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This issue is a long one - in fact, it is a double edition of Progressio; but we have thought it well worth the trouble, to give you a full account of all that happened at our recent Assembly in September. The first thing that has to be said is that Rome '79 was a mile-stone in the life of our Community (no slight on the metric system!), and that the International meeting of Youth, Assisi '79, has been a marvellous witness to the vitality of our Youth CLC. The account in the green pages gives ample evidence of this.

Progressio was concerned that there should be a record of what took place during Rome '79, and so we asked Joel Tabora, from the Philippines, to write an account of all that happened in the course of our Assembly. Today we are most thankful for this initiative, because to read Joel's "Journal" is to relive Rome '79. He has succeeded in capturing the central thread in the whole tapestry of the Assembly (pardon the poetic image!), and in conveying both the richness of its content, together with the various stages of its making. And so we are happy to put in the hands of our readers an account of Rome '79 that is both lively and accurate - and therefore significant for all those interested in the CLC's. For reasons of space, we have not been able to reproduce all that Joel recorded, but in our editing we have been careful to be faithful to the basic content of his record.

We introduce this issue with a letter from Tobie Zakia, the new President of our world Community.

We now enter into the time after Rome '79, a new period in our common history. The beginning of the New Year is traditionally a time for making resolutions. May we encourage one another to take up the resolution of Rome '79 - so clearly enun- tiated to us. In this way, we will offer ourselves to be, and hopefully become humble servants cooperating in the service of one world - and effective signs of the grace that was given us through Rome '79.

"By this will men know you are my disciples: if you love one another as I have loved you".

Dear Friends,

On the occasion of my election, I would like to take this opportunity, through Progressio, to say to each of you, and to each local community how very much present you are to me - in my thoughts, in my heart and in my prayers.

Your delegates have returned to their respective countries, telling of what we have experienced during Rome '79. They are filled with hope and their "hearts are burning", like the disciples on the way to Emmaus. They will be eager to share the privileged times we have experienced together: times of joy, expectation, prayer and thanksgiving.

Yes, we can say that Christ was present among us, since we were gathered in His name. We have decided to be a world community, at the service of one world.

This decision involves more than the delegates who were at Rome '79. It involves each one of us at a very deep level, for how can we witness to Christ and His coming if we are not capable of being united around His Word?

The Assembly of Rome is the common expression of a greater demand addressed to us to go even further along the lines of our previous assemblies of Augsburg and Manila. For we know that the option "towards a world community" is not a turning in on ourselves, but the desire to be at the service of men, and so a desire to be open to the needs of our brothers in the world of today.

We want to live this community in the Church, that is to say, we want to bring our specific contribution to the Body of Christ of which we are part - without thinking we have the monopoly of the Holy Spirit or of the truth. We certainly are unique, but we are not the only ones in that category nor are we the only ones in the Church.

We have become aware that our community of lay people by "its apostolate participates in the salvific mission of the Church" (Vatican II). This is an orientation that we must explore and develop in the years ahead.

This community of ours that we all want to live - we would like to see it develop the following characteristics:

- welcoming to its new members
- fraternally demanding with regard to those who are already members
- prophetic, that is to say, declaring that the risen Christ leads up, by the action of His Spirit, to overcome our divisions
- apostolic, in the sense of furthering the development of other communities in the Church, whether they share our Ignatian Spirituality or draw on another spirituality
- missionary, in the sense of identifying with the preoccupations of our brothers in the world of today, and working for peace and justice.

I have wanted to share these few reflections with you in addition to what your delegates will report. And of course this sharing cannot be just a one-way affair. I count, as does the Executive Council, on your support through your prayers, your reflections, your suggestions, your criticism and your approval.

Do not hesitate to write to me and to speak to members of the Executive Council. I am sure there is no need to

add that you will be consulted at each stage of our progress towards a world community : a community only lives through an open and sustained communication between its members.

Finally, faced by this mystery of what it is to be a community, let us recall that - "If the Lord does not build the house, in vain do its builders labour". (Psalm 126).

At your service in Christ,

Tobie Zakia
President

ROMA'79
TOWARDS A WORLD COMMUNITY AT THE SERVICE OF ONE WORLD

Officially the 8th General Assembly of the World Federation of Christian Life Communities was opened in Villa Cavalletti on Saturday, September 8, the feast of the Nativity of Our Lady and the 25th anniversary of the World Federation of CLC, by Hildegard Ehtmann, acting president of the CLC.

But most of the delegates to this world gathering of CLCers, representing Christian Life Communities all over the world, had already arrived the day before. Many, fatigued by the train ride to Rome or suffering from the rigours of jet lag, were tired upon arrival. Nevertheless no one seemed too tired to wrap one's arms around old friends, not seen since the Formation Course of 1978 or MANILA'76 or AUGSBURG'73. No one seemed too tired to begin overcoming the shyness in the smiles of a host of new faces, smiles which in the course of the week would express the joy of a new friendship, renewed commitments and deepened insights into the nuanced role of CLCs in the world today. Even on that very first day when everything was still unofficial and when in the evening a wine red moon glowed in the Roman sky, nobody doubted that much was going to happen. The

simple evening Eucharist led by Lawrence Ananda from Sri Lanka suggested that the days ahead would be like a journey of the apostles on the way to Emmanus, a journey in which through the breaking of the bread, Christ would be discovered in the face, in the new smile, in the burning heart of the newly met pilgrim on the way. The evening prayer, based on John 1:32 promised the same. Each of the delegates had accepted a simple invitation: Come and see! From all over the world they had come. Everyone knew there was much they would be given to see.

Saturday, September 8, First Day

FORMAL OPENING AND WELCOME

It was with emotions of joy and pain that Hildegard opened the Assembly at 9:00 a.m. Just a few minutes earlier, delegates had for the first time entered the assembly hall at Villa Cavalletti. The sunny late summer weather intensified the warmth in the room, as delegates, noticeably refreshed by the evening's rest, cheerily greeted each other, took seats at random and opened folders, prepared for them by the Assembly staff and arrangements committee in Spanish, French and English. Some of the delegates spontaneously began discovering the mysteries of the transistorized translation equipment, even before José Antonio Esquivel, chairperson for the day, explained its use. That delegates were actually present from 42 different countries, that the international character of the CLC could once again be felt in the air, that the Assembly was taking place in Villa Cavalletti, Villa of the Jesuit Curia in Rome, but also home of many significant personal and communal experiences of the World Federation, that accounted for the joy in the acting president's voice, as she welcomed all to the Assembly and thanked especially the members of the Italian Federation for shouldering the burdens of being its hosts.

But there was also pain in Hildegard's voice, for she, officially vice-president of the World Federation, was now acting as president. The World Federation's president since Manila '76, Marte Vinzons of the Philippines, had not been able to leave his country for reasons of health. Furthermore the World Federation's Ecclesiastical Assistant, Mgr. René Audet of Joliette, Canada, hindered

by urgent matters in his diocese had sent regrets for not being able to attend. Pain notwithstanding. Hildegard's welcome was as sincere as it was challenging. The preparations for this Assembly, she reminded all, had begun much earlier than in Villa Cavalletti. They had begun in the aspirations unto liberation of Augsburg'73. They were continued in the experience of poverty and in the options for the poor in Manila'76. They were intensified through the election of delegates by local federations which had given those present the concrete mandate to prepare for and to represent them at the World Assembly. It was in prayer and reflection aided by three different preparatory mailings that delegates had prepared themselves, and it was in the humble, open strength of that continued prayerfulness that the delegates were to tackle the business of the Assembly:

1. to see and savour once again the special charism of the CLC;
2. to confront the reality of actual CLCs in the world today;
3. to deliberate over the possibility of a concrete CLC orientation towards a World Community at the service of one world.

Something of that world community could already be celebrated as José Antonio called on each of the 42 delegations to rise and be welcomed by the Assembly. Joy was evident not only in the vigorous applause given each of the delegations, but in the brightness on the faces of the delegates welcomed and welcoming, each a bit amazed that such a "small and insignificant group as the CLC with no great names and no great achievements to point to" could be blessed with the gift of such an international gathering.

On leaving the Assembly room, the delegates were deftly led through a series of exercises-by José Antonio Esquivel-which enabled the delegates to meet one another generally, and in particular fellow members of the small groups, arranged according to languages (3 Spanish, 3 French and 7 English speaking groups).

Then followed lunch in the grounds of Villa Cavalletti, hosted most graciously by the Italian Federation.

CELEBRATION OF THE 25TH ANNIVERSARY OF THE WFCLC

The opening of the Assembly on the 8th of September '79 was significant not only because it was the birthday of Mary but also because it marked to the very day the 25th year of the World Federation. Thus when the delegates at 3.30 p.m., rested from the noonday meal, gathered once again in the Assembly hall, they were treated to a presentation of the history of the CLC by none other than Fr. Louis Paulussen SJ, the unassuming Jesuit who with more than 28 years of his life had written some of the most significant pages of that history. It was thus that Fr. Paulussen didn't have to read. He spoke freely, shared memories, shared life. The entire history of the CLC - from its foundation in Jesus Christ and the Ignatian following of Jesus Christ through the first Jesuit dependant Marian Congregation in 1563, through its quantitative multiplication but spiritual decline after the suppression of the Society of Jesus in 1773, to the renewal urged by Pope Pius XII's Bis Saeculari, the establishment of the World Federation in 1954, the adoption of the General Principles in 1967, to the "reality" of the CLC World Community at the service of one world - Fr. Paulussen presented as a chalice of lived participation in the Paschal Mystery, a vessel formed in the fire of the Spirit, whose base was Jesus Christ and whose content was Jesus Christ.

What Fr. Paulussen did not say was how after the publication of Bis Saeculari it was he who discerned that the renewal to the Marian Sodalities could not be the exclusive work of Jesuits; it was he who saw that the movement had to be renewed by laymen, imbued with the Ignatian Spirit, and it was therefore he who strongly encouraged CLC groups to make the Exercises.

Respecting Fr. Paulussen's modesty, what therefore could have been an occasion of praise and honor for him was transformed into a moment of praise and thanksgiving to the Lord, who had given the movement "the gift of Fr. Paulussen, a man according to his heart". Gian Carlo Murko vic, youth representative on the WFCLC Executive Council, later expressed thanks to Fr. Paulussen in the name of the youth.

No one in the assembly hall was not moved by the simple tribute to grace.

More than 35 priests garbed in albs and stoles marched into the main chapel, filled not only with delegates but also with CLC youths who had arrived for the celebration from Naples. The CLC's newly appointed Vice-Ecclesiastical Assistant, Fr. Patrick O'Sullivan, led the liturgy and summed up in his homily the spirit of the day. As Fr. Paulussen had presented the history of the CLC as a chalice of participation in the paschal mystery, - Patrick reminded how Mary mothers the Word in our hearts, the Word that unifies communities, unifies divided worlds and speaks the mandate of CLC service.

The rest of the day was celebration deep into the night. The dining hall had been rearranged to welcome the delegates to a festival of song from Youth CLC members from Naples. Emceeding were both Italy's Francesco Botta SJ and the charming Mario Jacobitti of Naples. The lead soloist was Antonio Diosmundi, but eventually all joined in on the festive singing. It was that festivity which embraced the group as pairs of delegates towards the end of the presentation spontaneously celebrated community in twirling neapolitan dance.

Sunday, September 9, Second Day

With Clara Julia Migliaro as chairperson for the day, the delegates met at 8.30 a.m. in the Assembly hall, for a brief session with Dominic Maruca SJ - before setting off for the Papal Audience at Castel Gandolfo. (Originally the Audience with the Pope had been scheduled for the end of the Assembly, but with his forthcoming trips to Ireland, U.S.A. and the United Nations, the Audience had been rescheduled for Sunday).

Dominic's contribution to the dynamics of the Assembly's 10 days was to be of great service - and so it was most appropriate that his first action was to recall the memory of his predecessor, Horacio de la Costa, who since Manila '76 had passed away. He led the Assembly in prayer and thanksgiving for Horacio.

To describe his role to the Assembly, Dominic chose the word 'navigator'. It would be his function in an Assembly which had posed such an open question as that of "one community at the service of one world", to listen to the winds and be sensitive to the waves, and chart the

position of the ship on its way. His role therefore was to help the Assembly in its own discernment, not in dictating the content of that discernment but in articulating its method. He thereby likened his role to that of a guide of the Spiritual Exercises. He would be listening in to the "dialogue of love" between the delegates and Yahweh. He thus presented himself as available to speak with anyone who wished to speak with him.

In this spirit Dominic invited the delegates, having celebrated the 25th anniversary of the federation the previous day, to think 25 years ahead and thus appreciate the special role each had in serving the world community of CLC. He also articulated the special significance of the visit to the Pope, underlining the difference between the delegates and tourists: the Assembly would be following in the footsteps of Ignatius "who had the ecclesial instinct to turn to the Holy Father to help discern the will of God".

The delegates spent some time at Castel Gandolfo, in one of the reception rooms, listening to and watching the Pope give an audience to a large group of people in the inner courtyard.

When he entered the audience hall, where the CLC was gathered, the delegates welcomed him with vigorous applause. John Paul II walked down the centre aisle, stopping personally to greet delegates standing near the aisles. Soon he was sitting casually on his throne, listening intently to Hildegard, as she in the name of the CLC greeted him, expressed sincere gratitude for his having granted the audience, and requested that he give the assembled group "some words and your blessing, because we want to follow Christ in His Church - like Ignatius did - never to move unless we receive the confirmation of the visible Head of the Church: The Vicar of Christ".

The Pope, responding first in German, then in English expressed surprise at the number of languages and countries represented in the Assembly. Then, reading from a prepared text, handed to him by one of his aides, he addressed the group.

"Brothers and Sisters of the World Federation of Christian Life Communities:

You have been so good as to come to see me at the beginning of your General Council Meeting. I am happy to meet you and to assure you of my prayerful interest as you undertake a period of reflection on how to work for a world community at the service of one world.

This aim of yours means making people open out in order to enter into communication with others, saying to them, as Jesus said to the deaf mute in today's Gospel reading "Ephphatha", that is, "Be opened". We must break out of the narrow limits of self-centredness, questioning our life-style in order to see in what way it fails to respond to God's call to live as the one human family of which we are all members, and trying to discern the spiritual and material needs of our brothers and sisters throughout the world that require our assistance.

This task is not an easy one. But through the power of Jesus it is not impossible. I invoke his assistance on your deliberations and on the efforts of the individual Christian Life Communities to achieve this aim. And in his name I bless each one of you and the other members of your movement.

Back at Villa Cavalletti, the delegates met in General Assembly. With warm applause the delegations from Zambia and Lesotho, who had arrived the night before, were formally welcomed to the Assembly. Then Clara Julia speaking in Spanish, explained that it would be the task of the rest of the afternoon for the delegates first in solitude then in their small groups to reflect on the experience of the Papal audience, and then on its significance. To this end Sidney D'Souza offered eight attitudes as possible helps to the delegates in small groups : openness; prayerful reflections, and attitude of listening to self, to others to God speaking clearly through the Holy Father; attitudes of sharing, of non judgemental mutual acceptance, of reverence of the other as a mouth-piece of God, of responsibility.

Once again despite initial difficulties in getting the Pope's words translated into French, Spanish and (ironically enough due to a malfunctioning tape recorder!) into the original English, the Assembly once again listened to the Pope's words and then dispersed.

The delegates prayed alone and in small groups. They were "an insignificant obscure group with no great achievements to point to". They had received "some words" from the Pope. They had received his blessing.

There was beauty, consolation and something of bliss in the celebration of the Indian liturgy that Sunday evening. The Indian hymns were low keyed, rhythmic repetitions of man's interiority aspiring for the light, the truth, the immortality, the peace of divinity's unique simplicity. The main celebrant, Sidney, vested with the grace of the Indian culture, was welcomed with the lighted Arati lamp, with which he in turn welcomed the people. The liturgy was catholic, but its incarnation Indian.

Leaving the liturgy each delegate - symbolized in a savored crystal of sugar - brought the sweetness of Christianity into the world; each delegate - symbolized in red sandalwood paste which adorned his forehead - brought into the world the fragrance of divinity. The experience of internationality, catholicity in this expression of Indian particularity belonged to the grace of the evening.

Dominic summed up the day as a day of the senses: "Not a sensational day, but a day of the senses". He invited the delegates to use the five senses to relish the day's blessings, but he also insisted that all consciously deal with those experiences which produced negative feeling within. Sharing his own experience, he suggested that the best way to go to sleep is to chuckle at the events of the day, to laugh, even if it must be on credit.

TOWARDS A DEEPER UNDERSTANDING OF THE CLC CHARISM

The next two and a half days - till Wednesday noon - were to deepen the General Assembly's understanding and appreciation of its own charism as CLC. Father Paulussen had already recalled its history, the visit of the Pope had blessed its present activity, and these days were to win insights into the group's mystery.

Monday, September 10, Third Day

Scheduled for Monday morning at 9:00 a.m. was a presentation by John Reilly SJ of the Charism of the CLC in

three parts: its spirituality, its community and its mission. Fr. Reilly was introduced to the Assembly by Magdalena Palencia, chairperson of the day, as "John" or "Juan" coming originally from Australia, who, as a Jesuit, was missionary to India, where he was ordained; having left India he joined the EAPI in Manila for 2 years before completing a doctorate on Christology in Rome's Gregorian University.

John himself prefaced his talk with the statement that he himself had no real contact with the CLC, and that he was speaking on the basis of his study of CLC documents since 1967, and of his missionary experience in India, Manila, Indonesia and Burma, and on his own personal involvement as a Jesuit in guiding directed retreats.

Yet John was able with clarity and precision to trace the roots of the CLC's charism to its Ignatian origins, careful (even against his own prepared text) to distinguish it from the religious spirituality of the Jesuits. Assuming that a charism is a spirituality before it is a way of being with or for others, John used three triangles as a help to clarify that spirituality.

The first depicted the threefold human vocation, by birth, to self, to relation with others and to work with others; the second triangle depicted the threefold Christian vocation, by baptism, to faith, to love and to mission; the third depicted the CLC's charism as a threefold specification of the Christian human vocation: a vocation to live one's Christian surrender to the Gospel through "the Spiritual Exercises", to live one's Christian vocation to love as "friends in the Lord", to live one's Christian vocation to mission in the 'magis', in seeking the greater service.

Referring thus to the CLC's spirituality based on the Spiritual Exercises, John articulated seven basic attitudes as emerging from the Spiritual Exercises: Genuine Wonder (indifference); Personal Neediness (need for healing); Radical Turning (metanoia); Total offering (Kingdom); Concrete Commitment (Two Standards, 3 Classes of Men, discernment); Sacrificial Compassion (3rd week); Spiritual Consolation (4th week). He mentioned explicitly in his conclusion, Mary's role as "the model for anyone who strives to live a truly Ignatian Spirituality in the Church".

There was an appreciative ovation when John had finished this first part of the presentation. Its depth and clarity had been well received and appreciated. The second part of his presentation on community and the third part on mission was scheduled for 11:00 a.m. But while the delegates were drinking coffee and exchanging comments on the talk, Dominic Maruca called the facilitators to a huddle, who together discerned that perhaps the members of the Assembly wished to retire to the silence of a chapel or the solitude of their rooms to reflect on the rich matter John had presented. It was a "profound principle" Dominic later proclaimed to the re-assembled group, that "the ear can secure only what the rear can endure". And so each retired for an hour of private reflection, after which they were to meet one another for an hour of sharing, within the small groups.

When in the afternoon at 4:00 the Assembly returned, John began by explaining that he had not received the mandate to treat the community and service aspects of CLC charism in detail, that is, in relation to the Spiritual Exercises. That was a challenge left to the Assembly. Thus recalling the three triangles of the morning and that CLC charism specifies the foundation of Christian and human vocation, John presented CLC community as one way of fostering "every genuine human aspiration" and of "challenging each one to the sacrificial life both announced and given to man in the Gospel". But he left open the specific contours of that one way.

From another perspective he recalled all Christian communities can be characterized by: communal sharing - KOINONIA; proclamation of the Gospel - KERYGMA; and service - DIAKONIA. But he left open the manner CLC can be that community. John, however, suggested that the "specific nature" of community for CLC, "friends in the Lord", is a consequence of "a deep surrender to the love of Christ felt in one's heart and of a generous commitment to the greater service of Christ among men". He supported this view, firstly, on the early history of Ignatius and his nine friends in the Lord, themselves having surrendered to the love of Christ and desiring to share in apostolic work among men for Christ; and secondly, on the attitude awakened through the Spiritual Exercises in the Exercitant. In the love of "Friends in the Lord" he suggested 3 requirements:

- love shared (community)
- love welcomed (faith)
- love given (mission)

and stressed particularly that love given must be love not only pulled by others' needs, but pushed by the Lord sending.

But exactly how that friendship in the Lord, is today to be lived and experienced in the CLC, he left to the Assembly.

There was a short "buzzing period", opportunity for chatting - then John went on to the third point of his presentation: mission.

The missionary service of the CLC derives both its purpose and style from the missionary ideal of Ignatius and the first Jesuits. The Spiritual Exercises had, however, given the first Jesuits their initial experience of Christ and his Gospel when all, except one, were still laymen; that is the first CLC. Having reviewed the mission-service discerned by the first Jesuits, "a missionary service in the Church for the defense and spread of Christian faith and for the advancement of persons in Christian Life and truth", John quoted the restatement by the last Jesuit Congregation of that mission: "The mission of the Society of Jesus today is the service of the faith of which the promotion of justice is an absolute requirement" (32 Gen. Congr., Dec. 4, no. 2). It was a suggestion that, since the CLC's missionary thrust derives from the same spirituality, the CLC seriously consider that formulation as a possible formulation of its own. John, however, once again stressed that CLC mission is pushed by God, and not merely by needs; "a contemplation in action", a finding God in all things that is in the first place an expression of Christian faith in God and Christian love of one another.

At 7:00 p.m. after the delegates had met in small groups they gathered in the chapel around the Lord's table. The music from Colombia, Mexico and Brazil expressed the joy and exuberance of Latin American festivity. The voice of the main celebrant, Juan Miguel Leturia, however, gave expression to the suffering of people under an oppressive regime, a voice which resonated in the hearts of so many delegates representing oppressed peoples. Between joy and suffering, celebration and sorrow, the promise of liberation and the experience of oppression, there was tension and Juan Miguel voiced it as he wove into the Eucharist Liturgy, the seven basic Ignatian attitudes of faith as John had presented them. At the opening of the Mass, Genuine Wonder; at the Confiteor, Personal Need for Healing resulting in Radical Turning; at the Offertory, Total Offering followed by Concrete Commitment; at the Consecration, re-cal

ling the memory of His sacrificial death, Sacrificial Compassion; but in unity with and nourished by the resurrection of Christ, in Communion, Spiritual Consolation. It was a Mass of human dignity saying yes to a liberating Lord.

Dominic described the day as one of "pleasant sailing" with a strong wind coming from Australia.

He nevertheless urged the delegates to deal with those points that "move interiorly", savoring them, or asking God why they were there. He pointed out, among other things, the tension between reverencing the continuity with the past and facing the challenge in the future. As the umbilical cord must be cut at birth, and the youth must be cut free from his mother's apron strings he asked whether it was not now time to cut the CLC away from the Jesuit cincture in order that it might enjoy more spiritual space.

Psalm 139 was his offer for the next morning's prayer inviting the delegates to savour the graced particularity of its individual charism, its vocation.

Tuesday, September 11, Fourth Day

Tuesday was a day for small groups and only one plenary session was planned for the evening. Although 3 categories of small groups had been constituted according to languages, care had been taken that the membership within the groups remained international.

Communication nevertheless succeeded. Each had a facilitator who, besides acting as liaison between the Executive Council and group, shepherded the dynamics within the group. In the course of the General Assembly there were at least 12 small group meetings, each of which began and ended with a prayer, sometimes shared, or a reading from scripture or a song.

There were different ways in which the small groups came into communication with each other. In the initial phase of the General Assembly the most obvious stimulus to the group was provided by John's talks. These had been reproduced and guide questions had been formulated for optional use in the groups. Sidney D'Souza had also suggested that the members, confronted with John's presentation, share

their understanding of it, their experiences of its content, and that they then share convergences and divergences of understanding and experiences within the group.

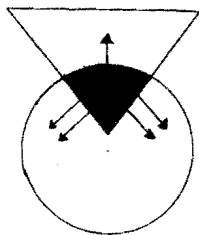
The Spirit was joy at the African Eucharist at 11:15 a.m. Perpetua and Felicita Katepa using a hollow petrol container and an inverted guitar, provided the beats to the happy tunes from Zambia and Lesotho. David Norris SJ from Zambia was main concelebrant. He appeared in vestments resembling the skin of a leopard. Fr. Clement Ntlou, OMI, from Lesotho wore a native garb. The happiness of song and dance accompanied the offering of the gifts. During the consecration Fr. Clement, to the shrill "cheer" of Sr. Theresa Noosi, also from Lesotho, and to the elation of the community performed the MOABELO, a danced african salute of joy and praise to the Lord, who was present. A three fold clapping of hands was the expression of the Lord's peace; and in keeping with african tradition, hands were washed before partaking in the Lord's Banquet. The Spirit was joy, even while, after Mass, first shyly then happily, the Holy People of God danced back into the world.

The single plenary session for the day was an opportunity for questions and clarifications on John's talks. The delegates had formulated questions in writing, but there was also to be opportunity for questioning from the floor. After the Italian arrangement committee had led the singing of the Ave Maria, Gian Carlo Murkovic, chairing the session, turned over the floor to John.

There were questions on the differences between Ignatian Jesuit's spirituality and Ignatian lay spirituality, on the relation between suffering and mission, on the difference between the CLC and Basic Christian Communities, on the role of communal discernment in the CLC's spirituality, on the relevance of the Jesuit interpretation of the mission today to the interpretation of the CLC, on the specific character of poverty to be lived in CLC in the context of justice in the world today.

Responding to what seemed to be the most recurring question regarding his talk, John spent most of his time on the first question. First he recalled the etymology of the word 'lay' as coming from LAOS, the early christian translation of the original hebrew word referring to the Holy People of Yahweh. Its Christian usage referred to the new Holy People of God in Christ - quite different, he

stressed, from its common usage connoting (over and against priests and religious) "the people who are not holy". Yet, he insisted, the Christian people of God is sanctified by the water of baptism, the oil of confirmation, the bread of the Eucharist. In relation to this people, priests are ministers - ministers of the Word, of the Sacrament. The religious though not constituted by a specific sacrament are a "special class" of witnesses to what is at the base of every person's holiness : celibacy, obedience and poverty. To illustrate this John offered the following diagram:



The triangle represents God's movement into the secular world, represented by the circle. Where God's movement and the secular world converge is Church (shaded area): the holy people of God. John suggested priests minister within the Church, while the lay people are the natural missionaries of the Church into the secular world. In the world, but apart from it, the religious have an "unnatural vocation" of looking to and witnessing to the transcendent realities of the faith. This they do in different ways: the monk praying and working within his cloister (*ora et labora*), the mendicant sharing with the secular world that which is contemplated within the cloister (*contemplata tradere*), the Jesuit seeking contemplation in apostolic action (*contemplatio in actione*). While the Jesuit does not functionalize his community there is, relative to other religious charisms, a subordination of the community to the apostolate.

Since the Spiritual Exercises are common to the Jesuits and the CLCs, it can therefore be expected that common to both would be the centrality of the person and activity of Jesus Christ as experienced in the Spiritual Exercises, and possibly also the similar subordination of community to the apostolate. Where Jesuits and CLCs diverge is in the celibacy of the Jesuits, in the specific tradition of the

Jesuits to which the CLCs are not bound, and in the living as religious apart from the world. Our speaker suggested that the CLC may at the moment be "too religious" and that it may still have to face the task of discovering its secular holiness in the world.

Concerning the relation between suffering and mission John recalled that christian mission is the action of Jesus Christ in the World. It starts with God's mysterious love for men revealed in Christ's suffering. Christian Mission without suffering is therefore impossible. This is further more reflected in the Ignatian meditations on the Kingdom and on the "Two Standards". Suffering seems to be a privileged place for the Gospel : for proclaiming and welcoming it. He then suggested that the CLC must make its own specific and concrete application of these truths to their situation in the world today - not as "baby Jesuits" but as a lay branch of Ignatian Spirituality.

To differentiate Basic Christian Communities from the CLC, John on the basis of his missionary contact with Basic Christian Communities, suggested that the Basic Communities are a response to a felt need for companionship and support, sometimes experienced in the need to spread the Gospel, sometimes in the need to organize according to the marxist inspiration. In contrast he suggested that the CLCs primary thrust for community comes not from a need but from Christ. He saw this illustrated in the 9 companions who gathered around Ignatius because they had experienced Christ in a special way in the Spiritual Exercises. CLC community is a "push" rather than a "pull".

Asked where he would fit the communal discernment of the CLC into his presentation of the CLC's spirituality, community and mission, John said he would subordinate it to mission, as the apparatus by which the push to mission is experienced. This, he however, distinguished from the spiritual discernment of the Exercises.

Asked whether the Jesuits declaration that "the mission of the Jesuits today is the service of the faith, of which the promotion of justice is an absolute requirement" necessarily flows into the CLC, he answered that since it was the Jesuits restatement of its mission based on the same Ignatian charism shared in the CLC, it at least forced the question to the CLC as to whether that too was a valid interpretation for itself as a lay branch of the Ignatian family.

Concerning the manner in which poverty is to be lived in the CLC in the context of injustice in the world today, John left the concrete details of CLC's ideal poverty open, but stressed the relation of that poverty to compassion, to suffering-with (not pitying) Christ in the 3rd week of the Exercises, who is to ourselves not merely a memory but real in the exploited, the poor, the voiceless. Drawn by his own compassion with Christ, Ignatius too wanted to experience poverty. It was also in his experience of Christ that he was driven by God's love, not merely by other needs, to missionary service. John stressed, missionary service is not merely social service. Mission involves a push and a pull. Faith, as the response to the love of God urges that faith be made visible in the world, and pushes the person to make faith visible in the world; where there is Christian mission, the needs of the poor and oppressed pull the apostles in the hope enabled by faith.

John also left the details of the concrete differences between the CLC's apostolate and the Jesuits apostolate open. But he did mention that if it be Ignatian, it should first, have a strong focus on the person of Christ; second, it should have an experience of Christ suffering, humiliated, obscure; and third, it should involve total commitment.

The last question of the evening session came from Alex Lefrank of Germany. He asked the speaker to point out the signs he saw indicating that the CLC was "too religious", i.e. had not yet faced the task of discovering its holiness in the world. John replied that some of the feedback he'd received on his own talk complained that it had not been lay enough. That, he asserted, indicated an insecurity in the group with regard to its own layness, since a secure group would have been able to accept without difficulty a talk on the CLC's charism - even if necessarily tinged by the speaker's view-point as a religious. The second reason he gave was what he considered to be a lack of documents formulating adequately the CLC's lay identity.

Dominic Maruca at 9:00 p.m. offered for the next morning's contemplation Mk 4:35-41 - the account of the storm on the lake.

There had been much important sharing and listening, discerning and searching that day. Those delegates who from the day's activity were not too fatigued couldn't help before leaving the Assembly Hall noticing the posters on the

wall - posters put up by national delegations depicting the hard human realities of home. Images of loneliness in Austria, of tensions between natives and foreigners in Holland, of terrorism in Ireland, Italy, Germany. From South Africa, pictures of efforts at black-white integration; from Zambia, images of tribalism, women exploited, broken homes. From Poland, a lighted candle wrapped around by barbed wire; from Hong Kong, the problem of the Vietnamese boat people seeking humanity in an overcrowded competitive, colonial city; from Indonesia, the faces of two happy parents enjoying their child contrasted with the outstretched hands of a multitude reaching for food; from Colombia, graphs and statistics of an unjust distribution of land; from Mexico, the reality of a population which had doubled in 15 years; from South America, the image of some bishops who write many words well, but take no action... There had been much important discussion that day - the difference between jesuits and lay, but the posters in their silence had much to say.

Wednesday, September 12, Fifty Day

On Wednesday morning the sharing in the small groups continued on the CLC charism. It was the seventh formal meeting of the small groups, and till the third phase of the Assembly it was the last.

The Eucharist at 11:45 on Wednesday morning was a celebration of unity in diversity. The entrance song was sung in Dutch, the Kyrie in Japanese, the oratio in Lebanese; the reading of Col 3,1-11 was done in Chinese, the responsorial in Portuguese, the Alleluia was sung in Sri Lanka, and the Gospel (Lk. 6:27-38) proclaimed in Slovenian.

The offertory procession was accompanied by Indonesian song, after which the Ignatian SUSCIPE was sung in Filipino. The sanctus was sung in German, the communion song in Maltese, Zambian and Gaelic, and the final hymn in Polish. Even those who were translating at that Mass were translating into tongues not their own, Sean into Spanish and Dermot into French, just as the canon was prayed in Latin.

It was incredible how, despite the diversity of tongues, the atmosphere was not that of Babel, but rather that of Pentecost. No one could claim to have understood everything said, but no one could claim to have misunderstood

what was beeing said. Alex who was principal concelebrant suggested it was a fitting way to accompany the General Assembly's transition from looking at the CLC's charism to looking at its reality.

A LOOK AT THE CLC'S REALITY

That look at the CLC's reality was to constitute the second phase of the General Assembly, beginning formally at the 4:00 p.m. plenary session on Wednesday afternoon, and ending three days later on Saturday evening. José Gsell introducing the second phase, suggested that the listening and sharing of the past days along with the review of the profound attitudes constitutive of the CLC charism, now urges us to look at the manner in which that charism was growing (or not growing) in each of the countries. Dominic later made clear that that look at reality may confront the group with how much it had fallen short of its aspiration, and that the only Christian way to look at that reality was in the light of all God had done for the CLC. Hence, that look at reality against the backdrop of God's faithful grace would in the face of failures effect not guilt feelings - but contrition, not unhealthy, ego-centric depressive anxious guiltiness, but healthy, theo-centric unlifting peaceful contriteness.

There was much that had to be seen. First the national delegations met at 4:30 p.m. for one hour, then at 6:00 p.m. the regions met. The regions were the Far East, India and Sri Lanka, the Middle East, Western Europe, Africa, North America and Latin America. 10 minute reports were prepared in writing for the following day.

Dominic suggested at the day's end, that the delegates use such texts as Jr. 2:3-13, Bar. 1:13-22, and Micah 6:1-8 with Deut. 6:8 or the Triple Colloquy (S.E. 63) to come to an awareness of sin. To be avoided was an individualistic view of sin; to be regained a consciousness of social sin. He invited all in the Ignatian manner to contrast the lavisness of God's love for the CLC with the CLC's response to that love; to find in that contrast however an invitation to respond more fruitfully in the future.

Thursday, September 13, Sixth Day

FR. PEDRO ARRUPPE'S TALK

On Thursday morning the assembly hall had been freshly cleaned and the sun shone cheerily through the windows. There was special excitement in the air. Fr. Pedro Arrupe, Superior General of the Society of Jesus, was to address the Assembly. For that purpose the presentation of regional reports had been postponed for the afternoon session. The excitement was accented by a newly installed map of the world behind the speaker's podium, whose hugeness now imposed itself on the Assembly. As Fr. Arrupe entered, the Assembly quietened down to listen to the Basque General who was doing so much to serve the Compañía de Jesus founded by his famous Basque predecessor, Ignatius.

He himself was not an imposing figure, and the map of the world behind him seemed to dwarf him, yet when he spoke, despite the translator's restraints on his speed, and often departing from his prepared text, the urgency in his voice and the challenge of his message engaged all in the Hall. He first expressed his pleasure at the theme of the General Assembly: "Towards a World Community at the service of one world". He recalled how it was service which gripped Ignatius, first in the competitive wordly manner of a knight, but later out of love of God. It was this drive for service - based on love - that was contagious, that inflamed the first companions of Ignatius to join themselves to that service. Here is where the Society of Jesus began: the foundation on which its constitutions were written.

Fr. Arrupe then expressed joy that the CLCs look for their inspiration in this service. Recognizing its independent Ignatian spirituality, he stressed that this CLC spirituality is not inferior to that of the Jesuits, but is a spirituality essentially lay. Precisely as a lay movement, the CLC is able to respond in a wordly manner to the world's needs. The consciousness of the world's needs urged in 1967 the leap from the Marian Congregations to the CLC, with its new name and statutes - a leap based not merely on a whim but on the teachings of Vatican II, e.g. the chapter on the laity in Lumen Gentium, but especially on the special decree on the Laity of 1965. Fr. Arrupe suggested that CLC formation be based on these texts: a guiding light for future service.

The General Principles hence mean its members must consecrate themselves to working in the world order.

To seek in the CLC "a spiritual refuge where the soul rests", Fr. Arrupe stressed, is alien to the General Principles. He then mentioned 4 areas of life, where lay activity was urgently needed: the familial, civic and social, political and ecclesial spheres. He elaborated on all, except the political, not wishing to overstress the importance of the political over the other spheres.

Closing, Fr. Arrupe asserted that small groups are invaluable for the formation of persons with similar ideals, and he likened them to cells of the Lord's Mystical Body. On the other hand he warned that passivity is the cancer of all groups, and wished the CLC every blessing for its action in the service of one world. There was rousing applause after the speech. Many delegates had been aroused. During the question period which followed after a brief coffee break, Fr. Arrupe, responding primarily to written questions, confirmed that a married woman's apostolicity can be fully lived in her own family, pointing out however, that the universality of such a woman's apostolate could be less universal than other apostolates. Otherwise Fr. Arrupe found himself answering questions articulated for the most part by Jesuits present. There were two lines of questioning.

The first line touched that area which Fr. Arrupe in his talk preferred not to stress: the political. Concerning possible membership of CLCs in such methodologically violent political movements as that of the Sandinistas, Fr. Arrupe replied that, in principle, violence is always contrary to the Gospel, except when conscience dictates otherwise. Concerning Marxism, Fr. Arrupe said that although Marxism may have its merits, it nevertheless, in its denial of man's transcendence and of all that is transcendent, mutilates man in a manner irreconcilable with the Gospel. Marxism may be studied, he said, but ought to be studied with care. Responding to a complaint that CLC members in political parties don't feel the support of the Church, he said that the Church as Church can only support those members in a general way, e.g. in asserting the need for Catholic layman to be involved in politics, but cannot support those members in a political way, that is, subject the universal authority and validity of the Gospel to the political designs of a particular individual or organization (e.g. labour union). It is for this reason that Fr. Arrupe insisted that priests by vocation

must be and remain free to proclaim the Gospel and therefore stressed that the Society of Jesus will never be involved with a particular political party. Fighting for human rights, however, cannot be considered the exclusive concern of a particular political party.

Concerning the legitimacy of Latin American CLCs in responding to structurally violent situations with violence, Fr. Arrupe replied that though CLC as well as Jesuits may never tolerate injustice, violence breeds violence. He thus expressed preference for non-violent means, possibly along the lines of India's Gandhi. Concerning the questionability of chaplaincies to oppressive military regimes, Fr. Arrupe suggested that the mission of such chaplains is not to condone or to collaborate in the oppressive violence but to work for conversion.

The second main line of questioning concerned the layness of the CLC. It was a line of questioning initially spurred by the talk of John Reilly with his stress on the CLC's lay-character, intensified by his suggestion that the CLC may yet be too religious and may yet have to discern its secular holiness, and catalyzed by Dominic Maruca with his suggestion of CLC's possibly needing to break away from the Jesuit cincture. The assertive reminders of CLC layness seemed well received, but the implied consequences seemed to have left not a few uneasy. Concerning the distinction between priests in the CLC and laymen in the CLC, Fr. Arrupe replied that the initiative in the CLC must be that of the layman, and that the priest's role in the CLC, which is properly lay, is that of an inspirer. A priest therefore is not properly a member of the CLC. The layman is. And not to the Church's disadvantage either, for it is the layman, not the priest, who can identify himself with particular ideologies, involve himself in particular movements and so forth. Seeking to reply to a question of how transition can best be carried out, from the relatively sheltered school - or university-based Youth CLCs to the adult CLCs (where the challenge and temptation of world are too abruptly experienced), Fr. Arrupe asserted that what he saw in the question to be a presupposed dichotomy between CLC life and life in the world should not exist. He thereby reasserted the dialectic unity between the CLC spirituality and profession or work of the CLC members in the world. The danger for CLCers he said is to try to become Jesuits. "No, no, no," he repeated. "That is not the calling of the CLC!" When it was later brought to his attention that some priests

and religious participate as full members in their groups and not merely as assistants. Fr. Arrupe replied priests had to maintain a role auxiliary to the members. When later further clarification on this point was insisted upon, Fr. Arrupe replied priests ought not be so dominant in the groups, that they smother the growth of the lay members of the groups. Then, referring to the General Principles, he reinsisted that the lay identity of the CLC is different from the religious identity of the Jesuits. The distinction is in principle clear enough, he observed, but it is very important that all accept it "with great conviction". The CLC ought not be suffering from any insecurity complex: where in the world, as in married life, the CLCs are present, Fr. Arrupe said, "we have to learn from you. You are not the servants of priests but collaborators in the work of the Church". When later the example of priests, who among themselves had formed CLC groups was recalled, Fr. Arrupe voiced his doubts about such groups of priests being members of the CLC. When finally doubt from the floor was raised despite the General Principles as to whether at this point in the development of the CLC it was honest to "exclude" the priests and religious, Fr. Arrupe, taking cognizance of Fr. Paulussen's presence, called him up to the speaker's podium to shed light on the discussion.

There was applause as Fr. Paulussen, smiling, walked from the back of the Assembly hall to the speaker's podium. First he mentioned that he followed with great interest the General's defense of the lay character of the CLC. Then he recalled that in the Marian Congregations there did exist groups of religious and priests, who from the "deformed" situation of their own religious communities sought in the CLC's a springboard for reform. The lay character of the MC was never denied, however, and the MC's of priests and religious were looked upon as exceptional.

Fr. Paulussen then stated that because today many priests and religious are not happy in their own communities they seek that community in CLC! That is good, he considered, but not the ideal, since the CLC seeks the development of lay activity in the Church, and priests in relation to this lay activity are properly inspirers and animators.

Fr. Paulussen expressed his conviction that priests and religious and CLCs can work together very well. "I am 100% for the CLC", he declared, "but 100% Jesuit. I don't

feel the need to be a member of the CLC". When later the desirability of groups of secular priests forming CLC's was referred to, Fr. Paulussen, even when § 28 of GP was mentioned, did not deny the possibility of such groups, but he also did not deny their exceptional character in the CLC.

Patrick the chairman ended the session with thanks to Fr. Arrupe, who later was principal concelebrant during the Mass which followed. It was a simple Mass in which priests and lay celebrated unity.

Fr. Arrupe graced the noon-dinner with his presence.

In some particular groups - by no means, all - the discussions after the Mass, through the lunch hour, and into the afternoon were animated, in some cases anxious. Some individuals asked themselves: had the repeated reference to the General Principles promulgated in '67 failed to take cognizance of the unity that had since emerged between religious, priests and lay in the CLC? Was it now fruitful for the unity of the movement to stress and re-stress that distinction? For could it be that the movement since the formulation of the General Principles in 1967 had in the Spirit outgrown its letter? And was it not a line of questioning which distracted the delegates from the pressing demands of service to a world torn apart by injustice, structural violence, and military strife? The need seemed to be to look at the world! Why was so much effort being spent on the lay character of the CLC? Wasn't that effort eclipsing the very stress Fr. Arrupe had placed on service based on the Assembly's theme of "one community at the service of one world?" What was the Spirit trying to say with so much talk? However over all the general conclusion was that the lay character of the CLC's was an area requiring deeper and more prayerful reflection.

THE REGIONAL REPORT

At 3.00 p.m. representatives from the different regions took turns at being dwarfed by the huge map of the world at the front of the Assembly Hall. Each representative gave a brief report on the strength and weaknesses of his or her region.

A F R I C A

Perpetua Katepa of Zambia reported mainly on CLC's in South Africa, Zambia, Lesotho and Rhodesia, mentioning

however aspirations to CLC in Botswana. In South Africa and Lesotho there are adult and youth groups; the adult groups in South Africa, especially the groups of older married couples, are stable, and reflect on CLC charism. Another strength is the positive response in Botswana, Zambia and Rhodesia to regularly conducted formation programs and the Spiritual Exercises. Weakness was reported among school based youth groups in South Africa, Lesotho and Zambia, whose membership remains unstable. Also, a lack of apostolic thrust outside the communities.

Special difficulty was reported among the youth groups of Zimbabwe-Rhodesia because of the situation of war in that country, with the resulting problem of communication among certain regions. Also reported was a lack of identification among ordinary members of the CLC with the World Movement.

E_A_S_I

Mary Yeung from Hong Kong described contrasting developments in the groups of the various represented Asian countries based on awareness of the CLC charism, formation through the Spiritual Exercises, and practised communal discernment. Strengths in Asia include a growing clarity as to the role of the Spiritual Exercises in the formation of CLCers and the existence of regional formation courses in all countries except Hong Kong and Sri Lanka; the recent recognition by Jesuits in Hong Kong of the importance of CLC and the possibility in the coming years of Ecclesiastical Assistants' Formation Courses along with the scheduling of the first Hong Kong Federation Council for 1980; the integrated apostolic thrust in the Philippines of working for justice and solidarity with the poor; the availability, as in the Philippines and Japan, of personal and financial resources useful in advancing the movement; the present development toward a National Federation in Indonesia with a new and more organized Executive Council. Weaknesses mentioned were a lack of competent guides for formation courses and for individual spiritual direction; the lack of attention in some countries given to the personal growth and development of membership, the dichotomy between faith and life among members especially when subjected to materialistic influences; the lack of world vision because of geographical distances, lack of maturity or awareness; the pressing urgency of local problems: work loads, time pressure, social, economical, political instability, denied freedom of speech and assembly.

LEBANON and MADAGASCAR

Jean Arsène Razafimandimby, S.J., asserted that the joint report on Madagascar and Lebanon can be justified by the wondrous similarities between the two countries. In both countries, for instance, the CLC's are relatively old - Madagascar 103 years old and Lebanon over 300 years old. Furthermore, in both countries exist strong lively mass movements of adults and youth. Such mass movements have in the past been of much service to the local church, and therefore are recognized, respected and loved by the ecclesiastical leadership. Nothing in the church is changed without the collaboration of these groups.

In Lebanon, after these groups were instilled with the Ignatian spirit, and after a stronger spiritual atmosphere evoked, there now still exist:

500 adult groups with more than 35,000 members,
60 older youth groups with approximately 2000 members,
and 250 younger youth groups with approximately 13,000 members.

In Madagascar, before the CLC spirit was instilled in to the groups, there existed 34,00 members of adult groups; 2,000 members of older youth groups, and 9,000 members of younger youth groups. These groups today live Ignatian Spirituality and their members generally open themselves to new experiences with the Spiritual Exercises almost every year.

At the same time, there is much vitality among youths still striving for membership in CLCs.

In Lebanon there has been no formal institutionalisation of the CLC, lest this kill the life of the movement that is there, but instead, the adoption of local rules to augment the vitality in the movement. In contrast, Madagascar experienced that the CLC institutionalization had been good for the national movement. The inner experience of CLC now takes place in three stages: conscientization, formation and the Spiritual Exercises. Each stage is adapted to the needs of different groups on local, diocesan and national levels. Hence, Madagascar can today be described to be in a pre-CLC phase. 113 pre-CLCs, composed of 980 members, constitute core groups in the mass movements mentioned above.

Arsène reported that the future thrusts of the CLCs would have to be in the spiritual animation of parishes and especially of (Lebanese) youth both on local and national levels, and in the struggle against communist propaganda aimed at winning the youth for communism. This would mean more CLC engagement in catholic schools, in parents' organizations and catechetical activity.

I N D I A a n d S R I L A N K A

Joe Fernandez, reporting on India, referred to the existence of twelve adult and thirty young-adult groups, guided by twelve moderators, whose understanding and experience reflect the charism of the CLC. Added to that, there is a group of guides composed of 27 diocesan priests who have undergone a period of intensive training for the past three years. Furthermore, there are about 300 groups comprising about 4,500 members who have opted to become CLC groups, seventy of which have members trained in CLC.

The strength of the CLC in India is seen in the integration of human development and spiritual growth, as well as in human growth programs that prepare CLCers for a deeper experience of the Spiritual Exercises. Hence, there are in India six separate 16-day training courses annually, serving lay leaders and ecclesial assistants of CLCs. Another strength in India is the constant communication between the CLC center, the diocesan federation, and the groups.

Referring to weaknesses in India Joe mentioned a lack of trained moderators, for example, in parochially-based CLCs whose moderators may be occupied with other parish groups. Also, an absence of serious commitment on the level of the CLC's mission and service, and finally, a recognized need to indianize the CLCs.

Shikka Saveremuttu, of Sri Lanka, reporting on her country, said about fifty of ninety-five existing communities having been introduced to preparatory forms of Ignatian spirituality, now reflect the CLC Charism. Within these communities about ten individuals reflect that charism exceptionally. Shikka recognized the strength in her country to lie in the eagerness among the CLC members for a deeper experience of Christ through Ignatian spirituality, and also in the lower-middle class membership of the CLC, many

of whose members are oppressed and marginalized, experiencing the privilege of becoming more sensitive to the word of God.

The main weakness in Sri Lanka according to Shikka is its lack of an integrated program of formation.

E U R O P E

Jef Poffyn SJ, of Belgium representing Europe, spoke of 400 groups, spread over 17 european countries (including adult and youth CLCs, pre-CLCs, and newly organized groups) who either reflect the CLC charism or are moving in that direction.

Strengths include the growth that occurred after Manila '76; the different forms in which the Spiritual Exercises are given (three-five - or eight-day individually-guided retreats, 19th annotation retreats, group retreats, guided in some countries also by nuns and lay persons); the different forms of preparation for the Spiritual Exercises; the ongoing formation of members and guides through local members or members of the World Community, e.g., through periodicals, seminars on Ignatian spirituality, etc. Furthermore, the movement is in some countries catalyzed by bishops and parish priests urging the formation of CLCs, and by close relations with the Jesuits, some of whose provincials not only support but are actively involved in CLC work, and whose manpower and centers of spirituality are made available to the movement. A sign of growth is recognized in members living a more simple style of life.

The weaknesses in Europe, which Jef preferred to describe as challenges, seemed in general to be couched in the demanding nature of the CLCs, of which many people are afraid, and in the lack of leaders and assistants who have enough time to devote to the CLC. The weaknesses, therefore, in individual growth include the very different levels of spiritual development within groups, the busy-ness of people, which hinders reflection, discernment and daily prayer; the lack of knowledge of and information on the Spiritual Exercises, the lack of competent spiritual guides and the lack of ecclesiastical assistants, including Jesuits, who have adequate understanding of the CLC charism. Also among the youth, there is a self-complacency, a facile feeling of acceptance by God which hinders individual

(Cont. on page 49)

YOUTH - PROGRESSIO

ASSISI '79

Young people form a significant percentage of CLC. If we want to become really a World Community, it is necessary for us, the youth, to take our responsibility seriously. Perhaps the "privileges of youth" - idealism, dynamism, feelings of world solidarity, will help us to accomplish this task. Our programs are ready: they were prepared during the world convention of young people held at Assisi. We were not our federations' delegates, yet we formed a community, for we brought the rich experiences of our federations and of our group. A neutral, purely informative report might be made of our meeting, but that would not reflect the spirit of it; such would not convey the feeling of what happened. So we offer you some personal witnesses. These are certainly incomplete, as this introduction is incomplete, but they were written by youth who lived an experiences and desire to share it. Those who would like more ample information will soon be able to consult the "Acta" of Assisi. They will be sent out to all federations. But, enough of talk, here are the witnesses.

Jean-Claude HOLLERICH
Editor

CHRONICLES

I

Here is a brief account of our meeting. Assisi '79 was an important stage for me in the search for our identity as CLC-Youth.

I hope that these few lines will help towards making it a living experience, all over again.

Friday, September 21st

We got to Assisi at six in the evening. It is a little city, perched on a mountain in "the green heart of Italy", Umbria. We had no meeting that night, for everybody was so tired. We went to a little restaurant to get a pizza, and then went to our hotel room (yes!), because the places booked for us in the "Casa Papa Giovanni" were still occupied by another group.

Saturday, September 22nd

We had breakfast at the hotel before going to the Casa Papa Giovanni. Our first meeting began at nine. The special theme of the day was The Charism of Assisi. Gian Carlo and Sidney outlined the program. Why precisely Assisi as the place for our convention? Because here there is a charism, an atmosphere to be found nowhere else. It is the town where St Francis and St Clare were born, where they lived, and where they died. In the evening we watched the film "Brother Sun, Sister Moon", on the life of the two saints. We saw it at San Damiano, the church where Francis heard the Lord's call. We then returned in silence to the Casa Papa Giovanni, and ended our day with prayer in the chapel.

Sunday, September 23rd

The time for the day was: "CLC charism and Rome orientations" 79. We began by sharing our experiences of the world assembly, by giving our experiences of that event. Juan Miguel then talked about our CLC charism, basing his presentation on his article: "Vers une Communauté de Vie Chrétienne, Débuts et Croissance" (Supplement to Progressio N. 9, April 1977). It was very interesting to listen to his comparison between the Ignatian and Franciscan spiritualities. He also described "the triangle of the mystical dimension". This enables us to see our growth in the CLC, and it clearly shows that our actions ought to reflect God's will etc. Personal reflection and sharing within the small group were not easy; it is actually difficult to pray and reflect on the 12 points of our spirituality. Then, at nine o'clock, we celebrated the Eucharist in the chapel. In spite of the rain, we then went to Piazza San Rufino to play games.

Monday, September 24th

This day's theme was "the reality in which we live". We tried to show the social situation of the youth in our

country by means of a poster. But we did not forget to indicate signs of hope. The sharing in regard to this poster was made on the regional level, and was very instructive. A sharing on the "plenary meeting" level gave some idea of the problems of young people throughout the world.

The afternoon was free. Needless to say, we took advantage of it to see Assisi.

Towards evening Gian Carlo gave us a brief but complete report on developments within the Church, the world, and the CLC from 1967 up to the present. The Eucharist was celebrated in the church of St Mary Major, the old cathedral church of Assisi. It was in front of this church that St Francis threw off all his garments, as a sign he would no longer serve anyone but God his Father.

Tuesday, September 25th

After looking at the general situation of young people, now it was the turn for our reality as CLC Youth. What response do we give to concrete reality? We adopted the same procedure as on the 24th: a poster, and sharing at regional level. Pat gave a talk on the CLC, prayer, and God's call. Then came more individual reflection and sharing on God's will for us and our own desires.

Wednesday, September 26th

Having analysed the situation, we must do something about it. We must draw up a plan for action. After having sought God's will, we must achieve it through a concrete plan. Juan Miguel reminded us that the plan must be realistic, not fanciful. It is a question of making a plan for living our lives, for our CLC group, and our National Federation. Today the Eucharist was held in St Clare's Basilica. There are venerated the remains of the saint and the crucifix that spoke to Francis in the church of St Damian.

Thursday, September 27th

Today we had to conclude our plan for action. Our plan from Wednesday was compared and shared with plans drawn up by other regions, to obtain a broader view of what ought to be done. Priorities had to be emphasized.

In the afternoon we had a session of the Youth Commission, which was open to everybody. Commission members ans-

were all questions and replied to all suggestions. Jean-Claude was elected a member of the Youth Commission and editor of Progressio-Youth.

Friday, September 28th

This was the last day of our meeting-departure day. It was marked down for evaluation. The Youth Commission met so as to discuss Progressio-Youth.

At last, the final Eucharist was celebrated at midday. Saying goodbye was moving. After this unique experience we had to leave Assisi, go back to our own countries, carry out our plans, and keep to our commitment of working at becoming a World Community.

The departure time was 14.30. All that was left now was to take a last look at Assisi and say, "Grazie Signore!"

I think that I shall remember this encounter for a long time. We will not forget each other, but we are going to remain in contact, share our experiences, and hope to soon to become a World Community.

I hope that this little report - which I have written the night before leaving Rome - will make you feel something of the intense experience that we lived.

Robert W. TRIWEKO
Indonesia

II

Assisi '79 - a meeting awaited, looked forward to, prepared for a long long time, in a far future for so many months and now part of history! But this fact is not something we should be sad about. Yes, it is always sad to part and to leave a little bit of heaven behind. But let us be grateful and praise the Lord for choosing us to go there, for every small and great experience, for the possibility of making friends with people from all over the world, for the opportunity of being able to go back home, to the various parts of the world and share the light, the warmth and the spirit we received!

Assisi '79 was meant as a meeting for youth delegates from all over the world, to reflect upon the situation of youth and CLC youth in the countries we came from, and to make action plans for the future in order to help both our young people on a national and each other on an international level. So, for a week about 40 people (among them 5 ecclesiastical assistants and also 2 nuns) shared their lives thoughts and prayers.

The outline of the programme can be mainly divided into three parts to each of which 2 days were devoted: the first part, building a bridge between Roma '79 and Assisi '79, led over to the second part, which was concerned with the youth's (CLC) reality all over the world. Only after having reflected deeply on the "status quo", action plans and concrete projects could be developed, which was the main contents of part three. So, when we parted, everybody left with his or her heart full of hope and strength to put the new plans and propositions into practice.

Without going too much into the details of the programme, I would like to stress what was important for me and what impressed me most. In the beginning there was an introduction to the "Why, How and What" of Assisi '79, followed by an outline of the orientations of Roma '79 and the reports, which were given by 2 people from each continent, of what had happened there. This last point was especially impressive for two main reasons: people reported what had struck them personally most and in spite of the emphasis on so many different points or perhaps because of it, the listeners were either reminded of what had happened in Rome or, if they had not been there, were given a vivid picture of the meeting and the direction that was taken. After having thus bridged the gap between Rome and Assisi we realized that Assisi was really nothing but a continuation of the work which had been started in Rome, only on a youth level. So each country made 2 posters, one to demonstrate the young people's situation in general and another one to explain strengths and weaknesses of the Young CLC situation. The contents of these posters were shared in small groups. After having become aware of the present situation, we went forth and collected ideas and plans for action on a national, a continental and an international level. For 2 days we alternatively reflected personally, shared (mostly in regional groups), criticized, prayed, changed our views reflected again. So at the end we had different posters with very concrete plans of what we wanted to try in the course of the next few years. These posters are perhaps al

so a help for the work of the new Youth Commission, which held a meeting open to all participants of the course, helping everybody to understand more deeply the commission's work and aims. One of the most concrete plans offered to us was a course in Chile, addressed mainly to people from the first world. I won't write anything else about it, as you will probably find further details in one of the next Progressio.

So, there we are, at the end of our programme, and it seems very dull and colourless to reread what I have written up to now. But what else can I put down on paper than the exterior outline of the programme? I have not yet invented a method which allows me to put into words all my feelings, all my experiences and the spirit of which I am still so full. How shall I describe the peaceful, prayerful atmosphere, in which everything went on, be it talks, sharings, eucharists, personal or community prayer, walks, dancing, rainy and sunny periods? Yes, after a whole week, we were a real community, loving and accepting each other, thus being a small sign of hope to the world that people are able to live together peacefully, in spite of differences in colour, language, background, life situation, in spite even of misunderstanding and criticism as long as everything is decided and settled in front of the Lord, believing in His love to the whole man and all men, being wrapped up in His tenderness and warmth. He was with us, we felt, when we listened together to a talk, when we shared our feelings, when we exchanged the sign of peace at the eucharist, when everybody prayed in his or her own language, when we danced and sang at the Piazza San Rufino one evening, when we accompanied Francis of Assisi on his way in the film "Brother Sun, Sister Moon". And He has now accompanied us back to our own countries, helping us to complete the good works which He had begun at Assisi.

Sandra PRIMUS
Austria

PEAK EXPERIENCES

When I was asked, "What are your impressions of this meeting", I could find only one answer: "Surprise, astonishment!" In fact I should never have imagined that a city so beautiful as Assisi existed in the world. And it is not

only a beautiful city, it is above all a holy city. It is beautiful because it consists of little medieval houses facing upon charming little alleys and lanes. It is holy because those buildings were witnesses of the lives of St Francis and St Clare.

I often think of my feeling of wonder when, before going to bed at night, I looked through the window and saw the lights of the modern city of Assisi, which is at the foot of the mountain, in the valley. I then thought of what the Provincial Tourism Office had printed in its booklet: "In the deep green of Umbria, in this green heart of Italy, you will discover an unknown reality". This time at least, a tourist slogan told the truth. It was the first time that I had lived in such a medieval town. I asked myself, "How did the people manage to have water on top of this mountain?" Then I remembered the story in the Bible, where Jesus spoke to a woman fetching water from a well outside the city. The city of Assisi reminded me of the cities of the Bible as I had imagined them when I was a child.

A "second surprise" was the film "Brother Sun, Sister Moon", that we saw together at San Damiano. It was then that I understood that Assisi was a holy city. The life of St Francis and of St Clare touched me deeply, especially their very simple manner of living and uncompromising response to God's call. I hope that that experience will make me more attentive to the signs of the times and more careful to adopt a simpler style of life wherever I be.

One evening we had some games in the Piazza of San Rufino and we really enjoyed ourselves, in spite of the rain which came down constantly. Later I wrote in my diary, "That's a sign that we are young".

When I reflect on the situation of the young, I find very differing realities; in the rich countries we see a certain decadence: violence, drugs, sex are spreading more and more; whereas in Third World countries people are without the most essential things, such as education, work, health, etc.

The posters that we made on this subject showed that there is a heap of problems to solve.

But all these problems, needs, signs of hope, are a challenge to our intention to build a World Community. We are called upon to establish closer links amongst ourselves, so as to deepen our knowledge of other countries

and the world situation. I hope that our experience of Assisi will be a starting point for "A World Community at the service of one world".

To finish, something a little more personal: I shall certainly never forget our songs: "All Over the World", "Santa Maria del Camino", the "Ave Maria", and my experience of Italian wine.

Robert W. TRIWEKO
Indonesia

II

At the end of the Rome assembly, I had serious doubts about going to Assisi. I knew that there would be very few speaking Spanish, and I thought that this would be a considerable difficulty to overcome. However, I had come all the way to Italy, very far from my country, so I thought that it was no use hesitating at that point. Assisi was a surprise to me; it was a very rich experience. Since we were a little group, we were able to get to know each other better than at Rome '79. So we were able to get a deeper knowledge of the realities of other countries. Some such realities, especially those of Asia and Africa, seemed very distant and were fairly unknown to me.

When I came to Italy I had no awareness of World Community. Nor did I see any reason why different countries should put aside the richness of diversity, to work together to become a world movement. The whole development of Rome '79 and the atmosphere at Assisi awoke such an awareness in us. We hope to be able to transmit it to the communities in our country, and so little by little build up world cooperation.

One of things that most gave me hope at Assisi in forming a World Community, was the fact there was a common denominator in our thinking, in spite of differences among our countries and their ways of thinking. The common denominator is our faith; through it we could communicate, in spite of differences.

The program was good, in general. Perhaps we spent too much time making posters. If each country had brought posters with them, we should have had more time for meeting in little groups, and personal exchange, so as to get to know each other better. There was certainly a language difficulty, but it could be overcome because of everybody's good

will. The atmosphere of Assisi itself made a great contribution to such union, because it radiates peace. In Chile and Latin America in general we are spontaneous and we love to improvise. We think we overdo it, and so we made a firm resolve to be more formal, but without going too far in that direction either, because too much formality represses creativity and leaves nothing to the Spirit. In this regard, something did strike me as a certain lack of little enthusiasm in a few young people. None the less, the spirit of Assisi '79 was very strong, and links were made for beginning to live a World Community among the young. The example that we gave each other was a great help. It aroused the desire for greater commitment, not to live in the shadow of the Jesuits, but to give the movement a lay identity proper to each CLC, through dealing with the problems of the laity.

The most intense moments at the Assembly were the Eucharists and the prayers. I had a strong feeling of solidarity when I heard each speaking to God in his and her own tongue.

The reality of youth in the world is a difficult question. Problems vary. Here each CLC has much to do. It is necessary for youth to become aware of its own reality and of the reality of the whole world. I believe that if we gain awareness of the millions and millions of beings suffering hunger every day, and deprived of liberty and the right to be treated as persons, many young people will give up thinking that there is nothing to fight for. They will see that the world is much more than the few square kilometres about them; the fact that we do not see the poor does not mean that they do not exist and that we cannot do anything for them. As young Christians we have an ideal and a hope in common, and now friends in many countries. This a very good reason for remaining interested in one another.

Margarita Rosa SPROVERA ARANDA

III

Looking back on the eight days that I spent at Assisi a picturesque spot surrounded on all sides by mountains and greenery, I find it difficult to put the rich experience in to words. However the thing which touched me the most was the rich heritage, that this little town had. The impact was really made after I saw the film and visited the churches of the great Saint Francis of Assisi. The whole atmosphere helped me to get in touch with Jesus.

The programme of Assisi was for me a reflection on what happened at Rome and what I got from it. For me it was a continuation of the enthusiasm which I had at the end of that programme. It is hard to form a World Community and it is only possible as a community in love, acceptance of one another in spite of the different countries we come from and the different cultural backgrounds we have. The liturgies made me feel part of a large world community, with Christ playing a very important part. The morning and night prayer brought back the fact that as a world community we can be united in love and prayer. The entertainment which took place highlighted the love and acceptance that we had for each other.

The other peak experience I had was in the small group sharing when everything that was shared in the group was so deep and beautiful and it helped me to appreciate the uniqueness and beauty in each member. During the course of the days we were together in a small group. The thing that struck me most was what one person shared with the group that while he was reflecting, a thought came to his mind and that was "I have 2 loaves of bread but there are millions who do not have anything". This had a big impact on me for it took me back to my country when I had food to eat and there are millions starving. I felt astonished a simple personal sharing could evoke so much of emotions in me. I felt guilty that I belonged to the class of people who do not share with people who have nothing. I felt bad but in the end it made me determined to have a simple life as much as possible.

The talk on the history of our Youth CLC took me back to the history of my growth in the CLC : how much I have grown and transformed and how much CLC has become part of my life.

The talk on the CLC charism was presented very beautifully and this helped me to get a deeper understanding of my charism as a CLC'er.

The talk given by Patrick O'Sullivan made me realize the extent of my relationship with the church and my relationship with Christ. It made me ponder over the question if my life can be a prayer.

Another thing that struck me in the small group sharing was what one person shared "we are all poor in the eyes of

God". This statement touched me deeply for it made me realize my smallness and my poverty and God's greatness and richness.

The session on the youth reality and youth CLC reality made me feel one with the other countries.

Thus to conclude I can say that the Assisi programme was for me one of the deepest experiences of God's love. It helped me to deepen my relationship with Christ. It was for me spiritually, emotionally and psychologically a very rewarding experience.

Margaret REBELLO
India

IV

Assisi and its heritage have touched me deeply. After seeing the movie of the life of St. Francis, I became appreciative of the city in which I was living for one week. The atmosphere in Assisi was conducive to prayer. I have reflected much on this experience, and I am thankful that the world CLC youth people could meet here. The antiquity of Assisi is amazing. So many frescos have been preserved with all their splendor in the many churches that still remain. It was, in my opinion, very beneficial for youth who are following St. Ignatius to experience St. Francis and the city in which he lived.

The programme that was followed reflected the General Assembly of Rome '79. I did not attend the Assembly, so Assisi was a good time to fill me in of all the new developments of the world CLC movement. The programme followed smoothly from the Aims of Assisi to the charism of CLC to the Actions that would be taken. Much reflection was stressed and shared in small groups. The liturgies were filled with love in a universal language, even though they were said in Italian, Spanish, French and English. Our prayer services were also quite original. People were open to offer their own petitions to the Lord. These were special times for us all. The sharing that took place at Assisi was more than just business..it was fun! I enjoyed knowing about the realities of the CLC's of other countries. I enjoyed touring the city with some very beautiful people. I enjoyed dancing and singing one night in front of S. Rufino church. I enjoyed those nights when we sat in a circle and sang songs. I enjoyed our sharing of talents with each other on our social evening. Yes, we all had fun with each other.

Along with our fun, we became aware of the different CLC youth realities in other countries. Each country present at Assisi verbalized to the whole group two strengths and two weaknesses that youth in their country experienced. Because this is only meant to be a summary of youth CLC realities, I will tell you some of the similar strengths and weaknesses. Zambia, Chile, England, Argentina, and Austria all feel a strong sense of community, trust and spiritual growth in their groups. Mexico, Japan, and India feel that their groups are socially active. The United States and Germany many believe they have strong federation teams and formation programmes. Many countries lose people after school or university life is over. This is a big problem. Countries such as Holland, Mexico and Indonesia expressed a need for more lay guides who are trained in the Spiritual Exercises. The list could go on... communities are too independent of each other. Many groups have no sense of direction. Many groups are isolated within their federations. Just the fact that we shared these strengths and weaknesses with each other was a big step in realizing our own youth CLC realities.

After knowing the strengths and weaknesses of our countries, the CLC movement in my own country will grow and prosper. Having so many countries present at Assisi has saved much paperwork and postage and time. I am thankful for this, as I am sure many countries are also.

Jeanette ERDELAC
U.S.A.

V

Perhaps it's best to start with that which I remember most clearly from Assisi which must be undoubtedly the love. Despite, or maybe because of the many differences of language, culture and background, we were two or three gathered together in Christ's name and He was there amongst us. CLC has good reason to be proud of the fact that in the modern world it can bring such a diversity of people together without any conflict. Nowhere was this love more apparent than in our celebrations of the Eucharist when Christ was amongst us in a very special way and when we showed our love for each other at the kiss of peace. The venues of these masses were also significant. As well as celebrating in the house chapel we had mass in Santa Maria Maggiore and also in the church of Saint Clare beneath the cross which gave Saint Francis his mission.

The mission and Francis' response to it played a very important role for me in the week, as it permeated almost every action and thought during the course. Everywhere we could see reminders of the impact Francis had on the church and his message, first given to us in the film 'Brother Sun, Sister Moon' on the first night, was always present in our working. The method of working was very logical and well thought out and very relevant to the position of youth CLC. We worked from the situation of youth in our countries, through the situation, both hopes and concerns, of youth CLCs in our country to finally conceive, criticise and present concrete plans of action for the future. All the time we shared our deliberations and profited from each other greatly.

This reflection would not be complete without thoughts on the fun we had together. Can any of us who were there ever forget that night we went out to the cathedral piazza in the dark and rain to dance, and play games? Or that last night together when we played duck apple and when Sidney and Perpetua (or was it Felicitas?) both turned white? And I shall personally never forget my long awaited letter from "mon petit canari".

Finally, who could forget the Italians? Their charm, their beauty, their disponibility to help and their discernment of our needs. All played a great part in the success of Assisi '79. If only they would wind their watches occasionally...! Thank you all who helped make Assisi '79 so useful and so memorable.

Dermot O'CONNOR
England

CONCLUSIONS

I should like to share a certain hopefulness with all readers and each member of the Christian Life Communities. It is the hope that, together with all the other participants, I gained from our meeting at Assisi. I still feel the atmosphere of listening and participation that marked the various phases of each day. My hopefulness rests upon that atmosphere. The atmosphere, the climate of the meeting, was the result of the interior attitude of each one. It was the fruit of total readiness to serve God and the brethren through the CLC, and to serve the whole of society together with the entire Church.

The purpose of Assisi was above all to examine the situation of the youth movement and to find concrete indications for the future.

The theme, "Orientations and prospects of Rome '79 as lived by the young", helped a great deal in our work. We at once understood and accepted that theme, thanks to the contribution of those young people who had already taken part in the Rome assembly.

The fact is that the number of young people involved in the movement has increased considerably in recent years. Consideration of this fact led us to see that such growth ought to be integrated into the three main aspects of our charism, as defined at Rome: spirituality, community, mission-service. Many CLC-Youth do not live these in a clear manner. In some cases there is complete ignorance of their importance. That is why some talked at Assisi of a NEW FORMATION. In some cases it is necessary to begin from zero a gain so as to base the groups' existence on the authentic CLC charism - that is, if the group truly desires to be part of the movement. In other cases, unless we face up to the problem seriously, we shall find that an ever growing number of CLC will have nothing but the name about them.

So it is easy to grasp why at Assisi a fresh appeal was launched to the whole world community to live the good news according to Ignatian spirituality, and the youth were encouraged to gain experience of the Spiritual Exercises. Our spirituality must be lived deeply in daily life, and in the awareness that we are a lay movement. So we ought to try to consolidate all the groups already existing, especially all those that have recently begun. How shall we do this? The answer lies in a single word that we often used at Assisi: FORMATION.

Today more than ever we are convinced that we ought to commit ourselves to this path if we wish to build a solid basis for our movement. This is why there was also a request not to limit formation programs to the local scene alone - which is always important - but to open them up to wider dimensions as well, to the REGION and the CONTINENT, for example.

It will be necessary to help one another, to offer collaboration to countries where the CLC's have scarcely begun.

Therefore it will be extremely important to coordinate the material and the formation programs' already existing, and to draw up others. Of course, we must not lose sight of the reality, culture, and history of each country and each people. A first concrete result at this level will be the European training course in Spain next summer.

The pages of PROGRESSIO-YOUTH should serve as a point of reference for fresh initiatives, and should stimulate exchanges of documentation on formation in different countries.

When talking of formation we have dwelt particularly on the PRE-COMMUNITY stage, which is crucial for understanding our charism. It is important to know how to respect each one's stage of development, especially in younger people. In certain cases it is a matter of putting more emphasis on PRAYER. This is of capital importance for growing in the faith and discovering our own VOCATION within the CLC, because "The Lord is, close to those who call upon him and seek him with a pure heart" (Ps.144). Lest the richness flowing from our life together in the Christian Life Communities remain in isolation, the assembly unanimously made a proposal, aimed at bringing the richness into the context of the theme of Rome: "Towards a world community at the service of one world". The proposal was that opportunities for meeting among groups should be intensified, through more frequent international contacts (meetings, visits, workshops). Some proposed twinning for CLC-Youth, others for the names and addressed of those interested in keeping up contact.

Others called for the exchange of publications and the founding of new publications (at a continental level, for example). All these initiatives should draw their strength from the PRAYER CIRCLES. In these, prayers should be said each day for another continent and at the end of the week there should be prayer for the whole world community.

We also noted deficiencies. There is the problem of COUPLES who often have difficulty in moving into a group because the group fails to give enough consideration to the richness of the vocation of a couple. This aspect brings us once more to the problem of TRANSITION which was discussed at Assisi. More time will be needed to resolve this problem.

Another failing is that many CLC are insufficiently aware of the world reality and its social and political problems. This is due to various factors which we analysed during our presentation of the reality of youth in the various countries and continents. This failing calls for our intervention as a movement, and as youth, all the more so if we wish to give the witness proposed by the Assemblies at Augsburg '73 and Manila '76. That witness consists in a RADI CAL COMMITMENT TO DEVELOPMENT OF MAN and of all men and women PREFERENCE BEING GIVEN TO THE POOR.

This ought to lend stimulus to our living the problems of those who suffer, to analysing their courses, and seeking means for putting an end to injustices. Utopia? No, because it is a question of responding to the call that God renews to us each day. Our duty is continue his mission in the world. COMMUNITY DISCERNMENT will aid us in this effort.

I would recall the witness of participants from Latin America on this last point. From their profound desire to share arose a proposal to offer First World countries the possibility of taking part in a training course to be organized by Chile in collaboration with the other Latin American countries. The course consists of three successive stages:

- a) an experience of SOCIAL INSERTION in a poor quarter at Santiago, Chile, through sharing the work and wages of the poorest.
- b) a week of the Exercises.
- c) a social discernment.

In all, it means three weeks in July and August 1980.

But what contribution do we young people desire to bring to the World Community? Nowadays many of us feel the need to work, to find ever fresh signs of hope in our common living. To that must be added the realism and humility that marked this week, as well as consciousness that all - young and adults - belong to the same great family.

We have been enriched by the diversity of our talents and interior experiences. So it is up to us to ensure that the encounters at Rome and Assisi shall continue and extend into our daily living and help us to give ourselves more and more to God and mankind.

Gian Carlo MURKOVIC

(Cont. from page 32)

growth. Weaknesses from the viewpoint of community include a self-centeredness within some groups caused by an over-stress on community and resulting in a disregard for the international or even national community; a lack of integration of three elements of community, kooinia, kerygma and diakonia, a lack of formed leaders able to help the CLCs in group dynamics, communal discernment, and in living through group crises; and finally, the geographical distances between communities in some countries which make community building difficult. Concerning mission and service: though nascent interest in this area is recognized, there is nevertheless, strength in "service" but weakness in mission as well as weakness in the incarnation of spirituality, together with a lack of real communal discernment, and a lack of formed leaders and guides who understand "service and mission" as a real dimension of Ignatian spirituality; and finally there is weakness in the sense of the CLC as a world movement.

L A T I N A M E R I C A

Marcelo Energici of Chile described three fundamental situations in Latin America: first, the situation of countries such as Mexico, Brazil and Colombia, where Marian Congregations or sodalities still exist and the transition to CLC, little aided by Jesuits, is consequently difficult; secondly, the situation of countries such as Bolivia, Cuba, Venezuela and Peru (despite the latter's strong development in the recent past) with incipient CLC movements; and finally the situation in southern cone nations where major development has taken place in the CLC movements: Argentina, Chile and Uruguay.

Among the problems of Latin America Marcelo stressed the lack of Jesuit guides and the disinterest among younger Jesuits in the movement due to the outdated image of the Marian Congregations. Outside of Chile and Peru there is little interest in the Society of Jesus for promoting the CLCs. Another problem, owing to the conflictive political situations of the various nations, is the resulting tension among the different CLC groups, weakening the respective national federations.

Also stressed as problematic was the geographical situation which isolates the CLCs from each other and hinders communication not only within countries but among countries,

especially because of financial reasons. Marcelo mentioned (to the gasps of many in the Assembly) that the \$ 6,000 spent on the Chilean delegation to the World Assembly is equivalent to five years' salary of the normal Chilean worker.

As a sign of hope, Marcelo pointed out that the greater part of the CLC is composed of youth and young adults with an authentic experience of personally directed Spiritual Exercises, a true experience of community, and, through insertion into the lived experience of the socially disadvantaged, insight and sympathy for the lives of the poor. Another important sign of hope is the employment of the laity as guides of the Spiritual Exercises and collaborators in CLC formation. Finally, efforts have been made toward the creation of regional CLC consciousness, and since Manila '76, actual contacts have been made on the regional level, including regular sharing of materials of and experiences with formation.

N O R T H A M E R I C A

The report on North America was given by Daniel Lebrun of USA and Luc Chapleau of Canada. Daniel spoke, and Luc augmented the presentation with several large charts.

The North American report began with a carefully prepared statement:

We, the North American continent, are clear and secure about our charism. We are a lay movement of people whose mission is to serve - especially the poor; whose spirituality is rooted in the Spiritual Exercises, and whose community is a response to the desire to share our Ignatian experiences as well as to support and discern the active expression of that experience : service. Thus the integration of these three major elements corresponds to our understanding of the one fundamental charism that is CLC.

Daniel and Luc then began their illustrated report on the 20 or so groups of the french-speaking Canadian federation located in and around the two cities of Montreal and Quebec and on the 120 or so american communities spread throughout the USA. Mentioned as strengths were, first, the

wide use of the Spiritual Exercises, with lay persons in some cases functioning as guides; secondly, the existence of formation materials and programs offered to members as aids toward deepening their spirituality. This includes the general availability of Formation Courses I and II and the development of various Formation Teams. In the area of community Daniel and Luc reported the North American Continent to be "benefitting from the reality of live-in national CLC-centers, where a group of CLCers live and facilities are used to the best advantage for Ignatian retreats and formation gatherings of all kinds. In addition, there exists an especially strong common life in other communities whose members also live together; some even sharing finances and material resources". They also reported a "stronger sense of belonging to a national community fostered through national conventions and World CLC Day gatherings. And finally, growth in the North American capacity to "lead a simple life style". In the area of service and mission: reported was a clear identification with the thrust of Manila '76 expressed in different ways: first, in the service of the faith through involvement in the evangelization or reevangelization of youth and adult groups to assist them in their struggle to become Christian families; secondly in many and varied apostolates carried out by individuals or sections of CLC groups; and third a growing personal and communal involvement in matters of social justice, e.g., in involvement in boycotts against multi-national corporations with unethical or unjust practices, in the campaigns against world hunger, in seeking the resettlement of vietnamese refugees.

The weaknesses on the North American continent were perceived to be: first, in the lack of lay guides trained to give the Spiritual Exercises to lay people and in the lack of other more flexible methodologies to be used in bringing single and married individuals into contact with Christ; second, in sodalities still hesitant to make the transition to CLCs; third, in the dearth of challenges for CLC youth, along with a need, to facilitate the transition from youth to adult CLCs; fourth, in the as of yet underdeveloped methodology of speaking out as a national movement on national and international issues as should be the case; and finally, in an inadequate understanding of social sin, and the resulting failure to be aware of and respond to national and international issues of justice; furthermore in the lack of a corporate sense, which may be contributed to by an individualistic manner of giving the Spiritual Exercises.

A coffee break preceeded the reports of the commissions on Formation, on Mission and Service, on Youth, followed by the Activity report of the Executive Council, and of the central Secretariat in Rome, and, finally, the financial report. These reports had for the most part been written up in the preparatory mailings, but the verbal reporting was to contribute to the delegates' sense of CLC reality.

The time was 5:40 p.m. A lot had been said. And the hugeness of the map of the world in front of the Assembly hall did not seem any smaller for all that had been said. Despite so many limitations there was still so much to be done! To discuss the impact of the reports and to formulate questions the national federation met after a brief break.

But an hour later the delegates were once again in the Assembly hall asking and answering questions first on the regional reports and then on the commission reports. To the question as to how an over-individualistic manner of giving the Spiritual Exercises might be avoided, John Milan suggested using the Exercises to focus not-merely on inter-personal sin but on structural sin as well, thereby to develop corporate group responses to unjust situations. Nick Rieman added that the type of impact the Spiritual Exercises effect on persons may depend on the manner in which sin or the Kingdom is presented; efforts ought be made not to present the kingdom in a "churchy" manner, and to present Jesus as he was: a poor man who challenged not only social values but the actual religious leadership of his time. Replying to a question as to how the CLCs in America concretely promote social justice, John Milan explained that the CLCs of the United States had only recently owned justice as a dimension of its mission in addition to the spiritual and corporal works of mercy, and that there was in the United States a need to understand economic and political structures in order to be able to deal with them as groups. Nevertheless small beginnings were being made by, for instance, joining groups boycotting products of large corporations engaging in unjust business practices and by expressing solidarity with all groups working for justice. Fred Leone mentioned efforts with other catholic groups to request the Holy Father during his forthcoming visit to the US to speak as loudly as he did in Puebla about the evils of capitalism.

Arsène Razafimandimby, asked to clarify the status of the mass movements in Lebanon and Madagascar, described the

mass movements as Marian Congregations which do not follow the life style of the CLCs, but which gather regularly and are exposed to the Spiritual Exercises.

Fr. Ludger Brien, SJ speaking for the CLC of Canada, described them to be in a stage of spiritual formation, where the members involved in schools have engaged themselves in the process of developing programs of formation.

Hildegard Ehardt, to a request for more information on the international activities of the Commission on Mission and Service recommended the recent Progressio Supplement 14 by Fr. Louis Paulussen SJ for a full treatment of the matter. Very briefly she explained that the CLC is an ecclesiastical movement; because of its apostolic thrust it became a members of ICO (International Catholic Organizations) and since 1974 enjoys consultative status at the UN. In response to a query as to why there had been no reference in the commission report to ecumenism, Hildegard replied that after Manila '76 the Executive Council decided that an active concern for ecumenism while important, could not be among its priorities. The Executive Council thereby decided not to establish a special commission on ecumenism.

Asked to shed light on the nature of the special Solidarity Fund, José Antonio explained this fund since '76 was used to help delegates of less wealthy countries attend the General Assemblies by paying for their trips, assembly fees, etc., and that this fund is to be distinguished from the annual contributions of national federations to the World Federation, which ought to be part of the annual budget of each federation. In this regard he mentioned that the method by which national federations manage their income is up to each federation. When asked later to explicitate concretely what he felt was necessary for fiscal health, he called for a redistribution of the costs of the World federation and for the payment of annual dues in the early months of the year.

There being no more questions on the commission and financial reports the delegates approved them by acclamation. But Francesco Botta of Italy was to give expression to one of the gnawing anxieties shared by many of the delegates present in the room. Having considered the General Assembly's theme of One Community at the Service of One World, but also having observed through the national and regional reports

the real problems of formation and identity on the local levels in the world movement, was the General Assembly not going too far too fast? That was a question which, contrasted with the anxieties of the morning, wondered, in the face of all that was being said, where the movement was going. Now that the reports had also been spoken, and the blissfulness of the ideal had been shaken by the humility of the real, the serious question could only be: "Aren't we going too fast?" His question was addressed to José.

José conceded that in the world there are different realities, and that even in each federation there are groups which are just beginning, groups which are advanced, and groups which are totally engaged, and that it is not easy to respond to all the groups. But she nevertheless pointed out that between the reports presented today and the reports presented in the General Assembly of 1973 there was a big gap. In the last years, she asserted, precisely through an honest confrontation with the reality of CLC, the vision of CLC became more clear. The CLC reality has consequently been subject to renewal, but that renewal depends on methods and conditions different in each country. That is a reality whose problematic persists. Nevertheless, José stressed, all must be more conscious that the experience of CLC has stepped forward. We speak differently now of CLC than we did in 1973. Thus, the continued application of the CLC pedagogy will continue to clarify the unifying vision of the CLC precisely by encountering and accepting the realities which fall short of that vision.

The applause given José's reply seemed to say that José had expressed the hope of the Assembly.

It had been a long day. Dominic summed it up 9:30 p.m. by simply saying, "you have been deepening your awareness of who you are". He suggested that the delegates look in prayer to the source of all real community, Jesus Christ.

Friday, September 14, Seventh Day

That Friday morning was free was experienced by all the delegates, and even by the indefatigable members of the Ex-Co, as a real gift. Most went on a tour of the hills, lakes and castles of the Castelli Romani. Some set out for the beach. Yet others simply enjoyed the sun and air in the environs of Villa Cavalletti.

The free morning however ended all too quickly. By 3:00 p.m. the delegates were finding their way to the first of several meetings of the "interest groups". The simultaneous scheduling of these groups, including the group on the international presence of the WFCLC, the group on CLC for married persons, and the group on CLC for marginalized persons - forced hard choices among the diversely interested delegates. Hence, some national delegations agreed to divide themselves among the groups. Others simply were sorry bi and tri-location had not yet been invented. In the group on world presence, chaired by Hildegard Ehrtmann and Tobie Zakia, a beginning was made at explaining the actual manner in which the CLC is represented in international bodies. In the group on CLC for married, led by Mary Blickman Thoolen of the Netherlands, discussed were, among other topics, the need to develop through the Spiritual Exercises a spirituality among married couples which would help whole families precisely in their family life, their prayer life, and their openness to the poor; methods by which the CLCs among themselves can provide concrete help or support to job and family problems; the relative values for families of marriage encounters, the Equipes de Notre Dame, and CLCs. In the group of CLC for the marginalized led by Clara Julia Migliaro there was a sharing of concerns for and experiences with the poor which questioned the basic attitudes with which the CLC is present to the poor. The time passed too quickly. The non-simultaneous translation work in the groups had slowed the discussions. And time was up just as the groups seemed to be getting hot. A continuation of the discussions had been scheduled for 7:00 p.m. But that continuation would have to wait till the next morning.

OUR WORLD TODAY

The huge map of the world was still hanging in front of the Assembly hall when Sidney D'Souza at 4:30 p.m. introduced Fr. Michael Campbell-Johnston, SJ, as Director of the International Jesuit Secretariat for Social Justice in Rome and editor of the magazine, Promotio Justitiae, having had personal experience in Guiana, Mexico and Brazil. He was to speak to the assembly on "Our World Today".

That of course was no mean task. And Fr. Campbell-Johnston began by describing the difficulty of starting on such a demanding topic. Referring however to the posters on the wall, Fr. Campbell-Johnston stated. "But you have already started".

To present "Our World Today" Fr. Campbell-Johnston would, first look at facts; second, analyze the meaning of the facts; third, view possible courses of action in the light of the factual analysis; and finally, recognize possible consequences of action.

The facts : To look at the facts he singled out five posters which could serve as an introductory to the world reality: the poster of Germany, which described tremendous first-world wealth but also presented a litany of human problems; existential angst, social isolation, prostitution, delinquency, drunkenness; the poster of the USA, which begged God's forgiveness for commercialism, for putting profits first before people, for an unthinking acceptance of the arms race, for overuse of the world's resources; the poster of Colombia, which documented an unjust distribution of income, land and opportunity for schooling; the poster of the Philippines which illustrated through three fish bowls set one on top of each other how the structure in that country protects extremely few very fat fish from having to share wealth and power with the few middle-sized fish and the extremely many small fish; finally, one other poster which expressed realization that a Church which is a class church with little prophetic voice and whose clergy is paternalistic and friendly with oppressive governments is part of the problem.

Fr. Campbell-Johnston used five statements to further present the facts. First, a statement of Fr. Pedro Arrupe in 1976 that ten years after Vaticano II had proclaimed the human race had never before enjoyed so much wealth, and had never before experienced such a large proportion of its citizens still tormented by poverty, there were still, according to U.N. statistics, 460 million such people, and their number was increasing. Forty percent of these people are children; people permanently hungry and whose capacity for normal life can never be realized. Second, a Congress of Employment held in Geneva in 1977 made clear that in spite of two decades of development there has been failure to achieve any of the objectives of development; the poverty within countries had increased, number of poor was rising, the degree of inequality widening, and unemployment increasing. Thus two categories of poverty are recognized: those seriously poor, comprising 67% of the third world; and those destitutely poor, comprising 33% of the third world. Hence, below the so called "poverty line" which provides but a "minimum for survival" are living 700 million

people. Third, a statement by Robert McNamara in the World Bank report of 1978 to its governors, that even if the growth rates of developing countries would be achieved, though this is unlikely, some 600 million individuals would still remain trapped in absolute poverty - a condition of life so characterized by malnutrition as to be beneath any reasonable definition of human decency. Fourth, the statement by experts concerned with a new world order that the most outstanding feature of the world today is that while two-thirds of the world live in a state of misery and poverty, the rest feel the effects of overconsumption and continue in a type of economic growth which destroys the natural and human environment. Furthermore, in some of the underdeveloped countries privileged minorities have consumption rates equivalent to those of the privileged in the first world. Finally a moving statement from a nine-year-old boy from Akrah, describing in the year of the child 1979 the destituteness of his life situation.

Analysis. Fr. Campbell-Johnston then said that an analysis of the facts is indispensable if the CLC in response to them would like to do anything of value. With the wrong analysis, he warned, things can become worse. But he also asserted that today for the first time in history it is possible to make such an analysis and to use acquired skills and knowledge to change the world. Hence, he asserted, it is the duty of Christians not to confine themselves to micro-worlds but to be concerned with and to try to understand wider problems: structural problems and the need to build better structures. This is a responsibility which may not be left to the "experts".

Explaining that he could not now possibly give a full presentation on the methodology of social and structural analysis, he nevertheless illustrated the importance of such analysis by recalling four stages in which "development" in the world had been analyzed, which in turn determined four different strategies aimed at helping development. Briefly, the first manner of analysis, prevalent after World War II, understood "development" in terms of growth in income or Gross National Product (GNP); the second, prevalent during the Kennedy era, analyzed development in terms of social progress, using as a measure of that progress the society in the USA; the third analyzed development in terms of the degree to which marginalized social groups were integrated into the existing social system of a given country (through a "trickling down" of social benefits); the fourth analyzed

development as coming "from below", i.e. in its ability to give to the poor the power themselves to form new structures.

Action. Such analyses determine strategies not only within the political communities but within church organizations. Hence, Fr. Campbell-Johnston said, an acceptance of the first analysis results in the massive giving of aid and in relief and charitable work coming from outside the needy group; an acceptance of the second results in the development of social institutions such as schools, hospitals and orphanages; an acceptance of the third results in a multitude of socio-economic self-help projects such as those sponsored by "Misereor", Oxfam, etc., and an acceptance of the last results in action toward conscientization and the mobilization of people toward political and social action.

It is the growing opinion, asserted Fr. Campbell-Johnston, that the fourth strategy is essential for development: that unless the people are participating on all levels of development action aimed at aiding development becomes counterproductive. Only when the fourth strategy has been applied successfully can the other strategies, according to need, be profitably used.

Consequences. The fourth strategy is the most demanding, since it calls for genuine sharing and learning from below and demands experiential knowledge. It is also the strategy which may imply conflict on all levels. Those who take part in it must pay a heavy price. Fr. Campbell-Johnston then asserted the option for the poor implies being on their side. As guiding principles in living out that option he offered D. Hollenbach's (Woodstock) strategic moral priorities: first, the needs of the poor take priority over the needs of the rich; second, the freedom of the dominated takes priority over the liberty of the powerful; and third, the participation of marginalized groups in a social system takes priority over the preservation of an order which excludes them. Such is the challenge before Christians today. Not to accept is to be irrelevant.

It was 6:30 p.m. when Fr. Campbell-Johnston ended. He had spoken longer than had been expected, but the applause given him was grateful. The posters on the wall had finally spoken through him, and the huge map in front of the Hall seemed now to be less decoration and more challenge. During the break which followed the delegates had to ask them-

selves what they were doing to promote justice in their respective countries.

At 7:00 p.m. instead of the originally scheduled continuation of the discussions in the "interest groups", the delegates were given the opportunity to ask questions of Fr. Campbell-Johnston. At the outset Fr. Campbell-Johnston stated that he didn't have the answer to all the questions, but he did feel an exchange would be meaningful.

Concerning violence, he said that he personally does not favour violence, since in the long run violence breeds more violence. Personally he favours non-violent means of change. However he prefaced his statement by saying that the process of conscientization precisely helps the people to make their own decisions on this matter, and he ended by recalling that not all violence is wrong. Populorum Progressio admits the possibility of violence as a measure of last resort to change violent situations, as is the case in many countries. The people alone have the right to make their decision in this regard. Asked to mention some of the achievements of the strategy of conscientization, he said that this strategy is in use in many parts of the world: in Brazil, Nicaragua, El Salvador, the Philippines, India, etc. and that the future depends on the continued use of this strategy, since it best follows the course pointed out by the gospel. He described this strategy as one of the great positive achievements of the Church in Latin America in the last ten years. - On the actual existence of a developed christian social analysis, he admitted that there was as of yet no such analysis, though studies as the Center of Concern in Washington USA and by the Maryknoll fathers were working in this direction. He added that such an analysis was a difficult and delicate task; it is not easy, for instance, to avoid the danger of a marxist analysis becoming an expression of marxist ideology. Part of this difficulty, he later said, is that with the diversity of the social sciences today there is not a single method which can be called catholic to the exclusion of other methods. Influencing these empirical social sciences is always an understanding of what, for instance, Marxism is, what justice is - something which for the faith is very vital indeed. Asked what he felt about the idea of each country moving toward self-sufficiency with economic independence from each other, he replied he believed such an

idea to be difficult, since world trade and international contacts seemed to be bringing the countries of the world toward more and more interdependence. The ideal of the national state seems therefore to be gone and the movement of the world seems to be in the direction of regional development, world control, and world government. - Replying to a protest that his speech on the world failed to mention the Second World, Fr. Campbell-Johnston stated that he had just come from certain east european communist countries, and opined that against that type of repression there is little that can be done. Therefore there is little to be said. The Church there is one of silence. But it is also a church which looks to the future. The great interest in religion, he mentioned, is among the youth. And maybe a flourishing church may emerge from this situation. He then mentioned that both capitalism and socialism are evil; capitalism evil in essence, because based on a principle of greed, and socialism evil in effect, because it results in totalitarianism. Efforts should nevertheless be made at maintaining the positive aspects of both systems. - Concerning the purity of intention of developed countries promoting the strategy of conscientization, Fr. Campbell stated that since problems of justice are not confined to the third world, the process of conscientization is likewise not confined to the third world. Hence international agencies such as Misereor give tremendous sums of money to help the countries of the first world become conscious of their role in injustice. It is therefore a duty of christians in the first world to study their relations with other countries.

As an example of the pressing need of such first-world conscientization he mentioned the recent UNCTAD conference in Manila where all the rich countries refused to change any of the structures in the world. - Commenting on conditions as in South Africa where strategies of violence are banned, Fr. Campbell-Johnston simply recalled the example of the priest he knows in South Africa who believes in Christ as Liberator and who is therefore quietly working among the poor trying to awaken their confidence in themselves. Meaningfully he mentioned that recent events on the world political scene proved that even strong dictatorial governments are not omnipotent. - Asked finally to comment on the dangers, values and necessity of direct experience with the poor, Fr. Campbell-Johnston first agreed with the assertion that such experiences are always mediated and therefore to some extent necessarily

artificial. Most of us, he said, can't be poor in the way the poor are. And the poor don't expect us to be. The point is, however, for a while to get out of our own world and enter into a world where we feel helpless, not wanted, and there feel something of the helplessness and frustration that are the poor themselves. The value of doing so, he said, is hard to put in words. Like Mother Theresa says, we get more than we give. Then Fr. Campbell-Johnston shared something of the privilege of having spent five years in Georgetown, Guayana: One learns to respect the poor and the illiterate for the great worth that is their own. In this process, all development is self-development. We do not develop another person. We learn to have respect. Is there fore such an experience necessary? Fr. Campbell-Johnston answered: essential!

Sidney thanked Fr. Campbell-Johnston for disturbing the comfortable and comforting the disturbed.

After the evening meal, gathered in regional groups in the various chapels of the house, the delegates celebrated Eucharist.

Saturday, September 15, Eight Day

The delegates who the day before regretted not being able to attend all the meetings of the interest groups because of simultaneous scheduling found little consolation on this day. For although there were no plenary sessions scheduled till late afternoon and the time was meant to be used precisely for interest groups, the number of interest groups seemed to have doubled. Besides the groups on mission and service, on CLC for married couples, and on CLC for the marginalized, John Reilly was now leading a special group on lay spirituality, the Asian Community was having a special meeting, and so were the youth.

Departing from the emphasis on presence in international organizations of the previous day, the group on mission and service attempted to perceive what was needed in this area on the national level. The members shared descriptions of national realities, then brainstormed on possible steps to improve service through mission on this level. These included: conscientization, formation, insertion, recognition and use of available resources, deepening values of

justice, the development of a vision-in-practice of an alternative society to the status quo, the periodical evaluation of the reality around us as preparatory to discernment for action, the formation of guides in the social dimension of the Spiritual Exercises, personal conversion, prayer and love, and the conversion of those in political power. Furthermore, the group suggested that Progressio might publish, first, regular reports of federations regarding their local works; secondly, analyses of events in countries where CLCs exist; and thirdly, documents of international organizations relevant to the CLC. In the group on CLC for the marginalized, the manner in which the Spiritual Exercises might be given to the very poor in the light of the experience of such in Bolivia was discussed. The group on CLC for married persons summarized their meetings with a poster which they later displayed at the entrance to the dining hall. It read: "After two hours of deliberation and discernment we have decided we are happy to be married". Unfortunately, because of the large number of Jesuits present at the Assembly, that sentiment could not be shared by everyone.

The meeting which was led by John Reilly and well-attended discussed three points: the place of the layman in the Church, lay spirituality, and the specifically CLC spirituality. In the course of the discussion on these points, participated in vigorously by laymen, the layness of the unmarried lay in the CLC was questioned, as well as the legitimacy of considering the married CLCer the ideal of layness for the CLC.

The meeting of the Asian Community was a spontaneously organized meeting which gave opportunity to delegates present from Japan, Hong Kong, India, the Philippines, China, Australia, Indonesia and Sri Lanka to express their sentiments regarding the course of the General Assembly to that point. Those sentiments were later set in writing formally and shared with the Executive Council.

The youth meetings which were held on this day were not merely meetings of an interest group, but were part of a formal dynamic within the General Assembly to determine the membership of the Youth Commission of the WFCLC for the next three years. This membership determined, three names would be chosen by the young delegates of the General Assembly as possibilities for the one Youth Representative

on the Executive Council. The Executive Council would thus choose a representative from among the names mentioned. Hence, at the suggestion made by the youth leadership in the preparatory mailings, many of the national delegations had included among their membership a special youth representative.

Already the day before, during their free time in the morning, many of these youth delegates had gathered and had through self-introduction and exchange of personal experiences begun the process of getting to know one another more deeply. At the morning session of the youth meeting on this day, presided over by Gian Carlo Murkovic, incumbent youth representative to the Executive Council, the intention of selecting these Youth Commission members was reiterated and clarified, and the process of getting to know each other, begun the previous day, continued. Particularly helpful toward attaining the purpose of these meetings was the sharing on what each delegate felt the service of the Youth Commission members should consist in. The most mentioned function was communication: the Youth Commission members should help bind youth CLCers to each other by fostering and themselves engaging in organizational and personal communication. That foundation laid, the youth delegates in the afternoon session through three rounds of voting elected to the Youth Commission, Erik de Jongh of the Netherlands, Maura Twomey of Ireland, Gian Carlo Murkovic of Italy, Margaret Rebello of India, Robertus Triweko of Indonesia, Perpetua Katepa of Zambia, Helen Tong of Hong Kong, and Paul Van Royen of Belgium. Elected in absentia to the same commission was Ivan Ortiz of Chile, who had declared himself available for the service, and a slot was left open for a representative from the North American continent, which was to be filled later.

In the middle of all the busyness, at the noonday meal, the delegates celebrated the birthday of their navigator, Dominic, with song, ice cream and cake.

TOWARDS A NEW ORIENTATION

After the evening Mass a new phase in the process of the General Assembly began. That a new phase was to begin at this time was clear from the printed schedule, and had been specially announced by Dominic two days earlier. That this phase was something different, something specially challenging, something specially weighty for the future of the movement, was hinted at by the announcement that during the

36 hours it was to last, an atmosphere of general silence was to be maintained.

Hildegard, Magdalena, José and Dominic were sitting in front of the hall when the delegates had gathered and the opening song "Hombres nuevos" was sung. "We begin the third phase of the process of the Assembly", Hildegard stated. She then gave the floor to Dominic, who offered the Assembly words of orientation. José then reminded the delegates, as Hildegard had mentioned in her opening speech and as the General Assembly's navigator had repeated several times, that the group was on a journey, and that the journey was a pilgrimage, and that the theme of the General Assembly, "Towards one community at the service of one world", was an open question. The time had now come, José said, in a spirit of true discernment and openness to the will of God, to pose the question explicitly. Should we now actively strive to be a world community? Would this lead us to a greater union in the hope of better service to the one world? José then recapitulated the phases through which the Assembly had already travelled: the attempt to see and deepen one's experience of the CLC's charism, the look at the reality of the CLC through out the world in its different evolutions, and the challenge to serve that world especially in the third world. Nothing was really new. But the exchange had deepened comprehension and appreciation of the CLC charism in reality - which indicated advancement in vocation.

Now the task seemed to be to consider the signs within the movement which seemed to be pointing toward greater union. To probe them for their genuineness. And by prayer, listening, and exchange to try to answer the Assembly's question in a way that could echo the will of God. Discernment therefore in this phase would take place not in an atmosphere of noise but in an atmosphere of silent listening to self, to the other, to the group, to the Word of God.

Hildegard then formally stated the question:

Should we now actively strive
to become a world community?

And she explained the suggested process: a kind of discernment which for some would not be new, for others, however, quite new. All were encouraged to taste and feel the worth of the process. For the process was a form of intensive prayer to receive an answer, not to fabricate one. Thus Hildegard

invited all to relax, for there was nothing that they had to achieve in this phase. It was not an exercise in problem solving. The task, even if the time was limited, was to listen to the voice of the Spirit and to discern on a level of deeper communication than ordinary words. Hence, the request for silence.

The process involved six steps. At 7:00 p.m. that evening the delegates were to enter into an hour of prayer. During this hour they were to allow all the reasons for a no to the posed question to affect them, and these reasons were to be written down. All were made to understand that the process was to move participants towards detachment and genuine indifference, such that God's will might be discerned with complete receptivity. At 9:00 p.m., then, the same small groups which had as it were been suspended after the first phase of the General Assembly were once again to meet. In these small groups, each member was to consider every other member as an aid to listening for God's will. Thus, each member was at this session to share all his or her reasons for no to the posed question. Questions of clarification could be posed, but discussion and debate were to be excluded from the process. In this manner the delegates were to sensitize themselves for new light on their positions.

The next step would begin the next morning at 9:00 a.m. For an hour the delegates in prayer would now list reasons and interior movements for a yes to the posed question, which the delegates would once again in their small groups share with each other.

In a plenary sessions at 11:00 a.m. all the reasons for no and then all the reasons for yes would be heard.

The third step at 4:00 p.m. would ask each of the delegates, having heard all the reasons for and all the reasons against, to choose either yes or no and recognize the one main reason or movement which influenced that yes or no. This would then be shared in the small groups, where in listening to the various decisions particular care was to be given be present to such interior movements as joy, confusion, anxieties, prejudices and preferences, in order to be able consciously to deal with them. The delegates were to listen to their hearts.

The fourth step at 5:00 p.m. would ask the delegates in the light of the last step once again in prayer to decide for a yes or no. Delegates would be free either to change or to discover confirmation for their previous decisions.

The new or renewed decisions would then be shared with the groups.

The fifth step, after the evening Eucharist and meal, would then ask the delegates of the national federations to meet and in the light of the day's experience articulate their yes or no.

Then at 9:30 the following morning the national federations fully affiliated with the World Federation would formally vote yes or no to the posed question. A simple majority would then be considered decisive. Finally, the sixth step; the groups would in the light of the decision taken articulate the means to carry out that decision.

The ship's staff had set the course. But it was as if that course were taking the ship head on into a channel where the winds would be mighty and the currents deceptive, and where even if the dangers of the channel were survived it was not clear whether it would lead to shipwreck on devilish rocks or to open waters and light. And if now delegates, despite the leadership's soothing words, experienced anxiety, perhaps even fear, it was basically because the journey meant much to them and because they had learned to love their little ship. "How can we discern on a question, where we don't understand precisely why the question is being asked?" "How can we discern on a question whose termini we don't precisely understand?" "How can we discern on a question whose practical implications for the future we are not aware of?" But the course had been set, and there was no way to turn the ship around.

That evening and the next morning the general atmosphere of silence and prayer was at its most intense degree during the whole of the General Assembly. There had already been much praying. The liturgies, the prayers and songs before and after formal sessions, the evening points for prayer, the private morning meditations, the morning sessions on methods of oriental prayer conducted by Ed Nemes and Oriol Pujol and the eutonic exercises led by Ingeborg v. Grafenstein, had all contributed to an atmosphere of prayerfulness

during the assembly. Certainly some would have liked that atmosphere to have been more intense, but nobody could say the prayerful atmosphere had not been there. Now, till around noon of the next day, if silence can be accepted as indicative of prayerfulness, it was most intense.

Sunday, September 16, Ninth Day

Since the interaction in the small groups had already begun in the first phase, the sharing in the groups was now quiet, reflective and candid. Something of the honesty which dignified these meetings came to light at the 11:00 a.m. plenary session when group representatives presented their reasons for and against a yes to the posed question.

Should we now actively strive to become a world community? Thirteen group representatives read approximately 180 reasons for no into the records. Though each of the reasons were nuanced by the experience of a particular country or the insight of an individual delegate, repetitions were recognizable. Hence, at the risk of having lost the particular nuance of the statements given, the reasons for no were the following:

Question unclear and process questionable. Some delegates did not understand the presuppositions, the intent, the content, the terminology, the implications, and the point of the question. Some felt the question was artificial: a question not asked by the body of the delegates present nor by the "grass roots" of the CLC membership, but a question which was asked from above. Some therefore felt that the process was invalid, betraying, manipulative; it merely indicated how the Executive Council was treating the delegates "like children", e.g., in the imposition of silence.

Local richness and diversity endangered. Some believed that a yes to world community would necessarily have to sacrifice local development to world development, especially in Africa, Latin America and Asia. This would then bypass the depth, beauty and diversity of local cultures, counter the welcome trend in the church today toward indigenization, and overlook weaknesses special to particular situations.

Too early. Members not ready. The spiritual, personal, organizational condition of the members, some believed, did not indicate readiness for such a large step, which demands special competencies and virtues. The spirit of

Augsburg'73 and Manila'76 had not yet become sufficiently incarnate in the movement. There was also little felt identification with the World Community, and therefore little world consciousness and vision, while the development of community on national levels had not yet matured.

In fact, in the Church, even among priests and religious, world community had not yet been realized.

Furthermore, the lay membership in the movement was as of yet too low, and the dependence on the Jesuits as of yet too great. The process of development into a world community, which was existent, should therefore be allowed to take its course. But it should not be artificially catalyzed. There was no need to hurry. The Spirit should not be forced.

Overdominance of strong countries. Some believed that a yes could entail an overdominance of the spiritually or financially or politically advanced federations in the movement, and hinder thereby the maturing of the federations of the third world.

Utopian. The idea of World Community was a dream, unrealistic, too large, too idealistic, too abstract, utopian.

Superfluous. The movement can now as a world federation achieve all that a "World Community" could ever achieve, some believed. Therefore a yes would approve merely a more appealing name. Enough for the purposes of the movement were the Spiritual Exercises.

Costs. World community would mean more international interaction, more personal time and effort to support that interaction, and therefore more expenditures for travel. Already, it was pointed out, some were scandalized at the amount of travelling done by CLCers.

Too risky. Some believed that if the structures of the movement, which were functioning well, were tampered with, a good structure could be lost in favor of an unknown value. On the other hand nothing seemed to warrant the risk.

Lay character endangered. A decision for world community, some feared, would forfeit more leadership in the movement to priests or religious because of the relative unprepared

ness of the lay for the responsibilities of a world community. The development of the movement could therefore move more in the direction of a religious community or merely a pious group instead of into a genuine movement of lay christians in the world.

Wrong priority. A yes to the proposition of world community, some believed, would be a yes to a wrong focus in the movement. Instead of focusing on world community it was more urgent to focus on the lay character of the movement or the necessity for more Ignatian formation. Others believed that the more urgent focus was justice and the need to mobilize against unjust structures in the world. World community would involve too much self-centeredness.

Elitist, Exclusivist. The demands of a world community, some believed, would be so rigorous that too many would be excluded from it. Excluded would be many married christians, but especially the youth who may not yet have developed the qualities prerequisite for membership nor have the resources to develop them. Furthermore, the very layness of the community may exclude priests and religious from contributing creatively to the community.

Essential change. To say yes to world community, some believed, would support not a development of the CLC charism but constitute substantial change in the character of the movement. Such substantial change would then free members already committed to CLC to leave the movement.

Not a push. In John Reilly's terminology, some believed that a world community was not being urged by God.

The slow reading of all the reasons against had lasted longer than expected. It was 12:20 p.m., and there was an almost depressing heaviness in the air. Patrick quipped that the session had been like a protracted reading from the Book of Lamentations. The ensuing laughter was refreshing, but the heaviness remained. Furthermore, a practical problem had to be solved. Either the reading of the reasons for yes could be postponed till that afternoon, allowing the delegates to rest before lunch, or after a 10 minute break, a beginning could be made of the reading of reasons for, which then would be continued after the lunch hour. A vote decided for a short break. A breath of fresh air. Then the immediate reading of reasons for yes.

At 12:45 and later at 1:46 p.m. the reasons for yes could more or less be summarized as follows:

Before God. Some delegates felt that saying yes to world community was saying yes to a call of God. Saying yes therefore was what they discerned to be his will. Various images illustrated this call. God himself, unity in trinity, is community, and christian life is entrance into that community. In that Christ shared in our humanity, human community in Him shares in divine community. It was also the prayer of Christ that his followers be one, in the same manner that He and His Father were one. As a sign and symbol of that unity, he gives himself to us in the Eucharist. Through His Spirit, poured out onto his followers on Pentecost, he continues to bind his followers together in unity. Before God, therefore, there is no federation: only community. Saying yes to community is but surrender to the work that the Lord is effecting in the world: faith overcoming egoism.

Desired. World community, in the view of some delegates, was a reality deeply desired.

Good and necessary ideal. World community, demanding as it is, would be an ideal that would provide direction to the movement, provide guidance for its planning, and spur the movement toward the attainment of the highest possible goals. Saying yes, then, would commit the movement to permanent struggle toward community, rather than allow it complacently to wait for perfect conditions for community to fall from heaven, and thereby never to move.

Expresses CLC's Ignatian charism. Saying yes to the greater challenges of world community seemed to some delegates to be in harmony with the Ignatian spirit of magis. Furthermore, a sense for the unity of humanity and universal community seemed to be a natural fruit of the Spiritual Exercises. Also, a yes to world community seemed to be the logical result of a process of articulating the CLCs charism, which had taken place since the promulgation of the General Principles and continued through the conferences of Augsburg and Manila. It was necessary to strike while the iron was hot and say yes. A no to this further articulation would be a step backwards.

Aids spirituality. Through the sensitivities that would result by living the ideal of world community, some thought a greater personal liberation of the whole man in the spirit of Augsburg would result. Also, the specific layness of the spirituality of the CLC, would be better fostered particularly by communal clarification of the roles of lay and religious in the movement and by improved lay formation.

Helps community. The ideal of world community would help the experience of community. First, because community rather than federation stresses the human and the personal over the juridical and the structural in the movement; it would thus help foster personal communication, trust, and awareness of each other's concrete needs. World community would thereby encourage a sharing of resources, personnel and talent, a sharing which could eventually lead to a sharing of goods. That a yes to world community could result in juridical changes relative to the present General Principles could also mean not an alienation of the CLC spirit but a help to its community. Through adequate changes in the direction of world community more solidarity, support, and sensitivity within the movement could be fostered. This would help break down prejudices and deepen the friendships which already exist in the CLC.

World apostolate. Some delegates believed that through the acceptance of world community the worldwide and not merely local character of the CLCs would be stressed, and identification with the task as a world community to serve the one world would be fostered. A common world vision and a shared openness to the needs of the world therefore develop. The movement would thereby experience more unity, and in that unity more strength. Part of that strength would lie in the greater possibility of practising discernment not merely in local or national groups but as a world-wide community. In a world torn asunder by local wars and atomized interests and injustice, the world community could witness to the possibility and urgency of unity as demanded by the Gospel.

Local apostolate. The World community would be the apparatus by which local richness, diversity, and strengths along with the nuances of local problems would be appreciated. It would therefore stimulate understanding of local situations and local involvement. Furthermore, the experience of world community, with its dimensions of equal sharing and personal acceptance, would demand a decided rejection of all forms of injustice, especially on the local level, and therefore more concrete commitment to the poor.

Membership. The demands of a world community would encourage in the CLC a membership concerned about its quality, not its quantity. This quality would be enhanced by formation that would stress the lay dimension of the movement. Increased lay formation would decrease the danger of clerical dominance in the movement.

Church. Some members felt it fitting that in a church which was universal there be an analogously universal lay movement. Furthermore, the Pope, in his address to the General Assembly, expressed the desirability of such a world community. It is also one of the clear presuppositions of the papal encyclica Redemptor Hominis.

Other movements. Not only were there existing other catholic, christian and ecumenical movements striving to promote world community, and whose good example was emulatory, but, on the purely secular plane, organizations, for motivations purely secular, were taking pains to organize on the world level to meet world demands. In the CLC the Kingdom of God demands similar if not more intense efforts at world community.

Executive Council. A yes to world community, some believed, was warranted out of personal trust to the members of the Ex-Co, who had posed the question. Furthermore, under the new structure of a world community, the Ex-Co could act as a central body of discernment sensitive to where the movement should go. Elections also to the Ex-Co would be based not merely on regional representation but on competence.

Youth. World community, in the view of some delegates, was the challenge the youth was waiting for.

There was quiet suspense as each of the delegates, having heard all the reasons for yes and no, expressed in his group his own position. Quite evident was an attitude of humble searching and openness, even as the first positions were articulated. In the second session of the afternoon, some delegates, based on the light of other delegate's positions, changed their positions and expressed why. Others, often after a genuine struggle with the movements within, expressed confirmation in their first position. At any rate, it was an enriching preparation for the evening meeting of the national federations, when the vote for the next morning was determined.

The Eucharist of the day, led in italian by Achille D'Ari, and accompanied by the smiling, singing CLC-T-shirted members of the arrangements committee, gave thanks for the movement of the Spirit.

Monday, September 17, tenth Day

At 9:34 on Monday morning Hildegard opened the session with the song. "Nous chanterons pour toi, Seigneur". The hour had come for the thirty-five formally affiliated federations plus the Executive Council to vote on the question the General Assembly had asked of itself before God: Should we now actively strive to become a world community? It was an hour for concrete decision.

Before the proceeding began, J. Miguel Leturia asked if there was any truth in the rumor that pressure was being exerted on the Executive Council to move the Federation in the direction of a world community. If become clear that the rumor was absolutely baseless.

Then the votes were collected. And counted. The result at the end was:

YES: 23. NO: 7. ABSTENTIONS: 6.

There was something of a stunned silence after the voting. The General Assembly was saying yes. It was a clear yes, but it was a humble yes, uttered not without reservation and fear. The momentary silence acknowledged that. Then came the applause. Then came the song. It was the moment of World Community. A moment of joy. And reflection.

After a break the small groups met for the last time in the General Assembly. Their task was to brainstorm for means as to how the yes of the body could be best carried out. Their suggestions were to be submitted in writing to the Executive Council, and shared verbally with the Assembly at the plenary session at 11:45 that morning. Some of those suggestions were the following:

World community. The CLC through its Executive Council should study the actual situation of the CLC in the world today, inform itself on exact numbers of members and groups within federations, and recognize local national and international strengths and weaknesses. Studies then should be made to explicate the consequences of the decision for world community. The meaning of world community would thereby have to be clarified. Also to be clarified would be the relative roles of laymen, priests and religious in the lay world community. Possibly helpful toward these goals would be the

development of various models of community and the formulation of a time schedule so as to avoid overhastiness.

Local communities. Respect and responsibility must further more be maintained for the particular situation of local federations or communities, especially for the weaker ones. Groups could very well study the lists of reasons given against world communities in order to avoid those dangers.

Live-In World Community. A small community of CLCers from different parts of the world living together in a designated place could give concrete witness to the reality of world community.

Prayer. Prayer in the CLC must be intensified. In CLC groups a prayer for the advancement of world community might be part of every meeting. Occasions such as a World Day could be used for prayer for the world community. A continued stance of listening must be maintained.

Augsburg and Manila. The spirit of liberation of the whole man and of identification with the poor for better service must continue to animate the world community.

Communication. Personal communication among members of the world community must increase, e.g. by more personal correspondence among members; by more visiting of members in their own home situations, by an increased cultivation of hospitality within the world community. To this end, the publication of or easy accessibility to the addresses of members of national federations of the world community might be helpful. Organizational communication within the world community must improve; for instance, between the Executive Council and the members. Possibly the establishment of mediating bodies could be of help here. Federations should furthermore be obligated to report on their local situations to the world community, and greater sharing of information should be promoted by sharing newsletters, periodicals, even secular newspapers among federations. For communication, more use should be made of mass media. Twinning should be more exploited for its benefits to world community.

Sodality or Marian Congregations. The precise relation of the sodalities or marian congregations to the CLC world community could be articulated.

Formation. The use of the Spiritual Exercises for the formation of the members of the world community would have to be more developed. For this purpose a flying team of experts could be organized to contribute to formation on regional or national levels. Specifically to be emphasized through such activity would be the formation of lay guides and the development of a pedagogy of discernment to increase the number of discerning groups and members within the community. Helpful to these would be increased international meetings of lay guides and the study of such works on discernment as that of J.M. Leturia, Progressio, Supplement No. 9. The development of alternate forms of giving the Spiritual Exercises or even adaptations of the Spiritual Exercises should be worked at.

Finances. A global financial policy must be developed which would reflect the spirit of sharing in the world community. The responsibility for carrying out such a policy would be carried by all the members of the world community, e.g., in common funds, pooled resources, etc.

Mission. The world community must side with the poor. It must train for skills at social analysis. It must understand leadership in terms of service. It must realize that as a world community it is to be judged in terms of its contribution to justice in the world.

Layness. In the discernment and decision-making bodies of the world community lay people should represent lay people. Where the membership of a particular group of CLCers is predominantly one of workmen or married people, they should be represented by workmen or married people. For future general assemblies, in case a choice must be made in a national federation to send either a religious, priest or laymen, the layman should enjoy preference.

Membership. While care should be given to the weaker federations, effective measures must be taken to root out groups clearly not living the Ignatian charism. For promotion of more membership in the CLCs, church structures like parishes should be more explored as possible aids to promotion.

Youth. Special care should be taken that the decision of world community be communicated challengingly to the youth. They must not be excluded from the development. Their strengths should be allowed to contribute to it.

ARTICULATING THE CONSEQUENCES

The final stage of the General Assembly was opened at 4:05 p.m. The General Assembly, through formal discussions in plenum and formal voting tackled proposed amendments to the Statutes and formulations of the General Assembly's recommendations. And so the General Assembly - amongst other decisions taken at this session -

- rejected the Executive Committee's proposal that the General Assembly meet every 4 years(not 3); (Yes 18; No 13; abs. 5);

- endorsed the Executive Committee's recommendation that the General Assembly give a mandate to the new Ex.Co to create an Ad Hoc committee to review the Statutes and By-Laws and establish criteria for authentic membership (Yes 34; No 0; Abs. 3);

- gave unanimous approval to the first two recommendations of the retiring Treasurer, and strong support to his third recommendation (Yes 24; No 4; Abs. 8); (cf. Preparatory Mailings, n. 4,9,10 pp. 39,40);

- accepted the South African proposal(Gregory Lourins)that the General Assembly give a mandate to the new Executive Council to find ways and means to communicate who we are to the Holy Father and share with him our future orientation. (Yes 31; No 1; Abs. 3).

Later at 9:00 p.m. Dominic offered points on the Disciples on the way to Emmaus. The pilgering CLC had come a long way. It was theirs to ask for the grace to see how much God was and it doing for their community.

At 9:50 p.m., after Arsène Razafimandimby had spiritedly practised the delegates in the sounds and tunes of Madagascar, the liturgy for the day began. In the little woven straw baskets, which contained the bread, the delegates placed their tiredness from the day, but their hopes for world community.

Tuesday, September 18, Eleventh Day

Hildegard opened the morning session at 9:10 a.m. It was the morning of elections.

A beautiful prayer was first led by Manuela Trigo da Rosa : a prayer which admitted doubts and fears; a prayer

which nevertheless expressed openness to God's will and begged of Him to choose in the elections those who would best help the world community respond to the call of the world. The song sung was "Mère de l'Eglise".

Then, through one of his humorous stories, which had punctuated the World Assembly all along, and for which everyone was genuinely grateful, Pat made clear, no one loses in the CLC community.

But the actual voting had to wait till 11:00. Patrick expressed the anxieties of some candidates that because of the unexpected withdrawal by Hildegard Ehartmann of her candidacy for Vice-President, there would in fact, after the election of either Fred Leone of the USA or Tobie Zakia of France as President, only be one candidate for the post of Vice President. Hence, after procedural discussions, the General Assembly decided to open nominations for Vice-President.

Nominated to this post were Marcelo Energici of Chile, Walter Obermaier of Austria, Fr. Lawrence Ananda of Sri Lanka, Clara Julia Migliaro of Argentina, and Gian Carlo Murkovic, Youth Representative on the Executive Council.

The nominations were, however, declined by Walter, Gian Carlo and Lawrence. There was warm applause when the latter explained: "I cannot accept for three reasons: Because of my commitments to my diocese, because of my own responsibilities to the federation of Sri Lanka, but finally because of my respect for the orientation of this General Assembly toward the laity".

Because then, there was no written information available on Marcelo, and because not all the delegates in the course of the General Assembly had had opportunity to meet him, he was asked to introduce himself to the Assembly. Accompanied by his wife, Margarita, to the front of the hall, he introduced himself as a member of the Chilean Federation, finishing Master's studies in computer science, with a view towards systems engineering. He had worked previously in a university, and joined the CLC in 1974. He found in CLC a way of integrating life through the Spiritual Exercises. Margarita was then asked how she felt about her husband's candidacy. She said she felt surprised, but that she would help him carry out its responsibilities.

The result of the voting was as follows:

President : Tobie Zakia (Lebanon-France)

Runner-up: Fred Leone (USA)

Vice-President : Fred Leone (USA)

Runner-up: Marcelo Energici (Chile)

Secretary : Maria Magdalena Palencia (Mexico)

Runner-up: Peggie Telscher (USA)

Treasurer : Brendon McLoughlin (Ireland)

Runner-up: Jean Pierre Duport (France)

For the consultants, there were seven different rounds of voting to determine 3 consultants from 10 candidates. The first elected was Clara Julia Migliaro (Argentina), followed by Wilfred Perera (Sri Lanka) and then Setsuko Nagashima (Japan). (Setsuko made history as never before had anyone, not present at the General Assembly, been elected to the Executive Council).

The ship was sailing on open waters, the sun was smiling, and the spirits of the delegates high. After a song and prayer of gratitude, during which the delegates all joined hands, there was finally opportunity for all personally to congratulate the new members of the crew, to wish them well, had to thank those who had not been elected, for making themselves available for the responsibilities. The elatedness added flavour to the noon meal as delegates continued with each other to marvel at the morning's proceedings.

In the afternoon, the delegates of the national federations spread themselves around the grounds of Villa Cavalletti to reflect on the days which had passed, and to formulate first, evaluation of all that had happened on these days, and second, whatever suggestions they might have for improving future General Assemblies. Their evaluations and suggestions were set in writing and later submitted to the Executive Council.

Then the delegates met in regional groupings to begin the discussions on how federations within regions could cooperate toward implementing the new orientation toward world community. Only the Asian delegates did not meet formally, since a whole three-day follow up meeting for the Asians had been scheduled for after the General Assembly.

Nick Rieman was most fittingly principal concelebrant at the closing Eucharist. In his homily, Fr. Paulussen, expressing edification at the Assembly's witness to community during the elections that morning, urged the delegates, with the same Spirit that had accompanied the development of the federation from its very beginnings, to remain open, and to continue in service.

And so it was to be. Tobie Zakia, in his opening speech, having expressed his joy at being able to serve the orientation toward world community, would demand charity from all the members, an ability to wait in order to be able to move forward, openness, service.

The General Assembly came to an end with national federations in national costumes celebrating with each other deep into the night. At the next morning's Liturgy, there was much embracing. Much personal expression of love and gratitude. But if the General Assembly came to an end, the journey didn't. The CLC had come a long way, but where it had to go still lay before it. It was the new President's conviction, however, and many others' also, that the pilgrimage was sailing in the right direction. And that the Lord was firmly in command.

Joel TABORA SJ

P.S.

A mixture of grace and accident has managed to bind me to the CLC. It was probably grace which allowed me as a regent to help assist the college CLC groups at Ateneo at Manila University - at a time when I knew nothing about CLC. And it was accident when in 1973, having been assigned to theological studies in Innsbruck, I needed to earn so much money to pay for my evangelical poverty, that I was "sent" to Augsburg, where during the General Assembly of '73 I graced the affair in my capacity as director of the "Kitsch-Abteilung" - the un-art department. It was grace which kept me away from Manila of '76 since by some accident of providence that year I was getting ordained. This year assigned once again to special studies in Munich, it was a graced - accident which allowed me to say yes to come along on a little trip. I was to be a stow-away. But I was to bring along a pen. Now, perhaps, I know a bit more of CLC than just nothing.

C.L.C. history: a participation in the paschal mystery

