



Christian Life Communities

NEWSLETTER

Second Class Registration 8294

Fall, 1990

INDIAN PRAYER

Oh, Great Spirit,
Whose Voice I hear in the winds
Hear me, for I am young, small and
weak
I need your strength and wisdom.

I seek strength Oh Great One
Not to be superior to my brothers
But to conquer my greatest enemy.
MYSELF.

I seek Wisdom
The Lessons you have hidden in
every leaf and rock
So that I may learn and carry this message
of life and hope to my people.

May my hands respect the many beautiful
things you have made.
My ears be sharp to hear your Voice
May I always walk in your beauty
And let my eyes ever behold the red and
purple sunsets.

So when life fades like the setting sun
My Spirit will come to you without
Shame.

I HAVE SPOKEN.

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My Experience of the World CLC Assembly
by Gilles Michaud

Approximately two years ago I was told by Jack Milan that there would be a World CLC Assembly in 1990 in Mexico. What a rich experience this would be to attend such a gathering of CLC members from so many countries with such a diversity of experiences through their own culture, language and traditions.

Later on, to my great surprise, I received a letter from our National President asking me to consider attending the CLC World Assembly in September of 1990. My reaction to the request was a resounding "yes"! However, there were many practical aspects to be considered. Here was a classic case for decision making in a communal sense. My wife and I brought this to our community (Ichtus) and with their assistance, following all the rules of the four column discernment process, the answer was still "yes"!

What a great welcome by the Mexican CLC. We were met at the airport and driven to Puente Grande (35 kms. from the city). Our residence would be, for the next 10 days, what had been a Jesuit seminary, presently a very active retreat house. Actually there were a number of buildings set on the top of a mountain on the elevated part of the valley of Guadalajara (meaning river that courses between rocks). Because of its elevation (1500 meters above sea level), we not only had a birds-eye view of the valley, but also enjoyed a mild tropical climate all the time that we were there.

It certainly wasn't long before we were put to work by the World ExCo. The program, as introduced by the President, Brendon McLoughlin, to the approximately 150 delegates representing 48 countries (this does not include several non-voting observers), would be a process divided into 3 blocks. This would be an intense and exhausting form of communal discernment. The objective would be to make a decision in regard to the newly revised General Principals taking into consideration the history of the CLC as a World Community considering its growth and development since its first meeting as a World Assembly in 1954, (the CLC actually began in 1540 as a separate lay group under

various names). Brendon stated that we were to continue the work of the Lord through this history and through our communal lived experiences. We should focus in on the challenges of Loyola '86. The main fruit of that assembly was described to us in the president's report as follows:

"We have received a confirmation of our identity which is rooted in the Spiritual Exercises of St. Ignatius. They send us to walk with Christ poor and humble. They invite us to follow Him in His mission as Mary did - in freedom, poverty and solidarity. They invite us to do so with a listening heart and determination to work for justice and the defence of life. We have seen how this way leads us to a profound conversion which expresses itself in a simple lifestyle and an option in favour of the poor. The Theme of our assembly was MISSION. We were not able to understand it or come close to it without returning to our source (the Spiritual Exercises). We discovered there that we are sent on Mission by the Lord and His Church. We have also recognized that we are not able to be faithful to our mission without situating it in the context of our Community, feeling that it is the entire Community that is sent, united in mind and heart."

In the course of preparing ourselves for this World Assembly The Secretariat sent us scores of lectures, articles, teachings, along with the Proposed Revised Text (PRT) on our General Principles combined with various comments from several CLC's around the world. These were known as "Alternative Text" (ATT). Our CLC took these texts into prayer and then communally responded to them. These comments, opinions and reactions were noted and would serve as a communal discernment of the General Principals.

I had the opportunity of meeting the delegation from French speaking Canada at this Assembly. Through a few of our informal and formal meetings we got to know one another and appreciate each other's talents and skills as exhibited in our skit and song to the Assembly on "Bonhomme Bonhomme sais-tu joue", and "Old MacDonald Had A Farm". Possibly, our credibility as performing Canadian artists may have been damaged permanently! Francine Blais and myself were often in the same listening and reading groups so we came to know each other through our personal faith-sharing. Francine made the comment to me one day that my sharing on the communal apostolic action of our Canadian CLC was similar to her experience in French Canada, although there was a difference in our social and cultural background. We became aware of this unity through our faith sharing and in our imperfect attempts to establish God's Kingdom.

This personal reaction and awareness became for me very useful as we progressed in our assembly and in the process of

communal discernment. There were, because of language, culture and time constraints, moments of desolation, but mostly of consolation, as we listened and learned from one another on how God loves us in our many diversities. I became aware of how numerous were the delegates who were suffering, were alienated and rejected by state and church and even their lives had been endangered when attempting to integrate their way of life as expressed in the General Principles into their socio-economic and political realities.

At one stage of our development, our differences began to surface as an obstacle. This brought about confusion and so consequently, communal desolation. I personally found myself getting angry and also disillusioned with the process. At that moment we were directed by the president to adjourn our proceedings and go off for the evening to prayerfully reflect on this particular moment and the discernment of movement of spirits.

The following morning there was, I felt, an interesting turn of events. Through the personal sharing at the plenary session and, especially that of the Latin American delegates, we were once again re-focused and energized. Our assembly facilitator, Fr. Jim Burbeli, SJ helped us a great deal in reminding us that it was normal to experience disturbances and movements of the spirits as we approached the moment of decision, but to keep in mind that in our communal process, "God chooses the greater choice, which is beyond our own". There was a freedom then to move on to vote on the revised general principals and also for a new ExCo. As Canadian delegates, we were overjoyed with the results. They were overwhelmingly for a new text, but we were also aware of the lack of communal consolation since there was not unanimous agreement on their acceptance.

Mary Nolan (the Australian delegate and now on the ExCo) summed it up quite nicely when she said, "As a World Community the process is not finished. We need to learn better how to be lead by the Spirit of God as individuals and a World Community. In that process there are points to be remembered: God's grace is not a thing, a static object or even an attribute which we possess in our own right. It is a quality in our relationship with the Lord. Thus, it is a development of this relationship. It is historical, incarnate in our present cultural reality and conditioned by the needs and capacities of our present stage of relationship with the Lord. Also, grace is God's affective gift. It has historical purposes, it's particular emphasis is God's timely response to our concrete presence here in this age".

I feel that we have just begun to fully understand all the implications of what it really means to be a World Community. I am sure that through our imperfect efforts at the Assembly, we have become aware of our many diversities. Most importantly we are moved by the desire to serve with Christ in the work of the Kingdom

Some Reflections on Guadalajara 1990
by Joanne Mahwinney

We are sign, we are wonder, we are Christ for one another, we are promise for tomorrow, while we are for Him today. These words from the song "Anthem" by Tom Conry sum up for me the experience I had as an English Canada delegate to the World Assembly. It was an "awe-some" experience - more in the "prayer of awing" than in the slang expression. I did then, and continue now to "awe" at the fact that 48 countries sent 3 delegates each to meet for 10 days at the Seminario de Puento Grande, in the hills outside of Guadalajara.

The assembly was in 3 languages, English, Spanish and French so we were able to communicate with each other even if it was by grabbing someone's arm and asking "do you speak Spanish? French? Will you translate for me?" I feel that I have so many friends now, from every corner of the world - Hong Kong, Australia, Germany, Zambia, Kenya, the U.S.A.! (The ladies that taught me to shop for 9 family members in 2 hours in pesos in a crowded market place!)

My most special and fondest memory was that of the friendship I formed with Daphne Stockman, India's national CLC president. English Canada is "twinned" with India in CLC and so she and I formed a close bond over the assembly days - as if we were from the national community - true twins. Our countries are so different geographically, population, religions and especially poverty - so Canada and India talked of ways we could help each other. First, of course, is prayer. We are called each one of us, individually and in our communities, to pray for the needs of the CLC in India and Canada.

Secondly, tangible help with their apostolate.

The National office and CLC National Community have adopted as their "apostolate" the children of the people who live in the "gutter" outside of their office. In India, families come from the rural areas to live in the cities and, of course, there is nowhere to live so they simply live in the gutter. They build a shelter out of tin pieces and the parents go to work each day and leave the older children to mind the younger ones. The CLC has adopted these children! They call their ministry "He is my brother/sister". They provide a meal each day, they teach them, and they clothe them if they can. Daphne asked that we send her used children's clothes, especially shorts and T-shirts, as it is hot! Mark the boxes 'used clothes' and send them to: Daphne Stockman, Block F, 120 Alipore, Calcutta 70053, West Bengal, India.

The children also sell cards that the CLC has helped them make and we can order them as well.

In India the plight of women is grave as it is in most third world countries. In Calcutta there is a women's center that helps women to become self-reliant through various self employment projects. One of these is a batik cloth mini-factory where women handprint batik material and make this into garments. They would like to sell this in Canada. I have a catalogue and could make it available to anyone interested. The address for this is: Ankur Kala, 9A Meher Ali Road, Calcutta - 17

During the Assembly each day the liturgy would be from a different continent. The Asian Liturgy was so magnificent because of the smell of the incense, the burning flower petals that were carried at the offertory, the penitential rite and the music. Oh how I loved it! Fr. Alwin Fernandez explained the significance of each ritual as we went along.

For me Daphne, Fr. Alwin, Markose and Tony, the Indian delegates were Christ. They awoke each day to say "yes Lord" and they serve where each is called. In CLC we are one family, a world family, with the same Father and Mother, blown by the same Spirit. We are sign, we are wonder. We are sower, we are seed. We are harvest, we are hungry. We are question, we are creed.

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"Bonds of Community"

by Daphne Stockman

These are concentric - I mean the bonds - from local to regional to international, rooted in a "love" (Christ) from whom flows love, acceptance, sharing and joy.

As delegates from India to the World Assembly, this is perhaps what we and other delegates too brought to Guadalajara. The vitality of our lives back home are somewhat reflected in our bonds of community at the world level.

CLC English Canada and India were to deepen our bonds of love, friendship and sharing in actual 'meetings' with one another and the promise of 'meeting' in the future which was symbolically expressed in our exchange of national flags.

Since I was to visit my family in Canada I was invited to attend the Ontario CLC Regional Assembly at Guelph. Thus, I was happy to be there during the weekend of Sept. 28th to 30th, 1990.

"Bonds of Community" was the theme of the Ontario Regional CLC Assembly and we experienced this in many ways.

"Indian People" was surely very inspiring and echoed far away in Ranchi (India) where a similar situation exists with our tribal people. Meeting old friends and discovering new ones, sharing and listening was an experience of community too.

As I return to India I carry this experience to share with CLC there. Through this, deeper bonds will be built in Christ over the oceans - bonds that speak a common language of the heart, that live a common culture in our Ignatian Spirituality, that unite us in action wherever possible, for freedom of the human race.

May CLC English Canada be blessed in fulfilling its hopes for the future.

## GRAYDON-THE CHAPEL-NATIVE AFFAIRS-AN EAGLE FEATHER

Graydon Nilcholas, a Malliseet Indian and our president elect (along with his wife, Beth) spoke to the regional assembly on Saturday night. We assembled in the chapel, and sat in a circle. Following a custom of our native sisters and brothers, we all listened intently to the person who held the eagle feather, the only person allowed to speak. The feather was passed from person to person, each expressing what was on his mind and in her heart.

Graydon spoke of the Creator, the giver of all life, one with no division. He told of his people's view of the land, Mother Earth. A gift of the Creator so sacred that it could not be sold but only held in trust for the children.

Graydon spoke of Oka. He said that the disputed land had been given by the French to the Indian people, but that the paper title had been held by a religious order. The land has been in dispute for over 100 years, and the Mohawks have lost every step of the way because they have not had proper legal papers for the land. Graydon said that the process for land claims is not just, not based on equality. The federal government now has paper title for the land, but the Indian people have to give their permission before the land can be sold or given away. "Public need" can take precedence over Indian rights and often land is taken without permission by the federal government. An appeal can be made by the Indian people, but it goes to the federal government which is in conflict of interests, it not only may want the land, but is also responsible for protecting Native Canadians.

Oka was not an accident, Graydon said, it could easily happen again. The federal government, the provincial government and the Mohawk warriors all "played out bad scripts". The governments knew for the last two years that the warriors were arming but made few moves to stop them. The governments used too great a show of force, and violated the civil rights of the native people by not allowing them access to food, outside communication and their spiritual leaders. Graydon felt that if the spiritual guides had been allowed to speak to the Mohawk warriors early in the standoff, then it would have been over much more quickly. The warriors too were not blameless, Graydon said. They are mostly ex military people (Vietnam, US army) who have been taught to fight instead of talk. Their leadership does not answer to Native elders and are in conflict with some of the elders' values. The warriors used violence to ask the question: How can we get the government to listen to us? Before healing can occur, Graydon said that there needs to be an independent judicial enquiry into the Oka situation. He said that many of the Indian people have already forgiven the government their handling of the crisis. His people sat in a prayer circle, similar to the one we were in and asked the Creator to forgive those who had wronged them. Many of us sitting in the circle that night remembered Jesus' words of

forgiveness from the cross. We knew that these words were being played out and that our Native sisters and brothers were Jesus to us. We resolved to become more involved in Indian affairs, to write letters, to understand better our political leaders, and to become more involved in decision making at every level of government.

Right Honourable Brian Mulroney  
Prime Minister of Canada  
House of Commons  
Ottawa, Ontario  
K1A 0A6

Dear Prime Minister:

Re: Indian Crisis at Oka

I want to write to you concerning the Indian Crisis that took place at Oka, Quebec this summer.

There has been much media coverage provided to the public in the form of newspapers, television and radio. There were many conflicting statements and reports of this serious event.

I want to urge you and your Government to establish an Independent Federal Judicial Inquiry to examine the events that led to this confrontation. The Aboriginal representatives should be involved in determining the terms of reference as well as the actual conduct of hearings.

It is the Federal Government that has the constitutional responsibility to deal with the Aboriginal people and their land claims. It was your government that sanctioned the intervention of the Canadian Army, at public expense, to serve the security interest of the Government of Quebec.

The public needs to be properly informed of the individuals who were responsible for this tragic event. The true facts and documents will only emerge from such an Inquiry. The public needs to see that Justice is done. A precedent was established by the Marshall Inquiry.

I want to thank you in advance for your intervention.

Yours truly,



Ontario Regional Assembly  
Sept. 28-30, 1990

A morning mist over the field where cows are quietly grazing - wine and cheese shared among friends - a beautiful blue chapel - laughter and energy - an eagle's feather - memories of a weekend together, are memories of the first Ontario Regional Assembly.

The goal of this assembly was to encourage and enable groups to expand their sense of community so as to include other groups in their own local area and beyond and to feel responsible for the growth of the regional community.

Friday evening saw about 65 people getting to know each other, the timid of heart along with the foolish found themselves involved in impromptu skits.

Morning broke on Saturday and work started in earnest. Jack Milan acted as facilitator for the weekend. He spoke of the necessity of being "connected", both on the vine and to the larger world. He talked of "double gifting", both God's gift of His Son to us and, out of that experience, of our gift of God to others. That experience of giftedness helps "stretch" hearts so they can grow more and more. "What is sown in weakness is raised in poverty", part of what connects those in community is sharing one's vulnerability, Jack told the group. He then sent them off to answer the question: "Why CLC for me today?" Some answers reported were: discernment; new experience of church; place to share weaknesses, joys, values; place where men can talk comfortably about faith; framework fostering integration rather than imposed structure, etc.

Sunday morning Jack asked the group to dream. "If we had whatever we wanted and there were no obstacles, what would the Ontario region look like?" He reminded the people that God meets them in their dreams. If they couldn't hope, God would have difficulty working with them. Some of the hopes and dreams that surfaced were: more group guides; twinning with groups; working together on mutual issues; central office with unlimited funds; less isolation of groups; sell CLC to hierarchy; local areas take on organization of next assembly, etc. Jack observed that things can only happen if we do them. Someone in the group replied, "Then let's do it!"

A task group of seven volunteered to reflect on the previous dreams and make recommendations. If appropriate, an action plan would be suggested by November 15, 1990 and brought back to the first area group meeting. One member of the task force is from each of the seven areas in the region: Walter Dorsey, Pam Meier, John Morris, Paul Jasiura, Peter Turner, Ian Rodriguez and Pat Lundy.

Jack then asked the group to do a "triple dynamic", (he promised this was not a dance step!). The three arms of the dynamic were: 1) bonds of community; 2) mission; 3) encouragement in growth in the spirit (spiritual exercises).

The local area communities were asked to explore their vision of their area groupings in light of the triple dynamic and what they had heard from

previous reflections that morning. Groups reported on the advantages and disadvantages of local area communities:

Advantages:

- increased sense of connectedness
- hearing the struggle of others validates my own
- fosters growth
- wealth of experiences/talents to share

Disadvantages:

- time, finances, distances
- further risk in sharing one's personhood
- possible pressure to keep a group going - we heap "should" on each other
- are we afraid?

Saturday afternoon found the group asking themselves what a regional community would look like. It was a "given" that the local groups needed to be connected regionally (i.e. Ontario), how and when they could connect were open for discussion. Seven groups reported back on their reflections: Ontario North, West and East, Guelph and Toronto were ready to strategize ways of becoming connected. Kitchener and Hamilton had to discuss the issue with their own communities before making any decisions.

The "Cryptic Loyola Crawl", a game devised by the planning committee preceded supper on that very busy Saturday.

Saturday evening was spent listening to a report from the general Council, hearing about the World CLC Assembly in Mexico, watching slides of the Ignatian Companions Pilgrimage in Spain, and listening to Graydon Nicholas speak on the plight of the Native Peoples in Canada. Beth and Graydon were introduced as co-presidents elect for the National CLC. They spoke of the journey which led them to CLC and of their discernment in accepting the position of "presidents-elect". It was understood that with Beth and Graydon's acceptance, CLC was entering a new phase of its history, as this was the first time the president did not reside in Ontario.

The president of CLC India, Daphne Stockman, who was on vacation in Ontario, spoke of CLC in her country. She talked of the vast numbers of people in India, of the different languages, and the fact that Christians made up about 2% of the population. She said she was happy to meet those in Canada, her "twin" country.

Chatham CLC kindly volunteered to plan for next years assembly. It will be held in May/June, 1991 in the Guelph area, with the understanding that in 1992 the assembly will be held out of southern Ontario. This years planning group is hoping to write guidelines for the process of organizing an assembly.

A "town council" finished the business of the weekend, a time when people were able to stand and say whatever they wanted without interruption. One member raised a caution that historically, movements fail if there is a lack of commitment on the part of its members. CLC is not immune! Commitment must be present if CLC is to grow in Canada.

The first Regional Assembly finished with Eucharist and the reception of the Chatham group as formed members of CLC. Fran Worobec

## REPORT OF THE GENERAL COUNCIL, SEPTEMBER, 1990

### Report of the president: Chris Kotow-Sullivan

**Composition:** Presently an interim general council is in existence to serve the needs of the CLC community. It is comprised of 16 people, some elected and some appointed, who represent Canada from east to west. It is an expectation that by September 1991, a fully elected general council will be in operation.

**Finances:** There needs to be a general shift in thinking from national to regional level. There is little or no personal contact between the national treasurer and individual communities. This fact may make it difficult for local groups to respond to requests for money from an "unseen face" on the national level.

**Work groups:** There is discussion about the feasibility of creating working groups called together for specific lengths of time to perform specific tasks. Work groups would replace some of the ongoing committees.

**Newsletter:** Discussion continues around the newsletter. How best can it be used as a tool for communication? Should it be a work group or does it belong to the larger national community?

**Ambassador's program:** There is a list of trained ambassadors who are willing to visit groups at the groups request. Visitation can inject energy into groups and help keep them connected. They are not a substitute for group guides. (At present Fran Morrison is handling requests for visitation).

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IMPORTANT NOTICES

The 1991 Ontario Regional Assembly has already been scheduled.

Date: June 7,8,9. 1991

Place: Notre Dame Center, Waterdown, Ont. (just south of Guelph)

Mark this date on your calendar now and plan to attend. We will need your support if we are to be successful in continuing with these Ontario Assemblies on an annual basis.

We are busy working on an agenda which you will find exciting and challenging. Looking forward to seeing you in eight months time.

Mary Help of Sinners CLC - Chatham

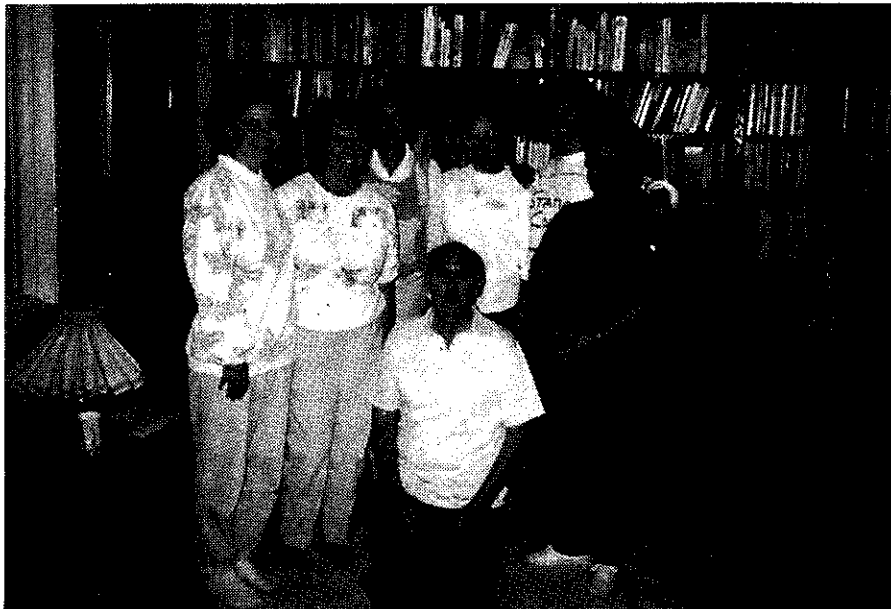
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### COMMUNITY PROFILES

If there are any CLCs who have not submitted their profiles and would like to do so, they can still send them to the following address:

Lost & Found CLC  
Mr. Randy Fischer  
206 Ironwood Rd.  
Guelph, Ont.

They will copy them and send them for insertion into the books in each of the seven regions



Pat Harding, Jane Russell, Sherry Cadeaux, Pam Meier, Biff & Louise Gallagher  
"Mary, Help of Sinners" CLC

The "Mary Help of sinners" CLC was formally received into the family of Canadian English Speaking CLC during the Ontario Assembly at Loyola House, Sept. 29-30. We will also be going through a similar type of reception ceremony in our parish in the near future. This CLC is a parish-based community located within St. Ursula's Parish in Chatham, Ont. While our mission or apostolate is not quite clear as yet, we feel that it will be based on some form of service to the parish. We are six in number, consisting of five women and one man. We meet weekly for approximately two hours each Thursday night. There is a deep commitment on the part of each member to grow in our relationship with the Lord and to grow in our ability to love others. As a community, we have seen this growth occurring slowly but surely in one another's lives. However, we still have a long way to go.

The majority of the seven members first came together as a parish group seeking some further spiritual growth in 1981. There was no intention of forming a permanent community. We simply gathered in September of each year to undertake a program in the parish meeting room designed to enhance our growth as Christians. After several years together during which time we did the PRAY program, the JOURNEY program and in 1986, we began a new process by going through the Life in the Spirit seminars. The Lord responded in a marvellous way and poured out His gifts upon us during that time.

In 1987 nine other small faith and sharing home groups sprung up in the parish. Our small group, which by now had begun the CLC formation process, was asked to form a steering committee for these other groups as our apostolate.

During 1987 and 1988 we progressed through the CLC formation material, after having been guided through the Spiritual Exercises.

By 1989 the other groups were mature enough to form their own steering committee and we were able to let go of that responsibility. We sensed that 1989 was to be a year of transition for us as a CLC community. We progressed through Phase II in preparation for our individual decisions on formally accepting the CLC commitment. In June of 1990, we all undertook the decision making process as individuals on whether to accept the call to CLC. Six of us decided to move forward into CLC.

This year we are attempting to understand better the impact of Ignatian spirituality on our life as a community and as individuals. We feel honoured to be members of the CLC family and will strive to uphold the Ignatian ideal in our growth as a community.



FROM THE EAST - Greetings from Disciples of Light CLC, Mabou, N.S.

As a community, The Disciples of Light continue to meet regularly on a weekly basis every Tuesday evening to share our prayer and to articulate how we are trying to respond to the activity of the Holy Spirit in our lives. The loss of 3 members last Fall and the addition of 2 new couples, John & Teresa MacInnis and Gerard & Marcella Cameron, has brought much change to the Disciples of Light. Continuity in the midst of change was provided through the leadership of John & Cathy Gillis as well as Harry & Jeannie Beks and the dynamic provided in the formation manual.

Our growth as individuals and as community was sustained and nourished over the Spring and Summer months by our faithfulness to prayer. We recognize and struggle with the tension that exists between prayertime and activity and vice versa. In the busyness of working lives and bringing up children there seems to be a constant struggle to remain faithful to the Lord in daily prayer. In our formation program we looked at and studied more closely the examen as a means of finding God in the ordinary things of life. This is a helpful device for everyday use and especially when the time to find quiet prayer is limited. At the core of who we are as Disciples of Light, is the desire to be rooted in prayer so as to take on the mind and heart of Jesus.

To the D.of L., family life is of utmost importance in keeping and nourishing those values that are sacred to the Gospel and the culture in which we are rooted. The local church and the local school are two of the most important pillars that have enabled our communities to retain our values and culture. Education cuts in our province of Nova Scotia over the last 8 years and the ensuing push to amalgamation, threaten the upholding of those values and the culture we treasure in such small and independent communities like Mabou, Port Hood and Judique. We the D.of L. helped organize and support a rally of 1,000 that included parents, students and politicians calling for a new vision in education that would integrate our human culture with the Educational Institutions we have in our communities. Similarly, some of our members encouraged and supported the formation of a Parents Association in Inverness County to examine the Education Issue and formulate goals for the future to correct the erosion of our educational system and to give parents and students a stronger representation in the decision making process.

On a lighter note, John, Cathy and I were able to attend the 2nd Annual Atlantic Regional assembly of CLC at Rustico, P.E.I. in June. Our meeting with old and new faces brought us much joy and relaxation in P.E.I. whose hospitality is second to none. The weekend was a success due to the

organizing efforts of the Ichthus community. Those who attended are also to be congratulated for their generosity in accepting responsibility for various aspects of the weekend. We especially thank Doreen Reid for accepting the challenging role of Atlantic co-ordinator for CLC in the coming year. In a special way, known to John English and Jack Milan, it was a delight to have them present to assist us in deepening our CLC way of life through better understanding of the General Principles.

In July, we as a community, felt the need simply to socialize on our own. This we did by going out together in Port Hood to enjoy a 4-course meal the House of Haus Trueburg. At the end of August we as a CLC community including 11 children and one in the womb, descended upon Fr. Shea's cottage along the Mill river in P.E.I. This is simply a fun time to share stories, food and song.

I came back to the seminary in Toronto in early September. I am grateful to these four couples for sharing part of themselves with me over the past four months and listening so kindly in return. To be accepted and received in an intimate community like the D.of L. brought me happiness and peace. I can't help but believe that my time spent in CLC will somehow be used by God in my future ministry. It has been a blessed time and I carry this community and CLC close to my heart in a special way. God Bless!

Duncan MacIsaac

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FROM THE WEST - First Annual Regional Assembly
June 1-3, 1990, Lethbridge, Alta.

This assembly brought a great feeling of unity. It showed how the Spirit moves over our people and how God picks people to do His work. It also brought home the message that "the harvest is great but the workers are few". It was a very spirit-filled weekend and an opportunity for growth through the faith sharing and realizing that we belong to a much bigger community. It brought a greater realization of what CLC is all about.

Our weekend began with getting to know each other by each of the ten groups making a presentation on the history of their group and how they came to exist. Our assembly included groups from Sask. to B.C. and one group from Washington State. This getting to know each other took the form of poems, skits, speeches, songs and banners depicting their history. They were all very creative and also provided a few laughs. The evening finished with a talk on Prayer Life and breaking into small groups for discussion and sharing of bread and wine.

Saturday began with music and devotion followed by talks by Fr. John English, Cris Kotow-Sullivan and Sr. Frances MacDougall. These talks covered subjects such as CLC Vocations, History and Vision of CLC and Use of Discernment Process. Saturday ended with the Eucharistic Celebration. As it was the feast of Pentecost, the presence of the Holy Spirit was very evident in all aspects of the celebration. A banquet and social followed the Mass.

Sunday found us doing the communal discernment process. Cris had indicated in her talk that time must be taken for this process. Our assembly experienced first hand how necessary it is to have time for this process. Such a diverse group of 68 people from various communities working through a communal discernment was a challenge, especially with the limited time available. Many people found this part of the Assembly the most difficult since some groups had not reached this stage in their CLC

development and others felt they were being pressured into making a decision they did not expect to make. There was not enough time for proper prayer and meditation in regards to the proposed subject.

Our annual Assembly ended without resolving the question: "Will we have a Regional/Local Coordinator and Committee to relate to the National Community?" The question, as well as the pros and cons that surfaced through the process, were to be typed and distributed to all groups. We hope to continue to meditate and pray about our question.

Over all, it was an excellent weekend and we look forward to future Assemblies. Pat Hartman & Barb Spiess
Coaldalians

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Prayers for our World President

Our World President, Brendan McLoughlin is seriously ill. He contracted a disease call Guillain-Barre which is caused by a virus that has affected his nervous system and paralysed him completely, though he can speak and understand. He has been in intensive care with regular changes of his plasma. At the moment of the final edition of PROJECTS, Brendan is still in hospital. He has made some progress in moving his fingers. Although this is a big trial for him and his family, the prognosis is positive: the condition is reversible, but it will take much time. The National Executive has sent a card to Brendan on behalf of all our National Community. Please keep him in your prayers.

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Editor's Note - You will notice some pictures in this issue. We now have a process that will take pictures. Please keep this in mind. It is a great way to get to know each other.

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THE DIFFERENCE

I got up early one morning and rushed right into the day  
I had so much to accomplish, that I didn't have time to pray.  
Problems just tumbled about me, and heavier came each task.  
"Why doesn't God help me?" I wondered.  
He answered, "You didn't ask."  
I wanted to see joy and beauty, but the day toiled  
gray and bleak;  
I wondered why God didn't show me.  
He said, "But you didn't seek"  
I tried to come into God's presence;  
I used all my keys at the lock.  
God gently and lovingly chided,  
"My child, you didn't knock."  
I woke early this morning,  
and paused before entering the day;  
I had so much to accomplish that I had to take  
time to pray!

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IN MEMORIAM  
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An Ecumenical Memorial Service for Ruth Mary Bicknell (1952-1990) was held in the Great Hall, Ignatius College, Guelph on Thursday, September 13, 1990.

Ruth, a CLC member was a former member of St. Michael's CLC in Waterloo, Ontario. She died suddenly on July 28, 1990.

Ruth had requested an ecumenical service and her wishes were honoured. Members of the United Church, Anglican and Roman Catholic denominations took part in her Memorial and the music was provided by Paul & Theresa Tratnyck, members of Ecclesia CLC. Family members, colleagues from C.N.I.B., fellow patients from the Mental Health Clinic and fellow CLCers joined in the service of thanksgiving and prayer for Ruth's life.

A most moving part of this celebration was the prayer "Eucharist" written by Ruth.

EUCCHARIST

O Lord, you are my dancing Shepherd-King.  
You provide all I need, but nothing more.  
You have danced your Passion for me  
    around your sacrificial altar,  
    where I refresh and rest my being.  
By wrapping me in your royal, priestly robes,  
    you domesticate me.  
You invite me to dance the steps of aimless wandering  
    in your worldly sanctuaries.  
Even if the fluid fog swallow me into deepest darkness,  
    I will remember the mystery of our love...and long  
    so that I will not be afraid of your peace.  
Your gracious tenderness reveals  
    the music of silence, and the silence of music--  
    the landmarks of our love  
    which lose me in familiar places.  
You prepare an enchanting banquet for me  
    where my enemies will want to dance with me.  
Even though I have disgraced you,  
    you welcome me as your honoured guest.  
My cup of confusion becomes a cup of celebration,  
    contenting my emptiness with your delight in me.  
Because you have entrusted  
    your free-dancing Spirit to me,  
    as my constant companion,  
    I will not be lonely in the land of the living.  
Lightly, you stir my fearful stillness  
    into our frolic of fidelity  
    amongst the choirs of angels  
    who sing for us eternally in the  
    Sanctuary of the Saints.