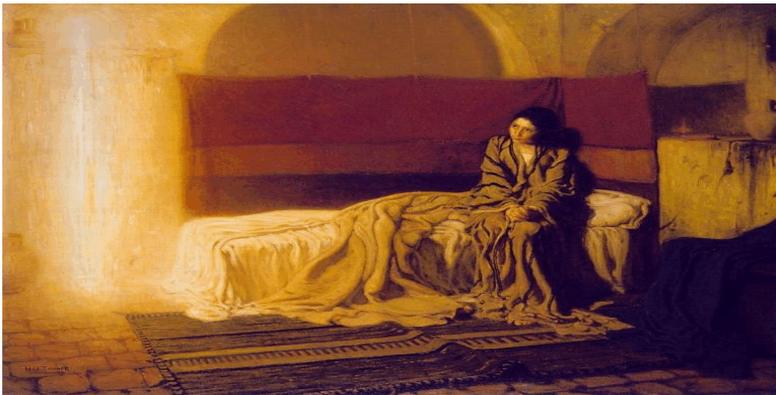




COLLOQUY

Fall 2011
 Newsletter #22
 by CLCers for CLCers

Holiness leads us to live more deeply in Community, Mission, Spiritual Exercises



“Into her presence the angel came, and said, ‘Hail, thou who art full of grace; the Lord is with thee....’ She was much perplexed at hearing him speak so, and cast about in her mind, what she was to make of such a greeting. Then the angel said to her, ‘Mary, do not be afraid; thou hast conceived in thy womb, and shalt bear a son, and shalt call him Jesus. He shall be great, and men will know him for the Son of the Most High; nothing can be impossible with God.’ And Mary said, ‘Behold the hand-maid of the Lord; let it be unto me according to thy word.’” (Luke 1:28-32,37-38,)

I am afraid of saying “Yes”, Lord. Where will you take me?

“Son, until now you have planned your actions, but I have no need of them. You have asked for my approval. You have asked for my support. You have wanted to interest me in your work. But don’t you see, son, that you were reversing the roles? I have watched you; I have seen your good will, and I want more than you now. You will no longer do your own works, but the will of your Father in heaven.

Say “Yes”, son.

I need your eyes, as I needed Mary’s eyes to come to earth. For it is I who must do your work. It is I who must live in your family. It is I who must be in your neighbourhood, and not you. For it is my look that penetrates, and not yours; my word that carries weight, and not yours; my life that transforms, and not yours. Give all to me. Abandon all to me. I need your “Yes” to be united with you and come down to earth; I need your “Yes” to continue saving the world!”

O Lord, I am afraid of your demands but who can resist you? That your Kingdom may come and not mine; that your will be done and not mine. Help me to say “Yes”.

Painting by Henry Ossawa Tanner
 Prayer from Michel Quoist “Prayers”

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We recognize the model of holiness in Mary and her ‘YES’. CLC has a long tradition with Mary, the mother of Jesus. Ignatius (notes 108-116) draws our attention to Mary by asking us to contemplate the Annunciation-Incarnation event. The GP’s note that *“our spirituality is centered on Christ, we see the role of Mary in relation to Christ (GP9).”*

Mary is present in the whole framework of the CLC GP’s and our vocation as a *“model of our own collaboration in Christ’s mission”* and *“inspiration for justice in the world today”* (GP9). We seek to make our own her *“YES”* to God and also her *“apostolic action”* (Visitation), *“her solidarity with the poor”*, (Magnificat), and her *“cooperation in her Son’s mission continued through her life”* (GP9).

(Above taken from notes by Leah Michaud)
 Mary lived, loved and worked in community; Mary’s mission was Christ’s mission... living the be-attitudes, depicting the countenance of Jesus, portraying His charity; Mary pondered, reflected, discerned, questioned, trusted, prayed..was always exercising her spirituality. In the following articles, let us recognize our holiness as we strive to be saintly like Mary through the charism of CLC. *Pat Lawson, Editor*

“Be holy. Holiness is made possible by God’s hunger for us and our hunger for God.”

How easy it is to conquer God! We give ourselves to God, then God is ours; and there is nothing more ours than God. For if we surrender to Him, we shall possess Him as He possesses Himself; that is, we shall live His own life. The money with which God repays our surrender is Himself. We become worthy of possessing Him when we abandon ourselves to Him in a supernatural way. True love is surrender. The more we love the more we surrender.” Blessed Mother Teresa of Calcutta

What makes a saint, a Saint?

We are the beloved of God. We are loved and loveable. To not love is to sin.

Sin is an unloving response to God who gives to us only love, only what is a love offering.

Saints learn (over a lifetime) that all aspects of our human experience, not some, are gifts, the means whereby God our Redeemer reveals His love of us... if our hearts are open and ready to receive it.

Saints realize that God does not only give to us God’s gifts. God gives us God!

God gives us God as God’s Son – fully human and fully divine. Let God be new to you every day.

Saints let God be God.

Saints find God’s hidden presence etched into the fabric of our human experience... just as Jesus found God, his Father, in, with, through all aspects of his lived experience, celebrated and with suffering through death to the resurrection.

Some people engage in a dance of love with God. Some people lead God in this dance. Others learn to let God lead in this dance. *Saints become the dance.*

Note: *It is NOT possible to dance unless you have your feet on the floor!*

The gift of humility is required as Thomas Merton suggests with these words: “ *We ought to have the humility to admit we do not know all about ourselves, that we are not experts at the running of our lives. We ought to stop taking our conscious plans and decisions with such infinite seriousness. It may well be that we are not the martyrs or the mystics or the apostles or the leaders or the lovers of God that we imagine ourselves to be. Our subconscious mind may be trying to tell us this in many ways and we have trained ourselves with... self-righteousness to turn a deaf ear. (No Man is an Island by Merton)*

Stray thoughts on Holiness

From a homily given Nov 01, 2011 - All Saints Day

Fr. Earl Smith, S.J.

Ecclesial Assistant, CLC Atlantic



Our life focus - What do ‘I’ want? needs to be changed to ‘What does God want?’

“We are invited to receive and participate in the gift of life not to achieve anything for ourselves. Our lives’ end is not to be testimonial to

ourselves, but, rather, it is to be have been a contribution to the making of God’s Kingdom on earth.” “We live not to be successful but to faithful to Christ, and Christ crucified.” “Charity for each other is the surest way to great holiness.”

**“Holiness, like greatness, is unselfconscious.”
Words by Blessed Mother Teresa of Calcutta**

More words by Thomas Merton in Love and Living:

“We can choose to spend our entire lives veiled in self composed, false self images or images of self created by others. There is an attractive alternative. We have the choose to become ‘pure of heart’ and become sacred space wherein God lives, but never ‘just God alone’ for that is impossible since God is a community of loving persons. God is Trinity and we are invited to be so defined as to become a member of God’s eternal family.”

You will know you are everything to God when God is everything to you.

Called to Holiness... a BE Attitude

Holiness is...

the WORD referred to twice by Jesus as he proclaimed from the mountainside in Matt. 5:6, "Blessed are they who hunger and thirst for HOLINESS; they shall have their fill."... and, again, in verse 10, "Blessed are those persecuted for HOLINESS' sake; the reign of God is theirs."

Holiness is...

the WORD used to help express Theme 1, stated in the appropriations arising from our 2010 Atlantic Regional Assembly (building up our CLC groups-formed in HOLINESS via the CLC way of life).

Holiness is...

the WORD, once again, being carried forth repeatedly at our Regional Meeting this Fall, and appearing to carry in its wake, a communal desire around exploring this HOLINESS more deeply. I can't help but wonder if the various pockets of wisdom expressed at our Regional Meeting during spiritual conversation might possibly be pointing to a need for greater clarity and consideration around what the Spirit is truly speaking to us through this WORD, and how we might generously and lovingly respond to it. Perhaps a deeper shared savouring of HOLINESS would become a formative tool, leading us forward both personally and communally, into deeper prophetic, apostolic discipleship.

Further reflection on HOLINESS, leads me to a helpful definition that seems to provide greater clarity, a good deal of sense, and a broadened understanding of what being grown in HOLINESS might actually look like. I have come to view growing in holiness as a process of recognizing our own uniqueness: our personal and communal identity and purpose in Christ. Holiness manifests itself within our lived experiences, fuelled by God's grace and our collaborative role in its reception. It has helped me realize that, as a CLC'er, growing in holiness begins in personal transformation supported by the Spiritual Exercises, leads to implantation into a communal garden of sharing and discerning that blossoms into flowering desires that point to some form of concrete action. The process is cyclical in nature, continually spiralling and going deeper as grace upon grace is sought, received and honoured. As CLC'ers, we strive to live and love out of the question: "What more can I/we do for Christ?"

Since this past Spring, Fishers of People CLC, through the diligent support and guidance of our group guide, has recognized a communal call "to be grown in HOLINESS", and is presently seeking the grace of openness to respond to this call. We are using the following prayer/poem, offered below, which perhaps might prove useful as a point of entry for anyone else feeling a desire to reflect more deeply. Permitting our God to grow us in HOLINESS is a vital component to "being open to be at God's disposal to whatever God wishes in each concrete situation of our daily life"(GP5/par.4). Furthermore, is not a call to HOLINESS the playing out of our individual and collective "participation in the Paschal Mystery"(GP5)...in other words, an acceptance and participation in God's great plan of salvation?

ADMG, from the heart,
Sandy Mudge FP CLC

FP CLC...called to Holiness

Holy is God's Image:
Mirrored truth within our soul,
Grounding us by love and grace
That nurture restoration's whole!

Holy is God's whisper heard:
An ever present yearning,
That stirs within communal heart
Inviting wise discerning!

Holy is Love's sacrifice,
Acceptable by grace,
Preparing us for missioning
And calling forth prophetic face!

Holy is that bonding felt
When all respond as one,
Surrendering in freedom,
That Abba's will, alone, be done!

For holiness becomes our call,
Our 'yes' response, to simply be
All that God invites us to
As Fishers of People CLC!

AMDG, from the heart,
Sandy

affirming Word: Matt. 5:6
"BLESSED ARE THEY WHO HUNGER AND THIRST
FOR HOLINESS; THEY SHALL HAVE THEIR FILL."

A Rabbit on the Swim Team

Once upon a time, the animals decided they should do something meaningful to meet the problems of the new world. So they organized a school. They adopted an activity curriculum of running, climbing, swimming and flying. To make it easier to administer the curriculum, all the animals took all the subjects.

The duck was excellent in swimming; in fact, better than his instructor. But he made only passing grades in flying and was very poor in running. Since he was slow in running, he had to drop swimming and stay after school to practice running. This caused his web feet to be badly worn, so that he was only average in swimming. But average was quite acceptable, so nobody worried about that-except the duck.

The rabbit started at the top of his class in running, but developed a nervous twitch in his leg muscles because of so much make-up work in swimming.

The squirrel was excellent in climbing, but he encountered constant frustration in flying class because his teacher made him start from the ground up instead of from the treetop down. He developed "charlie horses" from overexertion, and so only got a C in climbing and a D in running.

The eagle was a problem child and was severely disciplined for being a non-conformist. In climbing classes he beat all the others to the top of the tree, but insisted in using his own way to get there...

The obvious moral of the story is a simple one- each creature has its own set of capabilities in which it will naturally excel- unless it is expected or forced to fill a mold that doesn't fit. When that happens, frustration, discouragement, and even guilt bring overall mediocrity or complete defeat. A duck is a duck- and only a duck. It is built to swim, not to run or fly and certainly not to climb. A squirrel is a squirrel- and only that. To move it out of its forte, climbing, and they expect it to swim or fly will drive a squirrel nuts. Eagles are beautiful creatures in the air but not in a foot race. The rabbit will win every time unless, of course, the eagle gets hungry.

What is true of creatures in the forest is true of Christians in the family; both the family of believers and the family under your roof. God has not made us all the same. He never intended to. It was He who planned and designed the differences, unique capabilities, and variations in the Body. So concerned was He that we realize this, He spelled it out several times in His final will and testament. Please take the time to read the thirty-one verses of 1 Corinthians 12 slowly and aloud. Let's summarize some of these compelling truths: God has placed

you in His family and given you a certain mixture that makes you unique. No mixture is insignificant!

That mix pleases Him completely. Nobody else is exactly like you. That should bring you pleasure, too.

When you operate in the realm of capabilities, you will excel, the whole Body will benefit, and you will experience incredible satisfaction.

When others operate in their realm, balance, unity, and health automatically occur in the Body. But when you compare ... or force ... or entertain expectations that are beyond your or others' God-given capabilities, mediocrity or frustration or phoniness or total defeat is predictable.

If God made you a duck saint- you're a duck, friend. Swim like mad, but don't get bent out of shape because you wobble when you run or flap instead of fly. Furthermore, if you're an eagle saint, stop expecting squirrel saints to soar, or rabbit saints to build the same kind of nests you do.

I'll let you in on my own experience- the trap I fell into years ago. Having been exposed to a few of the "greats" in various churches and an outstanding seminary, I (like some of the other guys in the class) tried to be like them. You know, think like, sound like, look like. For over ten years in the ministry I -a rabbit- worked hard at swimming like a duck or flying like an eagle. I was a frustrated composite creature ... like that weird beast in the second chapter of Daniel. And my feet of clay were slowly crumbling beneath me. It was awful! The worst part of all, what little bit of originality or creativity I had, was being consumed in that false role I was forcing. One day my insightful and caring wife asked me, "Why not just be you? Why try to be like anybody else?" Well, friends and neighbors, this rabbit quit the swim team and gave up flying lessons and stopped trying to climb. Talk about relief! And best of all, I learned it was OK to be me ... and let my family members be themselves. Originality and creativity flowed anew!

So relax. Enjoy your spiritual species. Cultivate your own capabilities. Your own style. Appreciate the members of your family or your fellowship for who they are, even though their outlook or style may be miles different from yours. Rabbits don't fly. Eagles don't swim. Ducks look funny trying to climb. Squirrels don't have feathers.

Stop comparing. Enjoy being you! There's plenty of room in the forest.

*From the Springfield, Oregon,
Public Schools Newsletter.*



**The Story of a Saint:
The Spiritual Journey of Ignatius of Loyola:
1491-1540**

(This narration of the life of Ignatius is based on A Pilgrim's Testament, an autobiography dictated to a fellow Jesuit three years before he dies. In speaking, Ignatius consistently referred to himself in the third person.)

Loyola to Montserrat

Ignatius was a minor nobleman, born in 1491 in the family castle of Loyola in the Basque country and brought up as a knight in the courts of Spain. In his autobiography he sums up the first twenty-six years of his life in one sentence: "he was a man given to the follies of the world; and what he enjoyed most was warlike sport, with a great and foolish desire to win fame." The desire to win fame brought Ignatius to Pamplona to aid in the defense of that frontier city against French attack. The defense was hopeless; when, on May 20, 1521, he was hit by a cannon ball which shattered one leg and badly injured the other.

Ignatius and the city of Pamplona both fell to the French forces.

French doctors cared for the badly-wounded Ignatius and returned him to Loyola, where he spent a long convalescence. In this forced period of inactivity he asked for books to read and out of boredom, accepted the only ones available -The Lives of the Saints and The Life of Christ. When not reading, the romantic knight dreamed at times of imitating the deeds of St Francis and St Dominic, at times of knightly deeds of valour in service of "a certain lady". After a time, he came to realize that *"there was this difference. When he was thinking of those things of the world, he took much delight in them, but afterwards, when he was tired and put them aside, he found himself dry and dissatisfied. But when he thought of ...practicing all the rigours that he saw in the saints, not only was he consoled when he had these thoughts, but even after putting them aside he remained satisfied and joyful... His eyes were opened a little, and he began to marvel at the difference and to reflect upon it. Little by little he came to recognize the difference between the spirits that were stirring"*.

Ignatius was discovering God at work in his life; his desire for fame was transformed into a desire to dedicate himself completely to God, although he was still very unsure what this meant. *"The one thing he wanted to do was to go to Jerusalem as soon as he recovered ...with as much of disciplines and fasts as a generous spirit, fired with God, would want to perform."*

Ignatius began the journey to Jerusalem as soon as his recovery was complete. The first stop was the famous shrine of Montserrat. On March 24, 1522, he laid his sword and dagger *"before the altar of Our Lady of Montserrat, where he had resolved to lay aside his garments and to don the armour of Christ"*. He spent the whole night in vigil, a pilgrim's staff in his hand. From Montserrat he journeyed to a town named Manresa, intending to remain for only a few days. He remained for nearly a year.

Manresa

Ignatius lived as a pilgrim, begging for his basic needs and spending nearly all of his time in prayer. At first the days were filled with great consolation and joy, but soon prayer became torment and he experienced only severe temptations, scruples, and such great desolation that he wished *"with great force to throw himself through a large hole in his room"*. Finally peace returned. Ignatius reflected in prayer on the "good and evil spirits" at work in experiences such as this, and he began to recognize that his freedom to respond to God was influenced by these feelings of "consolation" and "desolation". *"God treated him at this time just as a schoolmaster treats a child whom he is teaching."*

The pilgrim gradually became more sensitive to the interior movements of his heart and the exterior influences of the surrounding world. He recognized God revealing His love and inviting a response, but he also recognised that his freedom to respond to that love could be helped or hindered by the way he dealt with these influences. He learned to respond in freedom to God's love by struggling to remove the obstacles to freedom. But *"love ought to manifest itself more by deeds than by words"*.

The fullness of freedom led inevitably to total fidelity; the free response of Ignatius to the love of God took the form of loving service: a total dedication to the service of Christ who, for Ignatius the nobleman, was his "King". Because it was a response in love to God's love, it could never be enough; the logic of love demanded a response that was ever more ("magis").

The conversion to loving service of God was confirmed in an experience that took place as he stopped to rest one day at the side of the river Cardoner. *"While he was seated there, the eyes of his understanding began to be opened; not that he saw any vision, but he understood and learned many things, both spiritual matters and matters of faith and of scholarship, and this with so great an enlightenment that everything seemed new to him ...He experienced a great clarity in his*

understanding. This was such that in the whole course of his life, after completing sixty-two years, even if he gathered up all the various helps he may have had from God and all the various things he has known, even adding them all together, he does not think he had got as much as at that one time".

Ignatius recorded his experiences in a little book, a practice begun during his convalescence at Loyola. At first these notes were only for himself, but gradually he saw the possibility of a broader purpose. *"When he noticed some things in his soul and found them useful, he thought they might also be useful to others, and so he put them in writing."*

He had discovered God, and thus discovered the meaning of life. He took advantage of every opportunity to guide others through this same experience of discovery. As

time went on, the notes took on a more structured form and became the basis for a small book called, The Spiritual Exercises, published in order to help others guide men and women through the experience of an interior freedom that leads to the faithful service of others in



service of God.

The Spiritual Exercises is not a book simply to be read; it is a guide to an experience, an active engagement enabling growth in the freedom that leads to faithful service. The experience of Ignatius at Manresa can become a personal lived experience. In the Exercises each person has the possibility of discovering that, though sinful, he or she is uniquely loved by God and invited to respond to His love.

This response begins with an acknowledgment of sin and its effects; a realization that God's love overcomes sin, and a desire for this forgiving and redeeming love. The freedom to respond is then made possible through a growing ability with God's help, to recognise and engage in the struggle to overcome the interior and exterior factors that hinder a free response. This response develops positively through a process of seeking and embracing the will of God the Father, whose love was revealed in the person and life of His Son, Jesus Christ, and of discovering and choosing the special ways in which this loving service of God is accomplished through active service on behalf of other men and women, within the heart of reality.

Jerusalem to Paris

Leaving Manresa in 1523, Ignatius continued his

journey to Jerusalem. His experiences during the months at Manresa completed the break with his past life and confirmed his desire to give himself completely to God's service, but the desire was still not clearly focused. He wanted to stay in Jerusalem, visiting the holy places and serving others, but he was not permitted to remain in that troubled city. *"After the pilgrim realised that it was not God's will that he remain in Jerusalem, he continually pondered within himself what he ought to do; and eventually he was rather inclined to study for some time so that he would be able to help souls, and he decided to go to Barcelona."*

Though he was thirty years old he went to school, sitting in class beside the young boys of the city to learn grammar; two years later, he moved on to university studies at Alcala. When he was not studying he taught others about the ways of God and shared his Spiritual Exercises with them. But the Inquisition would not permit someone without training in the theology to speak about spiritual things. Rather than keep silent about the one thing that really mattered to him, and convinced that God was leading him, Ignatius left Alcala and went to Salamanca. The forces of the Inquisition continued to harass him until finally, in 1528, he left Spain entirely and moved to France and the University of Paris.

Ignatius remained in Paris for seven years. Though his preaching and direction in Barcelona, Alcala, and Salamanca had attracted companions who stayed with him for a time, it was at the University of Paris that a more lasting group of "friends in the Lord" was formed. Peter Favre and Francis Xavier were his room mates, *"whom he later won for God's service by means of the Spiritual Exercises"*. Attracted by the same challenge, four others soon joined them. Each of these men experienced God's love personally and their desire to respond was so complete that their lives were totally transformed. As each one shared this experience with the others, they formed a bond of community which was to last throughout their lives.

Paris to Rome

In 1534 this small group of seven companions journeyed together to a small monastery chapel in Montmartre, outside Paris, and the only priest among them, Peter Favre, celebrated a Mass at which they consecrated their lives to God through vows of poverty and chastity. It was during these days that they *"determined what they would do, namely, go to Venice and Jerusalem, and spend their lives for the good of souls"*. At Venice the six other companions were ordained as priests, Ignatius among them. But their decision to go to Jerusalem

was not to become a reality.

Recurring warfare between Christian and Islamic armies made travel to the East impossible. While they waited for the tension to ease and pilgrim journeys to be resumed, the companions spent their days preaching, giving the Spiritual Exercises, working in hospitals and among the poor. Finally, when a year had passed and Jerusalem remained inaccessible, they decided that they would *"return to Rome and present themselves to the Vicar of Christ so that he could make use of them wherever he thought it would be more for the glory of God and the good of souls"*.



Their resolve to put themselves at the service of the Holy Father meant that they might be sent to different parts of the world, wherever the Pope had need of them; the "friends in the Lord" would be dispersed. It was only then that they decided to form a more permanent bond which would keep them united even when they were physically separated.

They would add the vow of obedience, thus becoming a religious order.

Toward the end of their journey to Rome, at a small wayside chapel in the village of La Storta Ignatius *"was visited very especially by God ...He was at prayer in a Church and experienced such a change in his soul and saw so clearly that God the Father placed him with Christ His Son that he would not dare doubt it."* The companions became Companions of Jesus, to be intimately associated with the risen Christ's work of redemption, carried out in and through the Church, working in the world. Service in God in Christ Jesus became service in the church and of the church in its redemptive mission.

In 1539 the companions, now ten, were received favourably by Pope Paul III. In the "Formula" presented to Paul III for his approval, the Society of Jesus was founded... to strive especially for the defense and propagation of the faith and for the progress of souls in Christian life and doctrine, by means of public preaching, lectures, and any other ministration whatsoever of the Word of God, and further by means of the Spiritual Exercises, the education of children and unlettered persons in Christianity, and the spiritual consolation of Christ's faithful through hearing confessions and administering the other sacraments.

Ignatius wanted Jesuits to be free to move from place to place wherever the need was greatest; he was convinced that institutions would tie them

down and prevent this mobility. But the companions had only one goal: *"in all things to love and serve the Divine Majesty"*; they would adopt whatever means could best accomplish this love and service of God through the service of others, ever mindful of... *"circumstances of place and person"*.

The Society of Jesus was formally approved in 1540; a few months later Ignatius was elected its first Superior General. He remained in Rome and dedicated the last years of his life to writing the Constitutions of this new religious order and communicating with his 'friends in the Lord'. Inspired by the famed vision embodied in the Spiritual Exercises, the Constitutions manifest the Ignatian ability to combine exalted ends with the most exact and concrete means for achieving them. His Constitutions are all about relationships, friendly relationships; relationships with 'God our Lord', relationships with the Church, relationships with the Pope, relationships with superiors, relationships among members of the group, relationships with other people in service, and those being served, and relationships with the poor. The work, divided into ten parts, is a formative guidebook for Jesuit life.

It was the early morning of July 31, 1556 that Ignatius died. (Source: from the internet)



In the centre of the Jesuit seal are the letters "IHS," a Greek monogram of Jesus' name. Around that monogram is the sun. Beneath the sun is a heart representing the love of Christ and three nails that stand for poverty, chastity and obedience.

It all adds up to one yearning, one hope, one ideal-

Ad maiorem dei gloriam.

A re-enactment of the Jesuits' arrival in Canada was performed at the spot of the landing, Port Royal, N.S., in May, 2011. Jesuit Fathers Pierre Biard and Ennemond Massé came ashore, starting 400 years of service in Canada for the Society of Jesus.



Happy Anniversary!

Retreat Information

Fr. Earl, E.A.

CLC members are encouraged to make an annual retreat for a variety of reasons. A spiritual retreat necessarily has many different formats and includes communal retreats. It could be short (one day) or for several days as five to eight days are common for a few persons. Regardless, let's be encouraged and do what is within our means to spend some quality time and inner space with the Lord Jesus. True, to make a retreat could be with some cost to us and our dear ones. There are many considerations including financial and our family's needs but let's not allow this or other practical considerations to dissuade us from the importance and (even necessity) of it.

Our Ignatian Spirituality is a way of life. A way of life is founded, inspired and given direction in, with, through the same life stages as God's first beloved Son, the Lord Jesus. We are no less God's beloved Sons and Daughters and are given a life to receive the gift of it by our share of what gives Jesus' life meaning. His great two-fold passion in life was simple and sublime. In his life he gave *witness to God*, his Father's love. His life energies were singularly devoted to the *making of God's Kingdom on earth*. We are called to do the same and need to take time and space out of our busy lives to focus and refocus our lives to do the same as Jesus, who, when he became exhausted in ministry 'retreated' to a lonely place to pray. (cf. Luke 6:12)

Retreat needs to become a higher priority in our lives if we are to continue to deepen our heartfelt knowledge of God's embrace *unconditional love* for us! How else are we to grow in heartfelt *knowledge as disciples* who live the privilege and honor of serving the Lord? Matters requiring *prayerful discernment* including communal discernment also provide motivation to make a retreat some time each calendar year. The choice is 'ours' to make and there is help to assist in the making of our choice. Thanks be to God!

Friends, consider the following starter list of retreat options for the 2011-12 academic year. What is written is NOT in any order of preference as the choice of it belongs to you and other members of your locale CLC.

Weekend Directed Retreat(s)

A) **Individually Directed. November 18-20th Charlottetown, Mount Saint Mary's,**
Directors: Gilles Michaud, Fr. Earl Smith, S.J. and Sisters of St. Martha, PEI.

B) **Friday, November 25th (7:00 PM) to Sunday November 27th (1 PM), 2011 Villa Madonna, Rothsay, NB.**

This retreat includes four one-on-one meetings with a spiritual director and a closing Sunday Eucharist.

Directors: AASEA members
Cost: \$55.00 registration; \$140.00 upon arrival

C) Seven - Day Directed Retreat

Villa Madonna, Rothsay, NB.

Monday, June 11th (1:00 PM) to Sunday June 17th (1 PM), 2012

This retreat is for those seeking an extended retreat time in an atmosphere of silence. It includes daily meetings with a director and a daily Eucharist.

D) Individually Directed Retreat: Summerside, PEI, May 7th-13th, Marguerite Centre.

CLC Participants are invited for stays of various lengths from an overnight to several nights to the entire six days. Some CND Sisters will likely make their annual retreat (with us) at this time.

Directors: Halifax Locale, AASEA including Fr. Earl Smith, S.J.

Cost: \$25.00 per night stay + 10.00 (dinner) + 6.00 (supper). A Friday night until Sunday noon stay is \$100.00. There will also be a stipend for the director.

E) Individually Directed Retreats are available at the Jesuit Centre of Spirituality, Halifax. Please refer to the article in this issue on the Jesuit Centre in Halifax.

For information and registration for retreats at the Villa Madonna in Rothsay (Saint John) go to the new website, www.aaseasaintjohn.ca.

For the Spirituality Centre, Mount St. Mary's Charlottetown, P.E.I., Phone: 902-892-6585

E-mail: bstele@peimarthas.ca

Marguerite Centre, PEI contact 902-892- 4181

Jesuit Centre of Spirituality 902-429-7344 or e-mail registrar@jesuitspirit.ca



The Jesuit Centre of Spirituality is a centre founded by the Jesuit Community of Halifax in 2006. The mission of the Centre is to make spiritual direction, daily prayer with scripture, and the Spiritual Exercises of St. Ignatius

available to all people of God in Atlantic Canada. It provides training and continuing education for spiritual directors and supports the growth of faith communities. We extend a warm welcome to all people of faith. Our aim is to provide a safe space for people searching for what is important in their life. We offer non-judgmental spiritual guidance, always seeking to help those who come to us find what is right for them.

TAKING SABBATH TIME: Mini Retreat Days

Grow in knowing God more personally through mini-retreat days which can be taken individually or in series. Drawing on the heritage of St. Ignatius Loyola and the Scriptures, retreatants will spend time in private prayer and optional faith-sharing with input and lunch provided. 10.30 am to 2.30 pm on Mondays. Directed by Mary Lavers, s.c.

Nov 21, 2011: All for God's Greater Glory

Feb 6, 2012: A Trusting Heart

Mar 5, 2012: The Triune God

Apr 2, 2012: Sustained by the Bread of Life

May 7, 2012: Mary, our Mother

Suggested offering \$25 per session, \$60 for a package of three sessions.

MOMENT BY MOMENT: a Retreat in Daily Life

This is a 33 session retreat based on the Spiritual Exercises of St. Ignatius, and it seeks to foster greater spiritual freedom, deeper integration of faith in daily life, and a more orderly practice of prayer. Each week has its own prayer experience described in a book entitled *Moment by Moment*, included in the course cost. There will be a weekly meeting of about one hour at the Jesuit Spirituality Centre, facilitated by a staff member, in which spiritual experiences of the previous week are shared and directions given for the following week. Those interested in exploring this retreat are asked to contact the Centre as soon as possible to find out more and to work out the best date for the weekly meetings. 1.30 pm on either Monday or Wednesday, date TBA. More information on request.

Suggested offering is \$15 per session, or \$350 for the whole retreat.

We have 5 experienced staff persons ready to give spiritual direction to individuals. We are ready to take on persons without financial resources, but we would appreciate a donation of \$20-25 per session when possible.

RESIDENTIAL RETREATS

The Centre has one room with its own facilities, and three rooms with common facilities, for private retreats which can take place from Monday to Friday. There is a lounge, library, dining room, and chapel. Spiritual direction is available. Please contact the Centre to inquire or make a reservation. Priority use of the room with its own facilities will be given to women retreatants. A person could come for a quiet day without staying overnight.

Full room and board for one day is \$50, and the suggested offering for direction is \$20 a day.

SILENT SATURDAY RETREATS

Nov 19 2011 We are rooted in faith

Dec 10 2011 We welcome Emmanuel

Jan 14 2012 Love pursues us and beckons us

Feb 11 2012 Love urges us onward in service

Mar 10 2012 We prepare for Holy Week

May 05 2012 We rejoice in the Risen Christ

These silent retreats begin at 9 am with input, and end by 5 pm, with the Eucharist and a final evaluation/sharing. Lunch and two nutrition breaks are offered. The rest of the day is in silent prayer, using the suggestions made in the input, or else following one's own path. You may meet with a staff member during the retreat and sacramental confession can be provided upon request. If you are doing a silent retreat for the first time and desire some guidance, we will put you in contact with a staff member. This is an opportunity to recharge your spiritual batteries in a place of quiet and reverence, and to find a sense of direction in the complex lives which scatter you into so many directions. Minimum 4 participants and maximum 24 participants.

The suggested offering is \$35, or \$90 for a package of three retreats.

More information on all our programmes is available on our web-site at www.jesuitspirit.ca. For further information, or to register, call us at

902-429-7344 or e-mail us at registrar@jesuitspirit.ca.



**NB-CLC RETREAT DAY JULY 23RD, 2011
CELEBRATING ST. IGNATIUS OF LOYOLA FEAST DAY**



Forty CLCers from nine CLCs gathered together at the Villa Madonna Retreat House in Rothesay, NB, to celebrate the Feast of St. Ignatius of Loyola with a communal retreat.

In planning the Retreat Day, the NB Group Guides, led through prayer and guidance of the Trinity, determined the objectives to experience the three pillars of the Christian Life Community identity: 'C' (community), 'S' - (Ignatian spirituality), and 'M'- (mission). Each of the nine CLCs had a part to lead throughout the day.

We experienced COMMUNITY as we strengthened our relationship with each other, with new CLCers and with Jesus through table sharing, socializing and communal prayer and a water ritual (each table pouring wisdom-water in the 'well') thereby recognizing our communal wisdom.

We experienced IGNATIAN SPIRITUALITY through guided prayer with John 4.1-42 and John 19.28-30, SE 104, and group spiritual direction as we shared our 'inner' movements of the retreat.

We experienced MISSION through praying with the "Call of the King" [SE 91-98]; GP #4; Matthew 25:37-41, with connection to Projects 147. A power point presentation of the Famine in the Horn of Africa led us to dare to gaze in the eyes of Christ in the stranger thousands of miles away taking us from our little community to our world family. A song by Hilary Branch, a new CLCER, touched our inner hearts to listen to the cry of the poor and respond. We responded through a ritual of intentional prayer and monetary donations (totaling \$1768.00) which were forwarded to the Canadian Jesuits International who are working on the ground in the Horn of Africa.



Gathering the graces of the day, one table group shared what God had done during this Retreat Day and with what they would continue to pray: "I experienced the gaze of Christ"; "Serve those I place in your path"; "What do I need to risk?" "What is God calling me to do?" ; "God loves me with special interest asking me to share that special interest - all that I am!".

Following are some comments from a few of the participants:

Arriving somewhat jumbled I was delighted at how the day unfolded....grace filled - offering the quiet restfulness I truly needed among people of faith. Allowing for time unrushed to share, an opportunity to sample a spiritual guiding experience - awesome, and a challenge to mission. I went away peaceful, refreshed and grateful I came. Thank you to those who planned & prepared so well....sharing your time & talents. Deborah -"Our Lady's Circle"

Everyone in our group agreed the day was worthwhile, the quiet time of reflection uplifting, the setting delightful. When we did our appropriation, one person suggested that it would have been useful to have a spiritual 'confidant', as the quiet periods of exploration can sometimes turn up some deeper questions. Another praised the group spiritual direction, to which I add my voice. The day went smoothly, and the quiet time for really learning the process of delving into scripture, along with conversation to finish the day, were appreciated by all. Thank you. Catherine -"F'ton Come and See Group"

- yes it was awesome, we all had a wonderful "revivifying" day. What was helpful?

(a) The format of the gathering was excellent, silent personal prayer and reflection time was an excellent opportunity to fully focus on selected scripture in God's Presence. We all agreed Villa Madonna is an excellent venue for a retreat day.

(b) Everyone enjoyed the small group sharing with our own groups. (we were short one member and she was missed) The opportunity to approach our group prayer time with a different format was rewarding and challenging. "Stretched" was an appropriate word to describe how we all felt.

(c) The presentation made by the New Saint John group was very thought provoking and stirred a lot of emotion in each of us (as it was intended to do). It awakened questions in us regarding our role in the world with Christ the King. What was not helpful/could have been more helpful?

(a) There were no negative comments.

(b) One member mentioned having the opportunity to talk to someone (a guide perhaps) one on one in private would have been very helpful. Lorraine -"F'ton Come and See group"

The highlight for me was experiencing the GSD (Group Spiritual Direction). It opened my heart in new ways to listening deeply with God to another person's sharing and trusting that I would hear God speak to my heart ... a word, a scripture, an image ...for that person. I, at first, found myself fighting doubt but as I sat in the stillness and heard the word stir in my heart, I was awed. The experience filled me with such a great sense of God's infinite desire to communicate with us at every moment; His great desire to guide us, to teach us, and to convey to us His will and desire. I also take this new tool for listening with God ... a bending of one's ear and heart not only to others but, too, Shawn Branch, Hilary Branch, Brenda Garnett, Jocelyn



Worster, David Fleming. And Group Guide Ruth Coleman
Saint John New Group

to what is unfolding around me at each moment of each day ... with a new awareness and trust that I can truly tap into God's desire and His loving and merciful guidance in everything. Jocelyn - 'Living Water'.

It's one thing to live a day of retreat, and another thing to live the retreat out into my days. As a day, the retreat was well-led and well-paced. I so appreciated the time to reflect, in quiet and out in the sun, and to enter more deeply into the themes and questions offered. Looking back at my notes, I am thankful for the insights that were given, in

particular through the group spiritual direction and table-sharing times. Words that continue to dwell within me are freedom and transformative compassion. I found it a gently challenging day and an encouragement toward prayer -- my listening and response to Christ who asks for water. Jocelyn -" New Saint John Group"



Retre at
Day Drwing by Bob McDemott, Potter's Clay

We broke into small group sharings where our facilitator led us all to listen as each one spoke and then each of us in turn offered what we heard Jesus saying to that person out of their prayer experience. It was an experience of intense listening and putting on the ears of Christ so to respond to that person. We all found this experience to be both affirming and challenging. We were shown a film that moved us to tears of sorrow and desolation. Some of us felt that this was not the place to show this film. Others were touched by the film and wanted to do something to stop this horrible pain but were at a loss and again desolation. We decided that it was the Call of Christ the King to ask of us, "When you do this to the least of my brothers, you do it to me" and we came away with a different perspective for what we have and what many others do not. We made our offering by placing it on the prepared site and taking a piece of dried wood in it's place to remind us of the importance of sharing with the poor. Lin -"River of Life"

As CLC'ers we gathered in "Community", we shared on "Spirituality" and we generated "Mission" with action. It was truly a spirit filled day with many graces being received and an opportunity to pledge our co-responsibility to The Horn of Africa. Susan -"Fishers of People"

An Intimate Request

How do you, Lord, look at me?

What do you feel in your heart for me?

John Eagan, SJ
(from Hearts on Fire)

**CLC National CO-PRESIDENT's
NOTES ON THE JESUIT CONGRESS
July 2011**

Fr. Charles of course already has forwarded Congress updates from each day (Thank you Charles) so you are well aware of each day's proceedings. For my part representing CLC Canada, I was one of about 40 Lay Apostolate members from various Ignatian traditions – Regis College, The Jesuit Curia Office, Loyola House, St. Ignatius High School, Winnipeg, Jesuit Spirituality Centre, Halifax, etc. to name a few.



Peter Larisey, sj, Matthew Livingstone, sj, Leo Mikkola, sj, Colin Mulvihill, sj, Carl Krull, sj, Peter Chouinard, CLC, Margaret Hovance, Private Foundation, Michael Czerny, sj.

I was asked to facilitate a small group (above) and I was delighted to do so. A challenging task to be sure with 8 at our table – 5 of which were Jesuit Priests, 1 a Jesuit brother, a Lay member of a Charitable foundation and myself. The days were long 6:30 AM to 9:30 PM. With 190 delegates it was a massive accomplishment to keep things moving and to accomplish all that was hoped.

Peter Bisson, sj, Assistant to the English Provincial, Jim Webb, did an outstanding job of facilitating the event with his Congress team – of which Elaine Nightingale was a key member.

There were Jesuits there from all over. At my table for instance, from Rome, Italy, Michael Czerny, sj – founding coordinator of AJAN – African Jesuit AIDS Network and most recently the Personal Assistant to the Pontifical Council for Justice and Peace, the Ghanese Cardinal Peter Turkson. Jesuits from Haiti, Vancouver, Japan, USA, Uganda, India, etc. A cross section of Jesuits from every Ministry walk one can imagine. It was wonderful to see and interact with the young Novitiates and Scholastics as well as the older Jesuits who have served so faithfully for 50+ years in many cases. One Jesuit I walked with (8 KMS) on our Pilgrimage to the site where St. Brebeuf was martyred, was 80 and I *had a time keeping pace with him!!* He has served 26 years in India mostly with Mother Theresa's order. These guys know how to "Not count the cost" of answering service to our Lord.

One of my personal grace filled times was at a breakfast meeting with Fr. General, Adolfo Nichols and the 40 Lay Apostolate representatives. What a beautiful and peaceful man of God. He is an inspiring leader who interacted with us openly and honestly with some difficult questions as to Church leadership. Women in the Church and the abuse of late.



CLC members attending the Jesuit Congress

Visiting the Ste. Marie site where the Martyrs lived and worked alongside the Donat's (Lay volunteers from Quebec City) and the Wendat natives was awe inspiring to see and gives a much clearer understanding of the harshness in which they were evangelizing. Fr. General celebrated an outdoor Mass on this site. Erik Oland, sj, a native of Rothesay N.B. (Near my home) and his Choir sang breathtakingly and the music – such beautiful sounds. Outstanding to say the least.



Graydon, Elaine, Peter

Our own Graydon Nicholas, Lieutenant Governor of New Brunswick and a long standing member of River of Live CLC in New Brunswick, gave a powerful talk which was well received. Another talk given by Bill Clarke, sj was also well received. Of course the keynote speaker the day before was Fr. General.

The closing Mass at the Martyr's Shrine was also outdoor and was celebrated by the Provincial, Jim Webb, and con celebrated with those celebrating 50 years as Jesuits – including Ottawa Archbishop, Terrence Prendergast. Unfortunately Peter Larisey, sj, collapsed during Mass from a heat stroke and was rushed by ambulance to the hospital. Fr. Jim paused Mass while the Paramedics took Fr. Peter away and we prayed quietly for him. Subsequent news was that he was doing well. Delighted to see the YA CLC community from Toronto as well as CLC Elder Susan Tomenson, Daphne Stockman and others join us for the closing celebration of the Feast Day.

So many highlights and such a grace filled time. There is much more I could say but I just wanted to give you a little taste of the extraordinary event from a Lay perspective. It will likely be another 20-30 years before they have another Congress in English Canada so the fruit of this one will be the driving direction for the Jesuits in Canada for the next 10 years at least. Please join with me in praying for the Provincial, his consultants and those assigned to work on bisecting the graces and energy of this Congress for the greater Good.

May God's grace be with you,
United with you in prayer,
Peter Chouinard, Co-President CLC Canada

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website: www.jesuits.ca/clc/

National Executive

Mary Balfe and Peter Chouinard – Co-Presidents
Fr. Charles Pottie-Pate – Ecclesial Assistant
Karen Dysart-Chuba – Treasurer
Sharon Baker – Secretary
Gilles Michaud – Interim Elder



MARK YOU CALENDARS!

NB- Group Guides meet Dec. 2-3, 2011
NB GG and Coordinators Feb 3-4, 2012
Atlantic EXCO Mar 30-31, 2012
Good Friday Apr 6, 2012
Easter Sunday Apr 8, 2012
Regional Council May 4-5, 2011
Atlantic Group Guide Formation May 25-27

Atlantic Region Executive

Co-Ordinator	- Yves Daigle
Secretary	- Jane Abernethy-Parker
Finance	- Bob McDermott
Formation Chair	- Leah Michaud
Ecclesial Assistant	- Earl Smith, SJ
Publications	- Pat Lawson

A BROAD VIEW from ABROAD

Leah Michaud, Ixthus CLC, PEI in conversation with Daniela Frank World CLC President and Inge Hopfl, CLC Euroteam.

Canada is a country that provides the viewer with such a variety of vistas that it is not difficult to launch into expressions of awe and wonder at God's magnificence as seen in and through creation. In Newfoundland and Labrador, with little effort, one can make the connection with the basic elements of water, rock, soil and wind and the Creator's energy in reshaping, refining, refreshing and renewing. All of this rugged grandeur is most conducive to contemplation and meditation... and for drafting homilies!

Two years ago, the world CLC President Daniela Frank and Inge Hopfl, a member of the CLC Euroteam, joined Gilles and I for two weeks of exploring the Island of Newfoundland. We ran out of time so made plans to return to this marvellous province in two years time. Thus, once again, this past June, a two week period was spent "getting an eye full" as we climbed mountains walked shores and sailed the waters of the Northern peninsula of Newfoundland and the coast of eastern Labrador. The ever-changing vistas demanded attention to the delight of Daniela and Inge who are both avid photographers. Inge was particularly intent on taking photos of the wild flowers of Labrador for a book she hopes to produce.



Daniela, Inge and Leah, June 2011, Newfoundland

As it was vacation and rest time for two extremely busy people, we held to having a minimum of "noisy business time" and a maximum of "quiet space time". Of course, we did not miss this opportunity to share and catch up on world CLC news. Both were pleased with the fact that I would share the following information with CLC in the Atlantic Region through the Colloquy.

As requested, Inge spoke of her involvement at the European regional level that would be the counterpart of the North American Region (CLC Canada, CVX Canada, CLC USA), if we ever do manage to get organized. So far, we happen to be the only region in the world CLC that cannot seem to progress with any kind of regional organization.

CLC European Region:

In the region of Europe, there is a European Assembly held every 5 years following the world General Assembly with representation of three delegates that includes the president, the Ecclesial Assistant, and a Eurolink (an elected national representative from each European CLC National). Currently, there are 17 to 20 Nationals represented (members and observer countries).



At the European General Assembly, a Euroteam (4 CLC members and 1 EA) is elected to facilitate co-ordination and co-operation among countries. The Euroteam meets face-to-face twice per year and circulates a newsletter 2 or 3 times per year to update nationals as to what they are doing and to pass on happenings in the European CLC scene. Each member National pays dues that fund the Euroteam meeting expenses.

A major function of the Euroteam is to foster cooperation between neighbouring countries. Such aspects as translating *Projects*, tracking and advertising Formation courses in their newsletter, and coordinating EA meetings are part of their service.

The value of such a regional "service" structure is seen in:

- the growing sense of community and solidarity among the European CLC Nationals
- the promotion of openness and exchange experiences within the National Community, cross-border Nationals, families, groups and individuals
- sharing of resources
- the promotion of awareness of European realities
- the growing appreciation for the wider vision of a "world" community
- the sensitivity to beginning or struggling National Communities

- the initiation and organization of various gatherings (summer holidays, formation courses, apostolic initiatives).

The Eurolinks (one representative from each national) plus the Euroteam meet face-to-face every two years. The Eurolinks serve as the communication link between the national ExCo and the European member countries and vice versa. Besides sharing information, news and happenings in the region, they share experiences and ideas for formation or mission activities. The process used at the European meetings of Eurolinks includes input, group sharing and plenary. Back home in the national community, the Eurolink is, ideally, a member of the CLC National ExCo and involved in the decision making structure.

At the upcoming November meeting of all the Eurolinks, the focus topic will be *“The Role of the Eurolink”*, periodically a necessary topic for new Eurolinks that also serves to update understandings of the role and responsibilities of this service body.

Inge Hopfl was elected to the Euroteam after the General Assembly in Fatima. Previously she served as a CLC Germany Eurolink. She spoke of her experience saying that serving at the regional level broadened and deepened her appreciation and knowledge of CLC. In spite of language and cultural differences, a way was found to bridge the gap.

Inge spoke of the importance of having a structure that facilitates meeting regularly as energy fades easily when there are lengthy periods of inactivity. Somewhat challenging is the frequent changeover in Eurolinks but, at the same time, new faces are accompanied by new ideas.

With the flagging economic picture in Europe, growing job losses, less disposable income, Inge suggested that middle class CLC needs to become more aware of the message heard at the 2008 World GA in Fatima: the call to a simpler lifestyle that includes embracing such things as ethical investments and fair trade.

A dream Inge holds is to expand the European holiday experience with workshops on topics and languages common to “neighbours”. In the meanwhile, the Euroteam continues to call forth ideas, facilitate and initiate ways and places to share, support, widen, deepen and keep the fire burning in CLC Europe in energy efficient ways.

Who knows, perhaps, one year, there will be members of CLC Canada who will write to the Colloquy and share their experience of joining a CLC European holiday in England-Wales, or in Hungary or in Germany. Yet, again, perhaps the time will come when the North American Region will host and send invitations to others in the world community to come and stay a while!

Observations, Ponderings, Questions, Hopes

CLC President Daniela Frank is in a second term as the world CLC President. As the first female president of the world body, Daniela has a lengthy history as a CLC member that resulted in being elected at the 1998 GA in Itaici, Brazil to serve a five year term as Consultor on the world ExCo at a relatively young age.



Subsequently, at the 2003 GA in Nairobi, Kenya, she was elected to a first term as world president and in 2008, a unanimous “yes” allowed for a change in the Norm to allow her to serve one more term on the world ExCo as world president for a second term.

In the thirteen years of serving at the global level, she has gathered a broad vision and understanding of the world CLC. When asked about what she saw as the future in terms of the weaknesses and strengths of CLC, Daniela offered the following comments.

- ▶ *First of all, not many communities engage in social analysis. Clearly, CLC cannot do everything so first of all CLC needs a) to know our social realities and b) to know what our specific capacities are. CLC Rwanda is a good example of this process (knowing their reality and their capacity) and is engaged in AIDS counselling.*
- ▶ *Increasingly, people do not find a home in the Catholic Church. We need to ask, “What can CLC offer?” Cardinal Reilko, Chair of the Pontifical Council for the Laity, believes that because of CLC’s process of formation, we are well suited to offer our service to others in the Church. As an example, CLC Germany is engaged in giving retreats, formation and days of reflection based on the Spiritual Exercises at the parish and diocesan levels.*
- ▶ *CLC must trust in their experiences. For instance, CLC in French speaking countries could volunteer for service in Haiti in collaboration with the Society of Jesus. In the recent earthquake in Chile that wiped out the*

livelihood of many fishers, CLC Chile bought a replacement fishing boat.

- ▶ *CLC still needs to find ways to enhance communications so as to better identify who we are as a world wide lay apostolate.*
- ▶ *A large gap exists between the realities of the world, national and local levels. Often regional struggles have little to do with the world reality so the challenge is how to build bridges (too often we keep our attention focussed only on our own small reality).*
- ▶ *A related issue is the communal dimension of CLC. Clearly, CLC is communal but it is more than just a local phenomenon. Just focussing on the local group is not enough.*
- ▶ *Confusion arises when groups or the community experiences a crisis. Good Group Guides are necessary to help live the reality even if it means that some choose to leave CLC.*
- ▶ *World assemblies are crucial points in the development of CLC identity. Why is it that CLC remembers what Fr. Nicolas said and don't recall the rest. What has been misunderstood is that we cannot set out to be prophetic; it is living the fullness of CLC identity. Then if someone says, "That is prophetic!" so be it.*
- ▶ *Delegates at world assemblies hear the challenge and are encouraged to share the experience back home. Yet, once there, it seems that re-immersion in the daily struggles of life has a negative impact and diffuses any forward momentum. The question we need to address is - why does this happens so often?*
- ▶ *There is lots of potential in the field of mission. How can we best use our potential in the field of advocacy? For instance, in the area of ecology – how can we and what can we do?*
- ▶ *In the area of collaboration with the Society of Jesus, the CLC is challenged to learn to be partners rather than dependants. The SJ needs to learn about partnership too. Laity needs to grow and become independent and capable of guiding others during days of reflection or through Annotation 19 (as examples).*
- ▶ *United by the same Spirit in a worldwide body, how can we make the best of this? For instance, when we hear of a national disaster, there is a distinct difference when we know the people affected.*
- ▶ *To make a commitment to the world community (to become a member of CLC), one has to have some understanding of the world community. In CLC Spain, it was determined that no one should make a Permanent*

Commitment to CLC without having some international experience. Thus, it is equally important that the Guide hold the vision of the world community before the group they guide.

The group experience, the CLC process, and the role of the Group Guide are all areas that need attention as they are not always correctly understood. As an afterthought, Daniela commented that, as a member of the world community, CLC Canada seems to have the least national identity.

True, we could argue that we are somewhat handicapped by a vast expanse and sparsely populated country but so is Australia and, although the USA has many times the population, they share the challenge of long distances with us. Both these CLC Nationals have a certain distinctive presence.

This lack of national identity is not unfamiliar to Canadians as sociologists have occasionally pointed out this apparent lack of a clear picture of what a "Canadian" personality is. We appear to be some of everything, a sort of blurry composite of many things and yet of nothing specific. Perhaps, we in CLC Canada need to have some conversation about this seemingly "lack of CLC national identity". A noteworthy challenge, wouldn't you say?

Progressio

The CLC publication "PROGRESSIO", published twice yearly, offers reflections on our spirituality and provides a forum for experiences of CLC from around the world. Additionally, one Progressio supplement provides material on our spirituality and formation. If you desire to subscribe to "Progressio", please see below.

The World CLC website is

<http://www.cvx-clc.net/l-en/progressio.html>.

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G.P.#4: "...We are particularly aware of the pressing need to work for justice through a preferential option for the poor .."

An article by Gilles Michaud, CLC-IXTHUS, PEI

CANADA - THE HIDDEN FACE OF POVERTY

"We live in a state of survival...all day, all the time."

This gut-wrenching admission comes from a member of a local working family in Canada. The comment speaks to the challenges of making ends meet while working full-time at minimum wage."

A single mother from this area is also brutally honest when she talks about living on social assistance with her family: *"I regularly run out of food, and I don't eat so my child can eat."*

Poverty is not a choice. However, it is a reality for some families and individuals right here in our own community. This is not what we expect in a rich country like Canada.

THE HUMAN DECLARATION OF HUMAN RIGHTS¹

In the preamble to the Charter, the first sentence captures the essential responsibility of government leaders, *"Whereas recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world..."* *"International human rights law lays down obligations which States are bound to respect. By becoming parties to international treaties, States assume obligations and duties under international law to respect, to protect and to fulfill"*.

WHAT DOES THIS MEAN FOR CANADA?

The Universal Declaration of Human Rights created a standard for governments to follow. Canada has ratified the document and by law, the federal government is required to fulfill the human rights standards listed in the Covenant. This means ensuring the right to adequate standards of living involving access to food, housing and clothing, the right to participation in the labour force and community, as well as providing citizens with the opportunity to report violations of these rights.

CANADA'S HUMAN RIGHTS RECORD

Recent United Nations monitoring reports show that Canada has been behind on its human rights commitments. Not only have numerous recommendations made by the UN been dismissed, but the concept of economic, social and cultural rights carry little substance within the domestic legal system.

On the housing front, the country is not doing well. Canada is in a housing crisis² with 150,000 to 300,000 people who are visibly homeless, 450,000 to 900,000 people considered "hidden" homeless, and 1.5 million households in need of core housing. This is a violation of the right to housing as stated in the Covenant on Economic, Social and Cultural

Rights, and goes against the responsibilities the country has committed to.

CLC A COMMUNITY ON MISSION

To be on mission is the essence of CLC. One of the characteristic features of CLC is to undertake apostolic action as a community. The CLC is thus a community on mission, or an apostolic community; it is apostolic as community.

We are reminded in General Principle # 8³ that apostolic work is not merely an activity; it is an intrinsic part of the CLC charism. Indeed, mission is the fruit of communal prayer and discernment, humbly opening the self to the urgings of the Trinity and thus becoming available to be sent in mission.

That same Spirit that touched Jesus and made Him proclaim his mission is the one who makes us "witnesses before all people by our attitudes, words and action" (GP 8) making ours Jesus' mission - *"bringing the good news to the poor, proclaiming liberty to captives and to the blind new sight, setting the down trodden free and proclaiming the Lord's year of favour"*. (Lk 4: 18-19)

ERADICATING POVERTY IN PEI

There are ten provinces and three territories in Canada⁴. Prince Edward Island⁵ is a Canadian province on the east coast of Canada. It is the smallest province in Canada consisting of 141,000 residents.

PEI is one of the last provinces in Canada to adopt a purposeful plan to eradicate poverty and social exclusion. For that reason members of the Poverty Eradication Strategy for PEI, headed by the MacKillop Centre for Social Justice and Poverty Bites, together with many other Island NGO's and members of CLC, has met for two years to study why a growing number of people, elderly, parents, young adults, and children live below the poverty line in PEI. A paper prepared by the MacKillop Centre for Social Justice and Poverty Bites was presented to the current provincial government in June of this year outlining a number of statistics indicating that PEI has one of the **HIGHEST POVERTY RATES IN CANADA**. This fact was supported by a recent research paper entitled, Cost of Poverty in Prince Edward Island⁶.

Supported by this document, we came to the conclusion that the federal and provincial governments must effectively address the root causes of poverty and help bring an end to a situation that causes a great deal of suffering, ill health and feelings of marginalization.

A CLC PEI, CANADA MISSION PROJECT

For the past two years, members of the IXTHUS CLC in Prince Edward Island responded to the challenge presented to us by the World EXCO through PROJECTS 144⁷. The document encouraged us to review our mission for our CLC DAY OF PRAYER and focus our attention on, *"Option for the poor in CLC identity-Where are the poor people in CLC?"*

Over the course of several meetings our CLC group prayed with the material discerning the question. *“Who are the poor among us and in our local and international situation? If Jesus lived in my community who would he be particularly interested in?”*

Over time it became clear to us that our community was being called to a concrete action. In our usual way of proceeding, discernment and social analysis, we put into place a plan that would allow us to listen to the voices of the poor and marginalized in our province. While some members of our group would attend the meetings other members would support us in prayer. The meetings that we attended were facilitated by the MacKillop Centre for Social Justice and Poverty Bites. Throughout this phase of listening and co-labouring with others we grew in our awareness of the debasing effects of poverty that also served to sensitize us to people in other nations in the world forced to live in such oppressive conditions.

As a way of promoting a greater awareness and educating the general public about the growing crisis of poverty, our CLC group decided to walk the length of the island⁸. The 274.5 kms walk began on the 18th of May, 2011 at the western end of the island in a little village called Tignish and ended 10 days later at the eastern end in the village of Elmira. On that day, we not only celebrated the end of our walk but also celebrated the 70th birthday of our lead walker, David McIsaac.



Endnotes:

1. <http://www.un.org/en/documents/udhr/>
2. <http://spon.ca/the-homelessness-and-housing-crisis-in-canada/2010/11/14/>
3. <http://www.cvx-clc.net/l-en/documents.html>
4. http://en.wikipedia.org/wiki/Provinces_and_territories_of_Canada
5. http://en.wikipedia.org/wiki/Prince_Edward_Island
6. <http://www.policyalternatives.ca/publications/reports/cost-poverty-prince-edward-island>
7. <http://www.cvx-clc.net/l-en/projects.php>
8. <http://www.tourismpei.com/pei-confederation-trail>
9. <http://povertypei.blogspot.com/>



During the course of our pilgrimage we created a blog on the Web Site⁹ to inform the general public of our Trail Walk project. In addition, a number of other persons and groups joined us in the walk. Those that couldn't be with us offered support in a variety of ways shoring up our spirits as we took each step, at times, with painful blisters on the bottom of our feet.

At this point in time we are entering into the phase of evaluation. Our CLC group is not sure as to how effective we were in achieving our objective. That is always the risk when addressing a social injustice. But the fact of doing something to bring about the reign of God is gratifying enough.

We do know that we will continue in our mission to have the PEI Government, recently re-elected, address the unjust structures in our society that is a systemic problem allowing POVERTY in PEI to continue.

But I see with my ears
I hear with my eyes
My heart is learning, listening, loving

I don't touch God face to face
But I see what God touches

Sometimes I hear what he sees
Sometimes I see what he hears
Sometimes I touch where He's been
Sometimes I catch up to what He feels

He blesses the child in me, heart to heart
He heals the adult in me soul to soul
Come, His power is to give
He empowers me to receive

to be, to give, to do

PML, OLC-CLC

**A NOTE „from,,,
RIVER OF LIFE CLC, NB**

Members: Ray & Lin Blackmore, Graydon & Beth Nicholas, Pam Daigle, Charlena Keenan-Bourque,
Guide:Betty Poley



We ended our meeting in June with a confirmed discerned decision to begin the Spiritual Exercises communally. In August we met at Ray & Lin Blackmore’s home in Miramichi for a celebration with a pot luck and social time. Pam’s spouse, Yves, joined us. It was a most enjoyable time reported by all.

At our first meeting in September we began Manual III, Disposition days, with Betty our Guide leading us. To facilitate the Spiritual Exercises, we have increased the frequency of our meeting from monthly to every three weeks. We all have personal Spiritual Directors with whom we meet every six weeks. In the first part of our meetings we are using a “Group Spiritual Direction” way of sharing our prayer. It is a “new way” of proceeding for us and is found fruitful by all.

Right now we are diving into the “rent” issue in Rome. For our next meeting in November we are planning to give more time this discussion. *Submitted by Lin Blackmore*

PHOTO: Pam, Yves, Beth, Graydon, Ray, Lin (missing Charlena, Betty)

GROUP SPIRITUAL DIRECTION - Format for Facilitators

THE PREPARATION:

1. Welcome and a brief ‘how we come word’
2. Explain: the way we share is similar to spiritual conversation in Part I of a CLC meeting except that only one person shares followed by a brief silence then a ‘spiritual direction round’ sharing on “what I have heard in my heart for that person” rather than how their sharing has touched me. In order for this to happen in a graced filled way, I make an effort to listen deeply- to bend my inner ear towards both God and the person at the same time. It is important not to teach or give advice.. rather respond from deep listening ‘for that person’. My response could be: a simple respective silence; an image or thought; a scripture; a question (not to be answered).
3. Five minutes each is helpful guideline for sharing their prayer experience.

G.P. #11 *As a primary means of formation and continuing growth, members come together on a regular basis in a stable local community, to assure a deep sharing by members of their faith and human life, a true community atmosphere and a strong commitment to mission and service.*

THE PROCESS:

Step 1. Begin with a brief prayer and recall the grace the group has been praying.

Step 2. Allow 1-2 minutes silence to prepare for sharing.

Step 3. As in any CLC group, invite whoever feels ready to begin to start and then the round continues clockwise. A symbol may be used while sharing if desired. ***As the person shares, all listen deeply with the following questions in mind: *What do I sense God seems to be saying to that person? How does God seem to be with that person? What is God saying to you ‘for’ that person?*

Step 4. After the person has shared, the group enters a period of silence (1 min) to listen more deeply for that person.

Step 5. The facilitator then invites each listener to share with the one who shared what they ‘heard’ as they listened.. Or they can pass and reverently honour the person’s sharing in silence.

**STEPS 3-5 ARE REPEATED
FOR EACH ONE IN THE GROUP**

**Le Petit Dérangement
for John and Colleen**



**This is not *dix-sept-cinquante-cinq* and you
are driven forward not by hawk but dove.
No gun point forced you to leave what you knew,
and the arms waiting for you are those of love.
This is a choice you have made on your knees
to seek out a place where three rivers reach
their liquid grace toward the tower of peace,
and you may keep your ancient faith and speech.**

**With the exiled you share no common ground.
Here no fire or hatred of one's neighbor;
you are neither outcaste nor refugee,
Still you leave much wealth behind. Look around
at these green fields that by love and labour
you have rescued from a covetous sea.**

**~Wanda Campbell, June 2011
Charis CLC, NS**



*Matth Cupido painting is from the collection of
Mark Harris, pastor of Grace Chapel in Halifax*

The Visionary
For John Sumarah

About halfway between shabby and shine,
he rests like a tree planted by the shore.
Shadows and the rings of many years line
his face but not his radiant inner core.
He's waiting for something new to begin
with eyes that are old and hands that are young.
Against a white sky that is wearing thin
his arms are branches where the wind has sung.
Many trees he knows have lost their leaves
but he is kept warm by a coat held fast
by the three buttons of what he believes.
The eyes of his heart will see to the last.
This our hope, after all we've done and seen
to be like him— rooted and evergreen

**~Wanda Campbell
Charis CLC, NS**

John and Colleen Sumarah, respected and loved CLCers, were celebrated, blessed and sent at a large gathering of Nova Scotian CLCs on June 18th. They are continuing their life journey in Ottawa together with their daughter and son-in-law and are much missed.



Staying Connected...

Gerri Tingley, Atlantic Regional Representative

Communities have to gather together in one location in order to be community, right! But what happens when we have an ageing community with health issues or who just wish to escape our long Canadian winters... What then?...

Our community, Potter's Clay of Saint John, NB found ourselves in just that place when several years ago two of our seven decided to go south for three of our winter months and two others wished to travel for a few weeks at the same time. Immediately, community felt the loss and they hadn't even left the city. It was very apparent we needed to stay connected in some way but how...

Our first attempt was by asking the members who were away enjoying the warmer climate to email a written personal reflection of our communal prayer material and to ask them to hold us in prayer during our regular gathering. Someone at the gatherings would read their reflections but this didn't seem to help much when speaking into the movement of the spirit during gatherings. Although minimally filling the void for those gathered it didn't help those away to feel connected. Our search continued...

Then we stumbled upon Skype, a computer driven form of communication being successfully used by CLC for General Council meetings as well as our Atlantic Regional ExCo for Council meeting preparation, just to name a few. WOW!

We generally gather in a local church where internet isn't available, so that meant for those times members were away we needed to relocate in members homes with internet access and those away needed a computer as well. . But the small sacrifices made by community were well worth it. We would not only be able to hear but with Skype we could also see each other, what a plus!

Skype isn't without need for adapting, please note: Initial set up for both parties:

1. Video equipped computer, most laptops have video cameras built in and worked well for us.
2. Skype program from www.skype.com easily downloaded and installed'.

During your gathering:

1. In order to avoid connection issues, set up and Skype your people in early.
2. Check for sound and video clarity.
3. When at all possible keep your computer as close to your circle as possible; our laptop is part of our environment.
4. Noise can be a problem at both ends. Sounds like air conditioners, shuffling papers, etc. become magnified.

5. The person 'skyping in' can turn off their mic while listening.
6. Before you begin, alert those from away where they fit in the circle so they know when to speak.
7. During parts of meeting when discussing or 'popcorn sharing', remember to include the person skyping in.
8. Skyping in one other computer is free; a video conference requires a minimal fee for the person who sets up.

Using Skype to keep community in touch when absences are unavoidable can be invaluable to staying connected...

Comments from those at home:

Paulette: *I find it really helpful being able to see and hear those who are not attending in person to stay connected to them. There is a lot missed when someone just sends their sharing, we miss their reasons why and also their feedback on the conversations and sharings. I can see that it is valuable. I can also recognize that it still does not replace the closeness and specialness in actually having them with us in person.*

Comments from those away:

Dorie & Bob: *We as the couple trying to keep in contact with our community back home ruggled with working from prayer materials and recaps. Writing our spiritual sharings and our spiritual conversation and emailing them back home left us with a sense of disconnect did little to help us feel connected. And I'm sure our community receiving our emails felt a similar disconnect. Even though were able to use the same prayer material and received our recaps it. When we began to use Skype, seeing the faces and hearing the voices of our community and being able to join in the sharing and conversations it was almost as good as being there. Yes there were some glitches, at times, but these were minor compared to being able to be part of our community. Sharing in the conversation is so much more personal than reading the account of the gathering and not being able to respond.*

Our Lady's Circle in Nackawic followed Gerri's advice to use Skype. From Florida, Deborah writes: *Technology allowed faithfulness of the Circle that took the time, leap and effort to make it happen. Being within my CLC was awesome. I was part of the sharing/listening, able to see their faces & hear their sacred stories. I cannot put into words the gift this is....the link is not broken despite my time away, benefitting in this exercise of being together in the presence of God - a BLESSING. Thank you Circle. See you again soon.*

CLC ATLANTIC REGIONAL COORDINATOR'S MESSAGE

Maybe it's the teacher in me but the fall signifies for me new beginnings - the start of a new school year, the re-gathering of our CLC groups after a summer lay off from regular meetings and the beginning of a new Church year with the first Sunday of Advent...the coming of something new giving us renewed energy to continue being on "Mission with Christ".

What does the new year bring for us as members of CLC in the Atlantic region? Your regional leadership has already met to discern and plan events that will continue to reflect the 3 pillars that make up CLC: Community, Spiritual Exercises and Mission. Our on-going formation at our Regional Council meetings continuously focuses on these 3 areas. Your Leadership, both Exco and Regional Council, have met to see what the needs of our members are relating to formation and direction.

There are a number of events that will take place in the next few years that will ask of us to have an open and generous spirit in terms of time, service and resources.

Leadership: In the next few months we will need to go through a process to see who is called to serve in 2 of the Exco leadership positions: Treasurer and Formation Coordinator. Our goal is to have this process completed by the end of January 2012. More information and how to proceed will be communicated in the next few weeks.

Group Guides: A formation event is in the process of being developed with the plan to gather all Guides on a Regional level in the fall of 2012. In the

meantime, we hope that Guides in the different areas will continue or start to gather and have a conversation on how they can best support one another in this very important ministry to our local CLC.

Assemblies: Notice I have it in the plural because there will be 3 Assemblies in a two year period. The World Assembly and the Regional Assembly are slated for 2013 and the National Assembly in 2014. New Brunswick will be hosting the Atlantic Regional Assembly and the National Assembly, both of which will take place at Villa Madonna in Rothesay (Saint John), New Brunswick in their respective year.

Regional Council: We are still striving to have every group represented at our Regional Council meetings. It is hoped that this will be the case at our next council meeting which will be May 4 & 5 at Villa Madonna. As any gathering beyond our local groups, it gives us a chance to expand our vision of who we are as World CLC. We receive formation and information that we take back to our local group which helps all of us to live our way of life with greater understanding and discernment.

We are blessed in our Region with members who have generous hearts. Let us all continue to pray for one another to remain strong in our commitment to be "On mission with Christ."

Respectfully submitted,
Yves Daigle
CLC Atlantic Regional Coordinator
November 8, 2011

Below is the Regional Council Oct 28-29'11, PEI taken by Becca Brown, Shubenacadie





ON THE BOOKSHELF.....

A Book Review...

**Joseph Chiciuatenhola,
Huron Apostle**

by Peter Chouinard,
Earthen Vessel CLC

I recently returned from attending the 400th Anniversary Congress of the Jesuit's arrival in Canada, the anniversary of the martyrdom of the early Jesuits including St. Brebeuf and his companions.

One of their converts was a local Wendat Huron convert, Joseph Chicouatenhola. This book is about Joseph, his conversion and his experience of Christianity and how he totally loved our Lord and was faithful even unto death.

The book is an easy read and filled with historical accounts of the life in Canada of the Jesuit missionaries, specifically in Ontario [with references to Quebec City] and the hardships they experienced in travelling by canoe and with many portages between Ste. Marie (Near Midland, Ontario) and Quebec City.

Their dedicated and tremendous mission to convert the local Wendat Huron people to Christianity is described in easy to read language. Joseph was a leader among his people and his friendship with the Jesuits and his influence in assisting them with their work incredible. The Wendat were a matrilineal society of good traders and skillful farmers who called their land Wendake - the land apart.

Looking for an awareness [Inspirational reading of what it means] regarding "Not counting the cost" in following Christ? You will be inspired [motivated] by the faith and determination of Joseph and his love of our Lord Jesus.

(Note: Joseph Chicouatenhola was the first to take the Spiritual Exercises in Canada!)

A Review

by Fr. Earl Smith, EA

David Fleming, SJ, has written a little book called What is Ignatian Spirituality?. This book has the potential to become a classic text on the subject. It is a superb resource on this topic for persons advanced and beginning in their studies of Ignatian Spirituality. It's appeal is enhanced by its brevity of 112 pages and

format which includes 19 short chapters. David Fleming's inspired words capture the essential characteristics of Ignatian Spirituality which identify our path to holiness and ultimately Sainthood. (Highly recommended)

Another Gem of a Book

review by Pat Lawson

Hearts On Fire, Praying with the Jesuits

edited by Michael Harter, SJ

This book is a collection of prayers by various Jesuits from the 17th century to the present and are grouped according to the 'weeks' of the Spiritual Exercises. The hearts of these Jesuits were on firein love with Chris.....t and reading and praying with this little gem of a book will help one recognize and ponder their deep-seeded hunger for God.

did you know.... the scripture readings in the Canadian Catholic Church liturgies are from the NRSV (New Revised Standard Version) Holy Bible?

BOOKS WITH THE Spiritual Exercises:

DRAW ME INTO YOUR FRIENDSHIP The Spiritual Exercises, A literal translation & a contemporary Reading ny DAVID L. FLEMING, SJ

THE NEW SPIRITUAL EXERCISES: in the Spirit of Pierre Teilhard de Chardin by LOUIS SAVARY

MORE BOOKS:

JESUS OF NAZARETH - from the Baptism in the Jordon to the Transfiguration by JOSEPH RATZINGER, POPE BENEDICT XVI

THE IMITATION OF CHRIST- Thomas À Kempis translated by William C. Creasy

OPEN DOOR - A Journey to the true self - JOYCE RUPP

DRAWN INTO THE MYSTERY OF JESUS Through The Gospel of John - JEAN VANIER