

## CLC Canada Responds in National Review and Evaluation of our National Common Mission

The whole is greater than the sum of the parts

*As Christian Life Community of Canada we will act as communities, not as individual identities. We will develop leadership in CLC Canada that will move communities to action with special attention to youth/young adults. Through the apostolate of the Spiritual Exercises: Communication, Education, Social Justice In Action, we will strive to better love and serve the Blessed Trinity in our world community as the Canadian CLC.*

### **GATHERINGS - FEEDBACK: PART I**

If more space is needed, extend the charts

<b>Goal:</b>	<i>As Christian Life Community of Canada we will act as communities, not as individual identities</i>
<b>Awareness</b> <b>es</b> (newly seen)	<ul style="list-style-type: none"> <li>• That our decision making process to do each of these was clearly a 'Magis' choice for us</li> <li>• That the quality of our service was more effective</li> <li>• The concept of 'it takes a whole village to raise a child' made sense to us from our experience</li> <li>• That the initial invitation for us to discern a response <i>came through others outside our group</i> needing or asking us for our help</li> <li>• The need to have a better understanding of cultures of social groups as well as sharing formation on Canadian culture (education)</li> <li>• The importance that the CLC group be in a stance of spiritual freedom to begin discernment with regards to mission</li> <li>• Need to be really clear as to role played in collaborative ventures</li> <li>• Grace is given enabling action</li> <li>• Action enables giving witness</li> <li>• We act as a community</li> <li>• We are learning to 'read the signs of the times' better ... that political, ecclesial and social needs were often the catalyst to discern and 'act as community' in response – we were willing to 'risk'</li> <li>• Pondering our graced history reveals our stages of development in learning to act as community</li> <li>• We are taken our way of life more seriously after many years of growth and formation</li> <li>• Communication during all stages of 'acting as community' is important – need to learn how to 'filter' assumptions, work with full disclosure to evaluate in order to redirect our energies to the magis</li> <li>• Consensus building is a critical tool for 'acting as community'</li> <li>• As we worked together, ran into difficulties, listened to each other, and proceeded to carry out the project ... we felt us growing closer, growing to know each other better, and growing as a community. We seemed to gel as a community in the two projects</li> <li>• That there is much grace in bringing personnel discernments to the group, clearly an invitation to all of us</li> <li>• That we grow closer as family in working together on mission</li> <li>• That more consistently, reflecting on our communal actions would be graced filled</li> <li>• The ability to be honest with ourselves and with our community in discerning mission</li> <li>• We act as a group based on need sometimes without "full blown" discernment. We have utilized the discernment process in unison/support of important decisions made by fellow members when required</li> <li>• We didn't know that we had a national common mission</li> <li>• More aware of connectedness to larger CLC-region, national, world.</li> <li>• Acting as community strengthens our mission-strength in numbers.</li> <li>• All CLC tools used in community heighten our oneness as community.</li> <li>• Importance of Contact Person in presenting "who" we are as community-our mission, goals, life</li> </ul>

- A communal action can be an inspiration to others
- A communal action broadens awareness in CLC
- Being open to move from individual agendas to a communal decision brings surprising results
- To host and hold one another
- Interconnectedness
- 1 Cor. 12:12
- Authentic community respects individual differences in freedom.
- Have "to be" a community to act as one. Need more time in community
- How the affective aspect can facilitate or hinder individual/group action
- The community has helped me be aware, in my daily activities, of ways I am able to help others.
- Deciding together on outreach for common mission
- Need for a focus.
- Fishers acted as a community and not as individuals, the first time
- we went together to the 2009 assembly,
- when we did fundraising for our community and for Haiti, such as the T-shirts sales and Coffee Sunday,
- when we organized and prepared and delivered a Magis retreat in Toronto,
- we did the ecological retreat together and
- when we had Fr. Gudion from France to help us with a retreat.
- Our strengths are in shared responsibilities wherein we cover for each other whenever needed,
- we are generous with our time, our magnanimity, our faith in each other and in the community; our open communication with each other.
- Our weakness is in our numbers, we are a small group so that we do not have a lot of people to assume various positions alternately or even when leading a retreat; we lost a member last year.
- Time is also a big factor, when life situations change or are hectic, it is harder to assume more duties or responsibilities
- All formation produces leaders and is a top priority.
- All Ignatian formation is formation for leadership, and is a top priority in Central Region.
- Not completing formation and lack of guides may contribute to groups disbanding.
- CLC's that have not completed their formation seem unlikely to provide leadership even in simple things like welcoming new inquiries.
- That and lack of guides who have completed formation leads to groups stagnating and disbanding.
- Chris Lowney's book "Heroic Leadership" was helpful in producing leaders in Hong Kong and his new book, "Why Pope Francis Leads the Way He Leads" is good too.
- Peer groups, on-going mentoring and Crexco experience have proved helpful in producing leaders.
- Hong Kong Heroic Leadership book helpful in producing leaders and book re Why Pope Francis Leads the Way he Leads.
- Peer groups and Crexco experience good soil for on-going leadership development.
- Communal Exercises are a powerful tool to move communities to action.
- ability of CLC communities to name "acting as a larger CLC" not as individual groups and "called" to always do that
- this goal is flexible - a lot can be done - dependent on how much we collaborate
- really aware of the goal and scope of mission
- collaboration of all communities in CLC Canada and with CVX Canada - wonderful things can be achieved
- this prayer brought forth different experiences of acting as a community
- Looking for a deeper relationship with Christ, what guides me personally
- Develop spiritual side, my spirituality is sleeping and want to wake it up
- God is part of my life and I can see the goodness of God and constantly

reminded of it

- Friends brought me to CLC when I was searching for community
- A keen interest in learning about Ignatian spirituality. I had some

experience of Ignatian spirituality at Loyola House and attended retreat by Tim Gallagher and want to explore it

- want to share scripture with other people
- not about preaching but listening to the word of God and God is telling me
- Gain a lot of wisdom and transformation in myself through understanding more about Ignatian spirituality
- Sharing keeps me grounded
- gather in a community
- seeing God in all things
- How other people see God in different ways and you appreciate your faith
- Compare God moments and realize other people have worse moments in the week
- Bible readings and finding the common thread
- Other people see different things than you see and it is very enlightening
- As a community, by attending & peer group meeting
- Attended the regional assembly – awareness of what the CLC community brings to the table – eg. Mining in Dominican Republic
- Being in a community – being tame because of the spirit that moves in the community
- Intercessory prayers at end of meeting called to pray for community and others
- Community discussion is helping and grounding
- Support that you are not alone
- Going through spiritual exercises a commitment of time
- Prayer life
- People around me are changing
- Imaginative prayer
- Desire for prayer time
- People around me are changing not by what I am doing but just by being
- Praying for things I never thought of praying before
- Awareness exercises -Examen prayer is a big strength
- Sense of belonging in the community there are other people. God is moving in their lives too
- A great strength this community is giving to me
- A One of A Kind experience
- God answers a lot of my “Why God?” and found the answers in my reflective prayer.
  - have received graces, God answers me in the way I understand.
  - CLC meetings sometimes answers your questions with other person's sharing
- We received the graces beyond what we are asking for. The grace is overwhelming
- We went to Madonna House – a simple visit, a special day, a peaceful place, a wonderful community. They recycle the garbage to compost and make it a fertilizer.
  - Sometimes we feel that we are garbage during the downside of our life or during our darkest moments, but God is transforming us to become a fertile soil.
  - a well established community of only 5 members.
  - We always have been supportive of one another as well as reaching out in cluster meetings to other small communities in the KW area, and getting involved in the broader goals of CLC by doing

- fundraising for Haiti, our Central Region mission, attending and hosting assemblies, etc
- We are all members for at least 10 years, so this is not a new awareness.
  - Acting as community - Retreats, Native Ministries (DOS- Diocesan Order of Service) , Listening Heart, Week of Guided Prayer, Ministry of Prayer, Spiritual Exx., Passover Dinners as fundraiser, Book Studies, ARISE, Jesuit Volunteers, Blanket Exercise, Community Living – Sunday Dinner and Social, Jewellery sales.
  - Our community neglected to 'evaluate' any of our efforts systematically for....effectiveness
  - It might be most useful to share the Week of Guided Prayer/ and the Listening Heart with the Native Ministries Program (DOS), teaching to be prayer companions and using skills monthly on an ongoing basis and in communities of Wiky, Sagamuk and M'Chigeeng.
  - New members (those that joined CLC only in recent years) have come to realize through the discussion that we have been living this prior to knowledge of this Goal.
  - Communal support of other communities ( doing Manual Three together)
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- We remember support for individuals in formation.
  - We produced and managed a regional retreat at Crieff Spiritual Centre.
  - We also assisted with strategizing a regional retreat at Loyola House in Guelph.
  - We support and pray with individuals making important life decisions (eg: one couple adopted an Ethiopian child).
  - Two members discerned to participate in their parish sponsored Jesuit Mission annually in Kingston, Jamaica.
  - All members discerned to present a workshop and invitation to our parish to create a new CLC, eventually named itself, Pilgrims on a Journey.
  - Every Christmas we discerned to donate to some cause; eg: For tuition for a Medical student in Guatemala and a donation to the Stephen Lewis Foundation specifically for surgical repair of post partum fistulas.
  - The Community supported several potential members who then were sent with prayer onto their discerned Spiritual journey other than CLC.
  - We joined with other CLC's to form a cluster and meet to discuss potential growth strategies, followed by an offering of "guided prayer week" in Lent at a parish by members with direction skills.
  - Ongoing support for the region through facilitating CLC events, attending council meetings and participating in the executive responsibilities. We keep Haiti in our prayers and discussion eg: keep articles related to Haiti.
  - online direct communication with an outreach coalition.
  - We claim what we have done.
  - some members are frustrated with current manuals.
  - All frustrated with manual 2 but some also frustrated with manual 1.
  - Learned that other great resources exist and can be easily accessed. Some members shared great resources/websites, [www.sacredspace.ie](http://www.sacredspace.ie) and especially [www.pray-as-you-go.org](http://www.pray-as-you-go.org) – combines written scripture with audio – excellent!
  - every two weeks we get to see youngest member Mattias – 2 yr old son of our newest members –
  - Difficulty of this goal for individual CLCers in diaspora where no community was accessible for us to act with.
  - Learning and preparation that went into discernment process to accept the mission of presenting workshops.
  - What can we do (as a discerning community) in the light of the calamity in Haiti.
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- New communities with little experience being asked to participate, plan and organize regional events.
  - The whole reason for the existence of our community was the pursuit of this goal---to act as a community.
- Collaborating with the larger community (formation team) provided richness to the process of

	<p>presenting workshops.</p> <ul style="list-style-type: none"> <li>• There is gratitude for being able to participate in the common mission as a community</li> <li>• Our community learned about trust, hope and the praying for and acceptance of grace during the process.</li> </ul>
<p><b>Clarities</b> (now clearer)</p>	<ul style="list-style-type: none"> <li>• That the various gifts we had became clearer in the 'doing' of the action as a group</li> <li>• That the role of the guide was critical, especially in our 2007 common action because we were/are a fairly young group</li> <li>• That the DSSE process is what allowed us to move together with intention, energy and a sense of being guided</li> <li>• That it was easier to deal with the obstacles and challenges we experienced (implementing our actions because we could process them together) and find a way to deal with them together</li> <li>• need to better manage time and energy so as to eliminate possibilities of burn-out</li> <li>• communal action allows individual gifts/talents to be utilized</li> <li>• a good decision to collaborate rather than go on our own</li> <li>• actions decided upon are the result of all members in agreement and not on the say-so of an individual</li> <li>• open, honest and loving dialogue through all stages of the DSSE</li> <li>• We are more collaborative and free to be influenced by different perspectives yet move 'as one'</li> <li>• A group's Leaders need to be on the same page when trying to 'unify' the gifts for 'one action'</li> <li>• Collaboration with others outside one's own CLC is both enriching and challenging and needs more relational and planning time built into a project</li> <li>• A mission's goals and objectives should be the starting point of a good evaluation process and critical thinking should 'inform' how the reflection is designed in order to see graces and blind spots</li> <li>• Growing in the practice of evaluating mission increases confidence to help others do this</li> <li>• Once a communal action was discerned, there was an enthusiasm and a willingness to go forward, stepping into deeper water no matter the outcome. Its success or failure did not guide the work on the project ... only a sense of trust that the Spirit called and the Spirit would work through it; God will accomplish what He will.</li> <li>• Our communal action as CLC comes from our way of life but our mission is to respond to the needs we see for which our gifts are suited. Not all are called to CLC. We need to be careful we don't make this a hidden agenda.</li> <li>• Strength in numbers. In considering a personal mission and asking for help through communal discernment, one can see better and hear better through extra eyes and ears and the diversity of talents and gifts in the community. There is so much more richness. One feels the support of people praying for you in your personal call to mission.</li> <li>• Zeal of one person is like a dance and, in inviting the community to participate through a communal discernment, other members are drawn into that dance. Acting as a community in the support of one member's mission gives this mission work a different feel and energy.</li> <li>• The challenge around communication showed the need to trust and take a leap of faith and clarify ... ask questions when needed.</li> <li>• The need for educating the public about our way of life. Tools: speaking from the pulpit when a Come and See is planned, brochures at churches, etc.</li> <li>• That preparation material is key (data)</li> <li>• That evaluation is key to future growth</li> <li>• That the spiritual exercises are core to mission of CLC</li> <li>• Sometimes we get it right (sometimes we get it wrong) but we TRY (Take a Risk Yourself) as individuals/community. It is "easier" to act with the support/encouragement of our Circle.</li> <li>• We are seeing more similarities between our communities and other communities across Canada and the world.</li> <li>• We have greater appreciation for the grassroots process of feedback / information in CLC.</li> </ul>

- We acknowledge how much we'd like to be in closer contact with other CLCs.
  - Communication both down and up the line-Explaining to others our mission may inspire others or may inspire others to join in mission.
  - Still acting as community even if we invite another person or group to collaborate with us.
  - More aware of importance of keeping up with CLC documents, materials etc.
  - Significance of part 2 of meetings forming us as one community and moving to mission.
  - We DO have the Spirit of Mission
  - Our CLC is committed to carrying out the action
  - There is great diversity of mission that we have been called to by the Grace of God
  - The importance of using DSSE in an intentional way
  - We especially have to be mindful of Evaluation
  - We need to work in collaboration with other organizations and other CLC's (Local, Regional, National and World)
  - Need to organize our time better in our meetings so as to better facilitate getting in touch with the Signs of the Times and moving out
  - Importance of having a Mission Statement
  - Rooted in prayer and DSSE leads to energy, commitment and passion for mission
  - Deeper understanding of the vision of the CLC General Principles
  - Complete freedom is the key
  - Being on mission together deepens sense of community
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- respect for the gifts and limitations of each member in acting for common mission.
  - I need some form of structure in my prayer life. Not all Ignatian guidelines work well for me but they do give me a prayer discipline I lacked.
  - Power of group process
  - Communication in various modes necessary.
  - It is great to look back and we were surprised to note the accomplishments we have achieved in the last few years as well as the blessings and graces given to us through the activities we participated in with the community.
  - We also noted that we have grown in our faith and in our relationships within the community.
  - We have matured as members of CLC, assuming various roles and responsibilities.
  - action as a community is much stronger than acting as a group of individuals ; e.g. revitalization of Toronto cluster
  - realization that many other CLCers believe in this goal as we have for so many years
  - greater understanding of how the CCM started and the meaning and purpose of CCM
  - review of process of the Haitian mission - one of the greatest examples - CLC groups acting as a community > for the 1st time a region acting as a community
  - brought forth the question - Where are we now with the Haitian mission
  - There are many kinds of leadership and variety is good.
  - Massive need for good leadership in our world, communities, our homes
  - the common thread that runs through our sharing - Community support, sense of belongingness
  - Awareness of deeper understanding of God's presence through our community experiences, Guidance
- Infrastructure of the larger National CLC community empowers or allows for individual members to complete the spiritual exercises in a meaningful way
  - Each others weakness becomes a strength if you are in a community
    - Our small group is in considerable distress. One of us has been ill in hospital for 5 weeks, two members have medical conditions that prevent them from driving, they are having to get used to using the buses, one member is in the process of moving to Nova Scotia.
    - All these are recent events that require restructuring our CLC meeting schedule and activities.
    - We responded to a need among parishioners for spiritual development (#s were very good)

	<ul style="list-style-type: none"> <li>• Invited Sp director has worked well with CLC with native and non-native and is the 'expert' to invite back.</li> <li>• 'Place to hold the gathering geographically important to inclusiveness.</li> <li>• Our efforts became exhausted in terms of #'s available to approach.</li> <li>• We have benefitted from being a member of the Community - a boost, and support... and acting as community.</li> <li>• It is the nature/essence of who we are as a member of CLC - we cannot live otherwise.</li> <li>• These goals are still relevant to sustain the identity and mission of CLC and to follow the world priorities of care for the poor, family and personal spiritual development.</li> <li>• praying together, supporting and learning from each other in our spiritual journeys strengthens us as we try to live as witness to Christ in the world.</li> <li>• richness in being in community – not just ourselves in isolation</li> <li>• together we have learned importance of CLC meeting format that allows all of us to speak, and practicing Ignatian principles and using the tools – Examen, Asking for Grace etc. A disadvantage of taking this course was that we found some of the limitations of this way of making CLC accessible.</li> </ul> <p>•Much follow-up is required after workshops and there is difficulty getting everyone on board to participate so that we can learn where people are at in the stages of formation.</p>
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<p><b>Insights</b> (deeper understanding)</p>	<p><u>Insights – Part I</u></p> <ul style="list-style-type: none"> <li>• Need to look for ways to reach out to others, participate with larger CLC family, develop leadership qualities</li> <li>• Recognizing that CLC is a way of life and a grace and that we are the Body of Christ through our sharing and part of the Kingdom of God</li> <li>• Recognizing God in everything in ordinary life</li> <li>• Need to discern on how to proceed</li> <li>• Spiritual Exercises are the tool that leads to action</li> <li>• Importance of gratitude and appreciation for gifts and support from each other</li> <li>• Actual process of getting past blockages (inaction) is the life/action of the groups; when one door closes, another one opens</li> <li>• The importance of being open and disposed to the promptings of the Holy Spirit, especially through prayer</li> <li>• Fr. John continued to minister to us as much as, if not more than, we ministered to him.</li> <li>• That evaluating what we did elped us celebrate what God did through us - our learnings and what gave us energy to go forward, open to new invitations</li> <li>• That working with others (in our own CLC and others outside) allowed for deeper connection among people (of faith and purpose)</li> <li>• That trust in one another deepened as we acted together and built a new level of confidence to act not only as a community but as individuals on mission</li> <li>• That acting as community drew us beyond ourselves (this CLC journey is not just about me)</li> <li>• importance of setting a timeline for action and evaluating the decision</li> <li>• mission offers possibilities of developing ongoing friendships with others</li> <li>• graced with the knowledge of being instruments that "gave wings to fly"</li> <li>• communal discernment is an inclusive activity</li> <li>• The process of studying an issue or processing documents energized us and were critical to how our desires for mission were 'channelled' towards a concrete response as a group.</li> <li>• The need to step back and listen to one another's experience (evaluate) <i>during</i> the implementation</li> </ul>
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phase was something we missed and now see as critical to correct or redirect our energies.

- A deeper recognition of our gifts and how the Spirit 'points' us, acting together, yes, but also how we each share with those we meet or minister to individually
- Acting as community in an action helped us move beyond our comfort zone – to drink the cup
- The actions we chose have called us to be prophetic which is deepening our attachment to Christ as 3<sup>rd</sup> Weeks persons and as a group
- Our CLC way of life is forming us for all this ... this gift must grow – we need to form and develop new CLCs or the gift will die (as John English so often told us).
- God can use one person's energy and sense of urgency to galvanize the whole group towards a communal action. This person could be outside or within CLC and gathers the energy around a community to respond to a need or a felt sense of call.
- When you act as a community, don't have too many goals for a particular action because it can be overwhelming. The university retreat tried to offer both ways of Ignatian prayer and introduce people to CLC in a one day retreat. The goal of evangelizing (drawing young people to Christ through prayer experiences) should have been the primary purpose for the day. Introduction to CLC could have been a follow-up goal.
- The process of DSSE is so important. Gives the community direction and a greater sense of being on the right path in terms of moving forward. It opens us to God's dream that could be bigger than ours. An example was one person's interest in joining our CLC. The DSSE opened us to the possibility of a Come and See and a new group
- Of the importance of spiritual freedom
- That the common thread of CLC mission is being Christ in the world
- That the collaboration of communities (experiences of others) is grace filled
- That discernment does not necessarily need to incorporate the 4 columns
- That we do not always need all the pieces of the puzzle. Mission is built as we journey
- As a community we support one another and pull together. We encourage and WORK...Listen to request, concerns, desires – Respond. Try to be thoughtful (discerning) in our course of action. Developing our awareness of discernment process is extending our desire to "do it right/better" and is leading us as individuals and as community into more thorough and active discernment...GROWTH.
- We've been together for almost 8 years and it's only in the past few years that our CLC has begun to identify as part of the Region.
- We've needed time to connect deeply as a group and grow in trust. One way we've seen this growth is through the freedom we have to express disagreement or diversity of opinion
- We have greater appreciation for the connectedness between CLCs around the world.
- Number and diversity of missions in various CLC's
- Importance of bringing individual issues to the group as an opportunity for growth.
- Taking ownership of being part of a larger community leads to sharing and witnessing to one another-"one community".
- Need to be firmly rooted in our charism i.e. who we are and our values because that is how we witness.
- Proper discernment is needed for effective action of communities as we are responsible to a larger CLC.
- DSSE and Evaluation and recommendation are critical for effective ministry.
- Challenged to move in mission from the 2<sup>nd</sup> week of the Sp. Exercises to the 3<sup>rd</sup> week of the Exercises ( carrying our cross )
- Any mission starts with being rooted in prayer ..... leading us to a greater awareness of the needs and injustices around us and a discernment as to the greater good
- Community is important in discerning the greater good for action
- Emotionally mature (having recognized and healed brokenness and personal wounds) in Christ. This allows freedom.
- Vulnerability is essential – Brene Brown – "...to allow ourselves to be deeply seen... to love with our



whole hearts...it is the birthplace of joy, creativity, belonging, love and change"

- Realization that what we mean as mission is different than the CLC definition. Upon reading more deeply the definition, there is an understanding that it is anything we do in life, when we are doing it with God and for the extension of his kingdom. Deeper understanding of Common Mission
  - Knowing people, maintaining contact and networking between groups is important.
  - Shared responsibility developed from first meeting is important and choosing a name, so no one is left behind.
  - Following our servant leader Christ and being open to people in need is our basis.
  - Learning to give has helped me accept. The understanding, acceptance and safety of a community in prayer give me joy.
  - Moving as the Spirit inspires and directs.
  - CLC's deep desire to collaborate in doing God's work even if it means a hard look at how we operate from individual communities to the Regions to Canada.
  - CLC's ingenuity and resilience
  - the joy of looking back at our history and seeing the blessings we have received through the years; we see the value of the group/community through the years of ups and downs.
  - We lost a member a couple years back but it has strengthened us by making us more cohesive.
  - deeper>participating in "the Christ project" >not alone>acting as a community as the Body of Christ
  - how different we are as individuals and yet able to act as a community
  - diversity in individuals and their gifts make "community" - World Assembly is at the centre, particular (local) community at the edge - not "top down" or "bottom up" but "community"
  - own same mission (ACT to own and ACT it)"
  - our diversity and our diversity of gifts enables us to do so much more in acting as a community - not necessary to be "like-minded" but to be "like-minded in Christ` the process is like a circle
  - What have WE done for Christ? What are WE doing for Christ? What will WE do for Christ?
  - experience of CLC community is very much like a family - love for each other, seeing the face of suffering Christ >people affecting the marginalized and the abused
  - family members acting as community within the family structure (Companions)
- God wanted us to be community in the church and CLC is fulfilling God's call
  - The holy trinity shares a perfect social communion with one another, so we also desire to have a social interaction with others in a community
  - The need for community action, prayer without action is not always fruitful (world issues/ things happening in the world
- We don't know how the Spirit will lead those who participate.
  - The experience of Week of Guided Prayer was appreciated and has led to long term friendships.
  - *Social connections* /hospitality with workshops/retreat are important to the whole experience.
  - Experiences offered by our community provoked thought and action (the topic is important.
  - How to find a balance between individual mission, communal mission, regional common mission IS a great challenge.
  - To achieve this goal is itself a process of formation; we need to take into consideration communities at different Stages in the Process of Growth.
  - Strengths: persistence in the face of obstacles. Interior faith. Gratitude. We have awareness of our communal understanding. When we remember our historical communal action, we are encouraged in times when we have less energy.
  - We have been well blessed and continue to move forward incrementally. We understand that the Holy Spirit has a pace that differs from ours.
  - All is gift. The Trinity inspires us.
  - feel a lot of love/acceptance from everyone in our community
  - feels like a "second family", close relationships.
  - The process of discerning in a community is powerful.

	<ul style="list-style-type: none"> <li>• Even difficult times need to be celebrated with gratitude as they teach what to do and not to do</li> <li>• There is a larger community (Crexco) to assist us and show us the way. We learned more about the wider aspect of CLC as an organization.</li> </ul>
<b>Recommendations</b>	<ul style="list-style-type: none"> <li>• Invite people to CLC's "Come and See"</li> <li>• Do evaluation periodically ("How are we doing in our missions?") and reflection after community events</li> <li>• Focus on discernment of spirits</li> <li>• Incorporating the Three Pillars of Formation</li> <li>• Further emphasis on the Spiritual Exercises in action for CLC – overt indication that Formation is intended for mission</li> <li>• Affirm each other's gifts/talents</li> <li>• From Kairos: That "the Mission statement (or something very similar) be retained, as we see it as fundamental to CLC.</li> <li>• Seek the Holy Spirit's guidance more explicitly/intentionally.</li> <li>• Be more specific in asking the Holy Spirit to come upon us.</li> <li>• Look at the needs around us and respond to them out of our love for each other and God's love for us.</li> <li>• As Mother Theresa admonished those who would join her in Calcutta, "Do what is in front of you."</li> <li>• Make it a point to join one or more communities in your locality to come together periodically.</li> <li>• To make better use of Newsletters, Updates and Colloquy to share our communal experiences to inspire, nurture and nourish one another.</li> <li>• To make more time within our Regional gatherings for CLC groups to witness how the use of certain CLC tools were implemented within their communities.</li> <li>• To be more knowledgeable around one another's common mission for support; prayerful and otherwise.</li> <li>• As a community, we believe that this mission goal is still very relevant but that, in view of the last World, National and Regional Assemblies, the wording should change to update our National Mission to include how we have evolved in the last 15 years.</li> <li>• We recommend that the wording be changed: FROM "As Christian Life Community of Canada we will act as communities, not individual identities" TO: "As Christian Life Community of Canada, we will act as an apostolic, discerning community"</li> <li>• That all levels of CLC be intentional about the DSSE way of proceeding</li> <li>• That Guides be given more practical guidance in how to help groups evaluate more effectively in order to move forward in action 'as a community'</li> <li>• That we hear more witness stories of 'acting as community' through CLC Canada's communication channels/Regional gatherings/Assemblies</li> <li>• That greater efforts be made to have CLC members bring their individual apostolic decisions to the community for discernment so as to 'act as community' in all mission efforts</li> <li>• That mature CLCs mentor new CLCs in how to live the DSSE process through <i>shared</i> processes of learning (GPs) and applying them concretely (as suggested in Manual II)</li> <li>• Actively live the DSSE communally</li> <li>• When a community discerns the call to mission, live the process with enthusiasm; be open to whatever direction you're drawn to no matter the end result. Do not be attached to any expectations.</li> <li>• Create space in regular meetings to allow a person's passion to be heard in case God wants the community to catch fire. Assembly scripture: "one who hears God's word ... produces more fruit." Even if it comes from one person ... the seed falls on the fertile soil of group. Our CLCS have to be fertile ground for the seed of even one person to take root and go somewhere.</li> </ul>

- Find a way to allow what is heard in Part I of a meeting to be carried over into Part 2
  - CLC is to be mission oriented but at the same time, we need to continue to offer the gift of the CLC way of life.
  - Find ways to educate the public about CLC as a way of life.
  - Encourage members to bring personal ministry calls to the community for discernment.
  - When acting as a community, don't have too many goals for a particular action because it can be overwhelming
  - That the DSSE language be incorporated into CLC Canada's 1999 Common Mission
  - That the Spiritual Exercises be core
  - That National puts energy into encouraging that personal discernment be brought to the community
  - To be intentional about celebrating the fruit of a discernment
  - Annotation 18 is very valid for groups, ie: "Retreat in the Real World" through Creighton University on-line Ministry.
  - Each member of a CLC should be strongly encouraged to attend a Reg. Council Meeting.
  - That our CLC Canada common mission be included front and center in National materials.
  - National needs to take responsibility for developing and safeguarding unified training approach re CLC documents and way of proceeding.
  - National take responsibility to survey Canada's CLC membership to determine if there are issues in receiving CLC communications like emails and documents as these are all important in developing communities leading to acting as community. E.g. is information being sent, received and is this consistent across the country.
  - National make Regional Reps accountable for communication within individual CLC group regarding the second part of the meeting.
  - National keep focused on the development of group guides as they are key to community development.
  - National explore possible ways of proceeding to enable two or more CLC communities to "twin" and act together as community in mission.
  - Update the statement to reflect that we are an apostolic community called to be prophetic
  - A mission statement begins with an identity, for example.... " We are the CLC of Canada made up of Christian women and men"
- 
- Good communication among communities about action.
  - To continue with group processes – the AGM timeline not only led to an appreciation of others' perspectives but also put apparent failures into perspective.
  - Invitation to members of other communities to share in a particular outreach.
  - Some method to ensure every community responds during a meeting.
  - Communities, especially small ones, meet regularly as clusters to get to know the gifts of members in the local area. (Fruitful Garden)
  - Formation is an important part of the community to ground the individual. It is important that there is communal support whenever an individual assumes a role or a responsibility. Building trust between the members and establishing time for bonding with the group will develop more cohesiveness of the group.
  - make concerted and constrained effort with CVX Canada to act as ONE community
- e.g. Haitian Mission
- strongly encourage CVX Canada, CLC Canada and CLC USA to act as ONE community in North American Region
  - CLC s to collaborate re. spiritual hunger and desire to have retreats in daily life on this continent e.g Ignatian Centre in Montrea
  - re. environment - collaborate with other organizations e.g D&P
  - CERTAINLY RETAIN THIS GOAL - those groups who opt out become stagnated
  - importance in Canadian formation for communities to follow the roadmap of the document -

Process of Growth > to become permanent members of CLC

- importance for communities to experience manual three - communal exercises - to practise communal discernment formally and to be familiar with consensus
- continue to share this process of communal discernment at World Assemblies
- for "CLC Canada to act as a community" in CLC executives and councils, in working groups, peer groups and at all levels of CLC structure
- for World CVX-CLC to adopt this process at the world level
- That all CLC groups study and pray through the World CLC document, the Process of Growth, and use it as an instrument to assist each group to keep moving through the Canadian formation program to permanent commitment.
- Use technology to capture assemblies for those unable to attend and those who are alone or far from a group, to maintain contact and help everyone experience the blessings of assemblies and other leadership events.
- Urgent to get people into CLCs, get them to complete formation and then help them respond to missions.
- Individuals can't do it (Christ's Mission) alone, and are prone to burnout if they try, but communities have the wider resource.
- Make leadership a top priority.
- Continue to share our Canadian formation materials and other materials internationally.
- Being transparent re individual missions , inspires others to leadership
- Try to make our structure and communication, both regionally and nationally as efficient as possible, so as not to drain communities energy.
- Reminding ourselves of the living and teachings of Christ and of how he was oppressed and how we oppress others as individuals or groups, should be the essence of our leadership.
- Figure out how we lead as individuals - watch for oppression entering our leadership.
- Have a 2 page hand-out on 'Leadership at a glance' with images and maxims related to leadership.
- Would like to see where are we as a CLC community in the bigger picture, where is the community leading us?
  - A one pager introductory sheet to explain the journey of the CLC community
- FAQ for new members
- Recruitment of members for future groups
  - For our community maybe joining another small community in this area, or increasing cluster meetings.
  - Share the preparation- phonecalls ordering books, booking the space, TV and DVD player
  - Close a series of community gatherings with a pot luck.
  - Recommend the Listening Heart to prepare Prayer Companions
  - Offer Follow up at Anderson Lake teaching the Listening Heart
  - Anishinabe Centre take on the Passover meal
  - Introduce CLC for Fall 2014 in a new area
- Communications-Communications-Communications - on all levels and in both directions: within community, between communities (local, regional and national, and world). This cannot be stressed enough.
- on the National Level - explore the relationship between DSSE (Discern, Send, Support, Evaluate) and this Goal.
- Recognize that it takes time to reach goals. It is important to recognize that small incremental steps toward a goal gives us the time to conceptualize and communalize a goal and keep a record of our progress.

	<ul style="list-style-type: none"> <li>• Each group will be different. Discuss specific prayer plan for what is seen as a priority.</li> <li>• Explore great use of web-based resources in formation.</li> <li>• Write a "green advantages " pamphlet for Skype.</li> <li>• Write a "Skype at a glance" pamphlet.</li> <li>• When interested people who live in remote places contact CLC find ways at first to meet them and welcome them, then bring several of them together preferably in university or college residence for a face to face meeting with experienced CLC skippers, have a " CLC Weekend Workshop" where they experience a CLC meeting and learn to use skype, repeat until they are confident enough to meet by Skype, then have them be start-up leaders in their own local area while they continue their own formation by Skype---in other words ease into Skype .</li> </ul>
<b>Other Comments</b>	<ul style="list-style-type: none"> <li>• the CLC Regional Assembly April 29-May 1, 2011; our logjam cleared by praying to the Holy Spirit &amp; CLC Canada Prairie Region Communal Apostolic Mission flowed out of Prairie Region Assembly</li> <li>• to minister to Fr.John English, SJ accompanying him and being present to him in his time of need (prolonged illness due to cancer). Some of us paired up and remained true to that commitment for several months, until the very end. Collaboration by many across all Prairie Region communities made this possible.</li> <li>• For our Group Guide it was in leading in the Spiritual Exercises as a community in 2006-2007, which none of us had done as a community up to that point (including him) <ul style="list-style-type: none"> <li>• Ignatius gives us the exercises. As CLC we follow the stance Ignatius gave us. That is what interconnects us.</li> <li>• Modern technology/Skype is a very useful tool in sharing and can bring us together.</li> <li>• We think that this goal is still very relevant because it's crucial that CLC members see themselves as part of something bigger than their own group. Yet this takes time.</li> <li>• We have supported the Haitian Communal Mission financially.</li> <li>• We believe that the goal of acting as communities is still relevant because there is strength in numbers, we live out the Gospels. The more, the merrier and two heads are better than one.</li> <li>• Most interesting to share each of these meeting of evaluation of CCM in an "Open CLC Skype Group" with former CLCers.</li> <li>• The need to reach out to others and do CLC activities/sessions for the larger community once we are finished with our spiritual exercises</li> <li>• As we are all over 70 years old it is becoming more and more obvious to us that we have to budget our energy and resources.</li> <li>• This Goal is still relevant.</li> <li>• Even if we cannot respond to a specific call, we can minimally pray for what we can do within our capacity.</li> <li>• We are learning to accept that.</li> </ul> </li> </ul>

**GATHERINGS - FEEDBACK: PART II ... A and B**

**Goal:** (A) *We will develop leadership in CLC Canada that will move communities to action* (B) *with special attention to youth/young adults.*

<p><b>Awareness</b> es (newly seen)</p>	<p>A. Awareness – Part IIA</p> <ul style="list-style-type: none"> <li>• Taking the Spiritual Exercises</li> <li>• Participate in Formation and attend Ignatian Retreats</li> <li>• Have compassion, be sensitive to needs of others, assess and collaborate with them</li> <li>• Be forgiving to self and others</li> <li>• Three Pillars of CLC</li> <li>• Importance of governance and team-building</li> <li>• Consolations and desolations in sharing gifts/support of each other</li> <li>• Small actions matter as much as big ones</li> <li>• Support one another, develop each other’s strengths and encourage each other’s use of gifts</li> <li>• Encourage each other to take on leadership roles</li> <li>• Fr. Bisson’s talks inspired Clede and Michelle to take a leadership role as teaching colleagues in their elementary school, St. John Brebeuf, Winnipeg, to inculcate a greater awareness of social justice in their students.</li> <li>• Greater appreciation for the three pillars of CLC: 1. faith sharing communities of friends in the</li> <li>• Lord 2. formed by Ignatian spirituality 3. to be sent out into the world on apostolic mission.</li> <li>• That CLC needs to hold this mission goal before its membership (in all Regions)</li> <li>• Well formed Leadership helps us understand CLC graced history</li> <li>• Communication from all levels helps further understanding at group level</li> <li>• Formal gatherings (assemblies) are teachable moments</li> <li>• Events such as CLC World day of Prayer, Commitments services deepen understanding</li> <li>• use of prayer materials important resources in deepening understanding</li> <li>• Clarifying leadership roles by Regional ExCo</li> <li>• How instrumental John English was in Canada’s CLC development – a great visionary who saw leadership potential and called it forth, especially in the Atlantic area</li> <li>• The development of formation manuals/materials up to and including Canada’s (2009) document on the stages of CLC growth have been important in developing CLC leaders even though more understanding is still needed</li> <li>• The Atlantic Regional Council’s make up and way of proceeding has become more collaborative, lessening competitive attitudes - more freedom to use our gifts</li> <li>• There has been a <u>long term effect</u> on( NB) CLC groups from choosing a common (‘model of meeting’) agenda approach which emphasizes ‘mission’ in all 3parts of the CLC meeting (influences by a World Prograssio article)</li> <li>• The best training is on the job training; and God does not only call the equipped but He equips the called.</li> <li>• The in-depth formation for various leadership roles that we have available to us: ie group guidance, leadership training, and Regional Council formation sessions, etc., as well as having a formation chair on EXCO has been an advantage for us.</li> <li>• Amazing array of materials and tools that have been developed to equip our leaders.</li> <li>• The job mentoring that is in place and the job sharing; ie co-coordinating is very beneficial and helpful for newcomers.</li> <li>• Significance of the dynamic leads to growth</li> <li>• CLC Canada is so small that growth has to come from good developed leaders</li> <li>• Growing desire for deeper relationship with Jesus that can be facilitated by CLC</li> <li>• Without leadership we cannot move forward</li> <li>• How little we know about leadership development and want to know more.</li> <li>• Need to own our leadership within CLC because without this ownership we back away from this</li> </ul>
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call.

- Lack of leadership training for leaders other than for group guides.
  - Some of the energy to move forward comes from witnessing what others are doing.
  - Collaboration among leaders and development of leadership formation/material builds up the whole.
  - CLC teachings and formation (the tools) are important... and are enlivened by living out and sharing our personal experiences
  - The importance of the contemplative aspect in discerning action and mission
  - The importance of being true to our Ignatian based material in our formation
  - Relevance
  - Bono quote – go find people who are doing a work blessed by God, and join them
  - Learning by doing with a good mentor.
  - There has been much formation available since 1999 but we have missed many of these opportunities.
  - CLC has developed us, YA's as leaders through activities we have participated in such as the Listening Heart, workshops, the Week of Guided Prayer where we assumed the role of a prayer partner. A couple of our members have been guides and start up leaders to start a new group .
  - Our guides have always been supportive of us and have mentored us very closely which has also contributed to our development as leaders.
  - Two members are in the formation team at present, one member is part of the WOGP training team. Another member sat for a couple of years in the regional council to represent YA.
  - Sharing the responsibility in the smaller community by taking turns being the coordinator and contacts is one factor that helps develop leadership in members.
  - Attending assemblies is another contributing factor to leadership development.
  - There has been a long history in Toronto of exploring ways to attract young people to CLC. There are now 3 formed grps of young adults 30-40+ in Central, whereas there were 2 when Canadian Common Mission was discerned. Those 2 disbanded when the Jesuit left Toronto.
  - After the CCM in 1998, the Companions had information meetings especially geared to high school chaplains with Alan Fogarty SJ who was then the National EA for Youth/Young Adults. Also the Companions assisted a high school group going to an insertion in India. These initiatives were quite interesting but did not bear fruit in youth/young adult groups being formed. However a lot was learned.
  - 2004-older people started young adults grp by collaborating with Newman Centre where CLC paid part of the cost of bringing Fr. Tim Gallagher
  - Jesuits provided funds to pay Ramon Calzada to come and help form a grp.
  - No teen or univ aged grp in Toronto
  - A lot of energy has gone into the 3 solid grps: 18 of whom have done annot 19, 6 currently doing An #19, 6 of whom now in communal exercises.
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- We fully agree with the goal of recruiting and nurturing young people but see no possibilities for us to do this.
  - Locally ; New members experience discipline and accountability to community.
  - New members find a place of acceptance, learning to listen and share more deeply toward personal transformation.
  - Nationally - At the same time CLC is growing more firmly in visible 'leader membership' as an Apostolic body in action CLC is invited by Provincial Peter Bisson to collaborate in Jesuit discernments for mission.
  - Internationally - World Regions are developing; North American Region may open up further collaboration for Haitians (true to our discerned mission). Relationships between CVX French Canada and English Canada in terms of Centrals' discerned mission for Haitians will become clearer.
  - The coming into being of the Leadership Task Force at the Regional Assembly in Guelph is something new - never done before in CLC.

- We could identify a lot of ways (at least 8) in which we have developed leadership in CLC Canada.
- We have provided one leader and two guides for a start-up group that committed to become a CLC.
- Study of document Process of Growth.
- Workshops to provide clarity and deep understanding about the Stages of Formation.
- Members of our community assume leadership roles
- Preparation of formation report to Regional Council
- Spiritual Directors
- Things like regional meetings and assemblies, cluster gatherings and council meetings are opportunities to meet others in CLC and to grow in our knowledge.
- The LFE training and POG workshops also provided opportunities to develop leadership skills. I think our 2010 Assembly where we committed to our Regional Common Apostolic Mission was another way in which our region has been moved to action.
- 

B.

- If there is a discerned initiative in an area, then other communities could be invited to take part in some way. (Fruitful Garden)
- We were also supported by CLC to attend the MAGIS series of retreats in Florida, which is the main inspiration for Fishers to organize and start Magis retreats in Toronto. Meeting the YA in Florida during that time also fuelled our desire to invite more YA to CLC.
- One of our members was inspired to join the insertion trip to Haiti, which has facilitated connecting with the YA in Haiti. At invitation from the Atlantic region, some of our members were in New Brunswick.
- We organized a Lenten Retreat at the Newman centre, with the help of the Newman YA, and the Roses of Mary YA group was born from that retreat.
- The strengths that we've seen is in communal discernment, the guides who mentor us, the unanimity of our goal, the perseverance of our group, shared responsibility, inclusiveness of the bigger CLC, and the financial support from Central has moved us to become leaders and invite more YA into CLC.
- The weaknesses we have seen is that time constraint and life situation sometimes make us change our priorities in our CLC goals. The lack of manpower or more members in our group restricted our other goals. The lack of guides for new groups and the geographical obstacle also are factors in developing new YA communities.
- The common thread that we see as we share our awareness is that we are inspired by the Holy Spirit and that the fruits of the Holy Spirit are graces given to us through our accomplishments and achievements in CLC. (Fishers)
- Strength: World Regions are developing; North American Region may open up further collaboration for Haitians (true to our discerned mission). Relationships between CVX French Canada and English Canada in terms of Centrals' discerned mission for Haitians will become clearer.
- YA representative in the Insertion trip to DR and Haiti for the Common Apostolic Mission of Central Regions.
- One member represents the Central Region as the main communicator between EXCO and the Region.
- We are participating in a cluster vision for developing new CLCs.
- We have not discerned whether we are called to work with youth and young adults.



	<ul style="list-style-type: none"> <li>• We don't know whether we have done anything related to this goal.</li> <li>• Have our efforts to raise awareness of the uses of Skype contributed to this goal ?</li> </ul>
<b>Clarities</b> (now clearer)	<u>A Clarities – Part IIA</u> <ul style="list-style-type: none"> <li>• Importance of reaching out to others</li> <li>• Importance of tolerance, patience, compassion and being good listeners</li> <li>• Need to communicate CLC to others</li> <li>• Strengthening relationships/connections between Winnipeg and Thunder Bay, foster connection with World CLC, with “sister” CLC communities from other parts of the world</li> <li>• Need to acquire more knowledge in order to develop leadership qualities, explore different styles of leadership</li> <li>• Expect challenges</li> <li>• Our community's experience in 2005-2006 of going on a form of sabbatical to take the JustFaith course as an exercise of formation in Catholic social teaching opened and disposed us to further formation from and collaboration with Jesuits like Fr. Bisson.</li> <li>• The importance of CLC's wider connection beyond our own cell (i.e. local community): regionally, nationally and internationally.</li> <li>• The two way dialogue between world-national, national-region, region- group provided connection and preparation for, response to and implementation of action (financial-co responsibility, Rome accommodations etc)</li> <li>• Knowledge of the CLC Manuals and use of Ignatian tools by leadership is important</li> <li>• The ‘trail’ of leadership development-in-action more clearly seen – from John English’s Nov. 1999 guide trainers weekend in Pictou to several guide workshops/programs in the Maritimes led by local formators. The <u>long term effect</u> is still felt.</li> <li>• Sharing our leadership formation efforts and materials with other Regions is important to CLC Canada</li> <li>• Formation efforts, especially from the Rome LFE’s in the mid 2000’s had <u>less impact</u> in some areas because of content overload and no follow-up processing</li> <li>• The development of spiritual directors (AASEA) and CLC group guides (in the Atlantic area) has, through collaboration, has helped us mature as leaders – the 2013 Ad Hoc committee mandated by our Atlantic Exco to ‘guide’ our Region’s 2013 Assembly based on the SE and CLC’s GP was an example of this leadership develop.</li> <li>• Clearer that feedback is important for membership to move forward</li> <li>• Leader’s need to be continually immersed in Spiritual Exercises</li> <li>• The leaders who attend formation events need to take the information back to the communities and practice what they learned.</li> <li>• It takes time to really absorb what makes CLC different and time to figure out how to use this knowledge outside of CLC meetings.</li> <li>• All of us are leaders.</li> <li>• Need to know more about roles and responsibilities of leadership roles.</li> <li>• It’s very important to take on different roles at our local meetings.</li> <li>• How social justice analysis has helped us differentiate between charity and justice, ministry and mission</li> <li>• In addressing social justice issues, as a discerning community, we are challenged to take a prophetic stance</li> <li>• Action has to be borne out of love</li> <li>• A Rotating of responsibilities in an individual community encourages growth in leadership.</li> <li>• Ongoing review and evaluation is required to ascertain what has been accomplished in an initiative.</li> <li>• Group processes are helpful in matching tasks to skills. (Fruitful Garden)</li> <li>• The support, trust, and encouragement of our guides is a big part of the development of our leadership skills.(Fishers)</li> </ul>

- Open mtgs are successful outreach to young adults  
Despite their newness these grps have been quite active already.
- For cohesive leadership development, fundamental learning (LFE) *is essential* to repeat every few years for new members and refresh others. It also invites new leadership into the mix more regularly. Evaluation as a region and as communities can be easily neglected due to overload....rather than it being a part of the total culture of DSSE which is life giving!
- Flexability within a necessary structure is freeing
- Participation by members in ongoing formation through: i.e Leadership Formation Encounter (L.F.E) Week of Guided Prayer, Ancaster Retreat, Regional meetings, Regional Assemblies, Guide formation days, Insertion trip.
- Elder leaders of CLC had courage to lead Central to recommend to the members to discern the invitation to respond to Haiti with E.A. and Regional Council support.
- EVALUATION of our Common Mission reinforced among us the validity of our discerned mission.
- Assemblies (National or Regional) could bring/draw out leadership qualities
- The sharing personal experiences/ blessed histories at Assemblies, Council Meetings, Peer Group meetings call forth the gifts of individuals
- The Formation Team of Central Region has played a very significant role in the achievement of this goal
- Our CLC has not discerned a goal that includes youth (ages 21-35).
- lots of benefits to being part of a small faith sharing/prayer group
- Many of our members have not had much interaction with broader CLC community .
- Those who had shared the value of connecting with others throughout region (ON) or country or other countries (e.g. Haiti) and knowing you had a shared bond/common experience with them.
- Members enjoy friendships across Central Region and the country with other CLC members.
- sense that CLC members are often more committed than members of other small prayer group
- positive aspects to being part of a larger group – structure, materials etc.
- As we have proceeded through the stages of formation, leadership formation activities such as the study of the Process of Growth have given us the confidence to step beyond our narrower experience and venture out to deal with specific challenges and opportunities so that we began to act as leaders.
- For example, one of our members moved to a new home, joined a group there and started advising them about how to become a CLC.
- Perseverance and consistency have provided us with a deeper understanding of what CLC means, its spirituality, community and mission.
- Eventually all these little things have led us to be involved in more than our own group. The special events gave us a desire to participate in more outward involvement both at National and regional levels, and a willingness to participate.
- Looking at each of the Stages of Growth and what our experience has been (is)a helpful process in seeing what progress we have made and where we should go next.
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B.

- Relativism – we live in a culture which asks what is truth?... world view on an absence of God... very little emphasis on a relationship with God.
- How do we get the youth engaged in asking the questions again?
- B Youth have the enthusiasm to get behind a worthy cause.
- always keep in mind the mission of inviting more YA to CLC.
- **Y**outh (teens) and **Y**oung adults ( Univerisity + ) seemed an impervious sector as 'CLC' is presented

	<p>in our formation manuals.</p> <ul style="list-style-type: none"> <li>• Creative avenues through a deeper discerning process and networking is easily neglected</li> <li>• In responding to the 5 priorities that Jesuits discerned as a focus after the earthquake <ul style="list-style-type: none"> <li>- Central is serving children through EDUCATION and 'just' citizenship documentation.</li> <li>- Relationships/formation support with Young Adults/ Guides and E.A. in Port au Prince toward World CVX membership 2019.</li> <li>- Relationships are growing with DR and CLC Canada and Haiti and CVX Fr. Canada</li> </ul> </li> <li>• We are a rich country – individual members do focus attention and financial donations for the common mission.</li> <li>• The need to reach out to young adults. Perhaps having more open groups may encourage attendance of those who may not have the ability to commit to a regular meeting.</li> <li>• The role played by the Formation Team is significant.</li> <li>• The World Assembly frontiers are all related to youth. The family gives the first formation program to youth, but the family is badly fragmented and needs commitment; ecology and globalization with its accompanying poverty are the environment in which the family and youth will live out their lives.</li> <li>• We see that young adults can be reached through presence of older CLC's in University campus parishes, as Leanne Salel has shown us, and this has been very fruitful for CLC; also that presence in Jesuit parishes can be fruitful as we see from the Fishers' influence;</li> <li>• we hope that family CLC's might be another channel of influence on youth.</li> <li>• We are not sure what we mean by "youth" or "young adults".</li> <li>• How do we address problems reaching young people in universities, church and families;</li> <li>• do we charge the institutions to carry out the work?</li> <li>•</li> </ul>
<p><b>Insights</b> (deeper understanding)</p>	<p>A.</p> <ul style="list-style-type: none"> <li>• The richness of persisting in an initiative e.g. the Week of Guided Prayer brings clusters closer not only to each other and the participants but also to their loving God.</li> <li>• The focus of the group on the mission of inviting more YA and the bigger CLC community's support help us achieve the goals we have in mind. (Fishers)</li> <li>• Communication is the avenue to "friendship in the Lord" /foundational to our structure in support of one another</li> <li>• Commitment of one member inspires and empowers another.</li> <li>• Ignatian Sp. through sharing tools at parish levels has a multiplicity effect.</li> <li>• All our efforts are seed planting....not necessarily for quick growth, but for the long term.</li> <li>• Without evaluation clearer direction and vision of the Spirit is lost.</li> <li>• Without leadership we are 'like sheep without a shepherd'</li> <li>• Do we need disaster to respond <i>to greater</i> and common needs in our midst?</li> <li>• Our 'YES' to the Haitian mission transforms us as we hope others' lives will be transformed.</li> <li>• We do not celebrate enough in gratitude. It is important to celebrate; we see better what have been given us through looking at our blessed history - both individual and communal.</li> <li>• While this has been stated as a priority at World CLC, we do not have the capacity to generate interest among young adults within our CLC. However, we serve youth in grade school in the D.R. at La Cienaga through our regional CAM</li> <li>• heightened awareness of Central's CAM</li> <li>• The role of start-up leader .... confidence... good to have two groups at least.</li> <li>• Hope that regional formation teams will provide peer start-up leaders</li> </ul> <p>B.</p> <ul style="list-style-type: none"> <li>• Leadership isn't only found in those holding administrative positions.</li> <li>• CLC is willing to embrace Spirit-led change.</li> <li>• Knowing how to discern the will of God has always guided the group to the mission.</li> <li>• Developing leadership in CLC with special attention to YA is still relevant because we need to</li> </ul>

	<p>develop young leadership through mentoring by mature elders to accomplish and sustain the CLC common mission.</p> <ul style="list-style-type: none"> <li>• Supporting youth today is supporting family tomorrow and vice versa In 10 years a child in grade 3 is 18 and ready for University.</li> <li>• Using the tools for discernment enhances participation from the young adults, i.e. knowing competing activities and which one they are called to do.</li> <li>• The importance of the encouraging YA to participate in Assemblies, Council meetings.</li> <li>• The priorities of Lebanon include and extend the 1999 vision. That vision was ahead of its time.</li> <li>• However, it has not yet been fulfilled and the latter requires attention and support.</li> <li>• We need a place to start: should we try to contact youth ministries in parishes; is there a document of best practices with youth CLC's;</li> <li>• we recognize the importance and relevance of this goal; how can we cultivate personal contacts with young adults;</li> <li>• how can we learn to mix with mums and dads and their teenage children?</li> </ul>
<p><b>Recommendations</b></p>	<p>A.</p> <p><b>Still relevant?</b> -Yes:</p> <ul style="list-style-type: none"> <li>• As it will be impossible to move forward without Leadership Formation</li> <li>• We cannot be CLC unless we have knowledge and understanding of the CLC way of life and what is authentic CLC</li> <li>• The need for a Formation Coordinator on GC</li> <li>• To continue to encourage and provide for the training of new guides as well as for their ongoing formation in the CLC process of growth and in using CLC/Ignatian tools</li> <li>• To encourage the formation in Group Guide Peer Support groups <i>that meet regularly</i> in all areas (not just Regions) where guides exercise this ministry</li> <li>• To help CLC guides/leaders learn how to develop intentional processes <i>to appropriate (deepen and adapt)</i> their learning from formation events/documents</li> <li>• To encourage Regions to develop a leadership formation history line as part of celebrating what God has done and to discern how God may be pointing the way forward</li> <li>• To encourage Regional ExCo's with their Regional Councils to develop strategies for ongoing CLC leadership development that reflect clearly discerned goals and objective within a specific time frame</li> <li>• That the NB Group Guide Peer Support Community/Meeting in the Atlantic Region be a possible model for CLC Canada</li> <li>• That Canada's National and Regional leadership make use of all resources offered them including reports from working groups, ad hoc committees, and local group updates to guide their discernment and planning.</li> <li>• To celebrate CLC Canada's contribution to the World Community.</li> <li>• Encourage CLC members to be open to <b>discern</b>, with the help of their community, when they are called to serve in leadership roles.</li> <li>• That on-going formation be part and parcel of our CLC way of life, especially for leadership roles: Exco (National/Regional), Guides, Contacts, Co-ordinators, etc.</li> <li>• A greater sharing of our resources (documents, processes, communal actions, workshops, etc.) with each other and other Regions in Canada and beyond.</li> <li>• A recognition that the Spiritual Exercises of St. Ignatius are the basis of our "contemplatives in action spirituality" and that all members be provided with opportunities to grow and deepen their experience of living out of the Exercises.</li> <li>• CLC Nationally needs a greater strategic focus. It seems currently there is fragmentation resulting in strengths not being garnered well from a coordinated National Body</li> <li>• Development of Membership base and creation of new communities needs to be a continuing endeavor especially as it reflects a response to community 'ground level' spiritual need</li> <li>• The greatest achievements seem to have been regionally directed. Therefore an approach to 'think Nationally' and 'Act Regionally' would perhaps be an approach to consider</li> </ul>

- With greater discernment and input from the ground swell of CLC membership, perhaps National should consider a means for more focused communication and ongoing involvement of the local CLC membership and leadership
- God is still forming CLC in Canada and internationally; our National Focus should be tailored and directed into specific actions for achievement. A three time frame is not lengthy to achieve strategic results
- How will CLC National develop the framework to evaluate their growth and responsiveness to the outcomes of the actions recommended by this evaluation process
- An area of need is also ongoing formation of CLC members. Formation through the Exercises, through ongoing workshops and tools for individual spiritual growth and development are integral to having a well formed and spiritually enlightened group of leaders working with our Lord to bring our Church into the 21<sup>st</sup> Century. We need to always lead with our Guiding Principles and Spiritual Foundation
- Colloquy and Update to include Formation articles.
- Try to attend a retreat once a year.
- Communities could retreat together.
- When doing formation, including leadership formation, the language used has to be accessible to everyone. This would be even more important when working together with youth. Eg. Some of our members felt a great disconnect and sense of frustration when working on these reflection exercises because of the language. Yet when we were able to break it open together, face to face, all had lots to say.
- It's important to remember that leaders come in all kinds of packages.
- National needs to ensure more training of more group guides and use collaborative model for training/mentoring.
- National ensures all CLC regions take responsibility for identifying and developing leaders (coordinators, group guides and contact persons) .
- National in collaboration with regions develop common description of roles and responsibilities for leadership positions at all levels of CLC.
- National take responsibility for forming a national training team to develop materials and training packages designed to form leaders across Canada. The national training team would be composed of leaders from all four Canadian regions.
- National explore ways to support communities who do not have group guides eg. periodic presence of group guides and Skype.
- We believe that that, although it is imperative to be present to the young adults, continuing to invite them to Come and See programs, offer formation in the use of Ignatian tools (ie Discernment, Examen, etc) we see this group as ONE of the many we are called to serve. Often times young adults are part of the people we serve as, for example with the Refugees. And so, we recommend that "with special attention to youth/young adults" be taken out of the Common Mission
- CLC will develop leaders who will discern apostolic action with a preferential option for the poor.
- The mission statement neglects to identify us a contemplative community that discern the call to action.
- In the Nairobi World Assembly, we came to a turning point in our World Community discerning that we are called to be a DSSE community
- Small communities need to pool their gifts as clusters so that individual members aren't overwhelmed.
- Keep an eye out for natural leadership qualities then mentor. (Fruitful Garden)
- More exposure of CLC YA to the National Council; mentoring and shadowing
- Toward better communication - Central Region share ' directory' as far as member phone numbers immediately.

- Toward more cohesive leadership plan another LFE and /or incorporate this formation regularly into Regional meetings / add a Youth /Young Adult component.
- 
- Share with Formation team inspiring resources for mature communities.
- Consider how we can make commitment to leadership more palatable (shared).
- "We will develop leadership in CLC Canada that will move communities to action" is still relevant
- CELEBRATE: Discipline and focus of CLC world wide formation process that holds a standard with freedom within the structure, prayer/contemplation, relaxed comfortable an ease in community, perseverance, we *are* church
- Follow through with CAM Working Group
- CELEBRATE: Central's Haitian Mission 2010 -2014 seems to be growing exponentially in terms of growing relationships and opportunities to serve in collaboration with, Jesuits and CVX DR and Haiti.
- Meet youth where they are at – through School Boards, join highschool/ university immersion trips to share Ignatian Tools
- New format of sharing and participation with the use of new technologies and internet (video, recording...) vs. written - to shorten the distance of different regions; and to allow those who cannot attend Assemblies, Meetings and other gatherings to participate from where they are.
- Perhaps a workshop on youth and what in their life constitutes basic demands vs. their spiritual readiness for adding on a spiritual commitment.

yes, this goal is relevant!

- Continue to pursue this goal as an Ignatian lay community.
- As start-up leaders, we've all had experience in come and see. The manuals taught me to welcome people and receive them into CLC.
- One large challenge we have had in Central Region has been how to communicate effectively, without overwhelming members.
- Another is: how do we help people see that CLC is not a top down organization and that every member's contribution and opinion is valuable and helps the whole of CLC to grow.

B

- Make our face more known in parishes
- Become more involved with parish workshops, Retreats based on Ignatian Spirituality
- Let the 'fruit of our leaven' be seen in its raising to concrete actions.

**Still relevant:** - Yes

- If we have the leadership who will draw in and work with the youth.
- Discern names of people who might serve in this leadership role.
- Develop a plan whereby young people could be attracted to a CLC way of life.
- Pray that we may have the wisdom to know what needs to be done in order for potential leaders to act.
- CLC Canada needs to put more emphasis thru prayer /discernment and time in journeying with older youth / young adults. These are our seeds / roots to sprout for the future
- Evaluate what models were used in the past few years in CLC in journeying with older youth and young adults. Revisit , discern and implement those that were effective ( \* response would need to be implemented first )
- That the National and Regional leadership provide direction for this mission area, .... perhaps

through a Working Group

- That we find ways to better understand the youth cultural – to learn from young adults themselves
- That we network with others already engaged with youth/young adults – university chaplains, youth ministers, organizations such as Catholic Christian Outreach, the new Jesuit outreach rallies (Hearts On Fire) etc.
- That CLC guides be offered formation 'for' this specific field of mission – and to draw on others insights in this area
- That we be more intentional with having 'witness' stories that have given attention to youth -in our CLC communications and gatherings
- Because of the need to be well grounded that we as CLC members grow in our life of prayer and our relationship with Christ as we live out of the Spiritual Exercises.
- That we form young CLC members as leaders by involving them in workshops, training, Regional Council meetings, Assemblies, retreats.
- Because of the need to fight evil in our culture, that young people, after some training, make their presence known to other young people at the high school and university levels by bringing Christ to their peers.
- Because of the pressure put on the government to fund abortion fully and without restrictions and because there are so many young mothers and fathers trying to decide whether to choose life or death for their unborn, that we work to support mother and child homes and reach out to these young adults.
- That we reach out to young homeless people and young people contemplating suicide.
- Because of the need of young adults, provide resources to form CLCs for young people in a format that is appropriate to their need.
- Because of what young people deal with in the culture, we need to form young leaders to assist in reaching out to them in the areas of spirituality, faith development, a support system for their real practical life issues.
- An area of need is also ongoing formation of CLC members.
- That our national leadership make young adults a priority moving forward
- That our national leadership seek out those that were involved initially in identifying youth as part of our mission statement
- That we engage young adults in our work places, parishes, etc. thereby opening up opportunities for discovering Ignatius Spirituality and contemplative prayer
- That we help young adults to discover through CLC the gift of discernment and finding God in all things
- That a young adult representative be identified and invited to join CLC Canada
- That each Region identify a young adult and invite that young adult person into their ranks across Canada so they would have support and a connectedness
- That National pursue all information from the Regions with regards to initiatives towards young adults to share with all regions information about what communication strategies are available and effective
- We need to revisit our actions and evaluate with the big "E".
- National undertake an evaluation of present YA CLC's with a key focus being to determine "why it is working" and then discern how to proceed with group focus.
- National explore 'new model' of CLC more geared to YA's e.g. content focusing on YA's self awareness.
- National more intentionally connect with YA's .There is a need to know their needs and expectations.
- National take responsibility to form leaders well grounded in ways of proceeding in developing YA groups.
- National develop ways to collaborate with Jesuits, who are involved with ministry to youth, and assist CLC Canada in pursuing goals with YA.

**Still Relevant: YES**, but the whole sense of Apostolic Mission is not explicit

	<ul style="list-style-type: none"> <li>• Part 2 (b) does not apply to our CLC charism because younger adults and older adults form CLC (included in our GPs).</li> <li>• B CLC presence on college/university campuses by inviting formation of groups to learn Ignatian tools and form small interim communities.</li> <li>• CLC needs to use current technology to communicate.</li> <li>• Networking between the regions to facilitate possible new YA members or interested YA.</li> <li>• Write up our open skype mtgs experience and perhaps try and contact those who have already had some Ignatian experience i.e. people who have taken Ignatian retreats, students who were in pre CLC grps in highschool or university.</li> <li>• Collaborate with Jesuits in activities with young people i.e. insertion trips, retreats etc. CLC Canada establish CLCs in as many university parishes as we can.</li> <li>• Have each grp in CLC Canada look ahead 20 yrs and urgently plan to get young people involved in formation.</li> <li>• Explore support networks for families – holidays for families / camping, Ignatian spirituality</li> <li>• Look at how to keep the youths that have been contacted. Take initiative to round up those scattered.</li> <li>• Change the word “youth” or include the age bracket every time. There is a misconception about what a youth is; ie; "youth vs. young adult". We consider youth to mean up to ages 21 years and young adult up to age 35 years.</li> <li>• Can we obtain in some way a formation program and documentation specifically geared to youth and young adults; can we agree on a clearer description of our target groups---youth and young adults; can we work with the family?</li> <li>• We need guidelines/formation specifically geared to youth and young adults. In addition, how do we reach those who are between the ages of 16 and 25 or 30? Our Canadian formation materials are not geared to that age group.</li> <li>• We must make personal contact, even if we feel inadequate. If those of us who are senior citizens try to talk to those who are younger than we are and they try to talk to those younger than they are and so on, contact will be made with youth. Perhaps we could follow the model used at the university in Alexandria, where they arrange a Habitat for Humanity project and ask people to sign up. It would be attended by about 10 CLC members, a couple of Jesuits and 20-30 others. At the end of a days work, all gather and share their day. From this came a couple of people, who wish to explore CLC way of life.</li> </ul>	
<p><b>Other Comments</b></p>	<p>CLC.</p> <ul style="list-style-type: none"> <li>• Fr. Peter Bisson S.J.'s Communal Apostolic Discernment Workshop in Jan. 2009 and his central message that the quality of what we do is determined by the quality of our relationships.</li> <li>• Fr. Alberto Brito, S.J. from Brazil via Rome, who when asked what is the essence of CLC, responded in the simple yet profound “three pillars” of <ul style="list-style-type: none"> <li>• Communal Awareness/review of our Spiritual</li> <li>• Journey is important to move forward. We feel this goal is still relevant because it pulls us out of or complacency and prepares</li> </ul> </li> </ul>	<ul style="list-style-type: none"> <li>• Among the events listed in CLC Prairie Region's Formation History from 2004 to 2013, we could find nothing specifically addressing Part IIB of CLC Canada's Common Mission. <ul style="list-style-type: none"> <li>• However, we found much attention to youth and young adults in our own respective personal apostolic missions.</li> <li>• There have been a number of intentions at assemblies that were hope filled aspirations for inclusion of young adults but no action followed. Some informal reaching out, learning and appreciation</li> </ul> </li> </ul>



us to go out on mission.

A.

We are not involved in any youth/young adults activities.

- If leadership formation is offered, should participants have to commit to the exercise of skills learned?
- This evaluation of the CCM was done in an open grp setting on skype with input from a previous Hong Kong CLCer and 2 previous Brazilian CLCers. In Hong Kong efforts are made every 3-5 yrs to form a new grp in each university.
- Through the apostolate of the Sp Exer:Communication, Education, Social Justice in Action, we will strive to better love and serve the Blessed Trinity in our world community as the Canadian CLC

This goal is still relevant. Concern for environment / ecology to be added.

This is seen as important. There are many obstacles for this age group. The model of formation may not be the easiest for them.

Four of us did stage 3 and decided to give formation for 5 yrs. We made commitment to CLC – everyone of us took on leadership roles. Our leadership emerged more clearly than it had before that. We led community skype meetings and experienced a highly successful formation discernment.

The whole formation program for CLC is not only formation for a discerning way of life in our Ignatian community and outside it, it is ipso facto formation for leadership. We see the potential that we are given by our Ignatian formation when we look at Pope Francis, a Jesuit, with a formation parallel to our own, and see how he has internalized, or been formed in such a way that he has within himself the structures needed to be spontaneous in complex and hard to foresee leadership situations. We need to gain confidence in the work of the Spirit in ourselves. All who reach Stage Four have the deep structures to give them a wide repertoire of ways of leading, and we need only build faith to take the risks of moving others to action.

has been experienced but no systematic plan for action in this area has been undertaken up to this point.

- Although this goal doesn't resonate with us, we can see that it was identified as a mission priority at our last World Assembly and thus seems relevant today.

This goal is still relevant

- More understanding between communities of their own capacity and how they are strengthening their missions. More understanding between National and Regional.

	<p>I think our Common Apostolic Mission to Haitians including those living in Dominican Republic is something we can be grateful for; the Spirit has moved us deeply, as was seen at our Regional Assembly last fall (2013). Lack of communication/information, particularly when there was a transition underway with the school in La Cienaga, has been discouraging.</p>	
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**GATHERINGS - FEEDBACK: PART III**

If more space is needed, extend the charts

<p><b>Goal:</b> <i>Through the apostolate of the Spiritual Exercises: Communication, Education, Social Justice In Action, we will strive to better love and serve the Blessed Trinity in our world community as the Canadian CLC.</i></p>	
<p><b>Awareness</b> <b>es</b> (newly seen)</p>	<ul style="list-style-type: none"> <li>• That there is a radical connection between growth (in understanding and living) the Spiritual Exercises and how effective CLC will be in other priority areas (within and outside CLC)</li> <li>• That hearing about others mission/action efforts opens us to possibilities or networking - we need more of this</li> <li>• That we have become more connected to the SP Ex's as a way of being...changing</li> <li>• That we have a greater longing to become active in Social Justice</li> <li>• Our group guide pointed out that we are a very active community.</li> <li>• Our social action is local as well as global.</li> <li>• Intercessory Prayer is very important</li> <li>• Spiritual exercises moves people to growth outward.</li> <li>• S. Ex. are the bases for "all" in CLC is vital. They are the Holy Ground of CLC and everything flows from that.</li> <li>• S. Ex. are a way of life and constantly deepening our way of living out of the Sp EX as CLC.</li> <li>• Although we have a number of formal modes of communication, they are not necessarily read by members.</li> <li>• There is a lack of communication regarding missions of other CLC communities even at the national level- eg how many know about national twinning with India</li> <li>• There is a need to be aware of missions of all CLC across Canada . This leads to possible ways of collaborative action, inspiring other ways of moving forward in mission.</li> <li>• We DO have the Spirit of Mission</li> <li>• Our CLC is committed to carrying out the action</li> <li>• There is great diversity of mission that we have been called to by the Grace of God</li> <li>• Become "Red Letter" Christians Following the words of Jesus</li> <li>• -A way of life – a tender heart – seeing and holding the world in love</li> <li>• Encountering Jesus in our lived lives</li> <li>• Spiritual Disciplines bearing the fruit of the spirit in us</li> <li>• Kind of activism</li> <li>• Exercises are contemplative</li> <li>• Exercises help people to bring their experiences into the spirituality</li> <li>• Slow down ... use the exercises to do this.</li> <li>• Spiritual exercises deepen relationship with God and may lead</li> </ul>

**SE:**

- The significance of AASEA and CLC collaboration has provided CLC members in the Atlantic area with the opportunity to make the SE – a richness worth celebrating
- A growing influence of the SE on our CLC preparatory materials and processes - and in our lives!
- Local CLC focused on communal spiritual exercises
- Individuals encouraged to receive the spiritual exercises in collaboration with AASEA
- Significant disposition in instruction (i.e Sp Ex 75)
- More aware of using the tools of the spiritual exercises (rooted in contemplation & meditation)
- More lay people skilled in giving the spiritual exercises
- Two CLC retreats in Pictou NS

**COMMUNICATION:**

- We are better informed as part of the wider CLC - stronger links over the past few years especially
- Preparation materials for Assemblies is better focused – we engage them more faithfully
- The ecclesiastical assistant is an important communication link to the Society of Jesus and our Ignatian roots
- Colloquy on line
- CLC/CVX/North American Conference linking *efforts* have been an important part of networking
- E-bulletins
- Regional quarterly updates
- Major improvement in website
- More people making effort in attending Regional Conferences, Assemblies
- Progresso magazine
- Skype
- International communication from World Assemblies
- Since 2000 there has been an intentional movement toward 2 way communications (requesting feedback)
- Effort to communicate financial co-responsibility
- Our discernment on twinning
- We could fit all the missions that we've done over the years under 'communication, education and social justice'.
- We are not really sure what 'communication, education and social justice' means here. We do understand the rest of the sentence and wonder if these are 3 mission priorities. If so, could we just substitute the world's 4 new mission priorities for them?
- The word "communication" does not fit in the statement

**EDUCATION:**

- Canada's twinning with India would have involved an educational/cultural component (but we don't hear about this)
- Water Issue Project or 2002 was an effort to educate CLCers and beyond
- 2004 Group Guide workshop Pictou NS
- The putting together the 3 CLC manuals
- Revision of Phase I manual

**SOCIAL JUSTICE-IN-ACTION:**

- Many acts of charity – supporting/reaching out to the poor, imprisoned etc. but not quite what is meant by social justice (CLC formation needed here)
- Aware of two programs leading people through the Spiritual Exercises that resulted in the formation of many CLCs in our Atlantic region.
- The Atlantic region has promoted the Spiritual Exercises through formation at the Regional Council meetings, the development of resources, linking the Spiritual Exercises with the CLC Stages of Development.
- CLC retreats based on Ignatian Spirituality in the early 2000's.
- Need to be vigilant in support for life even through the abortion clinic is slated to close.
- Awareness that new groups can be overwhelmed when asked to participate in preparation of

- different events and the need for Guides to be sensitive to that possibility and adapt accordingly.
- Number of CLC Come and See's
  - Grief ministry in parish
  - Ixthus CLC, walk to bring awareness to eradicate poverty on PEI
  - Prison ministry - becoming aware of what is unjust
  - Inviting Clarence into our CLC meeting to speak about his prison ministry
  - Actions taken as individuals (i.e. Aids Walk)
  - Letter writing to bring awareness to issues around Euthanasia
  - Brief against Civil Marriage Act (RoL)
  - Through the Spiritual Exercises we have developed the heightened awareness in our community that we are to support one another in deepening our understanding that all aspects/actions in our life are apostolic mission. We support this awareness through our sharings and helping with decision making when discernment is required.
  - Supporting programs at Ignatius Jesuit Centre/Loyola House either financially or directing on retreats.
  - There seems to have been a progression of apostolate from self to community to internationally. (Fruitful Garden)
  - When we did our fundraising for Haiti, it served to communicate and educate people about the conditions of the Haitian people after the earthquake.
  - By doing the Spiritual Exercises and learning how to discern, members are freer to make personal decisions and communal decisions.
  - When one member had a situation to deal with at work, the community was able to enlighten the member as to how best to approach the situation and resolve it in the light of social justice.
  - Helping Haiti is a perfect example of Social justice in Action.
  - skype has helped to keep members connected to their grps when away so whole grp process not diluted. Also, it has helped include those from a distance
  - website and Update important in keeping everyone in region and Country connected
  - in Haiti/Dominican Republic we combine sp exercises, education & social justice
  - sp exercises are driving force for mission
  - focus in day to day activities in 3rd goal is more often local rather than national or world
  - long term perseverance and openness to the Spirit is necessary for this goal
  - the call to generosity and magnanimity in reaching this goal is often returned 100-fold to those individuals/communities who strive for this and illustrates the intimacy of the Resurrected Christ in this world
  - quality of formation and other apostolate matters but numbers also matter given the magnitude of the task undertaken in this goal
  - impediment to our ability to carry out this apostolate is the idea that we are called to work only with like-minded people
  - national website is very useful in heightening awareness of CLC in these areas
  - there has been growth in communal apostolic discernment in communities which are striving to reach goal three > region, communal apostolic discernment
  - We all are involved in Social Justice issues; sometimes 2 or more members together as well as individual engagements. We have served our parishes through education (confirmation co-ordination); and CLC through fundraising for our common mission (garage sales), etc.
  - As members we tried to grow spiritually by undertaking courses in prayer, on Mary, The Listening Heart, etc.; and participating and organizing the Week of Guided Prayer.
- 
- Learn about how the Rockies region organize SE director training recently, and which can facilitate more Sp Exx experience within the community and outside
  - in Central region, we have 12 YA who have completed their SE, with An #19. Another 6 are about to finish. Many of the groups are having their manual three, and experienced the fruit of the Communal Sp Exx. (Upper Room & Companions doing Manual Three)

	<ul style="list-style-type: none"> <li>• The Spiritual Exercises meant more after the formation period was completed (book One) and each individual adapted their prayer to a daily practice. For some it was immediate; others years.</li> <li>• One community has collaborated with the Central Formation Team, presenting The Process of Growth to guides and co-ordinators; some of us are guides;</li> <li>• one has given leadership to the Korean communities some have served on Crexco and one on General Council;</li> <li>• some have been members of the Spiritual Directors' Peer group; we have laid the foundations for the use of skype in CLC;</li> <li>• we have brought our CLC way of life into our workplaces, our parishes and our families; we have reached outside CLC giving the Creighton on-line Exercises; so we have been playing a part in education and communication. All this deserves to be celebrated.</li> <li>• <i>As an individual community</i> EDUCATION with Ignatian tools has been our common involvement.</li> <li>• <i>As a region</i> our member attention has been Education around SOCIAL JUSTICE – supporting the Common Apostolic Mission (CAM) for Haitians.</li> <li>• <b>The Haitian mission is growing in terms of the World Priorities:</b> DR and Haiti - Haitian Youth, Family spiritual development, ecology, poverty.</li> </ul> <p>As a National we neglected to lead EVALUATION on our Common Mission statement regularly</p>
<p><b>Clarities</b> (now clearer)</p>	<ul style="list-style-type: none"> <li>• Importance of continual commitment to the community.</li> <li>• We are not alone in God's service. We can work with other groups.</li> <li>• Make opportunities for people to learn about Ignatian discernment. (Fruitful Garden)</li> <li>• Our strength is in the spiritual freedom we apply to make a personal decision according to the Blessed Trinity's will. The weakness we have is that we need more participation in social justice initiatives, or ecological issues. The Spiritual Exercises is an important tool to improve personal and communal formation.</li> <li>• Why has CCM not become familiar to every CLC'er in Canada? Since 2004, stagnation of communities and desolation in Central and also in National has been a great impediment distracting communities from focus on CCM.</li> <li>• We feel that most of our activity has to be at the local level.</li> <li>• Concerning our support to Haitian mission, instead of financial support, we agree the Education and the long term advocacy should be the priority</li> <li>• Towards the Social Justice in Action, we are more aware of the mining problems in Haiti, and the ecology crisis in the world .</li> <li>• Importance of checking in on this decision to do the Exercises. Requires the support and sending of the group.</li> <li>• We have experienced growth in discipleship as members and have become committed through CLC to the Trinity. Everyone needs to find their call.</li> <li>• Central's Common Mission for Haitians is a concrete visible sign as church 'in the present' and is a growing sign and voice for justice in the midst of family and friends that will impact the future. We are not about building the establishment or being formed for formation sake but to serve outside the walls, collaborating and networking with Ignatian tools.</li> <li>• EDUCATION can change people's hearts and understanding, deepen prayer life and lead people to committed service.</li> <li>• Gathering with others provides for opportunities for relationships and ongoing COMMUNICATION.</li> <li>• Timing of programs important to response.</li> <li>• Geographical distance is a challenge.</li> <li>• SOCIAL JUSTICE - Energy needed to follow through with growing aspects of mission locally and</li> </ul>

	<ul style="list-style-type: none"> <li>regionally.</li> <li>Participating in God’s dream NOW, living the Gospel to impact the future</li> <li>We need a CAM WGroup at the grassroots level.</li> <li>Timing of programs important to response.</li> <li>Geographical distance is a challenge.</li> <li>SOCIAL JUSTICE - Energy needed to follow through with growing aspects of mission locally and regionally.</li> <li>Participating in God’s dream NOW, living the Gospel to impact the future</li> <li>We need a CAM WGroup at the grassroots level.</li> </ul>
<p><b>Insights</b> (deeper understanding)</p>	<ul style="list-style-type: none"> <li>That the Spiritual Exercises are the primary ‘education/formation’ that shapes our identity.</li> <li>That CLC leaders need more formation in the Exercises, in group guiding and in social analysis</li> <li>That CLC’ers, leaders and members, formed in the Exercises, often ‘educate’ others in Ignatian spirituality (formally or informally) <i>beyond CLC</i> - in the Church, as catechists, through retreats, workshops, diocesan Lay Formation Programs etc.</li> <li>That we become more prayerful and Christ centered CLC members, as we become more familiar with the SP Ex's</li> <li>That deeper understanding of Ignatius tools equips us in ways of moving forward more confidently</li> <li>That communication brings growth in vision and depth and forward movement</li> <li>Deepening awareness to be servant</li> <li>We need to be prophetic and look at the signs of the time and live the spirit of the Gospel</li> <li>We needed time to really get to know each other and to build trust in our community before we could go out together on mission.</li> <li>We have a growing trust the Blessed Trinity is leading us and is with us always.</li> <li>Each mission has been a necessary building block to the next mission</li> <li>We are still a young group. We have begun to connect to the region but have very little sense of the national or world community.</li> <li>SP. Ex moves us to greater spiritual freedom and freer from attachments.</li> <li>Spiritual exercises in communal form are significant for growth and deepening of CLC life in individual communities.</li> <li>Spiritual exercises in communal form are significant for growth and deepening of CLC life in individual communities.</li> <li>There is a lack of communication about mission and mission statements . It needs to be done in a way that invites participation in all levels of CLC.</li> <li>Graces received through journeying with CLC</li> <li>CLC is a Grass Roots Organization</li> <li>Importance of Communication (ie through Colloquy, Update, Progressio and Council Meetings and knowing what CLC is doing</li> <li>“<i>CLC is called by the Trinity to serve</i>”...needs rewording (see below)</li> <li>Once again, being moved by love</li> <li>Requires keeping our hearts right and before Christ</li> <li>A desire to do the exercises to deepen our spiritual lives</li> <li>Become more aware of the Roman Catholic traditions and mind-set.</li> <li>Honour the traditional background but going forward try to be more inclusive &amp; ecumenical with language and celebrations of various churches</li> <li>Go back to Jesus and how he invited people in.</li> <li>.</li> </ul> <p><b>SE:</b></p> <ul style="list-style-type: none"> <li>That the SE (its graces) are becoming more evident whenever we come together – and named: the (personal and communal) question ‘Where are you in the SE?’ is more natural in our self-understanding over the past 4-5 years</li> </ul> <p><b>COMMUNICATION:</b></p>

- Having had Gilles and Leah in Rome for 5 years helped connect us more to the World CLC. Their influence continues to help open our understanding of the CLC way of life , especially 'mission'

**EDUCATION:**

- We needed to be 'educated' around financial co-responsibility – it has made a major difference in the Atl. area

**SOCIAL JUSTICE-IN-ACTION**

- Ixthus CLC (PEI) mission to eradicate poverty – their 'walk across PEI to heightened awareness of the plight of the poor - a 'specific' action taken to 'enflesh' their mission ....evaluating leads to new actions
- How the support and encouragement led one person who had made the Spiritual Exercises and who was interested in exploring CLC let to the gathering of others to form a new group.
- That people who have made the Spiritual Exercises and want more can be introduced to the possibility of forming CLC.
- Even though the internet allows us to communication more quickly and efficiently, it is important that we continue to have face to face contact and gatherings. And we shouldn't forget that people communicate in other ways.
- Our CLC sharings have been the basis of our continued commitment to our daily apostolates.
- We are an older group and although formation is always necessary, we are established in our "modus vivendi". With this realization our CLC plays an important function in our local civic community.
- Acting individually or communally on social justice needs in the immediate locale.
- We are surprisingly effective when we heed God's call to serve beyond ourselves.
- All that we do in CLC is toward serving and loving the Blessed Trinity and to bring more people closer to the Blessed Trinity.
- The Principles and Foundation is what moves us forward and inspires us to invite more people to CLC.
- Is it relevant? Yes, it's a good reminder for us to strive to love and serve the Blessed Trinity. The world's condition at the present requires practising discernment to follow the right path, whether at work, or in the family, with friends, or dealing with personal issues, especially the youth, who can be pulled in different directions with all the technology and fast-paced society, the media's influence.
- Communication is of utmost importance in keeping those who can't attend assemblies, etc. in touch with the energy that is there at the gatherings and for us to share in diverseness of our individual members and cultures
- this goal is one of "our frontiers" in CLC Canada
- this is a very, very important goal and we have just touched the tip of the iceberg
- more effective to achieve this goal if done by communities rather than individuals
- Thank heavens that the Spirit through Jesuit collaboration is asking CLC Canada to be awakened to the jewel in CCM and to allow it to be brought back front row centre in this coming assembly.
- Based on our experience, we found how blessed and essential to have the Sp Exx and Communal Sp Exx as the foundation formation tool for the members. We can witness the transformation of people.
- Recall the Newman's experience of organizing Ignatian spirituality talks, and other countries' example, we found it could bring fruit to our community.
- Our group is individualistic and is not always satisfying from a unity perspective.
- In the process of completing the whole CLC formation program we have found out where we are and where God is calling us, and then our commitment has come naturally and we want to lead etc.
- As a Region we have been most effective in loving and and serving the Blessed Trinity in our world community through responding through grace to a Common Mission for Haitians.
- Canada is a privileged country - The mission is about our own ongoing transformation, 'taking us

	<p>where we do not want to go.’ Pray for the grace....</p> <ul style="list-style-type: none"> <li>• Our community remains strong through discouragements – encouraging one another and is showing signs of possible growth.</li> <li>• As a Region the growing edge is leadership formation for mission in Collaboration/ Networking with Jesuits and others.</li> <li>• Contemplation to Attain Love – Resurrection – out of love we serve.</li> <li>• Most everyone of us has children and have been attentive to their life’s development within a Christian home where develops freedom to make mature and good choices for life. How many good children did you raise?! How many youth have you influenced because of your commitment in Christian faith and community?</li> </ul>
<p><b>Recommen-dations</b></p>	<p><b>COMMUNICATION:</b></p> <ul style="list-style-type: none"> <li>• That conversations be regularly scheduled in our CLC meetings to discuss our response to national and regional newsletter contributions</li> <li>• That Regional and National gatherings build in to their schedules specific times and means to share/witness to mission efforts/actions for inspiration and support</li> <li>• We need to be aware of what other groups are doing in the way of education/social justice so that we may support/take part in their works by prayer and possibly action .</li> <li>• Be prayerful about issues; keep our communities in prayer; be open to intercessory prayer.</li> <li>• We feel that, in CLC, we need to use language that is clearer, more accessible.</li> <li>• National needs to ensure the GG or some other appropriate CLC members are trained to guide the communal spiritual exercises.</li> <li>• National CLC communicate with those who have the ministry for spiritual exercises for each region to continue to train individuals and develop persons for this ministry.</li> <li>• National evaluate the need for Ignatian based spiritual directors to offer spiritual exercises for present and future CLC members who have not made the spiritual exercises.</li> <li>• National encourage CLC communities to discern their call to communal spiritual exercises.</li> <li>• Communication: Find ways to communicate world and national mission statements , goals etc in ways that invite participation and communication within all CLC.</li> <li>• National gather information from all CLC communities in regards to communal missions , then collate information and disseminate to all local CLC.</li> <li>• Move the word “Communication” out of the ‘mission component’ of the Mission Statement. Put something in the Mission Statement about who we serve (eg the disenfranchised)</li> <li>• Include in the Mission Statement the 3 Pillars of CLC (Spiritual Exercises, Community and Mission)</li> <li>• Rewording could be : “ <i>Through the Apostolate of the Spiritual Exercises, CLC is called by the Trinity to service’</i></li> </ul> <p><b>EDUCATION and SOCIAL JUSTICE:</b></p> <ul style="list-style-type: none"> <li>• That CLC network with those outside CLC to find the expertise needed to educate us in social justice issues</li> <li>• That guides and other CLC leaders be given more formation in social analysis</li> <li>• That the SE continue to be the core of our formation – that guides and coordinators be given more opportunities to deepen their understanding, especially as the SE relate to decision making</li> <li>• That CLC leaders find better ways to help local CLCs ‘process’ important CLC communications</li> <li>• That the National identify areas in which CLC Canada needs to be ‘educated’ in order to deal with the cultural realities which impact areas of CLC mission</li> <li>• That we continue our efforts to meet and collaborate with Jesuits in areas of common mission</li> <li>• That Ignatian based retreats be offered again so that people with know about the Spiritual Exercises, live them, and experience them in a retreat setting.</li> <li>• Have a common prayer written and shared among CLC’s that we could all be encouraged to pray...a communication network of prayer.</li> <li>• Emphasize the communication between members across Canada through our newsletters but in spite of the advantages of technical tools, let’s not forget that personal face-t-face gatherings are</li> </ul>



	<p>important. To encourage gatherings between individuals, groups, leaders, etc.</p> <ul style="list-style-type: none"> <li>• That more Guides be formed and that they be equipped to educate CLC groups in living this way of life.</li> <li>• To find ways to collaborate with like minded groups ( i.e. Jesuit community)</li> <li>• That CLC Canada leadership engage with leadership of youth with mental health needs (spiritual needs)...to invite Canadian dialogue on that topic</li> <li>• Become more embracing of other Christian traditions in the writings and in the celebrations of gatherings</li> <li>• More intentionality about being ecumenical</li> <li>• Think it is necessary for CLC to reach out and invite others</li> <li>• Continue to be a watch dog on the government policies and focus on social justice.</li> </ul>
<p><b>Other Comments</b></p>	<ul style="list-style-type: none"> <li>• That CLC more intentionally interact with groups like Development and Peace, etc. to address communication, education and social justice issues.</li> <li>• That sub-committee be formed within Region and National communities according to Lebanon's four mission areas for deeper study.</li> <li>• is this particular mission goal still relevant for CLC Canada? It continues to be of prime importance that we continue developing leadership that will move communities to action with special attention to the youth/young adults</li> <li>• We don't really have a sense of the Spirit's call re: a further question.</li> <li>• We think that this goal still seems relevant but suggest clarifying 'communication, education and social justice'. Perhaps we could also add in 'family, globalization and poverty, ecology and youth'.</li> <li>• This Common Mission Statement honors our past but CLC has evolved (3 General Assemblies). Our mission statement needs to reflect the deepening call to mission.</li> <li>• What exactly does acting as a community mean? CLC uses that language a great deal ... what does that mean to act as a community?</li> <li>• Care for others is part of community</li> <li>• Group is acting collectively and choosing to part of CLC</li> <li>• Operate as healthy family</li> <li>• Seem to be clear statement... community is important</li> <li>• Being focused on community is what keeps us going</li> <li>• First impression, the sense of community in a small group was emphasized</li> <li>• Sharing is an integral part of what we do... not like a bible group or prayer group.</li> <li>• Listening through silences and deepening our understanding</li> <li>• Make the manual more user friendly around principles of Ignatian Spirituality</li> <li>• Know the audience ... who is the manual going to speak to</li> <li>• Skeptical initially...</li> <li>• Create resources that are less focused on specific theologies in the manual</li> <li>• Our CLC bonds/connections be strengthened through local/regional/national meetings/gatherings.</li> <li>• Investigate partnerships – Development and Peace; The Mennonite Central Committee</li> <li>• The Spiritual Exercises should be required of all members of CLC.</li> <li>• More focus on inviting more youth, young adults, and young families.</li> <li>• More "come and taste" sessions to introduce Ignatian Spirituality to people.</li> <li>• Make efforts to have more regular communication with CVX Canada and try to work together i.e. have translated CVX Update or whatever their publication is included in Update and hopefully offer a translation of Update to them each time. Include East coast and west etc so we can all support each others initiatives and work more closely together</li> <li>• This process of preparation for the assembly is very fruitful, but time-consuming. Could a little more time be allotted?</li> <li>• Regarding the Jesuit province of Canada will include Haiti and French speaking area, we can work closer with the Jesuit in advocating the spirituality in Haiti</li> <li>• Establish a working group to train and explore the expertise of those CLC/Ignatian Catholic Schools,</li> </ul>

inject this Ignatian curriculum for the Haitian students **(as well as for students here in Canada)?**

- Seeing the success in Sp Exx director training in the Rockies. it is recommended to run similar training in other regions.
  - Responding to the sign of the times: we see the loss of faith among the young people in Canada (Toronto), and declining trust and interest in parish, we would recommend CLC take up some formation work for young adults (e.g. early parenthood). Based on the unique graces in CLC, the young people can share the gift of community, spirituality and the sense of adventure in mission.
  - Responding to the sign of the times: demographically there are more young people in Latin America, Africa, Asia than in Northern America and Europe, the Haitian mission is then fulfilling our mission in advocating the young work in the area. By sharing the charism of CLC and help them to set their CLC communities, more young Haitians can receive the grace of CLC.
  - **Revise the wording of this part of the Common Mission statement with the help of a writing team at NA** - this third goal is most important yet not easy to read with a ":" in the middle of it.
  - Perhaps we need to pray for greater unity and work with our limitations as a spiritual and tangible goal.
- Encourage more and more people to complete the CLC formation process, discern and decide whether or not to make a permanent commitment, and if they are not called to the CLC commitment to go and find where they are called.
- Make available a tangible sign of our mission for the prayer center of each community when they gather.
  - As a community each member could identify their personal growing edge.
  - As a national identify 'the poor' we are to serve 'in common'.
  - As a national body and as regions identify strategies for regional leaders to act with CLC clusters to EDUCATE.....Discern, Send, Support , Evaluate...and Celebrate!!
  - As a region link Formation more specifically in terms of the Exercises with movements of the spirits we are experiencing in mission.
  - Every Parish ought to have a discerned mission 'outside of the walls' to be example of Jesus' mission in the World. Would this be an avenue for young families to see the Gospel in action and the whole family see how they might be actively involved? CLC goes to church!

#### OTHER COMMENTS

- Steady the ship.
- Continue to evaluate in mini steps.
- Provide opportunity for communities to renew core CLC values.
- Review assumptions.
- Invite all communities to share.
- Stress how we can track our daily examen.
- Personally, after following the first three manuals, I wish there were more recommendations for material structure to pray with and to focus the sharing in part one of the meeting, perhaps by sharing what is working in other CLCs? This is not to replace one's personal strategy to keep in touch with where God is in every moment of our day.
- a major discouragement is when the technology - most recently, Skype - doesn't work
- Which area is our growing edge? Our members are growing in discipleship
- We've raised awareness of the usefulness and effectiveness of electronic means of communication in bringing together those who are otherwise unable to attend CLC meetings, with the caution/challenge that we are dis-incarnated when we communicate in this way and therefore need to meet face to face periodically (as often as possible).

Some groups been offered the opportunity to invite people in Southwestern Ontario into CLC, either by starting groups in their town/city/parish or by using Skype. We know that we can use Skype if for any reason it becomes impossible to attend a meeting in person. Perhaps we are all called to become Guides of Skype groups or Guides by Skype for groups that meet face to face.

A FURTHER QUESTION:

How do you sense the Spirit may be calling us, CLC Canada, forward on mission?

The Spirit may be calling us, in CLC Canada,

- to be more visible (who we are as CLC) – to have a higher profile in the local Church
- to be a National voice by contributing (in a formal way) to the Church's Synod on the Family

Family and Youth as a priority (though all are important frontiers)

- There is a connection between the family and youth (two of the Lebanon priorities.) Both are under attack in our culture, including marriage as the basic unit of family life.
- There is a loss of hope, of identity, value and dignity that is eating away at family life and especially leaving our youth feeling confused and 'lost' and vulnerable.
- We need to find ways to strengthen the family – that they might become communities of deep belonging and faith
- We acknowledge that the economic pressures – and the issue of real poverty can be tied to the struggle of families in our culture and we need to examine the structural causes of this - and be open to collaborate with those who are already in the field and can make a difference. We need those who can educate us in this area of poverty.
- Young adults are an important field for seeding the gospel as they will form the foundation of the next generation of families.
- Pope Francis challenges us to "lean into the light" versus concentrating on what is broken ... to affirm and call forth young adults who have great potential (for this leaning into the light). We need to help them do that for the sake of the next generation of family life.
- There was strong consensus the area of The Family should be one of the top priorities for a number of reasons:
  - The family is the nucleus of society and the family is falling apart and thus society is falling apart.
  - In listening to the Church. Pope Francis has called a synod in the fall with the family as the focus.
  - That family social justice issues: poverty, suicide, homelessness are linked to the well-being of the family unit.

**Please forward to your Regional Rep by April 30, 2014**