

January 73



Christian Life Communities

NEWSLETTER

OUR PRESIDENTS' REPORT ON THE NATIONAL ASSEMBLY

Appreciating the Larger Vision of CLC

The long-awaited National Assembly of the National Christian Life Community of Canada came to life at Loyola House in Guelph, Ontario from Thursday, September 17th to Sunday, September 20th, 1992.

The members of the Lost and Found CLC, under the direction of Dave Roberts, were very efficient and helpful as the registration committee in welcoming the arrivals and providing information and directions throughout the weekend.

We are pleased to introduce the new members of the General Council:

GLEN DROBOT of Seekers of Light, a medical student from Winnipeg, has agreed to be the Youth representative.

PETER PELOSO, who has emerged as the spokesperson for the Council of Elders will represent the Elders.

SISTER THERESE LeBLANC has been appointed as the interim representative from Alberta.

RAY BLACKMORE of the River of Life CLC in New Brunswick, the husband of our editor, has been acclaimed as the new Atlantic Representative.

We wish all of them well and ask for the prayers of the National Community for ExCo and the General Council that we will always be open to the Spirit.

ARCHIVES:

Connie Shaw and Jean Floyd are our National Archivists. They are interested in receiving information and photographs from all CLC's. Please send your material to:

Jean Floyd
Business Coordinator
207 Lourdes Street
Waterloo, Ontario
N2L 1N8

Greetings from the Miramichi

Here is a special word from a special little boy who belongs to our CLC family of Bread Broken.

SINGING AT THE MOUNT

"My name is Paul MacIntosh from Chatham, N.B. and I am 10 years old. My parents are in a CLC group and my parent's group and Linda Blackmore's group went to the Mount to sing.

We went on all four floors to sing Christmas carols. It was a surprise to the Seniors because they didn't know we were coming. One lady, who was paralyzed from a stroke, said to come back every night and that's exactly how I felt!!"

The Talking Circle

- Graydon Nicholas

The Indigenous people developed methods of reaching consensus on issues that affected all of them. The significance and importance of a circle were more than symbolic.

In the Indigenous view, all life comes as a gift from the Creator. The Creator gave a holistic way of life. The circle was a constant reminder of the spiritual dimension of life. All parts of a circle were equal and important, with one or more parts missing, there was no longer a circle.

The Talking Circle was the forum used to allow each member of the tribe to participate directly and actively into the affairs of the tribe. Each person in a circle was given the opportunity to voice their opinions, thoughts and concerns.

The discussion in a circle would be introduced by a leader. The leader would either hold an eagle feather, a rock or a talking stick (depending upon the practice of the tribe) and speak. Only the person holding the feather (etc.) was allowed to speak. Everyone else listened. When the leader finished, the feather (etc.) would be passed to his left to the next person. Again that person would choose to speak or remain silent and then pass the feather (etc.) to their left. This pattern followed the direction of the cycle of the sun (right to left - clockwise).

Questions could be asked in the circle to another person. The response could only be given when the person being asked got their turn with the feather (etc.). The circle continued until an eventual total consensus was achieved. If total consensus (100%) could not be achieved, then the topic was set aside.

The Talking Circle was a very powerful and inspirational way of finding out the total view of a gathering. Each participant would express whatever was in their heart freely, openly and without interruption and criticism. Everyone's point of view was very important. There were no distinctions made between women or men. Each tribe had some rules with respect to the participation of women who were experiencing their cycle of purification.

The centre of the Talking Circle usually had a fire (candle) that was burning to signify the solemnity and sacredness of the discussions. The spiritual dimension was very important. The discussions in the circle could change completely or partially from the beginning of the circle. This freedom was allowed and encouraged because of the free movement of the Spirit.

The Talking Circle was used to provide one way of experiencing a healing, a frustration, a pain, a joy, a happiness or humour. The mutual respect, understanding, acceptance and tolerance were all part of the Talking Circle. Each Talking Circle was unique and distinct. There was never another one like it because of the participants in it.

The Talking Circle came to an end when consensus was reached or whenever a break was required. The Talking Circle would continue after a break with the same participants. It was not encouraged to come in or out of a Talking Circle because of the flow of the discussions. It is best not to be part of a Talking Circle unless a person can participate fully actively or sit in silence.

much enthusiasm and hope for the potential development of CLC among senior high school and university students — areas where we, as Canadian CLC, have not been much involved. CHRIS KOTOW-SULLIVAN, who stepped down from her role as youth coordinator was very happy to pass on her work to Allan.

CLC NATIONAL ASSEMBLY 1992

The first ever national delegate assembly was held at Loyola House, Guelph, September 17 - 20. Nearly 60 people attended the assembly including members representing communities as far flung as Comox, B.C. and Mabou, N.S. Except for Newfoundland and Saskatchewan, all the provinces were represented so that it was indeed a national assembly. The assembly was also very pleased to welcome several American guests including the president-elect couple - the Bourguignons - from Illinois. The main work of the Delegate Assembly which began on Thursday evening, was reflection and discussion of the new CLC constitution. By late Friday afternoon, a vote was taken and the new constitution was accepted as a working Constitution with some amendments. All were thanked for their contributions and efforts towards the new document.

Another significant and major thrust in this Assembly, was the proposal made to designate ALLAN FOGERTY, a Jesuit scholastic in Winnipeg, as a co-ordinator to promote CLC among youth. A member of the U.S. Youth Team—Allan brings

On Friday evening, a number of other members began arriving for the rest of the Assembly. Presidents GRAYDON & BETH NICHOLAS of the RIVER of LIFE CLC in New Brunswick welcomed everyone to the Assembly. Fr. John English introduced the liturgy for the weekend and explained its format. All communities were asked to bring a cup of soil from their home areas, and at one point during the evening, members deposited their bit of soil in a large bowl - a symbol of the joining together of all the communities across the country. A history line was posted to the wall and after members from each of the communities present shared briefly on the significant event and person responsible for their involvement in CLC - each community was invited to write in a bit of their history on the "history line" which would then become a communal document containing the history of Canadian CLC's from 1972 to 1992.

PETER POLOSO spoke on his involvement with CLC since his early days and on his role now as an "Elder" (a member of long-standing experience and involvement in CLC) and what elders are able to share with

the national community as a whole.

Saturday's morning session involved a dynamic presentation by SISTER EVA SOLOMON C.S.J. on her personal journey as a native religious, who is in the process of reconciling her Catholic spiritual beliefs and the spiritual traditions of her Ojibwa ancestors. Sr. Eva, in a very loving and sensitive way, explained, as well as demonstrated the significance of the sacred pipe ceremony, the symbolism of the four sacred elements - earth, air, water, and fire and the sacred circle. She compared the traditions of her native people and their striving towards the Creator in the era before Christianity, to the Jewish Scriptures or Old Testament-- the faith of the Hebrew people before Christ arrived. Even the symbol of the eagle--viewed by native people as a messenger between earth and heaven--points towards the role of Christ. For Sr. Eva and other aboriginal people, the healing that needs to take place among native groups and the church as an institution, may come as a result of the church's recognition of many elements of native spirituality as complementary to Christian beliefs.

All present were very moved by Sr. Eva's presentation and were pleased to participate in the sacred pipe ceremony and a sacred dance. St. Ignatius--head into the wind-- may have looked on with great interest as we danced our way around on the lawn.

In the afternoon, the assembly broke up into nine workshop

groups to discuss a number of issues facing the national community. Out of each group came four to five recommendations to the General Council. Topics included: YOUTH, INTERNATIONAL NETWORKING, FORMATION, GROUP GUIDES, SOCIAL JUSTICE, CONNECTION WITH CHURCH INSTITUTIONS, LEADERSHIP TRAINING, and FORMATION OF NEW CLC's.

After all the hard work of Saturday morning and afternoon, we headed out to PAUL & THERESA TRATNYAK's farm near Stratford for a barbecue, corn boil, and old-fashioned barn dance. A good time was (needless to say) had by all.

Sunday morning began with a brief business interlude followed by the closing of the weekend liturgy (part of which involved the making of a "Tapestry" with balls of yarn to illustrate the inter-connection of our communities) and the celebration of Eucharist. Fr. John's homily touched on a number of points in the role of Jesus in our midst. A commissioning took place as we presented ourselves to be "missioned" out to our home communities. Graydon and Beth invited us to each take home a cup of soil from the bowl after it had been thoroughly mixed.

JOHN & CHRIS SULLIVAN were presented with gifts and thanked for their years of generous service to CLC in Canada as president-couple by Graydon and Beth who then welcomed Gilles Michaud to the General Council as president-elect.

The weekend ended with a hearty lunch at St. Ignatius College.

For all those who attended the CLC National Assembly for 1992, it was a weekend filled with a promise to go forward to "enlarge the vision" of CLC across Canada. It was a time to renew acquaintances, to network and to meet new people all of whom have exciting stories to relate on their CLC journey.

Many thanks to all those who organized the '92 Assembly. We will be looking forward to the next National Assembly in 1995 in the Maritimes.

CATHY GILLIES
DISCIPLES of LIGHT CLC
Mabou, Nova Scotia

Thanks Cathy, for capturing our memories on paper and sharing them in the newsletter. Hope to see you in '95 if not before.

REGIONAL REPORTS

CLC Central Region Report

Members:	Area:
John Morris	- Guelph
Susan Tomenson	- Toronto
Carolyn Lundy	- Kitchener/ Waterloo
Walter Dorsey	- Brantford / Hamilton
Pam Meier	- Chatham / Windsor
Gerri Albanese	- Northern
Marian Krauskopf	- Montreal
Sr. Nancy Tallmire	- Ottawa
Fr. J.P. Horrigan	- Guide

Carolyn Lundy has served us faithfully and well as secretary for the past two years. She has recently moved

to Hamilton and so has resigned from our group. We're pleased that Phyllis Porter has agreed to replace Carolyn as the Kitchener/Waterloo representative until next year's Central Assembly. Carolyn will be greatly missed.

The group meets at least every other month. All meetings include personal sharing, the Eucharist and current CLC issues and concerns. Over the past few months we have been focusing on developing a mission statement and goals for the group. Attached is a working paper on our ideas of mission. Our Northern, Montreal and Ottawa representatives have been unable to join us but they are always sent copies of our minutes and have made phone calls to keep in touch. Father Horrigan has visited the Thunderbay area and has been asked to visit Ottawa.

Groups in all the areas have been meeting together to work (garage sales for the National Assembly), to share, to pray, and to listen to speakers and view films. Almost all areas met for World CLC Day. We are very pleased with the amount of interaction going on between groups. The Kitchener/Waterloo area is surveying its members to get their input on the kinds of area meetings that should take place.

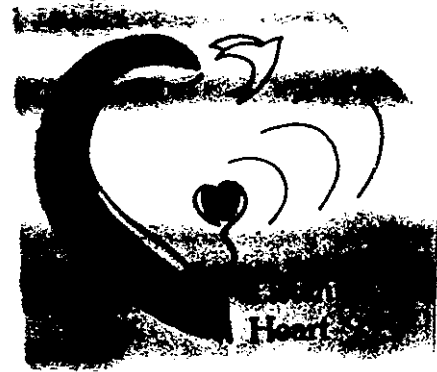
Growth is happening — as far as we can determine, there are two new groups in Toronto, three in Brantford and one in Hamilton. Things are less positive in other areas. The Elora group has only two couples. Windsor and Chatham have no growth.

Two initiatives that the Central group would like to take are encouraging ambassador visits by calling groups and offering the service and promoting the use of group guides. Father Horrigan indicates that there might be Jesuits interested in helping with this, but we haven't yet determined the extent of the need or the available guides.

Planning for the Central Assembly is well under way. It will be held April 30th to May 2nd, 1993 at St. Joseph's Centre in Toronto. The organizing committee is made up of one representative from each of the five Toronto groups and is chaired by Elaine Regan. The keynote speaker will be Doug McCarthy. He is a man who lives very simply and lives the Spiritual Exercises. He has worked with L'Arche and will be doing spiritual direction at Manressa. The first mailing on the Central Assembly will be out in the fall.

In summary, God continues to work in CLC in Central Canada. There is growth, both in numbers and spiritual maturity. The Central group feels that they have become a CLC group themselves and are nurtured and blessed by one another.

Submitted by,
PAM MEIER -Chatham



" LISTENING HEART '93 "

CENTRAL CLC REGION ASSEMBLY
(April 30 - May 2 1993)

Theme -
God's Call for CLC in the 90's

Keynote Speaker -
DOUG MCCARTHY SJ.

Facilitator -
JACK MILAN

Location -
St. Joseph's Centre
3377 Bayview Avenue
Willowdale, Ontario
M2M 3S4

(More information to follow)

GENERAL COUNCIL MEETING
September 20\92

Greetings from Nova Scotia
where CLC is alive and well.

DISCIPLES of LIGHT -

Mabou, N.S. feel their community is stable. Cathy has relieved her husband John of the leadership. A delegate and two members of the community

will be in attendance at the Assembly.

BEAVERBANK -

Beaverbank, N.S. continue to meet and follow CLC. A delegate will be attending the Assembly. Ann Benson has been most attentive in enabling good communication between the community and the Regional Council members.

SOUTH SHORE -

Lunenburg Co., N.S. Two groups continue to meet regularly after a break during the summer. There are five members in Lunenburg. They will continue on with Phase I manual. The Bridgewater community of five have chosen their name - "ANAWIM" (Greek for poor of spirit). It has been their decision to return to the beginning of Phase I making it easier for new members and reinforcing teachings for the older members. Both Lunenburg and the "Anawim" community have invited others to join with them. The invitation has been opened to the larger parishes. The parish priest supports all endeavours. Pat Marleau will represent them at the Assembly.

WOLFVILLE -

Wolfville, N.S. have also chosen their name - "TRUTH GIVEN". Both a community representative and the Regional Councillor have been in contact a number of times since spring. A visit was made to their community. This fall the "Anawim" and "Truth Given" communities will come together to get to know

one another better through sharing. It is understood that Fr. John Trainor, SJ, Halifax, will be assisting this ecumenical community in the future. "Anawim" will also take advantage of one of these occasions. Wolfville has 12 members who meet on a weekly basis and use Phase I. We are delighted that a member will be in attendance at the Assembly.

PEOPLE of HOPE -

Antigonish, N.S. are a community of four, and have had an interested person join them this summer. Hopefully their number will grow to five. They will not be represented at the Assembly.

HALIFAX & LOWER SACKVILLE -

continue to be undecided about joining CLC. They meet regularly. They will not be represented at the Assembly.

In an endeavour to support & encourage those communities already in formation and those undecided, it has been suggested that we meet following the Assembly. The delegates will be able to share their experience & knowledge with the larger group, followed by open discussion. We feel this will be an opportunity for growth for all.

As Regional Councillor, I have been in telephone contact a number of times with each community to see if they have been receiving correspondence so that they may be up to date with the movements of CLC, to assist them if they need help, as well as to let them be aware of the larger (National) communities involvement and

concern for local communities.

Respectfully submitted,
PAT MARLEAU

B.C. REPORT for the NATIONAL ASSEMBLY

There has been a great deal of activity in B.C. since my last report in March. We organized a CLC information session in Ladysmith, At Well Spring, on April 11th, and approximately 30 people attended including representation from the Naniamo and Emmaus CLC's. People came from Victoria, Duncan, Ladysmith, Naniamo and Courtenay. We all shared our stories on our individual lived experiences - on what community means to each of us in CLC.

It was a good time for meeting old friends and making new ones. JOANNE MAWHINNEY showed her slides of the last World Assembly in Mexico and I spoke on the plans for this National Assembly. We closed the day with a Liturgy of the word and CLC information was distributed to any interested parties.

GAY CARTLIDGE is now the facilitator for the Naniamo group as Gary and Anne Goodsell have purchased a home in Vancouver. Gary continues to work in Naniamo, so they remain members of the Naniamo group and attend the prayer meetings. Naniamo meets regularly and have sent DON and MONICA BEGG as their representative from Naniamo CLC to the National Assembly.

DAVID and KAREN SAKS are in Ladysmith and are forming a prayer group this fall, to

invite people from Victoria, Duncan, and Ladysmith who have expressed some interest in CLC since our Spiritual Exercises of St. Ignatius Loyola this year.

The prayer group in Victoria did purchase a Phase I manual from me last April, but have decided not to do the program.

PEGHEE ARANAS, in Penticton, continues to meet with her prayer group "THE MUSTARD SEED", but they have not started the phase I manual as yet due to the sporadic attendance during the summer. Peghee was in Mexico for a month on her youth group work and experienced the call of many to CLC among the youth in Mexico.

The Mawhinney girls, BRIDGET and SHANNON, have 3 other people interested in starting a prayer group using the phase I manual, in Vancouver. While I was at the Western Charismatic Conference in August, I met JOAN COULTAS who also expressed an interest in CLC for her prayer group in Vancouver.

As for Emmaus, many things have been happening. A Multicultural Centre has been birthed by Sue and Ralph Rambow in Courtenay. Lock and Joanne Mawhinney have been given the go ahead to start a L'Arche home in the Comox Valley. They are requesting prayer from everyone for this intention.

Emmaus now meets for renewal once a month. RICHARD and KATHLEEN CAISSIE will be beginning the Phase I manual on our regular Thursday prayer night, in hopes of forming a new community. Others from

Emmaus are committed to praying with this group.

BERNARD S. DeAGUIAR is still involved with **FAITH and SHARING**. They had a very successful retreat at the Bethlehem Centre in Naniamo this past summer. Bernard also attended an Icon workshop in California and is now doing some beautiful Icons on commission.

Kathleen Caissie has just completed the Spiritual Exercises and is our representative at this National Assembly. I am facilitating a Scripture Course this winter for the Parish of Christ the King in the Comox Valley. The Emmaus Centre continues to be used by various societies.

It has been a time of transition and we praise God for all his blessings on the people of British Columbia.

Yours in Christ,
SHARON ADAMS
Co-ordinator of the B.C.
Region-Emmaus CLC

FOR THE GREATER GLORY OF GOD

" PROVIDING VISION AND LEADERSHIP TO THE PARISH THROUGH THE PROCESS OF IGNATIAN DISCERNMENT "

In mid 1989, Fr. Jack Devine, Pastor of St. Ursula's Parish in Chatham, Ontario, decided that the concept of the Parish and the process of the Parish Advisory Board needed "revamping".

Fr. Devine states : "We needed to find a sense of direction and purpose for the parish council and for the parish as a whole." He was convinced that the council could provide more vision and leadership to the entire parish.

It was time for some important decisions.

Fr. Devine invited some specific individuals from within the parish to work with him in embarking on this new venture. He decided that it was important to select people who were in a committed, personal relationship with the Lord, who were experiencing a regular prayer life and who had a "vision" for the "parish of the future".

After some initial discussion, the Pastoral team and newly organized council decided that a formal process of discernment was desired in order to better understand the Lord's "desires" for St. Ursula's parish and for the council to make good decisions in line with these desires.

Fr. Devine invited Fr. John English to help the council move towards providing this type of leadership through the process of becoming a "Discerning Community". "I felt very comfortable asking Fr. John English because I knew him and knew his reputation, so I trusted him," says Fr. Devine.

The members of the Parish Council did a lot of homework beforehand in formulating a Parish Mission statement and a set of goals. With the help of Fr. English, the group agreed

on a single goal for the parish which the group unanimously felt reflected the Lord's desires for the Parish. That GOAL was to establish and develop each parishioner's relationship with the Lord, especially through the development of a personal prayer life.

With that choice made, Fr. John English left the group to work on ways in which to reach their Goal. They have been offering various aids to growth to this relationship such as: - A Parish Mission focused on one's relationship with Jesus

- The Life in the Spirit program for all parishioners

- Various prayer programs
- Days of renewal and reflection for the many Parish organizations

Fr. Devine believes that Fr. English's biggest contribution was to give the group the basic teaching on the Ignatian method of discernment and to give them a specific technique to follow.

"It is a process that allows us to get in touch with what God wants, rather than what we want," he says.

The group experience over the past three years, has been one of almost continual consolation in it's activities. An example of this formation of a discerning community is the expressed desire of all members to remain as part of the group and the overall sense of forward movement and God's action in the Parish.

Submitted by,
BIFF GALLAGHER

Chairperson, Parish Council
St. Ursula's Parish
Chatham, Ontario

TAKE LORD AND RECEIVE.....

"A REFLECTION ON THIS PRAYER OF SURRENDERING CONTROL".....

As I understand it, the ideal that Ignatius would have us strive for is to "see" or "find" the presence of God in all the events, moments and activities of our life.

You may have found as I have that this is easier said than done.

I can usually experience God's presence in the midst of consolation. I have found it more difficult in times of stress.

But my experience is that if we seek this grace continually, it will gradually emerge over many years.

Through trial and error, I have discovered a significant key in allowing this grace to grow in my life. The key is: SURRENDER CONTROL OF EVERYTHING TO GOD ON A DAILY BASIS. "Everything" means control of my life, control of my environment, control of my actions, my attitudes, my thoughts and my feelings.

This is not easy, but it is beginning to work for me. Let me give you an example:

At age 28, our daughter Cheryl is the youngest of our four grown children. Cheryl, in turn, has four young children of her own between the ages of 3 to 8.

For several years, Cheryl's husband, Dion, had been struggling with the difficulties and complexities of life. During the summer of 1991, Dion became increasingly moody and withdrawn. One Friday morning in August of 1991, Cheryl called us from her home which was in a town about twenty miles distance. The relationship between the two of them had become very strained and she was feeling lost, helpless and overwhelmed.

Louise and I spent the morning with her and the children to comfort and support them as best we could. Cheryl and I spent a couple of hours in a quiet park overlooking the St. Clair river just talking. Towards the end of our conversation, feeling powerless and helpless to change the circumstances, we prayed - surrendering control of the entire situation into God's hands.

We had no idea what to do, but in our poverty, we chose to trust in God's mercy, power and love.

The next day we moved Cheryl and the children to the local Women's Centre for their safety.

Two days later, Dion took his own life.

The difficult task of informing Cheryl and the children of his death fell to Louise and I.

I can still vividly remember Cheryl sobbing uncontrollably in my arms and saying: "Daddy, it was not supposed to happen this way! We trusted God! Why did He let this happen?"

My only answer was: "I don't know. But God is in control and He will see us through all of this."

And in the midst of this overwhelming pain and confusion, I really believed that He would provide for all of us.

In the fifteen months since, there has been a great deal of pain, suffering, and change.

But, in the midst of this cross, the presence of the Lord has been tangible to all of us.

We have all experienced a deep sense of peace, healing, growth, unity, love and support.

Many, many unexpected situations and events have arisen to benefit and support Cheryl and the children. We have come through this crisis more united in love as a family than ever before.

In reflecting back, Cheryl now says that the key to all the growth and healing that has taken place was that prayer of "surrendering control to God" during our talk in the park on that fateful August day. We have seen his presence in a very significant manner in the midst of our pain, confusion and suffering.

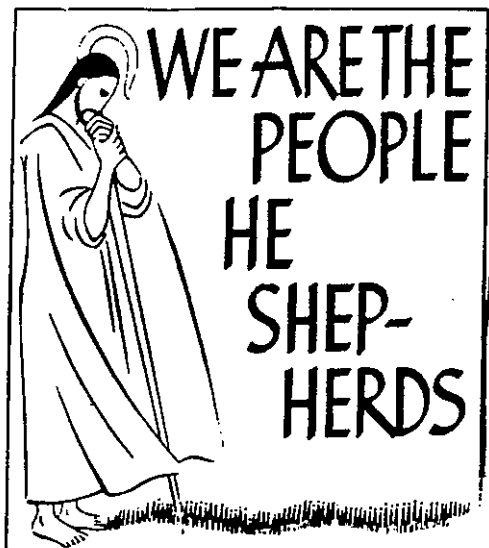
God can be trusted to care for every aspect of our lives if we only have the courage to

continually surrender control and give Him permission to "have His way with us".

Our experience has been that if we allow the Lord that type of freedom, we will begin "to find Him in all things".

"Take Lord and Receive".....

Submitted by:
BIFF GALLAGHER
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WORLD CLC DAY 1993
BONDING:
UNION IN MIND AND HEART

"Be united in your convictions and united in your love, with a common purpose and a common mind. [Phil 2:2]

Introduction

This project suggests some reflections, intended to help our local and national communities to move towards an ever fuller realization of the desire for World Community.

This is done in three parts:

1. Preliminary Reflections
2. Foundation of Bonding
3. Prayer Exercise

The Preliminary Reflections briefly recall the background "history of the subject" leading to a concern for deeper and wider union in the CLC. The second part, Foundations of Bonding, presents some the spiritual ideas which have formed the CLC's notion of union. The third section suggests a structure for a personal or communal prayer on the call to union. As you go through the Prayer Exercise, it would be good to keep in mind the background sketched in the Preliminary Reflections. Continually ponder the grace and the reality of the World Community. Is that grace a constituent part of your own individual or communal life of faith? Is the reality of the World Community relevant to your own experience of life in the CLC?

Preliminary Reflections

1. By a series of decisions in World Assemblies, the CLC has moved from the "federation" form of "union" to the expressed desire of becoming a "World Community". This deeper union is now incorporated into the General Principles.

2. In our community, a twofold unity is to be realized: a unity centred on Christ and a bonding relationship between the members.

3. Twinning has played a special role in the development of the desire for and thrust towards the World Community. Formal twinning has been a privileged means for developing communication and solidarity, but the notion of "bonding" is wider, and is intended to draw us further along the road of spiritual unity, where we can begin to experience more deeply the graced reality expressed in the name "World Community".

1. **Community: the fruit of a growth process**

Community is the fruit of a growth process. That process begins with a common experience, moves through a common understanding and judgement to a common responsibility in love. In the CLC, the common experience which begins the process is rooted in the Spiritual Exercises. A common experience may be understood in different ways. The experience of Jesus common to Dominic, Francis and Ignatius led these three saints along different paths. Ignatius' understanding was not that he should follow either Dominic or Francis. Rather, he understood that he had to discover, by discerning and responsible judging, his own graced response, his own "name of grace".

2. **Union, Communion, Community**

The common experience of the Spiritual Exercises gave rise to the common experiences of the World Assemblies in which the sense and desire for a deeper unity came to fruition. Union is both the spring and the objective of community. the CLC has its own "bond of community", its own grace of union and unity. This grace is rooted in the fact that God is Trinity: the saving truth that God is community must be the ground of all our longing and striving to be a Christian community. This grace was actively accepted by the CLC in the series of World Assemblies from Augsburg to Loyola. It bore fruit in the acceptance of the General Principles at Guadalajara.

3. **Union: both Christocentric and missionary**

"The specific nature or particular quality of community for the CLC...would appear to be a direct consequence both of a deep surrender to the love of Christ felt in one's heart and of a generous commitment to the greater service of Christ among one's brothers and sisters.



*Anyone who loves me
will be true to my word*

4. **The Ignatian process: basis and key for CLC union**

The Ignatian process..is..the basis and the key for facilitating and creating that special bonding we desire at all levels of the World Community. It will be good, then, to reflect ever more deeply on the elements of the process, which can always be expressed in different ways in the many contexts in which CLC members strive to live this way of life. Communities which are authentically living the Ignatian process will be animated by a sense of communion and community extending beyond the local community to the National Community, to the World Community.

5. CLC: free, poor, one, sent

The CLC is free[Augsburg 73], poor[Manila 76], one[Rome 79, Providence 82], and sent [Loyola 86]. Union or bonding is one charism set in a cluster. A deeper understanding of union on the level of the World Community will take account of these graces revealed in the World Assemblies.

The appropriation and interiorisation of these qualities on the part of members and of communities at the local and national levels, through a lived fidelity to the Ignatian process, will be effective steps towards that special bonding which will enable us to live authentically the spirit of World Community, perceived and received as a special gift of the Spirit to us at this moment of our history.

Reflective Prayer on the Grace of Union in the CLC

To understand is never enough: it is only a step in the process. "Now that you know this, happiness will be yours if you behave accordingly." [Jn13:17] between understanding and further responsible and loving action lies prayer.

I CHOOSE THE MOST 'UNQUALIFIED'
TO DO MY WORK - TO BEAR MY CROSS
COMMON PEOPLE - CHILDREN TOO
BUT SOMEHOW SPECIAL - LIKE YOU



I HAVE CHOSEN YOU
FROM THE WORLD

Ordinary Time

MEMORY

1. Recall, in a loving and grateful way, the common experience that has drawn you, as an individual and as a community, into the CLC. Share with each other what you recall.
2. Recall, in the same loving and grateful way, the union and communion which acceptance of this way of life has meant for you: as an individual, a local community, a regional or national community. Recall especially what it has meant in terms of the World Community. Share with each other what you recall.

UNDERSTANDING

"The understanding is to be used to think over the same matter more in detail"[SpEx 50]. "I will reflect and draw some spiritual fruit..."[SpEx 116]

1. Reflect on what you have recalled and shared. Common experience, like a fully grown fruit, provides "seeds" for further and richer growth.

"What more do I [we] need to do?" [Mt 19:20] Share with each other what you understand.

2. Read no. 2 of the SpEx. The "more" that so many of us need to do is not to be measured in quantity but in quality. Has your common experience drawn you to a greater common understanding, to what St. Paul calls a "union in convictions", "a common mind"? Have there been any significant changes in the quality of your union over the last year? Share with each other what you understand.

3. "Mission, on both a personal and communal level, will often mean a change in the quality of one's presence to the world in which one lives." [Document on Bonding]

Reflect on the ways in which this is true of bonding as well as of mission. Share with each other what you understand.

WILL

"The will is used to rouse more deeply the emotions."
[SpEx 50]

1. "United in your love with a common purpose"

A common experience rooted in the Spiritual Exercises has drawn us to an understanding that we can best respond to

Jesus by being an Ignatian Lay Community. that understanding has gathered the disparate worldwide Christian Life Communities into a greater union of love, with the common purpose of being a World Community.

In your heart, or in shared vocal prayer, express your desire for this union, your willingness to foster this union.

2. Ignatius and his early lay companions...
"saw themselves as a
"community for dispersion"
...Their companionship and community life together [made them] ready to experience periods of long absence from one another..., trusting that they would be held together by spiritual bonds and by their affection for one another."
[John Reilly SJ, Progressio Supplement no.17, April 1981, p.53]

In private or communal prayer, ask for the grace to strengthen your spiritual bonds and your spiritual affection for each other. Extend these sentiments beyond your own community to the National Community and the World Community.

On this World CLC Day, let us pray together across the world that the sense of being One World Community grows in each and every one of us, and not only in us as individual, but in the way we think and act as national communities too.

For this World CLC Day to be meaningful, it is important that we share our experiences

of it with others in our World Community. To this end, you are warmly invited to write to Progressio and tell us about what your community did for this day, and what fruit it bore. So may we be "united in our convictions and united in our love, with a common purpose and a common mind."

Do Elders Have To Be Elderly?

Beth and Graydon Nicholas have been promoting the concept of elders for CLC. Some potential elders were asked by them to come to the Executive Council and General Council meeting recently to consider this question. After this Beth and Graydon asked me to get the "elders" together to consider how we wish to proceed or exist as CLC elders and make some type of Presentation of this at the Sept. 17-20th/92 National Delegate CLC Assembly. Also the General Council asked the Potential elders to Present, on the Friday evening of the Sept. 17-20th National Assembly something of our history and origins. I was asked to

emphasize the more humorous aspects of our beginnings even if it meant making a fool of myself. The following is a summary of our discussion after three "elders" meetings. Who are elders?

1. Elders are committed CLCers who have been around for a certain number of years. The members of the four original communities in Southern Ontario are good examples. There are elders in the West around the Comox community. In the East, Joan and Ray Rankin were mentioned with Gilles and Leah Michaud. There are also elders or potential elders around the country whom we have not named.

2. Elders are people who identify themselves as elders. "Do you feel like you are an elder?"

3. Elder naming is a mechanism for gathering those who have served, to ensure that our gifts, wisdom and experience do not get lost.

4. Our Native people drew on the wisdom of elders--they are like grandparents who do not get flustered.

5. The Brantford experience-- "When we began to work with four new communities we just knew what to do" (wisdom Present)

6. As we grow elders can guarantee our Ignatian roots.

7. We should have no task, we need only be available for people to come to us (through the executive).

8. We should announce our availability at the assembly

and invite people to come and talk to us.

9. Elders are not ambassadors. Our task is to give stability and make suggestions. Just knowing we are there is enough.

10. Elders should have no specific mandate but "should appoint a chief elder for the council to relate with."

11. We have the wisdom which others need. We hold the history, the myth, the important story of our development. We should not lose it. We are the current keepers of the memory. For example, M. Rieman, Jose Gisell, and Hildegard visited Fr. John English in 1972 suggesting that he consider a CLC for Canada. We need to write our history, do a history line and "get it down on paper".

12. Elders are obliged to keep our spirituality alive.

13. At the Assembly we should start a dialogue with the participants. What do they think elders are?

14. We should ask others to tell us who they think elders are.

BUT,,,Do elders have to be elderly???

Peace in Him,

PETER G. POLOSO

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