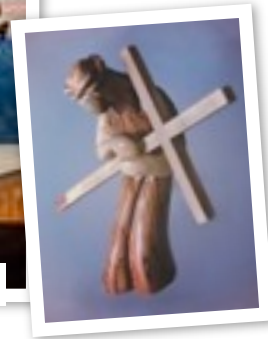




Image by Pat MacRae-Kairos



Formation 2012

CLC Prairie Region-Experience Share Grow

Saturday, March 3, 2012 – Summary

*The goals and objectives of the regional formation process are to;
clarify roles*



deepen understanding of CLC Charism and stages of growth and development.

review Spiritual Exercises and the CLC way of life.

develop peer group and individual formation plans

Our scripture focus is Mark 9.2-10.



*Formation day grace; guided by the Trinity and supported by our community, bless us with courage and generosity as together we seek to learn,
grow and share as CLC Prairie Region.*

Gather-St Ignatius Education Centre-Winnipeg

Welcome & overview-Mariette Ternowski

Morning Prayer

Part I - CLC Roles-Clarification-Points

Triads-our experiences-consolations/desolations & challenge

Large Group input-recorded

-Lunch & Video & Personal time

link to video-music & passion

[http://www.ted.com/talks/
benjamin_zander_on_music_and_passion.html](http://www.ted.com/talks/benjamin_zander_on_music_and_passion.html)

Ignatian Fire-The Spiritual Exercises & the CLC Way of Life-
Points

Triads-Our experience of the Spiritual Exercises

Large Group input-recorded

Permanent Formation for Mission-Formation Planning-Points

Triads-formation needs; peer group, individual, regional

Large Group Input-formation recommendations-recorded

Examen- Evaluation & Appropriation-Lorraine Meuller

Eucharist & Sending-Region invited

Supper & Social-All invited

*We accept that we will never be formed enough, because we see in the
experience a dynamic factor of growing... (Progressio #33)*



The Part I Presentation began with a brief video clip of the original Bluenose

http://www.youtube.com/watch?v=mWUD_r6E4U8

Formation-Group Guides & Coordinators 2012 Preparation & Resources

The formation session is not a singular or stand alone event but an ongoing weaving of unfolding relationships and learning experiences. Over the course of 6 weeks, group guides and coordinators were pointed in the direction of preparation material that included the CLC Charism Part I-the CLC Person, Stages of Development and CLC Leadership, the Spiritual Exercises. CLC Canada-Group Roles, Group Guides-Role & Formation-World ExCo 2012, Progressio #33

Sending & Supporting

Prairie Region groups were invited to support their coordinators and group guides by reflecting on the particular grace and gifts they bring to their community. Groups were asked to share this in part II of a meeting. Groups committed time in the support session to listen to coordinators and group guides as they shared;

- what struck them as a new or deeper clarity/insight as they prepared for the formation session.
- where did they see themselves affirmed or challenged in their experience as a person in ongoing formation in the CLC way of life.
- where do they feel encouraged or challenged in the role of coordinating or guiding this community. (questions developed by Pam Daigle)

CLC Roles & Formation-Orientation

Ruth Chipman

As CLC we describe ourselves as a pilgrim people, people on a journey together. Even if we don't ever move a mile away from our homes, work or community we are always journeying. Transforming the world around us, being transformed

In our CLC way of life we entrust leaders with the work of guiding the boat. We work together orienting the boat's direction and drawing attention to the weather as well as ensuring the day to day tasks are completed effectively to ensure the well being of our community. Different stages of the journey require different types of attention..getting out of port and setting all the sails, moving through shoals and stormy weather.

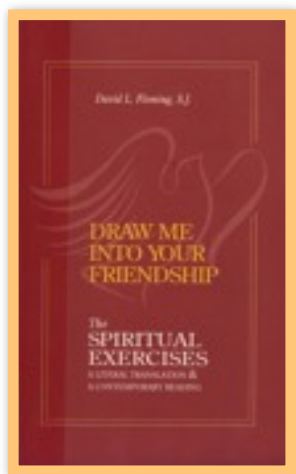
We rely on the wisdom and experience of those who have gone before us. In CLC, the Spiritual Exercises of St. Ignatius, our Charism, documents and resources provide a wealth, a treasure chest, of tools for the journey. Over the course of 6 weeks, group guides and coordinators have been pointed in the direction of preparation material that included the CLC Charism Part I-the CLC Person, Stages of Development and CLC Leadership, the Spiritual Exercises. CLC Canada-Group Roles, Group Guides-Role & Formation-World ExCo 2012, Progressio #33. No doubt overwhelming, but our goal today is to meet each other, humbly, lovingly, exactly where we are, and to share the maps and tools of our journey.

The apostles gathered around Jesus, and told him all that they had done and taught. He said to them, "Come away to a deserted place all by yourselves and rest a while." Mark 6.30-31

This life-giving and intimate dynamic is at the heart of our CLC way of life. Engaged in God's recreative action we regularly gather in small groups and we are restored and refreshed. We are constantly learning, evaluating, discerning and like the apostles, risking and sometimes failing. We are love showing itself in thousands of actions, large and small, everyday, around the world. With Jesus and Mary, as our models and loving companions, we encourage each other to grow, to transform, to redeem and reclaim, as Margaret Mead wrote "never doubting that a small group of thoughtful, committed citizens can change the world. Indeed, it is the only thing that ever has."

The goal of CLC group guide and coordinator peer group formation is to intentionally and systematically engage in the "challenge of communicating a spirit, developing attitudes and sharing techniques...but the most important thing is that we are trying to integrate these 3 dimensions in one person, who may then be able to help others to grow in Christ and in turn give life to others. (drawn from Progressio#33)

Ignatian Fire – *Spiritual Exercises and the CLC Way of Life* -Charles Pottie-Pâté



The book of the **Spiritual Exercises** (*SpE*) has its source in the personal journey of faith of St. Ignatius of Loyola in the 16th c. Its beginnings were during his convalescence period after a serious wound in a battle. He began noticing the different movements in his heart/soul (sense of peace and joy in contrast to those movements of turmoil of spirit, disquiet/emptiness) after he read some books – the life of Christ and another one on chivalry. In 1522-23 he spent 10 months in prayer and fasting and penances at Manresa, taking notes on his spiritual experiences. He began sharing this experience of the journey of faith with others, refining his notes as he reflected more on his experience. He presented this “book”, really a manual, of the *SpE* to the church in 1540 in a Latin translation. This text (and its various translations into modern languages) has been, and still is, the basis for the giving of the *SpE* to Jesuits and lay men and women over the centuries. It is the heart of the CLC way of life (see the General Principles).

The dynamic sweep of the *SpE* provides both a formational and transformational process in the ongoing relationship of the creature and Creator. Ignatius notes that ‘spiritual exercises’ (like physical exercises for one’s physical health and well-being) are for disposing ourselves to God’s action, ordering our lives in the seeking, finding and doing of God’s will for each of us. (Annot. # 1). In doing these spiritual exercises we are gradually transformed by God’s grace into God’s way of seeing / knowing us and the whole of creation in the embrace of God’s love for us at each moment. And we are formed as we contemplate God’s plan for us in Christ in the mind and heart of Christ, the Beloved of the Father.

Through the “stages” (weeks) of the dynamics of the *SpE* we are led and transformed by this passionate love of God:

We begin with deepening the awareness of our being loved unconditionally with all of creation by the infinite God of love and God’s plan for us. (*Principle and Foundation*). We then move into the awareness of how human beings and creation have distorted this plan by our refusals of love for God and neighbour. We are invited to see how even our sin /our refusals of love do not cause the abandonment of God’s love for us but the infinite mercy and steadfast love of God is revealed to us in the love of Christ Jesus crucified for us. It ends with a cry of amazement for God’s mercy toward us. (*First Week*).

Ignatius then places a distinctive meditation – the *Call of the King-Leader* - to evoke in us a generous response to the One who not only forgives us but **calls** us to collaborate and work with Him in his mission to build God’s kingdom. We then move into the contemplations of the Word made human for us, seeking the grace to know him intimately, so as to love Him more intensely and follow Him more faithfully (*Second Week*). This is where the “Christological” dimension of the *SpE* is deepened – being formed and transformed into the likeness of Christ Jesus, the Beloved of the Father, and we, in Him, the beloved sons and daughters of God.

During this “stage” of contemplating Christ Jesus, Ignatius introduces 3 other distinctive meditations to strengthen and confirm our desires to follow Christ – the *Two Standards*(the two value systems in our world that we are invited to discern and to choose the One who always offers us deeper life in Him), the *Three types of persons* (deepening our interior freedom to choose only what is for God’s praise and service), the *Three kinds of humility* (invitation to love as He has loved us, even to experiencing like Him rejection,insults, etc.). And it is while we are contemplating Christ Jesus that we discern how God is calling us to make possible new choices to change a style of life or enter a new way of life. (*The Election*.)

We then move into the “stage” of contemplating the ultimate act and way of self-giving of Christ (Word made human for us) in taking on our suffering and death in fidelity and trust of the Father’s love for the salvation of all humanity. (*Third Week*) Being buried with Him, we can enter into His joy of his victory of love over all obstacles in the explosion of life and joy in His resurrection (*Fourth Week*) . The contemplations of the appearances of the Risen Christ, first to His mother and then to other disciples, serve to deepen our sense of his role of Consoler in every aspect of human life, deepening our response of joy-filled love, this Love who is with us for all time. The *SpE* find a summit in the *Contemplation on the love of God* expands our horizons to the horizons of the Risen Christ, present in all the gifts and circumstances of God’s universe – “*for Christ plays in ten thousand place, lovely in limbs, lovely in eyes not His to the Father, in the features of men’s(sic) faces.*” (GM Hopkins, SJ)

Throughout the making of the *SpE* we develop discerning hearts, both personal and communal, for mission and service in God’s Kingdom.

The *SpE* communicate the Ignatian vision – living the Gospel in the community of faith (the Church) for the sake of the world’s salvation and the building of God’s kingdom – to the CLC way of life. Members need to renew and deepen their experience of making the *SpE* in their ongoing formation as members of CLC, and to share this experience with each other.



Thank you for your attention.

Charles Pottie-Pâté, sj

EA for Prairie and Rockies Region

NEA for CLC Canada.

Mar 3, 2012 – Coordinators’ and Guides’
Formation Session – Winnipeg, MB

Formation Planning



Do not be afraid, I am with you, I have called you by name. Isaiah 41.

We accept that we will never be formed enough, because we see in the experience, a dynamic factor of growing. This is why we are able to take risks (responsibly) and specifically to take the risk of guiding a group, while we commit ourselves to be in permanent formation. We see this permanent formation as an internal, slow, integrated and gradual process. (Progressio #33)

Formation Planning Points –Ruth Chipman

- Nobody fulfills the requirements of the ideal (you'll recall the role of the Savior is taken!), but together we are willing to enter upon a journey of discovery in faith and take the necessary steps, small though they may be.
- Progressio #33 recommends that we take opportunities for reading and deepening (in a group of peers or in a dialogue with more experienced guides) at least the following texts; General Principles 1-11, CLC Stages of Development, CLC Roles.
- Experience, if reflected and shared with others, will always be a most important means of formation.
- Within CLC, the Spiritual Exercises are the underlying key to the whole process and CLC groups grow and develop according to the dynamics of the Exercises.

Formation Planning Inputs-Summary

- **Hopes for GG & C Peer Group; ongoing formation, listening skills (listen to community, Holy Spirit, discernment of spirits), claiming our role-keep meetings on track, integrate formation material and experience, pray for each other, wisdom, safe place for sharing and vulnerability, problem solving & planning using discernment, gift discernment-peer group for others (regional, national & world)**
- **Challenges for GG & C Peer Group; letting of go of ego-dying to self, surrendering & listening, tension-time for preparation and balancing everyday life, “Bluenose”-get off the shore-Spirit leads-God is captain of the boat, how to foster servant leadership-poverty of spirit, vision-outward, expansive-regional, national, world.**
- **Suggestions for the next GG & C formation session; CLC stages of development as connected to the Spiritual Exercises, take up individual Sp Ex meditations & contemplations in more detail, leadership-servant leadership, how to share Sp Exs with Thunder Bay Parish, group dynamics-conflict/stagnation, session location-consider Thunder Bay, how to deal with changing coordinators-effective transitions.**

Prairie Region Formation History

Regional Formation Workshops & Resources (2004-2012)

- Communal Discernment-September 2004-Spiritual Exercises, Morris & Olsen-10 *Movements of Discernment*
- Leadership-October 2004-CLC Leadership Manual & *Heroic Leadership* by C.loney
- Visioning-February 2005-*Ignatian Invitation; Remember & Imagine*-David Fleming SJ
- Individually Directed Retreat Day-October 2005
- Examining CLC Commitment-Lakeshore Retreat-July 2006-Atlantic Resource
- Group Guide Workshop-January 2007-Elaine & Peter Regan-Nightingale
- Communal Discernment Saturdays-February 2007
- Examining Commitment in CLC-Lakeshore Retreat-July 2007-Atlantic Resource
- Leadership Formation Encounter (LFE) April 2008-Lois Campbell, Gilles Michaud
- Communal Apostolic Discernment Workshop (CAD)-January 2009-Peter Bisson SJ
- Listening Workshop & Skype with Thunder Bay-October 2010- LFE Resource
- Fall 2011 Formation Project & SKYPE with Thunder Bay-Discerning Mission-Social Analysis Skills and Practice-LFE Resource & *Social Analysis Linking Faith and Justice* by Peter Henriot and Joe Holland
- March 2012-Group Guides' & Coordinators' Formation Session with Rockies & Thunder Bay members.

Prairie Region Group Guides' and Coordinators' Peer Group-an evolving process

Regional Formation Workshops & Resources (2004-2012)

Genesis of the Peer Group

After several attempts to support separate peer groups for Prairie Region group guides and coordinators, on November 12, 2009, regional representative Sharon Baker, executive assistant Mariette Ternowski and group guides; Charles Pottie-Pâté SJ and Ruth Chipman, met and considered forming a combined peer group. The meeting format was based on the model used by the Annotation 19 Sp Exs Directors' community.

The combined group guide & coordinators' peer group first met in September 2010.

Attendees; Group Guides, Ruth Chipman, Charles Pottie-Pâté SJ, Coordinators, Lorraine Meuller, Regional Representative, Mariette Ternowski, Regrets; Diakonia, Monday Night Formation Group.

Meeting Goals; explore terms of reference for Group Guide and Coordinators peer meetings (purpose & structure, scope of activities, relationship to regional structure)

Part I

Brief round-attendees shared around their energy & dispositions. Scripture:(Matthew 9.9-13) Jesus calls Matthew the tax collector; "Follow me."

Prayer & Grace; For open hearts and minds to how we are called to follow God in our formation as CLC leaders.

First Round; consolations/desolations in our experience as Group Guides & Coordinators.

Second Round: how are communities experiencing growth in CLC formation?

Part II

Purpose of the Peer Group; To offer support, education and guidance in the ongoing formation of Group Guides & Coordinators and members of Prairie Region.

Process; The peer group will use an Ignatian format similar to the model used by the spiritual directors that supports effective growth and development using CLC documents and formation material.

Format; The peer group will meet every 2 months. The Regional Representative will arrange the meeting space and send a meeting reminder. Tasks will be picked up by each member for the following meeting. Each member holds themselves accountable. A brief meeting summary will be forwarded to the Regional Representative for Regional distribution.

Actions & Recommendations included planing for the November 8th, 2010 Regional Formation Evening, "Listening."