

progressio

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As you will notice,

PROGRESSIO HAS UNDERGONE SOME CHANGES

even though it remains the continuation of "Acies Ordinata"(1924-1967) and of "Progressio" (1968 - 1970).

For practical reasons the format has not been changed, the printing process has been simplified.

The three usual languages - English, Spanish, French - are kept; however, a separate edition will appear for each.

Please let us know if the edition sent to you is not that of the language which you prefer.

Henceforward, "Progressio" is the official publication of the World Federation, and the management is in the hands of the Executive Secretary.

From now on, "Progressio" will appear six times a year (instead of four times), while at the same time the subscription rate remains the same, that is, 1.000 Lire or US\$ 1.60. Because of frequent delays in receiving the magazine by regular mail, we offer you an AIR-MAIL subscription. If you so wish, the annual rate, including postage, will be:

Near East, Europe	Lire 1.200	\$ 1.90
U.S.A., Canada, India, Ceylon	1.450	2.30
Central America, Mexico, Africa	1.500	2.40
Asia, South America	1.600	2.50

The ADDRESS LIST of Presidents and Promoters of national federations will be published in a future issue of "Progressio".

E D I T O R I A L

With this issue the review PROGRESSIO inaugurates a new series. It will bring about a more complete autonomy for the World Federation, because it will become its official organ. Besides, it will serve as the medium for expressing our needs, for exchanging our experiences, and for examining the health of the BODY and of the WORLD COMMUNITY, which constitute our Associations, Federations of Confederations. For, underlying the needs and wishes formulated at Santo Domingo, this necessity of developing a truly INTERNATIONAL BODY, a truly WORLD COMMUNITY (1), appears clearly for those who can and wish to see.

Why an international Body, a World Community?

The answer is clear: TO SERVE THE CHURCH, that is the entire People of God, of which we are an integral part in all things, at all times, at all levels and in all places.

The APOSTOLIC PROJECT (2) of the entire People of God with its PRIORITIES, is at the start of everything and demands on our part that we THINK with the Church.

That explains why, especially in the times in which we live, so much like the 16th century, we must be first of all men of DISCERNMENT. We must be aware of Ignatian indifference, of the existential situation, of the mind of the Church. MARY, the Mother of GOD, remains our best model in this domain (3).

Through the SPIRITUAL EXERCISES, Saint Ignatius of Loyola proposes a real EDUCATION for discernment. Well before Loyola's time, Saint Ignatius of Antioch (4), Saint Bernadine of Sienna, and Saint Catherine of Sienna (a doctor of the Church) led the way in this field of discernment. We consider the Spiritual Exercises of Saint Ignatius to be a specific source and the characteristic instrument of our spirituality (5).

Therefore, we will easily understand that the World Federation of CLC will not be primarily an organisation (6), but a spirit. It will be the spirit of the SPIRITUAL EXERCISES, animating the whole fraternal BODY:

- this Body will be all-embracing, excluding all that could cut us from men or single us out uselessly;
- it will be educational -- because it will help us all to EDUCATE ourselves;
- it will be social -- because INFORMATION-SOCIAL RELATIONS and MUTUAL HELP will be developed;
- it will be a link with all INTERNATIONAL ECHELONS and ORGANIZATIONS;
- it will respect cultural, ethnical, linguistic and national differences;
- and it will act according to decisions taken through the process of COMMUNAL DELIBERATION (7).

The Executive Secretariate (8) of the World Federation of CLC serves as permanent basis of the Executive Council of the WF

and will in practice take charge of the SERVICES of the whole BODY.

Faithful to its motto MAGIS (always more), the review "Progressio" will keep its hand on the pulse of our World Community. It will be the regular BALANCE-PROJECT of the studies, the efforts and activities desired and lived by all (9).

PROGRESSIO will serve as the periodical that records our efforts, our difficulties, our successes and our failures, in order to help us to improve ourselves and to progress.

The Editor of the Magazine "Progressio", José Gsell, will present the "balance-project" reports. It is up to you to furnish the data. We function as a MISSION, DELEGATED by you, and, in fact, we are fundamentally your representatives. Of course, our private initiative is not excluded, nor the reminders of what is important, of what has been said and agreed upon, as this issue of "Progressio" is willing to do.

Especially at the end of this MISSION, come what may, we must be ready to ask for and to submit to the SUPERVISION of the WORLD COMMUNITY, sovereign in its General Councils, which will now take place more frequently (every three years), and responsible themselves before the universal Church.

Roland CALCAT

(1) On this necessity, see PIUS XII's Allocution to the Italian Women's Sodalities, April 26, 1958.

(2) "Isn't the Gospel, which is the Good News announced to the poor, a source of development? The Church must then offer its help to promote a complete humanism, that is the integral development of the whole man and of all men: it is a logical consequence of our Christian faith". PAUL VI's Allocution to the Asian Bishops, Manila, Nov. 28, 1970 (in D.C., 1113-1114).

- See also Jean-Claude DHOTEL, s.j. TOUT L'HOMME ET TOUS LES HOMMES, Fondements évangéliques du développement humain, Editions VIE CHRETIENNE, PARIS 1970.

(3) Cf. Karl RAHNER, MISSION ET GRACE, Au service des hommes, Editions MAME, PARIS.

(4) Cf. Hugo RAHNER, SERVIR DANS L'EGLISE, Editions de l'EPI, PARIS.

(5) General Principles n° 4.

(6) Study on the Role of the Secretariate of the World Federation by José Gsell, new Executive Secretary of the WF of CLC, presented to the Executive Council, London, January 2-3, 1971.

(7) See "La délibération des premiers compagnons" (1539), in CHRISTUS 12 (1965), n° 47, pp. 384-391.

(8) In the next number of "Progressio", José Gsell will describe the mission of the new Executive Secretariate of the WF of CLC.

(9) We will reproduce soon in "Progressio" the wants and needs pointed out by the National Federations to the Executive Council formed at the Santo Domingo elections. The chart will have a double entry, analytical and geographical.

NEWS FROM THE EXECUTIVE COUNCIL

Letter of the Holy See

In a letter of the Secretariate of State, dated December 26, 1970, Mr. ROLAND CALCAT has been confirmed as PRESIDENT of the World Federation.

Edythe Westenhaber leaves

On December 16, 1970, Edythe M. WESTENHAVER left Rome and returned to her home-country the United States. She has worked at the Central Office more than five years as Executive Secretary of the World Federation. She was the first full-time officer in our Federation, appointed by the Executive Council. All who have known her great intelligence and still more her unselfish dedication to the chosen spiritual ideals.

Special mention should be made of her outstanding historical research on the practice and influence of the Spiritual Exercises in the early groups. If we have today the General Principles, a tentative approach of an old movement to new situations, it is in a large part due to the thinking of Edythe, for which we are most grateful. She also spent much time and energy on those groups in many parts of the world which are looking for a deeper spirituality and a fuller apostolic commitment, inspired by the Exercises and often by the evangelical counsels as well.

Times are changing rapidly. In Santo Domingo we elected a completely new Executive Council. It was also decided to change the Executive Secretary. On december 15, at a very fine fare-well party at our Central Office in Rome, we tried to express to our departing Secretary our deep appreciation and gratitude. But I feel that in justice we should thank her again now in the name of the whole World Federation. All of us wish her a wonderful new life -- less lonely than in Rome -- in the midst of family and friends.

Louis PAULUSSEN s.j.

Welcome to José Gsell

The Executive Council of the World Federation, at its last meeting in London, named unanimously Miss JOSE GSELL as Executive Secretary of the World Federation, succeeding Edythe Westenhaver. José Gsell has also been named Editor of "Progressio", from now the official organ of the World Federation.

José Gsell, born March 21, 1925, at Saint Hippolythé (France) has been since 1961 the head of the administration department of "Vie Chrétienne" in Paris, in particular editing the magazine "Vie Chrétienne" and the series of booklets of the same name. Since 1968 she has been Executive Secretary of the "Association Vie Chrétienne" (National Federation CLC). For the past two years she has also been Secretary of the "Equipe Européenne" of CLC.

Before José Gsell came to "Vie Chrétienne", she had been active in the girls' division of the Rural Catholic Youth on local, regional and national level. Some of her activities were: organization of a program of professional formation, through exchange programs and training courses; welcoming foreign rural youth and organizing their studies programs; preparation of national and international meetings.

In José Gsell we welcome not only a first class administrator but also a member of the movement who understands and lives our spirituality. José Gsell will be in Rome permanently beginning May. Until that time she will come here periodically to manage "Progressio".

Louis PAULUSSEN s.j.

Apropos the Vice-Assistant

As one may read in the report of Hildegard Ehrtmann on the meeting of the Executive Council in London, Fr. Arno DISCHINGER, s.j. has for personal reasons asked for suspension from his office of ecclesiastical Vice-Assistant of the World Federation. With regret the Council agreed to act on this request. In the meantime Fr. Paulussen continues to serve the Federation with his high competence and dedication.

LIVING DEVELOPMENT

by José GSELL

In his Easter message of April 1967, Pope Paul presented his encyclical "Populorum progressio" to the world by describing it as "a humble and cordial word of hope". It presented us with a striking call to involve ourselves on the world scene by trying to impregnate its structures with the Gospel's spirit. The General Council of the World Federation adopted this concern as its own, in its October meeting of that year. It proposed to its members that they revise and orient their apostolic life along the lines of "integral development of man and a shared development of mankind". That is what we proposed four years ago when we decided to make development a common preoccupation: to work within this perspective so that everyone could "live a true human existence by which every man would be able to support his family by his work and, by his intelligence, would be apt to participate in the common good of society, by means of an involvement freely chosen and by actions voluntarily accepted" (Paul VI, Allocution to the FAO, Nov., 1970). What has happened since then?

And so it has been four years now that we have been working at it, searching to concretize our love of Christ through a better service of all men. It might be good to stop a few seconds to reflect upon the slow advances we have made on this road. Undoubtedly each individual has to examine how he has answered the call of this orientation and how it has been expressed in his involvement and in his life style; how he has helped the members of his community and how he has applied to himself the communal discernment; and, finally, how he has sensitized people around him concerning this question and how he participated in local, national and even international initiatives. We have this data for a profound examination, data which should provide us with profound sensitivity and authenticity especially in this season of the liturgy when we meditate on how Christ became man among men. But perhaps today we could reflect together and discover some profound attitudes which are common to all despite the diversity of our situations and conditions of life, attitudes which constitute a preface to the implementation of true development.

The Preamble of the General Principles which we have adopted affirms with precision our vocation of service. Faithful to the spirit of the Gospel and to the interior law of love, seeking after true liberty and availability towards God, becoming conscious of our responsibilities, we are careful to seek constantly

the answers to the needs of our times and to work together with the whole People of God for progress and peace, justice and charity, liberty and the dignity of all men. Therefore, how is it possible not to consider this call on behalf of development as a specific mission of our communities and their members? How can we not see that integral development of every man and of all men has to be for us the privileged expression of our love and of our following of Christ? If we really are in the service of Jesus Christ who loves all men, but with a preference for the very poor, humble and effective service of our brothers demands of us that we be genuinely incarnated in the world, wherever we find ourselves among our brothers, and, moreover, to be by preference among the very poor. Development is based upon the unity of mankind and we will go from words to concrete action only through a progressive and constant training in fully lived solidarity. To be a man among men, a brother with all brothers, poor with the poor, this is surely the primary condition which allows us to grasp the needs of our time and to serve by working so that everyone has the possibility to become responsible for his personal development and co-responsible for the development of all men.

If this is the goal we are striving for, don't we have to ask ourselves if we are "men of development"? The importance of the question should make us reflect a minute. In order to very quickly see that real involvement is rooted in a profound conversion, we only have to observe around and in ourselves the various attitudes expressed in our concrete actions. The latest copy of "Progressio" reported the recent Deliberation held at Manresa by 80 members of the Christian Life Communities, and it pinpoints the final conclusions: a realistic vision of the evils and injustices which crush mankind, decisions for action regarding the most underprivileged, action preceded and accompanied by a personal involvement in the world of the poor. Working toward real development demands that we share the human condition of our brothers. It's then we can find answers because we know a situation by living it. Then each individual can become a bit of yeast in that portion of the world that is his, capable of expressing the common will and, by concrete cooperation with others, capable of turning aspirations into necessary transformations. It is in this way that attempts can be launched to transform bit by bit the living standards of a greater number of people and that dynamic action can spring to life. "The Kingdom of God is like yeast. A woman takes it and mixes it with a bushel of flour, until the whole batch of dough rises" (Mt 13,33). May this saying of the Lord be always present to our minds and may it become realised in the diverse places where we live out our existence.

To follow this path of service and detachment demands of us a deep union with the poor Christ and the help of those who walk with us. Here is where our Christian Life Community comes in and find its importance. Isn't it the community "par excellence" in which we train ourselves, in the presence of our brothers, for a higher fidelity and availability towards Christ? Doesn't it constitute an ensemble of discernment which leads us through the concrete situations of our life to a recognition of God's Will and a joining of our will to His? Finally, in the concern for living and practicing development, is it really a living cell which produces the dynamism of action and sends us out into the world? We can see here the reasons why our communities should exist. But maybe we should underline another aspect which we tend to forget at times. The learning and living of community life which we practice in our Christian Life Communities, quite naturally should lead us to a sense of community wherever we are. Wouldn't there be more brotherhood in the world if we were concerned about promoting community everywhere our activity takes place? Whether in the family, at school, at work, in the neighborhood or city or parish, in professional organizations or in any other association..., the style of our relations, the goal of our efforts, the critique of our methods should all result in re-creating truly human ties. Let's convince ourselves that no concrete plan toward development will take root unless it comes into contact with the fertile soil of human brotherhood.

Translating the goal of development into concrete action, this, then, is the task which is incumbent upon us to accomplish in company with all those in the world who have gone to work in the task. In our different countries what concrete repercussions has this choice of the priority of development had? Are the members of our communities active agents? How do our national federations and basic communities arouse and sustain the attempts of all? Isn't it now time to pool our experiences, our difficulties, the needs we see? Some among us are working full time in the task of development and have acquired deep experiences; others are looking, trying to feel their way. Undoubtedly, we are placed in very different situations, some in poor countries, others in rich ones. But isn't the ability to unite forces for a more general common good one of the justifications of the World Federation? If we don't know what each other is doing, how will we ever be able to realise our effective mutual aid or a general orientation or even concrete action? Wouldn't it already be necessary to know what has been done, the work in progress in such and such a region, country, or continent? This is why "Progressio" wants to keep us informed by regularly publishing important experiences. By

doing this, it hopes to increase our contacts, to provide us with matter for reflection and to help bring about that our Christian Life Communities, through fidelity to their vocation, might find in their unity a stronger force for service.

Since this is the first month of the year when we have the fine custom of exchanging greetings to all who are dear to us, allow us to express them here on behalf of each other. Could we wish for anything better than a deeper union throughout the world of the CLC through an unswerving fidelity to their vocation? And so, let us ask the Lord to transform this unity into an active force for progress and peace, justice and charity, liberty and the dignity for all men. All of these things bear today the name of DEVELOPMENT.

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Evangelization demands that each day we open ourselves to our own conversion, that we are available for the problems of the people, that we live God's here and now. In order that the CLC may incorporate themselves into that ecclesial renewal, PROGRESSIO intends to gather together the topics that are most alive in today's world and that of the future.

Yet, we do not want to restrict ourselves to general questions. "Progressio" wishes to be a forum where the CLC over the entire world can discuss their everyday problems. In this you can help us: SEND PROGRESSIO YOUR OPINION about the subjects that have been published, a report on the situation of the CLC in your own country, a statement of experiences in development (individual or collective), an account of sensitivity sessions or other means used by national federations. In the same way we suggest that from time to time you bring to our attention one or more articles which could be a SUBJECT OF DISCUSSION in the next issue.

Our readers should address their letter to:

PROGRESSIO, Borgo S. Spirito 5, C.P. 9048, 00100 ROMA

The Editors of the publication express their gratitude in advance.

SYNTHESIS OF REACTIONS ABOUT SANTO DOMINGO

from the reports sent to the Secretariate

by Arno DISCHINGER s.j.

I - General Comments

A very valuable experience, very positive
Helped to make important contacts between nations
Demonstrated that the GP and Church problems are not "words" but reality
Was an important experience (not mere "discussion") of the Church crisis and problems to-day
Problems we met in Santo Domingo should not be isolated from problems of the Church or of the world to-day

II - Latin-American Groups Which Have Withdrawn

a) Positive comments

Useful "shock" for the delegates
To be admired: their very strong sense of community; the place of the Eucharist in their life; personalism; the "being" actually christian; creativity, freedom and coherence in the seeking of a proper style of life; commitment; prayer
We should not deny their real values
Maintain existing bonds with them.

b) Negative comments

Do they represent the Latin American mentality?
We would have expected from them a warmer hospitality
Feeling that they were keeping apart, self-sufficient, under the thumb of some two adults, having already made up their minds to withdraw from the WF, unrealistic, one-sided minds
Their inability to explain themselves, their attitude on the whole negative and aggressive, their "exclusiveness", their way of proceeding during the sessions, their lack of spirit of service, their quasi magical idea of "Deliberation", have been criticized
They would have imposed their will on the Assembly and prevented the completion of the planned programme
It was very difficult to recognise the Spirit through their attitude
Reasons indicated for it: influence of the social situation in Latin America; an identity crisis; in the past they have had no chance to express themselves and develop, because of dictatorships and an arrogant hierarchy.

III - The Assembly of the General Council

a) The 1970 Assembly

1) Positive evaluation

Preparatory bulletins were much appreciated
The discussion groups were very enriching and may have been the most important aspect of the meeting
Very rich liturgy, main bond of community
Very positive impression of the delegates and their maturity.

2) Negative comments:

The program: regret that the planned program was not kept and that the announced Deliberation did not take place; regret also that the question of Development was practically ignored
Organization: unsatisfactory; too much time wasted due to lack of organization and punctuality, as well as slowness of registrations; lack of simultaneous translation
Liturgy: why capricious innovations?
Not all the representatives were prepared nor had they all received the Bulletin
Lack of prayerfulness and depth on the delegates.

b) Proposals for the next Assembly

To have the list of participants earlier
To take seriously the spiritual preparation
That each federation prepare a report on the local situation, with copies for all delegates
That no meeting be held right before the Assembly
To give more time to Deliberation; take no more than one day for business problems and that in the same prayerful attitude. Less legalistic and business minded orientation
That the meeting last six days: at least the first afternoon and evening for social get togethers to break the ice; social evenings are fundamental; one afternoon be set aside for a break
Simultaneous translation; if impossible, then only 2 languages
A moderator for the plenary sessions
If possible all delegates should live in the same building
Avoid holding simultaneous sessions
Stress the spiritual aspects of the meeting
Reports of each meeting to be immediately distributed or at least posted on a bulletin board
Contacts with local CLC members.

IV - Consequences for the Future of the CLC

Importance of the Exercises; common basis for every one
Reinforcement of the idea of an international community
Importance of the community (to discover its meaning and live it)
Importance of development: international communal projects
Confidence in the new Executive Council
Importance of the adults groups
To promote the full implementation of the GP; to make comprehensible the liberty and flexibility inherent in the GP; but not to consider them as an absolute: they are means, necessity of a continued search
More radical attitudes: "to be" complete christian; "critical attitude" as regards structures, break with the pre-conciliar groups, former Sodalties; to run to keep pace with the World, not to be behind the times; to avoid exorbitant dependence on hierarchy and juridical viewpoint; to risk new ways, discard traditional projects; boldness to become a completely new movement if necessary
Importance of Deliberation; to prepare CLC members for this.

"OUR RESPONSIBILITY AS LAY PEOPLE TOWARDS CLC"

You might find it somewhat strange that the Executive Council chose for this year a theme that implied a looking in at ourselves rather than a turning out to the world and its many serious problems. Indeed there is a tremendous danger of bothering too much about ourselves and our organisation and too little about the various works we should be doing. There is also the other extreme of being completely and utterly absorbed in apostolic work and never stopping to reflect on what our responsibility to C.L.C. is. And so in the midst of the various tasks into which your commitment to Christ leads you we are asking you to pause and consider the needs of our C.L.C. groups.

Perhaps the first question to ask is: "what does C.L.C. mean to me and what part does it play in forming the pattern of my life?". In pondering this I would ask you to consider that if Our Lord had given the Sermon on the Mount to-day one of His beatitudes might well have centred upon the virtue of commitment or, in another idiom, of being involved. For me this is the essential point about our Communities. One cannot simply be a spectator if one has truly entered into the spirit of the General Principles. One is part of a great world wide brotherhood of Christians who find the CLC way of life suited and appropriate to them.

Naturally in writing about the World Day one starts with a special consciousness of the international dimension of C.L.C. but it bears thinking about a little more. The world is becoming smaller all the time, a fact which struck me very forcibly when I went to Santo Domingo last summer. I had never been out of Europe before and yet after eight or nine hours travel I was on the other side of the world in a country which I had never thought I would visit. But how long does it take for us to appreciate the point of view of people in other countries? Certainly it is seldom done in eight hours, not even in eight days. The second point therefore that we want to put before you is the international nature of our communities.

One of the things that struck us all in Santo Domingo was the great difficulty of communication. It is not enough simply to remember that CLC is international and that points of view expressed in Progressio or at General Council's must be interpreted in the light of a person's country of origin. We can only be a world wide community and play our full part in the world as such if we can learn to communicate. The problem of language is very serious

and if we cannot solve it within our own organisation we shall never be able to co-operate fully. And I therefore suggest a specific activity to those who are able to do it. This is quite simply to learn another language. Your choice will obviously be dictated by the circumstances in which you live. But many people in, for example, India will never be able to read Progressio because we can only manage to print it in three languages. Just think how much help you could be to those who write in it if you could translate it into another language for those who never see it. I hope those good people who faithfully translate extracts from it for their own national magazines will take particular note of this suggestion. I hope too that those in Europe will ponder on the importance of more of them learning Spanish.

Many of you will already be very familiar with the custom of reporting your achievements in your C.L.C. groups in order to inform others of what you are doing and giving them ideas and encouragement upon it I can assure you from personal experience that it is of great value. Equally you may like to consider the possibility of corresponding with other C.L.C. members and Groups countries. In this way you will be helping to make us all more conscious of the fact that we are international.

Finally I would ask you to remember again the power of prayer. Many of us will never be able to meet but if C.L.C. means any thing to us it is always possible to pray for each other in the various difficulties with which we are all faced from time to time. On this point I should mention that all the members of the Executive Council keep Saturday as a day when each one remembers the others. This is a practice that groups within a National Federation may wish to adopt.

All the things I have been talking about are merely suggestions. I hope they will help you all in designing your arrangements for C.L.C. day. Do let us know what you in fact do.

The problem of Finance is dealt with elsewhere in this issue and I hope you will read that article carefully.

ALL SUBSCRIPTIONS WHICH HAVE NOT BEEN EXPRESSLY CANCELED
WILL BE PRESUMED RENEWED

MEETING OF THE EXECUTIVE COUNCIL

by Hildegard EHRTMANN

During the first three days of 1971 when the federation of the English Christian Life Movement had its training course followed by its annual meeting of the General Council, the new officers of the Executive Council of the World Federation also met in Coloma-College, West Wickham near London.

Looking back, this meeting was dynamic, intense and fruitful. Since the Council included members from nine different nations, it was found that, in spite of the usual frustrations of not being able to handle all the questions which member federations desired, there was a genuine gratitude for the chance to work together in the spirit of the CLC and on the basis of mutual confidence.

The evaluation of the work of the new Council recalled the vigorous efforts of the president Roland Calcat and of several member federations to draw the conclusions from Sto Domingo 1970. This resulted first of all, in an astonishing number of delegates sending to the World Federation their thoughts on "Sto Domingo" which reflected a great desire to accept the challenge and also in a true cohesion among the federations together with a serious concern for strengthening the basis of the CLC movement.

The members of the Council had already by correspondence agreed with the results of a thorough study by Roland Calcat, which pointed to some changes in the Roman Secretariate, in order that it might become more effective in its assistance to the federations. In the meantime, Edythe Westenhaver, who had left her profession several years ago to give herself fulltime to serving the World Federation, returned to the U.S.A. where she will resume her profession as a journalist. The Council wished to express its deep appreciation of the outstanding generosity and spirit of Edythe Westenhaver. Further the U.S. National Federation was asked by the Council to express in a special way their immense gratitude to Edythe.

José Gsell, preciously Executive Secretary of "Vie Chrétienne" in France, was unanimously appointed to succeed Edythe Westenhaver as Executive Secretary of the World Federation. José outlined some possible activities and a proposed manner of procedure for the world secretariate. It should be able to fulfill a two-fold task: to assemble informations and the activities and needs of the CLC in different countries, and secondly to carry out or to transmit to member federations the directives of the Executive Council. It seemed specially necessary that the secretariate, should remain in close touch with the actual life of the CLC. Be-

sides being a service center the secretariate should represent the World Federation within the international organizations. These proposals met unanimous acceptance by the members of the Council.

Fr. Paulussen announced that Fr. Arno Dischinger had asked for a temporary relief from his duties as vice-ecclesiastical assistant. All the members present were saddened by the thought of his departure all having found in him a personal friend. However, the Executive Council of the World Federation agreed to act on the request of Fr. Dischinger to be suspended of his responsibilities as vice-ecclesiastical assistant.

The Council felt that it would require time to propose a successor, who would have the aptitude and competence necessary for the office of vice-ecclesiastical assistant. It was unanimously agreed that it should always be a Jesuit priest whereas the assistant to the World Federation preferably should remain a bishop. All were grateful that in the meantime Fr. Paulussen would continue to serve the Federation with his great experience. The Council expressed the gratitude of the members to Fr. General of the Society of Jesus who has agreed not to appoint the vice-ecclesiastical assistant without previous consultation with the Executive Council.

As always, the problems of financing the tasks of the World Federation and the secretariate were of special concern. The member federations are urged to send their contributions (one hour's wage for each member) for the beginning year as soon as possible directly to the secretariate in Rome.

As to the somewhat changed international review Progressio, which ought to continue to be of service to the member federations, it was agreed that beginning with this number the periodical will appear in English, French and Spanish in separate editions six times a year.

Although the National Federation of the Philippines had invited the World Federation to hold its next General Council in 1973 in Manila the Council agreed, after a serious reflection and discussion, to prefer Germany as had been planned in Santo Domingo. Well aware of the fact that Asian countries would be able to participate with a greater number of delegates in Manila, all felt it necessary however to consider that most of the existant groups are geographically closer to Germany. If the meeting were held in Asia, the traveling expenses would be too heavy a burden for most of the federations. However the Council was anxious to hold the following meeting in one of the Asian countries. It was unanimously decided that one CLC member from the country where the meeting will take place, should be a non-voting consultant to

The Executive Council for one year prior to the meeting of the General Council thus to assure an effective preparation.

As to the future relations with the Latin American federations who left the World Federation last year, all desired collaboration and friendship with the members and leaders of these communities. At the same time it was emphasized that information and effective help should especially be given those members and countries of Latin America who desire to share the way of life of the CLC according to our common norms and who want to become or to remain members of the international movement. Thus it was decided, that before considering further stages of collaboration, the president Roland Calcat and Fr. Paulussen should plan as soon as possible a trip to those ten countries which have recently expressed their interest in the World Federation.

A report on the European initiatives such as the European CLC meetings in Chantilly, Manresa and also the work of the "Mixed Commission" charged with studying the fundamental principles and a modern approach to the Spiritual Exercises, showed clearly the value of this work and that of the "European Equipe" which should have a real influence on the whole movement.

On the request of the National Federations of U.S.A., all agreed again that national editions of the General Principles and Statutes should be approved by the World Federation. However, this approval can be given by the president, the ecclesiastical assistant and the executive secretary. Only in cases of serious doubt should the full Executive Council judge their conformity with the spirit of the General Principles.

Due to lack of time, further points, especially the study of the question of CLC for youth, aid to the developing countries, service for federations on their way to renewal, a questionnaire to help the World Federation with accurate statistics and reflections on the evolution of CLC and its spirituality, had to be postponed till the next meeting, which should be held in Philadelphia, U.S.A., in connection with the U.S. National Federation Convention, August 22-25, 1971.

All participants expressed their gratitude for the outstanding hospitality of the National Christian Life Movement of England.

THE FINANTIAL SITUATION

by John PARSONS, Treasurer

Elsewhere I have written about World CLC Day and I have suggested one or two points that seem to me to be relevant to the responsibility of the laymen to CLC. I have deliberately asked to write separately about Finance because I do not want to give the impression that either I or the other members of the Executive Council place Finance at the top of the list of the various responsibilities. It is no good pretending that it is not a very important matter and that the very existence of the World Federation depends upon your increased support. I know well enough that many of the efforts you have made in the past to collect your subscriptions have meant a lot of sacrifice for some people. The sad fact is that even so the amounts that have come in have not been sufficient to pay the salary of the Executive Secretary let alone all the expenses of running the Federation. Had it not been for the generosity of the Society of Jesus and some kind benefactors we should not have been able to survive. Now we are at a crossroads and if we do not have a greatly increased income we shall not be able to operate efficiently.

Any organisation which depends upon voluntary subscriptions has to decide whether to limit its activities according to its income or to settle its level of activity and then set about getting the necessary funds. We have decided upon the latter course because we are convinced that the service given by the Federation must be improved if we are to make the most effective use of CLC in the world today. So much needs to be done. We need to have a better exchange of information, we need to be able to send members of the Executive Council to visit the National Federations so that they may understand more fully what CLC is trying to achieve on the national and international level. We need to be able to develop the whole concept of the mission of CLC to the world.

From 1965 to 1969 between 3,500 and 4,000 US.Dollars per year have been subscribed. I have not yet been able to assess the final figure for 1970, but it is in the region of 2,700 dollars. That shows the seriousness of the situation. Even if we had received 4,000 for 1970, it would not have covered the total deficit in the operation of the Federation. Indeed it would not have covered the expenses of the Federation even when gifts were taken in to account. When one remembers that the Federation does not pay for the office accommodation or for the services of the Jesuit Fathers, you will see how dreadful the situation is.

The General Council at Santo Domingo agreed a budget of 15,000 dollars. This may seem a lot but I can assure you that it does not equate to the total amount of money that in one way or another has been devoted to the business of the World Federation. Fares for members of the Executive Council alone would account for a substantial figure and these have been covered in the past by contributions from the members of the Council and from National Federations and other bodies. But I would certainly breathe a sigh of relief if contributions amounted to 15,000 dollars in 1971. How do we do it? Your representatives, yours not mine or the Executive Council, passed a resolution at Santo Domingo that each National Federation send a subscription equal to one hours salary per person per year for each member of CIC.

I realise only too well the call on your money and also the great difficulties that some countries have in collecting and sending money. Will you do your best. You should send your contributions to the Executive Secretary in Rome, NOT TO ME. This is because of certain administrative considerations with which I will not bore you. The resolution at Santo Domingo said that this subscription should be collected on World CIC Day and should be remitted not later than three months thereafter. Will you all please do your best to meet this request and send the money as soon as possible. Obviously the full hours pay can only be sent by those at work but I would ask students to make as generous a contribution as possible.

I will send as detailed as possible a statement of account in the next month or two and I can promise you that your money will be spent carefully and wisely. The Executive Council have embarked upon a programme of activity based upon the budget agreed by the General Council. Please see that the money is raised. It will not be easy and it will require positive planning by those who read this message. I am confident you will not let us down.

