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TO OUR READERS

This issue which reached you today, is carrying an insert, an APPEAL which has been undertaken in favor of the promotional effort of the CLC, in our World Community.

Many of our Federations need help to insure a development in depth of existing communities. Among us are too many who need basic resources to promote and carry on a project, to which they have devoted body and soul.

"We have translated the General Principles in our language, but we do not have money to publish them...Yet, we need it badly".

"The moment has come to organize a formation-session for some of our members, in various regions of our country, but we need help from outside."

Facing this continuously growing number of requests to the World Federation, the Executive Council has tried to increase and to broaden the possibilities of help and service. But it runs in the limitations that a precarious financial situation imposes. The only way out of the difficulty is to make an appeal to all those who in their commitment to CLC, know what they have found, who believe that the CLC constitute today a valuable means for pursuing an ecclesial mission in the world, who are convinced that the gift they have received should be shared.

The card you find in this issue, sets out the reasons why we think these difficulties can be overcome. We commend it to your kind attention, confident that it will meet the support it asks for.

THE GREETINGS
OF THE NEW VICE-ASSISTANT OF THE CLC WORLD FEDERATION

At the moment that I receive my nomination as Vice Ec-
clesiastical Assistant of the WFCLC, and a few days after
my arrival in Rome, I would like to use the pages of PRO-
GRESSIO, to introduce myself in each country and in each
local community. I want to greet you in the name of the
Lord Jesus, who is our Peace, our Joy and our Hope. My
prayer accompanies you and my affection keeps you in my
memory.

As I enter on this service, I would like also to sha-
re with you some of my thoughts and feelings. A first word
of gratitude to my predecessor Fr. Nick Rieman who during
six years has worked in a admirable way, with exemplary
abnegation which gave the movement an inspiration for new
life. His enthusiasm, his sure judgment, and especially
his deep conviction that the spirituality of the Exercises
has today validity, have had much influence in every conti-
nent. In a very personal way, I must thank him publicly for
his advice, his trust and his friendship which he has given
me always very generously.

My arrival in this new function coincides with a mo-
ment of great vitality of the CLC. The expansion of the mo-
vement during the last years and the serious commitment of
the members of the communities, are for me like a challenge
for better service with the gift of all my capacities and
of my heart. More than ever I need prayer to ask the Lord

for light and inspiration: inspiration for greater creativity and light to better discern what the Lord is asking me in each moment, that I may not hinder by human criteria the work He has begun and He is continuing in the CLC.

There are two areas which I consider of particular interest and care. One is of the Exercises. If our movement did grow in vitality and seriousness, it is precisely thanks to the dynamism with which the spirituality of the Exercises has been lived.

We should not be content to remain there where we arrived. God is asking us always "more". Not a "quantitative", numerical more, but the more of a "greater and better service" of his divine Majesty and the good of mankind. This implies that we assume the gift of our charism and multiply it like the talents, in order to live it in daily life and, especially, to INTEGRATE it in the totality of our human existence. In the measure that we are "integrated" people, our spirituality will be constant and will have its repercussions on real service of all men to whom we are sent by the Lord. Our service for justice and liberation will be authentic only in the measure that it will be the concretisation of what God wants us to do. Otherwise we shall fall into a purely human activity which would not be the expression of our faith.

Simultaneously with this concern in favor of a wider, better development and deepening of our charism, I want to contribute as much as possible, that our World Federation will be transformed into a WORLD COMMUNITY. I do not believe that I am wrong if I say that the feeling of being a WORLD COMMUNITY is increasing day by day on the world level and that the National Federations are aware of the great importance of this growth. The general Assembly of Augsburg 1973 and the last one of Manila 1976 gave a strong stimulus in this direction. The international journeys of the Roman Secretariat - the most recent one, realized by José Gsell and Nick Rieman in 14 countries of Africa - the exchanges of experiences and the mutual aid on regional and continental level, the constantly increasing correspondence coming from all Federations, the sensitivity in this matter of the members and the local communities, all this and still other elements, seem to me unmistakable signs that we are on a solid way towards the ideal which is the world community. And I feel that I am called to cooperate and to serve modestly but with enthusiasm in this common task.

I ask for your prayer and your fraternal friendship to remain faithful to this commitment.

I do not want to finish without mentioning the privi-

liged place with the CLC's of Latin America occupy in my heart. During three years I have served the movement in this continent as Ecclesiastical Assistant. I had the joy to see in these years not only their élan in the majority of countries, but also the great friendship and close cooperation which they have shown everywhere. This is, without any merit of mine, the result of the generosity and enthusiasm of the Latin America CLC members. To all of you: thank you very much!

But I must express this feeling of gratitude also to many CLC's of various countries; the trust they have shown me, the understanding and acceptance of my limitations, the energy which I met always, are reasons to feel happy and courageous at the moment of entering on this new period of my life in the CLC.

Finally, I offer myself totally to all of you: I wish that you will find in me not only support and friendship, but that you feel also complete freedom to send me your suggestions, initiatives, concerns and - why not - your fraternal correction.

Entirely yours and not forgetting you in the presence of the Lord.

Justo GONZALEZ TARRIO S.J.

A SABBATICAL STUDY
ON PROBLEMS OF FAITH AND JUSTICE IN WESTERN EUROPE

Last year, Father Francis K. DROLET, s.j. New-York Province Promotor of the Christian Life Communities, undertook a sabbatical journey through eight nations of Western Europe (England, Ireland, France, Belgium, West Germany, Switzerland, Italy and Austria). His study tries to identify the problems in the areas of faith and justice, which render the post conciliar renewal less than fully effective. Began at Easter and concluded at Christmas 1976, his journey and consultations brought him to experts in the fields of theology, social justice and pastoral work; and as a balance to the homes of good ordinary people, believers and non-believers, where he lived for periods of three to twelve days. He worked intensely through the international network of Christian Life Communities. We are offering below large excerpts of his study with the hope that this identification of faith and justice problems in Europe can help us fulfilling our mission, especially in the economically developed countries. (Editor's Note)

Preliminary Observations

- a) These problems were not all present in all the countries I visited; nor were they present to the same de-

gree in countries that had them. In some countries, a vigorous effort was being made by the Church to respond to these problems; in other nations, the response appeared to vary from a mediocre to an apathetic response.

- b) Problems are negative. I could give an equally detailed report on the many positive signs of the vigorous faith and justice life of the European Church. But this was not my goal...
- c) The same problems exist here in the United States. Perhaps the value of this document lies in the identification of these problems. We need to keep them before our eyes, lest we forget.

SPECIFIC PROBLEMS OF FAITH

NON-CHRIST-CENTERED FAITH

Too many gave the impression that the object of their faith was the Church, - the institutional aspect of the Church, with its doctrines, laws, morals. The result: many have no deep, intimate, personal knowledge of Jesus Christ ... Unknown, Christ becomes relatively unloved. Nor is His permanent presence among men comprehended or the motivating source of witness and service...

FAITH WITH AN ARRESTED GROWTH

What I might call "religious dwarfism". A faith that is too notional and insufficiently affective; not being nourished by serious, adult readings in post Vatican II applications of faith, nor being nourished enough by a Biblically-sustained prayer life. Faith becomes static rather than dynamic living response to God's calls today.

FAITH-PRIVATISTIC

God, too often sought for satisfying needs. Few aware of the social dimensions of their sins of omission. Absence of a sense of witness or service towards others.

FAITH-COMPARTMENTALIZED

Too many Christians have not integrated, not allowed their Christian Life of faith to enter the whole of their lives. Compartmentalized, not sufficiently related to their profession/occupation, family, political or social life... This calls for good spiritual guides to help people understand how "pragmatic atheism" can be the mark of an apparently "devout Catholic" whose daily life is characterized by the worshipful pursuit of false idols - wealth, materialistic goals, prestige, power.

FAITH IN NEED OF A PRAYER LIFE

Decline of more formal types of vocal prayer, many seeking a deeper life of personal prayer and also encouraged by newer forms of shared prayer... Well-versed teachers of the ways of personal prayer are needed, prayer suitable for the real life of the laity.... Can there be a living faith, without this intimate familiarity and friendship with the Lord?

FAITH WITHOUT THE CROSS

A widespread lack of emphasis on sacrifice, the mystery of suffering and the meaning of the cross. This could be explained in part by the materialistic progress of nations, and the subtle temptations to pride among an upward-mobility people.... Sacrament of Reconciliation not being really re-taught and motivated.

FAITH UNDISCERNED AND UNWITNESSED

A great need and desire among the laity to develop mature consciences, to understand the workings of the Holy Spirit within them, and how to discern contrary movements. How to assume their full roles of responsibility in the Church and world.

FAITH UNRELATED TO TECHNOLOGY AND THE PROPER USE OF CREATURES

The problem of silence, reflection and relaxation in a very noisy world; the problem of technology prolonging the process of death, and in isolation from loved ones; the problem of urban renewal uprooting communities, essential to human friendship.

SPECIFIC PROBLEMS OF INJUSTICE

MANY CATHOLICS, LAY AND RELIGIOUS suffer an unjust oppression by certain individuals, institutions, and customs in the Church. Largely due to a failure on the part of the hierarchy and clergy in some places, to personally assimilate; internalize, and intelligently implement the faith and justice developments of Vatican II and other modern teachings on justice. Under this oppression of ignorance, these Catholics are confused, fearful or change, incapable of strong and wise witness against unjust structures in the world around them; their morality remains highly individualistic, non-socially oriented; their politics remain conservative, incapable of dealing with a world of Marxism and socialism.

FOREIGN WORKERS, brought from poorer countries to First World Europe suffer oppression and exploitation, being often treated as commodities or chattel. An estimated fifteen million workers brought into the more developed countries of Europe, coming from the poorer areas of Spain, Italy, Portugal, Turkey, Jugoslavia, Algeria etc. They are brought as "workers", welcomed by an expanding economy, easily rejected by a declining economy. Among their oppressors: the general public, with its attitude against foreign workers; certain business corporations that exploited them as commodities, to be discarded during economic recessions; many Christians, undesirous of welcoming and integrating foreigners into their religious communities and organizations.

CHILDREN, UNBORN AND BORN are among the helpless oppressed of Europe. Children have become for many a real obstacle to their egoistical goals. Abortion is widespread. All too many children placed in nurseries at age two-and-a-half or three, so great is the pressure of public opinion on mothers to return to work as quickly as possible, and for couples to have all the rewards of the "better life".

YOUTH IN GENERAL are being oppressed and exploited by those who create the consumer culture... By their own peers by the very demanding pressures of the academic world, creating for all too many young people neuroses.

RACISM AGAINST FOREIGNERS. Former colonials with rights of citizens, Eastern Europeans who fled to the West and others. Many of these are suffering from the injustice of racism. Since they often work for smaller salaries, they appear as a threat to the salaried workers of a country. Antagonism shown because "they are different from us, dirty, make much noise, etc." Some of the nations find themselves unprepared to acknowledge their new identity as "multiracial nations".

SINGLE AND MARRIED WOMEN appear to be less advanced in women's rights than their American sisters. In places a Jansenistic sexual morality has left underdeveloped a healthy relationship between the sexes, not enough is done to help them to integrate marriage and family life with their careers... Wage differentials between men and women remain a serious problem...

WOMEN IN RELIGIOUS LIFE. Many bear the marks of a former way of depersonalized training, authoritative superiors and a lack of supportive community. Now hungering for a more human and prayerful religious life. There appeared to be fewer women engaged as extraordinary ministers of the Eucha

rist, or publicly expressing views of women's ordination. Yet I heard expressions of praise and admiration for the American Church on these issues.

ELDERLY PEOPLE. Housing now primarily built for the small family with two children. Urban renewal often destroyed older neighborhoods where the elderly had the support of dear friends and familiar surroundings. Suffer in many places from loneliness, being somewhat an obstacle to the upward mobility of their children.

MENTALLY ILL PERSONS. Unless such a person is from a retaliatively well-off family, all too often there are insufficient programs for treatment and rehabilitation of the mentally ill. Often such people were an obstacle to the self-centered.

VICTIMS OF VIOLENCE are among the most oppressed. Unjust laws and customs in the tragic area of Northern Ireland. Those endangered by bombings in many other places. The large number of political and other types of kidnappings; the tragedies associated with the increase of the drug traffic. One sad factor in some places: the Church been identified with a status quo regime, leaving it at less than credible witness against injustice.

THIRD WORLD DEVELOPING NATIONS exploited and oppressed through policies of First World Nations. Oftentimes, First World Europe buys raw goods from the developing nations at the lowest prices, and then in turn sells back to them the finished product at First World prices, thereby impoverishing them the more... European industrialists who brought in foreign workers are now being criticized for not helping those foreign, developing nations by building plants there where a greater need existed... Oppression of the developing peoples by bolstering governments and institutions of countries that deny the human rights of their citizens or by selling them armaments for violence.

SOCIAL JUSTICE WITNESSES are often oppressed when they speak out against injustice. Cases observed: some Catholics in Northern Ireland now live in fear of their own lives for denouncing in court their co-religionist engaged in bombings... Some leaders of Social Justice Centers in socialist countries are denounced by conservative fellow Catholics as "Marxists", for championing social justice teachings of recent Synods and Vatican II...

RELIGIOUS-CULTURAL OPPRESSION OF CATHOLICS. The faith inculturated in Europe over the last 2000 years, is now imprisoned in many ways in those bygone cultural trappings.

Forms of religious-cultural oppression : a) on the part of some of the clergy - their outmoded life-style, their hesitancy to share co-responsibility with the laity, the fact that they are supported by the state in some countries, their countinuance of chapels and churches where there are few communicants... b) on the part of both, laity and clergy the continuance of long-standing grudges and historical memories that cause deep divisions in the same country... c) On the part of the laity, workers long alienated from the Church due to factors like those listed above, and now in need of liberation from these to counteract powerful Communist attractions...

F.K. DROLET S.J.

25 MARCH : WORLD CLC DAY

The first World Day was held in 1939. It was intended by the promoters, to be for the Sodalities of that time, a community feast, a day of mutual aid, enthusiasm and encouragement. Each year this World Day has been celebrated since then. Some countries have never failed to interest their members and to stimulate their enthusiasm in this international dimension of their community.

With the development of recent years, we have seen a new and broader sensitivity arising. The sense of being a international community, was strengthened by the experiences of Rome-Augsburg'73 and Manila-Baguio'76, which also underlined and clarified the common and specific orientation of CLC. The universal vocation of the CLC, which we felt there, seems to find in the celebration of our World Day, an expression of its communion:

- The choice of a single theme, proposed for study and meditation to all the CLC of the World, consolidates and deepens their sense of unity.
- The feast of the Annunciation reminds all of us, that like our Lady's fiat, also our mission is union and participation with the will of God in a total gift of ourselves, one with our Lady.

The theme for 1978 having been already set, we are happy to communicate it to our readers:

THE INCARNATION A YES TO HUMAN DIGNITY

One of the forthcoming issues of Projects will suggest, as always, some possible ways for developing the theme in the meetings or days, scheduled for the celebration of our World CLC Day.

YOUTH-PROGRESSIO

HOW DOES THE WORLD FEDERATION SEE THE ROLE OF YOUTH CLC WITHIN THE WHOLE CLC MOVEMENT?

When meeting with CLC members or interested groups in different countries, this question seems to come up all of the time. It is a question, however, which has been seriously considered only in recent years; actually, since Augsburg '73. Youth CLC has been a somewhat nebulous issue, its goal and formation process left largely to the resources and ideas of the local leaders. And truly, the nature of youth CLC is different from country to country: e.g., in India it is young working people in their mid-twenties, while in neighboring Sri Lanka, it is school groups, members even as young as 13 and 14 years. Some countries like Germany, have a federation for youth groups, separate from the adults; others, like the U.S., encourage integration of young and older members, even to being members of the same CLC group in some cases. Some federations seek a well-developed, specifically Ignatian concept of formation of their youth CLCs, while others use the name "CLC" for almost any type of prayer, discussion, or action group. Given these wide differences in conception of youth-CLC from federation, it's difficult to make clear statements about what its role in the World Federation should be, without being hopelessly abstract!

However, in August '76, just after the World Assembly in the Philippines, some youth leaders from the 5 continents worked together for the very first time on just such questions:

- what is the goal of youth formation - is there something common to the youth movement in most countries, which we may call universal?
- is there a specific process involved, one which distinguishes Y-CLC from other youth movements?
- how do we go about youth formation?

As we began to work on these questions and others, the questions of youth's role in the total movement started becoming clearer as a result. It remains an open question, but some light was shed on the issue last August. The international commissions on Formation and Youth are continuing to work on this important and basic question.

A summary of the agreement reached, so far, by various youth leaders could perhaps be expressed by stating the extremes we feel should be avoided, regarding the place of youth groups in the World Federation.

We wish to avoid :

- I. seeing Y-CLC as a totally separate entity from adult CLC or making no distinctions whatever; youth and adult formation just the same in goal method, and type of commitment.

perhaps the balance could be expressed thus :
Youth CLC is a special section of the total movement, sharing most of the same goals as the adults, but using methods which are adapted, and aiming at a temporary or provisional commitment. "Temporary commitment" does not imply "partial commitment"; a young person can commit himself fully to a way of life, for a certain period of time.

- II. seeing the goal of Y-CLC as only to train or prepare members for adult groups - a sort of "nursery" for adult groups ; having no connection or transition between youth and adult membership; very few youth members informed about the adult movement, or how to make the transition.

Ideally, wherever there are youth groups, there would also be adult groups in existence, which could be a witness to the mature way of life. Certain young people (18-25) may be mature or open enough to join an adult group from the very beginning; the local leaders should be sensitive to each person's needs and abilities. Where there are no adult groups in the local area, leaders could help the youth group gradually to make the transition into an adult group, if the members feel called to conti-

nue. Not every youth member will feel this call but for those who do, we should offer chances to make a natural transition.

- III. seeing Youth-CLC as a general kind of "club" for all Catholic young persons or regarding Y-CLC in too narrow a sense only for "outstanding" youth, (spiritually, apostolically committed, mature, leader types) thereby excluding those who could develop such qualities through the formation program.

We hope to aim at a serious (and enjoyable!) formation program, one which is Ignatian and integrated but not in a restricting sense - offering the beginning experiences to everyone, allowing them to decide for themselves if they want this specific kind of group as time goes on. And as always, using methods which are effective and appropriate for young people.

So I would conclude by saying that the youth and adult CLC movement find their relationship in between the two extremes. I'm afraid this is far from a crystal-clear answer to the original question! - but please be patient. We hope that in the coming years, the balance we find between these extremes can be expressed as clear universal lines, while allowing each national federation enough freedom, taking social and cultural differences into account. The Progressio Supplement by Fr. Leturia (April '77) offers quite a lot of help to youth formation leaders. Very soon, we hope that an Assistant for youth can begin working full-time at the Rome Secretariate. This is yet another sign that Youth-CLC has an important and integral place in the total movement.

If you would like to react to the ideas expressed in this article (or articles in other issues) please feel welcome to write us. We would truly appreciate your reflection on this question in particular, speaking from your own experiences.

One in Jesus and Mary

Peggie TELSCHER

SIERRA GRANDE, PROVINCE OF RIO NEGRO, ARGENTINE

"Our work with youth coincides with the concern of the CLC: given the fact that this work is rather new, we have tried recently to organize it, or better to feel the rather especial pulse and rhythm of this youth: none of these youngsters was born in Sierra Grande. For reasons of work, they are continually on the move and their spiritual formation is still weak. But we want them to come to the knowledge and the taste of the heart of the Gospel, and also of the Exercises: Christ who died and is risen, is inviting us to a conversion and to a commitment in favor of our brethren.

I have read with great pleasure the issue of September November '76 on Manila (we receive Progressio regularly): I think that the Courses and the Assembly did succeed in making the participants aware of the problems of humanity today, especially of the underdevelopment, hunger, ignorance ... which threaten individuals and people. The great challenge which the Church today is addressing to the lay people is "to be in the heart of the world" (Paul VI) in order to renew the hearts and the structures. No more, no less! If it is true that the rules of discernment are valid on the personal level, we have to work also towards their application on the social and international level.

"This is our experience in Patagonia: everything began in Sierra Grande and it is something new. It deals with areas never before visited by missionaries. The Salesians have accomplished very much during 100 years, but we have to know that the distances are a great obstacle, that the original population was killed off, etc. For catechetical work with children and adults, we use audio-visual aids. Also the local television is used for a course "Mankind and Gospel" twice a year, with modern themes, always in the light of the teachings of the Church. We have a kind of informal apostolate among the workers; we eat with them in the cafeteria, where we meet at least a hundred of them. A slow work of just being present ("the pastor comes to with us"). There are also a good number of leaders, young couples, living at a higher level of needs. With some of them

We have regular meetings. We started a Bible course for the simple people of the poor areas. In four villages, a 100km from here, we do direct evangelisation, announcing the Good News of a God who became man, who died and rose because He loves us. Finally, we have our parish work, extremely varied, such as visiting the sick in hospitals, etc. We do not forget that Sierra Grande suddenly grew from 300 to 18.000 people, coming from all parts. Most of them are miners (the iron mines are the most important of the country) among them foreigners who come to gain their living, or who have run away from family-problems...

I hope, dear friends, that I have given a small contribution to the "new step" which the CLC just made: "live poor with Christ for better service".

Oscar CALVO S.J.

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LIMA - PERU

Suggestions of PRACTICAL OUTLINES for a period of initiation in the formation of a group.

HOW TO START A PRE-CLC?

I. MEETING - BASIC PLANNING

1) What is a CLC?

- a) A COMMUNITY: a group of friends in Christ. They want to follow Christ seriously, without childishness. United in - sincere friendship... true love.. mutual confidence...
- the Faith, living... shared...
- an Ideal of service (for God, the Church, the people of the world today).

- b) of LIFE: -to be a "witness" of life: To live the commitment of our Faith, in today's world. Felt responsibility before life
-to form youth committed to the service of the Church and the world, in whatever field of life: family, student, church, society...

CLC has not only apostolates, but APOSTLES

- c) CHRISTIAN: - to live life intentionally with all of its consequences
- to unite human life in all its dimensions with the fulness of Christian faith

- we are not only a group, but rather a national, even international group (in 50 countries)

2) What are the requirements for a Pre-CLC?

- a) a desire or disposition to better oneself, an eagerness to excell...capable of serious commitment
- b) and that that desire has a Christian tone, or a desire that helps them to be true Christians.

3) First meeting (each one presented to group, leader begins)

- What is your name? How old are you? Where do you live? Where do you work or go to school?
 - Why do you want to join the group?
- End the meeting with a shared prayer.

II. MEETING - I stage, INTEGRATION of the group: mutual acquaintance and confidence.

Dynamic: Life experience (I) (Dialog in pairs)

Serves to energize new groups: easier for many and to "break the ice", give opinion to one other rather than to whole group.

- a) How has my life been? my childhood... home life, parents, brothers and sisters... school life?
- b) How is my life now? school, university, work (what do I like best?), interests, hobby, friends... (in love?)
- c) What events do I consider most important in my life?
- d) What do I expect from the group?

Ending the dialog in pairs, how each one lived the experience is shared in common. Finally, discuss how this dynamic has helped in beginning to know one another better, how it has helped the other to know me, thus we begin to become better friends.

III. MEETING - Dynamic: Life experience (II) (Dialog in pairs)

- a) What are my aspirations? Studies...career...Family...?
- b) What is my greatest desire...wish...ideal (if any)?
- c) How much would you like to be part of the group?

After the dialog, a common meeting like before. Comment on point (b), what ideals are there in common, or the lack there of?

The group is also to arouse ideals...

IV. MEETING - Dynamic: Faith experience (in group)

Consists in relating experiences of God. Begin with a silent moment of reflection, remembering the story of one's salvation. When one feels ready to communicate his experience to the group, he does it.

Questions to orient the reflection:

- a) What was my first experience of God? How did God come into my life?
- b) What were the changes in my spiritual life? Events, circumstances that have modified my spiritual life?
- c) How do I consider my spiritual life today? Insecure solid, confused, doubtful?

Consider unity in diversity:

how God comes to each by different routes: see how differently God works in each soul, how diverse the love and providence of God in me and in others. End with a shared prayer of thanksgiving for the gift of faith (one may mention some friend's experience that has impressed him or her).

(This "Faith experience" is amplified further in another document)

V. MEETING - Dynamic: Review of the facts of life

(Outline for this in separate document)

VI. MEETING - Three meetings may be dedicated to this.

Possible themes: reality of the world that surrounds us egoism, injustice, friendships, relationships within the family, drugs, etc.

VII. MEETING - These dynamics serve to open the group to the world at large and to form consciences in face of reality. It also serves to initiate the group to the practice of the Review of Life, moving toward Discernment in common, so fundamental in our style of life (P.G. n.7)

VIII. MEETING - Dynamic: Experience of the group (as a group or in pairs).

This dynamic ends the Stage I of integration of the group and mutual acquaintance and begins Stage II of initiation.

Serves to give a first evaluation of the group's progress and each of its members (those who continue, persevere, ...?)

- a) How I see the group? What I like best...what I like least. Is the group advancing in interpersonal cohesion?

- b) How do I see myself within the group? Does it continue to be worth the trouble? Is it helping me in personal development? Am I content to remain?
- c) Do I want to continue as a member of the group? (see myself capable of commitment?). Would I be disposed to bear some job in it? (seeking future leaders).

The suggestions proposed for most of the meetings offer material for others. It is good to have a feel for the rhythm and needs of the group and to permit the members to discover for themselves and in common the different aspects.

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"IMPOSSIBLE TO MAKE PROGRESS IN THIS WAY!
BUT HOW IS PROGRESS TO BE MADE?"

"You cannot have a great influence on the policies of Western multinational companies (...), nor can you influence greatly (...) the policies of your governments in their relations with Asia. But we will appreciate the little that you can do". These encouraging words of Father Horacio de la Costa at Baguio should remain with all the delegates of the "first world" on their return to their respective countries and communities.

How "little" in fact had been done became apparent to us, members of the German Federation, while we were preparing for a study-week on a new world economic order, a week that had to take place in the week after Pentecost, May 31st to June 5th 1977. Nevertheless, we believe that the strategy that was proposed to our members by the "CLC Group for Initiatives in Liberation and Development" (a group existing since 1971) can help substantially to give meaning to the phrase "the little that you can do". And it is also a step in applying what our Federation learnt from the delegates at Manila: the need to bring ourselves to a new life-style so that we can develop a fresh awareness of the world economy. Willingly then we offer to the readers of "Progressio" the positive and stimulating experiences of this study-week.

The initial situation

To do that we think it is necessary first to give an outline of our position at the beginning, if we are to put these questions and problems within reach of our members and even have some influence in wider circles. Although it

was short, our stay outside the limits of our own civilization during the trip to Manila and Assembly '76, brought into focus a series of problems:

The individual bourgeois, even at the lower levels, is heir to a high standard of living with regard to material goods, culture, social opportunities and political liberty. But a great part of the population is living under the affliction of serious psychological problems, which however are only symptoms: these range from the craving for drugs, alcoholism, and the hostility to children, to abortion. It is striking to notice that most of these people, living in abundance, nevertheless feel frustrated. There are, too, other factors that at the same time cause concern: the isolation of the individual and of the small family (without children, or with only one or two) in the anonymity of large cities, increased specialization and the complexities of demanding careers, the great separation from nature resulting from technical progress in living, finally, and as a result, an attitude of fatalism with regard to every event.

As a consequence, self-confidence is lost, together with the ability to bear suffering, to be patient, to hope and problems arise in relationships - between men themselves and with God. The result is that for many people ease and prosperity, which for them depend on luck, become a bad but apparently needed substitute for human values that are not easily attained, such as love, confidence, joy... This is one of the main reasons why most people anxiously avoid all change, because for them it implies having less, and so they postpone decisions that would be required for the achievement of greater justice. In this situation Christians --who, because of their worldwide contact with their brothers and sisters, are better informed and more aware of world problems than the average bourgeois-- find themselves in a sort of ambivalent position: they too are affected by the consumer society in which they live and can only detach themselves with difficulty from the comforts it offers, but they have a conviction of its effemeral nature while they enjoy it with a bad conscience. Besides world problems like hunger, increasing infant mortality, injustices in international commerce, others come crowding in connected with the life-style and political attitudes in their own countries. The danger of being resigned to all this is not so great for someone accustomed to looking immediately for effective solutions to practical and technical problems. Patience is not needed to such an extent by the person who can rely on speedy assistance, for example in the case of sickness or disaster. But when such help is delayed or denied it is only too clear how little accustomed we are to live with these problems, to persevere in expectation and

hope, discover solutions little by little--as we Europeans saw with wonder during our stay in Asia. The monstrous size of the problem of poverty and injustice can easily lead to a negative attitude ("it's impossible to do anything!") and this can be the excuse for many in their refusal to take the problems seriously. Whoever comes face to face with these problems, as we of the CLC and many Christians do, runs the risk of retreating into a state of sad acceptance and a helpless feeling of remorse, because of the enormous power of the structures of injustice.

The Aim and the Means

To abandon this role of resigned spectator, at the risk of increased embarrassment, through a better analysis of economic and political mechanisms and structures, together looking for possible solutions and realistic steps to be taken--such was the objective of this study--week, attended by twenty-two people from various dioceses, adults and students (both university and secondary).

Fitting in with the aim of the week, the program had three stages: after dealing with the preparatory material, the first two days were spent in group meetings, divided according to delegations (for example the Group of 77, USA, Soviet Union) and in them we tried to reproduce the 4th session of UNCTAD, though without copying exactly what they did. Bearing in mind the data on the situation before the opening of the Nairobi '76 meeting together with some ideas that emerged from the sessions, the exchanges were a help in the search for a solution acceptable to all taking part. However, it has not as yet had any result. Why is this so? The effort to put to practical use the conclusions reached in this play, above all the revelation of political maneuvering, made clear the kind of lives that had been led, revealed their background, and this just served to increase our embarrassment.

The second stage made clear the point at which the reality of UNCTAD IV finally surpassed the already dark emerged from our own studies: the exposition of a number of realistic problems, especially regarding change, drawn up by Father Zwiefelhofer, S.J. (professor of sociology and the problem of development, at Munich), an expert who had taken part as a Vatican observer during the Nairobi '76 meeting. With less illusions and the advantage of realism, helped especially by questioning, and in the realization of our own weakness, we celebrated the eucharist that night. In the 5 loaves and 2 fishes of the Gospel we re-discovered the disproportion between necessity and possibility; but we renewed our courage and hope in recalling that the distribution of a "little" through the word of Jesus was able to

produce more than could be counted. And so finally in the third stage we had the courage to think about the consequences for our own lives, for the CLCs and for our Federation: after examining a series of models for action, projects and group plans, each one sought in himself and in sharing with others the practical way to make the ideal a reality.

Let us mention here just a few of the more important points: the communication of the experiences of this week within the CLCs by means of reports and weekend meetings; different forms of conscientization, both personal and in a larger circle (dialogue, newspaper articles, contact with politicians, activities...) as groundwork for political decisions; stress on common work through the initiative of the recently established "One World"; finally (at least, as much as possible) the help of CLC friends in other countries and continents in the spirit of the "reserve mission"

Ingeborg GRAFENSTEIN

IN MEMORIAM FR. ARTHUR DEPOORTERE S.J.

Many of our readers were able to meet Fr. Depoortere at the international meetings of Rome-Augsburg and Manila. Last June 10, he died after a short and painful illness. He confided to a friend who visited him during his illness: the two great moments of my life, were my ordination and Manila '76. We reproduce here an extract from an article, published in Indonesia, where he had started the CLC.

In 1973 Fr. Depoortere discovered a new dimension for his life. With Fr. Ismartono S.J. and Frans Bonang, he attended the General Assembly of the CLC World Federation at Rome-Augsburg as a delegate from Indonesia. When he came home, he gave no glowing report, but he thought that the CLC was a good thing. He thought that this was, what Indonesia needed. From then on he devoted all his free time to the CLC. Slowly it came to life. There was not much talk about it; it seemed to be just an experiment. Finally, though, he organized the first formation-session '76 at Giri Sonta, with 31 participants from Jakarta, Jogjakarta, Semarang and Surabaya. It was a simple but a good meeting.

Fr. Depoortere was the head of the Indonesia delegation of 6 persons, at Manila-Baguio. Next he organized the national CLC meeting in Jogjakarta and drew up, single-handed, all the documents for that gathering. His clear and wise purpose was to apply, what he had learned in Manila, to the Indonesian situation. It seemed that what he had done so far merely to pass the time, had become a very serious thing for him. A few days later I visited him in S. Elisabeth hospital. He was seated on his bed with his legs crossed. With a few almost inaudible words, he seemed to excuse himself. "All of a sudden I could not talk any more..." Where did he think about during his last hours? When the first CLC bulletin was being prepared, he hoped to include an article on our Lord's Paschal Mystery. He believed that was the essence of the CLC spirituality. His peace and resignation during his illness, revealed to us that the Paschal Mystery was the heart of Fr. Depoortere's own spiritual life.

"REDISCOVERING GOD AND MAN".

A Life-Experience

With the passing years, as my interpersonal relationship with God attained depths till then unknown, I began to feel an uneasiness within me : how to integrate people, and life, into my prayer? The difficulty, in other words, of assimilating into that dialogue with God what I myself, my family, my friends and my fellow human beings, are coming to be. The difficulty, above all, of integrating into prayer those persons, trodden under foot like the dry autumn leaves that, detached from the tree, have now no chance--no hope, let us say--of recovering their freshness and color. I spent years clinging to the easy idea of imagining and proclaiming a love for Man that was not translated into daily actions. As a result I found it hard to launch out into a profound love for suffering humanity, a humanity wistful with its earthly hopes that might, of course, become heavenly ones. It was hard too for me to distinguish between love for the many (the oppressed), and enmity for the few who had usurped (by deceit, institutionalized violence and so many other inhuman mechanisms) from the "little ones" of the Gospel (Matthew 25) what be longed to them. To me then it seemed the only way was to despoil the few by force of what they had taken.

But slowly my love for God found an echo, a response. I lived with a yearning to love Man, a yearning I was not able to synthesize with my love for God. My whole being

was wracked with the struggle of making sure I did not lose sight, either of Jesus in my life or of Man, whose deafening call I knew awaited my response. I suffered, and would not accept (thanks to an interior Energy) abandoning one so as the better to develop the other. And it was in that moment--I don't know when or how, really--that I realized my whole life would be destroyed if I did not launch out passionately on the adventure of Gospel Love. My life then began to take a new course. It was not an alternative to the other two but rather the discovery of a point of confluence of the one same LOVE. I saw that both concerns pertained to one same reality. It became clear to me it is an illusion if we present these two preoccupations as parallel lines, and that if we think the solution lies in conciliating the two we will die interiorly. It was a matter, then, of rediscovering the deep and mysterious dimensions of Love, rather than of conciliating the abstract and finite concepts that we are accustomed to construct with our logic to "prove" our intellectual grasp of things. For me today there is no higher intellectual knowledge than to recognize continually the Presence of God in our life and in the world, and to recognize the scope and sweep of Man in the very being of God. As I say this I am thinking of Jesus, who is the point of confluence of the Love of God and the Love of Man, of Love become Life and of Life become Love; of Love poured out towards Men and of Men poured out towards Love. Jesus, You are my prayer become life, and my life become prayer.

My Life-Prayer. Here lies the answer I searched for so anxiously during the last few years. Every face that I see on my bus-ride every day is one of the "least ones" of the Gospel, for whom Christ came into the world. Faces of a worker returning from his day's work, of or a mother with her four or five little ones who know no hope. Faces that, in my daily comings and goings, often reflect to me a weariness with life, not because of what they might have, but because of what they lack. Faces that are sleepy, weary, worn out with the struggle of life, a struggle that they take as lost for lack of ever finding an echo or some thing to grab hold of. They, the worker, the woman with her little ones, the vendors who move about, and so many others, they are my life-prayer. They commit me to a continually more demanding struggle, and they make me seek the Face of Jesus. What else can I do than be one who cries out in favor of them? They are the voiceless ones, created, it almost seems, for structures of oppression. They seek my voice. Jesus, He too, is voiceless, seeking my voice.

And still, something curious and incredibly wonderful, I know I need them. I need Jesus, his Presence (in the

Eucharist and in the world where He is transparent for me). And I need suffering Men, who are through their pain his call to me. What a wondrous reality they allow me to appreciate: Love, which sets all afire!

What I am writing is, today, the motivation that stirs my life. Before, I did not see it so clearly. And yet, I do not think all of the past has been in vain, for the past too is part of the present and the future of a person. We should yield to the Presence of God, which is busy shaping us, forging us. But the important thing is to allow the Lord to act, not to imagine the Lord is acting when rather we are interposing our fears and our false prudence.

I repeat--my whole past life, before I came to my present understanding of God and of Man, has not been useless. I do not regret any of it. I value it the more because it is what has tugged and drawn me to this rediscovery of Jesus in the Gospel and in suffering People. All those elements that logic terms "spiritual" or "profane" were milestones that today mark the course I have taken and that commit me to a revolutionary struggle. I believe more firmly in God, and so I believe too in each suffering Man or Woman. I see my life being drawn along in a pilgrimage toward the future: toward that Omega, that Final End, which sheds its light on the path that I must travel with my Brother, because--we belong to one same Body which must be transformed.

Carlos LECAROS Z.

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NATIONAL SEMINAR OF FORMATION IN CHILE

Between January 14 and January 30 of this year, the CLC Federation organized a Seminar of Formation for those in charge of CLC formation. The fundamental objective of this Seminar was to prepare these people to help groups and individuals to grow in the CLC way of life, according to the General Principles and the recent directives of Manila'76.

Panorama developed

It consisted in three interrelated stages centered in the process of discernment:

- a) Personal discernment. Six entire days of personalized Spiritual Exercises...the source of our way of life.
- b) Communal discernment. (First part of total of nine workdays.)

Recapitulation of the process of developing of CLC community, confrontation with personal CLC experience and with the experience of the first Christian communities. Christian growth of the community and each one of its members. Experience of communal discernment in the face of a concrete problem (taken from the First Deliberation of the Jesuit Fathers).

- c) Social discernment (second part of the workshop).

The Church sacrament of salvation, place and criteria for social discernment.
Elements to discern in the face of an actual problem of society: case study.
The mission of the Christian.

Evaluation of the participants

Central lines of the lived process:

In the whole process, the convergence of situations brought the participants to some constant attitudes:

- a vision totally different than we had before.
- an experience of presence before the Father that impells us to share with others
- the experience of fraternal love between participants.

During the experience we noticed a process LIFE-DEATH-RESURRECTION in the plan of:

- the personal (personal conversion)
- the communal (interpersonal relationship)
- the ecclesial (Ignatian Spirituality, Mary)
- the contingent (reality-commitment)

Maggie LOAYZA

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PENTECOST'77 - EUROPE

From 27. till 30 May the annual meeting of the chairmen and promoters of the European Christian Life Communities took place in Vienna. There were altogether twelve European countries represented: Austria, Belgium, England, France, Germany, Ireland, Italy, Luxembourg, Malta, Netherlands, Portugal and Spain.

The main question of this meeting was: the future work in Europe after Manila'76, and especially the question how to co-operate in a new way in Europe during the following years.

In 1969 the European Equipe had begun as a handful of people from various countries interested in helping the spread of CLC in Europe. This small group soon became larger and finally there were delegates from almost every national federation in Europe.

"CLC in Europe has really grown into a family" held together by the love and concern of its members for one another. And for this reason it was possible for the first time at the Pentecost meeting in Vienna to agree and to decide upon, to vote and to accept a new form of co-operation for this first year: the new "Euro-link" :

- A Euro-contact person in each national federation who will attend the annual meeting with the chairman and promoter, and
- A team of three, the European Team (ET), to see that work in Europe is carried out according to the wishes of the annual meeting.

The Euro-contact person of each country should mainly promote European understanding in his own country. The members of the ET, who are elected from those contact persons, should co-ordinate the work in Europe, and prepare the annual meeting with the respective host country.

For this year there were elected for the ET :

- Helmuth Keibl (Austria), coordinator
- John Clifford (England)
- Marcel Eduard Thiriez (France).

The result of the meeting in Vienna has been due to the spirit of Manila. The participants of all federations have recognized the necessity of mutual help and they have also realized this new and successful way of co-operation on our small continent. If we succeed in continuing our work in this Christian Spirit of brotherly love and willingness, of mutual understanding and trust, it could be a great chance for each of our national federations and for the whole continent.

Helmuth KEIBL

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THE WORLD CLC DAY OF MENDOZA

It was the first time that the whole community of Mendoza was together. As place of our meeting we had cho-

sen the chapel of Villa del Parque, a workers area, as a sign of the style of life, expressed in our theme "Poor with Christ for a better service".

Our characteristic way of life is the one of a pilgrim. In order to make this clear, we went to the altar, singing "I am a pilgrim on this earth". Through the Word and through the Eucharist, the "Universality in Christ" took form. We felt intimately united with our brethren in Asia, Europe and America. Then we received a series of news-reports which helped us again to live the strengthening universality, learning through the reading of various interventions, what was being lived in the existing communities of the whole world.

The richness of this heterogeneous community bore its fruits. We shared with one another: adults and youth, married couples and unmarried, religious and laypeople. The members compared their experiences. This provided us with the motivating ideas for this moment of our formation.

Some members examined their conscience as to how they were living the CLC way of life. We ended our first regional meeting, invoking the presence of our Mother, praying together and giving thanks for this day, lived in such fraternal way.

Adriana VILAPRINO

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FROM HERE AND THERE...

At the recent International Colloquium of Jesuit Alumni held at Padua, Italy (August 21-22), Fr. General Pedro Arupe, addressing the assembly, underlined the necessity for all to be at the service of others. This demands a new manner of being and of living. And thus a change in the way of thinking. Such thinking will certainly require a "profoundly Ignatian spirit". And for this he recommends the Christian Life Communities where the alumni "can imbibe the true spirit conducive to a very great supernatural force." The CLC, Father General believes, "can give you that Ignatian depth and flexibility which in our world of rapid change and of impoverishing and distracting superficiality is so powerful. Through the CLC you can keep alive that spirituality which you learned at school and provides you with apostolic instruments valid for today's world. Thus you can bring to realization the apostolic ideal which the world and the Church ask of us today."