



PROVIDENCE '82

A REPORT

JANUARY-MARCH 1983

52nd Year, Nos. 1-2

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FOREWORD

From August 25 - September 7, the Christian Life Communities held their General Council meeting at Providence, Rhode Island, U.S.A. This Assembly had taken as its theme - "The Call to world Community", with a quotation from Micah that embodied the hopes of such a Community as the sub-title, "to live justly, to love tenderly and to walk humbly with our God"(Micah 6,8).

What was the point in taking up such a theme when the Assembly of Rome '79 had given a positive reply to the question of moving "towards a world Community"? Were not we going to say the same things over and over, with the danger of becoming shut-in on ourselves? The way Providence turned out very quickly removed these fears and led on to an experience that no one expected.

What was proposed was in the nature of an Ignatian repetition. What did it consist in? It was a question of "re-living here and now what had affected us most deeply - whether the comfortable feeling of acceptance or the uncomfortable feeling of refusal - in a past experience lived as a grace." (E.Mercieca). The re-living today also included the life and experiences of the three years that had passed since then. We were returning, in community, to the moments of joy, of hope, but also to the moments of doubt and fear, so as to recognise, in the movements they might produce, the sign of the action of God in us, today, which would express itself either in confirming the decision already taken or in showing it was not the right one.

The Assembly was called to live an experience of indifference, to let itself be challenged and to pay attention to interior and exterior events. The sole aim was that the Lord be better loved and served and that He be able to communicate Himself to people through the instrument He had forged.

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The program of the Assembly was divided into three stages:

1) The first stage consisted in an *inventory of the CLC reality throughout the world*. To see and to hear each national delegation present this reality against the socio-economic and political situation of the country, enlarged our horizons to the dimension of the world. At the same time, it was easy to recognise, under the differences of culture, race and history, the commonality of the CLC experience. Listening to one another like this gave the participants the opportunity to take the pulse of the CLC reality, and also a sense of responsibility for its future.

2) The second stage was given directly to the theme of the Assembly, namely to a *discernment with regard to the world Community*. The question was put - "Do we feel called, now, to become a world Community?" The process of the Assembly, very effectively helped along by Fr. Eddie Mercieca who was our 'process guide', was such that responsibility was exercised at all levels - personal, national and regional levels. The General Council, which is the supreme governing body of our Community, exercises its responsibility fully at every stage of the process.

3) The third stage was given to deciding - in the light of the result of the preceding discernment - on *concrete orientations and their implementation*. The near unanimity (37 Yes, not one No, 2 abstentions) of the national delegations confirmed the option for world Community and clarified the way for national delegations and regional meetings to be able to deliberate effectively on the practical implementation of the conclusions of this assembly.

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This issue of PROGRESSIO is a record of the principal moments of the assembly. In some way it is a 'memory' of the assembly, without publishing everything that went on. It simply recalls the essential moments. But its object is not just to give an account of the content of the assembly.

IX GENERAL ASSEMBLY OF THE
WORLD FEDERATION OF CHRISTIAN LIFE COMMUNITIES

PROVIDENCE '82
(25 August - 7 September)

OVERVIEW OF THE PROGRAM

Part I - INVENTORY OF OUR REALITY (2 days)

- *Opening of the Assembly
- *Activity and Commission Reports
- *Treasurer's Report
- *Presentations by national delegations

VISITORS' DAY - a day spent with CLC members from
the U.S., Canada and Mexico

Part II - ENTERING INTO THE THEME (4 days)

- *Retreat Day
- *Workshops on 3 aspects of CLC charism and
2 particular sectors
- *Communal Deliberation on the question:
"Do we feel called, now, to become a world
community?"
 - Listening groups
 - Prayer and reflection
 - National Delegation/Regional meetings
 - Plenary Sessions
 - The question answered

BREAK DAY

Part III - CONCLUSIONS (4 days)

- *Meetings by national delegations and by regions
- *Vote on Amendments and Recommendations
- *Elections
- *Recommendations to the new Executive Council by
different regions
- *Plan of action to implement the orientation of
the General Assembly by different regions.

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PROGRAM FOR

25 August: *Arrival of delegates
*Registration

26 August: OPENING OF THE ASSEMBLY

*Mass and address
by Msgr. Gelineau, Bishop of Rhode Island

*Calling and presentation of:
- delegations,
- Executive Council (Ex-Co) members,
- staff
- translators
- process guide

*Talk by Tobie Zakia - president

*Process guide presents himself
(Eddie Mercieca S.J.)

Part I - INVENTORY OF OUR CLC REALITY

*Activity and Commission Reports
*Treasurer's Report
*Presentations by national delegations
- sharing their CLC reality (see p.20)

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CALLING OF DELEGATIONS PRESENT AT THE ASSEMBLY

Argentina	India	South Africa
Australia	Indonesia	Sri Lanka
Austria	Ireland	Switzerland
Flemish Belgium	Italy	Uruguay
Belgium Walloon	Japan	U.S.A.
Bolivia	Lebanon	Venezuela
Brazil	Luxemburg	Zambia
French Canada	Madagascar	Zimbabwe
Chile	Malta	English Canada
China	Mexico	Botswana
Colombia	Netherlands	Egypt
England & Wales	Paraguay	Lesotho
France	Peru	Sweden
Germany	Philippines	Zaire
Hong Kong	Spain	

Every event is a mysterious message from God which awakens in us a new view of things and persons. And let us not forget that it is the Spirit alone who can keep us from inattentiveness and a lack of docility to this mystery. There are unforeseen events, but such is not the case with our Assembly. We have prepared for this encounter and we are going to live it out together.

Let us speak first of all of the preparation for the Assembly

Today the preparation is a thing of the past. There are those who would be tempted to say let us leave the past alone. That is wisely said if we would recall it to brood over it or to flatter ourselves. But we are recalling it here in order to be humble before our brothers and sisters and in order to praise the Lord for the grace received. The past is a part of us which we must purify through the death and resurrection of Christ at each present moment.

There is the remote preparation which is linked to all that we have been living since Rome '79.

- on the personal level, we have experienced sorrows and joys of all kinds, and whether we have wanted it or not, they have transformed us;
- on the national and international level many events have happened and have modified our way of seeing and thinking: political elections, the economic changes of different countries, wars which have touched and bloodied some of our countries...
- on the level of the CLC's in each country, we know that things have evolved, most often in the very positive sense of a deepening growth and development, but sometimes with a feeling of not understanding.

Together we are going to share what we have lived, but also you are going to hear and share what the Executive Council has lived and done: this will be the object of the different reports which will be presented to you this after noon.

I would like to mention, in particular, one important moment in these three years of mandate: it concerns the participation of the youth in the community. This concern ended in a crisis which led to our seeing their participation in terms other than through the commission as initially foreseen. I must say that this whole questioning was a very painful experience for everyone, but the members of Ex-Co were not there for their own satisfaction, and there was no reason why the whole community should suffer as well.

The whole Ex-Co was and is animated by a very profound desire for a better integration of the youth in CLC. Our desire is that the youth feel themselves "incorporated" just as we desire that they "incorporate" us, but in community, as in the Church, we are members of one another. And in this sense it would be harmful for them and for the adults if the youth were only to be concerned with the youth. They carry within them the seeds of their future and ours.

It is evident that they have specific needs, but they should not live out an existence that is apart and even distinct, because on the existential level, there is very little difference between distinction and division. This real and profound integration that we are hoping for leads us to a common interior experience where, thanks to mutual help and complementarity, one feels incomplete without the other. It is up to you as delegates to decide the orientations to be followed in the years to come.

At the heart of the Executive Council we have experienced the difficulties and the joys of a community which is continuously being created, made up of members with very great personal qualities, but each one having his or her own mentality, character, manner of expression, preoccupations and degree of maturity. It is my duty to thank each one of them now for all the support they have given me. It has not always been easy for them, nor for me, but I have always perceived their willingness to serve the community. I would like to assure them of my gratitude and my affection. I ask them, as I ask you, to pardon all my insufficiencies in the course of my mandate.

As for the direct preparation for this Assembly, how has it been accomplished?

From our side, it has been handled in a satisfactory manner to help you, in your respective countries, to prepare for Providence '82; and I thank those who have been in charge of this task and those who have participated in it.

As far as you are concerned, I cannot speak for yourselves, but you certainly have not been uninvolved. No doubt you have experienced very different feelings: enthusiasm, resignation, perhaps fear... As each delegation was called, I asked the Lord to help it bring the best it had to give.

Today, in the light of this event which we are going to live out, let us be aware of our past and let us confide it to the Lord so that He may purify it and so that our past may not hinder our liberty with regard to the action of this Spirit who asks us, at each moment, to go a little further.

How then are we going to live out this Assembly now?

It is difficult to say in advance, and in every way this encounter with others and with Christ is a personal mystery, but we are able to place ourselves in the most favourable conditions for this encounter:

Let us ask ourselves first of all what our Assembly represents.

1 - *Let us say what it is not*

- It is not a formation course: we are not coming to initiate ourselves into a method, to learn or to become perfect in a technique. Therefore, there are not those who know and those who do not know.
- It is not a tribunal to review one's ideas and projects, however just or judicious they may be.
- It is not a place where we bargain to our own advantage, or to have our chosen candidates elected. That could be an Assembly of the world but it is not ours.

2 - *What it is:*

- It is a place of free expression with the concern to speak the truth, even if that presents some difficulties. Every truth can be expressed fully if at the same time there is the willingness to respect the person who is speaking.
- It is a place of attentive listening to what the other wants essentially to say to us - beyond the insufficiency of words - even if this word might be hard to understand.
- It is a place and a moment where resolutions are made which shape the future.
- It is a place and a moment where we choose those who must consecrate themselves to the service of this community. Therefore it is -
 - *a privileged moment of prayer, for the Holy Spirit to enlighten us on the direction of our community and on the choice of those who will directly serve it.
 - *a moment of special affection for this community: we are going to choose for it those who appear the most apt to serve it.
 - *a very special moment of affection for those who will be chosen, because we must assure them of our support and let them know our expectations.
 - *a privileged moment to say thank you to those who have made themselves available and prepared themselves for service and who have not been elected. Their service will simply be different.
- It is, then, a place and a moment where this community lives out its reality.
- It is especially, and I said this in the beginning, it is a place and a moment for the manifestation of the Spirit: if we are not persuaded of His presence and of His capacity to speak to us today, then what we do together, and I repeat, all that we will undertake will be empty and only of this world.

We know why we are here. What should be our dispositions? I will go over again a certain number of conditions already mentioned:

- 1 - to express oneself freely in truth and with all of the respect that we owe to the person
- 2 - to listen attentively without prejudice, by taking into account our differences of culture and our modes of expression and by taking the risk of attentive listening which mutually transforms us.

I would add:

- 3 - to be aware of the realities which make us different... and which unite us: our Ignatian charism, our desire to be part of the Church...
- 4 - to recall that we are here as delegates to give witness of our national communities. But we are also here to deliberate and to choose common options without wanting to impose our national vision. It is the common good which is at stake.

And I would underline three essential attitudes:

- 1 - *To be in a state of reconciliation and of humility*
 - to be reconciled with myself in accepting myself as weak and fragile but loved by God
 - to reconcile myself with others by not reducing them to the image that I have of them and by seeking out what the Lord wants to say to me through them
 - to reconcile myself with the Lord because very often I have failed Him. He was waiting for me, and I was not there, too full of myself. He waits for me always.

Let us ask the Lord for the profound humility which brings about this reconciliation in us.

- 2 - *To be in a state of praise*

We know and we believe that the Lord has conquered death. The history of the Church and our personal history have taught us also that each day the Lord is the conqueror of our weaknesses and of our deaths. Praise the Lord for the grace which He lavishes upon

us and which renders us capable of being attentive to His Word.

3 - *To imitate the availability of Mary our model.*

It is God who calls us to build a community, and we think of a world community. If our Lord calls us truly to that, He will give us the means to respond to that call, and there will be nothing or no one who will be able to smother that call.

A community, however it may be imagined by us, is always reduced to our dimension, to our fears, to our apprehensions, our need for security, our legalism and all of our pettiness. What our Lord asks of us is a community which transcends all divisions and which may be our way to sanctity. Do we feel capable of saying, in the secret of our heart and all together, "Speak, Lord, your servant is listening and is willing to be led where he would not go?" Then, and only then, can we give to this community its essential identity on the theological and juridical levels, within the framework of the teaching of the Church.

As I finish I address myself especially to you, our Ecclesiastical Assistants: you have a long tradition, a theoretical and practical experience of a world community at the service of man, and you have a responsibility in our groups. Place all of this at the service of this call of the Lord "that they may all be one".

Thus all together we will be able to respond to the call to World Community: "to do justice, to love tenderly, to walk humbly with our God."

Tobie ZAKIA

SYNTHESIS OF THE ACTIVITY REPORT

José GSELL

The first two days of our meeting are devoted to discussing a survey of CLC reality, as it appears today. This survey consists of three sections:

- 1) reports of the activities of the different Commissions during the past three years,
- 2) development of the general orientation of Rome '79, according to its main ideas,
- 3) a pooling of the national CLC realities made by each one of the delegations present.

You have received the first two sections in detail, in the third preparatory mailing of the Activity Report. We will limit ourselves here to giving a brief outline of the work which has been promoted on an international level, through recalling the most important developments resulting from the Rome '79 orientation. The aim of these efforts, during the past three years, has been precisely to implement the conclusions of this orientation.

- 1) *What are the main initiatives in the development of a World Community?*
 - The unabridged publication of the Acts of Rome '79 (a book of 300 pages), widely distributed;
 - Two consultations of national federations by the Ad Hoc Commission, the content of which Setsuko has just spoken to us about;
 - Regional activity through the organization of common sessions:
 - *in Asia (1 month: August 1981)
 - *in Latin-America (the Mini-Manila sessions organized by Chile and by Uruguay with the participation of delegates from various Latin-American countries; a session for group guides in January 1981, with very wide Latin-American participation)

*in Africa (several sessions and meetings in common of the CLC in the southern part of the continent)

*in Oceania (two first sessions held in Australia in May 1982)

*in Europe (a continuation of annual meetings, two sessions, a holiday enterprise for CLC families).

The sessions are intended for the young, or for adults, or for a mixed public.

- Three international sessions:

*a session for group guides in Rome in September 1980

*a session for guides of Exercises in Daily Life (in July 1981)

*a session for youth leaders and people working with youth (Malta 1982)

- Activities on the national level (World Day, twinning, openness and increasing communication)

- The Solidarity Fund, which has made it possible to allocate U.S.\$66,000 to make this Providence '82 Assembly representative of the whole CLC reality. (This sum is triple what was distributed for Rome '79).

To sum up what can be seen in the developments to which these different efforts bear witness, let us say that the reality of the World Community is making its path according to the will and to the rhythm of national, regional and world initiatives. There is no rush, no forcing; it is a natural development which follows life's pattern.

2) *Mission and Service*

Our presence at international gatherings makes a definite progress. The first experience of previous years has taught us that it is necessary to know how to limit oneself (one cannot be everywhere), in order to be able to guarantee a continuous, serious service. Our presence and participation have been guaranteed through three main channels:

- as an NGO (to the Economic and Social Council of the U.N.)
- as a member of the Conference of the OIC (International Catholic Organizations) and also a member of its Continuity Committee (i.e. Executive Council)
- by participation in the activities of the Pontifical Council for the Laity.

A certain number of CLC leaders have thus regularly participated in and contributed to the work of these international gatherings. But at the same time, we are realizing that it still remains the work of a few. Awareness of and participation in the greater problems of our age are qualities which are unevenly spread among the members of the CLC. The next stage should aim at a special effort in this direction. Our participation in these proceedings will find its full value in so far as it will involve CLC members more broadly in such action. This action is double: it is a CLC contribution to an international work: it is also a widening of the horizon which must illuminate our choices and our priorities in order to associate us more concretely with the struggle for justice and brotherly love in the world.

On the level of developments in the national CLC's concerning service and mission, we will shortly hear the contribution of each delegation. Has there been any progress in our seriously undertaking the aims which we have set ourselves, and which we have formulated through: Evangelization - Promotion of justice - Preference for the poor? It is up to all of us to judge, after we have heard all the delegations. On the international level, making people more aware has continued by means of publications, and through numerous sessions.

3) *Formation*

On the level of formation, we have detected three major problems which we have set ourselves to respond to:

- The formative process for a CLC member and for a CLC group, in other words, the welcome, initiation and deepening in the CLC way of life. This is a slow process which takes place week after week, and is most fundamental. With this

in mind, the Survey has been re-edited, completed and improved. I should like to mention two observations we have made:

*It is necessary that all the aspects of a person's life be integrated from the beginning into the growth process which we offer. It is true that, according to the various stages of a process, one or other aspect could be more stressed. But to stress one aspect does not mean to exclude the others. The essential characteristic of our formation is integration.

*The formative process embraces different times and different moments: first, there are regular group meetings, weekly or twice monthly, whose regularity and constant repetition quickly furnish, in the life of a member, the support and the guarantee of his or her development. There are the formation sessions, there are the times of retreat. The formation session is a very important means, and a very important time, but it is only a contribution to the normal process which is already taking place through group meetings and participation in a community. It does not replace these. In other words, people are not formed by repeated formation sessions. They are an excellent means when people come to a certain stage, to enable them to recapitulate their past experience, to identify it, to assimilate it more easily, and to open it up for the next step.

This observation introduces us to the diversification of the sessions according to the needs which they must fulfill. And it seems that in this field there has been a much stronger awareness during the last few years. Definite progress can be seen. These are:

- Initiation sessions,
- Deepening sessions,
- Sessions concentrating on mission and service.

More recently there are sessions on spiritual discernment on both the personal and community levels. Discernment forms the basis of the specific CLC approach; let us make sure we live it.

- Formation of group guides. This is probably the most widely and urgently felt need. It has become obvious to everybody that without a competent guide, groups hardly make any progress. Talking about a competent guide, we must explain what is meant by this word: a competent guide is one who possesses the inner gift which enables him to

detect the needs of another, of others, and which enables him to help them in their growth towards the Lord. Many sessions have taken place; I have named just now those which took place on a regional or world level.

- Preparation of guides for the Exercises in Daily Life.

This preparation has been going on for the past few years, and received excellent input in the session of last July, with the help of Fr. Giuliani. Experiences of the Exercises in Daily Life are spreading and already we are able to count a dozen of our federations which are proposing them to CLC members. It seemed to us a useful plan to get together and to help those guides who wished to familiarize themselves with this way of giving the Exercises. The first session has achieved its purpose, and the publishing of its account as a Supplement in 'Progressio' has extended and spread the profit which participants were able to draw from it. To give you some idea of the welcoming interest which this Supplement has aroused, it is sufficient to say that we have distributed 3,700 copies in the six months following its publication. And sales are continuing... We are very conscious that this is only a first step, but it is sufficiently encouraging for us to continue to exchange experiences happening in the various parts of the world.

4) *CLC - Youth*

In the opening address which we heard this morning, Tobie Zakia presented the difficulties which the Executive Council had to face, and the decision which it took, in the course of its mandate, with regard to the Commission. I shall limit myself here to stressing the fact that the main efforts during the preceding three years have been an intensification of formation sessions and a very successful taking over of the green pages of 'Progressio'. The vitality of youth and their responsible cooperation has fully come to light during the recent international session at Malta for youth leaders, which brought together 46 participants from the five continents.

5) *The Publications*

A word on our review, to draw attention to the growing

number of articles arriving, many of which are sent spontaneously. Greater spontaneous participation can be observed, and we are often sorry that we have only 32 pages available. This is even more to be regretted when we consider that the sections 'Mission', 'Conscientisation of Major Problems', 'Current events', all deserve to be developed much more.

The Supplements always have a good public. This has been true for the four titles already published:

- 'Christian formation according to the Gospels' (Msgr. Martini)
- the testimony of Father Arrupe 'Centred on the Eucharist'
- 'The Mission in the CLC's' by John Reilly
- 'Exercises in Daily life' by Maurice Giuliani.

A Supplement is being prepared (to appear next spring) which will contain the witness of CLC couples. So its theme will be 'CLC - couple - family life'.

6) One more word still, about the Secretariate, to mention that we have welcomed the temporary and voluntary collaboration of several people during the last three years, with joy and gratitude. To begin with, this has happened on two occasions: one young man gave up a month of his holidays to participate in the work of the Secretariate; then, two young Jesuits made a pastoral experiment during their tertianship by working with us at the Secretariate on questions concerning Ignatian spirituality, formation, etc. This was something new. We always have many visitors, but this was the first time that some religious still in training for their ministry chose to make a pastoral experiment of several weeks in the Secretariate of a lay community such as ours.

Finally, I should say that amongst the most positive signs of the last three years, we must note the setting-up of CLC's in several new countries of Oceania, Asia, the Middle East, and Latin America; as well as very real progress in many other countries. Of course our balance also shows many weaknesses, due to our own shortcomings. But it also includes the sacrifices and sufferings experienced by all of us whom the Lord is constantly teaching to free ourselves of our selfishness in order to follow Him more constantly. May this love that Christ shows us arouse an ardent response in the CLC's and produce a determined collaboration in His mission.

SHARING OF CLC REALITY

Objective

The basic objective of this sharing is to know better the reality of other countries, in particular the situation of the CLC there: its strengths, weaknesses, its mission priorities, etc.

Discerning Attitudes

- simplicity and realism in sharing
- listening spirit and "admiration" in face of other realities, openness
- letting oneself be questioned in one's own reality and service, thanks to the presence of others in a world community.

Procedure

There are three important moments in this sharing of reality: world sharing in a big group, national sharing and regional sharing.

- a) *World sharing*: This is done in three big groups of about 40 persons in each, representing the world CLC reality. The national delegation of three persons will be broken up, each member participating in a different group. (If there are two delegates, they will participate in two groups; if there is one, in one group.)
- b) *National delegation sharing*: Each member will share what mostly impressed him or her in the big group sharing; in this way each delegation will have a certain universal vision of things.
- c) *Regional level*: sharing as a region, seeing its characteristics, differences from others, its place in the world community, etc.

NATIONAL DELEGATIONS MEET

Objective

Through sharing, to enrich one's overall impression of the CLC world reality.

Discerning Attitudes

- sincerity,
- appreciation for others,
- letting oneself be questioned.

Hindering Attitudes

- tendency to justify one's reality at all costs,
- spirit of competition and false comparisons,
- centering things too much on one's own delegation, closing doors.

Procedure

Each group may freely proceed as it thinks best: searching for a comfortable place, and sharing the way it pleases. Some guidelines that may help:

- short prayer at the beginning of the meeting, to be open to other places and people;
- What is it that has impressed me during the sharing on world reality?
- What important similarities are there? between whom?
- What different approaches do I perceive?
- What fundamental problems - in the line of mission and service - are there behind what has been shared?
- In which point do I feel questioned regarding CLC in my country?
- How can I summarise what I lived?

REGIONAL MEETINGS

Objective

Having a global vision of the CLC world reality, which has been shared on a national delegation level and now on a regional basis, the group deepens what is most characteristic of the region (needs, concerns, strengths, etc.), to prepare the way for better collaboration.

Discerning Attitudes

- desire to seek together, in collaboration and solidarity with others;
- sharing one's resources with other federations.

Hindering Attitudes

- national individualism and attitude of self-sufficiency;
- confrontation, blocks between regions.

Procedure

With a chairperson and a secretary designated by the group, the region may proceed as it sees best.

Some guidelines that may help

Each national delegation summarises what was shared in the morning between the members. This could be done in a listening group, without interruption. In the light of the sharing:

- What characterises most the CLC regional reality?
- What priorities regarding mission appear most urgent?
- How does the region feel within the world community?
- What should the basic thrust of the region be?

By way of summarising the talk presented by Sr. Janet Richardson CSJP, a representative of the Holy See at the United Nations, we give the two stories which she related to us at the end of her talk.

THE UNITED NATIONS STORY

Long, long ago when your grandmother and grandfather were about your age, there was a great war in which many people were killed, maimed and orphaned. Fields and rivers were destroyed, homes blown up, while cities burned and turned into rubble. After four years of this slaughter and destruction in Europe, Africa, Asia and Oceania, the fighting finally stopped. They say that some 8,000,000 people died in this war which was known as the Great War. A League of Nations was created whose aim was to prevent future wars, and work was begun to reconstruct the world.

But in little over 20 years another and even greater war was started in Europe. The war spread to Africa and Asia and engulfed the whole world. The World War, as this war was called, lasted a full six years. It is said that some 20 million people were killed in this war, including millions of children. The number of people maimed, crippled and orphaned must have been over 100 million.

Towards the end of this war two atomic bombs were dropped on two cities in Asia. These bombs were so powerful that these cities literally went up in smoke. In the two cities 200,000 people were killed in the flash of these new and highly destructive bombs. Man had invented a weapon, the first of a series, so destructive, that he could demolish his entire world.

The nations which eventually won this war had decided, even while the war was still going on, to form a United Nations to prevent the recurrence of future wars. On June 26, 1945 they met in San Francisco in the United States of America to sign the Charter of the United Nations.

The Charter of the United Nations sets out the Purposes of the organization as follows:

- to maintain international peace
- to develop friendly relations among nations
- to achieve international co-operation in solving international problems and encouraging respect for human rights and for fundamental freedoms for all without any distinction whatsoever, and
- to be the centre for harmonizing the actions of nations in the attainment of these goals.

The Charter goes on to explain how the organization is to be set up and administered.

On October 24, 1945, with the ratification of the charter by the majority of the signatories, the United Nations was born.

Three years after it was established, the General Assembly, the main body of the United Nations adopted and proclaimed the Universal Declaration of Human Rights. The Declaration begins by stating that all human beings are born free and equal in dignity and rights and they are endowed with reason and conscience and should act towards one another in a spirit of brotherhood. In 30 articles the Declaration explains all the rights that a human person has.

All member States of the United Nations have adopted this Declaration and the General Assembly has called upon them to publicize the text of the Declaration and "to cause it to be disseminated, displayed, read and expounded principally in schools and other institutions..."

Now the stories you have been reading from your own tradition and those from your neighbouring countries tell the same story as the United Nations Charter and the Universal Declaration of Human Rights, strange as it may be at first sound.

Your ancestors wished that you live long, healthy and happy lives. And so they put the experience and wisdom

they had acquired in their lifetime into a form of literature which would enchant you, which you would continue to read or listen to with complete attention and fascination. The vehicle they chose for passing on their most important messages to you was the fairy tale or folk tale.

The teaching contained in your stories cannot be misconstrued or misunderstood, for the heroes of your stories moved in surroundings familiar to you, and have emotions similar to those you experience in your daily life. Your stories are also told in the simple and beautiful tongue of your own country which you know so well.

The United Nations story contains the same message, except that it is put in the wider context of the whole world. In this story, you are called upon to develop respect for yourself, respect, love and friendship for your neighbour, to live at peace with them and to show them kindness and courtesy. Your stories have told you to do these very same things.

Distances are getting shorter every day, as everyone knows. Places that seemed to be months away can now be reached in a matter of hours. A great navigator sailed around the world in 1521. It took him over two years. Today, an astronaut or cosmonaut can complete an orbit of the earth in eight minutes.

Because of this "shrinking" of the world, and because man has now some 50,000 nuclear weapons, and 200 of these bombs are capable of destroying 50 to 200 million people and laying waste the greater part of our planet, the messages coming to you from your ancestors and the message of the United Nations "to act towards one another in a spirit of brotherhood" have acquired an added urgency.

A poet seeing the first pictures of the earth as seen from the moon wrote that we "*see ourselves as riders on the earth together... brothers and sisters who know now they are truly brothers and sisters.*"

Kan Akatani

My second story is a religious vision: once upon a time, in a lovely village far away, a wonderful person received a very significant message, a letter, from God and God told that person to give the letter to everyone in the village because the message in it was so important. So the messenger went around to all the people in the village but they couldn't seem to understand his language at all. So he got together with some other people who did seem to understand him and told them the message and asked them to go all over the village with the message. So these people agreed to do it, but still they couldn't reach everyone -- some people were off on their farms, some were down in the mines, others were in their laboratories, their classrooms etc., etc. The message couldn't seem to be communicated. There was too much traveling back and forth and all the journeys were too hard. But those people who had heard about the message were very interested and they figured out a way. They selected representatives to meet together in one place and then the messenger came to them. And in this way God's message began to be heard!

You may recognize this story is based upon the description that Pope Paul VI gave of himself in his visit to the United Nations in 1965. He said he was "the messenger who, at the end of a long journey, is handing over a letter that has been entrusted to him". He said: "We have been on our way for a long time and we bring a long history with us."

He said his visit that October 4, 17 years ago was "the epilogue to a laborious pilgrimage in search of an opportunity to speak heart to heart with the whole world. It began on the day when we were commanded: '*Go, bring the good news to all nations!*'"

To the delegates in the United Nations' General Assembly Hall, he said: "You are the ones who represent all nations." He described himself as a brother who asked only to serve in the area of competence with disinterestedness, humility and love.

* * *

EXTRACTS FROM THE HOMILY OF FR. LOUIS DOLAN

I chose the Gospel for today's Mass (the disciples' journey to Emmaus), and I chose this Gospel because of the theme that is listed in your program: 'International Presence.' I understand 'presence' as some type of meaningful interaction, and I understand 'international' as a profoundly intercultural, if not transnational tending toward one world.

In the story of Emmaus, the first point that comes to us is that it happened at a very particular historical moment, and you heard it at the beginning of the reading: it is the moment of disillusionment, the moment of asking questions.

...

The second element in the Emmaus reading is the part of the stranger. You know how Jesus comes in. He always does it in our personal life and in the Spiritual Exercises. He never says much, but you sure know he is there! 'What's it all about, fellows?' 'Why are you so gloomy?' And you have heard the call. But when we get into these words we probably have to start from the element of the stranger, the foreigner... we have to understand that strangers have something to do in our lives.

...

And then comes the third part of the story: Jesus takes over. But he takes over because he has entered into the depth of dying. He tells them the whole story of God's dealings with us human beings.

...

The next point that Jesus does as he enters into this dialogue is to lead them into a mystery. He accepts an invitation to dinner, and you know what happens at dinner. Are you in a world of mystery? The mystery of human beings overcome by a tremendous powerful charism called the Ignatian charism, helping us in the world? Jesus draws us into a mystery and all he does is perform the Eucharist. And in performing the Eucharist, that special silence that happens at the consecration came about. Jesus becomes food.

Brothers and sisters, I work at the Non-Governmental Organization (NGO) office with your fantastic UN representative Tom Monahan. The U.N. is dying to meet Jesus, and Jesus is your Sodality/CLC. Jesus is your marriage. Jesus

is your Jesuit life. Jesus is your sisterhood. Please give your Jesus away. Please don't keep him!

...

Does Warwick know you are here? Does Providence know? Have you asked to celebrate a Mass at the International Airport at Providence? I am sure that the Bishop was here. We always take care of the Church, to make sure everything is in order. What about our neighbors? Brothers, give away your little mystery. Let us be exposed to you...

The final point of the story is that Jesus disappears after the Eucharist. Once we have touched mystery in the most profound meaning, we go on. And the world is made new, and as we saw at the end of the Gospel, they already knew Him.

My brothers and sisters, you don't belong here, but I hope that when you go wherever you are going, you, too, may go with the story. It is not the little book of the Spiritual Exercises of St. Ignatius that is important. It is YOU as the Exercises, for others.

...

And so as I end this very strange type of homily, I bring you back to the question: What is the quality of presence? Is there anybody very lonely in your midst? May I ask you to make that your offertory, and I ask because we are living. You are holding this assembly in one of the most delicate moments of the history of the world. When the Second General Session on Disarmament of the United Nations ended, the President of the U.N. General Assembly called it exactly that -- 'the most delicate, difficult moment that humankind faces.

This morning I saw a Lebanese brother of mine speak here. It made me think of my Lebanese Moslem brothers. I knew there was somebody from the United Kingdom here, and I made it a point to say hello to her. The world has again tasted blood. Sorry to say, but the world likes that. We don't want blood. May your offertory be that we make this convention the greatest you have ever known and go and tell the News! He is not dead! He is really alive! And it is good!

PART II - ENTERING INTO THE THEME

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* **PROGRAM FOR** August 29 *
* RETREAT DAY *
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* - Plenary Session: Some points on the *
* "Kingdom" meditation *
* were given. *
*
* - Prayer in three language groups: *
*
* After the meditation points were given *
* in the general session, delegates were *
* offered the possibility of joining any *
* one of these three prayer groups to help *
* them enter more easily into the atmosphere *
* of the retreat. *
*
* The tone of the retreat was kept through- *
* out the day. The large grounds and the *
* beauty of the surroundings of Our Lady of *
* Providence Seminary, with the bay only a *
* few meters away, helped a lot to create *
* a prayerful environment. *
*
* - Eucharistic celebration with penitential *
* rite brought the retreat day to a close *
*
* - Meeting of youth delegates was held after *
* supper *
*
* * * * *

MEDITATION POINTS

What the call of the Lord implies

To be a christian implies a moment of conversion, of accepting the love and pardon of God, expressed in the words and life of Jesus. But it also implies an attitude of service, of following Jesus Christ in his mission received from the Father, imitating his lifestyle, adopting his fundamental options.

Let us consider some of Jesus' perspectives regarding the Kingdom.

- a) Jesus lives for a mission received from the Father which he accomplishes in the attitude of a Son. His food is doing the Father's will. Jesus' attitude is very much against all that is "self-calling", absolute self-determination. We are called to be sons, brothers and sisters of Jesus Christ, receiving our vocation of following Him. From this flows prayer which opens us to the Father, and a discerning attitude and disponibility for today.
- b) Jesus announces the word the Father realises in history. The Kingdom is the gift, the initiative of God and not the mere work of men. This means that for us the Kingdom is a gift/grace, and not the simple effect of our own activity.

That is why a christian is always critical in front of those who do not hope for something better. At the same time he has hope and works for this new world. He does not 'abolutise' moments of hopelessness.

- c) Jesus, to realise his mission, becomes incarnate in a concrete situation and accepts the limitations which this implies. To announce liberation for all men, Jesus assumes the limitations of a time, of a culture, of a race, of a country. Being called by the Lord is to be men of our time, knowing reality and accepting history's

limitations. To be called by the King is to commit oneself to men and to assume the problems of the world.

- d) Jesus also announces the preference of the Father for the poor, the marginalised of this world. And he acts accordingly. He preaches that they are the first called to the Kingdom.

To be called today is to have a preferential option for the poor and marginalised of our time. This obliges us to analyse our situation in the light of our present and not in the light of an abstract past.

- e) Jesus is faithful to the mission given by the Father. This leads to conflicts and to the Cross. Our following Jesus too implies suffering, conflicts, clashes, the Cross. We are called to a deep freedom which means avoiding fears and avoiding living a false pacifism.

- f) Jesus doesn't impose his option for the Kingdom of God. He offers, he invites. We are called to make others grow, not to manipulate. We offer our services.

Some questions that may help the colloquy with Jesus:

- How would you define yourself today?
- What is your mission?
- What are the means to achieve this mission?
- What is the lifestyle of this mission?
- What do you want of me? of us?
- What scruples did I experience in following my calling?

Prayer of Generosity

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PROGRAM FOR August 30

- Plenary Session: Brief explanation of the proceedings of the day by the process guide

- Workshops:

on some aspects of CLC charism:

- 1) Mission and Service
- 2) Exercises in Daily Life
- 3) Thinking/Feeling with the Church

on particular sectors of the CLC.

- 4) Youth
- 5) Married Couples

The participants chose the workshop according to their interest.

- Plenary Session:

- 1) Listening to reports of the 5 workshops
- 2) Approval by the General Assembly of the affiliation of

PORTUGAL and
ENGLISH-SPEAKING CANADA

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WORKSHOPS

Five workshops will be taking place during the day:

- Mission and Service
- Spiritual Exercises in Daily Life
- Thinking/feeling with the Church
- Youth
- Married Couples

Objective

The idea behind these workshops is that assembly members deepen their sharing on fundamental areas of our charism such as mission, Spiritual Exercises (in daily life) and thinking/feeling with the Church, and in two particular sectors of our world community - youth and married couples. This deepening will help the assembly members to concretise in various ways our future orientation/ "thrust".

Discerning Attitudes

- openness to the "magis" for a better service;
- desire to make CLC members better instruments for evangelisation.

Hindering Attitudes

- a non-committal presence, observing passively;
- starting the workshop thinking that the group will not go too far, a pessimistic attitude.

Hints for the chairperson

- Take into account the time the workshop lasts, and leave enough time for a break.
- The morning will be dedicated chiefly to analyse and study the various aspects and experiences on the theme.

- The afternoon will be used to summarise material and to make a final synthesis to be presented in a plenary session.
- We suggest the inductive method: starting from the interests and reality of the participants, treating those aspects suggested by the group. The group is free to develop the theme using any method considered adequate.

Procedure

- It depends basically on the team directing the workshop. We suggest opening the workshop by sharing in the whole group or in smaller groups (guide questions).
- At one time. e.g. after the morning break, it may help to give some minutes for personal reflexion (in silence) on the specific aspect to be shared afterwards in the group.
- Regarding the contents, the group is free to develop the theme; the theme in the perspective of world community though should not be left out from the discussion.

* * *

MISSION AND SERVICE

Guidelines that may help:

- 1) How do the members interpret the fact that the CLC vocation is defined in function of service?
How is this expressed in the experience and reality of each participant? (or is not expressed?)
- 2) Basic orientation that should characterise CLC service and mission in the world today. Orientations of last Assembly.
- 3) How can we make of our CLC spirituality - in particular the Spiritual Exercises - a pedagogy to grow in service? (This question points to "praxis" itself, in relation to phases of growth in service.)
- 4) Mission and Service: World Community
 - Mutual responsibility
 - CLC presence as a movement in international bodies/ Church
 - Most universal good, most urgent
 - Disponibility and the lay vocation
 - etc.
- 5) How can service to faith and promotion of justice be better integrated in the lay CLC vocation?

Summary of the workshop on "MISSION AND SERVICE"

1) CLC Vocation in Service

Most CLC groups and Federations are involved in a variety of service relief-welfarist, developmental, and as agents of social change, either parish-oriented or through the medium of small "cells". One example was given of a national community - U.S.A. - having accepted the Peace Movement as a national involvement.

There is a danger that service may become mere activity or an instrument of escapism and therefore un-christian.

There was a deep realization that service could only become mission through reflection, prayer, discernment and authentic community, pre-supposing an awareness and feel of our social reality and the core-issues that affect the environment.

Mission and Service are a necessary part in the preparation for and the fruit of the Spiritual Exercises.

2) Basic orientations

- A strong endorsement of all the past world assemblies.
- The need for:
 - *a common world vision - suggested was a dialogue between the regional Communities of Northern and Southern Hemispheres.
 - *studying social analyses and various ideologies and Church documents on social structures and change.
 - *the 'service of man' as presented in 'Redemptor Hominis' and translated into the regional, national or local reality, especially with regard to youth, family and women.
 - *a preference for the very poor and marginalised was expressed, and preference for the poorer countries; however there can be a mutual enrichment in the sharing between countries.

3) Mutual responsibility

- International cooperation:
 - *National Federations of different countries should be in communication with the CLC delegates in the international organisations and there should be a mutual sharing through a bulletin.

*A list should be compiled of experts at the disposal of the National Federations who could participate in international co-operation.

- Church:

*Co-operation at all levels with ecclesial organisations (e.g. Commission of Justice and Peace) by responding to enquiries and surveys, thus letting our voice be heard.

*Continued co-operation with Conference of International Catholic Organisations.

- World Community:

There should be 'Twinning' at national, local and regional levels, especially between the First and Third World involving exchange of experiences in formation, mission, sharing concerns and needs and resulting in a greater sense of world community.

4) Service to faith and promotion of justice

- The importance of conscientisation and formation, especially education, exposure and insertion experiences

- On-going discernment and evaluation in the choice of priorities

- The justice we work for is God's justice, not ours, and therefore the importance of CONVERSION as exemplified by the First Week of the Exercises.

* * *

EXERCISES IN DAILY LIFE

Some guidelines that may help:

- 1) In what way are the Exercises the specific instrument of our spirituality and a pedagogy of life?
How is this expressed (or not expressed) in the participants' experience of reality?
- 2) Is there a difference between preparatory forms of the Exercises and the Spiritual Exercises? What is it?
- 3) What internal and external impediments exist for CLC members wanting to do the Exercises?
- 4) What are Spiritual Exercises in daily life?
Some members may share their experience and answer questions.
- 5) The future of CLC and this modality, Exercises in daily life; formation of guides for the Exercises (religious, lay people)
- 6) Spiritual Exercises as "source" and "instrument" of building world community.

Workshop on "SPIRITUAL EXERCISES IN DAILY LIFE"

The workshop focused on The Retreat in Daily Life. There were 26 participants: 8 Spanish-speaking, 8 French-speaking, 10 English-speaking. In the general session only laypeople gave in-put on their experience of the Retreat in Daily Life.

Reality:

Their sharing put us in touch with how our CLC members are presently experiencing this form of the Exercises in Australia, English-Canada, French-Canada, Chile, England, Hong Kong, U.S.A.

Retreatants:

- CLC members already experienced in/oriented towards community and service
- Non-CLC members generally not oriented towards community and service
- Generally middle class
(How can the Exercises be brought to the poor and illiterate?)

N.B.

It is important that the person decides to make the Retreat after adequate information and prayerful reflection on what is involved.

Preparation of the retreatants:

The following areas/matters need to be gone into during the time of preparation:

- *self-awareness: awareness of one's own feelings and emotions and the ability to articulate them
- *self-acceptance: a good self-image
- *awareness of all the dimensions of one's life (social, political, economic)
- *basic catechesis
- *one's image of God
- *one's image of the Church
- *consciousness examen -- general confession, etc. as in the beginning of the Exercises
- *the overall thrust in my life
- *learning to pray regularly - reflecting on one's prayer - sharing on it
- *different ways of praying especially praying with Scripture

- *developing a habit of prayer so that one can pray for one hour a day, as far as possible
- *during this period the development of interior silence becomes noticeable
- *"Growing together in Christ" is very helpful during this period of preparation

Retreat Guides:

Sharing of those who have had experiences as guides (or had been guided themselves): Jesuits, priests, brothers, scholastics, sisters, laypersons - male and female, married and single.

It was felt: that guides should have "discreta caritas", that they should be persons who would "follow the Holy Spirit", that they should be as "sage-femme" (midwife).

Preparation of lay retreat guides:

- They should have done the Spiritual Exercises themselves (either enclosed or in daily life).
- They need theological input.
- They should work under supervision and know of helpful material available.

The guide himself/herself needs to be a praying person, aware of the whole reality of the retreatant's life - back ground, etc.

Practical arrangements during the retreat:

- *One hour of prayer daily and ten minutes reflection desirable
 - *Examen: twice daily
 - middle of the day:
How has my prayer converged on my day?
 - night-time: the whole of my day
- During retreat all the events of my day become

spiritual exercises and part of the retreat. In this way INTEGRATION is taken care of,

- *Interviews: Weekly if possible for about 45 minutes; telephones, tapes and letters sometimes used, but by way of exception.
- *Guides: It is helpful for the guides to work under supervision or as a team. Being able to talk things out while respecting confidentiality (de-briefing) is very helpful to many guides.
- *Freedom: The Exercises are a school of freedom. Great flexibility with regard to arrangements is very important.
- *Eucharist: Frequently during retreat - daily if possible.
- *Sacrament of Reconciliation:
 - arises normally towards end of First Week,
 - can present difficulties for a non-ordained guide.
- *Have prayer material readily available.
- *Length of time: for retreat itself, usually 6-9 months.

The retreatants and guides insisted that the retreat in daily life was, in their experience, an authentic Ignatian retreat.

Some questions:

- 1) Should we require the Spiritual Exercises of ALL CLC members?
- 2) As we have an 8 day Retreat which is authentic in its own way in relation to the 30 day Retreat... is there another form of retreat which is equally authentic in relation to Spiritual Exercises in Daily Life?

* * *

THINKING/FEELING WITH THE CHURCH

Some guidelines that may help:

- 1) What do we mean by saying that "thinking/feeling with the Church" should characterise the CLC way of life and be present in discernment?
How is this expressed (or not expressed) in the participant's experience of reality?
- 2) What to do when within the same country the orientations of the Church (including the hierarchy) on important matters such as the family, socio-political life, etc. oppose each other?
- 3) How do we inform ourselves and other persons of the teachings of the Church?
- 4) "Thinking/feeling with the Church" is more than a loyal, acceptable response in terms of what is permitted and not permitted. It is a grace, conversion. Comment on this.
- 5) "Thinking/feeling with the Church" and World Community

Workshop on "THINKING/FEELING WITH THE CHURCH"

We opened the session with Fr. Pat O'Sullivan reading some of the rules of St. Ignatius on "Thinking with the Church." This was followed by a sharing on our expectations of the group meeting on this theme. Our expectations were:

- to learn to look at and with the Church from the inside
- to learn more about the expression "thinking/feeling with the Church"
- to learn how to be conscious of being members of the Church, witness for the Church and spread its teaching
- how to have a sense of Church community
- how to be less critical of the hierarchy.

We shared on what "thinking/feeling with the Church" means to us. For some it is a deep spiritual interest from childhood; a seeking and searching for what is essential; to be a member of CLC is a particular way to be a christian and catholic - Rule 10 of St. Ignatius. For a Jesuit or CLC member to speak out publicly against superiors would be wrong.

This was followed by a sharing on "What is the Church?"

- It is one way to God, and the uniqueness of the individual vocation enriches it.
- It is a better way to basic living.
- It is the People of God like a big family with unity in diversity.
- It is a love of something majestic even when all is not understood.
- It is the richness of spiritual life.
- It is the sharing of the Sacraments and the sharing of individual talents in a wide diversity of cultures and traditions.
- It is that which makes it possible for human beings to live together.

CLC helps people in a deeper participation and it is each one of us linked with Christ as a sign of His coming on earth.

Examples were shared on how the reality of the Church entered one's consciousness:

- it is the body of Christ,
- the sign of the world's redemption,
- a network of relationships that make sense in faith,
- the Church is sinful and we are part of the problem of its sinfulness,
- the hierarchical structure and the Body of Christ cannot be separated and it is an on-going Pilgrim Church,
- we must have a deep sense of charity in relation to it.

Ignatian "Thinking with the Church" is a constant call to conversion - if we have this attitude we do not stand back and condemn.

Drawing from our own experience we shared on the areas in which we have been instrumental in using the CLC charism

to the benefit of the wider Church for example - as a process guide in an area of dilemma; helping to use the Exercises in the communal scene where people find negative sharing difficult. Some noted the divergence that occurs between CLC experience and the parish experiences and differences between CLC and Basic Christian Communities. Others noted that it is laudable to think with the bishop and the parish but sometimes the bishop and parish do not want to think with us.

There are contrasts within one's own country and also from country to country - for example, sometimes priest and people are as one; other times they are poles apart. There are tensions that can arise even between Christian groupings; there are the problems of youth who have spiritual formation but no social/political formation. In some places there is the Church's opposition to the introduction of scientific socialism. Over all, it is a matter of conversion "to act justly, to love tenderly and to walk humbly with your God."

We were unanimous in seeing the necessity to be well informed on the documents of the Church, while noting that these documents are not of equal value, and the need to distinguish what is accessory and what is essential.

We touched on the subject of World Community and we saw the possibility to arrive at this stage if we all adhere to the General Principles; and, more important, if we are faithful to the Holy Spirit we feel sure a World Community will evolve.

Given there is a growth in the self-awareness of the Church, we feel the need for further prayer and reflection to express in contemporary words the basic insight of St. Ignatius, so as to emulate his loyalty to the Church.

In the process of the Exercises, where do we situate "Thinking with the Church"? It includes commitment to poverty, humility, abandonment, deep love of the Church.

We finished with and we leave you with a very pertinent question: "Are we giving and living the Exercises properly if the fruit is not a love of and commitment to the Church?"

YOUTH

Some guide questions that may help:

- 1) In what sense does "youth" form an integral part of our movement?
How does this express itself (or not) in the members' experience and their reality?
- 2) What should characterise "youth pedagogy" in CLC?
What are the chief helps?
- 3) Weaknesses and strengths in the reality of youth in CLC today.
Thrust suggested.
Perspectives.
- 4) Transition period - Young adults.
Difficulties. What to do?
- 5) How can CLC help youth find their vocation?
What is the responsibility of youth in the world and in the Church?
- 6) Youth and World Community.

Report of the "YOUTH" workshop

What did the workshop discuss?

- questions presented on paper
- questions presented by yesterday's youth meeting.

How did the workshop function? - 4 sub-groups.

What does our report consist of?

- a very brief summary of our discussions
- a full report will be distributed later.

Points raised:

- The oneness of our movement, inspired by our common experience of the Spiritual Exercises which inspire our way of life. Young people feel accepted and loved; they belong to a common movement.
- Oneness does not exclude diverse identities, needs, concerns.
Youth live as youth, and adults as adults.
- Separate identity requires an appropriate pedagogy. The Survey may be adopted as a pedagogy for youth. Youth must be made aware that CLC is a lifelong vocation, one of several they may choose. Young people must be given a human, Christian formation, and adults should be a testimony of the CLC way, rather than a model.
- Formation must make youth aware of whole CLC reality, and here the role played by lay, youth leaders is significant.

Answers of the different sub-groups to question 1:

In what sense does "youth" form an integral part of our movement?

How does this express itself (or not) in the members' experience and their reality?

- need for trained guides with Spiritual Exercises background
- CLC is a natural process for offering identity to Christians
- the dynamics attract youth to CLC vocation
- the basis which integrates the whole CLC movement is the common sharing, each one according to one's characteris-

tics, of the Ignatian spirituality, either by adults or young members.

Youth experience underlines the process of living the community dimension (personal and group growth), the spiritual dimension (deepening in the faith, prayer and Sp.Ex.) and Mission (beginning of openness to society and its analysis).

However, youth CLC experience has not to be considered only as "trial CLC" but as a sharing in the whole CLC spirit "according to the age" (GP).

On youth pedagogy, it is necessary to distinguish between different levels within the same youth groups, for example, first and last years at university, those who are working while attending university. So pedagogy has to be different for each level, and oriented to the growth in each of the 3 dimensions mentioned before.

An adaptation of the Survey, regarding the youth reality could be proposed.

- Youth and adults are acknowledged to have separate identities, needs, problems. Youth is a dynamic force in the world; it is also a time for decision, to think about lifelong commitment in various spheres of life.

But the question of youth's integration within CLC can not be looked at simply from the perspective of youth. The adult perspective is also necessary.

Adults and youth both form part of one movement and there is one very important unifying factor - the Ignatian spirituality of our way of life. Young people are at a stage where they must choose whether or not to commit themselves to that way of life, but they share the same spirituality as adults. Indeed, the decision to take up the way of the CLC's is influenced by a young person's experience of this spirituality.

Once a commitment is taken up, all of us, whether we are young or old, begin to deepen our understanding of this way of life, with the help of the Spiritual Exercises until we reach full Christian maturity.

There is no question of belonging to two separate movements, to living different lifestyles. We are united by a common spirituality; we share a common way of life but one which respects the different needs, concerns and identities of adults and youth. To emphasise the differences at the expense of what we share in common would

undermine the world community which we profess to be building. For this reason, it is important not to have separate meetings or communities and federations, but there must be some organ which will help to impart Ignatian spirituality to youth.

- CLC is a way of life, it is to help each other to discern what God wants from us. Just as for adults, so it is the same question that brings youth together in CLC. Because youth is at the beginning of their life, the question is colored: what will I do with my life? Looking for an answer on these questions, we help each other to live the reality in which we live, and to make in that reality the right choices, the right discernment.
- CLC has no strong identity in terms of numbers as some other youth movements have. Those movements bring many young people together, and therefore they are very successful. But looking at our youth, we see that they are deeply committed in the reality they live in. And not only that, they gather other young people (not CLC) around them to do the same.
- Integration of youth in CLC is putting things incorrectly. There is no problem about youth in CLC. Sometimes, when 90% of CLC is youth, adults have integration problems. But then, the assistant must be the person who unifies the two parts. He has a universal mission of bringing people together. So he has to be like a bridge between youth and adults. Sometimes transition from youth to adult is a problem, but once there are young-adult groups, the problem solves itself.

Answers to question 2:

What should characterise "youth pedagogy" in CLC?

What are the chief helps?

- Strengths and acceptance found in ability to share whole self; e.g. weaknesses as well as strengths - no masks necessary.
- Christ becomes real. He is experienced in living rather than through purely intellectual knowledge.

- There is real unity in the search for identity and values and self-concept.
- A developing ease and/or ability to share feelings through acceptance and encouragement.
- Fulfillment found in CLC stimulates the desire to propagate movement and to serve.

Answers to question 3:

Weaknesses and strengths in the reality of youth in CLC today.

Thrust suggested.

Perspectives.

Weaknesses

- lack of lay assistants
- lack of analysis about integration of our life as a lay person in our CLC, our society, our church
- lack of knowledge of Church social, doctrinal issues after Vatican II.

Strengths

- full-time promoters
- more relations with official Churches, with other different Catholic movements in our countries
- relations with S.J.

Perspectives

- increase of lay and Jesuit assistants
- create regional youth commissions but commissions of youth or to serve youth (open question, not yet resolved)
- increase number of young people in Ex-Co.

Suggestions

- contacts among federations

- exchange of publications and make a directory of CLC publications from all over the world
- regional formation courses
- twinning

Answers to question 4:

*Transition Period - Young adults.
Difficulties. What to do?*

- CLC is fundamentally a vocation, but not a vocation for everyone.
- Formation must be demanding, presenting youth with the full reality of the CLC way. Here guides are very important.
- Youth should be confronted with Sp. Ex. and the relation of these with their daily life. They should be helped to relate the spiritual with their daily life. They must be made aware that their period of formation will end with an important decision - to take up or not a way of life.
- A plan of action, agreed upon between adults and youth, taking into consideration the special needs of each stage of a young person's life.
- It is important to have close contacts between adults and youth; adults may serve as models, but it is important that the model should fulfill the discerned vocation of the group; perhaps the word to use is not so much model as witness of what living CLC means to an adult.
- The group must help young people to confront the decisions and difficulties in their lives.

Answers to question 5:

How can CLC help youth find their vocation?

What is the responsibility of youth in the world and in the Church?

- There is no solution for this problem that fits in the

whole world. Each federation has its own reality and each country is different. Youth has to live in its own reality and so it must find its vocation, its mission in the Church and in the world.

- In Latin America youth-CLC belongs mostly to lower middle class. Thus the problem of CLC is: how to make youth interested in marginalisation, faith and promotion of justice. CLC has to form people who are socially interested, but who do not become extremists, nor become skeptical or spiritualist. CLC members have to stay with both their feet planted in the reality they live in, with the strong belief and experience of God's love.
- Zimbabwe and South Africa: for the black youth it is said that Christianity is a white man's belief. The CLC must help youth to remain christians and not to lose contact with the reality of their own people.
- Europe: there is a mental, moral and religious poverty (that exists also in Latin America).

CLC can offer to youth:

- *formation
- *Spiritual Exercises
- *discernment.

But also, CLC is not a movement for masses - CLC is a movement for those (rather few), who feel that vocation to discern what to do with their life in the reality they live in.

CLC has to be a yeast in the society. Especially for youth there is a problem in being few. Youth want to be a mass-movement. So, CLC can bring together in regional, community meetings the few members of the different groups. Then community becomes real for youth and it becomes really supportive for daily life.

We also experienced that the more community-minded youth is, the more they ask for spiritual direction. Thus, we feel a need for spiritual direction, from priests, religious people and lay people.

* * *

MARRIED COUPLES

Guidelines that may help:

- 1) Some say that we should insist on small local communities formed by married couples.
What is your experience and the reality of your country regarding groups formed by couples?
- 2) What do married couples expect of CLC?
How does CLC spirituality affect their family life?
- 3) Is our spiritual pedagogy sufficiently adapted to married couples forming communities?
How do the couple share CLC vocation with each other?
- 4) What contribution can married couples give to CLC?
What does the CLC expect from them?
Couples and personal vocation.
- 5) Married couples and the World Community.

Report of the workshop on "MARRIED COUPLES"

It is important to remember at all times that CLC is a vocation that has to respect the individuality and the freedom of all persons, in order that each person may be able to hear the call when it comes from the Lord and be able to respond. This refers as much to the couples as to their children. So, when we love, we should look at and respect God's plan for each one. Even when things do not go the way we think they should, we should not try to deviate from or accelerate God's plan.

It would be ideal, if within the couple, both would be CLC members. Nevertheless there are some cases in some communities where only one is a member. We have seen that this situation is a viable one only if the non-member spouse of the couple is able to understand and to accept the participation of the spouse.

The participants of this workshop have had different experiences. The sharing of their experiences was enriching and valuable for all of us.

In the majority of cases, the married couples are in mixed groups - that is to say married couples, singles, lay and priests. It is rare for the situation to exist in which it is required that in order to enter CLC both spouses should want to enter.

We understand that the formula of one CLC couple has to be 1/1/2, which means that each spouse keeps his/her own individuality in the marriage and thus they grow individually, and as a couple, in their daily life.

The CLC couple has to give witness in what we can call the domestic church, since the domestic church is for the couple the first cell of the church. They also have to give a visible witness of the living lay vocation. (This casts no reflection on those who are called to live as singles.)

The CLC couples - in some places - work together in mission and service, for example: working in the education of not married couples, formation of youth, formation and encounters with young married couples.

The CLC is an important support for the married couples and their families since it does counteract the anti-evangelical values of society such as: consumerism, racism, deficient sexual relation, etc...

A common problem was discussed: the difficulty of the couple to engage themselves in praying together, on a regular basis, in their daily life. The participants shared experiences of frustration and obstacles. Some possible solutions were discussed, such as: brief, individual, daily consciousness examen followed by a moment of shared prayer.

We recommend that the needs of CLC couples and their families expressed below be placed under the responsibility of a CLC couple. This couple could be the chairpersons of

a new Commission for Couples who could work within a pyramidal structure with chairpersons of different regions, who in turn could coordinate the work of the chairpersons of the different countries in the region; or the couple could be part of the Formation Commission, etc. Recommendations:

- 1) to establish exchange of visits of either couples, their children or both
- 2) to have some pages in Progressio for communication purposes
- 3) to have twinnings at the family level
- 4) to hold an Assembly in which the whole family (couples and children) can participate even though money may be a problem
- 5) to provide Spiritual Exercises and retreats in forms where the couple can share what they are experiencing from day to day with each other and follow step by step the process that each one is going through
- 6) to bring out a Survey or a pedagogy suited to couples
- 7) to share resources with other couples (organizations, marriage encounters), humbly asking their help and offering our own charism. For example, meetings of couples as a source of material for forming pre-communities and offering CLC members in formation a community experience.

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THE CLC WELCOMES
PORTUGAL
ENGLISH CANADA

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* **PROGRAM FOR** August 31st *
* - Plenary session *

- * 1) Process guide situates the day *
- * 2) Synthesis of "Reasons for" and "Reasons against" becoming a world community, from the 'Acts' of Rome '79 (*José Gsell*) *
- * 3) Explanation of difference between Federation and Community (*Patrick O'Sullivan S.J.*) *
- * - Time for personal prayer and reflexion on one's own feelings, on the risks and hopes with regard to the question: *
- * *"Do we feel called, now, to become a world community?"* *
- * - Listening in 6 groups of 20 persons *
- * - National delegations meet to share personal reflexions and what each one has heard in the Listening Groups *
- * - Regional meetings *
- * - Eucharistic celebration *
- * * * * *

A WORD OF INTRODUCTION

Prayer

Let us place ourselves reverently in the presence of the Lord and beg that God will order everything in our day to his praise and service.

Jn 17, 21: *"May they all be one. Father, may they be one in us, as you are in me and I am in you, so that the world may believe it was you who sent me."*

- Our unity has a missionary dimension - *"so that the world may believe!"*
- And this missionary dimension of unity is the fruit of the gift of love. We are sent by the Father, by our common Father.

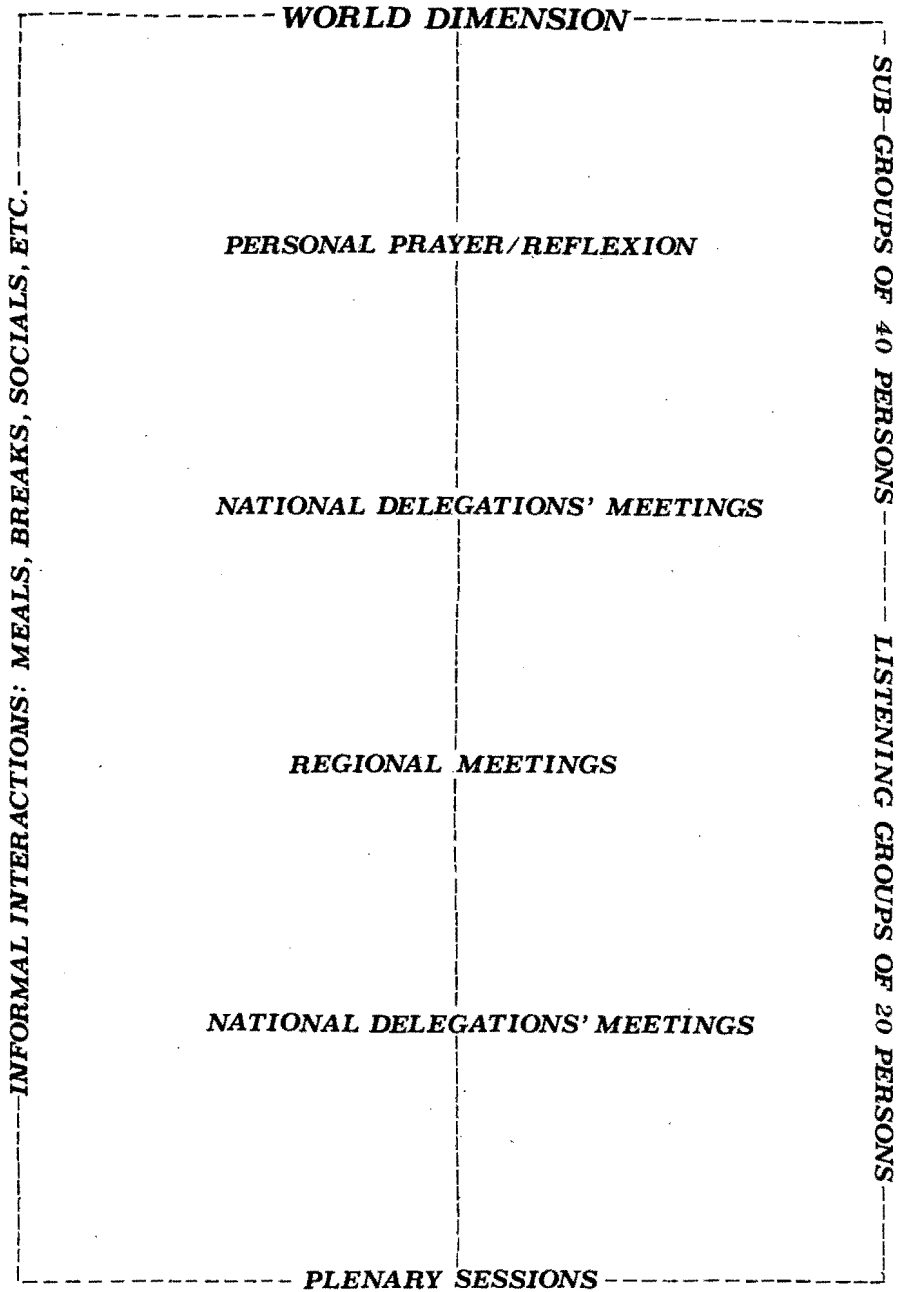
Process

The basic idea of the workshops yesterday was to experience together as a World Community some important areas of our spirituality and to reflect on some of our important sectors.

- The reports of the different workshops may be of help to regional and national groups. At these levels the general conclusions may find some concrete ways of implementation, according to the needs and means of each country and region.
- As a community here may I point out some signs of the "good spirit" living among us?
 - a) A growing joy. At all moments I have been struck by the fraternal atmosphere, fruit of love. There is a growing joy and happiness in this group among persons; many of them didn't even know each other a week ago. At times this manifests itself more clearly in common celebrations. Yes, this is the fruit of the good spirit.
 - b) Serious work, cooperation, a lot of goodwill and open dispositions. We have been doing serious work, even with difficulty, sometimes. Perseverance in this is a sign of the Spirit working in us.
 - c) Peace around us.
 - d) Desire for service. Talking to people, participating in groups I feel very much this desire for service growing, making itself more evident and with a wider vision. There is no criteria, perhaps, as a sign of the spirit as this: a great desire to be of service to others, to be men for others.

I mention these things today because we should not take for granted what is a gift of the Lord. These signs are the presence of the Lord, very concretely, among us during these days.

E. Mercieca S.J.



PROCESS OF THE ASSEMBLY

TOWARDS A WORLD COMMUNITY...

At Rome '79, the General Assembly voted "Yes" to the proposition - "Should we now actively strive to become a World Community?"

1. What were the reasons for this? Pages 217-232 of the Acts of Rome '79 give the reasons; perhaps the two most basic ones were:
 - a) Ignatian spirituality gives a universal vision (e.g. the Kingdom meditation)
 - b) The word 'community' seems to express more aptly the CLC world reality - a growing attitude of unity and solidarity between Federations, as witnessed in mutual help, common courses, personal contacts...
2. What is the difference between "Federation" and "Community"?

The difference is one of emphasis. "Federation" emphasises a structure; "Community" emphasises an attitude of unity and solidarity, springing from a common source (Spiritual Exercises).

3. Does this mean that, in a World Community, structures are not important?

No; structures are always necessary and important - provided their ultimate purpose is to foster service and support mission.

4. What safeguards local 'autonomy' in a World Community?

The very nature of the CLC vocation and its understanding of mission:

- a) The CLC is essentially a lay vocation, and the essence

of a lay vocation is that mission is discerned (discovered), not imposed or given.

b) The Ignatian principle of Thinking with the Church embraces not only an identification with the worldwide Body of Christ, but also an involvement in one's local situation, to be at the service of the local Church. How best to be at the service of the local Church is a matter of discernment on the local level.

5. What is the point of the present 'decision' to be taken with regard to the question - "Do we feel called, now, to become a World Community?"

Though the last General Assembly voted to strive actively to become a World Community, the vote was not unanimous. The point of our present 'decision' is very much in the nature of an Ignatian repetition and evaluation - it is the opportunity for the present delegates to review the decision taken in Rome '79, to reflect on their experience since then, and, in the light of these two, to express how they feel now with regard to the call to a World Community. Any future orientations will be based on this present 'decision'.

One further question:

The Ad Hoc Commission proposed 4 possible changes in the General Principles and Statutes, and also criteria for membership in a World Community. The reactions of national federations to these proposals have been varied and show the complexities of these questions. Consequently the Assembly will be asked - "Does the Assembly wish to mandate the new Executive Council to establish a group that will continue the work of the previous Ad Hoc Commission?"

Patrick O'SULLIVAN S.J.

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* **PROGRAM FOR** September 1st
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*
* *morning*

* - Plenary Session:

* Brief explanation given by process guide,
* situating the day in the continuing process of
* deliberation.

* The national delegations are asked to prepare
* for the next plenary session on how they are
* presently feeling with regard to the question:
* "Do you feel called, now, to become a world
* community?"

* Their answer could be:

* "Yes, because... (briefly giving the reason)"

* "No, because... "

* "Yes, but... (with condition)"

* "We are not yet clear."

* - National delegations meet to clarify their
* feelings and to prepare for the Plenary Session

* - Plenary Session: each delegation expresses its
* present inclination on the question.

* *afternoon*

* - Time for personal prayer and reflexion

* - National delegations meet

* - Time for clarifications/questions before answer
* ing the question

* - Eucharist

* *evening*

* - Plenary Session: official reply to the question
*
* * * * *

A WORD OF INTRODUCTION

As far as the Assembly is concerned, we are in the midst of a community discernment process. During our first days together, in a climate of faith, we have sought to re-live as a group the basic identity between the CLC reality and how we actually express it. And all this has been done in an atmosphere of trust which ensures we interpret things as they should be interpreted, and are able to communicate to others the personal and community experience of faith.

The retreat has helped us purify ourselves with regard to our prejudices and pre-conceptions, and so arrive at a greater degree of interior freedom within the perspective of the Kingdom of Christ. Prejudices are pre-judgments; we cannot suppress them but we should become aware of them and control them. Pre-conceptions (or pre-dispositions) betray an emotional charge which stops us seeing things objectively (attractions or aversions). Our going about all this together helps this process of purification.

Yesterday morning we tried to clarify the matter for discernment and to formulate better the decision which concerns this assembly and future orientations of the CLC. In the afternoon we came together in 'listening groups', on both the world and the regional levels. It is a question here of searching for what the Lord wants, and of not holding on to a closed position from the very start. A common feeling develops and also a common language is acquired to the extent that we let ourselves be challenged by others.

Some have asked - are we not doing the same thing that we did at Rome? In reality, what we are engaged in is an Ignatian repetition. What does that consist in? In the course of a discernment, an Ignatian repetition consists in re-living here and now what has struck us most forcibly on the affective level - a positive feeling of acceptance or a negative feeling of rejection; in a word, a past experience lived as a grace. And so the grace of Rome '79 is to be re-lived by us here and now - not three years ago. We live it now enriched by three years of life's experiences, so the experience is the same, and yet not the same. Taking up again, as a community, the areas or the moments of light,

of hope (consolation) and the times of discouragement, of doubts, of fear (desolation) that we experienced then - these will give us indications for discerning the action of God now, that is, the confirmation or not of the decision taken at Rome. Life itself, the passage of time, the experience of these past years provide a solid criteria; ordinary living has the capacity for dispelling doubts and opening up new paths. But even more, it makes us understand what our first reflection did not grasp clearly. Accumulated experience purifies and enriches the memory of the grace of Rome '79. At the same time it moves us towards the future. Our living and lived experience gives us peace in the confirmation of a decision taken previously, and from that moment on the decision gives an orientation to our future action. The test of life itself is an integral part of Ignatian discernment. The process of discernment implies not only an active indifference through which we allow ourselves to be challenged, but also the capacity to read what is going on inside us, to read events, and the desire to serve better, to serve more. It is in being aware of the totality of the process that we avoid becoming simplistic. St. Ignatius himself learnt from his own experiences - his own experiences, full of generosity, pondered over and reflected on.

E. Mercieca S.J.

RESULT OF THE DELIBERATION ON THE QUESTION:

**“DO YOU FEEL CALLED, NOW,
TO BECOME A WORLD COMMUNITY?”**

37 YES

0 NO

2 ABSTENTIONS

* * * * *
* **PROGRAM FOR** September 2 *
* - an hour of personal prayer *
* - Eucharist *
* - Free day *
* * * * *

PART III - CONCLUSIONS

* * * * *
* **PROGRAM FOR** September 3 *
* *morning* *
* - Plenary Session: *
* Brief explanation is given by process guide on *
* the proceedings of the day. The different regions *
* are to meet, to brainstorm on recommendations *
* for the Ex-Co, to help it implement the orien- *
* tation of the movement concerning *
* 1) formation *
* 2) mission and service *
* 3) structure *
* 4) world dimension *
* and other points the region feels should be *
* given priority. *
* - Regional meetings: brainstorming on how to im- *
* plement the orientation just taken *
* - Personal prayer/reflexion: to assimilate, re- *
* flect and pray over what each one has heard in *
* the regional meeting *
* *afternoon* *
* - National delegations meet to suggest priorities *
* for implementation at the world level *
* - Regional meetings: from the different points ex- *
* pressed by the national delegations, the regions *
* are to draw up recommendations for the Ex-Co. *
* - Eucharist (by regions) *
* * * * *

A WORD OF INTRODUCTION

We move by taking one concrete step at a time. That enables us to accept our own limitations and to make the most of our opportunities to serve.

Redemption must be worked out historically, in the midst of human difficulties. Our discernment, the call we feel to a world community, is not going to be realised in ideal conditions, but rather in a complicated world, with concrete individuals, in concrete situations. To bring together the greatest and the least is something divine. To maintain the dream and the ideal through failures supposes a considerable spiritual maturity. The spiritual 'process' of St. Ignatius brings together the ideal and the possible in a tension where desires are uppermost - in a discernment of real life. This is the grace I invite you to ask for today, and in the days ahead.

The major task of these days is to combine our desire for service, the universal vision of things, with human instruments and the feeling for what is possible and concrete.

Like Ignatius, we have to ask for the grace to bring together the dream and the reality, great ideals with our concrete life today. It has been said that Ignatius was a mixture of Don Quixote and Sancho - very difficult extremes, it would seem, to reconcile (integrate). St. Ignatius, a human being, discovers little by little in his life that it is only in the concrete that he can serve God, through becoming involved with the details of day to day living.

We must bring together our capacity to search, to dream, to hold ideals with the necessity of finding concrete means and of becoming fully involved - really down to earth - in time and place. Our temptation at this moment is to be content with a little and not to look for solutions that are concrete and possible.

E. Mercieca S.J.

* * * * *
* **PROGRAM FOR** September 4 *
* morning *
* - Plenary Session *
* 1) The six regions present their recommendations *
* to the Ex-Co *
* 2) Proposed amendments are presented *
* - Personal prayer/reflexion *
* * * * *
* *afternoon* *
* - Plenary Session: Clarifications / Questions on *
* the proposed amendments *
* - Regional meetings: sharing and listening on how *
* each one feels about the proposed amendments *
* - National delegations meet to prepare their vote *
* on the proposed amendments *
* - Eucharist by regions *
* * * * *
* *evening* *
* - Plenary Session: vote on the amendments *
* * * * *

Amendment approved unanimously by the General Assembly:

"The next General Assembly will be held in 1986."

The Ex-Co made this proposal by way of experiment (and not as a definitive change in the Statuts) which the following Assembly can either ratify or reject.

Recommendations approved by a majority vote of the General Assembly dealt with:

- 1) the setting up of a special Commission to continue the work of the Ad Hoc Commission
- 2) holding Regional Assemblies every 4 years
- 3) a balanced representation of the different regions and sectors of life - as far as possible - in the composition of the Ex-Co, which was reminded it could use its power of co-opting 2 consultants in this regard.

RECOMMENDATIONS PRESENTED BY THE REGIONS

FORMATION

General ideas

1) *Middle East & French-speaking Africa:*

With regard to formation, we request that this be organised as a process of growth precisely as CLC, which leads the person on progressively, through integrating their life and their identification with Christ: a poor life-style. That presupposes:

- a process which leads to a greater integration into a poor milieu, so that our life-style can be a witness;
- a formation in the analysis of one's milieu, in service, with a view to mission;
- a solid doctrinal formation for a better understanding of what we are called to;
- a formation for "thinking with the Church", to avoid the danger of forming either "a church within the Church" or "a church beside the Church."

Latin America:

We propose to stress the thinking/feeling with the Church in its double dimension: in what constitutes the people of God and the hierarchy of the Church. The experience of the Spiritual Exercises deeply lived demands this double dimension.

- #### 2) *The Asian and Oceanic region* feels that the world vision for CLC is: forming "Contemplatives in action", people who integrate in their lives the lived experience of the Spiritual Exercises, in community, for service.

3) *Latin America:*

We recommend that the formation process takes into account a constant analysis of one's reality, scientifically done, as an expression of christian love that wants to be historically efficient. This presupposes prayer and reflection in relation to the social problems that affect humanity (documents of the bishops, social teaching of the Church, etc...)

4) *Europe:*

It is important that the formation commission should continue.

Training of guides, assistants

1) *Middle East & French-speaking Africa:*

We would suggest that a priority be given to the formation of guides - both guides of groups and guides for the Spiritual Exercises. We would like particular attention be given to the formation of guides for giving the Exercises in Daily Life.

2) *Asia/Oceania - China:*

We request that the Ex-Co continue its work of formation of guides, both ecclesiastical assistants and lay people.

3) *Asia/Oceania - Sri Lanka:*

Since the CLC movement derives its inspiration from the Spiritual Exercises, we recommend that the Ex-Co encourage the Jesuit body in Sri Lanka to cooperate more in the formation of the CLC members according to the spirit of the Spiritual Exercises.

4) *English-speaking Africa:*

We recommend that lay people be trained as directors, moderators and youth assistants. Important aspects to be taken into consideration in the training are:

- understanding and acceptance of the G.P.
- experience of the Spiritual Exercises
- experience of CLC community; CLC as a vocation
- training in techniques of running meetings
- openness to mission and service possibilities

- 5) *English-speaking Africa:*
We recommend that Jesuits be trained in CLC, as they have much to offer. Representation from the Ex-Co and also from the Jesuits here (in the Assembly) to other Jesuits, at all levels, would facilitate this.
- 6) *Asia/Oceania - Hong Kong:*
We recommend that the Head of the Jesuit Secretariat for the CLC take as one of his responsibilities the task of conscientizing all the Assistants throughout the world of the present orientations of the CLC towards world community, and of educating and forming them for service according to this orientation.

Formation Courses/Programs

- 1) *Asia/Oceania - Hong Kong:*
We recommend that, as far as is reasonably possible, all formation programs be in principle open to international participation. All formation programs should also consciously orient the participants towards World Community.
- 2) *Middle East & French-speaking Africa:*
We also suggest that there be more formation courses organised on the regional and international levels; that the formation commission, or team, should visit the different countries more often, to animate formation sessions; that countries and regions exchange among themselves their different programs and experiences of formation.
- 3) *Europe:*
Formation courses on the European level are needed, and when possible with one of the guides from another continent.
- 4) *English-speaking Africa:*
We recommend sending people to Guelph or possibly within the region for training in the Spiritual Exercises.

(cf. also "Communications" N^o 5)

MISSION AND SERVICE

1) *Europe:*

The awareness of the call to the mission for one world should become the inspiring force for all concrete services:

- in analysing better the socio-economical situations in our countries and the North-South issue
- in unifying our efforts as a region
- in a growing partnership with the third world (e.g. twinning)
- in keeping in mind the 2nd world (people under communist oppression)
- in strengthening our presence in international organisations (more persons involved in Geneva, Vienna and other places as well as New York; more information to and from our representatives)

2) *North America:*

In order to develop a sense of world mission that is relevant to our reality as one world, we recommend encouraging some means whereby the CLC of the northern hemisphere dialogue with the CLC of the southern hemisphere; and also developing a common framework as well as discerning what are the most urgent cries we should respond to.

3) *North America:*

More and more of us of the northern hemisphere feel that the privilege place for finding the Lord is among the poor. They include native Canadian and U.S. people, hispano-American, ... However, how to work with such groups? We would benefit from the expertise and skill of others.

4) *North America:*

Could the Commission on Mission and Service develop a document on NGO?

5) *Middle East & French-speaking Africa*

As far as Mission and Service are concerned, we recommend that importance be given to the evangelisation of christians, so as to make them more aware of the demands of the christian life.

6) *Middle East & French-speaking Africa:*
We recommend that the North-South dialogue should be entered into by the CLC's, to make people more open and to transform their mentalities. This is necessary if we want to be at the service of one world, and to deepen the sense of our presence at the U.N.

7) *Asia/Oceania:*
We see that the "service of man should be the primary and fundamental way for the Church" and the CLC, and so we recommend that each local, national and regional community should discern its own mission in the light of this call.

8) *Asia/Oceania - Hong Kong:*
We recommend that the world Ex-Co, as far as possible, ensure the participation of national CLC's in all committees (national, catholic, etc.) for the celebration of International Years.

Specifically, we recommend that all national communities be encouraged now to begin participation in preparation for the International Year of Youth - 1985, and for the celebrations bringing to a close the Decade of Women.

9) *Asia/Oceania - Hong Kong:*
We support the following recommendations of the workshop on Mission and Service

3.1 - The compilation of a list of experts capable of international cooperation

3.2 - The proposed Bulletin on Mission and Service

3.3 - Continued participation in the U.N. and efforts at spreading recognition of and cooperation in this work by the national communities.

10) *Asia/Oceania - India:*
We recommend that the "service of man", within the framework of a lived experience of the Spiritual Exercises, be the priority of CLC at the world level. More specifically, this would include the service of faith, also the promotion of justice in areas which are at the core of the country's problems.

11) *Asia/Oceania - Japan:*
We ask the World Community not only to work for a world

vision of our mission and service but also to offer us concrete means for changing social structures at the world level. For instance, United Nations' activities, Amnesty International, Year of Youth in 1985 and other campaigns like the abolition of nuclear arms should be given serious attentions.

12) *Asia/Oceania - Philippines:*

In view of the fact that young people compose the majority of the world's population, especially in developing countries, we recommend that special emphasis be placed on mission and service to the youth of the world, not necessarily CLC youth.

13) *Latin America:*

We request the Ex-Co to ask the National Federations how they understand the concrete service of faith and justice. For example, the following questions are important:

- how do our communities explain the causes of poverty?
- what are the contacts they have with real situations of injustice?
- how do we integrate in our lifestyle the tensions resulting from situations of injustice and poverty?

With the answers received from the National Federations, the World Community could then specify orientations, unifying the efforts of our Communities concerning faith and justice.

MARY

1) *Asia/Oceania - Australia:*

We ask the Ex-Co to continue keeping before the CLC's our Marian orientation as found in the Exercises and the General Principles.

2) *Latin America:*

We recommend to the Ex-Co that it looks for forms (ways) to deepen, vitalize and explain the role of Mary in CLC for the following reasons:

- we have not yet assimilated the christological and ecclesial riches of the role of devotion to Mary according to the Spiritual Exercises and Vatican II;
- a deeper living in union with Our Lady will actuate a better service in our mission to build the Kingdom with Christ;

- in Mary, poor and docile to the Spirit, are incarnated harmoniously and efficiently the values we want to announce to the world: fidelity to the Father, dedication to Christ and to his cause, option for the poor (poor with Christ for a better service), family life, dignity of the work, quietness and simplicity of life style, love and dedication to the Church;
- this will enable the CLC to be spread in poorer sectors in many regions; we affirm this specially for Latin America;
- at the same time, this will help some communities to feel themselves more identified with the World Community, increasing our unity and apostolic strength.

YOUTH

- 1) *Middle East & French-speaking Africa:*
We recommend that our communities help young people in the choices that are essential for their life, at its different stages, with as much freedom as possible. And if it is their vocation, when the moment comes, whether they are a young adult, or an adult, our communities should help them make the choice of a commitment to the life of the CLC's.
- 2) *Asia/Oceania - Indonesia:*
We recommend that some consideration be given to the transition from a school/university CLC group to an adult one.
- 3) *Europe:*
We observe that, to the degree that CLC members participate in the common Ignatian experience, unity grows and we no longer need to speak of integration. Youth in CLC is authentic CLC in the process of formation (pre-community, community in different stages, cf. Survey) as adults are also CLC in the process of formation. Young people in CLC call for special attention, in the same way as other life situations (e.g. couples). Pastoral work for youth inspired by CLC is also possible.
So, we recommend that the new Ex-Co consider the best way to deal with the particular needs that youth in CLC

have. As well as theoretical study, practical help such as formation courses for youth is also recommended.

COUPLES

Middle East & French-speaking Africa:

What came out of our sharing was that the family is the basic unit of society, and the first school of life. So we recommend that the CLC 'conscientise' couples into taking their married life to heart, and help them to be committed christians without neglecting their family life. This can be done through circulating articles and sharing the experiences of communities of couples in "Progressio".

WORLD DIMENSION

1) *Asia/Oceania - Philippines:*

We recommend that, among the national federations, a common world vision be fostered, which would serve as the basis for discerned mission and service of the local communities.

2) *Europe:*

We suggest that there could be worldwide coordinated prayer, oriented towards mission in the following way: on a specified day, perhaps once a month, all CLC's throughout the world should pray for a particular person such as a world statesman or a political prisoner.

3) *North America:*

We recommend that the next General Assembly should require each national community to provide the Assembly with reports on how each Federation has implemented the conclusions of this Assembly. We see this in the spirit of mutual accountability which in itself builds community, not juridism.

4) *Latin America:*

We observe that our reality is as a young CLC in a poor

continent; there we find our greatest riches and our hope. This is our challenge and also our contribution to the world community.

5) *English-speaking Africa:*

We recommend that when we clarify criteria for membership in a world community, we should not be too rigid, lest those federations which believe in CLC, but have few trained assistants, be excluded.

COMMUNICATION

1) *English-speaking Africa:*

We recommend greater communication at all levels - people need to know what others are doing if we are to be a world community.

2) *North America:*

The development of community and the international collaboration which community implies depend on more effective means of communication between and among the various National Communities. So we recommend that the Ex-Co establish a special study Commission to explore how the technology of telecommunication might be used.

3) *North America:*

As regard to twinning, we would like to recommend that the Roman Secretariat coordinates this activity by maintaining a registry.

4) *North America:*

We recommend we seriously take to heart that the quality of our world community is the quality of our presence to one another.

5) *Latin America:*

We recognise our regional identity based on our historical, cultural and socio-political patrimony; as such, we can form a Latinamerican Community for the World and the Church. Therefore, we recommend the reinforcing of existing relations and the creation of mechanisms of regional integration, for example:

- a) regional meetings
- b) formation courses for mission
- c) courses for group guides and guides of Spiritual Exercises
- d) stimulating the exchange of experiences, publications and documents, projecting the creation of a bank of CLC documents for Latin America.

6) *Latin America:*

We recommend support to the U.S. Federation in their efforts to integrate the 'hispanos' of the U.S. into their ecclesial communities and into CLC.

7) *Asia/Oceania - Indonesia:*

We recommend a continuing exchange between CLC's as a world community but that this exchange should take into account the situations of each individual country. Particularly important in this exchange are the ideas of twinning and publication of worthwhile material.

8) *Asia/Oceania - Indonesia:*

We recommend that there be more exchange between CLC's in countries which have non-christian cultures/milieu. Particularly important is the fostering of young CLC members so that they persevere.

PUBLICATIONS

1) *Asia/Oceania - Hong Kong:*

We recommend the production of a special number of PROGRESSIO or of a Supplement, written by or under the direction of a competent theologian, explaining the theme of Providence '82 ("to do justice...") in its relation to the emergence of world community.

2) *Asia/Oceania - China:*

We request the Ex-Co to continue publication of formation material on the Spiritual Exercises and Mission and Service.

- 3) *North America:*
We recommend a special series of articles in PROGRESSIO to foster, deepen our charism to feel/think with the Church.
- 4) *North America:*
We are aware that the quality of PROGRESSIO has improved remarkably and we are grateful for it; however, in its present format it does not have wide enough appeal. We recommend that measures be taken to make that important review for CLC members more appealing.
- 5) *Latin America:*
We propose to elaborate a Survey for youth and married couples.

OTHER ASPECTS

- 1) *Latin America:*
We recommend that it always be borne clearly in mind that we are a lay movement. And so our vitality will depend on our assuming responsibilities at all levels.
- 2) *Latin America:*
We recommend that serious consideration be given to the integration in CLC and in the Church of Central America and of the Caribbean.

* * *

September 5:

ELECTIONS

The morning was given over to the elections of the new officers of the Executive Council. In an atmosphere of prayer and discernment, the following were elected:

PRESIDENT: *Tobie Zakia* - France (by acclamation)

VICE-PRESIDENT: *Josefina Errázuriz* - Chile

SECRETARY: *Marie Schimelfening* - U.S.A.

TRESURER : *Brendan McLoughlin* - Ireland
(by acclamation)

CONSULTORS: *Wilfred Perera* - Sri Lanka

Jack Milan - English-speaking Canada

Felicitas Katepa - Zambia

The newly elected Ex-Co members met in the afternoon and during this meeting re-appointed *José Gsell* as the Executive Secretary and *Patrick O' Sullivan S.J.* as the vice-ecclesiastical assistant. The new Ex-Co also co-opted

Francisco (Paco) Sanz - Spain
as the fourth consultor.

The day closed with the Eucharistic celebration.

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* **PROGRAM FOR** September 6 *

* - Plenary Session: final remarks by process guide *

* on the days lived to-gether during this General *

* Assembly *

* - Regional Meetings: the different regions were *

* asked to make concrete proposals on how to im- *

* plement the orientation of the Assembly on the *

* national and the regional levels. *

* - Plenary Session *

* 1) Regional presentations of plans for implemen- *

* tation *

* 2) Concluding remarks by Tobie Zakia *

* - Closing Mass *

* * * * *

FINAL REMARKS OF THE PROCESS GUIDE

We are on the 12th day of our process. You surely expect a word from me about what we have been experiencing. The Spirit is always at work, whether in calm or in crisis, obscurity or light. We are not necessarily good, in the Spirit, because we feel good, no more than we are necessarily bad because we feel bad. Consequently, we should not ask if the process has been good or bad, more or less. Rather, a better question to ask would be - what signs of growth can we see? and especially, where are these days leading us?

Since 1967 the CLC's have begun to be in contact again with the roots of their spirituality, the Spiritual Exercises. These are not just a retreat experience but a pedagogy for the whole of life. 1973 marked the journey towards community, in terms of the process and in terms of the

characteristics that appeared. These later years have highlighted formation, mission and poverty.

Will this Assembly, with its style and content with regard to formation, be marked by a more profound and more universal vision? Will it mark our mission with a deeper awareness of, and preparation and option for the problems of the world? for the evangelisation of culture? As a body, will we be more flexible, more disponsible with regard to our mission? Will the world community have an effect on the degree of trust and confidence between the national communities? As we grow to appreciate one another more and more, will we also become more interested in the apostolate and in being committed? Will this Assembly establish a more intimate link with the Society of Jesus, and with the local and universal Church? Will this Assembly affect the attitude of our members towards the service of faith and the promotion of justice? And if the answer is yes - to what extent and in what sense?

At the next Assembly, in four years' time, we will be able to evaluate the real effects of Providence. And if in that time the fruits are those of the Spirit, then the process we have experienced here has been valid. In other words, things have been seen and done from God's point of view (Micah 6/8).

The moments that each person has experienced here will get their meaning and, in a certain sense, their explanation from the whole Assembly looked at globally, and the experience of Providence will be better understood as time goes by.

The first invitation I would offer you is the invitation TO LIVE. Life itself is involved with integrating many factors and viewpoints, desires and opinions. Assimilation takes time.

We have experienced numerous graces here together. Sometimes we have experienced them quite tangibly. To follow the call to a world community, without calculating the sacrifices and dyings the Lord will ask of us - is not that our common grace? During the first days we experienced

surprise when we met brothers and sisters from so many different places. We liked what they said, we were edified by their generosity, we were grieved by their sufferings. But that has also helped us appreciate better our own contribution and our own limitations. To be able to speak face to face, to listen and to be glad at seeing 'the other' become 'our neighbour' here - is not that a grace? The fact that today there are many young people in the CLC's, the awareness of what this means and what God is saying to us through them - that, certainly, is a great grace, as is the presence of young people among us here and the desire for unity in the movement. It is a great grace that the general spirit here is good, and that we are 'feeling' with the Church, with a love that is simple and concrete.

The verse of Micah 6/8, which is the theme of the Assembly, appears in the content of a trial between the People and Yahweh. There is a call to judgment, a complaint from Yahweh and the witnesses are the benefits which come from Yahweh. The People ask - "With what gift shall I come into Yahweh's presence and bow down before God on high?" God rejects that because something else is at stake - loyalty, kindness to my neighbour so my neighbour can count on me.

It is a question of being merciful, of a person's attitudes, of how a person behaves. It is not a question of an isolated gesture but a continuous way of acting, which respects the rights of man with a love that is loyal and goes beyond the demands of simple justice. Against the background of God, human dignity, equality among men, the values of each human being are discovered. Under the gaze of God man recognises himself as poor and simple, rather than proud and arrogant. The more we penetrate into the ways of God, the more rooted we are in the human. May the blessings of the Lord be immediately evident in the years to come so that we can truly evaluate what the prophet says: *"What is good I will make known to you, man; this is what the Lord asks of you: only this, to act justly, to love tenderly and to walk humbly with your God."* (Micah 6/8)

E. Mercieca S.J.

REGIONAL PLANS FOR ACTION

ENGLISH-SPEAKING AFRICA

BOTSWANA
LESOTHO
SOUTH AFRICA
ZAMBIA
ZIMBABWE

We began with the question: "what have we experienced here at Providence '82?"

- 1) Because of the emphasis on World Community we have experienced friendliness as a resulting theme of our togetherness.
- 2) From the social and economic realities presented by Latin American countries, we have felt the sense of brotherhood and sisterhood; we have also felt the desire to emulate the work of the CLC's there.
- 3) The depth of faith of people in the Assembly has been so helpful and encouraging for me (the reporter) personally and for many others from Africa. People lived and believed the life of Christ here.
- 4) Many of us have felt too little reference was given to other religious congregations and orders taking part in CLC. (It seemed Jesuits and people who work with Jesuits are the only people who can assist CLC!)

We looked seriously to the following future objectives:

- 1) We hope the work of other religious orders will be explicitly recognised in future Assemblies!
- 2) We want to build on our present priority of working with youth by moving to the training of assistants to work

not only with youth but also with adults.

In this regard, we are happy to have a commitment from the Rome Secretariat to come among us at Christmas time to assist us.

We also thank the Assembly for electing a youth member from our region to the Ex-Co.

FRENCH-SPEAKING AFRICA & MIDDLE EAST:

EGYPT
LEBANON
MADAGASCAR
ZAIRE

In view of the importance given, in all our regional meetings, to the formation of guides, and in view of the discernment made by the Assembly to move towards a World Community, we have decided to organise together a session for group guides at Madagascar, in August 1984. We believe that this will also help very much to develop the regional Community which has had its first contacts here.

As far as each country is concerned:

Lebanon has asked for an exchange of reports every six months on how each country in the region is trying to live out the orientations of Providence '82.

Egypt will begin to publish a CLC review, always with a view to the formation and the creation of a world community. It has also been decided to organise a week-end in January '83, based on the Supplement (to appear) of Progressio dealing with the theme of this Assembly.

Madagascar has decided on the formation of guides for the Exercises according to the 19th annotation.

Also, on a session of 3 days, where the following will be dealt with:

- a) the doctrinal meaning of the laity
- b) how to make a choice, or spiritual discernment
- c) knowledge of oneself, as belonging to the family, the Church and society in the context of our individual and community mission.

Finally, on a day of recollection on "How to pray."

Zaire has decided to share experiences and encourage exchanges with other groups in Zaire who could be interested in forming CLC groups, but also to give special emphasis on consolidating the community already existing.

One final decision, taken on the regional level, is to promote Progressio more among our communities, to widen their horizons to the world dimension and to help them deepen their CLC formation.

ASIA & OCEANIA :

AUSTRALIA
CHINA
HONG KONG
INDIA
INDONESIA
JAPAN
PHILIPPINES
SRI LANKA

Our meeting started with a short evaluation of Providence '82 where a number of people expressed their feelings and ideas about the whole assembly.

Then we proceeded to a discussion of four main areas:
1) Regional meeting, 2) Formation course, 3) Newsletter (means of communication), and 4) Twinning.

- 1) *Regional meeting*: We have agreed not to hold any regional meeting within the next four years. However, we would like to request the Ex-Co to provide time for regional meetings during the General Assembly in 1986 because we still feel the need for such a sharing in the assembly.
- 2) *Formation course*: We have agreed that basic formation courses be held on the national level. Advanced formation courses may also be held on the national level and may be open to other countries in Asia and to all other CLC federations, depending on the desire of the CLC federation organising the course.

We highly encouraged the Ex-Co to organise formation courses on the international level and we recommend that one of them be held in Asia to provide a better chance for Asian CLC's to participate. Hong Kong is a possibility to play host for such a course.

- 3) *Newsletter*: We feel the need to communicate with one another in a more regular way. Therefore, we have decided to revive the Asian Link, with each country taking responsibility to organise, get materials for print and mail one issue. Two issues will be published each year in the next four years. The Asian Link will contain concrete experiences of each federation which may be of help as material for our own courses.

Those CLC federations who publish their own newsletters are encouraged to share them with others.

- 4) *Twinning*: Three countries, India, Philippines and Japan, told of their experiences in twinning. All have shared a good experience in that area. However, there is a common feeling that it is better to have twinning on an informal basis, and that it be done on local groups and not just on the national level. In this way there is a wider contact with CLC members from different countries.

* * *

NORTH AMERICA :

ENGLISH-SPEAKING CANADA
FRENCH-SPEAKING CANADA
UNITED STATES

The North American region has agreed on five areas of common work for the future. They are:

- 1) At the regional level, we will announce the "good news" of Providence '82. We will use whatever means are appropriate, each in our own country, to share this experience and its orientation with our members.
- 2) We will discern at the local and national levels how we can live this reality of one world and how we can realize mission in the world. The affirmation of our "one world" orientation has implications for CLC life in all its dimensions, but most especially in the area of mission. We need to specify the implications and implement whatever brings us into greater harmony with the one world. Here we will emphasize communal discernment as opposed to individual discernment. We will also be working within a 4 year framework.
- 3) We have agreed that in one year's time (October 1983) the leadership of each federation will gather together to pursue a more intimate relationship with one another, to share what we have done, and to see how we can help and support one another in this common work. It was proposed that the meeting take place in Guelph, Canada and that part of our time together will be spent in a Faith Experience format. In addition, we agreed that we will send reports of progress to one another during the month of February, 1983.
- 4) In terms of our relationships with the world outside of us, we have agreed to intensify our twinning and to deepen our relationships with those national communities with whom we are in contact.
- 5) Finally, in an effort to be more accountable to the world community, we have agreed to send news of our progress, on a periodic basis, to the Central Secretariate in Rome.

Some general observations:

- 1) We each were able to express to one another the fears we had experienced in the past three years. We also acknowledged that we had grown beyond the fears into a place of deep joy and excitement about our orientations.
- 2) We remarked to one another about the quality of the personal relationships we had experienced among us, and expressed the desire that we have human and personal relations at all levels; with one another, with our "twins" and with the Central Secretariate.
- 3) We discussed at some length different languages represented in our region. We confessed that we saw this as an obstacle to our mutual exchanges at the outset. But, because of the patience and respect each language group displayed toward the other, what was perceived as an obstacle can now be regarded as a minor inconvenience. We experienced such unity on this topic that we have declared "Franglish" to be the official language of the region.

LATIN AMERICA:

ARGENTINA
BOLIVIA
BRAZIL
CHILE
COLOMBIA
MEXICO
PARAGUAY
PERU
URUGUAY
VENEZUELA

I - General Aim

We want to build a regional community by deepening a charism that we consider as common, so as to answer in a Gospel inspired way to a reality which questions all of us.

We want to be a movement that is basically lay, being part of the World Community, trying to develop its contribution as a regional Community - a specific contribution based on its own reality. We are mostly a young CLC in a poor continent, that is why we have a two-fold and basic option for the poor and for youth.

Particular aims:

- a) to communicate experiences that lead us to share the life of our communities;
- b) to know critically the reality of our countries;
- c) to deepen some aspects of common interest:
 - role of the assistant
 - thinking/feeling with the Church
 - Spiritual Exercises
 - experiences of community life (pedagogy)
 - different services to the Church, not necessarily CLC
 - work in poor areas.

II - Means

a) Communication

- Each national community undertakes to send to the other national communities at least 2 mailing of materials each year (printed matter or slides)
 - *articles of common interest
 - *reviews
 - *experience of work, courses
 - *bibliography
 - *bulletin and national statements
- To promote twinning between communities of different countries, making sure that it be the result of a deepening of the communication process.

b) Formation

Courses are foreseen in the area of formation of faith, deepening of socio-political analysis, assimilation of community process and work in poor areas. These Courses are to be organised by the different countries: Bolivia,

Chile, Uruguay, Colombia. If somebody is interested in more information; he or she may write to the countries indicated.

c) Exercises

Three possibilities of individually guided Exercises have been offered and will be organized by Brazil, Uruguay and Mexico.

III - Common Activities

- a) It was decided to have a regional assembly every 4 years, whose date will be fixed according to the results of an evaluation of the World Assembly and the impact of it on national communities. This evaluation will be done in 2 years' time.
- b) There will be other common activities that will grow according to the national and regional needs. They will be organized by the national communities that have the opportunity to propose them and to communicate them to the other countries, using the structures set up for this purpose. For example:
- Courses for Exercises' guides
 - Courses for group guides
 - Meeting about discernment of our reality and our common commitment.

IV - Minimum Structure

To assure an efficient implementation of the proposed activities, co-responsible persons have been nominated in each national community, and a coordinator whose tasks are the following:

- to encourage us and to "push" us to reach the goals we have fixed;
- to be an official link between the World Community and regional Community;
- to create a data bank on Latinamerica, with contributions from the national communities;

- If the circumstances require it, to discern with other persons of the region whether some national activities could also be appropriate for the region.

We want to stress that the responsibility to be a regional community falls on the national communities, not on the coordinator. For her gifts and personal qualities Magdalena Palencia has been elected as regional coordinator.

EUROPE:

AUSTRIA
BELGIUM (FLEMISH)
BELGIUM (WALLOON)
ENGLAND & WALES.
FRANCE
GERMANY
IRELAND
ITALY
LUXEMBURG
MALTA
NETHERLANDS
SPAIN
SWEDEN
SWITZERLAND

Europe found many things which we desire to do, but we realised that we must be modest and humble, and so we decided on what is possible, and what resources we have at our disposal.

For some years Europe has had annual meetings of presidents, ecclesiastical assistants and one European Link person from each country. The next one is already arranged for May '83 in Luxemburg. We decided to recommend to our federations that the participants in Luxemburg should include at least one person who has been present in Providence, and one young person. The main theme will be the development of the orientation of Providence '82 to world community

and the meeting should include:

- 1) a sharing of how each country is sensitising its members to the process of becoming a world community;
- 2) studying the implications of this assembly for the youth in Europe;
- 3) a change in our European structure to better promote community between our federations.

And now we will mention some of our hopes for the future, especially as a service for our grassroots level:

- 1) vacation-courses, especially including families. (One was held last year in Germany, and this has led to many contacts after the course.)
- 2) formation courses for adults, youth and also for youth-guides, like Malta '82.
- 3) national formation courses open to members of other countries - remember our language problems (8 languages for West Europe alone!)
- 4) a regional assembly in '84, possibly oriented to:
North - South (twinning with the Third World)
West - East (conscientisation to this political problem for Europe).

Our federations are at different stages of development in CLC. In everything we do, we must ensure that the younger federations feel part of the regional community. We need to improve communications between our national communities. Finally our federations decided to give more money for the regional activities.

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* **HOMILY OF THE CLOSING MASS** *
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* "In our following of Christ, sometimes *
* there are moments when the Father gives us *
* a sign that we are genuinely following His *
* Son. One of these signs is when our *
* following of Christ leads us to His poor. *
* Another sign is when we encounter pain and *
* misunderstanding; this is a privileged *
* moment to identify with Jesus dying and *
* rising. And another sign is when, quite *
* unexpectedly, we find Mary in our midst. *
* Here, at Providence, we have met Mary in *
* a new and deeper way. So let us thank the *
* Father for His gentle, loving and gracious *
* kindness, which always supports us and *
* calls us forth to Mission."

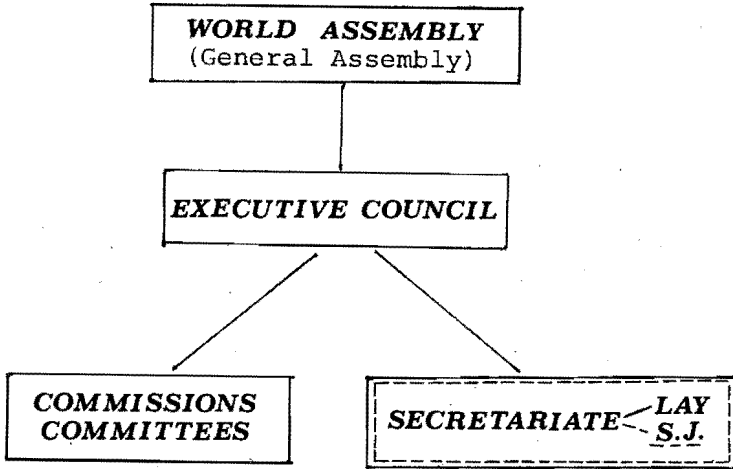
* *Patrick O'SULLIVAN S.J.* *
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Special thanks to:

- * the US-CLC National Community,
- * the Organization Committee,
- * the official translators, and
- * all the delegates who generously shared their "language skills"...

PRESENT STRUCTURE OF THE WF-CLC



WORLD ASSEMBLY (General Assembly)

Composition:

The National Delegations of each Federation
The Executive Council

Responsibility:

The General Assembly is the Governing Body.
It alone is responsible for all matters of policy/
orientations of the movement.

Implementation of policy: (Executive Council)

The General Assembly elects a President, Vice-President, Secretary, Treasurer and three Consultors who, together with the Ecclesiastical Assistant, the Executive Secretary of the Lay Secretariate, the Vice-Ecclesiastical Assistant from the Jesuit Secretariate, and full-time assistants as are appointed at the request of the Executive Council, form the Executive Council, to which is delegated the responsibility for implementing the policy/orientations of the General Assembly.

EXECUTIVE COUNCIL (EX-CO)

Composition: as already outlined

Responsibility:

Day to day responsibility for implementation of policy/
orientations of the General Assembly

Means:

- 1) Commissions/Committees
- 2) Lay Secretariate
- 3) Jesuit Secretariate

COMMISSIONS-COMMITTEES

Purpose:

Each Commission receives its mandate from the Ex-Co (e.g. formation) to examine needs and find ways of meeting needs.

Composition:

Each Commission comprises whatever number of people the Ex-Co feels is necessary to accomplish its task. As far as possible, every effort is made to have global representation. Each Commission is under the chairmanship of a member of the Ex-Co.

Responsibility:

To examine, report and, as appropriate, implement its recommendations.

Means:

- 1) Regular correspondence between members, Ex-Co and other competent persons
- 2) Periodic meetings, if financial situation permits.

LAY SECRETARIATE

Purpose:

To assist the Ex-Co in the carrying out of its mandate

Responsibility:

- To act as the centre of communication for the WFCLC
- To keep accurate records of all matters concerning the WFCLC
- To carry out any other functions the Ex-Co considers necessary
- Editing publications.

Means:

The Ex-Co appoints an Executive Secretary who is the Chief Officer of the Secretariate. The Executive Secretary is responsible to the Ex-Co for ensuring that the Secretariate is adequately staffed and equipped to meet the needs of the movement.

JESUIT SECRETARIATE

Purpose:

To provide spiritual assistance to the World Federation

Responsibility:

- To provide whatever assistants are required by the WF
- To work closely with the Lay Secretariate

Means:

The CLC's are an independent lay movement. However, they wish to maintain close links with the Society of Jesus. Consequently they have an arrangement with the Society of Jesus whereby the CLC accepts as their vice-ecclesiastical assistant whomever the General of the Society appoints to be in charge of the Jesuit Secretariate.

So, though technically there are 2 (lay and Jesuit) Secretariates, in actual fact there is only one - Borgo S. Spirito 8!

When I was asked to write my impressions of the CLC Assembly, one of my immediate difficulties was to find the right way to express all I had experienced during those days. It seemed to me that giving a global view could easily degenerate into a mixture of ideas, feelings and experiences somewhat incoherent and difficult to understand. That is why I have decided to divide my text into three parts, though the experience has been unique and quite extraordinary, which is the main thing I wish to convey.

José-María RIERA
Delegate

- I - FROM FEDERATION TO COMMUNITY
- II - THE QUESTION OF YOUTH
- III - THE UNIVERSAL DIMENSION

I - FROM FEDERATION TO COMMUNITY

Before leaving for Providence, some members of my country (including myself) were asking the question whether it was reasonable to devote a whole session simply to "a change of name", when there were so many experiences to exchange, subjects to talk about, things to do?

I arrived at Providence full of hope, but with these objections rumbling around inside me. During the first moments of the Assembly, when each country presented itself and we got to know one another and grew closer to one another, I felt myself changing and I became aware of the universal vocation of the CLC'S: the precise moment was when the Lebanese delegation presented itself. While our Assembly was actually going on, the United Nations were seeking a

solution for the situation of Lebanon. There had been some doubt as to whether or not the Lebanese delegation would be able to come. As far as I was concerned, it seemed logical that they would not come as their country was in a state of war! But still and all, they came! At the moment they presented themselves, they were given such a deeply moving ovation that I felt the Assembly meant much more than words could ever express.

When the presentation of all the different countries was concluded, the diversity that appeared was very much like a christian Babel, and I began to say to myself that it was not at all difficult to feel a citizen of the world.

This feeling was reinforced in the days that followed. As we shared the realities of the different countries, I was delivered from the narrow outlook that has us judge the world from the viewpoint of what is closest to us - "my community", or even "the communities of my country". During the exchanges on the different socio-cultural situations, my little world opened up and I became aware of what was relative and of secondary importance in relation to what was essential and common to all: the desire to serve Christ in concrete situations, stemming from an experience of the love of God in the Exercises.

In this way I began to experience the Assembly as a meeting of persons who communicate deeply their experiences, just as I began to feel a member of a community which, in its actual composition, was a world community. An important characteristic of this Community, in addition to the variety of races, cultures and languages, was that of the different age groups (youth and adults), which, in spite of the difficulties, proved to be a very positive factor and certainly enriched the level of exchanges.

When the time came for reflecting on the change from a Federation to World Community, a real transformation took place inside myself: from being a participant in an Assembly I felt myself to be a member of an authentic Community. The fundamental elements in this process were prayer and faith - the presence of Christ amongst us.

The climate of prayer and reflection in so many delegations, the need to share and exchange which was so many times expressed, the way different countries questioned one another, the realities of the developed and the developing countries (the third world) - all these were living signs of an authentic community.

The attitude of the Executive Council was most important and helped me personally in this process; it was not simply a question of what was said, but of living together, and of concrete experiences coming from the heart.

When the UN affirms that we are living during one of the most delicate and difficult moments that humanity has had to face, I find myself in complete agreement with the words of José Gsell: "The fact that a world movement of lay people decide - in the sort of world we are seeing today - to pass from being a Federation to become a world community, with all that implies: to share and to live for Christ through giving oneself to others on the world level - there is a sign of the presence of Christ, very much alive amongst us."

II - THE QUESTION OF YOUTH

A fundamental theme at the Assembly, though not officially written into the program, was the question of youth; this gave a special character to the Assembly and certainly enriched it. To my mind, this was a sign of the human and spiritual growth of the CLC's.

I am 31 years old, and so I am just at the stage of passing out of youth into an older age-bracket - which is why this question interested me, especially since youth form a major part of the CLC's in my country.

It is difficult to describe all the feelings that went on inside me during the Assembly. The question of youth surfaced at the Assembly in the area of "service", which

created a climate of controversy, or perhaps, rather, confusion, which often made difficult the normal running of the Assembly.

Now I think that it was precisely this climate, in a certain way, which permitted us to live a genuine experience of world community. And I say "genuine" because I think there are three stages which characterise the process of becoming a community:

confusion - deep feelings
crisis - death
reconciliation - resurrection.

In the first stage, exchanges on the question of the adult-youth relationship were somewhat distorted by a strong desire to defend a real identity (on the part of youth) over against the defending of unity, which they thought was threatened (on the part of the adults). It was very difficult for me to grasp, at depth, what was going on: little by little the temperature rose, though there were no confrontations. As the days went by, the exchanges between the youth and adults became more difficult, and this was more marked when the regional meetings began. In my region (Europe), we have a great variety of cultures and languages and we also belong to different age-groups. In the North and in the Centre the majority are adults, while in the South the majority are youth.

I experienced this difference - this contrast - as a real community crisis. It was difficult to reconcile the pragmatism and the prudence of the Centre and the North with passion and very strong sense of their own reality coming from the countries of the South. I found these days of regional meetings hard and difficult; though no one was lacking in good-will, I felt my hope dwindling. Perhaps I did not have confidence that we would find a common way; each day it seemed more unreal that we would find a way out together. As we exchanged more, our paths seemed to converge, but always at the last moment some snag would crop up, and we would end up going along parallel ways, not meeting.

I have no doubt at all that it is Christ who saves us from hidden snares. I still remember the last day when the Executive Council declared its intention to co-opt another consultant and the Assembly, confused and divided, proposed different formulas for doing this. When the Executive Council

announced its decision that it had chosen Paco Sanz, in a climate of deep reflection and prayer, I believe that this, for the Assembly (now a real community), was the resurrection. I say that, not only because this decision pleased everyone, but rather because of the atmosphere, the feeling of deep joy and of 'resurrection' which united us all. The celebration of the Eucharist which followed was the living sign of a community which had experienced being saved by Christ. This risen Christ who lives amongst us and whose saving presence gives meaning and strength to our Communities... At the end of this Eucharist, the warm exchange of greetings showed a group of people who had really become brothers and sisters.

III - THE UNIVERSAL DIMENSION

The World Assembly at Providence was an experience of becoming aware of the world reality. For me, one of the most important points of the Assembly was the opportunity to get to know the reality of other countries. This sort of awareness is normal in any gathering of different nationalities, and in our case it was of particular importance. It made a profound impression on me to be able to make contact with countries which nations with a rather high income call "the third world". And so, brothers and sisters of "the third world", I thank you for giving me the opportunity to know you, to listen to you, to admire you and to appreciate you.

If by community we mean sharing together what is the product of a profound faith in Christ and of a generous, apostolic love for others, there is no doubt that you form authentic communities.

On reflecting after the Assembly on the problem of poverty, I feel deeply affected and full of admiration when I see how you are able to remain full of hope and to work tirelessly for the people of your countries, especially you people from South America. And I recall the campaigns we used to have, when I was at college, for the blacks of Africa. We were encouraged to feel pity and charity for these "poor people" whom, we concluded, could never be fully rescued from their lot; the best one could do for them was to help them a little in the midst of their miserable existence. We never reached the stage of looking on the

matter as a reality to be shared, but rather as a problem far away, insoluble and quite removed from us, which barely aroused in us a sort of 'folksy' compassion.

But today, after hearing from your own lips the stark account of daily living in South America - a reality which is lived out by people of the same race and language as we Spaniards, where some countries have whole cities made up only of shanties, where real poverty is never dealt with by the totalirarian regimes in power -, and then to see you arrive at Providence without bitterness, smiling, sympathetic, eager to get on with the work, and knowing the problems you have left at home you still have the spirit and the courage to say to us that in Christ is the fullness of life and he is the way! After that experience, my former scale of values collapses and something inside me tells me that what really matters is this love and this strength that Christ gives you, and all the rest are mere details that "the West" has transformed from accessories into essentials.

Through South America I was introduced into the worlds of Africa and Asia, and I began to understand the enormous suffering of India. I already had made contact with the reality of India through Oriol Pujol S.J., but it is you delegates of Sri Lanka and India who have brought home to me the authentic reality of your commitment. It is you who showed me what the word means. Thank you, Wilfred, for being there, in spite of your wife's sickness.

I cannot finish with this matter of the world reality without mentioning you Jesuits who work as missionaries in other countries. It is only now that I have begun to understand what being a missionary means. During all these days, sometimes because of our common language and other times because of the warm welcome I was given, I spoke quite a lot with "Isi" Ribas, Ricardo Gonzalez, Jorge Vila, Jorge Crovara and others, and I felt my admiration for you grow. In reality, a person would have to feel the presence of Christ and be an authentic apostle to change culture, language and everything, to transform oneself completely and carry on with a bright smile, with a simple and courageous spirit and with this great love in your hearts, as you have. To everyone I would like to say thank you most sincerely for so many things you have given me, and take this opportunity to offer my humble but very real tribute to your love and commitment to others. May Christ be with you always.

Malta '82

ECHOES OF THE INTERNATIONAL COURSE

As a member of our CLC, I had the opportunity to participate, with Luis P. Errázuriz, in the formation session which took place at Malta last July, from 7th-23rd. That is why I am going to try to relate and share an experience that has really marked my life. I hope to cram as much as possible into these lines, to express what I felt and what I picked up during this trip.

Malta is a little island, situated in the Mediterranean, to the south of Italy; it has a population of 320,000 inhabitants who speak Maltese and English. The people are very hospitable and friendly. What I felt with the Maltese is rather like what I feel when I visit a small farmer in Chile. They gave me the impression of being a people who are very good, simple and welcoming.

About 25 countries participated in the course, with two or three delegates from each country. There were people from Zambia, Zimbabwe, Botswana, South Africa, Lesotho, Egypt, Austria, Germany, Netherlands, Belgium, Ireland, Italy, France, Paraguay, Uruguay, Chile, Hong Kong, Japan, India, Indonesia, Sri Lanka, Canada and Madagascar. As is evident, there was a great diversity of races and languages, but for the CLC Community there are three official languages - English, Spanish and French.

It should be added that we were a group with very marked differences with regard to our experience of CLC. For example, some people had been in a CLC community for 10 years, while others had only entered recently and still hardly knew what the CLC was. This fact contributed to the richness of the session.

In my group there was a girl from Malta, a girl from Egypt, a young man from Austria, a young man from Zambia, a Sister from Sri Lanka, a young Italian lady who was very amusing and myself. The experiences people went through in the group were very different; before describing them, however, it would be good to give a short commentary on the course.

The course was made up of three main parts:

- 1 - preparation for the Spiritual Exercises of 7 days, which consisted in some suggestions about prayer and methods of prayer;
- 2 - Spiritual Exercises of 7 days, personally guided;
- 3 - the different stages of a CLC, the relation between a CLC and the Spiritual Exercises and - what exactly is a CLC?

The methods of prayer in the first part helped me, but as I had already made the Exercises, I knew most of them (meditation, contemplation, phantasy).

The second part - the Exercises - made the deepest impression on me and was the most significant. It was a most revealing experience in which I discovered many things. Although I had already made the Exercises twice before, I repeated what I had already done, namely the Principle and Foundation and the first and second week.

In this experience of the Exercises, I felt the deep love of the Father for each one of us. I saw what He is doing and the very real and concrete ways we have of responding to this love. In the experience of the Principle and Foundation, I experienced very clearly the message of the Lord regarding the use of creatures. This led me to question myself at depth on my life-style.

In the first week (sin), I saw that the sorts of sins to which, sometimes, we attach little importance can be those which do the most harm to others. I could speak at length of this experience of the Exercises. But one thing more: if you have the opportunity to make them, do not let it pass.

The third part, dealing with the CLC's, was quite long.

A Christian Life Community is rooted in the experience of the Exercises - in Ignatian spirituality - which touches every corner of our life. This spirituality takes in everything to direct it towards mission. In the same way, a community grows through sharing at the level of faith; and to the extent that, as a result of this sharing, there

develop attitudes of generosity, respect, openness, trust, the community becomes prepared to open itself to the wider world and to entrust us to mission, on the personal and community level. Just as I felt, in the Principle and Foundation, that the Father loves me and that this faith-vision is fundamental in my whole life, so a community should have a vision of life that is common and deep and fundamentally positive; that is, in this phase, and in the phases ahead, the common experiences should be positive on all levels, but especially on the level of faith; and in this way, a community will grow to the extent that it feels the love of the Father, and, as a result, seeks to give itself over to mission.

In the same way we saw that the whole process of the Exercises - sin, the call of the Kingdom, the paschal mystery - relates to the growth of a group.

Other important aspects of a CLC are the fundamental characteristics of a community, which we find in the Bible as it describes the first christian community - doctrine, prayer, breaking of the bread, caring for the needs of others, bearing witness. One thing I found very enriching was a very simple question, whose answer takes in everything: What is a Christian Life Community? It is a christian way or response, in a community, for mission. The little book of the General Principles gives each one of these elements which are so important and so significant: way (or response), christian, community, mission.

My general opinion is that this session was excellent and that it succeeded - as its name indicates - in giving me many things on a personal level, and for my national community, as far as formation is concerned. This course has not given an instrument for immediate use, but I hope to be able to hand on what I have learnt, to the extent that this is demanded by my national community, and by myself.

Rodrigo VIDAL
Chile

July 8th, 1982 was a date well remembered by forty-seven CLC members in twenty-five countries of the world. That day saw the start of a CLC: International Formation Course at Mount St. Joseph Retreat House, Malta, which continued until July 23rd.

The travel-weary yet enthusiastic CLCers gradually made their way to the shores of the small mediterranean island and the hospitality which awaited them soon relieved the aches and pains ensued by long hours of travelling.

Spirits were high, and so was the sun! as it tends to be in Malta for most of the day; thus everyone received their annual intake of Vitamin D whether they felt they needed it or not!

However, over-preoccupation with such attractive trivialities soon ended and more serious matters took precedence. For instance, why were we there? What were we going to do? - simple but valid questions.

The programme of the course included a reflection on the CLC way of life, a seven-day directed Ignatian retreat and a reflection on how to translate the retreat experience into concrete daily living.

We were guided by an able team of 8 Jesuits and one Sister, whose help was invaluable to us over the two weeks we spent there.

Meeting such a variety of people, whose commitment was obvious by their mere presence, was not only spiritually enriching but also extremely educational. Much talking and discussing took place among the participants as we listened to each and learned about CLC's role in many diverse cultures throughout the world, highlighting the world dimension of CLC which is sometimes quite difficult to envisage.

We also met some Maltese CLC members who joined us for the concluding Mass of our retreat after which we were all

invited to disgrace ourselves and our countries by present
ing a "traditional" concert item, which incidentally left
impressions never to be erased!

Malta '82 took place in an atmosphere of total co-
operation and acceptance; all differences - cultural, geo
graphical and lingual-became minute in the face of the common
bond of Christianity. This is a very striking realisation
and gives great support to one's personal faith.

Malta '82 was quite an experience, one which I am
eternally grateful for having been part of.

Toni WALSH
Ireland

AN EXTRACT FROM THE AUDIO-VISUAL MONTAGE PRESENTED BY *PIERRE-*
=====

LOUIS DURAND AND PASCALE SENTENAC (France)
=====

The first thing that struck everyone was the great
diversity among the participants. It really caught one's
eye and posed quite a challenge to the group's growing
together in unity and understanding. But in spite of all
this, all the different strands came together quite quickly.

There was a wonderful exchange of languages, cultures;
people regarded each other in a way that was both profound
and enlightening, and saw what there was in common. For
myself, the meeting at Malta was precisely that - a living
community in which the whole world was represented.

Moreover, this community had the same aspiration. All
of us came to search for God. We wanted to know his will
better in the depths of our hearts. We wanted, through this
privileged opportunity, to respond to his call to us.

Now, for myself, one thing is certain: God is everywhere in the world. He is not only in my parish or my CLC community but his presence lights up the entire universe.

The first part of the course was a time of retreat. What exactly was my position as I began the Spiritual Exercises? What was my inner attitude? Fear, anxiety, tension, and also peace, joy... Seven days were offered us, to help us see things more clearly; seven days of silence, evaluation. I let go and abandon my fears to discover, deep within myself, what I already felt was there...

In the course of these seven days of retreat, Marie-Cecile, from Egypt, was my guide. All the other young people also had someone to guide them personally during the retreat.

Each one was personally touched by God who comes to meet us just where we are in our life, to break open the limits of our freedom...

The chains fall away and an attitude that is quite new appears in my life, which breaks out into joy and song.

Yes, indeed, this is a new way of living...

SUPPLEMENT TO APPEAR IN FEBRUARY 1983:

JUAN OCHAGAVÍA S. J.

**THE CLC WORLD COMMUNITY
ORIGIN AND MEANING OF PROVIDENCE '82**