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AUGUST 14 - 20, 1976

GENERAL COUNCIL

of the

WORLD FEDERATION OF CHRISTIAN LIFE COMMUNITIES

at

BAGUIO - PHILIPPINES

Theme :

POOR WITH CHRIST FOR A BETTER SERVICE

The Vocation of CLC in the Mission of the Church Today

On the occasion of the General Council meeting,
3 formation course will be offered to the dele-
gates taking part :

- a) July 26 - August 13, 1976 :
Basic Formation Course
- b) July 26 - August 13, 1976 :
Advanced Formation Course
- c) August 21-29, 1976 :
Courses for Those Responsible for CLC Formation
(This Course includes too participation in the Ad
vanced Formation Course.)

THE PEDAGOGY OF THE FIRST WEEK

by R. HAUGHIAN S.J.

The retreatant who begins the First Week of the Exercises has prepared himself for this experience by prayer and reflection on the global vision of faith as operative in all the dimensions of his own life. He has been touched personally by the God of life and love. This vision must now, in the First Week, be confronted with the reality and history of evil in all its forms, physical, moral, personal and universal. Only when evil is integrated into the retreatant's faith experience can his life reveal, in freedom and hope, the continuing presence of Christ's salvific love in the world; only when he experiences himself as a sinner who has a Savior can he respond to Christ's apostolic invitation.

How does Ignatius propose that this goal of the First Week be effectively achieved? What is the inner movement of this Week? Practically, how should a retreatant do the Exercises of this Week? We will consider these questions, briefly, in this article.

In the light of the faith vision already deepened, Ignatius proposes as the object of meditation and reflection, two Exercises on universal and personal sin, Repetitions of these Exercises, and finally, an Exercise on hell, the ultimate expression of the meaning of sin. Each Exercise, in turn, is divided into a prayer, preludes, points and colloquy. It is important that we not allow the divisions and structure of the text, which are meant as aids, to prevent us from grasping the underlying movement and context that unify these meditations. This unity is expressed, most clearly, in the second preludes (the graces to be sought) and in the colloquies.

Throughout this Week Ignatius asks the retreatant to pray

...for shame and confusion, because I see how many have

been lost on account of a single mortal sin, and how many times I have deserved eternal damnation, because of the many grievous sins that I have committed (n.48) ... for a growing and intense sorrow and tears for my sins (n.55).

He directs the retreatant to the foot of the cross to contemplate and address Christ his Savior, who

...though He is the Creator, He has stooped to become man, and to pass from eternal life to death here in time, that thus He might die for our sins. (n. 53).

The cross is the living sign both of the terrible reality of sin and of the unfathomable depth of God's love and forgiveness. At the point where sin and love intersect is Christ who has taken upon himself the history of evil and transformed it into the promise of mercy and salvation. At the foot of the cross the retreatant experiences his own personal complicity in the drama of sin. He is not untouched by universal sin and its destructive consequences, for he has the same evil tendencies as other men. By his own personal sins he has contributed to the enslaving effects of evil on man and creation. He has crucified his Creator become man. Now, despite this, he experiences Christ as his personal Savior and as Savior of the whole of creation. How great is the goodness and mercy of God! - who continues to offer his forgiveness, who has prevented him by his grace from falling into the worst consequences of his sinful inclinations. He extolls "the mercy of God our Lord, ... giving thanks to Him that up to this very moment He has granted me life". (n. 61) Strengthened by this experience of love and forgiveness, the retreatant desires to pray for the grace of amendment (n. 61) and for a deeper knowledge of his sins and the sins of the world (n. 63).

The First Exercise concerns the universal history of evil. Ignatius refers to three important moments in the long, continuous history of evil, introduced into creation by the first, free, spiritual beings (sin of the angels), continued by man throughout human history (sin of Adam and Eve), and present today with all of its force and tragic

possibilities (sin of a contemporary man). The history of sin with its disastrous consequences - sickness, suffering, death - has been universal, affecting every person born into the world and constraining all of created being in its movement towards the God of life and love. The retreatant, through his own sinfulness, participates and contributes to this evil. The retreatant can turn to different sources in order to actualize for himself this universal history: he can turn to selected passages from the Bible, e.g. the history of Israel, the Prophets, or the life of Christ, noting in all of these revealed texts the progressive overcoming of evil by God's salvific actions; he could review significant stages in man's history, a history of hostility, war and death paralleled by man's constant desire for love and peace; or, finally, he could look at man today in the type of world he has created, frustrated in his efforts for peace by the structures of alienation he has institutionalized.

The Second Exercise directs the attention of the retreatant from the universal to his personal history of participation in evil. He weighs the malice of his sins by comparing himself with the history of man, the angels and saints, creation, and God himself. [The second point (n. 57) is amplified in points three, four and five]. In this Exercise he integrates his own history within the salvific context of the universal vision of faith. As his sense of the malice of his sins deepens, so does his wonder at the mercy and love of God who continues to support him.

In his introduction to the Exercises Ignatius states, that

...it is not much knowledge that fills and satisfies the soul, but the intimate understanding and relish of the truth. (n. 2).

The movement of the Exercises, under the guidance of the Spirit, is not gaged by new ideas or intellectual synthesis, but by a deepening personalization of the revealed truth. Ignatius' "Repetitions" (n. 62) are meant to facilit

ate this interiorization. After meditating on the first two Exercises separately, the retreatant now repeats the First and Second Exercises together, "...dwelling upon those points in which we have experienced greater consolation or desolation or greater spiritual appreciation" (n. 62). Touched sensibly by the personal movements of the Spirit, the retreatant lingers at those points of contact, relishing them, moving ever more intimately into the mystery of God's redemptive love wherein his "subjective" situation becomes integrated with the "objective" content of the revealed word.

The Fifth and last Exercise Ignatius proposes is a meditation on hell. Hell is the final statement of what sin is - a state of total isolation and self-recrimination; it is the culmination point of the whole history of evil. And if it is true, as the retreatant has already experienced, that our God is a God of life and love, that Christ has saved man from his sins, it is also true that man, as a free, spiritual being, is still capable of rejecting the Father's love and forgiveness. The history of evil will always be in our lives. At times, when our sense of God's love has grown cold, only the fear of hell - the fear of our own inclination to sin - can keep us from turning away from God (n. 65). The retreatant senses his deep poverty and the fragility of his love; he gives thanks to God who has protected him from the ultimate consequences of his sinfulness (n. 71). Ignatius suggests certain biblical imagery in presenting this meditation. If these images help they should be used. If not, other images taken from the Bible or from the retreatant's own experience or reading should be used to help him actualize the meaning and possibility of hell in his own life.

At the end of this First Week the retreatant, with a more lively sense of man's radical poverty, individually and collectively, transformed by his experience of Christ's saving presence, is drawn to respond generously to Christ's call. He is able to say with Isaiah,

Woe is me! I am lost,
for I am a man of unclean lips
and I dwell among a people of unclean lips;
yet with these eyes I have seen the King, the Lord of Hosts.

Then one of the seraphim flew to me carrying in his hand a
glowing coal which he had taken from the altar with a pair
of tongs. He touched my mouth with it and said,

See, this has touched your lips;
your iniquity is removed,
and your sin is wiped away.

Then I heard the Lord saying, Whom shall I send? Who will
go for me? And I answered, Here am I; send me.

(Isaiah 6:5-8)

THE CATHOLIC CHARISMATIC RENEWAL

by Francis A. SULLIVAN S.J.

The Catholic Charismatic Renewal is not only a worldwide phenomenon, but has by now exercised an influence beyond the movement itself. It seems useful, then, for our readers to know of it.

The movement has received encouragement from many bishops and recently from Paul VI. Usually these favorable comments underline at the same time the need for careful spiritual discernment, a solid exegetical foundation, and a flowering in social responsibility and commitment if the movement is to bear its full fruit for the building of the kingdom.

As the article indicates, the Charismatic Renewal has a distinctive "spirituality", whose approach is somewhat different than that of CLC as set forth in the General Principles. Nonetheless the movement, which can in truth be called one of the "signs of the times", can make us all more keenly alert to certain truths or values, important for all Christians, and which at times we do not sufficiently appreciate: the total gratuity of our salvation-liberation, the importance of sensitivity to the Spirit and to his leading in everything, the function of prayer of praise in our lives, the need of community, among others.

The author, an American, is a professor of dogmatic theology at Gregorian University in Rome, has been active in the Charismatic Renewal for several years, and has acted as consultant to Church authorities on the subject he writes on.

(Editor's Note)

It is not without reason that some of the best-known books describing the movement which now prefers to be called "charismatic" bore such titles as Catholic Pentecostals (K. and D. Ranaghan) and The Pentecostal Movement in the Catholic Church (E.D. O'Connor). Indeed, one cannot fully understand this "Charismatic Renewal" unless one sees it against the background of the wider Pentecostal Movement, of which it is undoubtedly the Catholic manifestation. I shall begin, therefore, by distinguishing three forms of Pentecostalism.

The term "classical Pentecostalism" is used to describe the original type, as found in such Christian communities as the Assemblies of God. This is a form of fundamentalist, revivalist, evangelical Protestantism, which had its origins in the United States at the very beginning of this century. It is an offshoot of "Holiness" religion, which in its turn evolved from the American variety of Methodism. Believing, with other Evangelicals, in the necessity of an adult experience of conversion and adult Baptism, Pentecostals further believe that there is a "second blessing" to be received subsequent to the initial "salvation experience": a blessing for which one must prepare oneself and strive earnestly in prayer, namely one's personal "pentecost", or "baptism in the Holy Spirit". The most distinctive feature of Pentecostals' faith is that a genuine "baptism in the Holy Spirit" will always be marked by the same gift which the disciples received on the first Pentecost: the "speaking with other tongues as the Spirit gives utterance" (Acts 2:4).

The term "Neo-Pentecostalism" is usually applied to the Pentecostal Movement which has occurred within the older Protestant Churches. Since about the year 1956, groups of Episcopalians, Lutherans, Presbyterians and other Protestants along with some of their pastors, have become "pentecostal" without leaving their own Churches or joining any of the Pentecostal Churches. Many such Protestants now prefer to speak of themselves as involved in "Charismatic Renewal" rather than in a "Pentecostal Movement".

In 1967 the reading of Pentecostal literature led four Catholic lay faculty members at Duquesne University in Pittsburgh to seek out a group; two of them asked that they might be prayed for and have hands laid on them by the members of the group; when this was done they had the typical

pentecostal experience and began to speak in tongues. These two then organized a Catholic prayer-group at the university; from there the movement spread with great rapidity, first in the United States, and then throughout the world. Less than ten years later, the First International Conference of the Catholic Charismatic Renewal, held in Rome at Pentecost, 1975, brought together 10,000 participants in this Movement, representing over sixty nations. Because of a quota system employed, less than half of these participants were from the United States; previous annual conferences held at the University of Notre Dame have been attended by as many as 30,000 people. The total number of Catholics actively involved in this movement has been estimated to be as high as 750,000.

The distinctive "spirituality" of the Catholic Charismatic Renewal

While Catholics involved in this renewal do objectively owe much (whether they are aware of it or not) to Pentecostalism, they certainly do not espouse the Pentecostal beliefs that salvation can be had only by an adult experience of conversion to Christ, that Baptism has meaning only as a public profession of such a conversion, or that prior to the pentecostal experience of "baptism in the Holy Spirit" a Christian has not yet received the gift of the Holy Spirit "in person". What these Catholics do accept, basically, is the validity of the experience which they call "being baptized in the Holy Spirit". I think it would be correct to say that in most cases their conviction of its validity is based primarily on their experience of the changes which have taken place in the lives of others, as a result of having been "baptized in the Spirit". While these changes will vary from person to person, there is a common pattern that involves a new awareness of the reality of the Holy Spirit and of His presence and effective working in one's own life. Testimonies of those who have had this experience almost always speak of its resulting in a new sense of the nearness of God, a new relish in prayer and reading Scripture, a new readiness to bear Christian witness, a new ability to meet demands of Christian life that previously one had found hard or impossible. The common factor in all these changes is perhaps best described as a new power which the person knows he did not have before, and which he can only explain as the work of the Holy Spir

it. In many cases this new power will also manifest itself in some kind of charismatic gift, most often in the ability to "pray in tongues".

Catholics, experiencing, and witnessing in others, the results that follow from being "baptized in the Holy Spirit", are convinced that this is a valid Christian experience into the context of their Catholic faith. They do not for a moment question that the Holy Spirit is already given in the sacraments of Baptism and Confirmation, or that He dwells in everyone who is living in the state of grace. But they believe that the Spirit, even though already present, can become present to the same person in a decisively new way: that is, by making His presence, previously a matter of faith, now a matter of experience; by new manifestations of His working in that person's life. It seems undeniable that such a new presence of the Holy Spirit in a person's life would be a precious gift of grace. What Catholics in this renewal believe is that, in our day, God is in fact granting such a gift to those who seek it in faith. Their interpretation of their "baptism in the Spirit" is that it is the initial experience of such a new presence and working of the Spirit in their lives. Looking, as they do, on the distinctive pentecostal experience as the beginning of new presence of the Spirit, they insist that the emphasis should be put not on the initial experience as such, but rather on the new "life in the Spirit" that should follow upon it and that must be nourished and sustained if the original experience is going to bear its fruit. As means of nourishing this "life in the Spirit" they practise such traditional Catholic methods as daily prayer and meditative reading of the Scripture, and frequent participation in the Eucharistic liturgy.

The role of the "prayer community"

A distinctive feature of the Charismatic Renewal is the stress which is laid on the importance of the prayer community or prayer-group in leading people into this experience of "baptism in the Spirit" and in supporting their new "life in the Spirit" that follows upon it. A commonly used method for helping new members to open themselves to a new presence of the Spirit in their lives is a seven-

week program of instructions, discussions, and private prayer, called the "Life in the Spirit Seminars". While the structure is very different, the aim of these "seminars" is very much the same as that of the Spiritual Exercises of St. Ignatius: to lead someone to a deep, personal conversion to Jesus Christ as his Lord, accepting all the consequences of His Lordship over one's life. However, the Seminars stress, more directly than the Exercises do, the need of a transforming gift of the Holy Spirit to accomplish in me the conversion that I have been unable to accomplish by myself. When the person sincerely wants such a conversion in his life, truly wants Jesus to be the Lord in every detail of his life, then he should pray to the Lord Jesus, the one whose prerogative it is to "baptize in the Holy Spirit", for the gift of the Holy Spirit that will work the change in him that he has found himself powerless to work in himself. The personal witness of those leading the Seminar, as well as of other members of the prayer group, will strengthen the faith of those making the Seminar, as well as of other members of the Seminar, that Jesus does answer such prayer, especially when it is made in a communion of prayer with others. Hence, they will be encouraged, when they feel ready, to ask other members of the group to pray with them, and to lay their hands on them, as an outward sign of this communion of hearts and minds in prayer.

Likewise, the prayer group plays an important role in supporting the "life in the Spirit" of its members. Experience shows that perseverance in this new "walk with the Lord" will depend heavily on whole-hearted participation in the weekly prayer meeting of the group. While the primary purpose of the meetings is simply to praise the Lord in prayer and witness to His grace, their second essential function is the upbuilding of the participants' spiritual life. It is in these meetings that people learn "to employ for one another the charism that each has received, as good stewards of God's varied grace" (1 Peter 4:10).

The scriptural model for the prayer meeting is found in 1 Corinthians 14:26: "What then, brethren? When you come together, each one has a hymn, a lesson, a revelation, a tongue, or an interpretation. Let all things be done for edification." A charism, in the original Pauline sense, is a gift of grace that especially equips someone for a part-

[Continued on Page 27]

OUT OF AND INTO

by Diane DETONNANCOURT

"They were fishermen. He said to them: "Come after me and I will make you fishers of men." They immediately abandoned their nets and became His followers." (Matt. 4:18-20)

I am sure these often quoted verses bring to mind many different thoughts: that Jesus calls us and asks us to simply stay with Him; that we have a mission; that He brings about change in our lives by renewal, taking the old, making it new; that these simple men followed without hesitation, sensing that this Man was indeed so very different, perhaps with the aid of the Spirit they did not yet know... yes, and if we sit with these words upon our hearts, the Lord will continue to teach us about them and their ramifications for us today, taking each one of us very personally where we are. A few months ago at a Day of Renewal in Providence, I heard an insight on these verses shared by members of the Episcopal community of the Church of the Redeemer in Houston, Texas, which has made a difference in the way I approach apostolic and evangelistic responsibility. In turn, I'd like to try to share it with you for your prayerful consideration.

I don't know if you've ever had the problem of actually coming to grips with "loving the sinner, hating the sin." I have. Just by looking at a newspaper (which, by the way, can lead you to many prayers of petition if you read it not only as a source of information), I often have a heavy heart and wonder just why or how we're to love the dishonest politician, the mass murderer, the child abuser... simply, Jesus is the answer. But humans seldom accept things simply.

The problem I mentioned presents itself in many situations. Going to a party where suddenly a lot of people are getting drunk and conversation is going downhill... boy, do I get upset! How can these people behave this way? What am I doing here? Can I be a Christian witness? Maybe I have to

establish some kind of rapport first. I won't let on about being a Christian or anything. It shouldn't make a difference. Become a friend, go to parties, and after, I'll make more sense when I talk. NO WAY! Man, that is like trying to change the system while you're making the most you can by being part of it. It doesn't work. You either become part of the whole around you or go crazy unless, of course, you get out.

That is what Jesus called out to the fishermen. That is what we're supposed to be saying. Fishing isn't sin, of course, but there were better things in store for these guys and Jesus knew it. He didn't say: "Well, I guess I'll walk on over and lend a hand, then I'll fish with them, get to know their hang-ups, have a good time, after that, once I'm in, I'll tell them about my Father and all." At that rate, His "public life" would have probably been three years of fishing by day and the corner "drugstore" by night, or some reasonable facsimile. But no, He called Peter and company OUT of their present situation and INTO a better one. He didn't become what He wasn't, He remained Himself and that made all the difference. The apostles never had to struggle with "just a few days ago you were bumming around too. How could you do that if you are who you say you are?" Christ was honest so it was much easier for the apostles to immediately see something different in the person, not the words. It wasn't hard to walk away from the old because they could clearly see a path that led them out, not just a few stepping stones here and there.

Yes, we are all sinners. But, hopefully, Christ is making that difference in our lives. Enough so that maybe we can be His voice and say: "COME OUT," And the loudest voice belongs to those who follow Him closely and live honestly. Because being a Christian is more important to me than people who get to know me learning that it is. I refuse to partition my life into Christian times, party times, vacation times, work times. After all, there's only one of me and I suppose that's what is meant by being a "Total" Christian. I don't hide it or do it part-time just like I don't go around wearing galoshes in the sunshine. Jesus didn't compromise and neither should we. But He loved an awful lot. Even the sinners.

Lord, teach us how to love honestly.

Help us to be sensitive to the many different needs around us

We don't want to offend by being "preachy".

We just want the living of our lives to be a loud voice saying: "COME OUT and COME IN".

Our persons and not our words are most important.

Let them be the difference.

Make us "total" Christians.

Steady us. You are the Cornerstone.

We can never beat anybody by joining them.

Only by joining You.

This is what all men are called into.

Take us in, Lord.

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G.P. COMMENTARY... THINK YOUTH G.P. COMMENTARY ...THINK
(What is it? see March 75 Youth-Progressio)

* * * * *

- WALK for LIBERATION -

When we think back on Augsburg 73, we have many good memories. One which really stands out, though, is the fact that so many people from different countries could participate... and this would not have been possible without the Solidarity Fund, which paid for delegates' trips. The campaign will begin again, soon, for Manila 76. Can youth CLCers contribute? Well, we'd like to - but a student's budget doesn't go very far!

A solution might be to have a fund-raising project. The possibilities for this are infinite - but a project adopted by student CLCs of New England (in northeastern U.S.) has proved to be especially effective. It's a community-builder, a way to conscientize others to commitment for liberation, good exercise, and a practical money-maker. But it means a long walk.

Here's the project: a hike is organized, and the individual members of the CLC group ask people to pledge a certain amount of money for each mile they walk. This amount can be \$5/mile, \$1/5 miles, anything. One "walker" has as many pledges as he can get; if 50 people pledge even a dime per mile, and the CLC member walks 10 miles, he has earned \$ 50. Think, if 10 CLCers did this - \$ 500 is quite a donation! The hike is really enjoyable, done as a group and knowing that your efforts could mean so much for others more than compensates for the aches and pains the next day.

Isn't that the way it is, often, to be a follower of Jesus?

* * * *

THE RAW MATERIALS CRISIS

by Aude RAIGA

To illustrate the international dimension of our responsibilities, let us now take up a final example: the crisis of raw materials. We have already spoken of the famine in the Sahel region of Africa, and the immigrant workers to show that we cannot remain indifferent and that we have to go beyond the "social" aspects of problems.

Everybody knows the facts about this new problem: the sharp rise in price of many raw materials during the year '73-'74 and, in particular, of oil (petrol), which has gone from about \$250 per gross ton in January 1973 to around \$700 per ton at the beginning of 1974.

All that appears to be something very distant from our faith and yet, under at least two aspects, we cannot fail to feel concerned from the outset:

- the economic and social consequences of this crisis in all the consumer countries: rapid inflation and the difficulty of maintaining buying power, especially for the underprivileged sectors of the population, recession and rapid spread of unemployment, delay in replacing equipment, etc...

- the brutal challenge to the present political and economic structure of the world; the crisis seems to have played a powerful role in revealing the deficiencies in the economic world order and has considerably strengthened the camp of those who were, in whole or in part, contesting it: its system of production, the relations between in

dustrialized nations and the Third World, the model of growth envisioned, the strategy of development, etc...

Taking much the same approach as in the earlier articles, we will question ourselves in succession about:

- the precise situation, by correcting a certain number of errors that are rather widespread, especially in the industrialized countries;

- what is really at stake in this "battle of raw materials"; is it a simple matter of marketing on a planetary level?

- the questions that one cannot fail to pose for oneself about the present "international economic system", such as it will appear to us as our analysis goes forward.

I - FIRST, ESTABLISHING THE FACTS

The present world situation is rarely presented as a totality and the information accepted in this area is often incomplete or inaccurate. Several basic points need to be clear.

1) The Responsibility of "the Arabs"

Very often people have accused the Arab countries of being the ones mainly responsible for the present crisis by having brutally profited from their strong position to raise unjustifiably the price of their oil. At times this has even degenerated into clearly racist attitudes, especially in the countries that employ many North African workers. In this domain, several basic truths must be restated.

- a) Oil, and the export of it, is far from being exclusively an Arab preserve. Among the large exporters that are not Arab, one can cite, Iran, Venezuela, Mexico, Indonesia, Nigeria. Even OPEP is not an Arab organism, to the degree that among its principal members figure Venezuela, Nigeria and Iran.
- b) It is true that it is above all the Arab countries that have known a spectacular growth in their oil revenues, but to read some sections of the press one would imag-

ine that there were among them none but the "princes of black gold" with fabulous incomes and riding in gold Cadillacs! Care is taken not to specify where the bulk of the "petrodollars", of the 115 billions of income in 1974, goes:

- about 50 billion have financed what is essentially equipment and capital goods, coming from the industrialized countries (which have risen 60% in cost as compared with 1973, when the cost had already risen 50% over 1972)
 - 38 billion have been invested, above all in the German, Swiss, American and English banks
 - 11 billion have "helped" the western economies: commercial investments, loans to the International Monetary Fund, loans to western central banks (Great Britain especially)
 - about 20 billion have been directed toward the Third World, under the form of loans, gifts, and participation in a supporting fund.
- In addition one should not overlook the intense development effort that the dollars have made possible in certain countries like Algeria and Iran.

- c) Finally it is not only the Arab countries that have profited from the raise in price of raw materials, since many other products have had important price raises, and not only in the Third World. Are we aware that in 1973 the total increase in income from the export of raw materials by the industrialized economies (and in particular by the United States) was about three times greater than the increase in income for the oil-producing countries? (1)

II - THE PRICE RAISES

Everyone is acquainted with the figures about price raises. But we must situate them within their evolution and within the total picture and not forget

- the long period of price deterioration over about 20 years, which the present raises in the price of raw materials has sometimes not even managed to compensate for. Oil has found again in 1973 the same level relatively as in 1953, but that does not make up for the net loss represen-

1) Source: CNUCED Doc. OSG/52/4-4-1974

ted by this backlog of 20 years. Do we know too that OPEP was founded in 1960 to defend the oil-producing countries against two successive cuts in price of 18% imposed by the "Oil Cartel" in 1959 and in August of 1960?

- the irregularity and precariousness of these prices. Still more than the decrease in the value of payment received, the countries that produce raw materials suffer from the extreme irregularity of the market prices. More than an increase in their income, these countries demand security, protection against the changes in the market. Already in 1974-1975, the market price of many raw materials has clearly gone down. According to a recent report of the International Monetary Fund, the basic products exported by the Third World have as a whole:

- increased from 50 to 100% during the second half of 1972
- increased from 50 to 200% during the year 1973
- on the whole gone down, sometimes as much as 50%, during the year 1974 and this trend to decrease continues (except for oil), linked with the recession that is raging in the industrial countries and the consequent depleting of stocks. The 36 African countries that are not oil-producers have already almost completely lost again the 2.4 billion additional dollars gained earlier.

- the extreme variations according to the products. The price drop is especially catastrophic in countries whose exports are not very diversified. It is impossible to speak about the general market price of raw materials, we must follow them product by product and the income from exports country by country.

III - THE RAW MATERIALS MARKET

For some the whole trouble stems from the action of the union of oil-producing countries (OPEP) who have succeeded in falsifying the laws of the market. This necessitates a vigorous setting straight of matters.

- It forgets that since several decades the cartel of the "big ones" - the 7 large western oil companies, mainly Amer

ican and Dutch-English - made the market laws and unilaterally imposed their price! The situation was often the same for all the products, whose cultivation, transport or conversion is in the hands of the big western companies.

- It is quite curious to note that when "the market laws" furnish a justification for lowering the price of raw materials, they are called upon. But one rejects them when they operate in the other direction. For years, in fact, economists have explained the low price of raw materials by

- * a slowing down of the increase in food consumption, particularly of tropical products and those containing oil (peanuts)
- * a relative lessening of the use of raw materials in modern products
- * the development of substitute products (synthetic rubber, synthetic textiles, plastics...)
- * the general trend to overproduction: advances in productivity, policy of capitalist firms which claim a permanent surplus, keeping prices low and forcing the producers into competition with each other; the producing countries searching how to compensate for the lower prices, etc.

Now that the market trend has reversed, we are seeing a relative or absolute scarcity of certain products (oil), and an increase in consumption following a long growth period in most of the industrialized countries. At the same time people accuse the countries which are able to profit from this of abusing the situation and of wanting to "strangle" the industrial economies!

IV - RAW MATERIALS AND THE CRISIS

We easily put responsibility for current economic difficulties on the recent price raises of raw materials, and in particular of oil. However,

- Inflation in the western economies had gotten worse well in advance of the decisions of Teheran and Tripoli about oil prices, and especially well before the raises of 1973. Moreover the first increases in raw materials prices were only making up for the earlier relative decreases, and a compensation for the worldwide inflation that was beginning to accelerate. Manufactured products increased 58% between 1958 and 1970, while the price of oil remained stable and sometimes even declined (this was equally true of most raw materials). And inflation was accelerating between 1970 and 1973, well before the decisions of OPEC at the end of 1973.

- The price of oil represents only a relatively feeble part of the cost of products and the recent price raises in it do not explain the annual inflation rate except to the extent of 3 to 4%, that is, about a third of the average inflation rate of the western countries. The true causes of inflation are elsewhere: disorder within the international monetary system, growing speculation, increase in the cost of industrial growth (due in particular to bad working conditions and unhealthy environment - which tends to raise the salary cost, the cost of the battle against pollution, excess credit, etc.

This should allow us to situate the crisis of raw materials and what is at stake in it in a larger context.

Conclusion to this article in the next issue :

- What is at stake for the Third World?
- Some questions to ask ourselves

PROGRESS OF A NATIONAL FEDERATION
IN ITS CONCERN FOR FORMATION

by Walter OBERMAIER

The word "formation", in the German language, does not have the best press. It always conveys somewhat the image of a person to be formed, who passively yields himself to a certain manipulation. But the real problem that lies beneath the word is, among us, as old as the General Principles: what approach to use toward persons who are ready to orient their life according to the General Principles (GP), and how to help them enter into and then deepen this specific way of life, and eventually to be able to take a responsible decision about it? Or in a word, how to give life to and put into practice what is in the GP?

We have not yet reached results that are generally satisfying. But the path taken during these last years by the Committee of the Austrian National Federation allows us to single out some of the possibilities, hopes and failures. At the beginning we tried, in what we called "CLC weekends", to make known the GP and to make available the fundamental elements of our way of living - personal vocation, community life, the dynamic of the Exercises, discernment, etc. - to as many members of our congregations as possible. Without minimizing this effort at reflecting in small groups on the principal notions of our way of life, it became clear that this approach increased only the theoretical knowledge of CLC. It was a beginning which, even if it brought about some positive changes, did not provoke a true CLC renewal.

Maybe the hopes we placed in these weekends were too high. We tended to think that from a better understanding of the GP would result, quite naturally, Christian Life Communities. This did not happen. A major problem appeared then, one that we have not yet completely solved: how does one transmit a living experience in such a way that it is

not only understood, but experienced, lived, and by that fact made fruitful.

The biggest help we received was our participation in international exchanges of experience: our involvement in the European CLC Team, the European gatherings running from Chantilly 1969 to the Brixen Formation Course of 1974 (which especially gave a new thrust forward), the General Assembly of Augsburg in 1973 and the many contacts afforded in connection with it. Those who took part always came back bringing something new of the CLC experience and tried to spread this to others as much as they could. In this way were begun, especially at Graz and at Vienna, CLCs which attempted to live out the content of the GP in their depth and their consequences. These groups are closely linked with each other and there is between them regular contact and an exchange about their need for helps and means of formation.

How does the National Federation try to respond to this need? It seems to me to be basic that the National Committee itself forms a kind of CLC. This may seem quite natural, but it was not always the case, at least among us. To be able to feel as a community what needs to be done, what means should be provided and how to furnish the best help, it is not enough just to meet regularly, to elaborate programs, to prepare weekends, and to examine the suitability for one's own country of experiences that have taken place elsewhere. There is need also to pray, to discern, to evaluate as a community. Since the time that our National Committee meetings have taken on the style of a CLC meeting, with times of prayer, of silence, of listening groups and of discernment together, it is easy to sense that the work done there has a clearer goal and is more effective. And, at the close of our first meeting carried out in this new way we asked ourselves, not without a certain sense of reproach: why have we not always worked this way, this is just the approach that we keep proposing always to our communities, that we use in our own groups - and that we have failed till now to make use of in a work as important as that of a National Federation.

The same is true of "simplicity in all aspects of liv

ing" and in the following "of the poor and humble Christ". This basic requirement, it seems to me, ought to find expression too in the community of the National Committee. For that which constitutes the core of our way of living ought to be transparent in us, an effort in this direction must be present if we are to be authentic and credible.

I think there is question here of something extremely important if a National Federation is to be able to offer help to others, and if these offers of help are to be more than just a program of activities.

Starting from this personal effort, we then tried to offer our CLCs means of formation directed toward a more precise goal. Here we must mention first of all the Spiritual Exercises, individually guided, of at least six days. The demand for these is stronger right along, and important effects are evident from them in the life of the groups. The relationship between the personal progress of the one who makes the Exercises and the life of the community is at once evident, and in fact constitutes the basis of every CLC.

In addition, we have started again, with some success, "CLC weekends" (the name is the same, but the content has changed) for the members of existing CLCs, and for people who are interested in our way of life. This allows them to experience the essential elements of our style of living. In doing this, we take our departure above all from what was experienced at the Brixen Formation Course (a repetition of that of Rome '73), choosing some of the methods whose form is adapted to our needs. In this work together in group and these joint activities, what is experienced is a life in community, the authenticity of a personal life confronted with the call of Christ, a journey together along a common path that flows from the spirit of the Exercises and the way of living that is common to CLC.

The work of the groups has been helped too by the formation manual drawn up by the CLCs of France. We are in the process of translating it into German so as to be able to spread its use more widely. In the same way we are always looking for practical exercises and different meditation helps which will bring out the importance of the lib-

eration of man, so as to be able to furnish practical materials to our groups along this line. We have also begun to publish in our review suggestions for CLC meetings rooted in the GP. But beyond these opportunities for exchanges of materials, for CLC weekends and for personal exchanges (the next occasion will be in November), our aim is to carry out in Austria in 1976 a formation course like that of Rome '73. The unity between the Exercises portion of it and the second week sessions seem to us especially important. The participants will come from different geographic regions, and there will be enough of them to effectively communicate the experience in their own group, or again to create in their region after the course a new group among themselves. For we have discovered that it is difficult to transmit an experience when only one person has made it, or to integrate persons who have made this experience into already existing groups.

But we remain very dependent on the help of others and on the experiences made in other countries, both the successes and the failures; on the help of the World Federation (for example, its documents on formation) and PROGRESSIO; and especially on the activities and documents of the German Federation (very fortunately, of the same language). For the path of formation is not something static, it is always determined by the new needs and the new directions of today.

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icular kind of service to others. When such gifts are discovered, fostered, and exercised in a Christian community, they help to build up both the community and the one using them. Prayer meetings afford the opportunity for people to discover what gifts they have, to learn to use them for others, and to benefit from the gifts that others have received. As a result, the meetings are marked by great spontaneity, with the active participation of each according to his or her gift.

I venture to say that the "Charismatic Renewal" has rediscovered something that was a vital element in the life of the early Christian communities, and that it has something to say to any community that is seeking to live a deeper Christian life.

