



Christian Life Communities

NEWSLETTER

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Winter, 1991

March

IGNATIUS OF LOYOLA
1491 - 1556

WALKING INTO THE WINDS OF CHANGE



"Love ought
to show it-
self in
deeds over
and above
words"

"God loves me
so much that
he enters in-
to the very
struggle of
my life"

500th ANNIVERSARY

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COMPANIONS OF JESUS - PILGRIMS WITH IGNATIUS

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The Anniversary of the Founding of the Society of Jesus

The Ignatian Year begins on September 27, 1990 with the celebration of the 450th anniversary of the founding of the Society of Jesus and concludes on July 31, 1991 with the 500th anniversary of the birth of St. Ignatius. These anniversaries look to Ignatius as the founder of the Society of Jesus, but their focus is much broader and includes all who follow in Ignatius' steps and live a life of service inspired by his approach to following Jesus.

Let us journey back in time and look briefly at Ignatius, The Man and then at our Ignatian Roots.

IGNATIUS THE MAN

Ignatius walked with a slight limp after being injured while defending the fortress at Pamplona in Northern Spain. Slowed down by a lengthy recovery from that injury, he experienced an interior conversion that sent him on ever further journeys, a pilgrim propelled by an abiding devotion to Jesus Christ. He crisscrossed Europe, walking back and forth through Spain, France and Italy; he wandered further by boat, sailing from Venice to the Holy Land.

Had he followed his family's plans for himself, the youngest of 13 children, he would have become a cleric and settled into a comfortable life with benefices to support him and privilege to protect him. His own plans for himself led to one dead end after another.

Ignatius wanted to become a courtier like his mentor, Don Juan Velasquez de Cuellar, the royal treasurer who took Ignatius into his household at Arevalo. For eleven years he learned skills of administration, diplomacy, arms and courtly manners that would prepare him for a career in public administration and political

intricacies. He dreamed of being sent as an emissary of the King or ruling over a royal town such as Arevalo where he lived. However, his mentor's disgrace and fall from power for opposing the new king, Carlos I, put an abrupt end to that ambition.

Next came his service with the Duke of Najera, viceroy of the northern part of the Kingdom of Navarre which bordered on France. After a promising start where his diplomacy and leadership abilities made him a "gentilhombre" very useful to the Duke, this second career also came to an abrupt halt when a French cannon ball badly injured both legs.

After his convalescence and conversion, a new desire to serve Jesus replaced his former hopes of glory. His first efforts in this new service led to a complete reversal of values as the proud courtier became a poor beggar, imposing harsh penances upon himself in a literal imitation of the legends of the saints. He set out from Loyola for the Holy Land, stopping first at the shrine of the Black Virgin at Montserrat.

The city of Manresa, not far from Barcelona on the eastern coast of Spain, hosted Ignatius during an intense year of prayer before he continued his journey to Rome and Jerusalem.

His plan to live in the Holy Land as a sort of permanent pilgrim, visiting the places where Jesus lived and talking with people about Jesus, came to a dead end when his reckless actions threatened the precarious situation of the Franciscans in charge of the holy places. He was forced to return to Europe.

Likewise his efforts as a student did not come to fruition at Barcelona. Alcala and Salamanca. Not until he learned to discipline himself to study at the University of Paris did Ignatius finally realize one of his plans—to obtain the education necessary to continue his work of conversing with people about God and spiritual matters.

In Paris other doors started to open for him as well. He met men who would be true companions and share his vision, men like Francis Xavier. Their education as Masters of the University of Paris qualified them for high positions; instead they set out as pilgrims, looking for opportunities to serve God. Together these companions weathered the failure of their initial goal of going to the Holy Land, waiting in vain for an entire year for a ship to sail from Venice to Japha.

With their plans for the Holy Land frustrated, Ignatius and his companions turned to Rome where God's plan for them finally became clear. Rome became the center where the Society of Jesus came into being and then spread out throughout the world. After all the previous journeys, Ignatius himself spent his last 18 years living in the crowded

city of Rome and working within a few small rooms. His most important journey continued, however, for it centered on his search for God and was graced with a profound mystical prayer.

Our most familiar image of Ignatius comes from this last part of his life. He is usually portrayed as a dour lawmaker pointing to the book of regulations he wrote to govern the Society of Jesus. His own self-image, however, remained that of THE PILGRIM which is how he constantly referred to himself as he dictated his autobiography towards the end of his life.

When we look back at Ignatius, we might ask ourselves, "Can we see our paths touching his? Can we see ourselves as pilgrims?" We should not ask whether we can identify with Ignatius, because his gaze was focused not on himself, but on Jesus. Ignatius would probably be much more comfortable if he thought that we would stand beside him and focus on Jesus who calls each of us to move out on our own pilgrim paths.

The anniversaries we celebrate invite us to remember Ignatius, Francis Xavier, the early companions, the missionaries and martyrs, the scientists and teachers, the preachers and pastors, the confessors and the retreat masters—and to cherish our own role in this heritage. As we celebrate so many gifts, we come to appreciate more clearly the love of the Giver.

Ignatius says: "love consists in a mutual sharing of goods. A lover gives and shares with the beloved something of his personal gifts or some possession which he has or is able to give; so, too, the beloved shares with the lover."

IGNATIAN WITNESS

An Expression of our Roots

In June, 1539, Pope Paul II sent two of St. Ignatius' companions on a mission to Parma. He did this reluctantly and only at the insistence of the Papal Legate, Cardinal Ennio Filonardi, who wanted two good priests with him. These two men, Jaime Lainez and Pierre Favre, set off together with the Legate for the northern Italian town. These companions were united in spirit, but as yet they had not been officially recognized as members of the Society of Jesus. That recognition was to come in the following year, 1540.

But what is important for us about this mission to Parma is the light it sheds on the spirit which underlies the CLC.

Parma had recently been returned to the jurisdiction of the Papal States. In fact it had been overrun by Pier Luigi Farnese, the Pope's nephew. He was hated intensely by the local people who had suffered badly during the campaign.

The constant change of rulers had had its effect on the people. Public morality was at a low ebb; there were bitter quarrels, many murders and a great number of children born out of wedlock. The surrounding countryside had been devastated by war: houses were burnt, crops ruined and people were starving - 3000 of them swelled the number of beggars in Parma to 6500.

The knowledge and practice of the faith was minimal. There was little instruction in catechetics, preaching was unknown and there was little care for those in need. The clergy needed reform. It

is into this setting that the Cardinal Legate brought "two priests of reformed life".

Lainez and Favre were invited by the Legate to reside in his palace. They chose instead to lodge at the hospital where they could minister to those in need. They preached, they celebrated the Eucharist, they instructed in catechetics, they lectured on the Scriptures, they exhorted people to receive the sacraments: frequent confession and monthly or weekly Communion. In other words they performed the normal pastoral functions associated with the priesthood.

The fruits of their work were dramatic to say the least. Within a year the town of Parma became a flourishing Christian Community.

Great care was taken of the poor and God was praised. People attributed the profound conversion in the community to the deep faith, practical charity and simplicity of life of these two priests.

But very specially, their influence was felt deeply in their guidance of people through the Spiritual Exercises.

This involved intimate, person to person, talks with small groups and individuals about the things of God. It is what the tradition calls spiritual conversation and is a most privileged form of evangelisation.

It is the art of talking about God in personal terms which happens down in the local pub or supermarket and over the back fence; wherever informal social contacts usually occur.

The early Jesuits practiced it among themselves and recommended it very strongly to others. For many years it remained a feature of the small community groups which evolved into the Sodalities/Marian congregations.

Favre was called away from Parma in July 1540 for a new mission in Worms. The people protested and appealed to Rome. The decision remained, but in response to many pleas, he wrote out a way of life to keep alive the spirit of the Exercises. He recommended morning and night prayers, a short meditation on the life of Christ in the morning and a examination of conscience in the evening plus a particular examen on one of the virtues, weekly confession and communion and care for the poor.

Pierre Favre, who was later beatified, had a rare gift of attracting those he met. "He had an extraordinary charm in spiritual conversation, for he never met a person, no matter how far gone, who was not totally changed by dealing with him. Father Ignatius used to say that Pierre could draw water from a rock."

I mention this here as an encouragement towards sharing our faith informally which is such a vital form of evangelisation.

Sometime after leaving Parma, he was asked for some suggestions for dealing with heretics. We could replace the word "heretic" with "those who disagree with us strongly" and listen to his words:

"In the first place it is necessary that anyone who desires to be serviceable to heretics of the present age should hold them in great affection and love them very truly, putting out of his/her heart all thoughts and feelings that tend to their discredit. The next thing he/she must do is to

win their good will and love by friendly dealings and converse on matters about which there is no difference between us, taking care to avoid all controversial subjects that lead to bickering and mutual recriminations.

The things that unite us ought to be the first ground of our approach, not the things that keep us apart."

So many aspects of CLC life come together in this story from Parma. Guides who lived what they preached. Guides who formed and informed. Guides who handed over responsibility and moved on.

The fruits of the Spiritual Exercises abounded in the care taken with those in need.

People, starving in body and neglected in spirit, were nourished and cared for in so many ways. The people who helped them, developed a reflective style of life. They learned to thank God, allowed His Spirit to transform their sinfulness and followed Jesus in reaching out again in fraternal love.

Tim Quinlan s.j.
Progressio, May, 1988

"A pilgrimage is a journey focused on God, and God's life among us. It serves to remind the faithful that all life's roads and travels have their essence and purpose, their meaning and fulfillment when viewed as a journey with God."

1990 to 1991 will be a year of pilgrimage with Ignatius. He was actually a pilgrim for many years and remained a spiritual pilgrim for the rest of his life.

The following is a letter from the Jesuits
at the Guelph Centre of Spirituality.



CLC & THE IGNATIAN YEAR

This is a year of celebration for all in the Church who have been influenced by St. Ignatius of Loyola and the Society of Jesus which he founded. September 27, 1990 marked the 450th anniversary of the approval of the Society of Jesus by Pope Paul III; 1991 is the 500th anniversary of the birth of St. Ignatius. Fr. Peter-Hans Kolvenbach, S.J., Superior General of the Jesuits, has proposed that the period between September 27, 1990 and July 31, 1991 be observed as an Ignatian Year, a time for commemorative events and for a more intense "renewal in the Spirit of our apostolic life, individual and communitarian." The year opened at Loyola in Spain when Fr. Kolvenbach presided at a special gathering of the Jesuit provincial superiors from around the world.

From the start of the planning of the year, Fr. Kolvenbach has made it clear that the celebration is not for Jesuits alone.

Ignatius belongs also to the history of the entire people of God. So it is fitting to associate in our celebrations in a particular way all those men and women, laity, priests and religious, who collaborate closely in our apostolic works or who are inspired by Ignatian spirituality in their following of Christ.

The Christian Life Communities are included in this. CLC has its origin in Ignatius and the spirituality which came from his own experience. Fr. Kolvenbach referred to the significance of the Ignatian Year for CLC when he addressed the General Assembly at their August meeting in Guadalajara, Mexico. Placing his words in the context of the Ignatian Anniversaries, the talk took the form of an invitation to the listeners to "contemplate Ignatius and his historical journey as the providential way which was at the origin of the Christian Life Community." Fr. Kolvenbach emphasized the meaning of the Ignatian legacy for the CLC:

This year the Society of Jesus gratefully recalls [the] long process from which it took its origin. But this is not something which concerns only Jesuits; for the Ignatian grace of forming societies is much wider and more ample than that. History recounts innumerable examples, of which you yourselves are evidence, of people who continued the Marian Congregations and the "societies" of lay people which sprang up due to the initiative of Ignatius and his companions.

Later in his address, the head of the Jesuits pointed out that the CLC is "one of the better models of what has been achieved in the history of the lay apostolate." It is, perhaps, precisely because the CLC is such an important model that so much is expected of it. Speaking of the tremendous need for a new evangelization, Fr. Kolvenbach states:

[The] whole world is full of idols, old and new; everywhere wounded men and women are lying by the roadside waiting for the passage of the good samaritan who may come to help them.

In responding to his own question about how we should begin to work in that world, he points to the CLC:

The Christian Life Community aspires to set up a visible thread of communities in which there is no break but a unity between faith and life, between the Gospel and society. This is your great challenge and your contribution to re-evangelization of peoples... The spiritual inheritance of St. Ignatius of Loyola prepares you and sends you forth on that mission.

The challenge is not confined to members of the Christian Life Communities. Writing to Jesuits around the world, Fr. Kolvenbach invites all to be concerned with the CLC and its works and goals. He states that the CLC counts on the Society's spiritual help as they "distinguish themselves by the seriousness of their apostolic commitment, with a sensitivity for people's needs and the Church's directives." The General challenges all Jesuits:

By reason of the long common tradition and of communion in the same spirituality, the Society should show, in so far as it can, a clear preference for the Christian Life Communities when there is work to be done in the apostolate with and for lay people.

For Jesuits and friends, this is not a time to sit back and rest, basking in past glories. As Fr. Kolvenbach's remarks indicate, it is a time of renewal and forging ahead as apostles. In his invitation to celebrate, he says that gratitude for God's gift "urges us to assimilate ever more vigorously the spiritual experience and to take up with ever greater courage and gratuity the Society's apostolic service of the Church." He encourages each Jesuit to celebrate by renewing his apostolic availability and asking himself how bold is his response to apostolic needs.

Here in English Canada, the Jesuits are celebrating in a great variety of ways. Individual apostolates and communities are planning special projects to help achieve renewal for themselves and those with whom they minister. There are also several events which involve the entire English Canadian Province of the Jesuits. These Canada-wide events all focus on the theme of Ignatius the Pilgrim (as indicated in the official logo found above).

A "spiritual pilgrimage" started in September when each Jesuit community started to pray on the Exercises in Daily Life, using the communal form developed by Fr. John Wickham, S.J., at the Ignatian Centre in Montreal. In most communities and works, this method of celebration is involving many of the women and men with whom Jesuits work. As Fr. Kolvenbach has stated, the result of making the Spiritual Exercises "in all their rigour and authenticity" is a "more vigorous life in the Spirit".

An actual physical pilgrimage will take place in the area around Martyrs' Shrine and Ste. Marie Among the Hurons near Midland, Ontario, the site where St. Jean de Brebeuf and his companions worked and died in the 17th century. Many English Canadian Jesuits will spend several days visiting the various sites around Midland in July 1991.

The celebrations will culminate in a "Congress" which will bring Canadian Jesuits to Guelph, Ontario from July 27-31, 1991. The hope is that these days of prayer, sharing, discussion, reunion, and celebration will bring together the personal and communal renewal started during the Ignatian Year. These days of discerning and discovering the Spirit's presence will help the Canadian Jesuits as they continue to seek the greater way of proceeding in their ministry to the Church. The Ignatian Year will end on July 31, 1991, the feast day of St. Ignatius.

One of the highlights of the Ignatian Year will be April 22, 1991. That day has been designated by Fr. Kolvenbach as a day of common celebration "so that all Jesuits around the world, along with their colleagues and benefactors, with all those who share with us Ignatian spirituality and with all those particularly close to the Society can share in one and the same prayer of thanksgiving." It was on April 22, 1541 that Ignatius, shortly after his election as Superior General, along with five of his first companions made their religious profession in accordance with the papal bull of approval. April 22 is also the feast day of Our Lady, Mother of the Society of Jesus. On that day, Pope John Paul will preside at a liturgical celebration of the anniversary in St. Peter's Basilica. There will be a celebration in each region of Canada in which there are Jesuits. The liturgies from St. John's to Vancouver are being planned with the diverse time zones in mind, so that they take place simultaneously.

In the spirit of celebration, may this be a time for the Society of Jesus, the Christian Life Communities, and all men and women who have gained from Ignatius' gift to the Church to experience a renewal which will lead to an openness to and an awareness of God's will and the grace to accomplish it completely.

Philip Shano, S.J.
December 1990
Guelph Centre of Spirituality
Guelph, Ontario

GENERAL PRINCIPLES

On December 3rd, 1990 our General Principles were approved by the Holy See in a simple ceremony at the Pontifical Council for the Laity. The World CLC Community was represented by our Ecclesiastical Assistant Fr. Peter Hans Kolvenbach s.j., by the members of the World Secretariat (representing our World President who is sick) and by some representatives of the Italian Community. They expressed the significance of the approval in the following words:

With joy we receive today the approval of our General Principles by the Holy See. It is an important fact in our history, an ecclesial event that no doubt we will celebrate in our national and local communities. Today the life of the Church is expressed once again through a very old rite in the history of the Pilgrim People of God; the solemn confirmation of a covenant.

The General Principles express the way in which we want to respond to Christ's call. They are our covenant with God, with the Church and with all people. They will help us to fulfill our deepest desires of service. We will pray on them, individually and in community. We will use them as an inspiration and a point of reference when we review our lives and program our activities.

We have come to the Apostolic See with humility and a spirit of

faith to be confirmed in our vocation and sent out to live it among the People of God. In receiving this approval, there grows in us a sense of communion with the whole Church in its efforts to extend the Gospel in a lasting and profound way in the great variety of places, persons and situations. There also grows in us our love for the Pope and the Apostolic See, visible expression of the mystery of the Church.

Encouraged today by the example of Francis Xavier, we want to offer our life as an apostolic Ignatian community to the Church. With him and with many friends in the Lord, dispersed throughout the world, we rely on Mary's intercession in the fulfillment of our vocation.

On behalf of the Executive Council and the entire Christian Life Community, many thanks.

DECREE

THE PONTIFICAL COUNCIL FOR THE LAITY

CONFIRMS the Christian Life Community as a public international Association of faithful, of pontifical right, in accordance with canons 312 and following, of the present Code of Canon Law,

AND APPROVES its "General Principles" presented in their original form and deposited in the Archives of this Dicastery.

Given at the Vatican on 3 December 1990, the feast of St. Francis Xavier.

Paul J. Cordes
Vice-President

Eduardo F. Card. Pironio
President

WORLD CLC DAY
IN ALL THINGS LOVE AND SERVE

Our revised General Principles coincide with the beginning of the Ignatian Year. Men and women from all over the world are celebrating two Ignatian anniversaries this year. They have found in Inigo of Loyola's spiritual and missionary adventure horizons and inspirations for living out their own adventure.

Joyfully, we join together with this large Ignatian family during our World Day. Today especially, we dare to believe and repeat with Ignatius: "for me" the Word became flesh in Mary's womb (Sp.Ex.104). And we ask for the grace always to know Jesus Christ so as to love and follow Him more intimately.

The them of this Ignatian Year inspires and moves us: "in all things to love and serve". Enlightened by these radical and demanding words of Ignatius, we will be able to better live our World CLC Day.

GUIDELINES FOR PRAYER

In our preparation for the World CLC Day, let us be called according to General Principle n.8 to a prayerful and communal revision.

The theme of the Ignatian Year must be like a backdrop: **IN ALL THINGS TO LOVE AND SERVE**. It is to check, before the Lord and with His grace, how we are living this as a local, national and world community. G.P. n.8 which deals with our mission, will be our way of doing this.

Preparatory prayer: Let us open ourselves to the Presence of the Lord who calls and sends us, let us desire to have the ears of a disciple and the heart of an apostle in order to "always feel His holy will and fulfil it completely".

Composition of place: This is to see our small, local community: how it is as a cell within the regional communities, the national community, the larger apostolic body that the World Community wants to be, the whole Church, all the People of God.

To ask for what we want: That God might transform us into a community of apostolic discernment, a community of servants and witnesses of His Kingdom, committed in our reality and open to the request of all the Churches and to the emergencies of all societies. That He might allow us to evaluate to what extent we are like this and what we have to do to be really and more fully so.

Prayerfully read General Principle No. 8

As members of the pilgrim People of God, we have received from Christ the mission of being his witnesses before all people by our attitudes, words and actions, becoming identified with his mission of bringing the good news to the poor, proclaiming liberty to captives and to the blind new sight, setting the downtrodden free and proclaiming the Lord's year of favour. Our life is essentially apostolic. The field of CLC mission knows no limits: it extends both to the Church and to the world, in order to bring the gospel of salvation to all people and to serve individual persons and society by opening hearts to conversion and struggling to change oppressive structures.

-What does it mean for us, in community, to be witnesses of Christ? Do we feel we are taking seriously this mission of being witnesses?

-How do we make our own the mission of Jesus to bring the good news to the poor, to proclaim liberty to captives and to the blind new sight, to set the downtrodden free and proclaim the Lord's year of favour? Who are for us, here and now, the poor, the captives the blind, the downtrodden to whom the Lord sends us to proclaim His liberation and His year of favour?

-Are we growing in our capacity to read the signs of the time and to give a meaning to the realities of daily life even the most humble?

-Can we truly say that our lives are essentially apostolic?

-Can we really say that we live an organized or group apostolate at any level? Does our community seek to discern and commit itself as a community in any emergency or call of the world today?

-What changes should there be in our style or in our community structures so that they might be real means of helping our organized and community apostolate?

Since our lives find their permanent inspiration in the Gospel of Christ poor and humble, let us pray the three colloquies of the meditation of the Two Standards together in community.

During this World CLC Day, let us pray for peace, unity and justice in our country and in the world, for our World President Brendan McLoughlin (see note below) for our National ExCo and the newly-elected World ExCo and for one another. Let us ask that the same Spirit who sustained and moved Ignatius of Loyola teach us, today and always, to "love and serve in all things".

Maria Calara Lucchetti, Vice-President

WORLD CLC DAY - continued



Graydon and Beth are organizing a World CLC Day chain of prayer across the country

Your regional rep. will advise you of your time

Graydon and Beth Nicholas
Presidents-Elect

Message from the World President: As reported in a previous newsletter, Brendan became very ill after returning from the World Assembly, resulting in almost complete paralysis. We sent him a card on behalf of our National Community. He writes: "All your letters and cards have been a great support to me and have helped and are still helping me to cope with my present situation. While I am assured I will make a full recovery it will take time. At present I am involved in 5 hours of physiotherapy a day. As my phsio said today, "We are trying to rebuild a body". At the moment physically, in many ways, I am at the stage of a year old baby who can barely crawl. Please keep praying for me as I offer up for all of you my continual acceptance of my present condition and all my effects to enable a complete recovery to take place, for your individual and collective needs.

SPECIAL NOTE: The deadline for submissions for the next Newsletter is May 15th.

OUR NATIONAL COMMUNITY

Highlights of General Council Meeting Feb. 1-3, 1990

- The decision was made that there will NOT be a National Assembly this year, 1991.
- The Phase II manual is ready for the printers. Included in the manual is a Canadianized version of the General Principles.
- A Working Group has been struck to look again at the Constitutions in light of the Regional Structures that are developing.
- Each CLC member should receive shortly a letter from the Co-Presidents and a copy of the General Principles.
- There will be a Regional Assembly in the Maritimes, Halifax, May 10-12 and in Ontario, Waterdown, June 7-9.
- March 25th is CLC World Day. Beth and Graydon Nicholas have organized a day of prayer across Canada for Monday, March 25th.
- On April 22nd the Jesuits plan to solemnize the 500th Anniversary of the birth of St. Ignatius and the 450th Anniversary of the founding of the Jesuits. A suggested outreach for both the March 25th and April 22nd celebrations would be for individuals and groups to write to the Prime Minister or Member of Parliament explaining who we are and our concerns about issues that are affecting Canada and the world.

Our prayers to you for a blessed Lent and Easter.

Your General Council



Front row l to r: Fr. John, Gilles Michaud, (East) Fran Morrison (ExCo)
Back row l to r: Sr. Francis McDougall, Sonia Spone (Prairies), Beth
and Graydon Nicholas (ExCo), Joanne Mawhinney (West),
John Sullivan (ExCo), Duncan MacIsaac, Elaine Regan,
Ontario, Bill Nolden (ExCo)
Missing: Cris Kowtow-Sullivan, Connie Shaw (ExCo)

Meet our Business Coordinator

by Eleanor Morris

I began the role of business co-ordinator early in May, 1990. At that time it meant moving boxes of minutes of meetings and correspondence from Jack Milan's office to my basement. Here I created a work corner between the electrical panel and the furnace. To this I added an older model computer. NOT user friendly, and an old door on saw horses as a desk. Modest beginnings!

This followed recognition by the CLC Executive Council that it needed a central contact place, a person to channel communications and centralize all its materials.

I applied for the position and was accepted. I optimistically viewed it as a way to meet new people, mostly by mail and phone and in a small way serve CLC. I am working on the obstacles of not having a great background knowledge in business practice. I have found that optimism will take you only so far! I will keep learning.

So I am doing the following things: 1. Providing a central mailing address - Box 245, Guelph, Ont., N1H 6J9. Also, my phone number is 519-846-5078. I don't have an answering machine but my message takers are reliable.

2. Providing a central records location. I have all the archival materials. If anyone is interested or needs any information about the history of CLC in English Canada, I have it. Let me know. I also have all the information brochures and formation manuals.

3. I pick up the mail regularly and on a part-time basis provide a clerical service by sending mail to the appropriate persons, respond to requests for information about CLC, etc. I keep records of all meetings of the CLC Executive Council, General Council, and all working groups. This role

will expand as the Executive Council discerns the need.

I belong to the Holy Ground CLC in Elora, Ontario, in south-western Ontario not far from Guelph. My husband John and I have four children. At present, I work in nursing part-time and I am a part-time student.

I would like to talk about a few "office matters". It is essential that we know who you are and where you live. Our organization is not that big so we want to know everyone! It also makes our mailings more accurate. If you experience a mail change, PLEASE LET US KNOW.

It would be more efficient to have a photo copier in my work space. If you know of one available, cheap, I would really appreciate knowing about it.

I would like to thank everyone for their valued input into the election process of our presidents-elect last summer. I'm going to give you a break-down of the number involved in the process.

12 nominations altogether.

10 from Ontario

02 from Eastern Canada.

I sent out 100 letters for consensus of the president-elect, Beth & Graydon Nicholas. I sent 1 to every person federated with the CLC and 1 to every community in formation. 23 forms were returned from Ontario and received 12 responses from Eastern Can. This was a first try at completing the method by mail and attempting to contact everyone. In the past, the president was elected by the CLC members attending the National Assembly in Ontario. The CLC General Council felt that to truly reflect the national scope of our CLC Community, this was a more appropriate way to do it.



Bernard de Aguiar, Joanne Mawhinney, Fr John

From THE WEST - Excerpts from Joanne's letter to B.C. CLCers

-I felt good about the meeting we held in Nanaimo and I look forward to meeting again in the Spring or Fall.

-Our own Emmaus community is thriving well under God's abundant grace. We have spearheaded our refugee sponsorship and resettling "apostolate" within our parish of Christ the King. Sue Rambow has worked ceaselessly to house, clothe and welcome these people from El Salvador, Vietnam and Poland. She and her committee lobbied North Island College to provide 5 day week/5 hours a day English classes-the language was the greatest stumbling block to resettlement.

-Our community has sponsored a prayer-companion retreat in our home. We spent last year renovating for a number of reasons including to be able to invite people from the local community to come and rest and be quiet with God, "waste time with Jesus", as Jean Vanier puts it. So we bundle our children to other homes, change the beds, light the fireplace, prepare the food - UNPLUG the phones, put away the TV and radio - and as we are situated back on our 10 acre property beside Morrison Creek-it is a good place to become quiet and listen to God. We provide prayer direction, a few talks and access to liturgy. Many people cannot afford to go to a retreat centre and do not know about or how to listen to God and this is what this "apostolate" or "mission" hopes to provide.

-I have received some requests from some new friends I made at Guadalajara '90 that I will pass on to you as I have promised.

1. Tony Martyns of Bombay, India (our CLC twin) is hoping to find sponsors for poor Indian children in Bombay. The commitment would be for \$400. Can. (with inflationary adjustment) per year. Their CLC would put the sponsoring person in touch with a professional Social Service Christian Organization to work out the details. The money can be in a lump sum or in instalments. Write to:
Tony Martyns, H-3 Palm Springs, 10U Cuffg Parade,
Colaba, Bombay, U00005, India.
2. Lillian Kehle, a beautiful young teacher in a girls boarding school in Rusape, Zimbabwe. Lillian requests clothing for her girls, many of whom are orphans. She has CLC among the secondary students and their "apostolate" or "mission" is to make money to buy material in order to make clothing for the younger orphan children. Any

A Study Bible for CLC Members

It is very important for CLC'ers to have a good working knowledge of the Bible and the way it was assembled.

Catholic Bible Commentaries are a good help for this.

They usually include reading guides to every book of the Bible, essays on a biblical history and catholic teaching, maps, etc.

One such commentary that I can recommend is:

THE CATHOLIC STUDY BIBLE

Published by the Oxford University Press.

It uses the New American Bible as it's scriptural base.

You might wish to order it through Bill Nolden of the Brantford CLC.

Fr. John English

To obtain your personal copy please complete the order form below and mail with cheque or money order to:
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For those people who have not made their 1990 contribution the tear-off below may assist you.

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