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- offers a "charger" for reflection on real-life subjects to stimulate our personal study and group exchange
- publishes articles or documents essential for the comprehension and deepening of the spirituality of the CIC
- sets forth the significant experiences of the life and activity of our communities
- draws together diverse people by presentation of a country and its communities.

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wishes to be the expression of a universal and apostolic community. Its projects concerns us ALL.

The time has come to unite our efforts in order to diffuse it more widely.

so... What should be done ?

- Could each reader find a new subscription, or better yet, several ?
- Could each reader inform the editor of the names and addresses of interested persons ?

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counts on the support of its readers to enable it to achieve a substantial growth in its diffusion.

APOSTOLIC OBJECTIVE OF THE CLC :

" DEVELOPMENT "

It is a pleasure for me to reestablish this contact with all of you, brothers in the CLC. I had already grown to know and appreciate you through the delegates of the federations of the different countries of the world at the world congress held at Santo Domingo last August. Since you had chosen these delegates, they reflected what you yourselves are; I am assured then that you, like them, are deeply concerned with the problems of development in its fullest sense. Although, at Santo Domingo, it was not possible to pose the question, you recall that at the time of the world congress of the lay apostolate in 1967, the World Federation of the CLC took as its communal and primary objective the participation in the offensive for development.

It is from the vantage point of this decision that I would like to share some reflections with you. We now know better the difficulties to be overcome. The gravity of the problem has begun to grip the conscience of the masses, but this new awareness is only the first step. We must press on; for Pope Paul, the international organizations, world experts, economists, and theologians are unanimous in affirming the growing gravity of the instability of the situation, in pointing out the causes and in launching an urgent call to action to all Christians, to all men.

Speaking for the Justice and Peace Commission, Cardinal Maurice Roy said recently: "If the decade (of development), on whose threshold we find ourselves, does not serve to reverse the marching orders and to fill up the abyss which daily separates more profoundly the rich from the poor, within the different societies as well as throughout the world, one can only refuse to believe that humanity will arrive in peace at the end of our century, already so torn apart".

An ever-growing number of UN experts say that the guiding ideas of the first decade of development (1960-70) -- need of financial assistance and the necessity of more generous trade agreements -- all these though being valuable objectives, are not enough to stimulate the development of a truly humane society and a peaceful world. Without political and social action which would improve the lot of the masses and permit them to participate fully in their proper development -- or if this political and social action is not forceful enough --, no economic development, impor-

tant though it is, can lead to a satisfactory modernization of society.

It is then more than a problem of material aid. While we were searching for an explanation of our lack of success and of the burgeoning phenomenon of discontent, we found the discourse of Mr. Julius Nyerere, President of Tanzania, to a group of American missionaries: "The significant thing about the division between rich and poor, and rich and poor nations, is not simply that one has the resources to provide comforts for all its citizens and the other cannot provide basic services. The reality and the depth of the problem arises because the man who is rich has power over the lives of those who are poor, and the rich nation has power over the policies of those who are not rich. And even more important is that a social and economic system, nationally and internationally, supports these divisions, and constantly increases them so that the rich get ever richer and more powerful, while the poor get relatively ever poorer and less able to control their own future".

We are encountering a theological and moral problem. Until now theological reflection has been preoccupied principally with individual moral acts, but it has not tackled the morality of collective acts, national and international, which touch on power in particular. This is one of the important aspects that theology has to play in its role as critic of society. Since power fulfills a decisive function in development, it controls almost entirely the distribution of wealth. One can only hope that a just order would spring spontaneously from the free play of economic and political forces. But power does not act this way. In practice, some mechanism for participation in power, some persons and some groups are necessary in order to realize the indispensable minimum conditions for the liberation and the flowering of the human person.

The Churches have done very much and still do much to improve the human condition by their works of charity and by their social labors. It is right to add that the promotion, in the West, of the ideas of the person and of liberty is the work of Christianity. The moment has now come to accompany that effort by a theological development of the concept of human liberation. Without this, "the Churches will remain, at least implicitly, in the camp of those forces which brake or impede development" (Balasuriya, p. 4).

These observations, shared by the leaders of nations, economists and theologians, help to grasp the actual situation and value of the Justice and Peace Commission. We are at a turning point in history and according to Pope Paul, the time has come for the Church, a specialist in humanity, with the aid of the human sci-

ences and in the light of the Gospel, to rethink man and to revise, through new vision, the actual structures of different societies.

This is an apostolic task, an outstanding form for exercising charity, for which the members of CLC are especially prepared by the Spiritual Exercises and by a tradition of service in the first ranks of the Church and of the world. The daring involvement in this collective apostolate, I am more convinced than ever, is going to be for the CLC the occasional of a spiritual deepening and of a renewal in the ways of its presence in the Church and in the world. We must hasten to stir the conscience of the elite and of the masses of the major implications of this great project of development and we must be unrivaled in our generosity and in our spirit of invention in action.

May the following words of Pope Paul in his message to Christians, given at Manila, be adopted by the CLC as the resume of their program: "In imitation of Jesus Christ who passed by doing good (Act 10:38), Christians are the best friends of man and their faith must inspire them to work for the sanctification of the world and to take the lead of that indispensable movement of fraternal solidarity which must bring to all men the satisfaction of their needs for food, employment, shelter, education, and the response to their aspirations for responsibility, liberty, justice, moral values, in a word -- to a fuller humanism".

+ René AUDET

Ecclesiastic Assistant of the
World Federation of CLC.

We propose to explore in the coming issues a subject which is for us of particular concern: the COMMUNITY. José-Luis Velasco, in an article to appear in May, will stimulate our thinking and attitudes. It has seemed important for us to begin in the present issue to encourage the reflection of our readers on this subject by reprinting, in three successive articles, the study of J.C. FUTRELL, entitled "The Ignatian Perspective", which appeared in Christus 18 (1971) n° 69, 125-133. In this issue: The Problem Today; to follow: The Ignatian Perspective and A Model For Today.

(Editor's note)

The Problem Today

The whole world of men today is in travail searching for union in difference. All men profess to desire peace and justice for everyone in every nation, but we have not found ways to bring this desire to realization. The members of the Church are actually deeply divided, in spite of their professed communion in the Spirit. The efforts of religious congregations to accomplish renewal and adaptation within the profound unity of a shared charismatic vocation have often resulted in the breakdown of community or even in polarization. At a time when community is a loudly acclaimed ideal, there seems to be very little real communion of persons. But no community can exist without communion.

Community is the embodiment in space and time of "communion" ... CUM-UNIO, the coming together of human persons because of a shared vision, a common goal, an intended good which these persons wish to realize in actual life. There is no such thing as community without communion.

Since community is the embodiment of communion, the kind of community, its dynamics, its demands upon its members, and its modes of realization depend absolutely upon the depth of the communion. Most persons belong to many communities at once: communities which embody the common goals shared with all the persons. The degree of commitment of one's person to each of these communities rigorously depends upon the depth and the permanence of the

underlying communion which must be embodied through common, shared activity. This is why marriage is such a total community: it is the life-time realization of the communion of two persons who have defined their whole existence by commitment of their lives to one another in mutual love. This is why permanently vowed religious life is total community, because all the members of a specific community have discovered their own personal identity in Christ -- the meaning and value of their entire life in the world -- in the shared charism of this religious community.

In order to understand the unifying dynamics of any particular community, it is necessary to clarify the quality of its underlying communion. Once this is clear (and only when this is clear), it is possible to begin to describe the kind of shared activity, the common commitment to concrete modes of action required to embody this communion in human community. For, unless all the members who share the communion, the shared vision and common goal, actually do commit themselves to carrying out the necessary activity in space and time to embody this communion, there can be no human community.

The problem of every human community, then, is above all to clarify the shared vision, the common goal, the communion which its members must embody in this changing world today. But to achieve this clarity of communion requires communication, and there is the rub. Communication depends upon expression: upon language, both verbal and non-verbal, upon signals which clearly convey that which is intended to be signified, upon symbols which speak and which join persons together in common understanding and feeling. But, as the late Paul Tillich aptly phrased it, we live in a "land of broken symbols". The entire world in which mankind lives is in the throes of dramatic and rapid cultural change immensely intensified in its impact by universal, instantaneous communications media. Mankind is suffering from profound cultural shock: the contemporaneous confrontation of radically different modes of structuring experience and of expressing it. All the people in the world today are victims in one way or another of a massive breakdown of language which leads to constant misreading of signals, failure to read the meaning of what other persons do and say: and this results in fear and fixation and in deadly polarization: among nations, in political and social structures and attitudes, in the schools, in the family, and in the Church and in religious congregations.

The Church is made up of people who are just as culturally conditioned by their historical circumstances in their modes of structuring and expressing Christian experience as are all men in structuring and expressing any human experience. If we are to recover our awareness of our shared experience of the Spirit of the

Risen Jesus in the Church, we must discover ways to communicate with one another across the enormous gap created by the confrontation of 19th and 20th century cultural patterns. We must find ways to experience together the deep, underlying communion that is sharing in the one Spirit: a communion which is real and true, but which often is hidden beneath the barriers to communication thrown up by very different ways of expression. We must learn to read signals which are foreign to us and to read what the other person means by them, rather than misreading his signals according to what they would mean in our own "language". We must learn to penetrate beneath differences of expression to communion in experience.

(to be continued)

John Carroll FUTRELL S.J.

Saint-Louis University

The changes of type and format have caused
a delay in the sending of the January issue.
We ask our readers' kind indulgence.

" LIVING DEVELOPMENT "

Experiences

by Fred C. LEONE

In the January issue of Progressio, the first article in a series on development was presented. This covered some fundamental attitudes in the Manresa meeting. The present article continues this theme of development. I would like to share some experiences of United States Christian Life Communities with other communities around the world. Other experiences could be presented, not only by me, but by many of you.

In the few examples presented below, there is no attempt to ignore the spiritual aspect. Nor is there an attempt to replace this spiritual development with action. I take the spiritual growth for granted and as a prerequisite for full commitment.

These examples take place in four different cities, from a very small city to one of the largest in the world. My purpose is to show a common thread. True, there are differences, but there is a common unifying purpose. Finally, we shall ask - what is a common characteristic in all of these which is essential for every CLC.

The first city we visit is one of 40,000 inhabitants. It is not a typical town of this size. About half of the population is made up of transients, since it is a university city. The large university has 20,000 students and over 2,000 faculty and staff. As in most cities there is a segment of "turned-off" youth. These youth, local residents of pre-university age, do not want to be associated with established society. They are "drop-outs" from school and near drop-outs. Some have committed petty crimes; some have been in jail. They are tough; their language is "unacceptable". But, they are a part of our community, part of us, and they do not relate to the community.

Eight people saw the need. They were committed to Christ; they felt a commitment as Christian citizens, to do something about this real need. They knocked on doors; they spoke at many service clubs; they had many disappointments. Several times they changed their course of action. They battled animosities; their motives were questioned. But, because of this commitment, they kept going. The conclusion: 1) a summer youth center for the "left-outs", 2) a \$2000 grant (half the budget) from a local YMCA

3) a concern on the part of citizens, and 4) a small development of these youth toward community involvement. The future: 1) perhaps a permanent center, outside the establishment, but supported by it, 2) the development of leaders in the community, and 3) a program of concern and action for all the youth of the city. It will take a great deal of prayer and work on the part of this initial group who started an experimental interparochial CLC and who now have in addition a non-profit corporation FOR YOUTH.

The next city we visit has 500,000 inhabitants. In one of the parishes ten couples and several single people were searching for what Christ and their neighbors wanted of them. They prayed together; they searched together. Within six months they discovered CLC. Within an additional year, they were the force which 1) developed the Parish Council, 2) established a city-wide program of assistance to the needy of all types, and 3) helped bring about an ecumenical dialogue. As a specific example, take "Operation Food Basket". This group enlisted a large number of school youth for a specific job: on a particular Saturday, to stand outside the major food stores of the city and ask each buyer as he or she entered - "Please purchase just one extra item or can of food for the poor and give it to us as you leave". The result: 1) tons of food for the needy, 2) community involvement, 3) community unification on a small, specific, useful task. The program now continues city-wide on an expanded basis.

The next city has a metropolitan area of about two million people. The CLC involved was a professional group; the issue was one of racial equality. What program would be necessary to reach the community? Should the CLC set up a structure from the top? Or should it take the "grass-roots" approach? Either approach had its probability of failure. This CLC started at the bottom. First it helped to develop a small group entitled the "St. Augustine's Guild," made up of black and white businessmen. After two years there finally emerged the Catholic Interracial Council which provides 1) a program supported fully by CLC (though not identified as such) whose purpose is the advisory council to the Bishop on all interracial matters, 2) a collaboration with other similar groups in the city, 3) a program to influence racial justice, equality and opportunity, and 4) a program of education at all levels but especially to Catholics on one of the major issues of the day - human rights.

Finally, we come to a very large city in a foreign land. The American community is noticeable and influential in this city of over six million inhabitants. The only American parish has its members all over the city. How does one pull together this very diverse parish? A small group of laity and religious saw the need and considered CLC as the answer. They learned CLC; they de-

veloped with it. Before long this community of six couples, two single lay people and three religious, working with the pastor, launched programs of 1) parish census, 2) self-help welfare projects, 3) youth involvement, 4) hospital assistance, and 5) religious education. Some of these programs will fail. All will be difficult. But they will continue doing Christ's work in their community, not their own CLC community alone, but throughout this entire city.

Now what is common to all of these examples? First prayer was an integral part of the depth and growth of the group members. Secondly, the members saw a need which existed and which must be solved. Thirdly, the people were committed to their Father's business. Finally, they worked for Christ, even against unsurmounted barriers, accepting the possibility of failure, yet trusting in Christ.

Dear Lord -

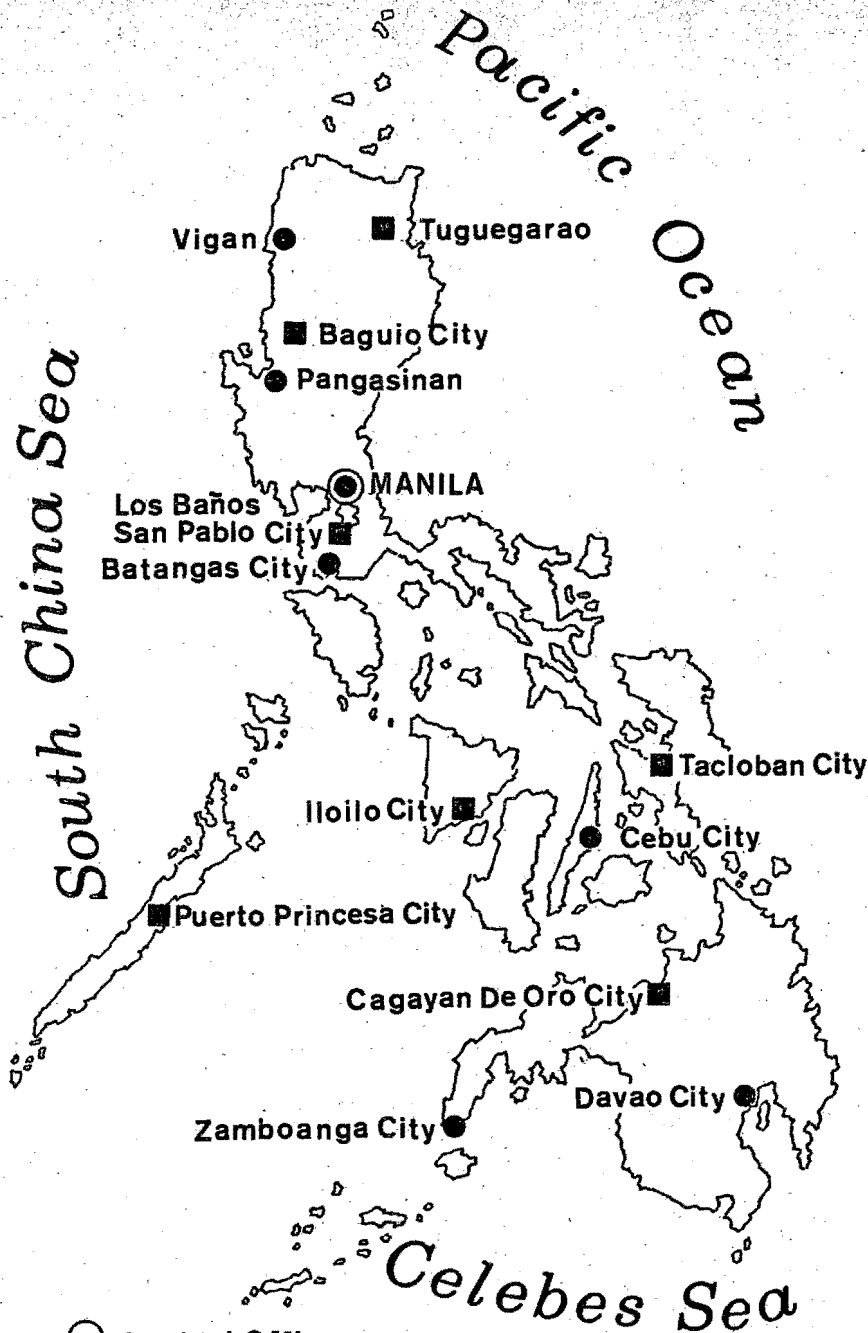
You see us with
our too busy lives,
the demands of our daily work,
the duties of our state in life.

Many times
we fail to hear you,
we are so preoccupied.

Open our eyes and our hearts.

Help us to reorder our priorities
in our personal lives,
in our Communities of Christian Life.

Grant that we may
grow to see the world through Your Eyes,
learn to love with Your Love,
seek a life of total commitment
to you, Our Father
to our neighbors.



- Central Office
- CLC Federation
- CLC Unit

Let's get acquainted...

THE CHRISTIAN LIFE COMMUNITIES
IN THE PHILIPPINES

by Benjamin SIM s.j.

The Land and the People

The Republic of the Philippines occupies some 7,000 islands situated 900 miles east of Saigon across the South China Sea. The land area itself is slightly less than that of Japan, but larger than that of the British Isles.

The population of the Philippines numbers some 36,000,000 (1968), and increasing at the rate of about 1,000,000 per year. Filipinos speak about 80 different languages -- some dozen major ones--belonging to the Malayo-Polynesian group. English, Pilipino and Visayan are the principal languages spoken. The majority of the people obtain their livelihood by farming, and live in small rural communities or "barrios" in the midst of their fields. The Manila Metropolitan area with a population of 3,500,000 dominates the urban sector.

The Philippines is in a true sense a nation of the young, with half of the population below 17 years of age and 83% below the age of 40. The large majority identify themselves as Catholics, 83.8% according to the census of 1960.

The Christian Life Communities

Overview

The CLCs in the Philippines, when looked upon as a continuation of the Sodalities, had their origin in the Philippines as far back as the 16th century, with the coming of the Spanish Jesuits to the Philippines. However, for present purposes, it may be sufficient to mention that the records of 1965 show that there were more than 800 affiliated Sodalities in the Philippines. 460 of these were attached to parishes, 220 to high schools, 65 to colleges. About 70-80% of these Sodalities were for girls and women. The few Sodalities for men were usually found in Jesuit schools. These formational Sodalities have formed exceptional groups of young men, some of whom are now in responsible positions in the Philippine society.

The Episcopal Commission of Catholic Action approved the National Federation of Sodalities in 1958. However, it was almost ten years later that concerted efforts were made to strengthen the federation. As with most movements in the Philippines, renewal and change from the Sodalities to Christian Life Communities started from Manila and spread to the other parts of the Country.

The renewal started with a handful of college Sodalities and two Jesuit scholastics, who organized a "lived-in seminar" for the leaders of various college Sodalities in Manila. During the four days of living together, of discussing common problems, working together, and experiencing a meaningful liturgical and prayer life, the group found its self-identity. They experienced love and community, which were merely words before.

As part of the common search for self-identity, the General Principles were discussed, resulting in the conviction that the Spiritual Exercises of St. Ignatius are vital to the formation of a sodalist.

As a result of this experience, more CLC seminars and retreats were organized. By 1968 all the officers of the college CLCs as well as the Executive Council of the Manila Student Federation were products of such a formation program. Some of these leaders were trained to conduct or help in conducting similar seminars.

The renewal received the much needed impetus with the arrival of Rev. Fr. José C. BLANCO from Indonesia, where he had worked with active young men's groups. He was most instrumental in bringing a sense of social involvement to the CLCs. His participation in the World Congress of 1967 brought the local CLCs up to date with the General Principles.

In an aggiornamento seminar in the summer of 1969 on the national level, the delegates decided to follow the World Federation in changing the name to Christian Life Communities. However, the delegates decided that the maturity and experience demanded by the General Principles are beyond the level of the average high school student (13-18 years of age). It was therefore decided that younger groups not be called CLCs, and be considered as preparatory groups or as "larger associations" according to Part III, no. 28, of the G.P.

The Jesuit Provincial considers the CLC movement important enough to assign a Jesuit (the undersigned) to work full time for the CLC together with Fr. José C. Blanco, the part-time Assistant of the National Federation. The Society of Jesus also maintains a small promotion office, which serves at the same time as the seat of the National Federation and of the Manila Student Federation.

In another seminar on the national level, in December 1969, a revamp of the National Federation took place; the officers had all resigned previously, for one or other reason. The delegates, most of whom were college students, decided on a complete break with the old Sodalities that had consistently failed to participate in the renewal effort. The federation limited its official membership to the 25 CLCs that had been exposed to the renewal, had accepted the General Principles and had been represented in a renewal seminar. These members would be responsible for updating any group in their neighborhood, and for the formation of new groups.

During the summer months of 1970, a training team from Manila flew to Cebu (Central Phil.), and to Davao, and Zamboango (Southern Phil.), and conducted training for local promotion teams.

Because of the varied conditions from place to place, the CLC covers a wide variety of apostolates. Student groups are often involved in protests and social reforms, in teaching and doing charitable work among the poor, in making liturgy meaningful to the young, in organizing adult education or recollection for the poor.

Older groups are often involved in liturgical services, in various civic and religious seminars, community development projects, and disaster relief work. Due to the socio-economic and political situation in the country, the group apostolate plays a big part in the CLC work in the Philippines.

As decided upon in the General Assembly last December 1970, the direction of the National Federation's efforts for the coming years will be towards the formation of more adult groups, and towards constructive apostolates. In the concrete this latter means helping various communities develop their own resources, e.g. leadership training or work for reforms aimed at a more just distribution of wealth.

Problems

There are several factors that hamper the growth and development of the CLCs in the Philippines. First, the Philippines being composed of many islands poses a problem in communication. There are not only delays in written communications but also difficulties in personal contact among the member groups. It is quite expensive and time-consuming to travel from one island to another. Secondly, there is a dire lack of competent and knowledgeable CLC assistants and moderators. The fact that most people identify the CLCs with the old Sodalities serves as a hindrance to the new

movement. The pious, passive image of the old Sodality is unattractive to the young people of today. The older people regard the Sodality as either a school movement or a movement for unmarried ladies. On the other hand, the independent-minded and dynamic nature of the new movement is a threat to conservative Church officials.

There is still the continuing problem of attracting more men into the movement. The membership is still predominantly composed of young ladies. Young men are more attracted by militant activism. They are impatient with religious formation. Therefore much effort and time and experimentation must still be made particularly by those in CLC work among the youth.

However, perhaps the biggest problem of the CLC movement in the Philippines is still financial. Most of our members are students and some are salary-earning young professionals. The small number of members makes it impossible to depend on membership dues for our funds. As of the present the movement is not influential enough as to bring aid and donations from people who may be capable of helping it.

However, in spite of these obstacles, the CLC movement in the Philippines is growing, slowly but steadily.

WHY A SECRETARIAT ?

by José GSELL

You can find the Central Secretariat of the World Federation of Christian Life Communities situated in a few rooms at one end of the first floor of the Jesuit Curia in Rome. A number of our readers are undoubtedly familiar with the Borgo Santo Spirito which leads to the Colonnade of St. Peter's Square. They have visited the office on a trip to Rome because they wanted to turn an abstract address into a reality. Now seems a good time to present the Secretariat to our readers by reflecting on its goals and the services it can and should render to the Christian Life Communities. We invite you to share some thoughts with us and we thank you ahead of time for the suggestions and needs you might express and which will provide you with better service.

Imagine for a minute a large family scattered throughout the four corners of the world. Its members live in different countries and cultures; they lead different types of lives. Each one is integrated fully into his milieu and shares the life style of those around him. But deep down he always remembers his brothers and sisters who are "elsewhere" and wants to be re-united with them. Don't these family ties stimulate and support him all during his life ? Despite the distances there is a more and more real sharing of joys and sorrows, of successes and failures, of accomplishments and difficulties; there is mutual support.

Let's return to our subject and leave the analogy for a moment--although it's a good way to start off since the World Federation is comparable to a large family scattered in every which direction. Let's ask the question whether it isn't vital that each individual federation and community be re-united with all the others ? We all have the same questions about them: How are they doing ? What are they doing ? Aren't we somewhat obsessed by the desire to know each other and to share, to experience a deeper union ? If we lose interest, then we must ask ourselves about the meaning of our affiliation to the World Federation. But if we feel that this international dimension is the opportunity for and the means of greater apostolic activity, then we should intensify and create means of communication which will make the Federation a genuine world wide community.

It's with this idea in mind that we would like to underline a few vital aspects of the Secretariat which is conceived of as a center for coming into contact with others and for sharing common experiences and research. It is also considered an instrument of communication which informs federations and communities about the work done by the Executive Council. Of its very nature the Secretariat is a SERVICE. This is its only reason for existence. This call to service should leave its stamp on its style as well as on its activities. As a permanent institution it acts as a sort of intermediary, a hyphen between the "ensemble" of the CIC and the Executive Council. This situation determines the dual objectives mentioned above: to provide a place for making contact with others, for sharing experiences and providing an instrument for communicating and implementing the orientations worked out by the Executive Council.

A Place for meeting and sharing

Right from the start this goal brings us all face-to-face with the style and nature of our relationship. In order to put this into context, I'd like to again recall the example of a scattered family. This is because what concerns us are our family ties -- a common reflection, in utter simplicity, on our gropings and our problems. These contacts depend on the certainty that we can count on one another during our ups as well as our downs, during our moments of disillusionment.

The Secretariat will have to be used to create this relationship. The indispensable starting point for real understanding is the creating and maintaining of definite connections. This supposes that the Secretariat is taking advantage of all the means at its disposal (correspondence, contacts, visits, participation) not only to create links between the federations and the Executive Council but also to contribute to their formation and growth among countries of the same continent or on an inter-continental level. No one would doubt that this also supposes that we provide concrete information about the life of our communities.

The efforts of all will be genuinely RECEIVED and SHARED as we gather together the experiences of the communities and correlate the elements of evolving situations. We will also accomplish this by taking care of communications and connections with different countries and being informed of the activities they have started. This sharing of common experiences will gradually make up a sort of family treasure which will make mutual help effective. On the other hand, it will also allow us to pick out the faults and the gaps we might be suffering from and at the same time will unite our attempts to solve them. And finally, it is only with this indispensable foundation that the members of the Executive Council will be able to make useful evaluations and accomplish the task which you have confided to it.

An instrument for communication and implementation

This is another important aspect of the Secretariat's mission. We form a community which has a goal, an apostolate in which we all share common objectives. We accomplish it by fulfilling that specific role which we recognize as proper to us. Each of the General Councils marks a stage in its development. The Executive Council which is formed from them works for the implementation of the commonly defined objectives. Its work takes root in the community experiences and discerns the orientations that lead to the greatest common good and to the best service that can be provided.

In order to be profitable, this task has to be not only known but also must call upon the participation and collaboration of everyone. This is where the specific goal of the Secretariat comes in. Its daily contacts furnish it with many numerous opportunities for providing information and arousing interest, for communicating it and for evaluating the state of the research in progress. Is it not indispensable that all of us participate in the gradual but definite advances of our Christian Life Communities? Through fraternal dialog and by periodically sending out information the Secretariat should help in communicating and implementing the positions and the decisions adopted by the Executive Council. In like manner it will follow and coordinate the steps that are preliminary to our international meetings and activities.

We hope that these few lines on the basic orientation of the Secretariat have adequately insisted on its primary function and work as above all being one of animation. This role is part of the perspective opened up by the Executive Council which was commissioned by the General Council. Our work includes a number of very precise jobs which it is hardly necessary to enumerate here. While some of them are quite specific, others vary according to the evolving situations of our communities and the progress of our research. What is important is that there are priorities demanded by the common effort of a community at work and that, in its hierarchy of tasks, these priorities be respected. Finally, there is no need to bring to your attention that the Secretariat has to be careful to maintain contacts and links with different international organizations. This is so the World Federation might make its own contribution, no matter how modest, to the world wide community.

We have developed these few ideas here simply to aid in a better understanding of the spirit of service which has to animate the Secretariat. In order to live and act according to this spirit of the Christian Life Communities, the support, suggestions and brotherly love of all of you is needed. This is what the Secretariat lives on. It will find in your letters, visits and encounters ... just so many reflections of that community which we all want to be vibrant and which the Secretariat has a mission to SERVE.

