look back on the past six months much of our energy as a National Executive has gone into that. There has been frustration, feelings of inadequacy and confusion as we tried to find ourselves, and we are not experiencing the warm feelings of achievement; yet we trust we are building on the right stage at the right time, so we don't end up back there later in a worse state of confusion.

The Executive had its third meeting this year on 3-5 June at St Raphael's, Faure. It was good to be together again and Friday night was spent sharing who we were in our lived reality since our last meeting and where we were in our relationship with God. Saturday was taken up with attempting to understand more fully our role as Executive in the light of our Constitutions. We spent time teasing out the meaning of the words 'direct, govern and guide' as stated in the Constitution and their meaning for us as the Executive. The role of the National Secretariat was also further clarified in relation to the Executive.

We then looked at the roles of members of the Executive which led into a prayerful discernment and election of the president and secretary. Our secretary is Dillion Meyers and it is in my capacity as newly elected president that I am addressing you all in this Communiqué.

I ask for your prayers as I confront the aftermath of feelings surrounding my "Yes" to being called to serve you in this specific way. I feel somewhat overwhelmed by the implications of your invitation to me to a much deeper commitment to our CLC way of life. I am more aware of what God is calling me to be than to do - and both demand challenge and sacrifice. I see the invitation to another 'letting go' in my life and allowing God to be God. Why is it always so difficult? I am reminded of the words of Thomas Merton that have been the focus of my meditation recently: "We must live by a power and a light that seem not to be there. We must live by the strength of an apparent emptiness that is always truly empty and yet never fails to support us at every moment".

It is in this spirit that I face the future in whatever it holds and on behalf on the Executive I ask for your prayers that we shall respond to our mandate from you our community in a true spirit of openness to seeking the truth in love.

The Executive spent Sunday planning a project which will involve all CLC groups in evaluation where we are as a National Community and where we should be going. However you will receive details of this project at a later stage.

In South Africa today we are being bombarded with very emotional issues all the time - violence, tragedy, psychological trauma and the very real possibility of total chaos in a land torn apart by the sin of apartheid. As CLC people we are called to be fully alive to ourselves and to others - for the greater glory of God. My vision for CLC is that we grow as people more and more able to come alive to respond creatively in the chaos and evil confronting us. To be truly creative we have to be truly contemplative. CLC as a way of life offers the means to journeying deeper into contemplation of Jesus and His call. If we are truly contemplative, we are freed up to see the possibility for action. As CLC we need to be sensitive to the predicaments of our people - in the severe emotional stress we live in, we are building brick

walls because we feel we can't survive any other way. Our hearts can so easily become hearts of stone. Our CLC call invites us to live properly, creatively, to become fully alive to respond and embrace our neighbours fully.

Are we as CLC alive - free to be that vessel of God's grace in South Africa at this time?

Sheila COWBURN
President National Executive

MALTA: THE IMPORTANCE OF A CLC SECRETARIATE

The necessity to set up some form of secretariate has long been felt within the CLC movement. The communities have been asking for more communication and co-ordination. The Leadership Community would like to see the day to day management, correspondence, and other administrative matter dealt with by some other body to allow it more time to discern and plan for the movement. The different teams do not wish to have to use up their time drawing up circulars etc., and would like to have more insight into what the other teams are doing. The Resource Centre is needed and the question about a premises for CLC has to be settled.

Communication with the World Movement and the European teams needs to be organized. In response to this the Secretariat has been set up. Admittedly, this is a tall order and our inexperience does not make matters easier.

However, taking one step at a time, we hope to set up the proper machinery, which by fulfilling the very important matters they were set up for. We also intend to set up a resource centre which will not only provide information, literature, etc., from the outside, but will also furnish the different teams with information about the movement i.e. who our members are, what the different communities are doing, how the option taken at the seminar has been followed up, etc.

Notwithstanding these ideals one must understand that we are still feeling our way about and it is too early to report how we are going to work and what we have in mind. Your co-operation will always be welcome!

Pierre Attard and Ivan Distefano

THE MEETING OF THE EUROPEAN CLC ECCLESIASTICAL ASSISTANTS was held at the Jesuit Curia in Rome, 25th to 29th September. Almost all the National and regional CLC communities were represented by their Assistants or their substitutes. In all sixteen representatives attended the meeting.

The first morning coincided with the beatification of Miguel Pro, s.j. and many of the participants took advantage of the occasion to be present at the ceremony held outside St Peter's in the vast and colourful piazza. After introductions and expressions of hopes and fears, we were ready for the first discussion led by Father Juan Ochagavia, s.j. He spoke about "Some characteristics of a lay person's Christian life as seen by the Synod". One, among many aspects of this large subject, was the emphasis on what is common to all Christians, viz their dignity in Christ and call to evangelize. Out of this came four attitudes: primacy of the mission over the category (lay or cleric) of the missionary; the end of positions of domination or separatism; the value of mixed teams; respect, dialogue, friendship in the service of the Kingdom.

On the 3rd day José Reyes introduced the important topic of the Formation of Guides. His outline summarized part of the larger work of the International Formation Commission on the Formation of Guides which has reached the stage of the first draft. Related to this was a review on the 4th day of the role of the Ecclesiastical Assistant, which was a good preparation for an enlargement of the topic by Father Kolvenbach s.j. the Jesuit General and World Ecclesiastical Assistant on the 5th and final day. Father Kolvenbach joined us on the final morning along with our World CLC President, Brendan McLaughlin and

two members of the European Team, Claude Blais from France and Patricia Schweier from Germany.

Brendan challenged the World CLC Community to move into service and emphasize it just as much as it has emphasized formation. We must risk committing ourselves to concrete action in each national community. Father Kolvenbach came back to the theme of Ecclesiastical Assistant and stressed the Assistant's ministry of unity in opening doors to the larger community of the Church and the world. He likened the role of Assistant to the guide in the Spiritual Exercises as outlined by St Ignatius in the Annotations of the Exercises. In an informative and stimulating session of questions and answers, Father Kolvenbach concluded his time with us.

Later in the morning we listened to some of the work of the European Team and discussed the movement towards a more united approach to formation and mission in Europe. Finally recommendations were brought together and accepted for the consideration of the CLC national communities in Europe.

Those taking part evaluated the meeting. They expressed their appreciation for the chance of meeting each other, the time for prayer together, the contributions of the speakers, the sharing in small groups. The common complaint was the lack of time to develop and deepen some of the topics. But overall they considered the meeting a good one. It was a worthwhile opportunity of developing common attitudes and approaches towards CLC in Europe and a step towards preparing themselves for the next World CLC Assembly in 1990.

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