



PROGRESSIO

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1991

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THE "EURO-TEAM": CONTINENT-WIDE INITIATIVES

Twenty years ago, the first practical moves to realize collaboration between European CLC communities were made. It was the start of what would be a lengthy process of growth in the communities and in their solidarity.

The European Team responsible of this report was elected for 4 years by delegates from 13 National Communities during a meeting in Salzburg (Austria) in August 1987. There are 4 members: Claude Biais (France), José María Riera (Spain), Adam Schulz s.j. (Poland) and Patricia Schweier (Germany) (*)

The following objectives were given to them by the delegates:

- to promote everything that can develop collaboration and community by sharing experiences and information of mutual interest;
- to support and to organize meetings on the European level.

The European Team has met three times a year in different places in Europe, each time praying and working for 2 or 3 days.

In order to establish communication and collaboration between National Communities and the European Team, each National Community designated a "Euro-Link" person.

(*) Recently the European Delegates to a meeting in Portugal have elected a new Team for the next four years. See the next article in this same issue of PROGRESSIO.

ACTIVITIES

Meetings:

- For better communication and collaboration in Europe as a regional CLC of the World Community, we met twice in Rome with the President, the Ecclesiastical Assistant and the Executive Secretary of the World Community.
- On the occasion of our meetings in different countries we met with members of the respective CLC to share the experiences of their reality (Belgium, Germany, Italy, Poland).
- During the World Assembly in Guadalajara '90, we were able to inform the National Communities of our activities and to listen to their experiences.

Publications:

- The bulletin "CLC in Europe" is published three times a year in English; it carries information of common interest concerning the life of National Communities and the work of the European Team.
- A regularly up-dated list indicating names, addresses and telephone numbers of Euro-Link persons, presidents, ecclesiastical assistants and secretariates of the National Communities.
- A list of the publications (formation and information) of each National Community.
- "Tell me your story" - a booklet reflecting the individual and community experiences from the European communities. The Austrian CLC took care of collecting the stories and of the whole publication process. (1)

(1) The booklet is available in English, French, Spanish and German at: Nationalföderation Der Gemeinschaften Christlichen Lebens; Bäckerstr., 18, A-1010 Wien

Sessions and gatherings:

- September 1988, in Rome: meeting of almost all the Ecclesiastical Assistants of the European National Communities. It was a five days' sharing, discussing about formation and clarifying the role of the Ecclesiastical Assistant.
- May 1989, in Hasselt (Belgium): a meeting of two and a half days concerning "Formation towards Mission". The idea was to share formation programmes. This session showed clearly that all National Communities are committed to personal formation, the practice of The Spiritual Exercises, but that only some of the communities had begun with explicit formation toward mission for social and political commitment. So we shared our experiences of service and mission, our activities and needs concerning the elements of CLC life style.
- February 1990, in Augsburg (Germany): a meeting with the theme "The Changes in Eastern Europe and our Mission as CLC". Persons from Austria, East Germany, West Germany and Poland, who are committed through contacts and services in Eastern countries, shared with the European Team members their personal view of the actual situation in Eastern Europe, gave information about contacts and activities and spoke about their vision (cf. CLC in Europe, Issue 7).
- August 1990, in Loyola: a meeting for young people, members of almost all European CLC communities. The aims were: to celebrate St Ignatius' Year, to reflect on the roots of our spirituality and apostolic life and to share experiences.
- March/April 1991, in Augsburg, Germany: a ten days meeting took place in Augsburg. It was organized by the initiative of the World ExCo and in collaboration with ET and European CLC members. The process started with the Exercises in daily life, 10 weeks before the meeting. During the meeting itself, the participants

made three days of Spiritual Exercises together. Later on, they considered on reflection the following themes: "The use of Creation"; "them and us - refugees and the poor", "evangelization"; "Family and life style". The aim was to deepen our sense of mission in Europe. (1)

- May 1991 in Portugal: all Euro-Links, Presidents and Ecclesiastical Assistants were invited to this meeting which took place last Pentecost, in Portugal (2). It was an evaluation of the last four years, a search for the next steps and the election of a new European Team.

The European Team for the period 1987 - 1991:

Claude Biaïs (France)
José Maria Riera (Spain)
Adam Schulz s.j. (Poland)
Patricia Schweier (Germany)

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- (1) The second part of this issue of PROGRESSIO is a report on this experience. The report tries to convey the methodology and the style of the meeting, as well as many of the documents that were used there.
 - (2) See next article.

EUROPEAN MEETING IN PORTUGAL

17 - 20 May 1991

Like the first Pentecost, the meeting of European delegates brought together "euro-links", presidents and ecclesiastical assistants from 14 countries, speaking in almost as many different languages. The meeting took place in a superb location - a retreat house by the sea, in Portugal. The Portuguese CLC organized the meeting remarkably well, in cooperation with the "Euro-Team" whose members had prepared the programme. All the participants contributed to make this meeting a truly communal and stimulating experience.

On the first evening, as we introduced ourselves, the diversity among the national communities became quickly apparent. Some communities that are well-structured and include many members active in different fields are beginning to move tentatively toward more communal commitments in order to be more visible within the Church and in society. Others are at the very early stages of the CLC journey and are setting out in small groups. In this second category, we were particularly impressed by the words of the Hungarian delegate; her report provided an excellent example of communication and efficient collaboration already existing among European communities. Some communities have experienced crises while in others enthusiasm is very evident; all however are growing, and for all the World Assembly in Guadalajara provided an important source of encouragement and motivation. The emphasis placed on individual and communal formation, the experience of the Spiritual Exercises in various forms, the effort to find responses to the signs of the times based on our spirituality, the desire for missionary commitment in conjunction with the other challenges proposed by the General Principles, made us intensely aware of the Spirit that binds us and of the need to share our riches, our concerns and our weaknesses.

The goal of our first meeting on Saturday was to share our experiences in transmitting the GPs and the results of the World Assembly. Many communities have had to translate the GPs into their local languages. Some have developed methodologies to help their members meditate on them and assimilate them. "Listening groups" and "common reading groups" which were used in Mexico have been useful models elsewhere. Most communities set up meetings, published articles in their newsletters to inform their members. Regularly scheduled meetings have used and often still use the material from Guadalajara as discussion themes.

We soon discovered that there is great variety among us with respect to commitment. In some communities, the paragraph in the GPs dealing with this point represent a confirmation of their lived experience; it raises no problems since commitment is for them a sign of personal growth. For other communities, the fear of regulations that are viewed as restrictive raises some difficulties even though some of the members are in actual fact very committed.

Another point that was widely discussed in all the communities is that of "networking". The ideas would be to set up a network among those members who work in the same professional areas or in the same social, political or ecclesial type of work with a view to providing mutual aid and support in their search for unity of life and faith.

In the area of mission, delegates frequently mentioned the need to evangelize and their desire to be active in parishes, to bring the Good News to the young, to families, to all who thirst for a spirituality. The possibilities are infinite! And we must not forget the poorer continents and the areas with which we have special associations.

Changes in Europe

On Saturday afternoon, much of our time was spent discussing the changes in Eastern Europe - political changes that offer hither to unknown possibilities and constitute an extraordinary challenge for Christians: economic changes that are turning out to be very difficult and disappointing; cultural changes that involve subtle questions of values. Our various communities are affected in different ways by these changes: some, coming from Eastern European countries, experience them directly; others may have some personal contact, but largely depend on mass media for information. We had an opportunity to listen and to express our views and our feelings: joy and gratitude for freedom; concern about the materialistic attitude and lack of orientation of many people; recognition that a great deal still has to be accomplished, and that patience is needed to allow unity to grow; so many fears and hopes...

As communities, we are also differently affected by recent developments. Some communities are available and waiting to find out how to establish contacts and discover the real needs of Eastern countries; others are already involved in providing assistance both financially and in the area of formation. Meanwhile, Europe is growing: Lithuania, Rumania, Czechoslovakia, USSR, Ukraine. We are invited to establish contacts so that together we may build the "House of Europe".

Cooperation in Europe - The "European Team"

Sunday was spent entirely on an evaluation of European cooperation and of its future. The "Euro-Team" presented its report concerning activities proposed during the four years since Salzburg 1987 and organized with the help of the different national communities. During this time, "CLC in Europe" (an information bulletin with brief and precise news items) was published two or three times per year. The evaluation indicated great satisfaction and a feeling of having grown closer in many ways. The atmosphere at the meeting in Portugal was proof of this.

Within the delegations, we then reflected on the following points:

- 1.- What is our vision for the European CLC?
- 2.- What concrete proposals do we have for the "European Team" about to be elected?
- 3.- What contributions are we prepared to make?

In response to the first question, delegates spoke of building "a community of sharing", one in which there is mutual aid, cooperation in the area of formation, in which we would seek together to respond to the needs of our reality in the light of Ignatian Spirituality; they spoke also of a "missionary community" committed to human values (solidarity, justice, etc.), to evangelization and responsibility toward the entire world.

There were many concrete proposals. The newly elected "European Team" will have to begin by discerning and identifying priorities. The central task will still be to provide a link between national communities. This includes suggesting contacts among communities that have the same language, providing information concerning activities of mutual interest and coordinating such activities. The Team will work in collaboration with the World ExCo and will organize workshops and meetings. Other proposals deal with problems of visibility especially with respect to European institutions.

Finally, all the delegations offered to assist the Team in all its efforts, in particular by increasing awareness of the European dimension among their members, by undertaking concretely to establish contacts with another community, by offering to collaborate with the Team on specific issues (preparation of a meeting, invitations to CLC members, general availability).

Election of the "European Team"

There was some discussion concerning the number of members to be included in the Team, as well as about the need for collaboration with Jesuits, even though no Jesuit had accepted to be nominated. After a moment of silent prayer, the election took place with the following results:

Johan Vlogaert	(Flemish Belgium)	President
Boguslaw Spurgjasz	(Poland)	Ecclesiastical Assistant
Patricia Schweier	(Germany)	Secretary
Catherine Morand	(France)	Treasurer

Finally, euro-links, presidents and ecclesiastical assistants met in separate groups. This gave them the opportunity to raise specific questions, share experiences and begin to clarify their respective roles.

This meeting was an important step for the future of CLC in Europe. Together we experienced moments that were rich in sharing, in prayer, in joyful eucharistic celebration.

Patricia Schweier

GLEANINGS FROM SEVERAL COMMUNITIES

This report has been written by Julian Elizalde SJ, our World Vice-Ecclesiastical Assistant. At the invitation of the European Team, he attended the European meeting in Portugal, 17-20 May 1991, as a resource person and member of the World ExCo. During the meeting, the delegates from the various communities presented the situation of the CLC in their own countries. We publish below a brief summary of the information given.

Austria (Gertrud Zeller and Josef Waiss):

With the new political changes in Europe, Austria is like a "heart" in the middle of East-West Europe. We have a Formation programme in collaboration with a Sister, and a Promotion team working for the improvement and expansion of the groups. New groups with Ignatian spirituality are being formed. Most of them are in Vienna, but also in Linz, Alland, Graz and a few in Innsbruck. In Salzburg there is a group which calls itself CLC but is not in contact with us. Thanks to the revised General Principles we are developing a growing awareness of our apostolic commitment as a group. Until now we undertook projects on an individual rather than on a group basis. Due to our position in Europe, the refugees are becoming an apostolic priority.

England and Wales (Mavis Bailey, Jackie Gill):

In our English CLC we have three regions: The Northern, The Midlands and The Southern. That structure facilitates our growth and the formation of the communities. At present we are getting more help and support from the Society of Jesus. We have a fulltime person (Jenny Bond) for development and the support of our groups. On the occasion of the Ignatian year most of us have done the Exercises and many are helping others to do them. The training of Retreat Directors (we call them "Prayer guides") is offered by the Sisters of the Cenacle.

Flemish Belgium (Fr.Jos Snyders SJ, Steven Uffelen and Johan Vlogaert):

We have some 500 members, in 35 communities. The center is in Leuven but we have groups in Genk, Antwerp and everywhere except in the eastern part of the country. Around 9 groups are young (18 to 30 years), the rest are around 30 to 40 years of age. We work less with younger people (15 to 18 years old). We concentrate our efforts on the formation of those inside the groups rather than in starting new groups. Perhaps we have to come back and work in that field too. The Jesuits started as guides of the groups. Now they are involved in the group as "partners".

France (Tobie Zakia, Catherine Morand, Charles Le Dû SJ. Also Claude Biaï as coordinator of E.T.)

There is an increase in the number both of communities and members as also of guides for both groups and for prayer (spiritual directors). From 1,700 members, five years ago, we are now 2,800 members, more than 250 groups. We have formed more than 59 prayer guides. This training is financed by the National Federation with a budget of more than 400,000 francs a year. For the last four years we have offered guidelines and themes for personal prayer "over the phone". This service is called 3615 GABRIEL. Our common goals are reflected in the themes of a recent meeting of the Consultative Committee, involving 95 members. The four themes of the meeting were: CLC as a mission of the Church - individual and collective participation, Commitment in the service of God in CLC, Collaboration with the Society of Jesus and Our relations with the local Church. Very often our service is offered in projects sponsored by the local or national Catholic Church. The Church offers the most stable structure for social and charitable projects in France. Thus if we want to work for others we offer our services to the projects of the Catholic Church. We also work within Jesuit schools. We are discussing our role with the Society of Jesus: are we working "for" or "with" the Jesuits. The General Principles inspire many aspects of our life and apostolate. We are preparing an issue of Vie Chretienne presenting and

commenting on the GPs. The text of the GPs is rather heavy for the new members. We have to find a way to present it to them. As for the "temporary" or "permanent" commitment, our members are not committed explicitly or verbally but "de facto".

Germany (Willy Lambert SJ, Ingeborg v.Grafenstein. Also Patricia Schweier as secretary of E.T.):

We have communities in different stages of development: some starting, others "on the way" and some fully developed. The adult members total around 1,400 in 150 groups. The young ones (from 16 to 19 years of age) are 1,500 in 150 groups. Most of them meet every week, some of them every two weeks. Once a year we have regional meetings for all the members of the communities. We have also "National conventions" which 2 delegates from each community attend. The ExCo meets six times a year. There is a Promotion team in charge of coordinating all the activities of the Federation, and a Mission team for planning strategies and priorities in our mission. Our activities include collaboration with the local Church, twinning projects, Networking, Formation courses for group guides at different levels of training (we have a new Formation course for Group Guides), Formation of directors for Spiritual Exercises (a two year long program), and written materials and magazines. Our greatest challenges are the growth of the communities, the integration of East-West Germany, promoting the Exercises in daily life, growing political involvement and other common projects.

Hungary (Judit Fabian):

CLC is just beginning in Hungary. In 1981 I made the Exercises on daily life with a Jesuit, in Germany. In 1983 I followed a Formation Course. But once back home I didn't know how to start a community. In 1988 a German sister came to Hungary and organized a 5 day formation course. Only in 1989 were the Jesuits officially allowed into Hungary. Then Father Lorant Ambrus SJ. came to Budapest and was named Ecclesiastical Assistant. He works with Marriage Encounters. With some of these couples he started a CLC. From 1989 to 1990 this group met monthly.

In August 1989 we gave a three-day Formation Course, guided by the sister and a German Jesuit. I translated for them. In November 1990 we organized a weekend retreat followed by a four-day course to Introduce CLC. On February of this year a Jesuit Magazine printed a report on this course. This article attracted great interest. We have received many letters, even from Rumania asking for information about CLC. This summer we are going to give six formation courses, one of them in a seminary.

Italy (Guido Chiaretti, Enrico Deidda SJ):

We have 100 communities. But each community has many groups because in Italy we give the name "community" to the big family that integrates the groups of a city or region. We have published a new translation in Italian of the GPs, with an introduction and some comments. For the last year we have worked on common mission and many of our communities have developed projects such as: a retreat house, clinics for the handicapped, open houses for refugees or homeless children... We help at the Centre Astalli in Rome, for Ethiopian refugees. Our twinning with the CLC of EL Salvador is a successful program. We visit them, they visit us, we exchange formation materials... We have opened two schools dealing with politics. The topic of our last National Assembly was "In the footsteps of the poor Christ" because we want to let Christ's spirit influence our life style too.

Luxembourg (Agnes Rausch and Anne Sauber):

Our country values "quality" more than "quantity" (Our country is 87 by 52 kilometers big!). The high point of this "quality" in CLC are: 1) Our efforts in Faith and Justice, the Preservation of Creation and sharing our material goods with others less fortunate. 2) The preparation for Guadalajara and the study of the General Principles helped us discover in them a challenge and a way to grow spiritually. We do not see them as a burden. 3) The Ignatian year has been an occasion to do more Spiritual Exercises, to go out and speak about Ignatian Spirituality. We have had 4 triduumms on Ignatian

Spirituality. In our commitment to common mission we are helping India, The Philippines and Madagascar. We see in CLC a prophetic voice towards Europe, so that it doesn't become a "fortress" but opens itself to the 3rd. world.

Netherlands (Eric de Jongh and Marijke Elsenburg):

Our country* is 150 by 400 kms big! We have 150 members in our groups. We are giving courses to introduce CLC. We are translating the General Principles. Our magazine is growing. Our groups are interested in spirituality, particularly "Ignatian" rather than in norms and structures. We come to them offering this spirituality, hoping that little by little they will see the need for structures and Principles. We need to form and support guides for new groups. We experience difficulties in forming and guiding young people.

Poland (Boguslaw Spurgjasz, Krystyna Bolewska. Also Fr Adam Schulz s.j., as Assistant of E.T.):

We have 40 communities in 11 cities, divided into 7 regions. Each group has a guide, coordinator and ecclesiastical assistant. Among them we have 25 Jesuits. The National Secretariat is in Warsaw. We have a monthly publication. Our country is undergoing deep changes, especially in the past three years. A "mission team" is studying the needs around us and what answer we should give to these needs, finding our common mission. We have a project to invite people from the same profession or area of interest to come together and help each other in areas of professional ethics, better service or the spiritual life. We have a Formation program for the communities and for group guides. Our geographic, socio-political and religious situation puts us in special contact with countries of the East, like Czechoslovakia, Russia, Hungary. We are planning to extend our helping hands to them too.

Portugal (Maria Helena Aguiar, Maria Assuncao Carvalho, Luis Rocha e Melo SJ):

We have 57 groups. 32 are groups of young professionals, 23 of College students. In Lisbon we have 23,

Coimbra 16, Aveiço 2, Porto 5, Braga 8, Covilha 3. The Executive Council is made up of the Guiding team and the National team. They meet twice a year. In addition to the Executive Council, we have four regional teams in charge of the formation and guidance of the groups. We work in close collaboration with the Society of Jesus. Like them, our main concern and commitment is towards Faith and Justice but at present our only common activity is the four University Centers of the Society of Jesus in Lisbon, Coimbra, Porto and Braga. We do some courses on Marriage preparation, on how to educate children as Christians, and for those among us who work in poor areas.

Spain (José María Riera. He is also member of the E.T.):

For the last ten years there has been a great development of CLC in Spain. We work in close collaboration with the Society of Jesus. We have more than 1,000 members in over 100 communities. Our present priorities are: 1) consolidation of the process at the local community, with eight-day retreats, Formation courses which include a eight-day Retreat and three-day course, 2) personal and group discernment, 3) the common mission and our visibility in society. In the month of August we will have our National Assembly in which we will study the revised General Principles, how to bring our members to make temporary and permanent commitments, our life style and our participation in the World Community and in The Church. There will be working groups in these areas.

Switzerland (Anni Rickenbacher, Paul Schmidt):

Most of the members are professionals and workers, from 25 to 60 years of age. There is only one group of High School students. We have 4 regions. The ExCo meets seven times a year, the guides meet three times. Besides the formations courses we offer open meetings like the Pentecost reunion when we welcome parents and friends. The directed retreats are offered by Jesuits and by Sisters. During the Ignatian year many of our members have attended the seminars: Justice and Peace, Poverty and Wealth in our society, the Meaning of life, Searching for faith in daily

living, Justice and peace, Drugs, Relationship with the church: separation and past wounds, the Multicultural society, the Consumer society...

Slovenia (Anton Kodalj, Maida Kocar, Alenka Faydiga, Silvo Sinkovec SJ):

The World Assembly of Guadalajara has been very important for our community. The day we presented the Guadalajara Assembly to our communities, the Archbishop and Tim Quinlan SJ were present. By the way we are called "Slovenian CLC". KRES is the name of a more limited organization, and we cannot be called "Yugoslavian CLC" because we only represent groups which are Slovenian. As you know Yugoslavia is not yet a unified country: last year we foresaw the political situation of today. We have around 200 members. Fifty of them are rather young. We are trying to offer better formation, helping them with problems like "how to relate with their parents?". We work in the parishes, at the schools... Next month of June we shall have our first National Assembly.

* * *

BUILDING COMMUNITY FOR MISSION: NOTES FROM A CONTINENT-WIDE CLC ENCOUNTER

1. CHARACTERISTICS OF THE ENCOUNTER

A. Origins and preparation of the encounter

In 1989, during its annual meeting, the World Executive Council (ExCo) decided to submit a proposal to all the national leaders of the CLC in Europe. Briefly, the proposal was, in the words of the ExCo:

To have a communal experience of prayer, study and work which may help us to discover once again and to deepen the CLC charism, so as to formulate some strategies for its greater development in Europe, both in quality and in numbers.

Several factors were considered by the ExCo in making this proposal. Some of these are:

- That regional meetings or courses have proved to be successful towards the development of a common language and of common orientations.
- The fact that a number of European countries stood in need of an opportunity to learn from others and to discover fresh possibilities for the development of CLC and its mission.
- The mandate of the World Assembly of LOYOLA'86 about the necessity of fostering regional coordination and international formation (cfr. "Synthesis of recommendations" II, 1 & 2, in PROGRESSIO n.5-6/1986).
- The offer of financial support for initiatives of this sort, particularly within Europe, from a European benefactor.

In a first letter to the European Leaders, the World ExCo proposed some content and a style for an encounter of European CLC members to be held in 1990,

before the World Assembly. A questionnaire was included in the letter so as to get the reactions of the various national ExCos. Practically all the countries responded, which was a sign of their interest in such a proposal. The responses were in general very positive, but also very diverse. Moreover, many of the suggestions that came from the countries obviously improved the original proposal. As a result, the ExCo thought it well to go ahead with the idea of having a European encounter, but to postpone it until Easter 1991, after the World Assembly. A Preparatory Team was appointed to collate the responses received from the various countries, to combine them with the original proposal from the ExCo and to present the result to the European Delegates to Guadalajara. The coordinator of this team was Fr Tim Quinlan s.j., from the World Secretariat, and the members were Steven Van Uffelen (Flanders), José María Riera (Spain) and Ingeborg von Grafenstein (Germany). They worked through correspondence and then met for a weekend in Germany.

Once the final proposal had been worked out by the Preparatory Team, presented to the European delegates in Guadalajara and accepted by them, another team began to work. It was the "Guiding Team", which was actually going to guide the experience itself. The members of this team were Ingeborg von Grafenstein, from Germany, and José Reyes, Fr Tim Quinlan and Fr Julian Elizalde, from the World CLC Secretariat. Two other persons joined them as retreat guides during the first part of the encounter: Mary Blickman (Holland) and Sr Hildegard Krumpellman (Germany).

The long preparation, including the contributions from many people, resulted in a very valuable experience which the following pages try to describe for the readers of PROGRESSIO.

B. The Participants:

The Preparatory Team worked out a set of criteria to help the National Leaders select the participants. The criteria covered several aspects:

- Most of the participants should be lay people: actually all the participants were lay people. The criteria, however, had not closed the possibility of religious and priests participating.
- The participants should be between the ages of 20 and 40 years: This reference to age (flexible of course) was necessary to indicate that the intention was to give to the younger generations the chance to have an experience that was continent-wide. Actually, most of the participants were between 30 and 40 years old.
- The participants should already be committed to CLC and have shown leadership qualities. They should also be committed to work for their communities in the future: this was suggested because one of the main results expected from the encounter was to have people in a position to adapt the experience to their own CLC reality and to make it useful to their whole national community. The experience was not meant for people just joining CLC.
- The participants should be free to undertake the whole programme (no exemptions for the retreat): the retreat was considered to be part of the programme, and therefore was not replaceable by previous retreats. To make a retreat together was an important point in this encounter.
- The participants should be people other than those who had been delegates to the World Assembly at Guadalajara: This was to open international CLC experiences to many people. Actually, only two persons had been present at Guadalajara, and they came to Augsburg at the suggestion of the World Secretariat because of the particular role they play in their communities.
- For those Jesuits, priests or other religious selected for the experience, the same criteria should apply, with more flexibility with regard to their age.

With these criteria, the National ExCos selected their delegates. As an indication, two places were offered

to each country, and it was said that the whole group should not go over 40 people. According to their capabilities, some countries registered one, while others registered two or three delegates. 41 registration forms were accepted at the World Secretariat. Only 32 people arrived in Augsburg, due to last minute problems. Among the problems, the classical one, regarding the obtaining of visas prevented the 3 Polish delegates from participating.

The following European communities were represented at Augsburg: Flemish Belgium (2), Czechoslovakia (1), England and Wales (3), France (3), Germany (4, including one from the East of the country), Holland (2), Hungary (1), Ireland (2), Italy (3), Malta (2), Portugal (3), Slovenia (2), Spain (3), Switzerland (1).

During the first meeting, when each participant said a few words about himself or herself, it became clear to everybody that this was a group of people which contained great richness. This was confirmed during the eleven days that were to follow.

C. An overall view of the encounter:

In a letter to the participants (18-12-90), the purpose and programme of the Augsburg experience were summarized as follows:

Welcome to the European CLC meeting in Augsburg, 26th of March to 7th April 1991! We received your application and are happy to confirm a place for you in this meeting. We would like to express to you directly the purpose of this meeting. We want to experience a community for mission which draws its vitality from the Scriptures, the Paschal Mystery, the Spiritual Exercises, the liturgy, the revelation of God's will through the events of our times (cf General Principles, n.5). Its spirit is summed up in the Contemplatio of St Ignatius. All is gift, including our freedom which allows us to respond in gratitude and loving service to the God who draws the whole human family to unity.

We hope to look at some of the issues facing Europe today and approach them in the spirit of the Gospel. We have divided the programme into two main phases. The first phase is the retreat which has two parts. The first part consists of a retreat in daily life which is planned for the ten weeks leading up to the meeting. The details

of this retreat are covered in a separate letter both for the benefit of your retreat guide and yourself. The second part of the retreat consists of three full days during the first section of the meeting:

27th of March - Orientation day: during this day you will have an opportunity for quiet reflection on your recent journey in faith, including your retreat in daily life, in preparation for the three-days silent retreat which will follow.

28th to the 30th of March - silent retreat: These days will give you an opportunity for following some of the exercises proposed by St Ignatius with the help of your guide in personal interviews. The community as such will celebrate the Holy Week ceremonies at appropriate times during the three days.

31st of March - Easter Sunday: this will be a break day, apart from a session of two hours which follows the evening meal. This session will be devoted to a reflexion on the three-days retreat.

The second phase of the meeting - the workshop, begins on the 1st of April. During this first day we will reflect over certain aspects of the discernment of spirits and some key features of our spirituality.

From the 2nd to the 5th of April we will focus on four specific topics involving the mission of the Church in Europe: Environment, "them and us" - refugees, etc., evangelization, quality of life - family life (cf General Principles, n.4). We ask you to reflect on these topics and to be particularly attentive to the facts and to your experiences connected with them.

The 6th of April will be an evaluation of the meeting and a consideration of future perspectives and plans. We will conclude the meeting with a celebration and leave on the following morning, the 7th of April.

With this letter we include practical information on a red sheet and some guidelines for your retreat in everyday life on the yellow sheets.

We are looking forward to seeing you on the evening of the 26th of March, 1991. If you need any more information, please do not hesitate to get in touch with us. In the meantime, we wish you a very happy Christmas and many blessings during the coming year.

Yours sincerely in Christ,

José Reyes c.v.x.

Tim Quinlan s.j.

(members of the guiding team)

D. 10 weeks of personal preparation: a retreat in daily life

Each participant received some material so as to help him/her to initiate a retreat in daily life throughout the period of ten weeks leading up to the meeting in Augsburg. The explanation given to the participants was as follows:

The retreat in daily life is an important part of the preparation for the Easter meeting in Augsburg. (Of course, this retreat may be continued after the meeting if you so desire). We include with this instruction another sheet entitled "The Exercises in daily life - a few reminders" by Pat O'Sullivan s.j. plus "Texts for 19th annotation retreat". You will notice that the material covers a period of 10 weeks, which fits the period: January, February and most of March 1991 leading up to our meeting. We invite you to contact a spiritual guide and share with him or her the material connected with the retreat and the reason why you are doing it.

The content of the texts covers the following topics: the entry into the retreat; God's love; my salvation history; covenant-response; healing and conversion; desire for the Kingdom. The way you tackle it will depend on your own experience of faith in God and the way you are drawn by the Holy Spirit.

During the meeting, the three full days of retreat will be oriented towards a sense of mission with Christ in the Church.

We remind you of some of the practical aspects of the retreat in daily life. Most guides see their retreatants once a week, others once every two weeks. We suggest that you commit yourself to one full period of prayer each day, with the appropriate preparation beforehand and time afterwards for written reflexions.

We want to stress the importance of a retreat journal, i.e. your diary of reflexions on your daily prayer. This will be useful for the orientation day in the meeting and help you move into the 3 full days of retreat during that segment of the meeting.

NB: While we have stressed the importance and help such a retreat in daily life can offer us, we don't intend it to be an absolute condition for attending the meeting. We are aware that many difficulties can arise in the lives of people who are busy with family and other responsibilities. The Augsburg meeting is important in itself. So don't withdraw from it if you find that you are unable to do or complete the retreat in daily life programme because of one or other good reason.

2. THE 11 DAYS IN AUGSBURG

First Part: Introduction and retreat (Days 1 to 5)

A.- Presentation of the meeting, goals, method, etc.

After an opening ceremony in which we heard something about each person's life and presented the various symbols that had been brought by the participants to represent their countries and communities, there was a prayerful introduction to the meeting. A member of the guiding team addressed the participants in the following words:

Why are we here?

I am sure that each one of you has good personal reasons for being here. I am sure also that those personal reasons have been supported in some way by a community. You are responding, from your part, to an invitation addressed to you from the World CLC Community. This invitation has been passed to you through your national leaders, and you have found in it something valuable, in line with your own desires, concerns and vision.

It would be long now to list all our personal motivations. We will have time during these days, I am sure, to share on this and on many other topics. As a starting point, however, I want to summarize some motivations for this meeting from the point of view of the World CLC Community.

In a short sentence, I would introduce this encounter by saying that "we are here to build community for service".

To build community...

We all share in some way the spirit of the CLC World Community through our local realities. We all know that the same grace has been given to people different from us, even far from us. And we all know that "our responsibility

to develop the bonds of community does not stop with our local community but extends to the National and World Christian Life Community" (GP7). To develop these bonds of community we want now as a European "gathering of people in Christ, a cell of His mystical Body" (GP7):

- To meet each other and together to reach a clear idea of what our vision of community is; to share events, concerns and projects; to learn from one another. Through our encounter and sharing with each other, we want to widen our horizons.
- To pray together and to celebrate our faith. Our prayer, based on the Sacred Scripture and the daily Eucharist (GP5, 12a) will be a highlight of our meeting. We will ask the Lord to tell us what he wants from us as a community. We want to pray and share until we reach a common vision, in union of hearts and minds, especially with regard to our mission in Europe and the world of today.
- To experience together "the specific source and the characteristic instrument of our spirituality" (GP5), through a short guided retreat inspired by the Spiritual Exercises. Our silence will be a personal and communal listening to God.
- To focus on, and celebrate as a community, the Paschal Mystery of our Lord: "The spirituality of our community is centered on Christ and on participation in the Paschal Mystery" (GP5). The liturgical season in which we are going to be here is a wonderful occasion to grasp as a community this "center of our spirituality".
- To drink together from the sources of our spirituality "which opens and disposes us to whatever God wishes in each concrete situation of our daily life" (GP5).
- To receive all the graces that the Spirit of the Lord wants to give us, as individuals and as a community, which probably will surprise us and will renew and strengthen our life in the Spirit.

...for service

Clearly, community is for service, and this time together in Augsburg is a chance that "the Community urges us to proclaim the Word of God and to work for the reform of structures of society" (GP8d). The sources of our spirituality include "the doctrinal development of the Church and the revelation of God's will through the events of our times" (GP5). Along these lines we want in these days:

- To look prayerfully at some events of our times, both in view of preparing ourselves for a better service and of building community from our sources. Among the many events that are speaking to us, we have chosen 4: a) The use of creation and of resources; b) Refugees and the poor in Europe; c) The challenge of evangelization and d) Family and life style.
- To recognize "the call of Christ from within the world in which we live" (GP4), particularly regarding "those human and Gospel values... which affect the dignity of the person, the welfare of the family and the integrity of creation" (GP4).
- To identify possible ways of growing in our "solidarity with the poor", in our "work for justice" and in our "integration (or unity) of life" (cfr. GP4).
- To become more concerned with evangelization, i.e., with the task of "bringing the gospel of salvation to all people and to serve individual persons and society by opening hearts to conversion and struggling to change oppressive structures" (GP8)
- To contribute to the unity of Europe from the richness of Christian values. It is not enough that politicians, bankers, the military and business people meet to build a "European Community". Christian communities, ourselves, need to meet and dream together in order to find more human and evangelical foundations for a "United Europe in solidarity with the whole world and committed towards justice".

This is a big challenge. We don't want to give up the continent-wide and structural dimensions of the task, concentrating all our efforts only in the immediate of our local and closest reality. Rather, basing ourselves firmly on the realities of our lived experience, we want to see this meeting as the next humble and practical step towards a greater involvement of CLC in the mission of the Church in Europe today.

We will not come up with great solutions, but we will experience our being a missionary community in Europe. And, I am sure, the Lord will fill us with his grace, and through us will touch our communities with new insights and with a greater desire for service.

With regard to the method:

The first part will follow the style of a silent retreat, and will be introduced later tonight.

The second part will be a workshop. Each day we will be concerned with a theme and you know the list of them. There will be a guiding team. During the process, we will help you to share and to move towards the goals that I have just presented to you:

- We, the guiding team, will give you some input on the topic of the day. We have got ourselves ready to do that. But we are not "experts" presenting all the aspects of the theme.
- You will be invited to communicate your own knowledge and experiences. We are all supposed to take the themes very seriously, to listen carefully, to search for the best of each intervention.
- We will all have time for personal reflection and prayer.
- We will often move into listening groups. You will be invited to express your own struggles, fears, frustrations... with regard to the various topics.

In all this we will try, as a community, to listen to the Lord who is speaking to us through our inner movements. We will present to him our difficulties, asking him to convert our hearts, to purify our efforts, to heal our wounds, to accept us as companions in his mission.

However, each day has its own concern. Let us remain here for today. The last day, we can again read these pages as a lead-in to our evaluation. And that evaluation will send us home with a new experience... and perhaps we will be able to repeat the best of this meeting at the national level.

* * *

These opening words were later printed and distributed to the participants. In a long encounter, it is always helpful to have a written statement which reminds everybody about the grace we are searching for. During the last day, it was helpful to read these pages over once more so as to orient our evaluation of the experience.

B. Orientation day:

Before beginning the silent retreat, we had two important things to do:

- To get to know one another better
- To share about our preparation for this meeting.

In a personal time, we tried to recollect ourselves, i.e., to see who we are, where we are and what we would like to share with others. A time for sharing in small listening groups followed, and an atmosphere of community began to grow, from the very first day.

During the afternoon, the model of personal time followed by listening groups was repeated. This time the subject was the ten weeks preceding this meeting. Many of

the participants had, as suggested, gone through the experience of a retreat in daily life. Others replaced it by one or two weekends retreats. A few confessed that they simply had not been able to make any proper preparation.

This afternoon ended with a meeting of each retreat guide and his/her retreatants, to agree the timetable and other practicalities for the following days. The Eucharist closed the day and marked the beginning of the silent retreat.

C. The silent retreat:

What can be said in a report about three full days of silent and personally guided retreat?

Let us say only two things:

- 1) The retreat guides met every night to share, learn from one another and reflect upon what was going on.
- 2) The liturgy, particularly during this Easter time, was the only moment in which we all met as a community. Notice that the retreat went through Holy Thursday, Good Friday and Holy Saturday.

D. Listening groups: sharing about the retreat experience

After the Easter Vigil, which began at 11 p.m., we finished the three days of retreat with a celebration. Easter Sunday was a free day, when many visited the city of Augsburg. In the evening of Sunday, we met again in listening groups to share about our personal journey during the three previous days. We used as a help the following guideline:

Listening groups - Evening of the 31.3.91

1. Introduction

- a. Our retreat, though short, has been a time in which God has addressed each one of us personally. Now we

"I will ask for what I want and desire"

I have taken one simple statement as a point of departure for an examination of some basic elements of our Ignatian approach. I do this with an eye to our workshop which consists of a CLC approach to mission and apostolate in Europe. At the moment I want to introduce the subject and invite you to take part in the process of discovery. You have considerable experiences. This workshop gives all of us the opportunity of combining our forces and strengthening our confidence in our own reflected experience.

The whole process of election/choice of life is a major element of the Spiritual Exercises. The various steps leading towards this moment are presented in the Spiritual Exercises. An important key to this process is the prayer of petition. Ignatius keeps repeating: "I will ask for what I want and desire". Notice, he does not ask the retreatant this question only during the time of election. He begins at the 1st Exercise of the 1st Week. At each point he not only tells us to ask for what we want and desire, but he is very specific about what we should pray for, thus e.g. in the 1st Exercise he says: "Here I will pray for shame and confusion".

Taken by itself, the phrase can suggest various interpretations. If it is placed beside a subject such as "Them and us - refugees in Europe", for example, then such a statement could look very self-centred. However confronted with a crowded rooming-house of jobless refugees, I must ask the question: do I want to commit myself to caring for these people and in what way?

Or again, this phrase, taken out of context, would be a travesty of what Ignatius meant in the Spiritual Exercises. It has, for example, sometimes happened in a lectured form of the Exercises. The guide giving the points might say: "This is the 3rd day of the retreat and we will take the 1st Exercise of the 1st Week. In this Exercises it says you are to pray for what you want and desire. Here it is shame and confusion. Some critics of the Spiritual Exercises have seen in them a voluntaristic approach to prayer, i.e. an exercise in sheer will power.

Before we are ready to cast the first stone, it could be sobering to notice how so many people approach their jobs or voluntary work on this basis: this work is good - I will do it.

Ignatius placed the election of a vocation and other important decisions within a process of spiritual growth and insight in the Spiritual Exercises. Similarly such a process, or the fruits of such a process are important for decisions we take in the market-place and so many other spheres of our life. There is an important correlation between the way we do the Spiritual Exercises and the way we approach decision-making in the market-place. This can be an important advance in our lives. It also could be rather discouraging. Some people say in so many words that discernment of spirits has no real place in the market-place. And were we to think over the enormous efforts made by St Ignatius and his companions in their deliberations on poverty, we could look at our own efforts in a very unfavorable light.

It is true that we are sinners and that, as human beings, we remain limited in our grasp of the reality. Nevertheless much can be learnt about the discernment of spirits and about good decision making. True Christian decision-making will usually be a matter of approximation. Aiming for a perfect solution may very well be the death of a good one.

I want to propose an initial exercise for you so that we can put together a picture of the process which goes into good decision-making. I want you to recall some decision you have made in the everyday or "secular" world and the steps which you took during the process. Take 15 minutes for this. Bring this work back to the group. When all have shared, put the individual contributions together as a synthesis and bring back the results to the whole group. Choose a spokesperson to make a presentation of the material. Our work will, we trust, be a step towards answering the question: what are some of the features of good Christian decision-making?

For the afternoon, we followed very closely the guideline that had been prepared:

A first quick view of Europe,
as the field of our mission
(European values: rising and falling)

1. Personal activity (one hour's time): In this personal time, taking inspiration from some exercises proposed by Ignatius, we will try to look at Europe and achieve a "composition of place". We will use the "application of senses". Some expressions from the Exercises that will help us:

- "to see the different persons... " (106, 114) "to listen to what the persons say...." (107, 115) "to see and consider what they are doing..." (108, 116).
- "to see in imagination" (65)
- "to hear the wailing, the howling, cries and blasphemies against Christ our Lord..." (67)
- "With the sense of smell to perceive the smoke, the sulphur, the filth, and corruption" (68)
- "to taste the bitterness of tears, sadness, and remorse of conscience" (69)... and also "to smell the infinite fragrance, and taste the infinite sweetness of the divinity... to apply these senses to the soul and its virtues, and to all according to the person we are contemplating..." (124)
- "With the sense of touch to feel the flames which envelope and burn the souls" (69)... and also "to apply the sense of touch, for example, by embracing and kissing the place where the persons (the holy family) stand or are seated ..." (125)
- "the intellect, without any digression,... recalls the matter contemplated before"... (64)

Our application of senses will be "to draw some profit" and not to become depressed or afraid.

a. Take your time and apply your senses (not yet your thinking mind) to your European reality and try to express:

- What tendencies and values do you see, smell, touch, hear as "growing" today in Europe?
- In which of these tendencies and values do you see the "place where the persons (Jesus, Mary and Joseph) stand or are seated". An other way of putting this question would be: where do you see Jesus growing in Europe?
- What values do you see, smell, touch, hear as "collapsing" today in Europe?
- Which are the "wailing, the howling, cries and blasphemies against Christ our Lord..." that you can recognize today in Europe.

b. You may wish to approach your "European reality" in concentric circles: your city, your country, a group of countries or region, the whole continent. You don't need to do all of this. You can do part of it... as it comes to your senses.

c. In your account, try to use a variety of means: short sentences, images that cross your mind, drawings, schemas... or whatever means, to communicate your intuitions to the others. Everything does not have to be right in what you say. To achieve this it is helpful to begin your intervention or each of your sentences by expressions such as: "my sense of smell tells me...", "I have a picture before my eyes...", "I have touched with my hands...", "I hear very often...", "Something I saw has impressed me...", "I have tried to drink from this or that other cup...", "I have tasted the bitterness of this or that other situation...", and so on.

2. Group exercise: (90 to 120 minutes)

This is a sharing and a listening exercise. Remember that this is only a first approach to our European scene,

an approach through the senses... and that in everything we are trying to find the voice of Christ speaking to us.

- a. One after the other, we will share the outcome of the personal activity (40 to 50 minutes). While one is speaking, the others are actively listening, i.e., trying to find the best of the other's intuition. You may interrupt the person speaking only if you need clarification.
- b. Each person will repeat one thing said by another person. What you will repeat is something that someone else said and that has particularly impressed you. You can add a comment after your repetition. (20 minutes).
- c. The group will prepare a poster in two columns:

1st column: Values growing, Christ present and growing
2nd column: Values collapsing, the wailing, the howling, cries and blasphemies.

The way of proceeding could be as follows:

One person writes in the poster (short sentences) at the suggestion of one or other of the group. If no objection is presented, the person just writes the suggestion received in the respective column. If there is a disagreement, simply don't write that suggestion, but keep it in your mind. Feel free to adopt a different way of proceeding. (about 30 minutes)

NOTE: Take a break at any appropriate time during this exercise.

3. Assembly Exercise: We will make an effort to break through our language barrier and listen to one person per group presenting the poster. We will have a moment of silence towards the end and will finish with a prayer.

Introduction + Personal activity: 60 minutes

Group exercise + Break: 80 minutes

Assembly Exercise: 45 minutes

C. Day 7: Environment - our use of the resources and goods God gives us

* Morning prayer

Deut 30, 15 and 19: "I set before you life or death, blessing or curse. Choose life, then, so that your descendants may live".

*Introduction of the subject

Yesterday in our generic look at Europe we saw, heard, smelt and touched already these 2 tendencies: death and life. Today we focus on one particular area where this choice between life-giving and life-destroying attitudes and deeds becomes more and more crucial: the theme of our use and abuse of God's gift of creation.

While preparing this Course we chose this question from among many other valuable issues because we felt that it is a European and even a world-wide phenomenon. At last after the catastrophe of Tchernobyl we understood that ecological problems do not respect borders but affect the whole of Europe, and now, seeing the Irakian and Kuwaiti oil affecting sea and atmosphere, we must admit that this is upsetting the resources and life possibilities of millions of people and the ecological balance for many years to come. "Make peace with the planet" is therefore not just a slogan but a "must". More and more people in European countries (and not only the poorer countries of our world) are aware of this - mostly because they feel the effects of air and water pollution. This process is still very slow, given the lateness of the hour already.

Facing these tremendous challenges, the Churches try to respond: remember the initiative of the World Council of Churches leading to the meeting in Bale at Pentecost 1989 and in Seoul in 1990, focusing on "Justice, peace and the integrity of Creation". In many countries Christian groups have long been active, opening eyes for people, being pressure groups to stir up a wider public. I am sure that many CLC members in different countries are already committed in this area. However, we must ask ourselves whether we are really making full use of our resources -

see yesterday morning's consideration on decision-making - in order to make our contribution. We hope this day will lead us further.

* Activities for the day

How will we deal with this question here? I will certainly not give you a lecture on ecology. I'll just recall to your mind some main areas of concern linked with this subject and list some of the causes. I am sure each one of you will be able to complete the list and to deepen the reflection on the diverse roots of the problems. It is just meant to get us started for the following time of personal reflection and then the sharing. We'll end the morning with a prayer period on a scripture passage. In the afternoon we'll first have a look at consolation and desolation and how to use them in faith so that we can freely and strongly respond to the challenge.

* Areas of concern

- Change of climate, green-house effect, desertification, hunger, floods,
- Deforestation by burning, dying of trees, soil erosion
- air pollution,
- water pollution, dying oceans,
- waste of energy, exploitation of unrennewable resources,
- risks of nuclear energy, unsolved problems of permanent storage of radioactive materials,
- waste storage,
- the arms race and the arms trade,
- injustices in sharing of goods and resources

* Exploring the causes

- Our attitude towards nature - illusions such as: We can do whatever we want, all problems can be solved by technical means and money
- Consumerism and an acquisitive mentality
- A throw-away mentality
- The break between cause and effect (the one who litters is not the one who cleans up)

- Anonimity and loneliness (lack of social control and perspectives)
- Inability to share.

* A text to inspire our own reflection

1. The prevailing economic systems are in their foundations contrary to the intentions of God's creation, resulting in poverty, injustice, powerlessness and death rather than creating and providing for the basic needs, human rights, democratic empowerment and life for people.
2. Too often the teaching of the Christian faith is misused to support these economic systems, and the structures of the powerful, mainline Western churches are aligned with, reflect, defend, benefit from and are also imprisoned by these systems of death.
3. The God of the Bible identifies with the poor and powerless, and chooses to suffer with them in their struggle for liberation and justice.
4. The people of God are called and empowered to follow Jesus and to identify with the poor and oppressed in their struggle for justice and liberation, and to join with others who are not part of the churches and who are committed to and engaged in struggles for liberation and justice.
5. Individual Christians, movements and base communities, as well as the institutional churches are called to constant conversion in all aspects of life and to the praxis for life. This involves working for the creation of alternatives, as individuals, church members and citizens."

(From a document of a meeting of ecumenical Christian movements for justice in Asia, Africa, America, and Europe. 1987, Sao Paolo, Brazil).

* For personal reflection

1. Which problem touches me very much emotionally?
2. Looking at my friends, my family, my surroundings: how do they react to these questions? Points of disagreement with them?
3. Looking at my country: what are the most urgent issues there, the greatest public concerns at this time?
4. What are the obstacles that prevent people and governments from doing what is needed?

* For sharing in the groups

Share briefly on Question 1 and 3

D. Day 8: "Them and us" - The Refugees, the poor, multicultural realities

* Morning prayer: Eph 2,14-19 "So you are no longer aliens or foreign visitors".

* Activities during the day:

After morning prayer, some points from the many proposed in the document that we publish below were presented to the participants. They then had time to consider on reflection the whole document in the light of their own experience with refugees and poor people. The final part of the morning was used for sharing in small groups. During the afternoon, the whole group was able to listen to the German coordinator of the Jesuit Refugee Service, who was well informed not only about his own country but also about the general situation in Europe. His intervention was very much appreciated by the group, and it was followed by a free discussion with him. The last part of the day was used to pray and reflect over our relationship with the poor (not only refugees), trying to reach hard realities and to see what we are learning from them and what we are giving to them. Our Eucharist, which closed the day's events, summed up everything about our day.

* * *

A working document to guide our reflection

As Christians and members of the CLC we are invited to show a preferential love for the poor. The poor in our lives comes in many guises, some of them very familiar because, "the poor" might be a person close to us. The poor has many costumes, some of them clean and comfortable because there are many kinds of poverty. But as a European community we have to look with special attention to a group of "poor brothers and sisters" especially in need of our love and care: immigrants and refugees. A better understanding of refugees and a common effort to welcome them will help us become more compassionate and caring

towards the poor each one meets every day. In the process we will be blessed because in the poor we shall rediscover Christ and His Good News.

1. The problem of refugees

The problem of refugees and immigrants is becoming greater year by year, more urgent and dramatic, because of their increasing numbers, the physical, psychological and spiritual deterioration of the "refugee" and the tensions created by this situation. The mishandling of the issue is doing harm to the refugee and the migrant, is stoking up xenophobia and racial hatred and is having a destabilizing effect on official policies.

Ten years ago the number of refugees in the world was, more or less, 7.5 million with an equal number of displaced persons within the countries. Today there are more than 15 million refugees outside their countries of origin and from 30 to 40 million displaced persons within their own borders. The less materially developed countries are not only the source of the largest refugee movements but also are forced to be host to the majority of refugees and displaced persons in the world today. In 1989 there were 700,600 asylum applicants in Europe and North America. Another 450,000 applications from previous years are estimated to be backlogged in Europe and North America awaiting decisions on their claim to asylum. This includes more than 100,000 in Canada and 40,000 in Switzerland.

2. The laws in Europe

The laws in Europe are increasingly restrictive and not always fair. Western Europe, at the end of the 1980s, still has neither a coherent asylum policy nor an international refugee policy. Manifestly, many European states have failed to adapt to the realities of the new refugee situation and have tried to contain the situation by restrictive and deterrent policies. The problem with such policies is that they contradict the proclaimed commitment of states to the principle of asylum, they lead to a violation of important legal standards and, ultimately, they do not work. Deterrence dehumanizes the

asylum seeker and reinforces the division between US and THEM; it constitutes a Berlin Wall in the mind.

The demand for the free movements of people from the countries of the Soviet bloc has been a cornerstone of Western European (and indeed North American) human rights policy for the past 40 years. What will the Western response be as this becomes a reality? We look at the 23 members states of the Council of Europe, the 5 states of the Schengen Group, the 12 states of the Trevi Group, the Nordic Group, the UN High Commissioner for Refugees, the International Civil Aviation Authority and even the European Free Trade Association.

3. The philosophy

The philosophy behind many of these laws, treaties and attitudes considers the human person in terms of:

- work: what can they do in our labor market? Do we need them?
- Nationality: where are they from? Does their nationality put in jeopardy our national identity?
- Ethnic roots: how different are they ethnically? How does their presence affect our native population?
- Rooting and resettling, like a tree. How do we do it?
- Race: are they white, yellow, black? From what continent? From which country?
- Culture: how good, close to us, different is their culture?

One of the most disturbing trends at the end of the 1980s has been the way such people are being dismissed as "merely" economic migrants.

But who is a refugee?

- According to the UN 1951 Convention refugees are defined as: "Stateless persons and people who owing to well-founded fear of being persecuted for reasons of race, religion, nationality, membership of a particular social group or political opinions are unable or unwilling to return to their own countries".

- Recognizing the limitations of the existing definitions the Organization of African Unity adopted in 1969 a new definition: "Any person who, owing to external aggression, occupation, foreign domination or events seriously disturbing public order in either part or the whole of his/her country of origin or nationality, is compelled to leave his/her place of habitual residence in order to seek refuge in another place outside his/her country of origin or nationality".
- In 1981 the World Council of Churches held the following definition: "Refugees are those who are forced to leave their homes and who are unable or unwilling to return because of persecution or well-founded fear of persecution, for reasons of race, religion, nationality, membership in a particular social group, political opinion, systemic economic deprivation, or because of war-related circumstances".

Economic concerns and different concepts of national identity lie behind our policies towards refugees and migrants:

- a) THE ATOMIZATION OF HUMANITY, regards each individual as "an atom", "an atom of humanity". Society is unified and the state remains one thanks to the "assimilation machine". There is complete disregard for different characteristics and cultures. The refugee is one more that the country has to assimilate. But the efficiency of the assimilation machine is limited. "There is a limit to tolerance" declared a European head of state recently. So there are restrictions and controls over the welcome for each new and different "atom".
- b) The "SEPARATE IDENTITIES SYSTEM" respects cultural and ethnic distinctions, giving persons the right to be themselves. The country is the melting pot of all the cultures. They may have schools, firms, churches... if they have the means to support them. Otherwise they will have to disappear as a separate culture or ethnic group.
- c) THE HARMONIZATION of cultures believes that all cultures have great value and can enrich each other.

The refugees are not seen as a burden but as a new challenge. They are respected and their presence is seen as an enrichment for the country. Mutual respect, knowledge and interaction is supported and there is, on both sides, a transformation for the better.

4. Psychological problems

The refugees have suffered very much before they decide to leave home and become a people "without a homeland". Very often they are victims of an imperfect society, of discrimination, of racial, political or religious persecution. Each refugee reacts in a different way according to the individual or family situation, the capacity to adapt and the resources made available by the resettling country.

This is a period of crisis; their link is broken and their relationship with the world is uprooted: leaving relatives and friends, meeting different people, a new system of values which could give meaning to their life. They have no control over the situation.

Looking back: they see loss, separation, homesickness... They try to believe that their predicament is temporary and that they will return home. They may cherish unreal hopes; their dreams about the new life are often confronted by a disappointing reality. Looking to the future: they see an unknown environment, a society hard to understand, different, full of dangers (oftentimes real) open, however, to future possibilities.

This situation can trigger mental disorders, and upset them to the point of psychiatric problems, but can also be an opportunity to develop qualities, responsibility, maturity. From the point of view of apostolic work and evangelization, the immigrants and refugees are fertile ground for serious evangelization (also for proselytism, they are often taken advantage of sects).

From the refugees' point of view the welcoming country often disappoints their expectations. The country doesn't provide the services they want. From the welcoming

country's point of view, often times, the refugees are mythical people, or very inferior, uneducated, almost inhuman, or heroes, always right, with unquestionable rights. Between the refugees and the welcoming country there is seldom a human, objective and enriching relationship.

Considered by some as legendary heroes, the refugees are seen by others as intruders, deserving our pity while they consume the bread of the countries own people. In recession times the refugees may have to serve as scapegoat for what goes wrong with society. (...)

5. Causes

The growing complexity of the refugee situation is frequently related to a colonial legacy that created disputes, to questions of national security and power politics, to the aspirations of oppressed groups and the struggle for self-determination. At the same time it is not really very surprising that the world is witnessing ever greater migratory pressures when the gulf between richer and poorer parts of the world gets wider every year, when it is beyond the capacity of many states to guarantee a tolerable life for their citizens and when our commercial practice and technological capability mean that Western lifestyles are beamed into virtually every last village on earth. While many countries of the North are experiencing levels of affluence and prosperity unprecedented in their history, elsewhere levels of hunger rise, environmental degradation accelerates, the chances for the world's 800 million absolute poor recede.

The appetite of Third World states to buy and the Northern World's to sell military weaponry contributes over 250 billion dollars to the devastating debt burden...

Questions:

- 1) Who, amongst the tens of thousands of persons on the move, are in fact refugees or in need of international protection on humanitarian grounds?

- 2) What impact will these extraordinary waves of disaffected peoples have on the orderly evolution of East/West relations?
- 3) What effects will these movements of people have on the ability to develop of the states they leave, states that are opting for a new economic and social organisation that will require the best qualified and educated people to manage them?
- 4) What, if any, are the cut-off points beyond which states will not permit the haemorrhage of their skilled manpower?
- 5) What are the risks of destabilization and backlash?
- 6) Will the movements put such pressure on the already creaking asylum and immigration mechanisms of Western Europe that chances for non-European asylum seekers will be further threatened?

6. Pastoral work

As Christians who believe in God's Providence we have to look at the refugee situation with optimism. These are "signs of our times". The Lord is always inviting us to walk on a road of redemption and glory.

We have to say no to the concept of "Fortress Europe", isolated, selfish, sure of itself. We have to say no to the concept of our countries as "assimilating machines" or "melting pots". We respect all our brothers and sisters, cultures and religions. We say no to a community which, despite being generous in economic support of refugees, in fact discriminates against or looks down on them. We believe in a Europe that is sign of Christ in today's world because it facilitates the development of all countries (preventing the refugees from leaving their homelands), fosters communication and like Christ, evangelizes by the power of love and respect.

1st stage: welcoming the refugees: to open the doors. This

is a professional, legal task. We, CLC should come in contact with JRS (Jesuit Refugee Service), Caritas, etc. to lobby for better and more equitable laws. We can sponsor families, help them in the first months of resettlement.

2nd stage: Getting acquainted with them, as persons, knowing their cultures, the stages through which they go, calling experts to talk to our groups, building friendships, looking at them and their cultures with respect.

3rd stage: Integrating their presence, witnessing, cultures, with ours. They become part of our lives, have a representation in religious and in socio-cultural projects, share responsibilities. We correct and help each other ("they" are not always right). We all are enriched culturally.

Difficulties: The refugees often withdraw into themselves, are conservative, idealize the homelands and their past while looking with negatives eyes at everything in the new country.

- They might feel superior to us in their faith and moral life, while for us they look ritualistic. The youth often is critical of both sides.

- The refugees wish to develop their own leadership. We should respect this wish.

- In the light of the Gospel and the CLC we can help them discover and maintain the best values and traditions in their cultures and ours.

Projects

1. Where can we start doing something?

- in our communities, families, parishes, institutions...
- in the field, in projects related to refugee needs and aspirations,
- in articles, discussions, seminars in order to influence "thinking" and "feeling" regarding the refugees.

- together with other organizations or movements, should JRS and CLC start a new organization in Europe?
- 2. Refugees aren't always right. How can we help them become aware of who they are, how they handle the situation, how they could improve? Can we help them question themselves?
- 3. Can we foster a positive and prophetic vision of the future in Europe? Can we become advocates, do research, try new projects?

All these features should be present in some degree:

- Services to refugees: i.e. face to face contact with the refugees.
- Reflection and analysis on the causes of the suffering, in the light of the Gospel and ethical perspectives.
- Communication: public information and consciousness raising role; use of media to spread information and reflections to the wider public.
- Linkage with other JRS centres especially in Africa, Central America and Asia; cooperation for recruiting personnel, financial support...
- Collaboration with other religious, local church, and participation in relevant agency forums, e.g. with UNHC for Refugees.
- Catalyst-role in starting organizations to meet refugee needs.

* * * * *

E. Day 9: Evangelization: our part in the mission of the Church

* Morning prayer:

"That they may all be one...
so that the world may believe
that you have sent me"
(Jn 17:21).

* Presentation of the topic

The recent encyclical of John Paul II "Redemptoris Missio" (RM) will offer us a starting point for our reflection on this important theme. Some parts of it have been photocopied, and you will later have some time for a prayerful reading.

"The Second Vatican Council sought to renew the Church's life and activity in the light of the needs of the contemporary world. The Council emphasized the Church's "missionary nature", basing it in a dynamic way on the Trinitarian mission itself. The missionary thrust therefore belongs to the very nature of the Christian life, and is also the inspiration behind ecumenism" (cf. Redemptoris Missio, 1). We are all called to take part in this missionary thrust by proclaiming "the great works of God" (ibid). The word "evangelization" expresses this missionary concern of all of us: "In fact, preaching the Gospel gives me nothing to boast of, for I am under compulsion and I should be in trouble if I failed to do it!" (1Cor 9:16).

While the "mandate" of evangelization is addressed to all Christians, there is "a certain pluralism within the fundamental unity of the same mission..." (RM 23). This pluralism is "the result of the driving force of the Spirit himself; it encourages us to pay heed to the variety of missionary charisms and to the diversity of circumstances and peoples (ibid).

Reading our General Principles we can discover what our own contribution to the great work of evangelization is. They refer many times to this subject:

- "We aim to become committed Christians in bearing witness to those human and Gospel values... (n.4)
- "apostolic witness and service, especially in our daily environment" (n.4)
- "...union with the Church where Christ here and now continues his mission of salvation" (n.6)
- "... we have received from Christ the mission of being his witnesses before all people by our attitudes, words and actions..." (n.8)
- "...to bring the Gospel of salvation to all people... by opening hearts to conversion and struggling to change oppressive structures." (n.8).
- "... to make Christ and his saving action present to our surroundings..." n.8a).
- "...extending the Gospel in a lasting and penetrating way among the great diversity of persons, places and situations" (n.8a).
- "...to proclaim the word of God and to work for the reform of structures of society..." (n.8d)
- "We wish to contribute to the evangelization of cultures from within..." (n.8d).
- "...discovering how best to bring Christ's presence, concretely, to our world"

Let us focus today on two aspects which, because they belong to the core of our CLC charism, through them we can contribute significantly to the mission of the Church.

During the morning, we will have a personal time in which each one, after reading the excerpts from RM, will try to recall moments in which he/she has been able to engage others in spiritual conversation in the work-place, in the street... or perhaps even in a pub!. This approach is consistent with our way of life and with expressions from our GPs (underlined above) such as: "especially in our daily environment", "here and now", "before all people", "to all people", "present to our surroundings", "among the great diversity of persons,

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places and situations", "from within...", "concretely, to our world". The supposition is that we all have that ability to engage others in spiritual conversation starting from the daily living, and that this is a primary and basic form of evangelization in the world today. Later during the morning, we will share on these experiences in the small groups and will try to become aware of our strengths and difficulties.

During the afternoon, we will recognize ourselves, as individuals and as a community, as persons needing to be evangelized. The experience we have had here during these days, which is similar to the experience we all have in our local communities, is the experience of a faith community in which each person is helped by the others as "friends in the Lord" (GP 12c). This experience of faith sharing which integrates words and procedures, action and reflection, faith and life, is a very powerful means for our own evangelization, that is, for our own process of discovering Christ and opening ourselves to his transforming action. But it is also a model which we can offer to the Church, contributing from our own charism to "the same mission".

Like the Apostles after Christ's Ascension, the Church must gather in the Upper Room "together with Mary the mother of Jesus" (Acts 1:14); in order to pray for the Spirit and to gain strength and courage to carry out the missionary mandate. We too, like the Apostles, need to be transformed and guided by the Spirit" (RM 92)

So, let us use the afternoon to recall, first in a personal time, the experience we have lived here. We will try to see how we have been evangelized, and how we have experienced ourselves as a community which is at once evangelizer and evangelizing. Afterwards, we will share this in our small groups. Finally, we will celebrate in the Eucharist all that the Lord will tell us today.

F. Day 10: Family and Lifestyle

* Morning prayer

God's faithfulness forever. God and his people: the covenant. Human love, although imperfect, is called to reflect God's love. Scriptural reading: Os 2, 16-24.

"I shall betroth you to myself for ever, betroth you with uprightness and justice, with tenderness and love".

* Presentation of the subject

The participants were invited to alternate personal prayer and reflection with group sharing. A document containing the following points and questions was given to them. Knowing that it was impossible to consider all the questions, each person had to choose one or two and spend most of the time on them, according to his/her personal relationship with the subject.

- a. The first experience of community that we have all had is in our families of origin. In many ways, our present values and behavior are rooted in our family of origin.

Do I feel at peace with this?

Do I need reconciliation, healing, help...?

- b. In our families of origin we all face the various stages and difficulties of human life: perhaps we have aged parents, relatives who are sick or have a handicap, relatives who have remained alone, etc. The family, in a broad understanding (=many relatives), has always played a role with regard to the sick, the elderly, the handicapped, the babies and young children, the adolescents, the members who lose their job, those who become depressed or those who are rather solitary because they have not founded their own new family.

Can I recall some cases close to me?

Have I contributed my part
in this basic role of the family?

- c. The large family is disappearing and in many cases its role (see b. above) is not being carried out by some other structure. In fact, family is still retained by the Church and by society as the basic cell of social life, the place where people find care and love, the place for the primary evangelization.

Do I see gaps left by this movement from
the large to the small family?

Can I imagine ways of filling in these empty spaces?

Do I have fears, concerns on this point?

Can I share some experience
somehow related to this point?

- d. The majority of lay people not only relate to their families of origin, but usually found a new cell by getting married and having children. This new cell is called to be an on-going expression of the love of God and of the relationship between Christ and his Church. It is a school to develop values such as respect, openness, simplicity, communication, collaboration, solidarity, preference for the weaker, gift of self.

Can I illustrate, with a concrete example,
how the family helps the individual to grow
in one or other of the values underlined above?

Is my belonging to a small family,
or my condition of single person,

a source of selfishness?... could it become so?

How does the family model influence my own relationships
with Christ and his Church?

- e. Some lay people, for various reasons, don't found a family, but "family issues" still concern them. Here, for example, most of us are single people... but we do not deny the value of the family, and perhaps we have concerns and a lot to contribute.

What can be a good reason for choosing
not to found a family?

Which difficulties of our days make many people
not to found a family though they have not chosen that?

- f. The number of marriages is decreasing, as is the number of children per family. One of the visible results of this is that more and more people don't count on traditional support from a family, and don't know from experience the main difficulties and struggles of family life. An other connected issue is the growing divergence between sexuality and love.

What do I see as the main difficulties
of family life today?

What can I do with regard to these difficulties?

Have I experienced loneliness...
in my own skin or helping another?

What do I feel faced with
the decreasing number of births?
What concerns me with regard to this?

- g. Single people usually don't need to share their monthly income with anybody. Small families usually divide two incomes between 3 or 4 persons. Larger families usually divide one wage amongst 5, 6, 7 or more persons. Together with the slogans and values proposed by our consumer society, this situation creates different ways of relating to money and material goods.

With whom do I share my own monthly income?
What efforts have I made towards a simpler life style?

Where do I recognize in myself
a "child of the consumer society"?

- g. Our General Principles directly mention the family as one of the main areas of our mission. They also speak of an "intense sacramental life", and I think we should read this in a double way: a) as an invitation to frequent eucharist and reconciliation. b) as a call to an on-going living out of baptism, confirmation and matrimony. The sacrament is not only the moment in which one gets married (or is baptized...), but the whole living out of the grace received. The grace of the sacrament of matrimony is one of faithfulnees,

service to the partner, openness to life, strength in love, etc. Matrimony is a fruitful encounter of two persons who accept in some way to die to themselves so that new life can arise.

Apart from being married or single
How do I relate to this grace,
how do I long for it, how do I share it?

Readings:

Os 2,16-24	Mt 1,18	Jn 3,29-30	1 Cor 9,19-23
Gal 6, 1-10	Eph 4, 1-16	1 Cor 9,19-23	

* * *

* Other points for prayer and reflection (for the afternoon):

I suggest 1 prelude and 3 points to consider in our prayer. Then we can move into our small groups

Prelude: Every grace is for the whole Church, because grace is always for service, it is God's gift to all his People through a particular person or group. This truth makes possible the questions put to you in g., above. The spirituality of the couple has a lot to contribute in Church issues.

1st point: The journey of a human couple reflects but does not replace the journey of our faith, of our encounter with Jesus Christ:

- There is an attraction, curiosity. Where do you live?... come and see.
- There is a coming together, getting to know and accept the other in one's own life.
- There is a crisis... or better, there are crises which include pain and suffering.
- If the crises are overcome, there is a growing intimacy, a gift of self to one another.
- There is fruitfulness: love circulates and reaches others. Most times, there are children.

2nd point: Some characteristics of God's love and covenant with us find a dim reflection in the couple and family life. Let us consider some characteristics of God's love in this perspective. God's love is:

- A love that is tender, cherishes and cares, protects. The tenderness of God.
- A love that takes initiative, that serves, helps, feeds... The generosity of God.
- A love that is persistent, lasting, faithful. The faithfulness of God.
- A love that suffers, a love that knows tiredness and failure, a love that hides itself and dies. The humanity of God's love in Jesus Christ.
- A love that rises and forgives once and again, a love that reconciles and builds community, irradiates and uplifts. The power of God's love in the Holy Spirit.
- A love that is fruitful, that generates new life and reaches beyond, a love able to express itself. The creativity of God the Father.
- A love which does not pressurize, does not disregard the other and is not authoritarian. The freedom of God.
- A love able to laugh, celebrate, sing, play and joke. A love that relativizes the dramas. The joyfulness of God (or his sense of humour).

3rd point: The human couple, and the family, serve the whole Church. Its service is the service of life (children), education, transmission of faith and evangelization, welcoming and solidarity.

Question: What is my own experience in all this? You can consider your family of origin, your own new family or even a family that you know closely. Try to see how you have lived and benefited from the various elements proposed for your prayer. Later you will have time to share in your small group.

* * * *

F. Day 11: Evaluation and perspectives

The entire final day was devoted to evaluating the experience and to seeing the implications of it for each person and for the various national communities:

- The participants were invited to have a prayerful reflection, to see what had happened to them during these days and what positive and negative aspects they can identify in this experience. It was suggested that they begin by reading again the "Presentation of the meeting" (see pg 26), that had been proposed the first day. They had to express their reflection on one page. The guiding team would examine these pages during noon time.
- After this personal time, the participants met in national groups in order to look at the implications for their national communities and their role in transmitting the experience to others. They prepared posters expressing their conclusions. The posters were very creative in presentation and encouraging in their contents. Unfortunately we cannot publish them in this report. An exhibition of these posters was prepared in the meeting-room, and before the session of the afternoon we all had time to visit it and get a feeling for the whole group.
- The first meeting in the afternoon was devoted to a dialogue in the large group. A member of the guiding team presented, to the participants, a summary of their evaluation sheets. It had been prepared during lunch time. Later, the participants had the chance to comment on that summary or on what they had seen in the exhibition of posters. The purpose of this dialogue was to complete our evaluation and to stress those points which made of this meeting a very successful experience of the CLC process.

Every day, the Eucharist had been a highlight. The final Eucharist was a summary of our whole experience, a real celebration of our faith and a window towards our future action.

APPENDIX

SOME DATA ON EUROPE AND THE WORLD

I. POPULATION IN EUROPE (data taken from "United Nations World Population Chart - 1990")

COUNTRY OR AREA	---Mid-year population---			Annual rates		3 groups of ages		
	----- (thousands) -----			1985 to 1990		% of population		
	Year 1990	Year 2000	Year 2025	- A -	- B -	C	D	E
						- MID 1990 -		
EUROPE	498,371	510,015	515,212	0,2	1,7	6	15	13
EASTERN EUROPE	113,174	116,713	122,904	0,3	2,0	7	15	11
BULGARIA	9,010	9,071	8,944	0,1	1,9	6	14	13
CZECHOSLOVAKIA	15,667	16,179	17,182	0,2	2,0	7	15	12
GERMAN DEM. REP. (1)	16,249	16,219	15,768	-0,5	1,7	6	13	13
HUNGARY	10,552	10,531	10,199	-0,2	1,8	6	14	13
POLAND	38,423	40,366	45,066	0,6	2,2	8	14	10
ROMANIA	23,272	24,346	25,745	0,5	2,2	7	17	10
NORTHERN EUROPE	84,223	86,132	88,299	0,3	1,8	7	15	15
CHANNEL ISLANDS	138	147	170	0,8	..	..	..	..
DENMARK	5,143	5,153	4,881	0,1	1,5	5	15	15
FAEROE ISLANDS	47	49	54	0,6	..	..	..	..
FINLAND	4,975	5,077	5,119	0,3	1,7	6	13	13
ICELAND	253	274	310	1,0	2,1	8	17	10
IRELAND	3,720	4,086	4,958	0,9	2,5	9	18	10
ISLE OF MAN	63	63	63	0,0	..	..	..	..
NORWAY	4,212	4,331	4,501	0,3	1,7	6	16	16
SWEDEN	8,444	8,560	8,584	0,2	1,9	6	14	18
UNITED KINGDOM	57,237	58,393	59,658	0,2	1,8	7	15	15
SOUTHERN EUROPE	144,087	147,811	147,755	0,2	1,6	6	16	13
ALBANIA	3,245	3,795	5,011	1,8	3,0	11	19	5
ANDORRA	47	49	54	1,0	..	..	..	..
GIBRALTAR	30	32	35	1,0	..	..	..	..
GREECE	10,047	10,193	10,080	0,2	1,7	6	15	14
HOLY SEE	1	1	1	0,0	..	..	..	..
ITALY	57,061	57,195	52,964	-0,0	1,3	5	16	14
MALTA	353	366	389	0,5	1,9	7	14	10

PORTUGAL	10,285	10,587	10,941	0,3	1,8	7	17	13
SAN MARINO	23	25	25	0,5	..	..	..	..
SPAIN	39,187	40,667	42,265	0,3	1,6	6	17	13
YUGOSLAVIA	23,807	24,900	25,990	0,6	2,0	7	15	9
WESTERN EUROPE	156,878	159,359	156,255	0,2	1,6	6	14	14
AUSTRIA	7,583	7,613	7,343	0,1	1,5	6	15	15
BELGIUM	9,845	9,832	9,370	-0,0	1,6	6	14	15
FRANCE	56,138	58,145	60,372	0,3	1,8	7	15	14
GERMANY FED.REP.(1)	61,324	60,743	55,141	0,1	1,4	5	14	15
LIECHTENSTEIN	28	28	28	0,8	..	..	..	..
LUXEMBOURG	373	377	361	0,3	1,5	6	13	13
MONACO	28	30	30	0,7	..	..	..	..
NETHERLANDS	14,951	15,829	16,819	0,6	1,6	6	16	13
SWITZERLAND	6,609	6,762	6,790	0,4	1,5	6	14	15

Annual rates:

A= Annual growth rate (%)

B= Total fertility rate (per woman)

Groups of Ages:

C = from 0 to 4 years old

D = from 15 to 24 years old

E = from 65 years old and over

(1) The data which relate to the Federal Republic of Germany and the German Democratic Republic is still presented separately in the "Chart". And it seems that Berlin is included in both parties. Unfortunately we don't count on more updated information.

NOTE: The "United Nations World Population Chart - 1990" has been prepared by the Population Division of the Department of International Economic and Social Affairs of the United Nations Secretariat. It contains much more data than we are presenting here, and it has the following note: "The figures cited are from the medium variant of the UN estimates and projections as revised in 1990. Diskette versions of the estimates and projections for all variants may be purchased from The Director, Population Division, United Nations, New York, NY 10017"

II. POPULATION IN MORE DEVELOPED REGIONS
AND IN LESS DEVELOPED REGIONS
(From World Population Chart - 1990)

COUNTRY OR AREA	---Mid-year population---			Annual rates		3 groups of ages		
	----- (thousands) -----			1985 to 1990		% of population		
				- A - - B -		C	D	E
	Year 1990	Year 2000	Year 2025			- MID 1990 -		
WORLD TOTAL	5,292,195	6,260,800	8,504,223	1,7	3,5	12	19	6
MORE DEVELOPED REGIONS (*)	1,206,556	1,264,078	1,353,936	0,5	1,9	7	15	12
LESS DEVELOPED REGIONS (e)	4,085,638	4,996,722	7,150,287	2,1	3,9	13	20	4
LEAST DEV. COUNTRIES (#)	444,063	595,016	1,038,917	2,8	6,2	18	19	3
OTHER LESS DEV. COUNTRIES	3,641,575	4,401,706	6,111,370	2,0	3,7	13	20	5

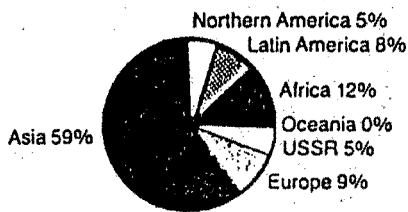
(*) Northern America, Japan, all regions of Europe, Australia
New Zealand and the U.S.S.R.

(e) All Africa, all Latin America, all Asia (except Japan), Melanesia,
Micronesia and Polynesia.

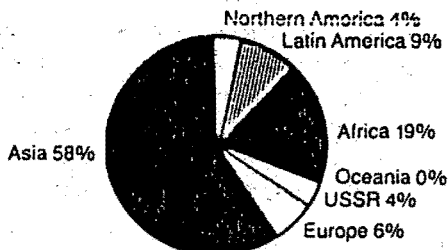
(#) Least developed countries as defined by the UN General Assembly,
as of 1989, include 42 countries, of which 28 are in Africa,
9 in Asia, 1 in Latin America and 4 in Oceania.

III. DISTRIBUTION OF WORLD POPULATION

by major regions, 1990 and 2025 (same source)



1990
(5,292 million)



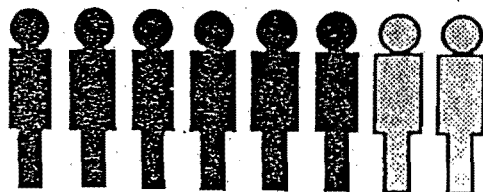
2025
(8,504 million)

DISTRIBUTION OF RESOURCES

(Source: "My name is Today", an illustrated discussion of child health, society and poverty in less developed countries. David Morley and Hermione Lovel.

Prepared by the Institute of Child Health, University of London, to commemorate the 40th anniversary of UNICEF.

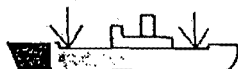
The developing world has . .



75% of the world's people



30% of the world's food grains



18% of the world export earnings



17% of the world's GNP



15% of world energy consumption



5% of world science and technology



6% of the world health expenditure



11% of world education spending



8% of world industry

