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IMPORTANT !

During 1973 you received, besides the six issues of PROGRESSIO, two supplements—one in May on the Spiritual Exercises, the other in October on liberation. These samples were sent you free, to allow you to judge something which will, starting now, become a regular feature: TWO ANNUAL SUPPLEMENTS on SUBJECTS OF SPECIFIC INTERNATIONAL INTEREST IN REGARD TO CIC.

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ROME FORMATION SEMINAR (JULY 18 - AUGUST 2, 1973)

8 Days of the Spiritual Exercises, 7 days of Course

In the beginning... the earth was barren and empty. The Spirit of God hovered over the waters. It was a little like that all began, that morning of July 27, 1973, at Villa Cavalletti. We did not know what was in store for us. But each of the 110 participants, come from 31 countries for this formation course, had just finished an experience of the personally-guided Spiritual Exercises during 8 days. This Exercises experience formed the first part of the seminar. For 8 days, in complete silence and a profound climate of recollection, each one had meditated the different steps of the life of Christ and there confronted his own life, had entered into this dynamic which is the basis of the way of life, the style of living, of CLC.

The Spirit hovered then over this as yet confused mass of persons who, for the first time, tried to communicate in several languages. But very quickly, light was made. People separated into small language groups of six each, to discover themselves in depth. Which is "the real me"? Not so much my natural temperament but that underlying, deep personality that shows itself when Christ gives us our true name, as He did to Simon, son of John, when He said, "You shall be called Peter". Then, already with a certain trust in each other, we gathered in the big conference hall to hear the introduction of the master architect of this course, Hildegard Ehartmann. We are not here, she tells us, to listen to experts, nor to engage in group dynamics, but to live an experience with a precise goal and content: the way of life of Christian Life Communities. It is not something based on knowledge or on laws, but on the personal resources of each one, resources often buried deep inside oneself, but which show themselves when we enter into an authentic relationship in a context of faith. In the afternoon it is Roland Calcat, our international president who, with enthusiasm, sketches the profile of a Christian Life Community: its fundamental attitude is one

of an immense desire to serve God and men, lived out in community, in a solidarity that reaches out to include the entire world. Finally, in language assemblies, gatherings that were midway between the small groups and the general assembly, each one presented himself by means of an original poster he had made from cut-up magazines. At the end of the day, it was evaluated: God saw that it was good. And Father Paulussen, with a humor and delicacy that gained all hearts, underlined the high points that had been lived together and introduced the theme of tomorrow. There was evening and morning; the first day.

Saturday was devoted to the basic theme: awareness of reality. Everything begins with that. The real is not just what one can see, touch, measure. Look at Jonas in the whale's belly (which we did, in silence, before a most suggestive sketch of this). His refusal of reality, of that great world of Ninive and of God's call, made him withdraw even to the womb of the sea. But before long his acceptance made him stand upright, at the service of that salvation that God wills for all men. Jonas is a very eloquent symbolic image, in which each one sees himself in his own fashion: if you live in the real, in that which exists in you, in others and in the wide world, it may well be that you are not far from God. If on the contrary you flee from reality, out of fear or illusion or niggardliness, you are turned back upon yourself, and soon reduced to a state of fetus. So this Saturday morning we underwent several exercises capable of opening us to reality: Zen meditation, a metaphor exercise, picture-meditation, sharing of the Word of God, non-verbal communication... The afternoon was spent evaluating these experiences with a view to their use in our respective federations. This day whetted our appetite. It was good, tasty, suggestive. And God seemed to think so too. It was evening and morning; the second day.

God said: let every living thing grow, according to its species. This reality to which we were opening ourselves, it is not something fixed, static, definitive. St. Irenaeus, in the 2nd century, expressed it marvelously: "First, man had to be made; and once made, he had to grow; and once grown, to reach adulthood; and having reached adulthood, to develop; having developed, to grow stronger; having been strengthened, to be glorified; and once glori-

fied, to see his Lord." Father Alex Lefrank, in his presentation, awakened us to this personal growth process: our own salvation history, the history of the integration of all our natural energies into the reality of Christ. This transformation of our whole being down to its roots has its logic. It is that which St. Ignatius in the Exercises develops in four weeks, making clear, with his spiritual genius, the universal law of all Christian growth. It supposes discernment, in order to discover how the Holy Spirit himself is at work in the interior world of our emotions, our feelings. It allures our liberty, and magnetizes it in the direction of God, so that in storm or in time of calm, we find the direction indicated by our identification with Christ. What is then the history of my own spiritual growth? We tried to become aware of this by sharing our experience in small groups. In the afternoon we examined the specific means that CLC proposes for furthering this growth: Scriptural meditation, the Spiritual Exercises, daily evaluation, spiritual guide, etc... And God saw that all this was good. It was evening and morning; the third day.

Monday it was time to go into community life: how does a group of Christians develop into a Christian Life Community? Father Ben Sim opened our minds to the different phases--often gone through without knowing it--in the growth of a group. In the interaction of a group, things take place at two levels, content and process. In fact the development of a group is influenced more by the process than by the content of the exchanges. It is important to situate at what point the group is in its growth: pre-confidence phase, crisis, mutual acceptance of each other while recognizing differences. There too, a practical exercise was proposed, one that many will long remember because of its spiritual impact: the evaluation of our degree of mutual confidence within the group. Already we could feel that these six persons, gathered in this small room at Villa Cavalletti, on this Monday July 30, were becoming a true community. There was reflection on possible applications of this exercise in our countries. Then a look back over the day. It was evening and morning; the fourth day.

Tuesday was given to stressing the most characteristic aspect of our spirituality: decision-making. To find

the right decision, at the right moment, in one's personal life as in the life of the group, that means to put to work this essential element of liberty by which we open ourselves to the action of God and become His collaborators. The word "find" was well chosen to suggest that we do not take such a decision alone but that God inspires us, by means of events, through the help of others, with the love that comes from on high. The morning's expose recalled for us the conditions of any "spiritual" decision: interior liberty, discernment, confirmation. During the day we practised the applying of discernment to a decision by a sort of revision of life in group. In this, after choosing an event that had been vividly experienced by one of us, we tried through that person's witness and his presentation of the event, to listen to God, to discern His call in this, and to respond by our readiness to become "agents of transformation". As usual, in the evening Father Paulussen brought before our minds all the good things of the day and made the transition. It was evening and morning; the fifth day.

Having gotten thus far in this account, I ask my readers to notice that this modest description might seem, just the reverse of the Genesis account, to diminish the importance of each day's step. At least they should be aware that as the week went on, a quiet enthusiasm was in fact growing among all the participants. So here we are at Wednesday, devoted to the mission of CLC. That morning we went to see the Pope, at Castelgandolfo, to receive from him confirmation of that mission. The attention that he gave to our group, which was seated in the places, and then to each of the persons in the front row, filled us with a true Christian joy, that of recognizing ourselves, there among many other delegations, as true members of the Church. It was easy then, afterwards, to listen to the dynamic intervention of José Gsell: what is our growth, as persons and as communities, for? The goal envisioned is that we become ever freer instruments at the service of the liberation of all men, that we become skilled artisans who work with Christ and according to His views. And José, thanks to her vocation of "globe-trotter", was able to make come alive the enormous human problems of our world. We cannot stay in our corner. Our mission is, like that of Christ, to help men by becoming one with them. Once more, we made an exercise, in the

groups of six, to see how we should react in the concrete situation of a country, using the case method. It was evening and morning; the sixth day.

Thus was achieved, not the heavens and the earth and all their array, for the Lord God had seen to that before we began to breathe, but a sort of foundation week, which enlightened our minds and inflamed our hearts. We realized, with modesty and pride, the small role that belonged to us, men and women created in the image of God, in working with Jesus and his Father for the development of this vast world. We became aware of the original and special vocation that is ours, of the way of life of our communities. Father Rieman, last but not least, helped us to recapitulate, on the seventh day, all the work completed, by assessing the vocation of CLC: a permanent and growing gift of self, lived in a triple relationship—a definitive gift of self to God; a commitment to a way of life, that of Christ, as set forth in the General Principles; and adhesion to a community. It is for each one to see how his own personal call allows him to identify himself little by little with this vocation, even to one day seeing himself, along with other companions, committed and consecrated for the mission of service to men.

What to say in conclusion? Just a word on what struck me most, the pedagogy of this course: to propose, to experience, to evaluate. To propose: the clear and simple presentation in the morning, developing the master thrust. To experience: the putting to work of the theme set forth, practiced by each group. To evaluate: looking back, both individually and as a group, on what had taken place. One sees that the key to this pedagogy is to bring it about that "something happens": not talks, not references, but a spiritual event in the group. It is then one can judge that the Holy Spirit is acting, and creates anew. On linking these "events" with each other, one can discern a thrust, a direction, that leads somewhere. That is the whole art of conducting a course. Thanks are due to those responsible for this course for having invited us to live what may be called true group "Spiritual Exercises". For it is indeed there that we will rediscover "our way of life" in CLC and the "dynamic" of our vocation.

Claude FLIPO, S.J.

## CLC YOUTH SESSION AT QUÉTIGNY

QUÉTIGNY is a name which is not impossible to locate on the map of France if one (with or without glasses) patiently traces the roads leading to Dijon, one of France's richest cultural cities and a flourishing center of Burgundy. Neither is it impossible to reach Quétigny. It is pretty accesible by car or by train or by any other desired means of travel. Coming a long way from 12 different countries (Austria, Germany, Holland, Hong Kong, India, In donesia, Japan, Lebanon, Peru, Philippines, South Africa, Zambia), 58 Youth CLC members found their way to Quétigny one fine summer day in August.

Although some of the Quétigny-bound travelers hardly slept the night before (whcih was the last night of "Augsburg '73), they had to get out of bed at Leitershofen as early as six the next morning Friday, August 10, to catch the 8:00 AM train for Dijon. In no time at all, 17 Augsburg-73 delegates arrived at the Augsburg train station where they were joined by 16 German Youth CLC members and an Austrian Franciscan scholastic. All together, they boarded the train which pulled right off on the dot. Everyone and everything were all aboard - or rather almost everything except Father Sidney D'Souza's suitcase which was accidentally left behind in Leitershofen.

As could be expected from a gathering of youth (of all ages), there was fun! Despite the inconveniences of hauling heavy baggage and of changing trains two times, despite the sweltering summer heat and the expensive cold drinks, there was always reason for laughing, singing, enjoying. At Dijon, the group was welcomed by Father Herman-Jozef Kreutler (Germany), who took charge of the organizational side of the youth meeting, and by the South African delegates who flew from Augsburg to Paris early the same morning. The last stretch of the trip was a thirty-minute bus ride to Quétigny. There was hardly any difficulty in finding the right bus and at around six in the evening, Quétigny became a visible reality - a small, quaint, plea-



sant village - and no longer just a microscopic dot on the map. For Frans Bonang (Indonesia), however, Quétigny became almost unreachable. Frans, who doesn't speak French and was on his first trip to France, got separated from the group in Dijon and went through a harrowing search of almost three hours for Quétigny. Indeed, not only suitcases could be accidentally left behind...

Frans' safe arrival certainly provided a special reason for thanksgiving during the Mass celebrated shortly after all the hungry travelers (some of whom came by car) had received their bodily nourishment (French style!). A short plenary session followed during which Helene Müller (Germany) briefly outlined the whereabouts of the meeting which was to last until Wednesday, August 15. As stated in the information sheet sent to the participants beforehand, this international meeting of Youth CLC members aimed to provide the possibility for more extensive sharing among the different delegations, for deepening the experience in Rome and in Augsburg and finding its special significance for the Youth CLC, for a dialogue with the participating members of the WF Executive Council, and for a visit to Taizé. The Meeting had two parts: the visit to Taizé (August 11-12) and the meeting proper at Quétigny (August 12-15). The general course of the meeting was patterned after that of the General Assembly, therefore, also including the basic elements of daily meditation, the Eucharist, evaluation of the day, and preparation of meditation points for the next day. Each day had a theme which the participants "lived" through personal reflection and subsequent sharing and exchange in permanent sub-groups determined in advance according to language (English or French). Almost all the participants had a good working knowledge of English and this minimized the need for translation to a degree. Helene's introduction was supplemented by some technical instructions given by Father Kreutler whose organizational staff made up of the Pollety sisters (Germany) - Maria, Elfrieda and Paula - adeptly turned the meeting place in Quétigny (an agricultural school with dormitories) into a cozy home away from home. After all had been said and done, the participants were encouraged to go to bed.

Enthusiasm filled the air the following day. Equipped with appetite-whetting information about the Taizé phenom-

enon given by Timothy Smith (South Africa) after the celebration of the Eucharist, the group boarded the bus for the ride of about one-hundred kilometers to Taizé. This time, special precautionary measures were taken to insure that everything and everyone were aboard - everything plus guitars, good singing voices, good jokes, good humor, and God's blessings.

What readily meets the eye in Taizé are the giant tents - some 30 or 40 of them - pitched one beside the other on wide, sprawling grounds. Somewhere in the middle of this is the church, the point of convergence for the thousands of people who visit Taizé. The evening prayers (recited daily by the brothers of Taize) on Saturday, and the Sunday Mass, both held in the church formed part of the Taizé experience of the CLC visitors. Added to this were the series of dialogues with some of the brothers, the short "private audience" with Brother Roger Schutz (founder and present superior of the Taizé community, now made up of about 73 brothers of various creeds), the conversations with some of the young people participating in the preparation of the Youth council in 1974, the overnight "sleep" in a crude barrack-like room for the women and in a no-bed tent for the men, and perhaps the mere sight and sound of the place itself.

Sunday evening found the group back at Quétigny. Though feeling not a little exhausted, the group became still merrier because it became larger, what with the new arrivals from Augsburg: Fr. Nicholas Rieman, SJ, Anthony Martin (India), and Father Sidney's suitcase. There were, amazingly, enough high spirits to last through the evening for the socials, for the closing evaluation of the day and for the preparation of meditation points for Monday.

As planned, the second part of the meeting started on Monday. Work proper began with a getting-to-know one another group-dynamic exercise called "Unmasking" which was done in sub-groups. A highlight of the day was the international Mass celebrated by Father Isidoro Ribas, S.J. (Japan), who with Tomoki Egashira unfortunately had to leave after lunch to fly back to Japan. But every loss has a corresponding gain. "Father" and "Mother" Nicholas and Mariet Roorda van Eysinga (Holland) boosted the day's mood with their much-awaited arrival. The afternoon was devoted

to an evaluation of the Taizé trip, and the evening to some interesting slide shows which gave the participants an idea of the CLC work in India and of the African trip of Father Rieman, José Gsell, and Nicholas Roorda in February, 1973. To wind up the day, Fouad Sayah (Lebanon) led the day's evaluation, and to begin the next day Alfons Werner (Germany) gave the meditation points with which the participants (immediately or otherwise) went to bed.

The focus of the next day's work was on "the needs of the youth" which were discussed by Father Sidney D'Souza in his talk, and which provided stuff for personal reflection and subsequent sharing and discussion in sub-groups. The visible results of this reflection and group activity were the placards made by each participant to depict his needs and which were presented as a personal offering at the Eucharist. In the afternoon, David Coetzee (South Africa) and David Lee, S.J. (Hong Kong) gave reports on the Rome Formation Course and on Augsburg '73 respectively. With this background information, the sub-groups continued to thresh out further questions concerning their own experience of the CLC way of life, and the relevance of the General Principles, particularly in relation to liberation. The usual schedule in the evening was followed, with Maria Briglmaier (Germany) leading the communal evaluation of the day, and Alfons Werner giving the meditation guidelines.

On Wednesday morning, the participants busied themselves with article three of the General Principles, "Aim of our groups", as Ronnie Villegas pointed out some aspects of "Unity of Life". After some time for personal reflection, they exchanged their insights and ideas in the respective sub-groups on the theme given, which was "unity of life". Having reached the end of the meeting, they then devoted the afternoon to a lengthy personal and communal evaluation of the total experience. The Eucharistic celebration, which followed the evaluation and which to many may well be unforgettable, climaxed the day.

Good-bye! Adieu! Aufwiedersehen! Adios! They said it with a handshake, with a kiss, with a hug. Some said it with a smile, some with a tear. Certainly there was a mixture of feelings, impressions, conclusions on that Thursday morning as each one went his separate way. Much had

been experienced by the participants within the past six days: joy, frustration, success, disappointment, conflict, unity... The extent to which the stated goals and the expectations were met is not easy to measure. One can only hope that the meeting will open new and greater possibilities for more intensive CIC service among the youth. One can only hope that the contacts and encounters experienced during the meeting will grow and deepen unity. One can only hope that they, who shared a few days of their lives in this small quaint, pleasant village in France, will never really say good-bye to Quétigny.

Ronnie VILLEGAS

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## A DISCERNMENT OF PRIORITIES

Zamboanga City was the site, the week after Christmas was the time. The General Council of the Christian Life Communities of the Philippines held its annual meeting of 1971 from the evening of December 26 to the late afternoon of December 30. The delegates came to Zamboanga from all corners of the Philippines, sixty-six persons all together.

The theme of the first day was "Community". The day started with shared prayers on a Scripture theme about community. This was done in small groups. The rest of the day included talks, discussion, exchanges of experiences, and reports.

The theme of the second day was "Discernment." There were shared prayers, talks, exchanges of experiences, and an evaluation of group process, which led to a crisis, and a resolution of the under-the-surface conflicts existing within the group. This process cleared the air for a freer and more fruitful group interaction during the following days.

Towards the end of the morning, Fr. Jose Blanco, the National Assistant, spoke at length on discernment. He made use of concepts contained in Fr. Futrell's article on "Ignatian Discernment" without using its technical terminology. In the afternoon the assembly again broke up into groups - this time according to age: adults, college, high school - to discuss further with the assistance of priests and religious, the whole topic of individual and communal discernment. After an hour all came together again to share insights and information that had come from the group discussion.

The theme of the third day was "Work". Fr. Blanco spoke on seeking and recognizing the "signs of the times" as each one personally and corporately turned to face the work of God's Kingdom. The assembly then broke up into small groups to discuss the signs of the times as they recognized them. Later in the morning the group leaders re-

ported back to the General Assembly all the information and impressions presented in the groups.

After only a brief lunch break this subject was continued and the members of the Assembly summarized their ideas on the "signs" under a number of headings: education, economic situation, political situation, Christian formation, justice, and liberation. There were strong differences of opinion as to whether the General Council should take any stand, that is, make a statement and pledge to carry it out later. After some discussion and at Fr. Blanco's suggestion, all agreed that they would go into a period of communal deliberation about this precise point. Fr. Blanco carefully explained the method (as in Fr. Toner's article) and set up a flexible time-table for the discerning process.

It was about 5:00 P.M. that the assembly broke up into a number of smaller groups again according to age level. Each group followed the same process: first presenting reasons against taking a stand, the reasons for it, interspersing periods of private reflection and prayer. Finally, all decided privately and voted on the issue. This process lasted more than four hours - interrupted only by supper taken in silence. The result was that out of the sixty-six participants, sixty were for taking a stand. There followed a simple "witnessing" before the assembly about what this prayerful deciding and strong stand meant to oneself and one's life: this was most impressive.

At 10:00 P.M. the day's concelebrated Mass closed and crowned this period of discernment and decision.

The last day was devoted to National Federation business but all its activities were affected by the spirit and themes of the first three days - community, discernment, and mission.

Among the many comments on the experience by participants was the following: "The communal discernment... had been prepared for by the group dynamics, by the talks and discussions on community, by the daily sessions, shared of such deliberating changed the whole Council atmosphere from that of discussion to one of sharing of ideas and in-

formation. It injected an awareness of God's presence and a felt need for His continual light and strength."

The following is the actual statement drawn during this meeting of December 1971, and which was reaffirmed by the General Council of April 1973 :

"The Philippine National Federation of Christian Life Communities feeling the urgency of the times, affirms along with other concerned groups, the task of liberating our people and helping towards the total development of the nation.

We affirm that as Christians we are called to this work of liberation and development. We believe that it is part of our Christian witness to affirm that the work of liberation and development is a fulfillment of the design of the Father.

In view of this we set for ourselves the following priorities and imperatives to be carried out and implemented. We shall seek their implementation in our respective units, even as we take a stand on these priorities as a National Federation.

1. We will carry out a program towards the formation of the authentic Christian; we will seek the formation and practice of a liturgy that incorporates Filipino Life: its values, culture and problems.
2. We will work and fight for the equitable distribution of goods and resources and help set up the structures that support this equitable distribution.
3. We shall help to carry out the task of liberation; to work with the victims of oppression so that they come to full freedom and development; to work with those who unknowingly have lent themselves to the dehumanizing conditions for they too are in need of liberation. We shall work for the development of the total man.

4. The monopoly of political power, a damaging off-shoot of our pseudo-democracy, continues to be the cause of so much injustice and violence. We will do in our power what we can as a Christian community, to help break this source of tyranny and injustice.

5. We call for an educational system that truly forms social consciousness in us Filipinos ; we demand that the educational process truly and effectively plant in the Filipino a knowledge and pursuit of human values.

We are aware that this is a tremendous task that we have taken upon ourselves. We perceive the painful implications of this Christian affirmation. But we dare not keep silence, for the cause of the many injustices and inhumanities we want to fight against can very well be laid at our feet. In these urgent times, to keep silence and not to take a stand, to take a stand and not to act on it, is to deny the very essence of our Christian commitment."

Benjamin SIM, S.J.

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A CLC SEMINAR  
REPORT of an EXPERIENCE

The first part of this article appeared in the issue of September, 1973. It described the goal and the method of a formation seminar arranged by the National Federation of Germany. The conclusion of the article, which we publish below, analyzes the stages of the experience and evaluates it.

Structure of a Weekend

To have a clearer idea of the method used in the seminar, it would be best to take one of the weekends step by step. The one used will be the second of the six weekends, which in its content corresponds to the crisis phase. This will be a confrontation with the reality of Evil in all its dimensions, not merely (and, during this weekend, not especially) the dimension of personal guilt, but above all the "objective" face that it presents: the social dimension, such as injustice, oppression, war... and the psychic and material consequences, such as misery, sickness, death. It is a matter of going beyond the illusory certitudes with which one too easily flees from reality, in order to experience one's weakness, one's powerlessness, one's entanglement in injustice, one's inability to liberate oneself.

This means, as regards method, that on Friday night, after a short exchange in small groups over the experiences of the period since the last session, a survey of the theme and program of the weekend is given. This closes with a shared picture-meditation, looked on as a sign of accord. Saturday morning begins with an introduction to the theological implications of guilt, as a refusal of love, a rupture of communication, a destruction of life. The image is a negative one, opposed to creation which takes place out of love and by love, and emphasizing the

social dimension of the evil that is engendered. An hour of individual meditation is then allotted for confrontation with this reality. The exchange that follows, done in small groups, is carried out through various forms of non-verbal meditation (drawing, metaphors, collages made of pictures, or mimes).

The afternoon begins with a presentation of the structure and effects of defense mechanisms, as an introduction to a psychological reflection. An hour is then spent in personal reflection (some questions are given to help) on one's own personal history viewed from this standpoint. Then there is an exchange on this in small groups, after which a plenary session offers the opportunity to discuss questions that may have arisen. The recapitulation of this day takes the form of a penance liturgy.

Sunday morning starts with a period for individual meditation. Then an explanation is given of the phases of group process, after which, in an exchange, this theory is confronted with the experiences to date of each person. There follows a presentation on the meaning of the evaluation (examination) of the day and of the practice of the revision of life, along with some practical questions to help in this. This last exercise is done with a view to stimulating their insertion into this phase during the coming weeks. The weekend closes in the afternoon with a Eucharistic celebration that includes a shared meditation and a group evaluation of the two days.

### Introduction and Experimentation

This detailed description of the weekend (which, in its essential elements was the same in all three seminars) illustrates what was said earlier about the method used. To the change in theme corresponds a change in the methods employed. But the aim is always to assure that the participants enter as fully as possible into the theme of the weekend, and, in doing so, enter into the new phase of personal experimentation or into its further development. At the least, this is done by getting a theoretical grasp of the next step in the process of the Exercises. For even if all the participants began together, and even if it was possible for them to make the first steps at the same time, clear differences among the participants emerge as the pro

cess goes on. One perceives that the "crisis phase" entered into the second weekend, though it was only a beginning or an initial effort, was nonetheless lived very intensely by the participants. More and more it took hold of different sectors of their life, so that it was far from being over and done with when the seminar process introduced the next step. Since, on the one hand, to avoid the crisis or seem to avoid it would have been contrary to the goal of the seminar (and to the method of the Exercises), besides being quite ineffective, and on the other hand, it was necessary to communicate a global and in-depth view of the Exercises process within the time available, a plan was adopted for the later weekends that took account of these factors. This was to allow each one to live the process in the way that stemmed from his own experience as gone through, but to continue to introduce further theory, coupled with some practical exercises. This made it possible for those who were ready to experience in an existential way the new step, while for others it opened the door to at least a partial experience of it.

#### External Structure of the Seminar

As said already, the seminar consisted of a series of six weekends, running from Friday night to Sunday afternoon. In one of the seminars, the first weekend had been replaced by a five-day course, during which the participants made a personal decision for or against taking part in the seminar. (There was still the possibility of discontinuing the seminar in the course of it--just as is true of the Exercises even after they have been begun.)

The program of the weekends was planned by a guiding team of 2 or 3 persons (not therefore originated by the participants). At the same time it was strongly shaped also by the activity and experimentation of the participants, and in part of the groups as such.

During the weekends, elements were also furnished which would help those participating to pursue the process and to make it concrete in their day-to-day life during the four or eight weeks until the next weekend. These included points of meditation (some Scriptural passages), methods of prayer, and elements of the CLC way of life that could be of special significance during this period. There were

also readings indicated for deepening one's grasp of the matter (for example, texts of Schoonenberg, Hugo and Karl Rahner, Dietrich Bonhoeffer, J. Ratzinger). Also a series of questions to help each one make, half-way between the two weekends, a "tentative inventory", so as to evaluate the experiences thus far made and so use more wisely the rest of the time still left.

One of the prerequisites for taking part in the seminar was an agreement to choose a spiritual adviser from the start of the experience. His role was to help the participant to stay on the right track, to continue on, to persevere, and to "discern" the next step to be taken.

To integrate what the seminar was offering into ordinary life and to gain experience in working with others, two types of supervised in-service training were found to be very useful. Each participant (up to now these have been mainly group leaders, youth workers and social workers) underwent a continuing experience with another group (either as leader or member). Also each one fulfilled the role of counsellor in a relationship with one other person. These roles each reviewed through a periodic report and through an interview (of at least one hour, every 4 weeks) with the person charged with supervising this activity of his. Thus each one learned, both how better to recognize, plan and modify his own conduct, as well as how to make better use in the future of the experiences he had. The members of the guiding team and others with competence and experience were available to the participants for this supervision (as well as for the role of spiritual guide).

In the course of the last two-thirds of the year, those taking the seminar made 8 days or more of the Spiritual Exercises. The seminar ended with a session such as described above.

### Role of the Community

We spoke earlier of a "group" making the seminar together. Here one should be more specific. Sharing the weekends together with various group exercises (some of them involving group dynamics), maintaining mutual contacts during the periods between weekends (their number and intensity depended on the situation), but above all sharing the experience

of being on the same journey, developed and reinforced during the seminar strong community relationships.

In spite of that, the participants taken together did not form a CLC, which would pursue its growth as a group. Thus no coherent group process resulted, whose phases would have paralleled, as do those of the individual growth process, the stages of the Exercises. The community was rather a field to exercise activity, the place where each sought to make his way with the help of the group. This is why the decision to take part in the seminar, and to continue or to stop, was taken from the standpoint of each individual, without taking account of the group which one joined or from which one separated.

Here too one notices a parallel with the Exercises: while they are an individual process (even in the case where a group makes the personally-guided Exercises together), the community aspect is not absent. The ecclesial community of faith is the basic carrier of the whole enterprise, and this is felt in a special way in the Eucharistic celebration. Even without the usual forms of interaction between the participants, an intensification of relations results from a kind of shared base of experience and from the members' prayer for each other. So within the 3 groups of participants a deep community sense developed, which was certainly important for their future work. It was easy to see that in the course of the seminar, readiness to share and communicate and an aptitude for teamwork developed very much. This has had repercussions both on their own communities and on their activity and service in general. This result was among the goals we had set in this formation of leaders.

#### Assessment of the Seminar

This account, detailed and yet fragmentary, has tried to sketch an experience with many facets. Now at the end, the question arises: what have been the results? what are the positive points, the difficulties, the questions remaining?

Since it is a process of some depth, it is as important, before launching such an effort, to select well the participants and to clarify the requisites, as it is before beginning the personally-guided Exercises. A problem that re

mains is in regard to a participant who has begun the experience but who after a certain period no longer carries out fully the practical experimentation expected. How does one help him reach a decision to continue or not, so as to avoid, both for him and the group as a whole, the dissatisfaction resulting from a partial commitment. Another difficulty not yet resolved is the case of a couple where only one of the partners is able to follow the process.

On the whole, the three seminars were strikingly successful. This was seen especially in the seriousness and sincerity with which people gave themselves to the process of conversion. While this would be expressed differently for each of the participants, still one can say that there was evident among all a deeper integration of the different sectors of their life, a greater unity between faith and life, between prayer and service.

As regards CLC activity in general, it resulted in a more specific and more independent commitment on the part of each, as well as an intensification of work with members, with existing groups, even the creation of new groups. The shared experiential base newly felt not only made further collaboration possible, but the activity pursued in small groups continues to offer the participants the opportunity to mutually aid each other in rendering further service along the lines of this experience. Finally, it should be noted that this intensive formation should not be viewed as the only way to introduce a person to CLC, nor as the initial way. In general a participant, before entering into an experience of this length, will already have taken part in courses, preparatory forms of the Exercises, sometimes even the personally guided Exercises. With such a foundation, the seminars so far carried out have shown themselves to be the most effective tool to date for the formation of leaders and so for the furthering of CLC in Germany.

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## CLC ECHOS FROM AROUND THE WORLD

### ASIA

Hong Kong Federation will have its General Assembly Dec. 22-24, also with an Augsburg-related theme: "CLC: to liberate self and others".

At Calcutta in India, interested CLC members made the guided Exercises from Oct. 2-11, with Fr. Bruylants, former provincial, as the instructor. Five shorter retreats were also arranged in early October.

Japan's recent convention, with the theme "liberation from the value-system of today's Japan", was described by a participant as "an explosion of spirit, joy and desire to serve". In October a seminar on the Spiritual Exercises and Japanese spirituality was started, and 8-day and 5 day Exercises retreats are planned.

Lebanon's CLC review (in Arabic) and that of Indonesia (entitled INSPIRASI) are the newest national federation publications to arrive at the World Secretariat. How we wish we had the gift of tongues to understand every word of them! But they do make us realize that CLC is indeed a world movement.

### LATIN AMERICA

In Sao Paulo, Brazil, the first Exercises retreat of 8 days' length for CLC members is scheduled for January 13-20, 1974.

Latin American national federations, in conjunction with the World Federation, are exploring by means of a questionnaire, the practical first steps to be taken toward an eventual continental CLC institute or course.

In Venezuela, the CLC groups in Maracaibo (one of university students, the other in secondary school) have drawn real inspiration from the information the Augsburg Assembly gave them of CLC efforts elsewhere on the continent.

### NORTH AMERICA

When the CLC Federation of the United States met in Iowa City in August, community was its theme, with special interest being shown in community discernment and the com-

munity's role in liberation. A strong and enthusiastic youth contingent and participants from several Asian countries added much to the gathering.

## EUROPE

CLC interest is growing in Holland, stimulated first by a visit of Fr. Paulussen and then by the Rome Course and Augsburg Assembly. Planned for early January is a weekend of introduction to CLC for about twenty lay people and priests. The team preparing this session met with José Gsell in late October to discuss possibilities.

Among the more effective CLCs in Ireland is the Men's Sodality of St. Francis Xavier's Church in Dublin. Made up entirely of men, many of them workingmen, the community is involved in a dozen different activities, including a credit union, an ecumenical Scripture group, and a shop selling booklets and other items.

The CLC Youth Convention of Italy, at Assisi, drew a record 280 participants, all of them earnest and enthusiastic. The youth newsheet has now become a printed CLC publication entitled AZIONE (Action).

Malta's national federation held its annual seminar September 26 - 28 at Floriana, with conference topics being "The Personal Call of the Secular", and "Life of CLC Members". In the discussions, members shared experiences of CLC life in their parishes.

In Spain too it was the time for national meetings. Two groups within the national Confederation, that of Married Couples and that of FECUN (university students) held their national assemblies in October in the same location, and this worked out well. FECUN is using with success an initiation into CLC spirituality which they call "Moments". It starts with basic and general elements and gradually develops more fully the dispositions needed for the Exercises.

## AFRICA and MADAGASCAR

In Madagascar, 132 leaders and members of CLC of the Fianarantsoa Diocese met for a formation session of some days. Exchanges centered especially on the General Principles, now translated into Malagasy. All were much interested in The rease Ravaonoro's account of the Augsburg Assembly and the Rome Course.