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GREETINGS FROM THE NEW VICE-ASSISTANT
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To all of you the world over who are members of the Communities, greetings in the Lord Jesus and His Spirit. As new ecclesiastical vice-assistant of the World Federation of Christian Life Communities, it seems fitting to share with you some of my thoughts and hopes for the movement.

To begin with, I have a great love for our Communities. I say "our" Communities, for every assistant - or "moderator", if that term is better understood- is truly and in the fullest sense a Community member, not an outsider exercising certain functions. My initiation into CLC (then Sodality of Our Lady) took place when I was a university student in 1936. Ever since, the Communities have been a growing force in my life. About 1950, while still studying theology, I wrote an article, widely reprinted, which began with the words, "The Sodality of Our Lady is not a series of projects, but a way of life. It is not a club one joins, but a life one leads. It is not a hobby, it is a vocation." I still believe that states well what CLC is. In 1953 I was able to spend five months visiting and studying the Communities all over Europe, and of course not only my knowledge but my love of CLC grew in the process. Since then I have been a member and assistant in four different groups in three cities, and I have valued the Communities more every year I worked with them.

The contacts I have had, both through correspondence and through visits, with so many of you from at least twenty countries over the last two decades have deepened my desire to serve CLC in any way I can. The Santo Domingo Assembly of the WFLC a year ago only served to strengthen my attachment to the movement. I have often said, and I mean it, that the greatest thrill of my life as a priest and a Jesuit has been to work with the Christian Life Communities.

My second word to you is this : I recognize that CLC is essentially a lay movement. I have always viewed it this way, even before the General Principles expressed this point as clearly as they do now. The governing body of WFCLC is its General Council, and on an ongoing basis, its Executive Council. It will be my function and my privilege to collaborate with the Executive Council, with the president, Roland Calcat, and with the executive secretary, José Gsell. As director of the Jesuit Secretariat, and in particular as vice-assistant to the Federation, I do have a special and important role to play, and I will not hesitate to play it; but that role is not to attempt to govern the World Federation.

I am already acquainted with all the members of the WFCLC Executive Council, and several of them are long-time friends. I feel sure I will be able to work well with them. For both Bishop René Audet, the WFCLC ecclesiastical assistant, and Father Louis Paulussen, so closely involved with the Federation for over twenty years, I have the highest regard. I look forward to working with them. I am specially pleased - in fact, I think it essential - that Father Paulussen with his long and wide experience will be continuing his work in the Secretariat.

A third point : my chief efforts in my new post will be aimed at furthering in the Communities the use of the Spiritual Exercises of St. Ignatius. I will aid and assist gladly and readily in all CLC needs and interests. But my energies will be directed above all else to forwarding the Spiritual Exercises. I am taking this approach for three reasons.

The first reason is that the Exercises are the source of CLC spirit. I agree totally with what Father Paulussen wrote already in 1953, that the Spiritual Exercises are "the unique source of all effective and powerful renewal, the authentic inspiration of the Sodalties." History, the experience of outstanding CLC groups, the essential documents of the Communities over the years all serve to reinforce this truth, that the Exercises are the source of the spirit of CLC. Vatican Council II tells us that for all religious groups it is essential to draw both on the gospels and on the spirit of the group as shown in its beginnings. This is what our Communities must do, far more deeply and deliberately than we have yet done. So it is to Ignatian spirituality that we must go, and that spirituality is drawn particularly from the Exercises.

A second reason why I plan to focus my efforts on the Exercises is that they are an answer to the greatest CLC need to-

day. That need is for true Christians, very deeply and thoroughly committed to the gospel way of life. Our movement still suffers from being weighted down and burdened with many uncommitted members. Nothing could so advance CLC as for each Community to be entirely composed of thoroughly committed people, people who take seriously the General Principles and the way of living there demanded. Now the living of such a life can only come from a solid and deep formation in the faith, in the gospels, in prayer, in sacramental life, in apostolic life. This kind of depth is powerfully developed by the experience of the Exercises.

Another reason why I feel I should make my main work the Spiritual Exercises stems from the role of the assistant in CLC. The General Principles, number 14, according to the text voted at the General Assembly in 1970, says this, "The assistant of the group... is principally responsible for the Christian development of the group and helps the members to discover the ways of God." The function then of the assistant in a Community - or in the World Federation of the Communities - is to help the members and leaders to grow spiritually. And the chief tool that over the years I have used to aid the members to grow spiritually in all four of the Communities with which I have worked has been the Spiritual Exercises. The true role of an assistant in CLC is not to govern, is not to determine its structure, nor to plan its meetings nor to finance it, but rather, to help its members to grow in Christ. The Exercises are a special means the Communities possess for this purpose. They are the characteristic of our spirituality. It is here, then, that my chief energies will be best applied.

This special emphasis on the Exercises will involve many things, of course - including no doubt such means as articles on the Exercises and on Ignatian spirituality, talks, discussions. But the Exercises are not primarily a subject to discuss, they are an experience to undergo. So my chief work will be to do all I can to help CLC leaders actually to make the Spiritual Exercises. And when I speak of the Exercises, it is above all the full Spiritual Exercises that I have in mind, without denying the real value of shorter versions of, say, 7-8 days in length.

I have been fortunate to have been much involved in directing people in the Exercises. Since 1954 I have guided CLC groups through the shorter Exercises (eight days). Over the last nine years I have been privileged to guide many other Community members through the Full Exercises (30 days). I handle the French language reasonably well, and have been studying Spanish diligently; I would hope that before long I would be able to work satisfactorily with French- and Spanish-speaking groups in CLC work generally, including the guiding of persons through the Exercises.

Members of the Communities, I truly love our movement. As new assistant of the World Federation, I am at your service. I see my role in this post as being that of helping you, the leaders of CLC, to grow in Christ. And my great aim and effort will be to do this by actual "giving" (guiding is a better word) of the Spiritual Exercises to CLC leaders desirous of and ready to make them. Fellow members of the Communities, you will all be in my prayers daily, above all at the liturgy. Keep me in yours too, as we work together to develop our CLCs into a movement that is more truly a community, more fully alive, and above all, more deeply Christian.

Nicholas H. RIEMAN S.J.
Vice-Assistant

The special issue on
LATIN AMERICA
will appear very soon.

In issue No 3 of Progressio for May, 1971, page 11, line 4, we failed to list Colombia among the countries where development activity is taking place. We are very sorry about this oversight, and for those concerned are making this statement to rectify the omission.

SECRETARIAT OF STATE
N° 182839/SI

Vatican, May 31, 1971

Your Excellency,

After the meeting of the General Council of the World Federation of Christian Life Communities, held at Santo Domingo August 11-15, 1970, the Secretariat of the Federation, in accordance with Article 18 of the Statutes, requested the approval of the Secretariat of State for some amendments to the General Principles and to the Statutes which were added on that occasion.

These amendments were studied carefully by this Office, which also submitted them to the Holy Father for his consideration.

On this subject, I hasten to inform you that the changes proposed in the following articles have been approved :

- Art. 14 and 21 of the General Principles, which concern the role of the assistant of the group. These articles will read thus :

Art. 14, paragraph 2 "The assistant of the group ordinarily takes part in the life of the group; he is principally responsible for the Christian development of the group and helps the members to discover the ways of God. In virtue of the mission given him by the hierarchy, whose authority he represents, he also has special responsibilities for doctrinal and pastoral concerns and for the harmony proper to a Christian community."

Art. 21 : "The assistant of a group is a priest; in special cases the competent authority may assign this function of assistant to any other qualified person. The group may propose one or more persons, but approval is reserved to the competent authority."

To His Excellency Bishop René AUDET
Ecclesiastical Assistant of the
World Federation of Christian Life Communities
Borgo Santo Spirito, 8 - ROMA

I think it useful to recall (as I did already in letter n° 165027/SI of July 31, 1970 to the Secretariat of the Federation) that by "special cases" should be understood those where, in the judgment of the bishop, a suitable priest is lacking. Also, the "qualified person" to whom in such cases the function of assistant of the group may be assigned may be, in order of preference, a brother, a sister or a lay person.

- Art. 9 and 12 of the Statutes, which concern the term of office of the members of the Executive Council, and the frequency of meeting of the General Council. These periods are both changed from five to three years.

However, as to the proposal for omitting the last phrase of Art. 12 of the General Principles ("It should be seen that meetings of mixed groups are inspired by norms suggested by the virtues of Christian prudence and vigilance") I must inform you that, everything considered, it is preferable that this remain as it is, for it seems useful not to omit a point that is basic, especially in Christian educational institutions.

Finally, I am happy to inform Your Excellency that the Holy Father has confirmed and given definitive approval for the General Principles and the Statutes of the World Federation of Christian Life Communities (Marian Congregations). In doing so, he conveys his fatherly desire that the norms there contained may be for the members of the Federation an important means in making their commitment and their witness of the Christian life effective in the world.

I gladly use this occasion to assure you of my high regard

G. Card. VILLOT

"WHAT HAST THOU DONE ? THE VOICE
OF THY BROTHER'S BLOOD CRIETH TO
ME FROM THE EARTH" (Gen. 4, 10)

The CLC leaders of India write us. Their witness poses a question to us. What have we done? What can we do and what ought we do to support or to initiate in our country efforts and actions in favor of the refugees from Bengal ?

Bombay, July 10th 1971

(...) It is an Exodus without precedent in modern history. Trudging along slushy footpaths and flooded roads, thousands and thousands of refugees literally pour, spent and famished, into the Indian border. Now nothing matters to them any more. All is lost : their villages burnt, their cattle slaughtered, their young daughters carried away by the soldiery. Life or death, what difference does it make ? "All the blood of Bengal flows in a mad rush towards the earth".

In the last two and a half months SIX MILLION refugees have fled their Bangla Desh and sought shelter in Indian soil. And yet, here they come, day after day. Yesterday it was one hundred thousand of them; tomorrow there will be less, because "all the blood of Bengal flows in a mad rush towards the earth".

It has taken weeks to stir up the conscience of the world. At long last some sort of a gesture has been made by some countries and supplies and medicines begin to trickle into the refugee camps. In the meantime, India shoulders the tremendous burden and responsibility of feeding, healing and rehabilitating these six million of emaciated and exhausted Bengalis.

It has been said that India has encouraged this mass migration of East Bengalis. While our sympathy goes unequivocally towards the tortured people of Bangla Desh, the above allegation sounds altogether naive.

In the meantime, India has mobilized an army of doctors, nurses, administrators, social workers and unqualified volunteers, and has rushed them to the camps along the East Pakistan border. Hindus, Muslims, Christians, all have rallied in a concerted effort to help the refugees from Bangla Desh. All the religious congregations of men and especially women have sent as many as they could to the camps. I spoke with one Doctor - a Sister - who has been for two months working in the camps, and, she said that only the stronger men will survive the ordeal; the children, old people and most women will not have a chance to see the end of it. Epidemics of cholera, dysentery, worms, prey upon their exhausted bodies.

But at a reasonable safe distance from the roar of guns and from the sight of innocent blood, the world's conscience can rest at peace..... Ignore the carnage, the refugee camps, the funeral pyres burning the bodies of babies. Life must carry on; it would be too uncomfortable to think of all this. The war business might suffer some redress and the world's placid mood might be slightly spoilt. Life or death, what difference does it make? But then, you do want to know what is the lot of your brother - if you have a soul - who was slumped, half dead, after a long flight from his little farm into the soaked soil of free India... (...)

Calcutta, July 25th 1971

(...) Calcutta is facing a crisis with almost 10 million refugees on their hands. The problem is a grave one and one feels so helpless to do anything. Many priests, nuns and lay people are helping in the camps which are in a terrible state, as the monsoons are on and the camps collapse and people are exposed to the damp. These people have a right to go back to their own country and if the feelings of other nations are aroused and if they insist on Pakistan to take them back without maltreating them it would be much better. The poor people are full of fear because of the atrocities committed to members of their own family. Please say a special prayer for peace to come soon. (...)

WORLD FEDERATION OF CHRISTIAN LIFE COMMUNITIES
FEDERATION MONDIALE DES COMMUNAUTES DE VIE CHRETIENNE
FEDERACION MUNDIAL DE LAS COMUNIDADES DE VIDA CRISTIANA

ADDRESSES

1) Executive Council - Conseil Exécutif - Consejo Ejecutivo

President	Roland CALCAT, 30 rue de la Saussaye, 91-MASSY (France)
Vice-President	Fred C. LEONE, 12 Princeton Court, IOWA CITY, Iowa 52240 (USA)
Secretary	Hildegard EHRTMANN, Sternngasse 3, 89-AUGSBURG (Germany)
Treasurer	John PARSONS, Napoleon Avenue 8, FARNBOROUGH, Hants (England)
Consultor	Nicholas ROORDA VAN EYSINGA, Oude Delft 197, DELFT (Holland)
Consultor	José Luis VELASCO, Pez Austral 14, MADRID 7 (Spain)
Consultor	Aurélio Serrano LOPEZ, C.P. 8737, SÃO PAULO, ZP-3, SP (Brasil)
Eccles. Assistant	Mgr René AUDET, C.P. 470, Evêché, JOLIETTE, P.Q. (Canada)
Vice-Assistant	Fr. Nicholas RIEMAN sj, C.P. 9048, 00100-ROMA (Italy)
Exec. Secretary	José GSELL, C.P. 9048, 00100-ROMA (Italy)
Non-voting consultor	Josette BEAUBIEN, 4100 Ave de Vendôme, MONTREAL 260 (Canada)
Non-voting consultor	Coral Arlene Marie D'SOUZA, 128 A Nodrami Bldg.Opp.P.O.;L.J.R.J.; BOMBAY 16 (India)
Non-voting consultor	Fr. Louis PAULUSSIN sj, C.P. 9048 00100-ROMA (Italy)
Non-voting consultor	Fr. Benjamin SIM sj, 509 P.Faura Street, MANILA D-406 (Philippines)
Non-voting consultor	Fr. José Antonio ESQUIVEL sj, Apart.101 SANTIAGO DE LOS CABALLEROS (Domin. Rep.)

2) Member Federations - Fédérations membres - Federaciones miembros

AFRICA (Rep. of South)

Assist. Fr. John GOLLER sj, CIC Center, cor. 13th Street and
3rd Avenue, Victory Park, JOHANNESBURG

ARGENTINA

Pres. José Luis TESTA, Guise 1655, BUENOS AIRES
Assist. Fr. Luxorio RUIZ-BILBAO sj, Montevideo 1372,
BUENOS AIRES

AUSTRALIA

Assist. Fr. Henry WILKINS sj, 333 Church Street, Richmond,
VICTORIA 3121

AUSTRIA

Pres. Günter BALI, Ostmarkgasse 33-3, 1210-WIEN
Assist. Fr. Johannes NEUREITER sj, Bäckerstrasse 18, 1010-WIEN

BELGIUM

Pres. Jean-Marie GILLIS, Kerspelstraat 42, 3030-HEVERLEE
Assist. Fr. Joseph FERAUD sj, 24 Bd Saint-Michel, 1040-BRUXELLES
flamish section : Fr. Piet VAN DE KERCHOVE sj, Savaan-
straat 33, 9000-GENT

BOLIVIA

Pres. Ariel TANGO ALVAREZ, Calla Padilla 317, Correo Central
SUCRE
Assist. Fr. Camillo CABANACH sj, Casilla 283, Colegio S. Calisto
LA PAZ

BRASIL

Pres. Moacyr VELLOSO C. de OLIVEIRA, C.P.1561, RIO ZC-00, GB
Assist. Fr. José COELHO de SOUZA sj, C.P.1561, RIO ZC-00, GB

CANADA

Pres. Josette BEAUBIEN, 4100 Ae de Vendôme, MONTREAL 260
Assist. Fr. Ludger BRIEN sj, 4100 Ae de Vendôme, MONTREAL 260
english section : Fr. Joseph C. JOHNSON sj, St Marys
University, 923 Robie St., HALIFAX, Novo Scotia

CEYLON

Pres. C.S. SAVERINUTTU, 4th Avenue 12, AMPARA
Assist. Fr. Realino CHIRIATTI sj, Clifford Place 31, COLOMBO 4

CHILE

Pres. Patricio GONZALEZ-MARIN, Alarife Gamboa 024, SANTIAGO
Assist. Fr. Gustavo ARTEAGA sj, Almirante Barroso 26, SANTIAGO

COLOMBIA

Pres. Guillermo JARAMILLO, Carrera 50 n° 53-46, Oficina 201,
MEDELLIN

Assist. Fr.Dario ARANGO sj, Calle 52 n° 40-146, MEDELLIN

DOMINICAN REP.

Assist. Fr.Mario DAVALOS sj, Apartado 101, SANTIAGO DE LOS
CABALLEROS

ECUADOR

Assist. Fr.Juan CABALLERO, Hogar Xavier, Apart. 211, QUITO

ENGLAND

Pres. John RUMING, 15 Sycamore Close, CARSHALTON, Surrey

Assist. Fr.Ralph EASTWELL sj, Spencer Hill 1, Wimbledon,
LONDON S.W.19

FRANCE

Pres. Claude BIJON, 20 Avenue Clémenceau, 78-LE VESINET

Assist. Fr.Claude FLIPO sj, 35 rue de Sèvres, 75-PARIS 6

GERMANY

Pres. Othmar SCHIESSL, Buchenweg 6, 8412-BURGLENGENFELD

Assist. Fr. Alex LEFRANK sj, Sterngasse 3, 89-AUGSBURG

HONG-KONG

Assist. Fr.John FOLEY sj, Wah Yan College, Waterloo Road,
KOWLOON

INDIA

Pres. Peter J.J.PINTO, Elisabeth House, Gokhale Road South,
DADAR, BOMBAY 28

Assist. Fr.Francis A. BENAC sj, Sodality House, Sir J.J.Road,
BYCULLA, BOMBAY 8

INDONESIA

Assist. Fr.Adolf HEUKEN sj, Sekr.Nat.K.M., C.I.C.,

Dj1. Moh. Yamin 37, DJAKARTA

ITALY

Pres. Marco DILIBERTO, Via Alghero 29, 09100-CAGLIARI

Assist. Fr.Vincenzo INSOLERA sj, Via Serchio 5-7, 00198-ROMA

JAPAN

Assist. Fr.Isidoro RIBAS sj, CLC Office, Kioicho 7, Chiyoda-ku
TOKYO

LUXEMBOURG

Assist. Fr.Joseph SCHAAK sj, 25 Ae Gaston Diderich, LUXEMBOURG

MADAGASCAR

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Assist. Fr.Jean-Marie RAKOTONDRA SOA ms, B.P. 667, TANANARIVE

MALTA

Assist. Fr. Paul DEGUARA sj, Xavier House, 226 St Paul's Street
VALLETTA

MEXICO

Pres. Ignacio ORENDAIN, Anatole France 332, MEXICO 5, D.F.
Assist. Fr. José M. ALTAMIRANO sj, Apart. 2181, MEXICO 1, D.F.

NICARAGUA

Pres. Julio Cisnero SOLORZANO, Clénico Barbosa 1/2 c. Allago
Instituto Nacional Central "Ramirez Gogena", MANAGUA
Assist. Fr. MARTINEZ sj, Apart. 32, Iglesia de Santo Domingo,
MANAGUA

PARAGUAY

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Assist. Fr. Niguel SANMARTI sj, Casilla 1072, ASUNCION

PERU

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Assist. Fr. NORIEGA-ARCE sj, Apart. 30387, Malecón Armendáriz
981, Miraflores, LIMA

PHILIPPINES

Pres. Paul SIM, 509 P. Faura Street, MANILA D-406
Assist. Fr. José C. BLANCO sj, 509 P. Faura Street, MANILA D-406

POLAND-in-Exil

Pres. T. TCHORZEWSKI, 182 Walm Lane, LONDON N.W. 2
Assist. Fr. Thaddeus SPORNY sj, 182 Walm Lane, LONDON N.W. 2

RHODESIA

Assist. Fr. Denis MANGAN sj, P.O. Box 558, SALISBURY

SCOTLAND

Assist. Fr. Felix McGOWAN sj, Craighead House, Bothwell, GLASGOW

SPAIN

Pres. José Luis VELASCO, Pez Austral 14, MADRID 7
Assist. Fr. Carlos MIELGO sj, Hermosilla 20, MADRID 1

SWITZERLAND

Pres. Robert HAHNER, Bürenstr. 45, 3000-BERN
Assist. Herr Pfarrer Dr. RIEGER, Poststrasse 34, 8953-DIETIKON
Sekretariat : Auf der Mauer 13, Postfach 159,
8025-ZÜRICH (for women)

TAIWAN

Assist. Fr. Simon CHU sj, Sect. 1, Lane 183, Hoping E. Road 24,
TAIPEI

U.S.A.

Pres. Raymond ZAMBITO, Meleny Rd 6, LOCUST-VALLEY, N-Y 11560
Assist. Fr. Raymond SKONEY, St Anthony Parish, 409 West Columbia
BELLEVILLE, Mich. 48111

VENEZUELA

Assist. Fr. José Maria SALAVERRIA sj, Colegio San Ignacio,
Ave Blandin, Apart. 61.393, CARACAS 106

VIETNAM

Pres. D. LAM-VAN-HIEP, 151 Doan-Hi-Diem, SAIGON
Assist. Fr. Jacques DO-MINH-LY, 124 route Thanh-Mau, CHI-HOA,
SAIGON

3) Affiliated groups - Groupes affiliés - Grupos afiliados

A.C.U.

Pres. Enrique Rodriguez BOCANEGRA, Otis Street 1231,
WASHINGTON 17
Assist. Fr. A. LLORENTE sj, 720 N.E., 27th Street, MIAMI
Flo 33137

GERMANY : International CLC for the Sick

Assist. Prêlat W. GILLMANN, Neubrückenstr. 58, 44-MUNSTER

HOLLAND

Pres. Nicholas ROORDA VAN EYSINGA, Oude Delft 197, DELFT

4) Countries where federations are in formation

Pays où une fédération est en formation

Naciones in las que una federacion se está formando

DANEMARK

Assist. Fr. Leslie O. DORN sj, Sct. Kjeldsgade 3, 2100 KOBENHAVN

IRELAND

Assist. Fr. Edward KEELAGHAN sj, 37 Lower Leeson St., DUBLIN 2

LEBANON

Assist. Fr. Georges KHOURY sj, Université St Joseph, B.P. 293,
BEYROUTH

URUGUAY

Assist. Fr. BULLRICH sj, Liceo Sdo Corazon, Soriano 1472,
MONTEVIDEO

ZAMBIA

Assist. Fr. Sean O'CONNOR sj, P.O. Box RW3, Ridgeway, LUSAKA

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WORLD C.L.C. DAY 25 March 1972

by John PARSONS

I suppose that many of you will read with surprise the title of this article. It is only several months ago that the theme of 1971 was presented. But the length of time required for postal delivery of the magazine has led us to advance the publication of this article in order to give all national federations a chance to foresee the preparation of the day, and to associate all their communities in such preparation. What would a world day mean if only the countries nearby prepare for it?

The choice of a theme for World C.L.C. Day is not easy and we went to special lengths this year to see that the choice would be the best possible for the time. At Philadelphia the Executive Council decided that we could best deal with some of the subjects before us by splitting into small groups and that is what we did over the theme. Roland Calcat, José Gsell, Josette Beaubien and I sat on the lawn of the retreat house and sorted out all the ideas we had been given. We wanted to keep to the idea of one theme if possible because it does provide a unifying force but we were very well aware of the difficulty of finding one theme which would suit the whole world. What a task that is. We have so many groups in so many places. We did toy with the idea of having a choice of two or three themes but we finally came down in favour of one theme with three subdivisions from which one could be chosen to suit local circumstances.

The theme will be "Development of the whole man and of all men". The three subdivisions are as follows:

- a) our conversion: a pre-requisite for and a result of our action,
- b) apostolic projects, hic et nunc,
- c) education of Public Opinion: by making ourselves and others aware of the situation.

In studying whichever you consider most appropriate we ask you to bear in mind the ways in which action in this field can be so undertaken as to promote the reunification of the Christian Churches and the unity of all mankind.

Our conversion

It is symptomatic of our particular brand of spirituality that our action springs from our spiritual life and in turn deep-

ens that spiritual life. In the field of Development this is not less important than in any other field. The more we are really concerned about World Poverty the more we will do in the fight against it and the more we do the more we will appreciate how much needs to be done. Are we really aware in the C.L.C.s of what Development is all about. Are we all convinced that the appalling poverty in many parts of the World is a reality which has to be faced by everyone who lays claim to the title of Christian. Have all our members faced up to the fact, that this is what Christ was talking about when he referred to the day of judgment and to those who had fed Him when He was hungry. He did not say it was as if you fed Him. He made it absolutely clear that when we fed the hungry we fed also Him, the living God. In a day and age when the world is growing smaller with the advance of physical communications how can we claim ignorance of the plight of our neighbour just because he is in a far off land. Those of you who choose this aspect of the problem may care to aim at getting people to understand what the problem really is and to understand that Development cannot be regarded as irrelevant by any man if he is to be a Christian. And when we convert ourselves, what are we going to do about it. Any World C.L.C. Day that does not result in action of one sort or another is a waste of time and money!

Apostolic Projects : Hic et Nunc

How odd, you might think, to be using Latin in a thing like this. We thought nobody anywhere would be in any doubt what this phrase meant. Wherever you are there are possibilities of doing something without further delay. Many CLC Federations already have projects under way. What are other groups doing to help them both as regards time, talents and money? What are you going to do, to let other groups in other countries know what we are doing so that they might learn from you? In some countries there are dioceses with parishes in the poorer countries. What are your groups doing to help the priests and people in those parishes and about getting others to help them? Are the young people taking a special interest in the young people of the developing countries? Have they considered inviting people for visits so that they can see other ways of life and widen their education? Have you considered what help is needed by existing agencies in your countries? Do you encourage your groups to treat development as a major part of their apostolate and encourage their members to belong to the various relief organisations? And what about those in developing countries? Have Groups in those countries considered how they can identify needs and get help from groups in other countries? What needs to be done and how can we help, those are the two main questions? Remember that heroic projects start from small beginnings. Have courage and if you see a need that is not being met and can-

not be met by the existing agencies then sit down and work out what you can do. Here and now.

Public Opinion

There are many relief projects being carried out by numerous voluntary agencies in many parts of the world but nobody seriously believes that these agencies alone can solve the dreadful problems that exist. The gap between rich and poor nations is widening all the time and only action at Government level will bring a complete solution. I doubt if there is any Government in any developed nation which would not increase its programme of aid if it was convinced that the vast majority of the electorate wanted that. What can you do to educate yourselves and other people to the need for a complete reassessment of the needs of underdeveloped nations and of the ways that are being employed to help them. How can we help to bring about a world that will no longer tolerate the constant deprivation and starvation both physically and culturally of so many of its inhabitants. When we stir the public conscience then and only then will there be any real hope of success. I can only give one or two pointers under this heading. The situation will vary so much from country to country and you will have to decide how best to foster an informed public opinion. May I suggest however that whatever you decide, you try to foster gradual action rather than great surges of energy which come to nothing. Very often a thousand conversations with next door neighbours can do more than one meeting of a thousand people.

In all you do I ask you to use the writings of the Pope as much as possible and particularly the Encyclical "Populorum Progressio". No CLC Group should be without it nor should they be without a copy of the Pope's letter to Cardinal Roy on the occasion of the eightieth anniversary of "Rerum Novarum". Equally, in everything you do, bear in mind the possibility of working with Christians of other denominations and indeed with non-Christian religions. This field of work is one of the most vital tasks facing us. It is also the one most likely to foster joint working with other Christians and with Humanists. Let us use this work to bring greater unity to all men by calling on the Love which is God.

Peace, pondering - and community
at WALSINGHAM 71

by Ralph EASTWELL s.j.

The 22nd annual summer course of the English CLC was held this year at Walsingham, Norfolk, on the theme: "The Christian and the Common Market" - a very topical subject not only for the English and Scots who attended, but also for the visitors from Ireland, and Denmark - and our two French friends. It was the English-speaking contribution to the plan evolved at Manresa, whereby different language-groups were asked to arrange courses on suitable socio-religious topics during 1971.

80 people attended, mostly in their teens, but with many older men and women and two whole families. There were three nuns, two secular priests, the bishop-assistant of the English Federation, two Jesuit priests (including Fr. Jean Weydert of the Catholic Information Office on European Questions in Brussels and Strasbourg) and two African Jesuit Brothers, to remind us that the world is larger than Europe...

Peace

Walsingham is a sleepy little village in rich agricultural country, a very peaceful place nearly 30 miles from a town. In the middle ages it was one of the greatest centers of pilgrimage in Europe. The shrine of Our Lady of Walsingham was destroyed at the Reformation but revived (separately, by Anglicans and Catholics) some fifty years ago. Ecumenical pilgrimages are now becoming more common, and recently the Catholic authorities have begun to cater for retreats and courses. Our course was the first to be held there.

In several ways, it was a very suitable spot for a CLC deliberation. Those who come on pilgrimage or a course live in the midst of the regular rhythm of the farming community - and the tranquillity of the place owes as much to this as it does to the long tradition of Christian contemplation in what used to be called the Holy Land of Walsingham. Then there is the dedication of the shrines - to the Annunciation - a dedication that not only has overtones for CLC members but which puts the whole deliberation in the setting of Our Lady's own fiat.

Pondering

Our theme certainly lent itself to deliberation (pondering), although not to a communal decision, except on the broadest lines. We all agreed that the fundamental criterion of whether we should enter the EEC was whether our entry would help to build a world more devoted to justice and peace (not just a richer Europe). Whether our entry would, in fact, work towards this end was a matter of debate during and after the course. Opinions differed - but everyone at least had the chance to ponder the issues involved and discuss them with the experts as well as with one another.

We began and ended our days with Morning and Evening Prayers adapted from the new English Breviary. Then one of the visiting speakers spoke for half an hour on an aspect of the theme. This was followed by small-group discussions (often out in the open air - the weather was very kind to us) and a general assembly to question the speaker. Before lunch, one of the community, a priest, religious, single lay person or married couple, gave a five-minute spiritual reflection on a scriptural passage, to recall us to the deeper principles after a morning devoted to complicated social, economic and political data.

Each afternoon was free and coaches and car were available to take people to the sea. Some preferred to wander the country lanes and drink in the contemplative peace of the place, or make private visits to the Slipper Chapel, the Catholic shrine, a mile out the village. Whether by conscious pondering or discussion or by the natural subconscious rumination process, the thoughts of the morning had a chance to settle and mature, and the Mass before supper included formal silent periods for prayerful reflection, as well as lively folk hymns. After supper, we met in small groups for "carrefours d'écoute" ("listening groups"); here, each person had a chance to share his or her reflections and, in spirit of S. Ignatius, listen sympathetically to the Spirit Working in the others.

The day ended with a social evening, either in the Pilgrim Club or in one of the local hostleries (many of which were originally medieval pilgrim inns), where our younger members made some very fruitful contacts with the local (largely non-practising Christian) inhabitants. The local people, apparently, were surprised to find us so normal - yet Christian...

Community

By popular consent, the last afternoon ended with a formal pilgrimage down the Holy Mile to the Slipper Chapel, where the medieval pilgrims used to leave their shoes and go to confession and which now houses the Catholic shrine. At the outdoor altar

the bishop was the chief celebrant, and summed up his own attitude by addressing us all as "fellow CLM members".

Whatever our individual views might be on entry into the European Community, Walsingham 71 certainly gave us a concrete demonstration of the warmth of a Christian community composed of different sexes, different ages, different nationalities, different Christian vocations. Not only did it weld the English CLC more firmly together as a family, but it gave us an added impetus to try to spread this spirit - in the Church and in the world - and, in or out of EEC, to make it more general in the families of nations.

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US CLC FEDERATION MEETS IN PHILADELPHIA

The biennial convention of the U.S. CLC Federation met in Philadelphia Aug. 19-22, 1971. Over 500 members took part, of whom about 100 were university or high school students. The Convention Program included, besides talks, round-table sessions on everything from world development to the Spiritual Exercises, and from the role of Mary to women's liberation. A multimedia presentation by the Santa Clara University CLC on what the movement means to them was expertly done, and liked by all. The presence of eight members of the WFCLC Executive Council mingling with the Americans added much to the Convention; and three of the eight gave talks.

Awards for world development were given to Archbishop Helder Camara of Brazil and to James O'Connor, American CLC member working among India's poor. Special recognition for their CLC work was given to Edythe Westenhaver, Joan De Witt, Dorothy Willmann and Fr. Nicholas Rieman. A check for \$ 1650 was given to the latter for needs of the WFCLC. The new president of the American federation is Dr. Raymond Zambito of New-York.

REPORT of the EXECUTIVE COUNCIL MEETING

By Hildegard EHRTMANN

The Executive Council of the World Federation met just after the American CLC Convention. This was its third meeting since its election at Santo Domingo in August of 1970.

The first report, on the magazine Progressio, made clear how few lay people were receiving the periodical, which nonetheless was a necessary means for communication, collaboration and inspiration among CLCs. An effort will be made to increase circulation with the help of the officers of federations. At the request of the National Federation of the Philippines, the Executive Council examined seriously the possibility of contributing to subscription costs. Sending the magazine by airmail involves an appreciably higher subscription cost for countries which are far away. We launch an appeal, then, to all, both individual members and CLC groups, who would like to contribute to the spread of Progressio in distant countries.

The members of the Council had a very constructive discussion about the content of the last few issues of the magazine and made some interesting proposals for the issues ahead.

A presentation on the work of the secretariat led to the setting of the following priorities :

- Correspondance and contacts with the various federations
- Editorial and other work necessary for the publication of Progressio
- Certain administrative tasks such as accounting, filing, etc... these kept to a minimum.

Finally, some of the work involved necessary relations with the Secretariat of State of the Vatican, with the Apostolate of the Laity, and with the International Catholic Organisations federation. A task the Secretariat will take up soon is that of assembling in a center of documentation all the CLC documents from the different countries of the world.

Roland Calcat then gave a report on his experiences and impressions in the course of a trip to Latin America that he made with Father Paulussen. Part of this will be included in the spe-

cial issue on Latin America. He told of the efforts of all the Communities, some in developing new forms of the Christian Life Communities, others in carrying out more traditional forms of the apostolate. The Executive Council thinks it desirable that there be a continental ecclesiastical assistant who could be of help to a team in assuring the coordination of efforts for that area. A small subcommittee of the Executive Council was therefore set up and charged with promoting the establishment of means of formation having to do with the Spiritual Exercises, with communal deliberation and with development. Seen as a possibility was a second trip to Latin America, for the purpose both of furthering the directions just described as well as making contact with those countries which could not be visited on the journey undertaken last March.

Father Rieman made a presentation on the spirituality of the Exercises proper to our Communities, and on some questions about communal deliberation. After a wide discussion, the Executive Council decided to recommend to the federations the following points. It also appointed a committee charged with preparing on an international level the next steps. Since the experience of making the Exercises is vital and decisive both for our members and for our communities, the following tasks ought therefore to be given priority:

- 1) Encouragement and help should be given in the setting up of centers where the Spiritual Exercises, personally directed, would be given, and where priests and lay persons who had already had the experience of the Exercises would be prepared by help and guidance so that they themselves would be able to give the Exercises of some length (8 and 30 days) in a way adapted to the needs of people today.
- 2) The different Communities should furnish both financial and practical help in spreading the Exercises and in both interesting people in the Exercises and preparing people to make them.
- 3) These centers of Ignatian spirituality should provide a good occasion for presenting information about the CICs.
- 4) The more that the Exercises are understood by each individual, the more our groups will become able to apply and progressively to develop communal deliberation. The danger was stressed of too quickly supposing that the detachment and disponibility needed for communal deliberation is already present. Rather, a careful preparation and a certain maturation of the group are necessary. At the same time, it was thought useful to initiate an awareness of communal deliberation, for in it we possess an exceptional means for taking decisions in community as Christians of today.
- 5) The members ought to learn how to recognize and to communicate

to others the help which this spirituality and their community have given them; for example, the knowledge and living out of the Gospel, the central role of the Eucharist, the importance of daily personal prayer, the examination of conscience, prayer about one's life, discernment, spiritual direction and other elements which lead to freedom and responsibility in our Christian life.

Seminars and Workshops might make it possible to study certain points: for example, the parallel between the Exercises and the coming into being of a community.

The Executive Council then took note of the financial report and approved the new system of accounting begun in May of 1971. The treasurer and the Secretariat will study the various proposals for the financing of the Federation which were presented by the subcommittee which worked on this topic. Nonetheless, it seems necessary to hire for the Secretariat, without waiting any longer, a full-time secretary to carry out the needed services.

In spite of the still uncertain financial situation, the Council unanimously decided on a trip by a CLC delegation to Southeast Asia. At the same time, the Council projected a trip for informational purposes to Africa.

The Council, divided into subcommittees, also explored the questions of development, of CLC youth, of the General Assembly of 1973, of financing the Federation, of the question of what an authentic CLC is, and of the theme for the next World CLC Day. Actual decisions were made only in the full Council.

The group which had worked on the question of development made the following proposals :

- The Communities ought to be informed about the agencies of development existing both within and outside the Church, in order to make use of them in both the planning and actual carrying out of projects.
- We should make more use than we do of the experience gained by some of our communities. One might mention, by way of example, the work undertaken by the European Team.
- If the "sense of the Church" is really a characteristic of the CLCs, then it is especially necessary that the organizations and initiatives taken by the Church should be taken into consideration and supported.
- The WFCIC ought to take part in the international conference on the development of the Third World which is being held at Brussels November 18-21, 1971.
- The World Federation ought to find ways to help and encourage the Communities and their members to work in the direction of development for "the whole man and for all men", and to give to those who express a desire for it help and information on ideas and on methods of formation.

On the question of CLC youth, the subcommittee made the following proposals :

- The General Principles ought to be rewritten in a language adapted to youth, without the preamble and the first part being changed in their deeper sense. The WFCLC should ask the national federation of the U.S. to put at the disposition of the movement the filmtape, produced by a youth-CLC as a way of presenting to young people in an apt and carefully chosen way the way of life offered by CLCs.
- A recommendation will be made to the national federations to make sure that their delegation to the General Assembly of 1973 includes a sufficient number of young people.

The General Council will meet in 1973 (the exact dates will be given in the next issue of Progressio; they will depend on the possibilities for hosting it) at AUGSBURG (Germany) and will last 5 complete days.

Another group studied the possibilities as regards financing the federation. This question is a most urgent one if the Secretariat is to do its needed work : correspondence, journeys and other promotion of CLCs, as well as for possible development projects which would require aid from the CLCs. As it is still not possible to have a clear view of the contributions from different countries, a very simple questionnaire has been prepared which would allow national federations and the World Federation to arrive at the amount which might be expected for the universal efforts and needs. At the same time, it was proposed that the WFCLC make an appeal to a certain number of donors for special support. As to the second category of finances - those for development - it was suggested that contact be made with international agencies of development.

The theme for the next World CLC Day should offer a triple choice to the national federations, under the general theme of "Development of the whole man and of all men" :

- our conversion, both a necessary prerequisite and a result of our action for development
- apostolic projects, here and now
- education of public opinion; both by informing ourselves and by helping others to become informed of the situation.

The group which discussed the question of authenticity in CLC will present its report at the next meeting, since the time did not permit their report to be made.

In spite of their full program, the members of the Council nonetheless took time also to specify more exactly their own work methods.

The hospitality received at Philadelphia contributed not a little to the excellent work which was able to be done, and all the members of the Council thanked their American hosts profusely for it. This meeting made clear again with what depth a Christian Life Community can live. Next meeting: Rome, January 13-16, 1972