



# Colloquy

Atlantic CLC Newsletter

Fall 2003

Issue #4.



*“There is an appointed time...”*

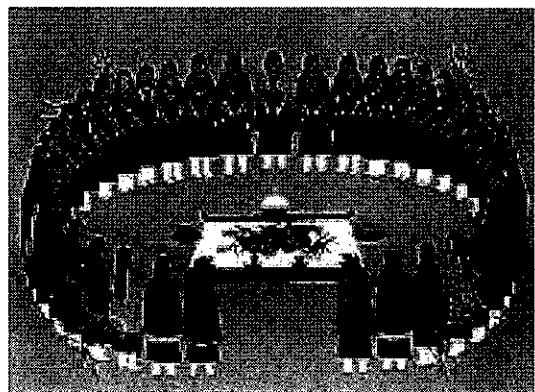
As seasons go, I've always found Fall a very pleasant change. Although I have mixed feelings about the summer disappearing so fast, the fresh and cooler temperatures are welcomed. The pace also seems to quicken, energized with various 'to do' lists for the upkeep of house and home before the winds and cold of winter strike. We know our Canadian winters cannot be taken lightly! Thus, fall is a time to review, plan and prepare.

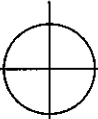
Besides 'to do' lists, the fall season may also mean discerning significant decisions or coping with major changes - perhaps deciding to sell one's home or possibly moving, or maybe changing the nature of one's work; perhaps deciding about going back to school, or choosing to volunteer for a worthy cause in the community.

At a family level, it may also mean facing significant adjustments - a son or daughter is moving out to college or work. An older parent may be ill; perhaps a partner, close friend or relative is dying or has recently died. How do we prepare? In their absence, what will be the next step in our lives? These may all loom as large questions in our mind.

In this regard, it might be useful to recognize the great wisdom found in Chapter 3 of Ecclesiastics; "There is an appointed time for everything... ." This wisdom sheds light upon the rhythm of change that is not only evident in the seasons, but also in our lives.

In many First Nations cultures around the world, the fall season represents the Way of the West. The archetype figure for this Way is the Teacher. The wisdom of the Teacher is to be interested in outcome,





but not attached. St. Ignatius knew this all too well. For he observed that it is often our attachments, (to comforts, positions at work, or even our fears and anxieties) that can blind us to the presence of God in our lives. Further, Ignatius realized that identifying our attachments is not something to be discerned on our own, but rather in relationship with others, especially those who are interested in a faithful outcome.

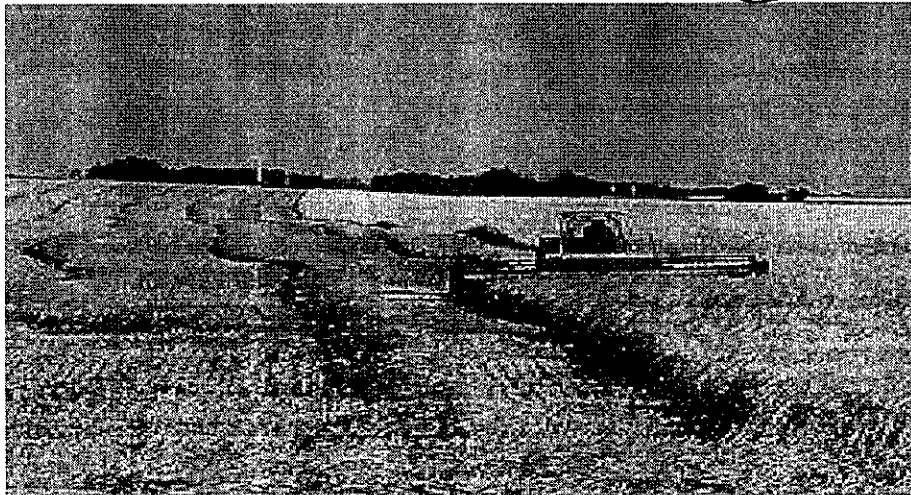
I often like to reflect upon how Jesus guided the Apostles in their understanding of the Way to the Kingdom. Although the Apostles recognized Jesus as their Lord and King, it took some time for them to realize that He was not the King they had originally envisaged. They were attached to a certain idea of what being a king meant. Thus, it was awhile before they understood what Jesus was telling them, namely, He had to go to the cross to get to the throne. This would confuse and shock them – until the resurrection. Thus, an evolving group dynamic is evident in how the Apostles shared their understanding of Jesus and his teachings. Such a dynamic ultimately moved them from an attachment to what they thought they knew, to a new

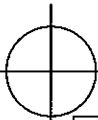
found freedom and understanding through Jesus's teaching. Their knowledge would later be more fully formed through the Holy Spirit. But what does this mean in the context of CLC?

Our group attachments might have us stuck in just comforting ourselves, rather than truly seeking God's call in our communal life together. Indeed, comfort and support is required many times. But then what?

It takes honesty, compassion and a deep truthfulness on all our parts to reveal God's presence in our lives and in our CLC communities. In this regard, I've learned that in applying the CLC method of discernment in my daily walk, it takes as much courage to listen, as it does to speak.

As nature prepares to let go of summer and enter this fall season, and as sure as the coming of Spring will be real in the midst of the very depths of the coming Winter, I pray that we will all have the faith and courage to recognize the attachments that sometimes distract us from the reality that God calls each of us to in CLC. And that our commitment and work in CLC will surely return a great harvest!~





This issue's highlights: Reflections from the World CLC Office: Coming Home to Canada, p.8; A Reflection on being a delegate at the XIV World Assembly of CLC in Nairobi, Kenya, p. 11; Atlantic CLC Community News, pp.13-19; Book Reviews, p. 20. National CLC Assembly Update, p. 24; The History of CLC in Atlantic Canada, p.26.

## Regional CLC Coordinator News

Dear fellow CLC members:

Blessings on this warm fall evening! Did I say warm and fall in the same breath? I did! Wow. What an incredible gift of warm weather our Lord has given to Atlantic Canada this month. Day after day and night after night of temperatures that draw us into the early days of autumn.

Since our spring issue of *COLLOQUY* God has been present in so many exciting ways throughout Atlantic Canada. John Sumarah represented Canada and the Atlantic Provinces in the World CLC Assembly in Nairobi; your Atlantic CLC Community met in Charlottetown in April for our Spring Council meeting and again in September for our Fall Council meeting in Amherst Nova Scotia.

What wonderful times to be alive and involved in the Christian Life Community. John Sumarah will be sharing his news on the Nairobi Assembly separately in this issue so I won't write about that. I would however like to bring you up to date on what's been happening in CLC around Atlantic Canada.

We have discerned as a Council, to take the time needed to prepare the materials for the next Group Guide Workshop. This will mean that the workshops planned for this fall have been put off until the spring or

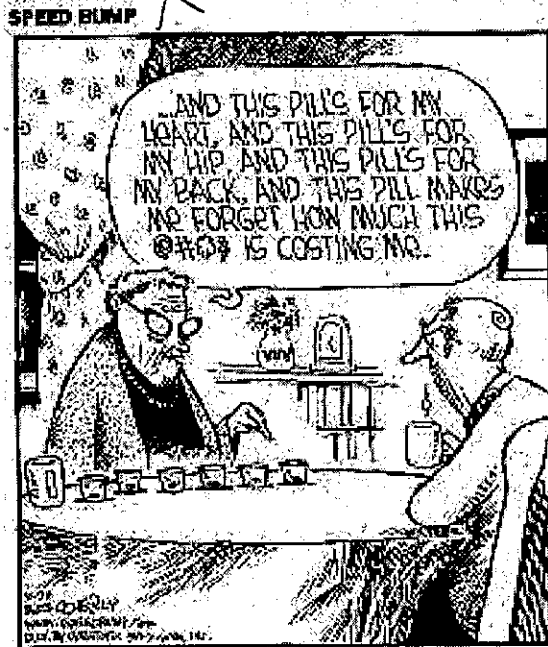
summer of 2004. Your Council has undergone some changes to the Formation Committee, which underwrites the responsibility to create these workshops, and, until the committee regroups, the workshop is unable to proceed.

Sister Regina McQuaid of Prince Edward Island has stepped down from that committee due to distance and a new assignment with her order, working to help create a new retreat and spirituality center in Summerside PEI. Congratulations to Sister Regina. We wish her much success in this new endeavor for the Lord. Leo Deveau has decided, with the blessings of the Council, to step down from the committee as well, and to focus his expertise on the *COLLOQUY* which is truly a gift to CLC in Atlantic Canada.

### Formation Committee

An invitation has been extended to all CLC communities in Atlantic Canada to ask their members for names of those individuals who might be interested in working on our Formation Committee. Following is the criteria and credentials the Council would like to see as prerequisites for people to work on the Formation Committee:

- Completed the Spiritual Exercises of St. Ignatius
- Been a Facilitator or Group Guide of a CLC community
- Be willing to serve on the Formation Committee for 2 years
- Be willing to attend 4 meetings per year at a time and place chosen by the committee



Fr. Charles Pottie, Pam Daigle, Colleen Sumarah and Pat Lawson have agreed to be resource people for the committee.

**Treasurer**

CONGRATULATIONS are also in order for Jean Claude of Our Lady's Circle CLC in Nackawic New Brunswick. Jean has discerned a call from our Lord to fill the Council's need for Atlantic CLC Treasurer. Jean will step into this role during the up coming months and will be commissioned at the next Executive Committee in Shad Bay Nova Scotia in February/04 (date to be determined).

**Atlantic CLC dues.**

For the first time ever, the Atlantic CLC community is collecting an annual dues of \$10.00 per member. This was discerned and agreed by the Executive Committee in February/03 and ratified at the Charlottetown Council meeting in April/03.

This will infuse much-needed funds to help defray the costs of mailings, travels, stationary etc. I think we are all aware that costs are up on most things but as a Council we felt it was important that what we charged not be burdensome to anyone. Please submit your dues payment to your community Contact Person who will forward it along with everyone's at the same time. We thank you for your kindness and know you appreciate the need for this action.

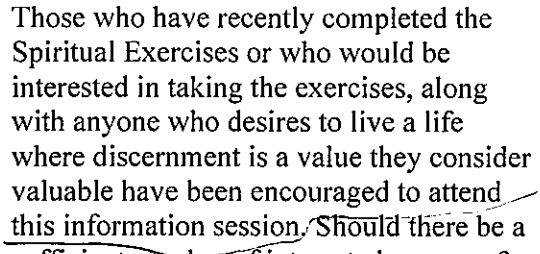
**2004 Atlantic CLC Bi-Annual Assembly**

I just want to remind you to please mark your calendars for August 27-29, 2004 when our Bi-Annual Assembly will be held in Renforth, NB (Saint John) at the beautiful Villa Madonna Retreat Centre. Two dynamic lay speakers have already been booked and plans are well under way for the theme and it promises to be an awesome experience. The Nairobi Assembly is already influencing the direction this Atlantic Assembly may take. Please consider carefully your time for this wonderful assembly.

**Come and See Event**

There is a Come and See day being held at Our Lady of Perpetual Help Church in Rothesay, NB on October 28<sup>th</sup>. They are being invited to consider whether a CLC way of life would be of interest to them.





Those who have recently completed the Spiritual Exercises or who would be interested in taking the exercises, along with anyone who desires to live a life where discernment is a value they consider valuable have been encouraged to attend this information session. Should there be a sufficient number of interested persons, 3 or 4 new CLC communities may be starting in New Brunswick in the early year. Please pray for the Lord's presence in this venture.

**Invitation**

I invite each of you as you rediscover God's goodness each day, to remember your Atlantic Christian Life Community and all of the people that work so hard to make it of value to each of us. You are precious in God's eyes and He delights in each of you. As we move forward over the next few months, please pray for all of our communities, both new and old, that God enrich our gatherings and open our heart's to truly discern the communal work He desires for us. Pray especially for any community that is struggling with its place in our midst. We are all one body Jesus tells us, Gentile and Jew. May the Blessed Mother reach out to our Lord for us and draw us to His heavenly heart.

PLEASE write me, 141 Taylor Lake Road, Willow Grove NB E2S 1P9; email me [terpet@nbnet.nb.ca](mailto:terpet@nbnet.nb.ca); or telephone me 1-506-696-7065 if there is anything that you wish to discuss. I hold each of you in prayer and ask the Lord to bless you and your families always.

**Your brother in Christ,  
Peter Chouinard,  
Atlantic Regional  
CLC Coordinator**

## **Atlantic CLC Representative News**

**Dear CLC. Friends:**

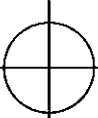
It has been a grace filled 3 years!! A time of growth for the Atlantic CLC. and also for me personally. It is with gratitude in my heart that I write you this last letter as your Atlantic representative. Thanksgiving is here and with it, a time to remember how God is continuing to create us into an apostolic people on mission with and in our Church.

Three years ago, I was asked to embark on this journey with all of you as your Atlantic representative. Some of you remember how difficult it was for me to discern in prayer this call of God; fears assailed me: I was not equipped, I was too old, I didn't know enough about the Ignatian Spirituality; what if I made a mistake, what if I could not do my report properly, and the best one was, I don't have much time.

As I prayed for the grace of freedom to do God's will whatever the cost, I sensed a peacefulness that our loving God would be with me through it all. He promised that he would not leave us orphaned and that he would be with us to the end of time. I can assure you that He has been with me through it all. In my moments of weaknesses, in my unknowings, in sunny days and cloudy days, He was there with me.

How was He there for me and for you?

When I started my mandate in the fall of 2000, we met in Amherst. Colleen Sumarah accepted to be Atlantic



Coordinator, Lin Blackmore, Secretary, and we saw the birth of our first Regional General Council. Many people had prepared the way for this to happen and so we received that gift with thanksgivings and glory to God.

Through these years, I saw our Regional G.C. flourish. I have fond memories of getting to know members of CLC. from all over the Atlantic as well as all over Canada. Wherever I went, God was letting me know his love through each and everyone. I came to realize fully that there are many good people in the world, more than the media dare to talk about.

In these 3 years, I believe that God has directed and invited us to deepen our identity as CLC. in order to be true to our vocation.



1. We are a contemplative community in action.
2. We are an apostolic community.
3. We are together all around the world, an apostolic community in mission with/in our Church.
4. We are one people together sharing the same way of life. *responsibility*

For this to happen, we were invited to look at our meeting format and ask ourselves some questions like:

- 1, Do we as CLC use the time at our meetings for the greater good?
2. Do we see ourselves as part of the whole: Local, Regional, World as One community?
3. Are we becoming what we are meant to be: One Apostolic Community sent by Christ on mission?

4. Do we as a community share responsibility in discerning, sending, supporting and evaluating our common mission?

Dear friends, thank you for all the time that you were there to encourage me by your smiles, your words that affirmed me and your prayers that carried me. May God in His love, bless and keep us and our family; may He open our eyes that we may see Him and our ears that we may hear His voice. May He give us the courage to act on His word so as to be with Him, salt of the earth and light for the world.

**Nora Jean,**  
**Atlantic CLC Representative**

---

### Web sites of interest:

#### Sacred Space

<http://www.jesuit.ie/prayer/index.htm#outline>

**Daily Prayer Online**

**Produced by the Irish Jesuits..**

#### The Jesuits of Upper Canada

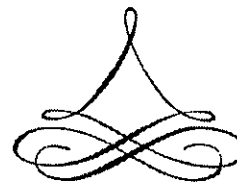
<http://www.jesuits.ca/>

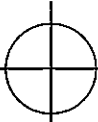
**Also see their links and affiliations at:**

[http://www.jesuits.ca/links\\_affiliations.html](http://www.jesuits.ca/links_affiliations.html)

#### CLC Canada

<http://www.jesuits.ca/clc/index.htm>





## National CLC ~~Co~~-President Reflection

Enriched by wonderful experiences and memories I have come back home from Kenya where I attended the 14th World Assembly of CLC. I treasure the gifts of awareness of what the Lord is doing in and through CLC; our ability to respond to the grace of being called to be an Apostolic Community, and for a deeper understanding of identity.

I am grateful for the collaboration of/with the Society of Jesus and I have a renewed appreciation for our long and rich tradition, which traces its roots back to the sixteenth century and to the initiative of St. Ignatius up to the present moment.

CLC is now present in fifty-eight countries throughout the world as a united community of lay men and women bearing witness to Jesus and working together to build up his Kingdom. We draw inspiration and strength for this from the Spiritual Exercises. They turn a CLC community into something unique and original, different from other groups in the Church; different from a prayer group or a mission team. This process penetrates our lives as CLCers on our journey towards what we are called to be: a lay apostolic body that shares responsibility for mission in the Church. For despite conflicts, tensions and violence which dominate in many parts of the world, we have a lot to be thankful for: we can live our lives with hope, wanting to carry a culture of peace, of dialogue and of reconciliation to all the world.

**HAVE A GREAT THANKSGIVING!**  
**Kati Gumbmann**  
**National Co-President**

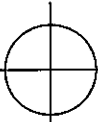


**Kati Gumbmann and Fr. Earl Smith sj,  
being commissioned to go to Nairobi.**

## National Ecclesial Assistant Reflection

It pleases me to write a few paragraphs for *Colloguy* about my World CLC Assembly experience in Nairobi, Kenya. Since arriving home this incredible moment in our CLC journey has been a reference point from which is drawn insight and inspiration that can move CLC Atlantic Canada forward and deeper into 'our' CLC way of life.

What follows are two excerpts from two longer unedited presentations soon to be placed on CLC Canada's website (<http://www.jesuits.ca/clc/index.htm>). Enjoy reading them when given the chance. It is hoped these *Impressions of Kenya* help to facilitate the discernment process leading to the Lethbridge National Assembly, May '04.



## Nairobi Assembly, Day 9, August 7<sup>th</sup>

Today while enjoying a 'Tusker' beer with John, Kati and other delegates a conversation occurs with a young student from Rwanda named Venunt. He is an impressive fellow. I find him to possess a gentle curious temperament. He is without doubt, a man with good survival instincts. Some years ago he lost his parents and six siblings in the genocide of his people. He makes his way to Kenya via Tanzania and now lives without papers or money in a small one room dwelling at the back of a property not far from campus. How he manages only God knows. In fact, he appears to live on the love of God alone. He has no source of income. He is alone in this world, or appears to be so and he has major debts to the university. Still, he remains externally pleasant and calm. Venunt appears able to let life unfold as it must beyond his control while doing what is determined to be within his means. He does have hope and much of it. He also has a dream which is to return to his homeland and to help rebuild his broken life and that of his country. Success is doubtful given the odds against him. Yet, by God's grace he follows his dreams for a better life to its fulfilment.

A statement about Nairobi's Graces as expressed (with some editing) by Fr. Paul Vaz, S.J., spiritual guide for the Assembly. "God has revealed to us that we are in fact not simply a community of apostles but rather, we are an apostolic body who discerns, sends, supports, and evaluates. We are more aware of our weaknesses but also our strengths. We have overcome many obstacles to the management of our energies. We are making decisions that are more true to our way of life. We are willing to accept the Call of the King. In short we are being made ready and willing to accept our identity

as a discerning community formed in the Spiritual Exercises of St. Ignatius made ready for apostolic service."

Fr. Earl Smith sj



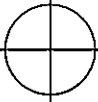
## Reflections from the World CLC Office, by Gilles Michaud

### COMING HOME TO CANADA

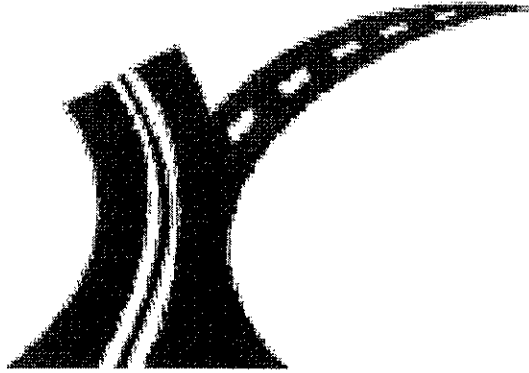
In preparing the latest CLC bulletin *Projects 124*, I had an opportunity to reread the document that was articulated by the delegates at the Nairobi Assembly, "*The Recommendations from the Nairobi General Assembly*". (The text can be downloaded from the World CLC site at: <http://www.cvx-clc.net/doc.html> .)

As I read it once again, I couldn't get over how energizing that these inspired words are for me. Yes, it may be that I am in that euphoric post-Assembly time, but I really don't think so!





I must admit that in having the privilege of participating in 3 previous assemblies, I have found myself at the conclusion of some Assemblies in that post-state. But for this one, the text represents for me a vision of who we are: what we are striving to be. Because of that, I have found it to have a special meaning for all of us who are journeying in the CLC spirituality. It's very succinct and concrete, witnessing with such clarity to what we are all about... a Community that is an apostolic body. In the news these days, we hear a lot about the road map to peace, for me this is a road map to how the Lord is calling us to deepen our Lay vocation through CLC spirituality (Ignatian).



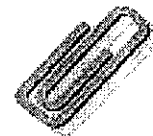
In the years to follow, as we move toward the next Assembly in 2008, it will be up to us to implement and make these words become more than words. That is why it's encouraging to see that our national leaders in Canada are moving ahead with putting into place an Assembly Implementation Team. I know that from what I have seen and experienced from the reaction of the 170 delegates at the Assembly, much of our collective energy and desire will be to implement these recommendations.

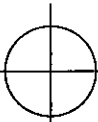
The prime focus of this document is centered on examining the existing formation structures at all levels of our Community. It

would seem to me that if we are going to be successful in achieving these recommendations, we will have to rely a great deal on the CLC way of proceeding. This could be accomplished by creating a *domino effect* in the structuring of national formation for CLC leaders and Group Guides. Most likely, we will have to devote some attention to finding an adequate number of Group Guides for all regions in Canada. Leo Deveau has presented us with a very challenging subject, Group Guides in CLC (Colloquy, Atlantic CLC web site). In so doing, he has asked us to send in our opinions and thoughts regarding this subject.

It is most interesting that in the Assembly document, *Recommendations...*, we are reminded of the need for good sound CLC formation for leaders, urging us to;

1. *Encourage and support all its members to engage with the Spiritual Exercises of St. Ignatius;*
2. *Impart the fact that the CLC way of life is a lived lay expression of the Spiritual Exercises;*
3. *Use the tools available to CLC, such as "The CLC Charism" (Progressio Supplement N.56, December 2001), when formulating or updating its formation programs;*
4. *Deepen the understanding of the second part of "The CLC Charism" (Progressio Supplement N. 45-46, December 1996);*
5. *Orient our formation programs towards becoming an outreaching lay apostolic body at all levels.*





Since we are being asked to help in making this happen at all levels, it would seem logical that the way to do this is to review and implement a system in which CLC leaders can deepen their commitment and mature in the CLC formation processes. One way of reaching that goal would be to start with the formation of CLC Group Guides.

Leah and I have had an opportunity to visit several national communities during our 5 years as Executive Secretary. It has been a special experience in our lives: one filled with many challenges, some obstacles but most importantly - grace. It has given us the opportunity to meet so many wonderful people with such deep faith and hope in their quest to establish the reign of God. For those committed persons one of the major causes of loss of energy has been that the formation structures are not adequate at national/ regional levels. In addition, this shortfall hampers the growth of the national community as an apostolic community. It would seem to me that this is the reason why we are being asked to review and/or put into place a national system that will promote and sustain the required formation of Leaders/Group Guides. They in turn will facilitate the groups' processes of discerning, sending, supporting, and evaluating the member's personal and communal mission.

In Canada, CLC has had in place several formation publications such as the 3 phases of the CLC Formation, thanks to John English SJ and CLC members (the elders). Along with those valuable resources, we also have the CLC Leaders Manual. At the world level, we are given "The CLC Charism" (revised - Progressio Dec. 2001) and part II of the "The CLC Charism" (Progressio Dec. 1996)...(available on our CLC web site).

These formation manuals are all very important tools, indispensable when putting into place and defining common guidelines and responsibilities for CLC Leaders/Group Guides. It's also important to note that they have come from our own experiences, both at the national and world levels. They should continue to be evaluated and updated so that the national structure can evolve while meeting the needs of the Group Guides.

I really believe that if we continue in deepening and strengthening what we have in CLC Canada, our National Community will be well on its way in establishing a network of experienced and committed CLC Leaders and Group Guides. In so doing, we will inspire CLC members, groups, national leaders to a deeper capacity to know the will of God and respond to it completely in love and humility.

Leah and I look forward to being with you soon in Canada, cooperating and working toward that vision.

**AMDG  
Gilles Michaud**





## **A reflection on being a delegate at the XIV World Assembly of CLC in Nairobi, Kenya.**

**by John Sumarah, Truth Given CLC, Wolfville, Nova Scotia.**

**Dear Friends in CLC,**

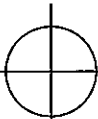
I was honoured to be your delegate at the XIV World Assembly of the Christian Life Community held in Nairobi, Kenya from July 29 to August 9, 2003. My discernment in community to go to Nairobi brought a peace I experienced before, during and after the Assembly.

Delegates from 58 countries were present. We were all impressed with the preparation, organisation and warm welcome. Our Kenyan brothers and sisters attended to every detail of hospitality with joyful hearts.

Through information sessions, large and small group sharing, along with time for personal prayer and reflection, we worked hard to live the theme of the Assembly, "Sent by Christ, Members of One Body." The encounters with 160 delegates, a third of whom were Ecclesial Assistants from the Society of Jesus, were rich in substance.

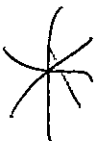
The fruits of the Assembly are many and I will share what I appropriated from these special days.

1. While CLC has and continues to form the spiritual life of its members, the Assembly experienced a call to go beyond



the individual expression of spirituality. We experienced a call to act as a body, which I believe means several things:

a. Each local, regional and national community is called to discern, send, support and evaluate the apostolate of each of its members. This means that each member should bring to the community the desire placed in his/her heart for service. The community should assist with discerning, sending (commissioning), supporting and evaluating the service. In this regard we need to emphasise this important point more clearly in our formation process so that members know that they are invited to bring their decisions to the community and know that the community is there for them. It also means that the second part of the meeting should include times of discussion around apostolic service.

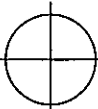


b. At times with, the inspiration of the Trinity, the community will discern common apostolic projects in the service of the Church and the world. The responsibility for common mission will be shared, each one contributing what they can. The common mission can be at all levels of CLC, local, regional, national and world.

2. Considerable time was spent at the Assembly discussing the collaboration between the Society of Jesus and CLC. We expressed deep appreciation for all that the Society has contributed over a long period of time. We were called at the Assembly to enhance our relationship with the Jesuits by collaborating on common projects including the Spiritual Exercises and issues of social justice. Both we and the Jesuits believe that our relationship with the Society of Jesus has matured over the years and that we are ready to act more collaboratively, sharing responsibility for mission.

3. We were inspired by the Trinity to perceive vividly our diversity of cultures and languages. We valued our differences. We represented five continents and we appreciated each other's vantage points. We were also inspired to vividly perceive our unity. We experienced this unity in a special way at the Eucharist. Our spirituality is Ignatian, our way of life is CLC. In our small groups each person, though from a different country, was at ease with other persons in the group.





4. Finally, I believe that we experienced the grace of our history in CLC. Thousands of groups and hundreds of thousands of people have shared our charism and our desire to follow Jesus more closely, that we might better know and do the will of the Trinity. How blessed we are to have 500 years of history. We are grateful for CLC's faithful connection to the Church it serves in humility.

The XIV World Assembly in Nairobi in the year 2003 has discerned that at this time in our history the Trinity calls us to be one apostolic body at the service of the Church and all of humanity.

**Your friend in the Lord and CLC,  
John Sumarah  
Truth Given CLC,  
Wolfville, N.S.**



**The Atlantic CLC Regional Council recently met in Amherst (see Peter Chouinard's report above, p. 3).**

**The September 2003 CLC dues of \$10.00 per member should now be paid. PLEASE be generous and responsible to the needs of the Atlantic CLC Region.**

---

## **Atlantic CLC Community News**

---

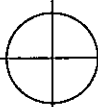
### **A PROJECT FOR NUESTRA CASA by Jim Hall**

**Halifax CLC = Nuestra Casa**  
[Recently the Halifax CLC Group discerned their name: Nuestra Casa].

Nuestra Casa, ('Our Home'), a Halifax CLC group, led by Father John Trainor, SJ, and meeting in the Jesuit House on Wellington Street, has decided to become involved in a social action project. This was inspired by the regional CLC gathering at Mount St. Vincent University in the summer of 2002.

That meeting was a real eye-opener to us; we hadn't previously been aware of the world-wide extent of CLC, and the possibilities for expanding our activities, including the strong suggestion that each CLC should take on a social action project.

As it happened, a group in Metro Halifax had started in the previous year to work towards establishing a L'Arche community in the area. Three members of the Board of this group, which has taken the name 'Cana' were also members of Nuestra Casa. As part of our sharing, we had already fallen into the habit of telling the other members of progress with Cana. So it wasn't hard to take the step of proposing that work towards Cana's objective might become the social action project for Nuestra Casa. While this quickly met with general agreement, and we made an emotionally moving first attendance as a group at a Sunday gathering of the Cana Community, it quickly became clear that acceptable individual involvement would,



**CLC Nuestra Casa meets with members of the beginning P'Arche Cana Community in Halifax, Nova Scotia.**

of necessity, have to vary from person to person. Being used to a good level of trust and frankness in our sharing, we have got past this sensitive issue.

Now, one of our members has already taken on the editorial responsibility for the Cana newsletter, and another offered her country home for a wonderful summer gathering of Cana. Others see their involvement further down the road, when homes are opened, for example, and we look forward together to wonderful and fulfilling involvement in Cana's growth and success!



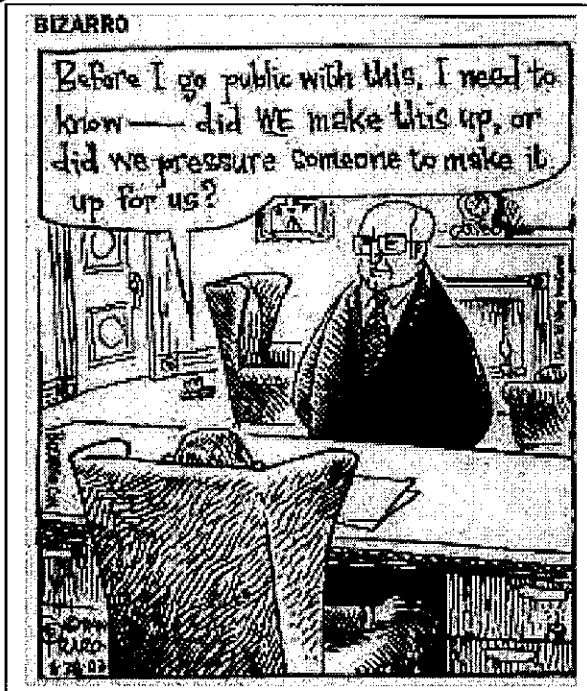
**CLCers are great dancers!**

## **News from Come & See CLC in Saint John, New Brunswick.**

*Our love and blessings go out to each of you in our Atlantic CLC community as we begin a "New Year". It seems that in many ways the rhythm of our lives is tied to September as a time of new beginnings rather than January. Given that reality, it does present us with the opportunity to evaluate, appropriate, intentionally choose to move toward new life. The following highlights of our community life are offered in that spirit with the awareness that God's Word for us may also be a Word for others in our community.*

• We begin this "New Year" with our first meeting on September 25<sup>th</sup>. We will begin with a process to call forth the next facilitator for our CLC community. Peter Chouinard has been our first coordinator and has served us so lovingly and faithfully over the past two years. We have a real sense that Peter has been given to us as a gift/ a rock upon which to build a firm foundation for our developing community. He has most generously and prayerfully lived out of that call inherent in his baptismal name. Indeed, he has set a high standard for any one of us to model. (Surely the sign of a good, and blessed, leader.)

• One important area of growth for our community over the past year has been in relation to the structure of our meetings. Through experience, we have come to recognize that we need to place more emphasis on the second part of our meetings. As a community, we have articulated a desire to use our meeting time to allow the Lord to draw us more deeply into our CLC vocation which really reflects the uniqueness of our CLC way of life.



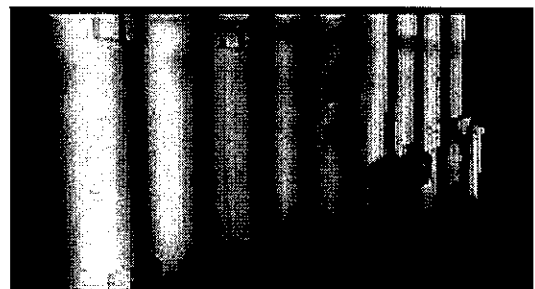
As a community, we have articulated a desire to use our meeting time to allow the Lord to draw us more deeply into our CLC vocation which really reflects the uniqueness of our CLC way of life. As we all are aware, that does not imply a diminished awareness of our need to pray together and share the fruit of our prayer. However, it does bring us more in line with the charism and reality of the call to service through our shared CLC lives. We are looking forward to experiencing the grace of this awareness as we consciously focus more time and involvement on the second part of our meetings.

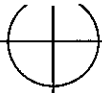
- This fall we will be beginning CLC Phase II Manual having completed the Phase I Manual last year.

- After prayerful consideration, several members of our community feel that God is calling them to become group guides, especially for the new CLC groups we anticipate developing within our diocese

during the course of this coming year. Four individuals feel called to respond immediately and another two or more feel called to the ministry but due to other commitments, do not see themselves moving into it immediately. We are looking forward to October 18<sup>th</sup> when we will collaborate with the River of Life CLC in facilitating an exploratory CLC workshop for those who are interested in hearing about this form of community.

As you may recall from our previous submission to Colloquy, as a CLC community we have felt called to enter into a ministry/support relationship with a young man (29 years old) serving a life sentence in penitentiary. We have had a wonderful letter from him in response to our written presentation of our sense of call in relation to him. As we read his letter, we once again experienced a deep and tangible sense of how he is already ministering to us. His letters carry such a blessing through his sharing with us. He has given the member of our group who initiated this contact permission to make his name known and any circumstances of his life, which would be relevant to enhance his relationship with us. We, therefore, share his name with you so the Atlantic CLC community will be able to join us in prayer for him by name. Please join us in praying for Jason Young and the incredible Christian ministry he has developed within the penal system. Allow us to share a little background to that request.





As each member of our CLC has expressed in her/his own unique way, we feel ourselves called to reach out to Jason. Yet, our first experience of this group ministry is how we have been deeply touched by God through him. While recognizing that our particular CLC community has the primary call to this particular ministry with Jason (at least at this time), we also have an intuitive sense that the gift of this ministry has an invitation that extends to the greater CLC community in some way. We trust that God will reveal the mystery of that invitation in greater fullness in time. Meanwhile, we invite you to pray for Jason, his family, his faith community and his ministry.

One of our community members was to respond to Jason in July to share a sense of how we could develop a relationship. Unfortunately, that member has had some health issues which has caused a delay in that communication until September.

- Please keep us in your prayers as we continue to listen for God's name for us as a CLC community.

- We continue to have the incredible gift of Gilbert House as our primary CLC home. Those of you who have had the opportunity to visit Gilbert House can imagine what a wonderful blessing it is for us. We are always open to welcome visitors from other CLC's. Please let us know if you are in the area on individual business or would like to come as a community to gather with us.



- We will close our "visit" with you with the following food for thought and prayer from Dorothy Day: What we do is very little but it is like the little boy with a few loaves and fishes. Christ took that little and increased it. He will do the rest. What we do is so little we may seem to be constantly failing. But so did He fail. He met with apparent failure on the Cross. But unless the seeds fall to the earth and die, there is no harvest. And why must we see results? Our work is to sow. Another generation will reap the harvest.



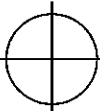
### **Ground breaking revelation!**

Recently, during our discernment for a new facilitator of our Come and See CLC community in Saint John NB, the Holy Spirit revealed something we thought we should share with the rest of Atlantic Canada.

After returning from our 30-minute private individual prayer periods, we were asked to share the gifts and skills we were looking for in our new facilitator. After these were noted on a flip chart, a second list was made of the names that the Holy Spirit revealed in our prayer periods.

Of all of the eight (8) members of our group present, 5 returned with two names each! The Spirit's presence was felt in each person's prayer and the significance of the





'two names' was noted immediately.

Upon arriving, when we were asked to share 'how we were coming', a number of people shared they felt 'rooted' or 'grounded' in this CLC community. We were struck by the symbolism of the words grounded and rooted and recalled the Scripture where Christ sent them out two by two. (Mark 6:7) The significance of this revelation was felt by some to be an important lesson for our community, and maybe others.

While we were struggling with one person coming forward to facilitate our gatherings, the Lord, in His mercy, recognized that struggle and sent us two! Betty Poley and Doug Hubbard will co-facilitate our community for the next two years. They have different yet similar gifts, which compliment each other.

If your community is struggling with it's choice of a facilitator or a contact person, choose two. Christ was the first to suggest it; we were slow in listening but clearly enjoyed this "ground breaking experience."

**Come & See CLC,  
Saint John, N.B.**



**The harvest is abundant, but the laborers are few; so ask the master of the harvest to send out laborers for his harvest."  
(Luke 10:2)**

## **News from Our Lady's Circle CLC, Nackawic, New Brunswick**

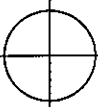
Our Members:

Pat Lawson - Co-ordinator/Facilitator,  
Francois Thebeau - Contact Person;  
Sandy Wright,  
Josie Shephard,  
Nora Jean,  
Claude Jean.

Our CLC is a small group with four members in regular attendance; two have moved to northern NB but remain in contact via e-mail and do visit at least twice a year.

Three members have completed the Spiritual Exercises, one has completed the 1<sup>st</sup> Week. Two have graduated the Lay Pastoral Ministry Formation Program given by the Diocese of Saint John. One is beginning the AASEA Spiritual Companionship Formation Program. Two are involved in the Cursillo Movement. One is the National Representative for the CLC Atlantic Region, and who attended the North American Conference CLC. Four attended the last CLC Atlantic Assembly in Halifax. All are involved in either Liturgical Ministries, Religious Education Programs (Advent, Lent, Praying with Scripture, etc.) Youth Programs, Parish Pastoral Council as well as ministries in their families, workplace or neighbourhood.

Our group is on Week 11, Phase II Manual. We have spent much time on how the life of St. Ignatius and our life relate together. St. Ignatius became real to us and we also discovered our own reality. We understand the purpose and theme of Phase II and are practising the techniques - discernment in community, reflecting and analysing, judging and responding to experiences.



**OVERBOARD**



**Louie's version of Ignatian Spirituality.**

We are moving slowly in this second manual. We've taken meeting times to learn about and discuss World CLC issues and responded questions regarding Projects 118-123 for the Delegates to the World CLC; we have responded to Peter's asking re: Regional Chair's Mandate for this term and we've taken time twice a year to celebrate together - at Christmas Season with a travelling Supper and in the summer with a BBQ and games of croquet!

Our Lady's Circle gathered in September kicking off the season with a dessert meeting, faith sharing, and compilation of our graced history the last two years.

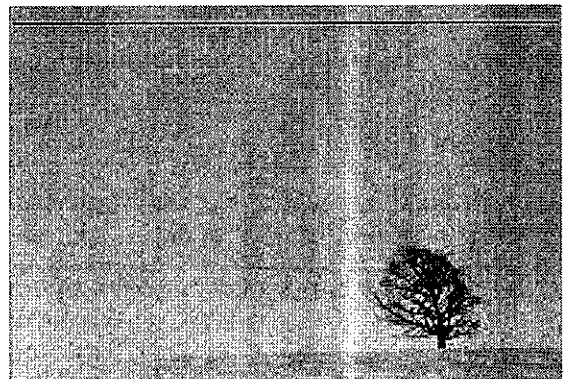
Within each of our families we have had the joy of new births - new grandchildren! And we have had illnesses and many deaths. We have lost two fathers, one husband, one uncle who was like a brother, brother-in-law, three close friends. We were affected personally, spiritually and communally.

During these difficult times we have learned what a Christian life community means. We practice compassion as we stand with and by each other and bonding intensified as we prayed for each other. At every gathering we give sing a blessing on each as we are sent to mission/witness in our daily lives and this blessing carries us, sustains us and supports

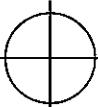
us until our next gathering. Our sharing of lived experiences and finding God in these experiences feeds us and fires us to go forth daily in the love of our Triune God. In this way, as we reported to Leo re: Project 122, actual living, actual deaths and true belief in the resurrection is binding, bonding, transforming us into an apostolic community making us even stronger to go forth making the Risen One more present in our world.

So, in conclusion, we feel Our Lady's Circle is maturing in faith and in community. We look forward to learning the techniques and tools needed for delving into cultural analysis which is the next section in Phase II.

**Pat Lawson, Our Lady's Circle CLC,  
Nackawic, New Brunswick**



**Lone Tree, Sussex N.B. 1996  
by Michael Wood**



## News from River of Life CLC



**Back Row left to right:** Ray Myers, Pam Daigle, Lin Blackmore, Ray Blackmore  
**Front Row:** Joan Myers, Beth Nicholas, Charlena Keenan, Anne Hodd, Graydon Nicholas

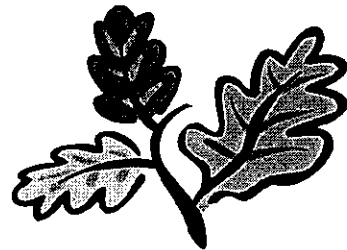
The River of Life celebrates 25 years for most of its members since the journey began. It started with Marriage Encounter for the original 5 couples, then Followers of Jesus Program and finally CLC, but over the years some of those members have chosen a different path to walk with the Lord while the rest continued with Ignatian Spirituality. Along the way we discerned to have a Sister join us, and then another couple walk with us and they have truly blessed our group.

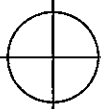
The last full weekend in May was a turning point for our group as we all came together in retreat with John Sumarah to guide and direct us. He was used in a very powerful way to help us evaluate where we were, where we wanted to be and showed us how to get there. He pointed out our special gifts that we have taken for granted and made us aware of how God has graced us; ie. We have 5 members who are Spiritual Directors and belong to the AASEA, we have all been trained as Group Guides, and we have 3 of our members holding executive positions; 2 on the National Team and one on the

Regional. Then he commissioned us for the River of Life and we are now "Sent" to do what we do in His Name and with the full support and prayers from the River of Life Community - A very powerful experience. One of our couples was commissioned and sent forth to work with the Youth in foster care which has changed their outlook on fostering with the new appreciation for Joseph being the first foster parent.

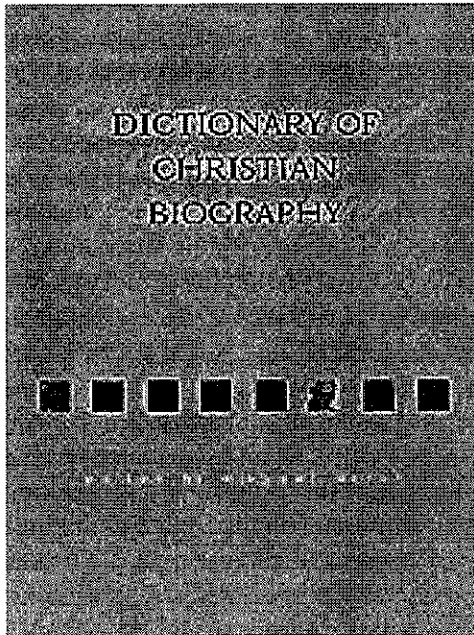
One of the challenges with our group is in meeting regularly which is a struggle since some have to travel 3-3 1/2 hours each time. This causes some members to miss and when our meetings took place monthly, it was a usual thing for some to not meet for two or three months at a time. This caused a feeling of loneliness, disconnectedness, and disillusionment for all. We were in "Absolute Doubt" with our group staying together the way we were. It was discerned for the life of our group that we would change the structure of our meeting times and our meetings. We are planning to meet monthly for day meetings with every third meeting being 24 hours in length. We will meet at 3:00pm on Saturday until 3:00pm on Sunday where we will find time to pray together, discern together, play together and celebrate Eucharist as a Community. Please Pray for Us and for all communities who are struggling.

**THANK YOU JESUS FOR THE NEW  
FLOWING WATERS FOR THE RIVER  
OF LIFE**





## Books Reviews



### **Dictionary of Christian Biography**

Michael J. Walsh, Editor

Who increasingly thought of himself as the "bearer of Christ" to the New World? Who was involved in negotiations for the release of American hostages during the Khomeini regime? Which saint was called on a mission to save France and later accused of witchcraft and heresy? Who established the Christian Revival Association (later known as the Salvation Army)?

The answers to these and thousands of other questions can be found in one book, the Dictionary of Christian Biography, compiled by Michael Walsh, librarian of Heythrop College, London. It is the first one-volume biographical reference for those seeking information about the lives of the world's Church leaders-irrespective of denomination. Until now, no one book in religion existed to serve as a comprehensive reference tool for those who have, over the last two millennia,

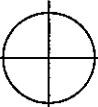
contributed to the history and study of Christianity.

The Dictionary of Christian Biography treats a range of figures prominent in Christianity who are no longer living. Each of the nearly 6,000 entries is relatively short-about one paragraph-yet contains essential information about the significant men and women from the past 2,000 years of Christian history.

The Dictionary of Christian Biography covers the whole Church, geographically as well as chronologically, and embraces all Christian denominations: Catholic, Orthodox, Protestant, and Evangelical. Those who figure large in the New Testament are also included as well as some of the major figures of the Old Testament and Apocrypha. This makes the Dictionary of Christian Biography truly comprehensive.

Categories for inclusion are saints, popes, archbishops of Canterbury, and other leaders of major denominations; any theologian, Scripture scholar, or ecclesiastical historian from the earliest times down to the last century who has contributed to the understanding of the Christian faith; founders of important organizations within Christianity such as religious orders, missionary societies, and significant lay movements; and men and women whose work is inspired by their Christian principles. The volume also includes a detailed bibliography of sources to aid readers searching for more information about a particular individual. Entries are arranged alphabetically for ready reference. A comprehensive bibliography is included.

Anyone interested in Church history, whether political or devotional, and in the study of the Christian faith will find the Dictionary of Christian Biography an essential tool for learning about the men and



women who have significantly impacted Christian history.

#### The Dictionary of Christian Biography:

- includes nearly 6,000 entries and 900,000 words containing biographical details about the world's Church leaders
- contains essential information about the significant men and women from 2,000 years of Christian history
- includes alphabetically listed entries for easy accessibility
- includes entries on the lives of saints with the feast day listed, both according to the traditional and to the reformed calendar, and their iconographic symbol
- includes entries of Christian writers and a discussion of the influences upon them, and of their influence upon subsequent scholarship, as well as listing their major works
- includes a detailed bibliography of sources to aid readers searching for more information about a particular individual.

For your orders / inquiries, please write to us at: website: [www.bible.claret.org](http://www.bible.claret.org) Email: [claret@info.com.ph](mailto:claret@info.com.ph) or [cci@claret.org](mailto:cci@claret.org)

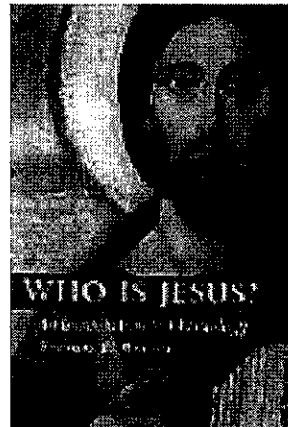
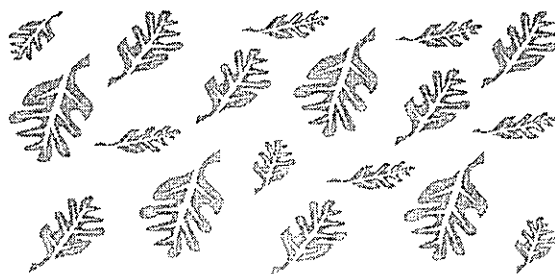
Also Amazon.com at:

<http://www.data4all.com/list/500/512000/0814659217>

Price comparisons at:

<http://www.fetchbook.info/compare.do?search=0814659217>

**Also consider ordering through your local bookstore.**

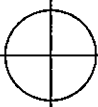


**Who is Jesus**  
Reviewed by  
Denise  
Carmody

If you are looking for a concise and clear introduction to Christology, look no further. Like the fine teacher he must be (as professor of theological studies and department chair at Loyola Marymount, Los Angeles), Thomas P. Rausch, S.J., uses the work of many scholars to wrestle with the question "Who is Jesus?" The insights of Edward Schillebeeckx and John P. Meier, Ben Witherington and N. T. Wright, Raymond Brown and Elizabeth Johnson, Brian McDermott and Roger Haight (among others) support, contradict and nuance one another as Rausch weaves their scholarly opinions into a persuasive narrative.

In the book's Introduction, Rausch efficiently lays out the reasons why Christology must be rooted both in history and faith, Scripture and tradition. Chapter One focuses on what we learn from the three quests for the historical Jesus, measuring the positive legacy of the 200 years of research, while explaining why the historical Jesus is essential to, but not sufficient for, an adequate Christology. In fewer than 20 pages, Rausch clarifies the methodological basis of modern critical scholarship. Seldom have I seen this done with the precision and simplicity he employs.

The next two chapters offer us knowledge of Jesus' Jewish background and the movement



that Jesus created. The messianic hopes, the longings expressed through the Wisdom and apocalyptic traditions, the Essenes' eschatological fervor, the political aspirations of the Zealots and the clash of Pharisee and Sadducee over belief in the resurrection help set the stage upon which Jesus instructs his followers. Carefully, Rausch opens for us the way Jesus gathered his disciples into a family "dedicated, as he was, to hearing and doing the word of God."

Throughout the book, Rausch makes accessible to us a wide range of scholarly sources. He mines mainstream scholarship, while showing awareness of the extremes. He frequently refers to the works of evangelicals—perhaps reflecting his strong and deep ecumenical bias. While bringing the reader knowledge of the latest academic research, Rausch also calls on biblical experts, whose works date from nearly every decade of the 20th century.

Chapter Five, "The Preaching and Ministry of Jesus," is an example of how such breadth of scholarship yields rich results. Skillfully, the author exposes three strands of Jesus' preaching—his sayings, his parables and his use of the image of the kingdom of God. Then, as a grace note, he probes the role of miracles in Jesus' ministry, saying: "The core of the miracle tradition cannot be denied. Jesus healed the sick and performed exorcisms. If the miracles of Jesus do not compel faith, they presuppose it. It is that openness to the transcendent God at the heart of faith that enables the one healed to recognize God working in and through the ministry of Jesus."

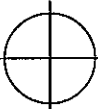
For me, the sixth and seventh chapters are the high points of the book. Entitled respectively "The Death of Jesus" and "God Raised Him from the Dead," they invite us to

consider these pivotal points of the Christian faith historically, theologically and personally. Why did Jesus die? What did Jesus understand about his death? Did Jesus see his death as salvific? Is the resurrection of Jesus a historical event? What did the early Christians make of Jesus' death and resurrection? What should we make of them? These are a few of the questions considered.

By now, we have appropriated enough of the historical-critical methodology to appreciate the delicacy with which theologians approach such matters. More important, Rausch has given us the confidence we need to weigh their findings for ourselves. This, I believe, is one of the gifts that good works on Christology offer, as well as one of the most difficult to achieve for a general audience.

The New Testament displays a variety of Christologies: Jesus is Lord, Son of God, pre-existent Wisdom, Suffering Servant, Son of Man, Messiah. The stories of Jesus shared by the early Christian communities and preserved in the New Testament are vivid, reflecting their passionate Easter faith. Still, they are far from univocal in answering the question "Who is Jesus?" In the following chapter, "New Testament Christologies," Rausch sketches the context and likely intentions of those first followers as they pray and live their way to insight about this Jesus of Nazareth.

Stories move our hearts, but they can also stimulate our minds to ask further questions. Chapter Nine, "From the New Testament to Chalcedon," traces some of the often-stormy attempts to speak about Jesus in language drawn from Greek philosophy more than from biblical imagery. Is Jesus human? Divine? If both, how? Here the author's knowledge of classical philosophy stands



him (and us) in good stead. He argues that as the different theological schools debated the Christological questions, Christian theology did more than merely use Greek philosophical terms to express Christian beliefs more precisely. Christian theology also transformed the Greek understanding of reality. No longer would the “really real” be seen as impersonal, for example. While not denying the influence of Hellenistic thought, Rausch writes: “Christianity rejected completely the Hellenistic idea of a transcendent divinity able to interact with the world only through intermediaries. Instead, it taught that in the human person of Jesus God was indeed present and active in the world. Thus God’s revelation in Jesus is not just self-revelation, but self-communion; God is both transcendent and immanent.”

The final two chapters can be labeled bonuses—dividends paid to the reader who has persevered in grappling with the question of Jesus’ identity as seen through the ages. In “Sin and Salvation” and “A Contemporary Approach to Soteriology,” Rausch deals with the meaning of (original) sin and the price of salvation. First, he gives us an overview of sin and salvation in Scripture (Genesis, Paul, the Gospels) and tradition (East and West—from the fathers to the reformers to Trent). Sufficient for the chapter is the breadth achieved.

If Chapter Ten uncovers the plethora of images and metaphors explaining salvation, it also confirms St. Anselm’s interpretation (that is, Jesus Christ died for our sins, satisfying God’s justice and restoring the order of creation) as the most enduring. Still, Anselm does not have the final word.

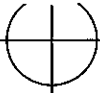
Chapter Eleven opens the question that bedevils anyone who considers the implications of Anselm’s theory of satisfaction: What kind of a God demands

the crucifixion of his Son as payment for our sins? The reality of sin—original and personal—is fairly evident to most Christians. Rausch does a good job in parsing sin’s mystery, separating out mythological, historical and metaphysical expressions. The result is an interpretation of original sin that neither denies the disorder that divides the human heart nor renders human nature intrinsically corrupt. The harder problem is: can the truth of salvation through the life, death and resurrection of Jesus be expressed without violating our sense of God’s goodness? A soteriology that Rausch feels is both orthodox and compatible with contemporary sensibilities sees Christ’s life, death and resurrection as embodying and giving to us the love that constitutes the Trinity and enables us to share in the divine life. One caution: reading *Who Is Jesus?* will tempt you to read Rausch’s sources, a daunting task. I’m beginning with N. T. Wright’s *The New Testament and the People of God*.

**Reviewed by Denise Carmody**  
(From <http://www.americamagazine.org/>)



**A sacred stop along the Way**



## A GESTURE OF FAITH AND HOPE

(from AJANews no. 9, August 2003).

A young Canadian Jesuit recently told his relatives and friends about his upcoming ordination to the priesthood and asked, "In lieu of gifts, I suggest that, for the occasion, a donation be made to the African Jesuit Aids Network." Why did he make this gesture? "It does have an interesting genesis," he explained briefly: "My background in the arts, losing many close friends to AIDS, the meaning of my Jesuit priesthood and a broadening awareness of today's world." He explains:

My name is Erik Oland. I am a Jesuit, a newly ordained priest who happens to be a professional opera singer. During the 1980s and 1990s, prior to my entering the Society of Jesus, I came into direct contact with the HIV/AIDS epidemic in the Canadian arts community. As a performing artist I travelled from city to city across Canada, rehearsing and giving concerts. As a result I was forever hearing about talented performers who were struggling with HIV/AIDS, and then witnessing first-hand as it gradually weakened their immune system and left them vulnerable to the multitude of illnesses that would inevitably lead to their death.

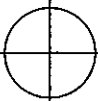
Those were sobering times -- Canada lost many talented and leading performers. At a deeper level, when close personal friends began to disclose that they were HIV-positive, no longer able to keep up the pretense of health and needing the support of friends, family and colleagues, then the reality of the situation hit home. My prayer became "Why have you forsaken them, O God?" It is no coincidence that, during the same period, I began to rethink my own career and life choices. This faith journey -- a search for a deeper connection with God in the face of what was happening -- eventually led me to enter the Jesuit order in 1994.

Today, nine years after entering religious life and now a newly ordained a priest, my horizon has very much expanded. From the relatively small and intimate world of the performing arts, Jesuit formation has opened me up to a wider world including the disastrous situation of AIDS in Africa. It is alarming that, while HIV/AIDS treatment is progressing in Canada and other rich countries, this is far from the case in Africa and other areas of the developing world.

At the same time, when I look back to my experiences in the 1990s, I remember with great consolation the kind of love and support that existed within the close-knit arts community. I hold this memory in high regard because it shows how people can join together to face a crisis and, in turn, become an example to wider society by breaking down barriers of discrimination and prejudice.

"All the world's a stage," William Shakespeare wrote, and while I no longer perform in opera, the world is still a stage for me. In the 1980s through the 1990s and up to the present day, the HIV/AIDS epidemic causes shock and disbelief around the globe. With many others I believe that this shock and disbelief can be surmounted through a lived hope and faith. Requesting donations to AJAN in lieu of gifts for my ordination is both a memorial to many artistic performers and friends who have died, and a gesture of hope that the kind of solidarity that has been shown within the arts community in Canada will spread to the wider world.



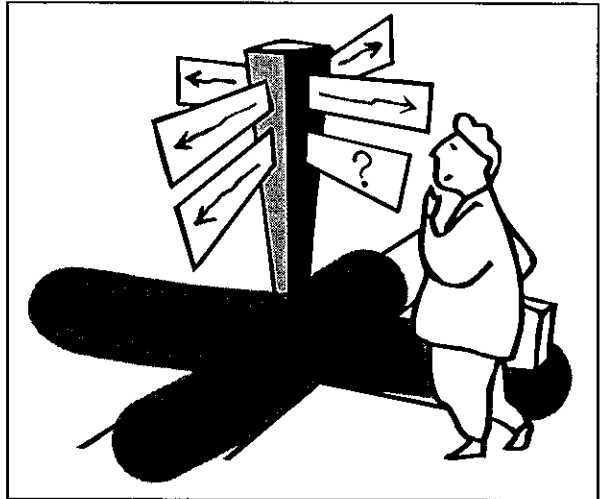


## 2003 National Assembly Update

### **Christian Life Community National Assembly: Lethbridge Alberta May 27<sup>th</sup> – 30<sup>th</sup>**

The National Christian Life Community of Canada wishes to hold a fully national assembly that includes an 'elected' delegate from every CLC community across the country. To this end the National Assembly will begin with a one day Delegates' Assembly and continue with a Members Assembly to which an invitation is given to all CLC Canada members from across the country.

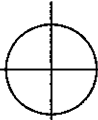
The theme of the Assembly is based on 'our' World Assembly experience held this past summer in Nairobi, Kenya. To this end a theme has been chosen, namely; **One Apostolic Community: Our Way of Life.** National delegates are invited to Lethbridge that we Canadians might discern its implications. Presentations and prayerful deliberations will be held so that CLC Canada may continue to clarify *our identity as a community of apostles with personal responsibilities to an apostolic community with shared discerned responsibility.* Many wonderful possibilities lie hidden within 'our' growth process towards the full realization our Assembly's chosen theme. Indeed, this is a pivotal moment of our community's history and you, good member, are invited discern actions leading to our share in the *Common Mission of the Lord Jesus.* What do we discern from our Christian faith inspired experience, our experience as friends in the Lord, that directs us to make our earth a greater reflection of God's eternal Kingdom?



In summary, let us continue to respond generously in answer this question, 'How do we continue our evolution into an Apostolic Community in the Church?'

Everyone knows that coming to Lethbridge Alberta is a very costly proposition, financial and otherwise. Our hope is that delegates will share their experience of the Assembly with their local and regional CLC. The first task, therefore, is to find a way for Assembly Delegates to attend. We would not like the selection of Delegates to be determined only by their ability to cover the expenses for such a venture. A true sense of community, with equity and justice requires that the total cost be shared by all the local CLCs. In order to do to do this, delegate assembly costs will be prorated. What does prorated mean?

Prorating is a technique used to determine ahead of time the assessment each local community is asked to contribute to cover the total expenses for the Delegates Assembly. To determine this amount, the sum total of airfare, room and board at the University of Lethbridge, and registration is divided by the number of delegates in attendance. This means the cost per delegate from Halifax to Vancouver Island is \$750.00.



We suggest that each community begin to develop a *Solidarity Fund* for that amount. Some communities have already held (fun) fund raisers with good results. Lethbridge communities have already made in excess to \$4000.00 to support their delegates. Wow! Parish pancake breakfasts, garage sales, raffles, a weekly twoonie collection, and car washes are just a few of fund raising possibilities discussed by our CLC membership. It is assumed that some delegates might choose to drive to Lethbridge. In this case they will be reimbursed for gas and night lodging.

The Assembly Delegate selection process is left to each local community. However, the Lethbridge planning committee is hopeful that delegates are named by February. For those who are attending the weekend Assembly but who are not the appointed delegate from their group, reduced fares for air travel might be available in the form of a group rate.

Much as been said and more Assembly information still needs to be made known or requires clarification. Therefore, forward your questions and concerns to (Name and Address) ASAP so that greater details can be organized to everyone's satisfaction.

I truly look forward to our Lethbridge experience. In the spirit of our patron and Spiritual Father let us consider the following quote in keeping with the theme of National Assembly: "Love ought to manifest itself in deeds rather than in words...love consists in mutual sharing among persons." (Sp.Exx [230-231]).

**Truly,  
Earl Smith, S.J.  
Ecclesial Assistant, English Canada  
Christian Life Community.**

---

## **Can you assist Nora Jean in documenting the history of CLC in Atlantic Canada?**

---

**Dear friends,**

I am working on finding the history of Atlantic Canada CLC. I would like to know the year that each CLC was established with the National - any Atlantic CLC events ... workshops....retreats? (Year? Theme? Facilitator(s)?) Were all Atlantic CLCers were invited?. If you know the answer, please let me know.

This is our graced history – it is good to know where we have been to move forward in the future.

Some of you have already received this, but I decided to open it to all CLC. This way we can all help one another solve some of the mystery.

**Peace of Christ,  
Nora**

### **WHAT WE KNOW THUS FAR:**

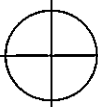
**1982:** CLC Canada was accepted into the World CLC.

**1983:** CLC from Halifax (??) joins the federation.

**1985:** Disciples of the Light from Mabou, N.S joins the National CLC. CLC National Assembly in Guelph: It was a time of discernment of CLC Goals, Objectives, and the direction of the National The National Exco. was mandated to develop a Canadian National Constitution.

**1986:** River of Life, Saint-John, NB. joins the National CLC.

**(continued on next page...)**



**1988:** Ixthus CLC, PEI., Living Water CLC(??). from N.B. joins the National Community.CLC National Assembly in Guelph: It continued to encourage the development of a CLC Canadian Constitution. The General Council is created in order to have a greater representation from all regions of Canada.

**1989:** Duncan MacIsaac from (??). was Atlantic Representative on National General Council. 1<sup>st</sup>. Regional Assembly in Atl.(??)

**1991:** Beth and Graydon Nicholas are elected as National Co-Presidents.(term 1991-1993)

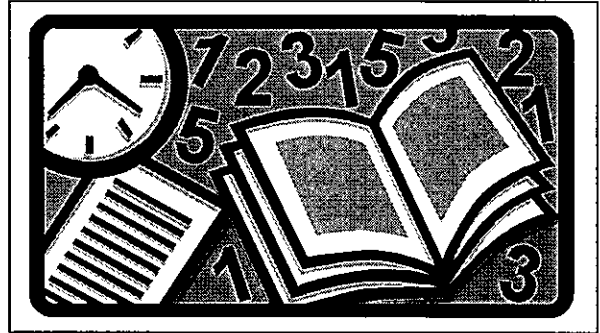
A Communal Graced history retreat/workshop was organized by Ixthus CLC and took place in Tignish, PEI. The facilitators were FR. John English sj. and Jack Milan. All the Atlantic CLC were invited.

**1992:** *1<sup>st</sup>. National Assembly of the Canadian CLC* took place in Guelph , Ontario and the Loyola House. The theme was : "Appreciating the Larger Vision". This was the first time that a "Delegates Assembly" took place. There were 50 delegates from representing their local CLC in attendance.

(??)Pat. Marleau from Bridgewater, NS. was Atlantic Representative on National General Council.

**1993:** *The 1<sup>st</sup>. Atlantic Regional Assembly* took place in Saint-John, N.B. Theme: (??) Gilles Michaud from Ixthus PEI. was elected National president (term 1993-1995)

A Group Guide course was given in Nackawic NB. with facilitators Gilles Michaud and John English SJ.

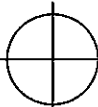


**1995:** Ann Benson was elected Atl. Rep. on National G.C. A CLC information weekend was organized by the Nova-Scotia CLC. The facilitator was John English SJ.

*The Second National Assembly* was held in Halifax, NB. The theme for the Assembly was : "To act justly, to love tenderly, to walk humbly with the Lord." Guest speaker: Marie Boyd, director of the Social Action Commission of the Diocese of Charlottetown. There were 4 members of CVX (French) Canada and one member of CVX France attending the Assembly. Gilles Michaud attended a 10 days session as the Canadian representative on a World CLC Working Group that met in Rome. A CLC. information weekend was organized by the Nova Scotia CLC's. Facilitator was John English. Many new members from the Annapolis Valley area attended with some of PEI.

**1996:** The Mabou CLC organized a CLC Formation weekend. The facilitator was John English SJ. Several CLC members from PEI. and other parts of NS. were in attendance.

**1997:** *The 2<sup>nd</sup>. Atlantic Assembly* was in Fredericton. The theme was: Charism – Identity – Vocation – Mission – and Celebration with John English as facilitator. Beulah Costain from Ixthus CLC. PEI. is elected as Atlantic Representative on National General Council.



**Atlantic CLC History line continued:**

**1998:** Gilles and Leah Michaud from Ixthus CLC, PEI. volunteered for service at the CLC World Secretariat in Rome.(term from 1998-2003).

*May 2000*

**2000:** In September, the *Birth of the Atlantic Regional General Council*, with Colleen Sumarah from Truth Given CLC appointed Regional Coordinator. She is from Wolfville, NS.(term 2000-2002) and Secretary, Lin Blackmore, from River of Life CLC in Saint-John, NB. was appointed (term 2000-2002).

**In October, 3<sup>rd</sup>. Atlantic Regional Assembly** in Summerside, P.E.I. Theme: The Whole is Greater than the Sum of his Parts. Facilitator: Jack Milan. Nora Jean, from Our Lady's Circle, NB. is elected as Atlantic Representative on National General Council (term 2000-2003).

**Early 2001:** Group Guides Course in Moncton given by members of CLC across the Atlantic

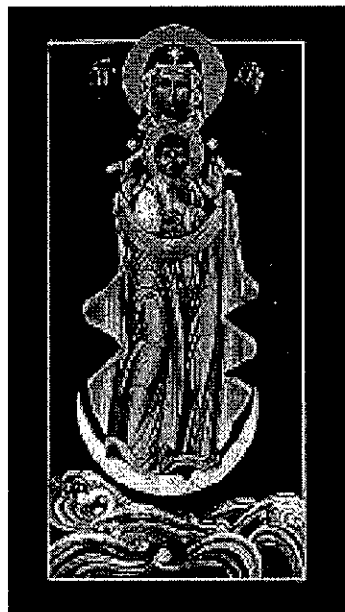
**2001:** In April 2001, Charles Pottie SJ., joins the Regional Atlantic Regional Council as our Regional Ecclessial assistant.

**2002: 4<sup>rd</sup>. Regional Assembly in NS.** Theme:A Pearl of Great Price. Speakers: Fr. Earl Smith SJ., Fr. Charles Pottie SJ. We now have our *Regional Banner*.

In October, Peter Chouinard from Come and See CLC. in Saint-John, NB, was commissioned as our second Regional Coordinator.

**2003:** Leo Deveau develops, with everyone's support and input, our first Atlantic newsletter. "*Colloquy*".

Presently in the Atlantic Region we have 14 CLC Communities, with approximately 100 members.



(Icon by Fr. William McNichols)

**AVE MARIS STELLA**

Hail Star of the Sea!  
Hail Lady Mary,  
our gentle candle  
in the darkness!  
Send us the light  
when we are  
falling into sorrow  
when we are  
cast about by waves  
of fear and anger  
when we are  
drowning in despair.  
O Mother of Holy Hope  
renew us with the  
child-like trust and joy  
of your son Jesus.  
Amen

