



Christian Life Communities

NEWSLETTER

"PARTNERS IN EVANGELIZATION"

The "Partners in Evangelization" conference held at the Forestry Complex in Fredericton on October 16-18, 1992 began with Bob Whyte introducing us to the dream of a few visionaries in the St. John Diocese. Bishop Troy welcomed us and confirmed his support of this dream. Our facilitator was Sr. Brenda Pedigrew. She brought with her an abundance of charm and enthusiasm. Her electric personality kept us all charged throughout the weekend.

Friday night we began with introductions by Bob Whyte and a prayer service that led us into the theme of the conference "Evangelization". Sister gave us a short overview of the aim of this "DREAM" and began her workshop.

We all have a response to the word "Evangelization". What does the word mean to you? The first thing that comes to my mind is that evangelization is much more than the spoken word. It is the way I present myself to others around me. How much do I respect others? How well do I listen to others when asked? Do I still harbour prejudices? Many thoughts ran through my mind, too many to put on paper at that time. The next question was "How has this brought me here to this weekend? In my search I have found a need to grow in Christ and then to

share it all to bring others closer to Christ.

The basic foundation for evangelization is conversion. This conversion can take place at any time and in many forms. We must relate to the experiences as they appear. These conversion experiences will bring about the turning of the heart to God like little children. We will slowly melt our hearts and we will trust in His power and welcome His presence within us. Trust is the element we build when we surrender our heart to God.

There are seven levels of conversion which we can go through on our journey to knowing Jesus.

(1) Intellectual Conversion - When we really want to know the truth and we are willing to accept those truths even when we may face contradiction. The apostles had to face many obstacles on their journeys and relying on the spirit of Jesus to guide them along they held fast to their beliefs even to the death. Think of Galileo, he brought forth a view that the earth was not flat but instead it was a sphere. He did this at a time in our history when he could have been put to death for holding such a view. In spite of all the opposition he received, he held firm to his convictions and we all know today that the earth is indeed round. When we are faced with the truth about Jesus, we must

have the ability to make changes within ourselves and accept these truths.

(2) Trust conversion - When we begin to develop faith in our ability. We develop our faith in ourselves by doing things. We were born with trust and that trust remained with us throughout our junior years and for a great many of us that trust has been lost or misplaced for a time. We can again develop trust in people by daring to move forward.

(3) Moral conversion - When we are moved to do something. Throughout our journey we will find injustices. When we are willing to stand up and be counted, we experience conversion. When we stand up for something, we can expect some upset over our new stand, especially when the subject becomes more controversial.

(4) Affected conversion - When we are able to take responsibility for the development of our conscious self. When we are willing to overcome the fears that control us from within and start doing what has to be done.

(5) Community/Justice conversion - When people begin to recognize that work for justice belongs in the heart of the Gospel. Once conversion takes place then there is a wanting to act for justice. All that remains is the requirement of some sort of commitment to put into motion what one truly believes in.

(6) Religious conversion - When you can feel the love of

God inside, that is the Holy Spirit working within you. Most of us spend our lives looking for ways to find the Holy Spirit or ways to get the Spirit within us. God can enter our lives in many different ways. We must learn to recognize God's presence. Religious conversion is different from affected conversion. We become confronted with the way of the cross. When the heart is moved, a conversion takes place. A sharpened sense of honesty becomes the fruit of conversion.

(7) Ecclesial conversion - When the church in our lives ceases to be "THEY". There comes a time when the searching in our spiritual journey takes us to the junction, that "THEY" becomes "WE", for the person identifying with the church.

Evangelization is living out the Gospel in the everyday events that are around us. Conversion is a life long process, a living on to the purpose of conversion. Daily living brings God's love to others and daily prayer is essential to the ongoing conversion process. When conversion begins there is a need for commitment and with that commitment obedience to the "plan". Knowing that God is in control and holding to that belief simplifies the process.

ENCULTERATION:

We were asked to participate in an exercise. First we closed our eyes, relaxed and took a journey within ourselves.

How do you feel when you think of an equal situation in your life?

Think of a situation that makes you feel equal.

Think of a situation that uses you as the oppressed party.

Think of a situation that places you in the position of power.

How do any of these situations make you feel? (angry, good, sad etc.)

What can you do to help, change or continue these situations? In our conversion we must get to know Jesus. There was very little written about Him, His childhood, or His parents. We can find very little about Joseph except that he was a carpenter and was very devoted to his family. Mary has much written about her but little is told of her as a spouse and mother.

There was a man on the Jordan proclaiming the coming of the Messiah before Jesus began to tell of the good news. His good news was that God loves you, and is close to you. Turn from those things in your life which are sinful. The Kingdom of God is within you.

Jesus had compassion for the sick. He demonstrated that by healing the blind, the possessed, the beggars -- He spent his days teaching, always using whatever was at hand at the time. He taught in parables using analogies that the people of that time could identify with, but He also left many in suspense.

Jesus was always reaching out trying to help the least of the people. Jesus made enemies of the hierarchy of his day. He simplified the laws of the church to remove the burden of religion.

Jesus challenged the authorities. He brought them to realize their faults and they in turn rejected His teachings. He presented a threat to their positions of power within the community. They would no longer be able to uphold the old laws. This man could not be tolerated. No matter what He did His enemies saw only evil. How could the people of Jesus' time let Him die when He was so gentle, loving, and caring.

Paul made it very clear Jesus was human to the death. God was man and man was God as well. Our personal conversion is a daily ongoing process that requires constant attention. We must meet Jesus as he was. Our faith journey would not likely progress without this meeting and understanding of Jesus.

To achieve personal conversion we must see. Jesus used everyday things to teach the people of His day and He also taught in parables, always teaching them in some confusion or suspense. We believe without Jesus being physically present but still seeing the effects of His spirit working in us and around us. The church has used functional substitution to celebrated important events, an example is Christmas that is celebrated only four days after the winter solstice, which is the

shortest day of the year. Christmas is the light of Jesus brought to the people of the world after the dark period before His coming.

Today the church is interacting with culture. For centuries we have had an external religion for all, forgetting that the kingdom of God is within us. We are challenged to return to the values of Jesus. Jesus did not associate with the hierarchy but with the poor, the sick, the prostitutes and tax collectors.

From the early fifteen hundreds the church became a community church inflexible in its doctrines, so defined and full of answers, it was immovable in its views.

We must respect other cultures for evangelization to benefit both parties. Above all, never push Jesus on people. We have to learn from the social and sciences, carefully balancing the two. Evangelizers must be prepared to use whatever is available to give the word true meaning. We have to relearn that the church does not belong to one people but to all people.

The church has grown away from the teachings of Jesus and did not identify itself with any culture. Christians have adopted the attitude that if something is not understood, is different, we have the tendency to group and dismiss. Fortunately, we have in the worlds missions, people who have not lost sight of the values Jesus taught his disciples and are willing to sacrifice themselves for those

beliefs. There are many such people evangelizing with only a passing recognition from the rest of the Christian community.

God is present in the virtues of people. It is our task to find these virtues. Evangelization brings out virtues. People must be free from all coercion to accept a doctrine. People must be open to one another. Rather than putting aside our differences we should recognize them and capitalize on the virtues they bring. Treat others with the utmost of respect irrespective of differences. Involvement in social justice must not be used to coerce souls to the church.

Enculteration is the dynamic reaction between cultures and should be an ongoing process of exchange. Some good videos were suggested as examples for evangelization. Titles include --

"At play in the fields of the Lord"

"The Mission"

"Black Robe"

"Jesus de Montreal"

Elders are those individuals among us who believe in the good life and help promote it to others. It is not only the written that is important but also the teaching of fundamentals, the natural law. What we have, language, talents, cultures, is from the Creator. As a person the Creator loves, how do we respond to that love. We can only claim one right in life and that is to be alive. From conception, we are deemed special by God. Life is not of rights but of respons-

ibilities. How do we relate to others, plants, water, air sky, wind, fire. We are in relation to others, things. We impact upon each other in ways we cannot comprehend. Each is important in God's creation. Respect for all creation is the unwritten law. In evangelizing, dialogue is important but listening is more so. The Cursillo movement sums up by saying that to evangelize, you first must "Be a friend, make a friend, and bring that friend to Jesus".

The most significant idea or realization so far, is that we are called to respect others, teach others by doing first. Christ will find you. Let Him accomplish his work in you, through you. TRUST IN GOD!

Prejudice:

We must recognize our prejudices and change our hearts to open up to others. We must recognize diversity and learn to appreciate it as a necessary part of a communities gifts. We stereotype what we don't understand. We must be careful how we think of situations involving others. To the Jews, Jesus was threatening, let us not be overcome with the same sort of thinking when we encounter differences. Consider the needs of the other person first. It takes great effort to pick up on ones own prejudices and change our hearts. It takes a conscious effort to make the necessary change and that is a long and courageous process. Some qualities needed for the process are empathy,

listening, respect. You need a creative imagination to make use of the material at hand, to teach, to think up ways to make the Gospel come to life. Commitment to the community is necessary. Looking for all kinds of ways to spread the good news, to move it around is apostolic adaptability. As is usual with any translation, something gets lost, and so it is with the Gospel. Through its translation some of its impact may have been lost. We need to grieve the loss of the church as we knew it. Letting that church die peacefully is perhaps the kindest thing we can do. We need to let go in order to move forward and onward. We cannot control our destiny happily, God is the only one who can fulfil that role.

ICHTHUS CLC PRESENTS BRIEF

Keeping in mind their desire to see justice in all affairs, several members of ICHTHUS CLC spent many hours in late November preparing a brief to be presented to the special committee of the P.E.I. government which deals with land use and reform.

The committee was appointed to examine the provincial regulations which determine the use and allowable acreage of land held by individuals, corporations, etc.

In their brief ICHTHUS pointed out the prominent place held by the struggle for land which

has dominated P.E.I. history, and they suggested that the future may see most of the arable land in the province under the ownership of absentee landholders unless something is done.

Other major points in the brief included the following:

- a) Modern farming methods are contributing to the erosion of topsoil on P.E.I.
- b) The important place which farming and the land has held in P.E.I.'s economy.
- c) Farm land is a resource to be used wisely, not a commodity to be bought and sold for personal gain
- d) Large corporations usually ignore the "little person" in their use and abuse of the land.

The brief was presented by ICHTHUS members Gilles Michaud and Julia Donahoe with the help of Mr. Urban Laughlin, a local farmer, whose expertise was greatly appreciated. All three felt that they had been given a good hearing and that they had made an impression on the committee.

Following the hearing on the land use, a news article in the local newspaper appeared which follows. If any CLC is interested in a copy of the brief, please send us a note, and a copy will be sent to you.



CHRISTIAN GROUP AIRS LAND USE FEARS

A P.E.I. Christian group added its voice to keeping restrictions on land ownership when it appeared before a legislative committee in Charlottetown this week.

"If land legislation is not put in place, then there are tough times ahead." said Sherbrooke farmer Urban Laughlin, thumping his fist to emphasize his point.

Representatives of the ICHTHUS Christian Life Community of P.E.I., presented their views to the committee now studying the Lands Protection Act.

The group echoed many of the sentiments of other groups that the current restrictions of ownership at 1,000 acres for individuals and 3,000 acres for corporations should be strengthened.

Mr. Laughlin, acting as agricultural advisor to the religious group, pointed to the lobby efforts of the Irving family in trying to secure more farmland for Cavendish Farms in New Annan.

Last month, the food processing giant asked the same committee for allowance to farm 4,000 acres of potatoes for their plant.

"The fact, that interests like the Cavendish Farms are allowed to control 3,000 acres of land, indicates that the principle of the farmers doing the farming and processors doing the processing, has not

yet been accepted," Mr. Laughlin said.

RUSHED ACT

The farmer noted that in 1981, the Irvings made a request to government for 6,000 acres of land "which hurried the birth of the Lands Protection Act." In last month's submission, the Irvings requested 12,000 acres of land in total.

He further took exception to a comment by Cavendish Farms president Robert Irving, that the "market will tell where Cavendish Farms operates."

Mr. Laughlin termed this "veiled suggestions" from the processor they may move elsewhere their request for extra land is rejected by government. He added the committee should recommend that legislation limit the use of farm land by vertically-integrated corporations.

Gilles Michaud, said Island family farms are being caught in a "cost price squeeze" from government policies. He noted that in 1961, the province boasted 2526 potato farmers and by 1980 there were only 823.

The Christian Life Community put before the committee a number of recommendations.

It urged a lowering of the upper limit of 3,000 acres to vertically integrated corporations down to 1,500 acres over a five-year period.

That Executive Council cease is suing of special permits

for individuals or corporations who have reached the limit of land holdings under the act.

And, that research be done in the feasibility of creating a land trust system.

CENTRAL REGION CLC (ONTARIO) ASSEMBLY

A year of prayer, hard work and planning culminated in the successful Central Region CLC (Ontario) Assembly, held Friday April 30th until May 2, 1993. St. Joseph's Centre, Morrow Park, Willowdale, Toronto, was the location for the weekend. Over forty-two CLCers attended representing eighteen communities from Ontario and Montreal. The gathering was enhanced by the presence of delegates from such far-flung areas as Thunder Bay and Montreal with representation also from communities in Brantford, Chatham, Elora, Guelph, Hamilton, Kitchener-Waterloo, Toronto, and Pickering. Those attending were delighted to welcome Gilles Michaud, of P.E.I., National President-Elect, who represented the National Executive at the Assembly.

The theme of the Assembly: God's Call for CLC in the 90's as illustrated by the logo "The Listening Heart". The grace desired for all who attended was: "We pray to recognize God's whispers of love in the cacophany of sounds around us and to respond in a loving embrace of God's world."

On Friday night, the keynote speaker, Fr. Doug McCarthy, S.J., issued a challenge to the Assembly to face the problems of our afflicted society, exemplified by him as the destructiveness of mechanism (ie. materialism) marital non-intimacy, sexual sins and the ever-present problems of loneliness and isolation. He reminded the representatives that as contemplatives in action CLCers must take responsibility for the healing of this afflicted society, and he invited those present to envision themselves as the religious communities of the future. In his view small communities have a vital role to play in the future of the Church. Our facilitator, Sr. Marita Carew, R.S.H.M., asked the delegates to bring the insights of this talk to prayer for small group sharing the following morning.

Using the tools of Ignatian Spirituality, Elaine Regan, the organizing chair-person, conducted a brief Awareness Examen, the results of which were shared in small group settings. The evening closed with a social, where old friendships were renewed and new friends welcomed.

With General Principle #8 as a basis, Sr. Marita very affectively led us to reflect on Fr. Doug's talk, the theme of the Assembly and the resulting implications for the Ontario region. Employing the usual CLC method graduating from individual reflection to small group sharing to large group participation, the Assembly produced a list of "Clarities" which were given

to the newly elected Group of Seven for future study and possible incorporation in the region.

The highlight of the weekend was the inspiring liturgy celebrated on Saturday evening. The setting, music, presence of children and their families of local CLCers, commitment ceremony of the Companions CLC and the sensitive leadership provided by Fr. J.P. Horrigan, S.J., combined to make this a memorable evening. The warm hospitality and great food dispensed by the Toronto area groups ensured that the subsequent social gathering was an unqualified success.

On Sunday morning, Pam Meier clarified the history and responsibilities of the "Group of Seven", who represent Ontario region's seven main areas. Elections were held to replace outgoing members of this group and to fill vacancies on the General Council.

An evaluation of the weekend was successfully conducted. The results of which were given to the Kitchener-Waterloo regional groups who are to host the next Ontario Assembly, to be held in the fall of 1994. The presence of the Spirit was manifested in the attention to detail which was the hallmark of the organizing committee, the listening attitude of the participants, the concerns for mission which emerged as a result of reflection, the generosity of those who offered to serve CLC in the Central region, and in the comprehensive evaluation

process which concluded the Assembly.

Respectfully submitted by,
ALICE REID AND FRAN MORRISON

RESOURCES AVAILABLE FROM
CENTRAL OFFICE

1. Set of 9 cassette tapes on the Spiritual Exercises as follows:

1. Fr. John English
Topic: What are the Spiritual Exercises? How do we relate to them? Spiritual Freedom.

2. Helen Drago
Topic: Awareness Examen - John English Principle & Foundation

3. John English
Topic: 1st week, 1st Ex. - Sin

4. John English
Topic: 1st week, 2nd Ex. - Personal Sin

5. Fr. John Veltri
Topic: 1st week, 3rd Ex. - Sin (Disordered Tendencies)

6. John English
Topic: 1st week, 5th Ex. - Enslavement, Mercy & Love of God

7. John English
Topic: 2nd week - Incarnation (Contemplation, Application of Senses)

8. John English
Topic: 2nd week - Incarnation (Ignatian Contemplation)

9. John Veltri
Topic: Hidden Life

10. John English
Topic: Call of the Kingdom

11. John Veltri
Topic: Two Standards (Deception in Spiritual Life)

12. John Veltri
Topic: Spiritual Poverty

13. John English
Topic: Three Classes of Men

14. John English
Topic: Contemplation (Decision Making)

15. John English
Topic: Three Kinds of Humility

16. Sr. Maurita
Topic: Decision Making (Imitation of Jesus)

NOTE: These tapes may be borrowed one or more at a time or as a set.

2. Set of 31 slides with commentary and cassette, entitled Global Vision of CLC.

Topic: Focused on the history of World Assemblies and orientations and guidelines for moving forward that came out these assemblies.

3. 11 Cassettes of a Guide Course given in Guelph in 1985

4. Video of a Guide Course given in Guelph in 1987. (Being edited at present time)

5. Video of 1992 National Assembly Friday evening session
Topic: Sharing our Histories

6. 3 Cassettes - Topic:
The World Scene from the
Christian Perspective Fr. P.
Henriot, S.J. The
Spirituality of Development
Pt. I & II Fr. Louis Dolan

7. 1 Kit containing 2 books,
7 pamphlets Topic: History
of Sodalitys

8. 1 Cassette Topic: The
CLC, a conversation between
Fr. Ed Names and Art Walter

NOTE: Any of these resources
may be borrowed by calling or
writing to the National Office
at: 207 Lourdes St.
Waterloo, Ontario
N2L 1N8
(519)886-6726

PRINCIPLES BASIC TO OUR SPIRITUALITY

4. In accordance with our
spirituality, some basic
principles should underlie our
development at every level:

a) The purpose of our
Community and therefore our
structures is to assist each
person to give themselves more
generously to God in loving
and serving all in the world
today. (G.P. #1)

b) Our communal
structures should facilitate a
way of Christian life rather
than constitute a rigid
organization. (G.P. #2)

c) The Lord wishes every
member of the Community to be
an instrument for the
expression of the Father's
love in the world. Hence,
every member has the
responsibility, according to

the grace given, for the bonds
of community. (G.P. #6)

d) Structure is
developed only in response to
an experienced need.
Practically then, structures
(e.g., leadership positions,
committees, etc.) will be
experimental and flexible.
They will develop slowly.
They need to be tested over
time to see if they give life
and direction for our growth
and mission, through periodic
evaluation.

e) "Leadership" in the CLC
is really a servant role and
not one of government. We are
governed only by the Spirit of
Christ and the interior law of
Love (G.P. #3) Servant
leadership does only what is
necessary to assist that
Spirit of Love to express
itself in the Community and in
the world. A major task,
then, of leadership is to
facilitate personal and
communal (cluster)
discernment.

f) Local development must
be encouraged without
sacrificing national unity of
identity, purpose, and
mission. Again, it is
important to experiment until
the correct balance is found
between local/ regional
initiative and national
solidarity.

g) Finally, in imitation
of the poor Christ all our
endeavours will be
characterized by a certain
poverty of means.

Prepared by:
Jack Milan

SOME THOUGHTS ON OUR EVOLVING
NATIONAL COMMUNITY

In accordance with our spirituality, some basic principles should underlie our development at every level:

a) The purpose of our Community and therefore our structures is to assist each person to give themselves more generously to God in loving and serving all in the world today.

b) Our communal structures should facilitate a way of Christian Life rather than constitute a rigid organization.

c) The Lord wishes every member of the Community to be an instrument for the expression of the Father's love in the world. Hence, every member has the responsibility, according to the grace given, for the bonds of community.

d) Structure is developed only in response to an experienced need. Practically then, structures (e.g., leadership positions, committees, etc.) will be experimental and flexible. They will develop slowly. They need to be tested over time to see if they give life and direction for our growth and mission, through periodic evaluation.

e) "Leadership" in the CLC is really a servant role and not one of government. We are governed only by the

Spirit of Christ and the interior law of Love. Servant leadership does only what is necessary to assist that Spirit of Love to express itself in the Community and in the world. A major task, then, of leadership is to facilitate personal and communal (cluster) discernment.

f) Local development must be encouraged without sacrificing national unity of identity, purpose, and mission. Again, it is important to experiment until the correct balance is found between local/regional initiative and national solidarity.

g) Finally, in imitation of the poor Christ all our endeavours will be characterized by a certain poverty of means.

EDITOR'S CORNER

I am waiting to hear from your group. Elect someone to represent your group and send me your story. What are you doing, planning, discerning,; what are your struggles, your joys? I can't promise they will all be in the next newsletter, but I will eventually get them in. A special "thankyou" to all who have responded and I hope to hear from more of you out there. GOD BLESS YOU ALL!



YOUTH CLC IN CANADA

As a member of "Seekers of Light" CLC at St. Paul's College at the University of Manitoba in Winnipeg, I am grateful for this opportunity to represent the growing youth component of CLC in Canada. As far as I know, our group, consisting of our chaplain Fr. Ray Roussin, S.M. and seven university students is the "longest"-running youth-oriented CLC group in the country. With Fr. Dave Creamer, S.J., we started 3 years ago in 1990 at the beginning of the school year and have been going strong ever since, although there has been a high turnover of participants given the transient and oft-busy nature of university life.

Fr. Dave helped start another group 2 years ago which is still meeting. There is also a very strong Catholic Chinese community at our university. In the past few months, members have been deciding whether to form themselves into 3 of their own CLC groups. This would bring to 5 the number of CLC groups at the University of Manitoba. I must make a note though; this number can easily change because of the difficulty in arranging meetings around university student's busy schedules.

A fellow St. Paul's High School graduate Rakesh Suri, a second-year Medical student at

the University of Toronto, is a member of a CLC which began last November. Also, I've heard from Fr. John English, S.J., that there are a couple of youth adult CLC groups starting up in Regina.

Additional promising developments are occurring at St. Paul's High School, the Jesuit-run boys' school in Winnipeg; led by Allan Fogerty, S.J., with help from other staff members at the school, 3 groups of students and 1 staff group are currently meeting. New grade 9 students with an interest in CLC, recently went on retreat and will be forming 1 or 2 new CLC groups. The University of Manitoba CLC groups shared Mass and a social evening in March with the students and staff from the high school who are involved in CLC. This was our first opportunity to meet each other. It is hoped that graduating students from St. Paul's - most of whom will attend the University of Manitoba -- will continue their involvement in CLC during their post-secondary education. At this point, females will hopefully be added to the groups!! It is quite funny that most of the members of "Seekers of Light" who have left our group to pursue employment or who have moved, are female, leaving our group with male members only. Hopefully, this will change in the future!

I am quite excited with the development of youth CLC groups in Canada. There may be more activity going on at different campuses and in high schools which I don't know about. There are probably

many CLC-type groups which are meeting across the country. I hope to be able to contact Catholic chaplains and find out if there is interest in forming CLC groups. So far, the common denominator has been a Jesuit presence. But that's only been because Jesuits might have knowledge that there exists a spiritual entity known as Christian Life Community. If we can provide information to universities and Catholic high schools in Canada, the possibility of forming a CLC can be presented to those youth who have a longing to enhance their Christian spiritual Life.

GLEN DROBOT
"Seekers of Light CLC,
Winnipeg

CLC PRAIRIE REGION REPORT
February 20, 1993

This report will focus mainly on the Lethbridge-Coaldale area; due to personal circumstance and the demands of ministry, my contacts with CLC groups outside this area have been very limited and by telephone only.

HIGH RIVER, ALBERTA - After the National Assembly I had telephone conversations with three CLCers in High River and learned that the two groups there were not currently active. Several families had new babies, one lady had remarried; they felt that other priorities made it impossible for them to continue at this time. A further contact in January re a second area meeting indicated no change in their

situation.

REGINA, SASKATCHEWAN - There was no contact with CLC groups in Regina until very recently. The original two groups there, are continuing, one in the second phase of formation and the other almost finished the first phase. Two Jesuits, John Perry and John Matheson, are active with these groups. Some sisters, (Religious of Jesus and Mary) who are working with University students are organizing two new groups, whose members are for the most part, young, single adults. There is also promise of a third new group being established in one of the parishes.

CONCERN The Regina groups experience a great need to be connected with the National community, from which they now feel very isolated. They are presently discerning who among them should act as coordinator in the Regina area. They have not been receiving communications from the national office. Mrs. Martha Orrenbreit has agreed to be contact person and would be willing to distribute any material to the various groups. They are very much looking forward to a visit with Father John English in March.

LETHBRIDGE-COALDALE, ALBERTA - Four CLC groups continue to be active in this area. The Northern Lights in Lethbridge, who were experiencing great difficulty because 4 of the 6 members missed many meetings due to their commitment in other activities. Through a discernment process over a period of several weeks, this

group decided to continue as a separate group rather than merge with another. All 6 members re-committed themselves to CLC. They do not meet every week and are flexible re changing their meeting time to accommodate all members and averaging two meetings each month. Recently, this group decided to focus on RENEW, Season 4 (Discipleship) during Lent, since two couples are very much involved in RENEW in their parish.

On October 1, 1992, an area meeting was held during which the five who had attended the National Assembly shared their experience with the four groups. Due to the fact that there is now only one group guide in the area, a representative of each group meets with the group guide every two weeks. The purpose of these meetings is to pray together, share what is going on in each group, deal with any concerns or difficulties, and plan together for area meetings, etc. A second area meeting was held February 13, 1993. The theme of this meeting was "reach out and touch someone". The meeting began with a social hour during which secret prayer pals, chosen before Christmas, were revealed. After a pot luck supper, we planned to share our stories, using the focus question "when did I experience God by reaching out to someone or someone reaching out to me?" However, time ran out before we got to do so. Our guest speaker, Greg Schmidt, a social worker who has been working with street kids in Calgary, and now in Lethbridge, shared from his

experience and challenged us to some group action. Individual CLC groups then met to decide upon a specific action response which was then shared in the assembly. Action responses were not clearly defined as each group felt more time was needed for prayerful discernment for a concrete, realistic response. There followed a brief discussion of finances and a motion was made to send \$500.00 to CLC-National. This was unanimously agreed upon and the meeting ended with a sing-song and closing prayer.

CONCERN - The one big concern in this area is the lack of group guides for the existing groups, which discourages the formation of new groups.

Respectfully submitted,

SISTER THERESE LeBLANC, CSM
Regional Representative

GREETINGS FROM THE MIRAMICHI

RIVER OF LIFE COMMUNITY -

We are continuing to struggle with the communal exercises of St. Ignatius with Sr. Margaret as our group guide, Pam as our teacher and resource, and Ray as our leader. We have been growing ever so slowly as we do but since we are now in the Third week of the exercises, some in cycle 2, others in cycle 3 - there is a definite thrust of energy brought about by personal pain and suffering among some of the members that has been a real grace for everyone in the group.

Helen Buckler -

has volunteered to act as Regional Treasurer. Helen is from Nova Scotia.

Ray Blackmore -

has accepted position as Atlantic Representative on General Council. Ray is from Newcastle, N.B.

We all look forward to the Atlantic Conference to be held in Saint John, New Brunswick, June 11-13/93.

Tremendous offer of support, from all areas, to assist in hosting of National Assembly, in Halifax, N.S., 1995. (if Halifax is accepted)

Respectfully submitted,
Pat Marleau

CENTRAL REGION REPORT

The steering group for the Central Region welcomed Phyllis Porter as a new member to represent the Waterloo area. The group continues to work on defining our mandate and on supporting communication between the areas in whatever way possible. The group has bonded into a community itself and holds meetings approximately bi-monthly. They are usually held in the warm hospitality of Walter and Gerry Dorsey's home. Father J.P. Horrigan is our guide.

Several CLC members were fortunate enough to participate in a trip to the Holy Land and Rome led by Father Horrigan in January. By all accounts, they had a

wonderful experience. While in Rome, Susan Tomeson met with Roswitha Cooper of Munich who is the current secretary of the International CLC. Susan was impressed to find that Roswitha knew all about us and had all the names of our groups at her office. Roswitha wanted us to know that she is looking for an English language writer for Progressio work (anyone interested in going to Rome?). She would also like us to send her our newsletter. For anyone who will be in Germany there is a CLC associated pilgrim's house in Munich that we would be welcome in.

One of the formation groups in Toronto has folded but the other new group remains strong. The Lourds group will be sponsoring a Toronto area meeting on World CLC day. Father English will be celebrating the mass for this meeting. Irene Girrard has been directing with support from Father John Govan at Windsor group, 5 members remaining, doing group exercises. Chatham group is down to 4 people. However, there has been a needed re-focusing and the remaining members have recommitted themselves to one another and CLC and have adopted Haiti as their outreach. The overall sense I have here is of struggle and renewal. We seem to be re-evaluating personal and group goals. It is a time for faith, prayer and discernment.

Submitted in God's service by
Pam Meier;
Mary Help of Sinners
Chatham, Ontario

NOVA SCOTIA'S REPORT

Lunenburg- No name as yet

One additional member since last year. Never completed Phase I. Decided to start over Phase I in September 92. Now on week 12. Pat Marleau sits in on weekly meetings as group guide.

Bridgewater - Anawim Community

Meet weekly in each other's homes. Seven members. Two of these members have joined since Sept. '92. Began Phase I for second time, now on week 23. Community feels fortunate to have Pat Marleau as member and group guide. Light a candle, made by a community member, at meetings. Candle is given to next person hosting community. That person lights daily the healing candle and prays for community members. One of our members has volunteered to be our local treasurer.

Wolfville - Truth Given

Meet regularly. One week 29, Phase I. Often repeat weeks for a deeper understanding. In no hurry to get through material. John Trainor, S.J. Halifax, has participated several times as Group Guide. John will be asked to return. Community learning to discern. There is a high level of commitment and a fair balance between sharing and other sections of weekly meeting. Four or five people, from Kentville, have expressed interest in CLC.

Beaver Bank - Shalom

Meeting regularly. Now half-way through Phase II then they will consider the Exercises. Deacon Eric Duggan is a member and acts as Group Guide.

Lower Sackville - Followers of the Way

Active and meeting regularly. Using Phase II manual. Taking two weeks to complete "one week" of manual. Find by doing this, they are getting a deeper understanding. Find Jack Milan's essays excellent.

Mabou - Disciples of Light

Have discerned that they would try to get another group going perhaps this spring. Haven't approached anyone yet. Three-quarters way through Phase II. Ray & Joan Rankin were home in the summer. Community also enjoyed having Duncan MacIsaac with them at Christmas. Looking at an area of mission.

Antigonish - People of Hope

Community met with Disciples of Light, Oct. 24/92 to celebrate with Father Shea mass and a pot luck supper.

AREA NEWS -

CLC area gathering, Oct. 24/92, Blockhouse, N.S. Six communities participated in this opportunity to share larger vision of CLC from delegates' experience at Nat'l Assembly, Guelph. Opportunity to get to know one another better; opportunity to join in prayer of thanksgiving and enjoy a pot luck supper.

We were blessed to have Fr. John English with us last month for a short but very informative visit. A lot of questions were answered and we look forward to our Assembly in June 11-13 at the Villa Madonna in Saint John, N.B. This will be the third Atlantic CLC Regional Assembly and we hope to have a good turnout. Our theme for this weekend is BONDING- UNION IN MIND AND HEART (SPIRITUAL INTIMACY IN SMALL FAITH COMMUNITIES) Scripture (Phil 2:2) Father David Creamer will be our Special guest speaker and director for the weekend. We hope to see you there.

BREAD BROKEN -

We are 8 members. Finally after three and a half years of struggling with personal discernment and development, have discerned it time to move on to Phase II. We are starting to sense who we are, still in the infancy stage of Phase II, and have not reached an awareness of our mission as a group. As a group and as individuals we are in awe and wonder as we reflect on how the Lord has brought us together and directed our lives through CLC. We move slowly but are filled with hope for our future, and are blessed. Our greetings to all CLCers everywhere.

THE WAY CLC -

We are 8 members. Through much discernment and prayer, we have found our name and with it a sense of our identity and a deeper sense of who we are and what we are about. We are in Phase I, week 24 to be exact, struggling with learning the daily awareness examen and communal awareness. Both being vital to our growth as individuals and as a group.

There is also a CLC Community in Nackawic that meets regularly on Thursday evenings. There are 10 members and a priest using the Phase I Manual. They have been meeting since Nov. '91, and are in the process of naming their community.

There is a CLC which was formed originally as an Emmaus group of 10 Priests of the Diocese of Saint John. They are now in Phase I manual and meet on a monthly basis. One member expressed that this was the first time he came together with other brother priests to share about Jesus.

Fredericton CLC - there are currently 6 members who are in the Communal Spiritual Exercises. They meet twice a month and have been together for three years.

Respectfully Submitted,
Ray Blackmore

Editors Corner

Hi Everyone! A special thanks to all who have sent in their stories or some news for the newsletter. I also wish to thank Jean Floyd and her husband for taking such good care of Ray while he was in Guelph.

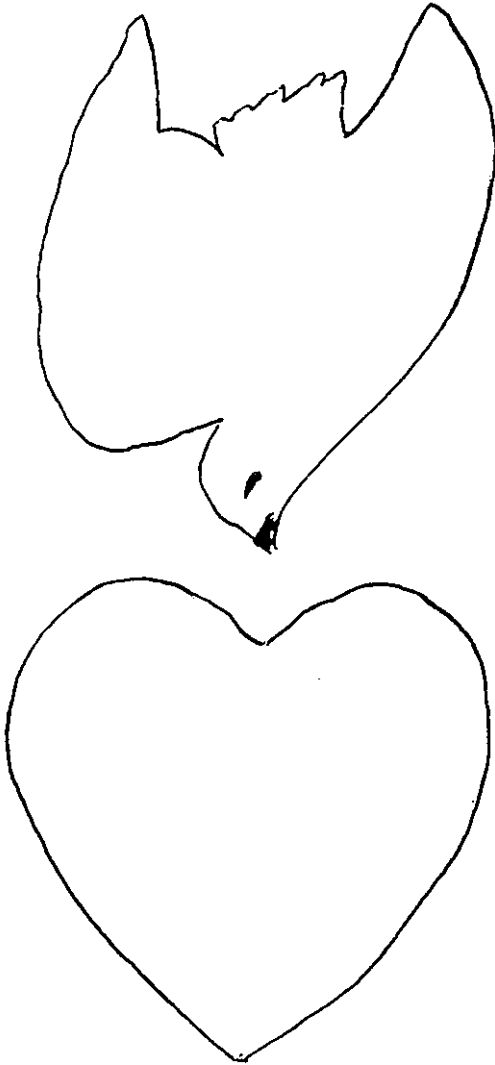
As you can see CLC is really growing on the Miramichi and there are other groups who are doing very well that have not sent in their news at this publication. Hope to hear from others for the next one.

Respectfully submitted,
Linda Blackmore, Editor

JUNE 14 1975
VILLA MADONNA RETREAT HOUSE

THEME: BONDING - UNION IN MIND AND HEART (SPIRITUAL INTIMACY IN SMALL
FAITH COMMUNITIES)

- Scripture base: Phil 2:2



Send in your stories, poems, or
any news of your group to:

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