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## AUGSBURG '73

AT THE SERVICE  
OF THE  
LIBERATION OF ALL MEN

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THIS ISSUE has a different format than usual. It even takes liberties...

Most of its usual features have been "bumped" so as to give more place to the General Assembly of Augsburg '73. To report on it, it seemed best to ask one of the 170 participants to give his observations, impressions and comments. On the pages at the right then appears the account of a participant who, along with all the others, lived fully these five days. This account is paralleled, on the pages at the left, by certain data and recollections, attempting to convey to all our readers as exact a picture as possible of this gathering.

For lack of space here, reports on the international formation course of Rome (July 18-August 3), in which 105 delegates from 31 countries took part, and on the CLC youth gathering at Taizé (August 10-16) will be kept for the November issue.

The only article of the usual type we have kept is one in the series on formation experiences in different countries. So we present here the "CLC-Seminar" as carried out by the National Federation of Germany. It is described by the Augsburg team that began it.

We conclude with the very encouraging message that Pope Paul VI addressed to all the CLCs of the world as he spoke to the 105 delegates present at the audience of August 1, 1973.

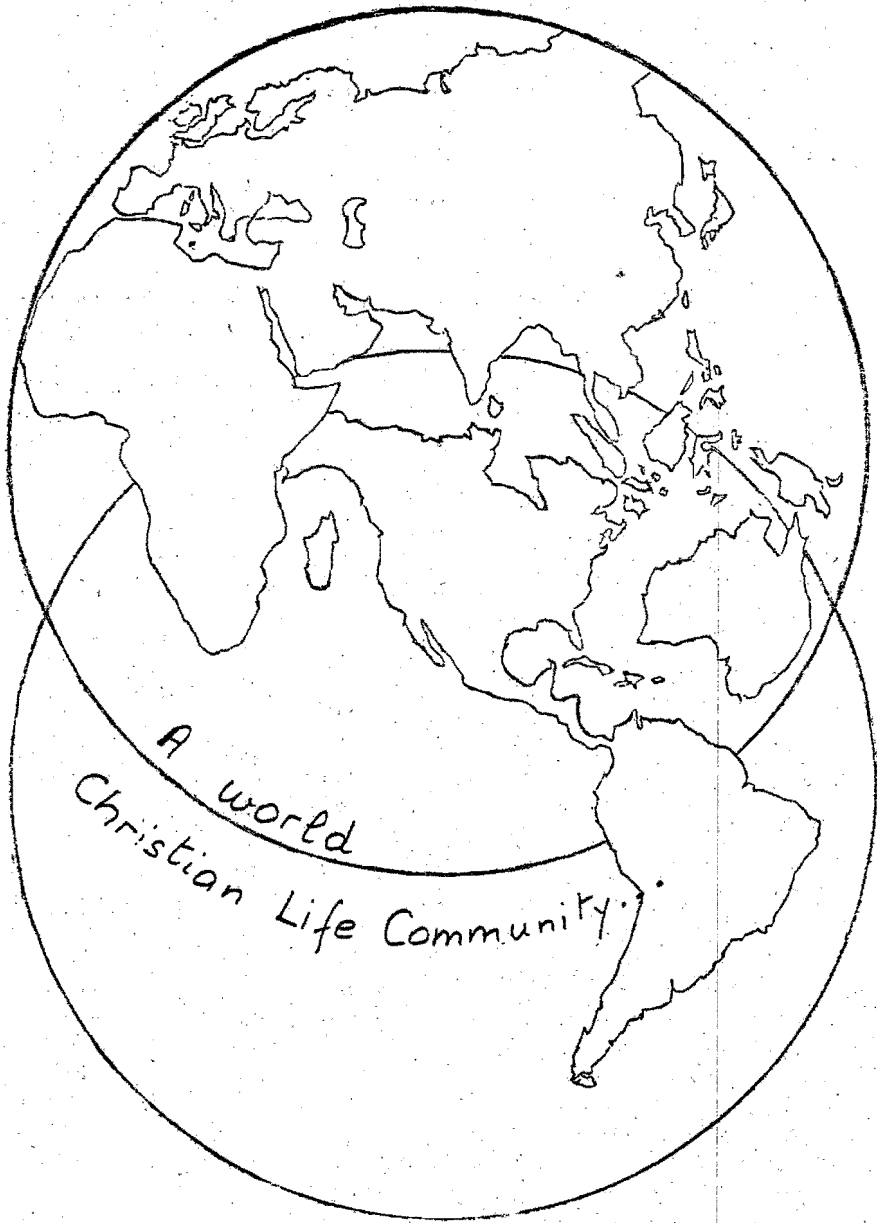
## AUGSBURG '73

### CLC: A COMMUNITY AT THE SERVICE OF THE LIBERATION OF ALL MEN

I was not a delegate. Rather, I was among those who, in all congresses, are designated as "observers". Those people, supposedly curious, who are thought of as viewing the world and men with a benevolent neutrality. Is that why I was asked to write these lines? To tell the truth, I am too involved in the Christian Life Communities to be satisfied with stating what I observed, like a film or a tape recorder which reproduces what it has recorded. I ask all the participants to be forgiven if I seem to them to lack objectivity. For me, that is impossible, since I did not at all "observe" during this week of August 4-9, 1973 at Augsburg. I lived.

#### Saturday, August 4: In a new environment...bewildered

To start with, a very packed hour, that of our arrival. As we came into Augsburg, a heavy downpour dimmed the windshield of our car, and it was hard to read the signs that marked our path: LETTERSHOFEN, EXERZITIENHAUS ST. PAULUS. But of a sudden the rain stopped, and pale sunlight lit up the white buildings: we are there! It is some minutes past 6:30 in the evening, and we can hear the hubbub of the dining room. But first, the welcome. The word is weak. I knew already that, since our hosts were German, the organization would be perfect. But it was all Bavaria which met my eyes, in native costume, with the smiles of Trixie, Gabriele, Peggy, Ingeborg, and the friendly helpfulness of John, Larry, Rudolf... The welcome was so warm that one even forgot all was perfectly organized! We were taken to our rooms, then to the dining hall. It was too small: people were eating in the spacious hallway too. It went right to one's heart: here, in this tiny space, it was, as Saint Ignatius would say, "the whole cir



cuit of the earth, filled with human beings, in their diversity of dress and attitudes, some white, some black, some at peace, some at war", men and women of all nations, young and old... An impression heightened a moment later when Otmär SCHIESSL, President of the Federation of Germany, greeted each of the thirty-nine delegations by name, interrupted each time by the Assembly's applause.

One hundred and eighty participants, counting the members of the Executive Council, invited guests and the indefatigable "staff"... Without counting those who, with us in spirit, sent their messages: His Holiness Pope Paul VI, Bishop Audet, Father General Arrupe, and Doctor Goppel, Prime Minister of Bavaria... Yes, truly,

"Lord, we come from the four corners of earth,  
Here we are with You!"

Rarely has this entrance song of our first Eucharist together struck me as being so richly exact. So too the choice of texts for our Mass of the Annunciation, where the whole universe is present in the little house of Nazareth when the Angel comes to visit Mary.

Sunday, August 5: Who are you?

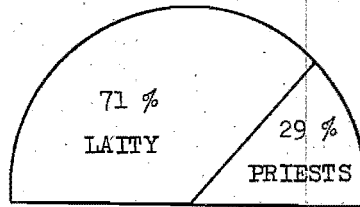
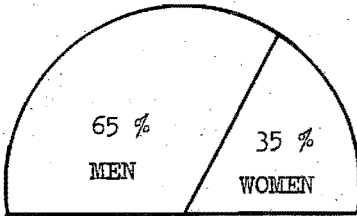
Last night (this morning, rather) I slept like a log. When I woke up, I tried to take stock of things. So much already in so short a time, from the way to use the ear-phones for simultaneous translation (which one must not forget to detach after each usage!), to the message of Father Arrupe on the ties of faith and love that link local communities and the universal community. And I asked myself how, starting from our introductions of the night before, at once global and emotional, we would pass on to the specific work of this Assembly.

There was need to make acquaintance of as many persons as possible in a minimum of time. There were first of all the language groups. Mine, smaller than some, included two French, a Lebanese, a Luxemburger, a Malagasy, a Brazilian: six persons from four continents, that's not bad! A thick program folder had been given us which itself gave an overall picture of the federations represented--their strong and weak points, their way of life, their understanding of social and political problems, their internat-

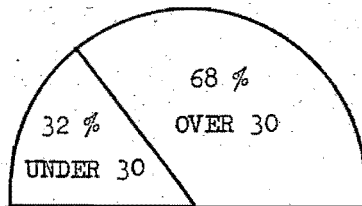
represented by

170 delegates...

THEY WERE



THEIR AGE WAS



ional ties. But nothing is as good as an exchange in small groups or, better still, a conversation between two, under the eye of the "official" photographer who goes about snapping anyone he can!... What a joy to chat with Jerome, my friend from Madagascar! It was as if we were meeting again, above and beyond the tortured history of our two countries, in a new community, that of our World Federation.

Chance meetings had even been planned (oh Hildegardian paradox!). Two concentric circles danced on the grass, moving in different directions, to the guitar beat of Peggy and Aleli. When the music stopped, there were two or three words, two or three gestures (no time for more) with the man or woman opposite me... and the dance continued. But when we happened to meet again (this time really by chance) at a meal or an assembly, in the hall or at the mass, one remembered those two words or those three gestures and it was a sign of recognition...

Finally, at night, it was the soul of all the countries that set itself to sing! From the Brazilian samba to the graceful choreography of Indian dance, from the English parody to the Chinese chorus, while the Bavarian beer flowed in the steins!

#### Monday, August 6: Warning signals

However, we had even now put our shoulders to the wheel. Yesterday already José GSELL had presented her activities report and John PARSONS his financial report.

In the report of José, which summarizes the life of the World Federation and the work of the Executive Council, one reads between the lines as well the intense activity of the Rome Secretariat directed by her. Already in her report stand out the main themes soon to be debated: justice and liberation, the Spiritual Exercises, community life, international relations. Reflected too in the account is the friendly and active collaboration between the CLCs and the Society of Jesus, represented here by more than forty Jesuits, thanks especially to the permanent contacts made over a three-year period through the trips visits and correspondence of Fr. Nick RIEMAN and José.

All that under the theme of our Assembly: "CLC: A COMMUNITY AT THE SERVICE OF THE LIBERATION OF ALL MEN". But

AFRICA and MADAGASCAR

- Madagascar
- Rhodesia
- South Africa
- Tanzania
- Zambia

LATIN AMERICA

- Argentina
- Brazil
- Chile
- Colombia
- Dominican Rep.
- Mexico
- Peru
- Uruguay
- Venezuela

*coming from*

NORTH AMERICA

- Canada
- U.S.A.
- A.C.U.

*40 countries...*

ASIA and MIDDLE EAST

- China-Taiwan
- Hong-Kong
- India
- Indonesia
- Japan
- Lebanon
- Philippine
- Sri Lanka
- Vietnam

EUROPE

- Austria
- Belgium (W. and F1.)
- England
- France
- Germany
- Ireland
- Italy
- Luxembourg
- Malta
- Netherlands
- Poland
- Spain
- Switzerland



we did not yet glimpse the seeds of confrontation underneath those words.

Starting this morning, they began to be evident. Justo GONZALEZ-TARRIO had just spoken of the liberation of the human person through the Exercises. He recalled that the Church must continually be reformed, but that this formula risked being nothing more than a slogan if the reform was not a personal conversion of availability to the Word of God that challenges us and invites us to a permanent confrontation with reality so as to make spiritual discernment effective. After his conference, Enrique COMAS DE MEN DOZA took the stand to underline vigorously that collective sin precedes our personal sin, and that there will never be personal liberation if we do not free ourselves from this collective sin by combatting it.

The nine group reports that we listened to tonight accented this cleavage. Some of them stress the liberation of the one who makes the Exercises, with the words discernment, faith, courage, interior peace coming up in their remarks. Others, basing themselves on the meditation of the Two Standards, insist more on the role of the Exercises in leading those who make them to commit themselves to the struggle for the liberation of men. Certain of them detect a kind of "angelism" in some methods of presenting the Exercises. In his synthesis this evening, Father Horacio DE LA COSTA will set in relief these differences of interpretation, whose source lies in the diversity of lived experiences.

The discussion has begun and, perhaps, the crisis.

### Tuesday, August 7: Crisis

Of today, I retain above all one picture. It is the day of our Eucharistic celebration "in many languages," mainly those of the Far East. The altar is adorned in Japanese fashion, the incense tapers are smoking, the bread and wine are brought up at the offertory but also the rice and flowers and fruit. The entrance song comes from the Philippines, the penitential petition is Indian; the first reading is done in Arabic, the gospel read in Chinese; the Vietnamese sing the Ave Maria; the Sanctus and the Agnus

meeting in

# General Assembly...

General Theme :

CLC : A COMMUNITY AT THE SERVICE OF  
THE LIBERATION OF ALL MEN

Saturday, August 4 (evening)

- Opening session
- Eucharistic celebration

Sunday, August 5

GETTING ACQUAINTED

- with each other
- with the CLCs of other countries
- with the state of the World Federation

Monday, August 6

LIBERATION OF THE HUMAN PERSON

Introduction by Justo González-Tarrío sj

Tuesday, August 7

CLC, MEANS OF PERSONAL AND COMMUNITY LIBERATION

Introduction by Alex Lefrank sj

Wednesday, August 8

LIBERATION OF ALL MEN : OUR COMMON OBJECTIVE

Introduction by Horacio de la Costa sj

Thursday, August 9

Conclusions of the work in small groups

Meetings of national delegations

PRESENTATION AND ADOPTION OF FUTURE ORIENTATIONS

Election of Executive Council

Dei are in Italian and Flemish; after the consecration, the acclamation is from Zambia, the communion song Maltese, the beatitudes are chanted in Japanese, the recessional is in Malagasy. Everyone understands as if it were his native language, at any rate, sings with all his heart. "Look on Your Church, Lord, spread across the world"...

Still, I had the impression that many seats were empty. In fact, the Eucharist had already begun when arrived, little by little, one by one, their faces serious as if they were strangers to our community, our Spanish-speaking brothers and sisters. A sense of unanimity was lacking...

I learned a little later that they had hesitated a long moment about participating for they no longer felt one with the assembly. They had not recognized in the presentation of Alex LEFRANK their deepest aspirations in the matter of the "community at the service of the liberation of all men". Alex showed how the community, in the measure that it permits the integration of all of life, and disponibility and discernment with a view to making decisions, is for all its members, through and even by means of the crises that threaten its existence, a school of liberty. It was an exposé of great depth and clarity of thought. But in it the Spaniards and the Latin-Americans did not feel they heard the echo and the challenge of the events of the world as they experienced them in their own persons. And from this arose the conflict that had just appeared. It went to the heart of the questions we were posing for ourselves: What are the CLCs for? What is liberation? In the course of his synthesis of the day, Larry STINN would raise the crucial question ahead: "Where are we going? and what do I do if I do not agree?"

The day was to close more calmly. In the course of an informal gathering, but which included a great number of people, the Spanish group explained their viewpoint. By the early hours of the morning I had reached the conviction that the more people were able to express themselves, the more receptive they became. One after the other Ramon, Patricio, Gineida, Alberto told what liberation meant for their communities in their countries, and a long discussion ensued, fraternal and in great mutual respect. (But, at the moment when I write these lines, September 12, how painfully I recall your words, oh my friends of Chile!)

*with a well - balanced program...*



SHARING (in small groups of 5) of the fruit of the personal meditation made by each at the day's start



PRESENTATION of the day's theme and introduction to personal and community research into it

Time for personal reflection



LISTENING GROUP (in permanent language groupings of 12 persons) for sharing the reflections of each



EUCCHARISTIC CELEBRATION



DISCUSSION GROUP (in the groups of 12) leading gradually toward a discernment



PLENARY SESSION including  
- reports from the groups  
- questions of clarification  
- comments or discussion



CLOSING SESSION OF THE DAY including  
- synthesis of the day  
- personal evaluation in silence  
- meditation points for the next day

It was Larry who yesterday evening used this expression to help us to solve the crisis. To listen to each other in order to understand each other...

Father Horacio DE LA COSTA had to leave yesterday morning for the Philippines, having learned of his father's death. But how much he is here among us, this morning, as the text of his conference is read to us: "Our common objective: the liberation of all men". He makes us recognize the word of God in the aspirations of men: the need to share in all the goods of the earth, the need for responsible liberty. We must give back to man "the dignity that he has in the eyes of God in Christ Jesus". But in society today, because of scandalous inequalities and physical and structural violence, the idea of "development" is ambiguous as long as it is not preceded by a true liberation of men and of countries who are in a state of dependence. This raises the political problem, which our communities cannot avoid. Revolution or reform? The question then was posed for us: "The liberation of all men being at the core a political problem, should the CLCs as such, and not only their members as individuals, make it their concern?"

With different nuances, most of the groups invited to give their reports responded affirmatively, although some underlined that the community as such should not make political choices nor be politically involved. There was agreement in saying that community discernment ought to include this "objective common to CLCs: the liberation of all men".

Yet what struck one, both in the group reports and in the personal observations, was not so much the unity as the differences in the way the problems were viewed. As one of the participants said, "the faith of each one is linked to a vision of the world ("weltanschauung") which is unique to him". Some opted in favor of socialism and their faith is integrated with this option. Others judge that they must work for the liberation of their brothers oppressed by communism, in the measure that it is an alienating force. Some envisage reacting in realistic fashion with means adapted to the structural violence maintained and even reinforced by the forces of oppression, others prefer non-violent action, etc.

which still  
left time for relaxation...

- Indian dance  
Interpreted by Avis
- Latin-American chorus  
"Guantanamera"
- Dance of the umbrellas  
by the quartet from  
Madagascar
- Italian solo  
by Ina

and some 30 other folk numbers in 15  
different languages

\* First-class accompaniment by the North  
American guitars of Peggy and Jim and  
the Filipino one of Aleli

\* John the inimitable with his English  
humor acting as master of ceremonies

But more striking still is the atmosphere of respectful listening in the Assembly tonight. And the Assembly is deeply moved when Janice reads the message from the United States delegation: "We say to you that we have really begun to hear the message of liberation, and that it has for us a new meaning... We hope modestly to be a sign of hope for you. But you truly are a sign of hope for us... Each of us carries with him, as we go on next week to our own national convention, this conviction, along with a profound desire to sensitize the United States to your struggle and to our need to change".

#### Thursday, August 9 : Decisions

It is the day of elections, in the ordinary and Ignatian sense of the term... There are three things to do, announces José Luis VELASCO who presides over this final day--three ways to exercise spiritual and temporal discernment regarding our tasks. First, the national delegations will meet together to formulate their desires and motions with regard to the Executive Council. Then, the groups that have journeyed these days together will draw the conclusions of their experience. Finally the elections will take place and general conclusions will be drawn. A somewhat hectic day, for people realize they had wanted to do more, to meet more people... As a substitute, the walls and windows are covered with posters, where each is invited to write a word... for those back home. Clearly the others--those who are not here--of a sudden become more important, and make ring out the community that we have to build: "Go find my brothers and tell them..." It is of them above all that one thinks in the meetings of national delegations. How pass on, how make to come alive what we have lived and planned here? How give to all members of CLC the spirit of a world community?...

But quickly arrives the moment for decisions. It is a matter first of all of electing the members of the Executive Council. With 39 delegations voting, the first three offices hardly pose a problem.

Roland CALCAT is reelected president with 39 votes and one abstention.

Fred LEONE is reelected vice-president with 37 votes and 2 abstentions.

and for  
free-lance gatherings...

Since practically all of the national CIC federations were present, a certain number of initiatives occurred spontaneously --informal gatherings, informational sessions and work meetings. These took place during "free time".

OF SPECIAL NOTE AMONG THESE :

- . several meetings on a continental level, to further mutual help and a coordinated effort, in particular
  - of the African countries
  - of the Asian countries
  - of the Latin-American countries
  - of the North-American countries
  
- . one or other informational meeting regarding means of formation utilized, for example, the "faith-experiences"
  
- . meetings of work groups, especially the European commission on "Liberation and Development"



Hildegard EHRTMANN is reelected secretary with 38 votes and 1 abstention.

There are two candidates for the post of treasurer left vacant by John PARSONS: Josette BEAUBIEN (Canada) and Nicholas ROORDA (Holland). Josette is elected with 27 votes.

There are five candidates for the three posts of consultant. José ESQUIVEL receives 35 votes; Ben SIM, 37; José Luis Velasco, 29.

People applaud, they embrace...It is done!

When silence has returned, Roland, the reelected president, draws out the conclusions of the Augsburg Assembly, which he put together by sheer drudgery that afternoon, basing them on the reports of the groups and the delegations. Four concrete points and some decisions for action mark his presentation.

#### 1) Our common objective: liberation and development:

The CLCs commit themselves beginning now to a transformation of political, social, economic, cultural and religious structures in the optic of the exposé of Father de la Costa and in reflection of the Magnificat of the Blessed Virgin. First of all by a sensitizing, to be done in the first place among youth. CLC members will involve themselves in the organizations of people concerned about liberation: the migrant workers, the aged, oppressed peoples.

Through discernment it will be made evident where oppressions of any sort exist, in order to denounce them and combat them. A priority will be given to action aimed at causes rather than at consequences. Palliatives are easy remedies, but they make one forget the need for structural reforms. But this does not mean bypassing our neighbor who directly needs help.

The CLCs will do this discernment in community, asking the help of experts. They will seek with prudence the backing of the Church and strive to associate the hierarchy with them in their actions. The more committed persons should establish permanent contact with their national federation and the World Federation.

#### 2) Openness to the world

## *set its course for the future.*

- commitment of CLO for the transformation of political, economic, social, cultural and religious structures, using personal and community discernment to determine priorities and methods of action, in the spirit of the pastoral orientations of the Church.
  
- openness to the world by presence, by action and by collaboration with all men of good will. Involvement in temporal organizations and efforts, solidarity with the very poor and the oppressed, and ecumenical work were especially underlined.
  
- recognition of the capital importance of the formation of the members of the Communities, a formation rooted in the Spiritual Exercises and in the cultures of the different countries. Awareness too of the need to integrate the Exercises in all dimensions of our life.
  
- a community life that gives the witness of a style of life that is poor, and in which sharing and mutual help extend to all the Communities, to other nations and to the poor.

In many countries, ecumenism is a priority task. But all our communities ought to dialogue with all men of good will, and be open to all options: we do not have a monopoly on truth. In the same way CLC members should not always be meeting Christians, but must be present in temporal organizations, labor unions, political parties. Finally, it is urgent that we recruit members among oppressed groups, the helpless, ordinary people, manual workers.

Contacts must be developed with other organizations, between the First and Third Worlds and with the Communist world, with the hierarchy of the Church, with national and local communities. Formation programs and leaders for these should be exchanged. A special branch should be set up at Rome for international exchanges, trips, formation courses.

Ways should be developed too to spread the thinking of the Church, of the Holy Father and of episcopal conferences, and to make known the special situations of such or such a country. The members of the Executive Council should keep informed of these situations.

Finally, asked for were: a history of CLC; a review for youth by youth; a supplement to PROGRESSIO, a sort of annual or bi-annual (somewhat like the Jesuit Yearbook, but less elegant!) in a popular style, illustrated, relating the experiences and the life of all the communities around the world.

### 3) Formation

To be effective, formation should be aimed at those already involved, simply but seriously, in action, and who exercise a certain responsibility. It should be adapted to different cultures and mentalities, especially youth.

What is said of formation in general applies above all to the Exercises. But, rather than adapt them, it is question rather that they be given, with their dynamism and their content, by instructors who are themselves capable of doing the adapting. The dynamic of the Exercises must be integrated into all facets of life. To further the personally guided Exercises, teams of instructors, lay and Jesuit, should be set up.

The Course just held at Rome should be repeated on a wider level.

Group leaders, or persons involved in civic organizations, should receive formation in appropriate sessions where they will be aided to analyze contemporary problems.

#### 4) Community Life

We must give witness to a life that is poor, shared, simple, as an expression of our prophetic role. Sharing ought to be extended to all the communities, to other countries, to the poor.

Mutual help according to the General Principles is to show itself in our meditation on the Scriptures and on the events and men around us, in the optic of liberation and in the light of Christ, poor, humble and servant.

Those who are chiefly concerned with personal liberation should make their efforts bear on collective and structural liberation, and vice versa...

.....

Roland had hardly finished speaking when three buses brought us to St. Ulrich's Church where the closing Eucharist was presided over by Bishop Josef STIMPFLE of Augsburg, and the homily given by Father Louis PAULUSSEN, the patient and tenacious architect of the World Federation.

The final meal, the last mugs of beer, the songs that would go on late into the night, the small conversation groups forming and breaking up, Ralph EASTWELL who never stopped taping interviews on his recorder, Roland going from one to another, always planning something... As for Peggy, was she still playing her guitar when the birds began to chirp?...

In the morning, a bus picked up the pilgrims for Tai-  
zé. Others were there too, their eyes still sleepy, to say  
goodbye...and thanks to the German Federation.

Augsburg...Sarrebück...Metz...Paris. The trip back,  
with Jean Pierre and Aude, was filled with memories and  
hopes.

J.C.D.

## A CLC SEMINAR

### Account of an Experience

Anyone who has ever tried to translate a living experience into a written report knows what an unsatisfying task it is... The sketch that follows about our experiences during the last two years concerns a new method of formation of leaders. Perhaps it will at least succeed in pointing out its main lines and highlighting the values in such an intensive formation.

The effort was launched in October, 1971 at the request of a team of leaders that had been set up within the national federation about a year before. These leaders at the local, regional and national level had decided, during a session held in the course of the summer of 1971, to devote during the coming year the time and energy required for this experiment. From it they hoped for a deepened initiation into the spirituality and way of life of CLC, and as a result, to be better fitted to be of service in their work with the groups. Basing themselves on the positive outcome of the first effort, two new seminars were launched simultaneously last year: one in the south of the country with six participants, the other in the north with 26. Those taking part in these three seminars were mainly made up of youth leaders, social workers, university students and some diocesan priests, all between 19 and 40 years old.

The seriousness with which the participants responded to such a demanding commitment of time and person, and the results achieved, can without doubt be interpreted as a proof that this proposal was an answer to real needs and desires. Two more seminars of this kind will probably be offered during the coming year.

## Goal and Method

Exactly what is involved in this kind of course, which by now has acquired the name of "CLC Seminar" or also "Exercises Seminar"? The aim which led to the first attempt and which has been implied in the two seminars of this year, was the formation of multipliers of CLC (that is, those who would spread it) of all sorts.

In spite of all the work and effort of past years, the growth of CLC has been very slow among us. The reason has been the lack of persons capable of beginning new groups or aiding the advancement of existing ones, along with the lack of spiritual guides and of competent directors of the Exercises.

Besides this first goal, which is practical and immediate, the Seminar seeks to introduce the participants into so intense a mode of living the CLC way of life that they will be able to effectively transmit its dynamism in their service of groups and in their contacts with individuals.

The goal of CLCs and the reason for their existence--both as a community of the Church and because of their origin in the Exercises--is "the better service". This service can take many different forms. Its expression in concrete situations depends on numerous factors: the demands of the situation, which may be partly apparent, partly hidden; the abilities as well as the family, professional and social situation of each; the route already traversed by each one, and the experiences, tendencies, possibilities and limitations that this implies.

This service that can be rendered is also--and this is far more important than one might at first think--dependent on the level of inner liberty that has been attained by each one. To what degree is he open to communicate, to give and to receive, to commit himself, to--like Jesus--"give without counting the cost, to toil without seeking for rest, to fight without heeding the wounds, to give oneself without asking for reward"? Otherwise--even with good will--a more or less important part of his potentialities will remain sterile, because through a timid

faith they will be reserved for assuring his own security, his recognition, the satisfaction of his needs.

The more that someone has with this kind of liberty committed himself to the way of service and of love, the less he will draw a distinction or even see an opposition between life and service, between prayer and action, between spirituality and activity. Even the problem of insufficient time will find its solution through the integration that arises from complete disponibility. The less that unity between life and faith has been achieved, the more annoying it will seem to reserve within the field of activity a time for the demands of God, the more it will appear that prayer separates one from reality and from service.

The more profoundly and extensively that this process of liberation can be achieved, the more one is likely to find dynamic service as the sole orientation of life (and not as one sector among many). Precisely there lies the importance of the Exercises as the "characteristic instrument" of CLCs in so far as they are a community of service within the Church.

This was the reason why it was necessary to introduce and have people experience the process of liberation of the Exercises in such a way that it would lay hold of the whole of life and that no sector would be excluded. This point was always recognized by the participants as the experience which was the most important and the most helpful of the whole seminar. Thus this type of formation of leaders envisages more than just the training of "multipliers" in function of a given situation. It aims at helping CLC to grow more truly into a community of service within the Church.

#### Internal Buildup--The Steps on the Road

The itinerary of the seminar therefore followed that of the Exercises, which--as the seminars continually confirmed by their experience--corresponds closely to the rhythm of psychological growth and to that of group dynamics.



The first step consisted in experiencing and tasting the "foundation" of the subsequent journey: to be created and called by God, by love and for love, and to learn to recognize and to accept this goal and the orienting of one's life within this vocation.

The long phase of the "crisis" that followed was made the object of two or even three week-ends. First, breaking out of our smugness as we hear the accusations of God to His people in the prophets, listening to the call of the Gospel to conversion, becoming aware of the total reality of sin, including its multiform consequences. Then, experiencing the disillusionment and the hopelessness to which a realistic view of the world and of one's own life leads, while clinging to God, true and faithful. Finally the discovery that I can only live by God's mercy, the new experience of Jesus as "Saviour", who alone can liberate me from this dead-end street without hope.

It is in the measure that the person of Jesus Christ has been personally experienced as the only path, as the truth and the life, that the "call of Christ" to work and suffer "with Him" in the work of the salvation and liberation of all men--a call which introduces the "second week" of the Exercises--can be heard and can attract.

The following weekend and the weeks after were given entirely to "getting to know Jesus", to contemplating Him and following Him in His life and action. This fostered an increasing imitation of and resemblance to Him, to His attitudes, to His chosen instruments of poverty and of weakness.

The last weekend then added a more theoretical introduction to "decision-finding in the spirit of Jesus". This utilized the "election" process of the Exercises and was a concretizing of acceptance into His service.

The two phases of the Exercises that follow--participation in His passion and in His risen life--have never been utilized as actual exercises, but only outlined in their relationship with the preceding part of the journey. This was done in the course of the final session. Here the main purpose was to allow each one to find the decis-

ion that he should take as regards the service of Christ, based on his experience during the seminar. In the first seminar, the decision at this point of the individual persons led to the establishment of a team made up of several of the participants, who are as a community available for the work of promoting CLC and who see this as the main thrust of their service. In the same way the two other seminars led at the close, beyond the personal decision of each one, to a sort of communal decision: to form three CLCs made up of those who had taken part in order to persevere in the path undertaken and to be of mutual help to each other as a "community of discernment".

### Method

The "open" framework of the seminar, with a series of weekends giving the main impulse and the times between consciously made use of, turned out to be a good arrangement, because it could take into account the situation of each one and possibilities and limitations of daily life.

Because it is question of the liberation of the whole man, nothing was neglected that plays a part in our life, whether it was individual background and circumstances, the data of sociology or social psychology, or the dimension of faith. Taking account therefore of the themes at the moment being treated, there were inserted into the weekends and the periods between, elements that would help people to grasp the theological implications involved, to integrate the matter concretely into their ongoing life, and to clarify psychological aspects of it, whether individual ones or those corresponding to the dynamics of a group.

Integration of the different aspects and of varied personal experiences was both methodically aimed at and actually experienced by the participants. It was regarded by them as a very important factor.

The way in which this interaction took place, and in which the different elements were used to complement each other and to result in a reciprocal deepening, was varied according to need.

Along with this interlinking of the different elem-

ents, the method aimed fundamentally at an interaction between lived experience, an evaluation of that experience, and a deepened theoretical grasp. Account was taken in this both of the context and of the possibilities of transmitting such an experience to others. For this reason each community weekend began with an evaluation in retrospect of the weeks immediately preceding and a preview of the goal and function of the step to come. Then, for the reason given, exercises were first engaged in which would afford this experience. It was only on the basis of these experiences that theological information or the tracing of psychological relationships could be constructed. What they did was to clarify what had been lived, to complete it, to situate it in a wider context, but above all to arouse new experiences. The evaluation of the experiences and reflection on them in order to assess their applicability to others was done principally through spiritual guidance or as part of the consultation that was linked to the seminar.

(Conclusion of the article in the next issue)

Alex LEFRANK sj  
Hildegard EHRTMANN  
Beatrix ORTNER

MESSAGE of HIS HOLINESS PAUL VI  
to the CHRISTIAN LIFE COMMUNITIES

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We would like to address a special message to the members of the World Federation of CLC who are here today. My dear sons and daughters, your General Council will begin in a few days in Augsburg. It has been your intention to prepare for it by a formation course preceded by a week's experience, in quiet seclusion, of the Spiritual Exercises of St. Ignatius, whose feast we celebrated yesterday.

We consider this process an encouraging signal which brings us great joy and for which we congratulate you. How could you gauge better than before the Lord the urgent demands made to you by the needs of our times? A humanitarian sense is not sufficient to discover and to respond to the problems of man in their deepest dimensions. Or better, such an approach proves to be incomplete if it does not refer to God.

At both an individual and collective level, the sense of God, who is the source of everything that exists and of the salvation given us in our Lord Jesus Christ as well, is of fundamental importance. Deepen within you the conviction, therefore, that, whatever other efforts may be required, it is impossible apart from him to find the light and courage to respond fully to the situation of our time.

We want to encourage you once again, therefore, in your effort of formation as well as in your apostolic activities. At the threshold of this Holy Year, strive to make your thoughts and your desires even more one with the profound life of the Church: "Sentire cum Ecclesia!" ("Think with the Church!"). You will find here the spiritual and apostolic force which we beg the Lord to give to your communities, to which we extend with all our heart our Apostolic Blessing.

Castel Gandolfo, August 1st 1973