

Update

June 2009

This edition of UPDATE highlights our recent **Guelph National Assembly (April 23-26)** experience. We were blessed to be together as you'll read in the responses and reflections shared by CLC members from across Canada. On June 9th we remember John English sj and through John, the early days of CLC Canada and our deep and ongoing connection to the Spiritual Exercises of St. Ignatius of Loyola.

Encouraged by the Assembly experience we are confident that through grace, the work of the Trinity, we can be, we are, community working together for the glory of God. Thank you again Central Region, National Assembly Organizing Committee and the National Assembly Team for your generosity and commitment.

Through the testing of this ministry you glorify God by your obedience to the confession of the gospel of Christ and by the generosity of your sharing with them and with all others and by the generosity of your sharing with them and with all others, while they long for you and pray for you because of the surpassing grace of God that he has given you. Thanks be to God for his indescribable gift! 2 Corinthians 9.13-14

Ruth Chipman
CLC Canada - President



"Fire of love, violent wind, Spirit of truth, our Advocate, prophetic Spirit, transforming Spirit....." these are some of the images that echo in my heart, and perhaps in yours, with the recent Feast of Pentecost concluding the 50 days of celebrating the mystery of Christ risen from the dead and his gift of the promised **Paraclete** (Advocate, Consoler – the one called to be alongside us), and in our recent National Assembly in Guelph in April. As I write this on the Feast of Pentecost I am even more convinced that we experienced a Pentecost event when we gathered from all parts of Canada – with all our diversity – in age, gender, social backgrounds, professions, etc – listening and opening ourselves to the outpouring of the Holy Spirit, who united us as a community of faith centered in our faith and love of Christ Jesus through the experience of the Spiritual Exercises, and aware of being sent forth to share in his mission. Someone even remarked that the violent thunderstorm during Saturday evening's Eucharist and the subsequent loss of electricity for the evening was a dramatic symbol of what had happened earlier in the day with the presentation of the Romero House by Fr. Jack Costello and Sarah and Heather.

Surely one of our transforming moments during the Assembly was the passionate witness of the "trinity" – Fr. Jack, Sarah and Heather – to their prayer, community and service (sound familiar to our three CLC pillars?) at Romero House, in their efforts to being present in concrete relationships to refugee claimants in Toronto. The response of the Assembly members to this presentation was evidence of how God's Spirit – working in them, and working in us – united us in this transforming moment of grace. But it was not only because of what they so convincingly shared of how they have been called to be part of Christ's mission, but perhaps, and even more important, what they evoked in us, as Christian Life Community in Canada, of our own charism and how we too are part of this Mission of Christ – *"to proclaim Good News to the poor, to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free, to proclaim the year of the Lord's favour."* (Luke 4: 16-17).

Fr. Jack, in an email response, paraphrased Jesus' words from John's Gospel (14:12-16): *"The one who believes in me will also do the works I do and in fact will do greater works than these ... for I am going to the Father who will give you another Advocate, the Spirit of truth to be with you forever."* This is the promise that we, as CLC Canada can rely on as we move into our personal and communal future in our living out the transforming graces of the National Assembly. **Come, Holy Spirit, and renew our hearts!**

Your brother in Christ,

Charles P, sj National Ecclesial Assistant



Remembering John English SJ—Canadian Jesuit Embodied



Bracing Power Of Joy

by Michael Higgins

president of St. Jerome's University, Waterloo, Ont.

excerpts from OPINION, Toronto Star, July 17, 2004

In 1974 John English SJ and Art Walters, a layman, started a community of 4 couples, which became the roots of CLC Canada.

It is difficult being a Roman Catholic these days without being chastened. Again and again as a community we are reminded of the sins, miscalculations, blunders and egregious faults of our leaders, and indeed, of ourselves. Most prominent, as you might expect, are the sex scandals that never seem to go away.

A spate of new books on the sex abuse malaise, easy and often cheap commentary by ill-informed and righteous critics, fearful leadership by Catholic bishops who are either tepid in their response or overly aggressive and defensive, and a demoralized clergy and laity wondering why the heavens have fallen on us, all combine to make for a hobbling, maimed, and timid community of faith.

But it needn't be like this. In fact, it shouldn't be like this at all. Anger, zeal for reform, compassion and forthright leadership are called for and should be activated. But above all, there must be joy. A Catholic community bereft of joy is a directionless body of use to no one, including itself.

I was reminded of this while attending a remarkable memorial service for a genuine spiritual leader, John English, who was a member of the Society of Jesus for the Upper Canadian Province for more than half a century. English's true claim to fame is not longevity, but witness. And what a witness he provided.

Known throughout Canada and a good part of the English-speaking world for his intelligent and original reading of the Spiritual Exercises of St. Ignatius of Loyola, and for his willingness to make this great classic of the Christian spiritual life available for Catholics and non-Catholics, lay and ordained, Christian and non-Christian.

In the late 1960s, English, along with many like-minded Jesuits, spearheaded some remarkable developments in the whole area of Ignatian spiritual direction. The results of this kind of leadership are with us still, fermenting, generating and inspiring. English liked to remind people that the Spiritual Exercises of Ignatius of Loyola are not an arcane collection of unworldly maxims, nor a manual for the gnostic or spiritually elite.

For English, they're like "a Shakespearean play which is always being interpreted and then reinterpreted, changing and adjusting to different cultures and times. The key to the exercises, it seems to me, can be found in its internal dynamic of experience, reflection, articulation and interpretation."

The spirituality of Ignatius as crystallized in the exercises is a spirituality for everyone. It is egalitarian, accessible, and non-esoteric. It is there for the taking, or perhaps more precisely, for the doing. No Jesuit in Canada laboured more assiduously, creatively, and energetically for the "doing" than English.

The deep appreciation for his labours in this field of spirituality, for his persistence and integrity, was amply provided by the large crowd that attended the memorial service in Guelph. The ceremony spoke beautifully and appositely to his predominant passions: his love of nature, his great good humour, his openness to others, his ecumenical sensitivities, and his spiritual resilience.

As I watched the gathered remember him with tears, anecdotes, and laughter, I recalled my own brief encounters with him: research interviews, casual conversation, shared concerns. Although he was never my spiritual director, I read his work, probed his thinking, and shared his jokes. Most important, I tasted the joy of his life. And that's my point.

Catholics are not a bunkered people, and such a posture should be foreign to our very nature. The demands of discipleship, the liberating power of joy, and intelligent discernment are the components that make for an active and informed Christian witness. *(continued on Page 14)*

National Assembly Final Document

National Assembly: Graces and Orientations—Guelph, 2009

Preamble

"From generation to generation You gather a people to Yourself so that from east to west a perfect offering is made." Ad majorem Dei gloriam – For the greater glory of God!

The experience of the Assembly has been rich, evocative and transforming for us. The attempt to capture the experience in words is inadequate and thus we rely on graced memory to catch the fire of what happened within us. However, we will try to tell the story.

The Unfolding Grace of the Assembly

Our story began **Thursday evening** with a mosaic of communities gathered from east to west - holy ground. Ignatius Jesuit Centre is a place that has much significance for CLC Canada. We expressed our gratitude for all who preceded us in CLC Canada. We acknowledged with gratitude CLC Central and its Organising Committee for preparing the way for us. We expressed our gratitude to General Council for sharing leadership responsibility for CLC Canada.

Friday morning we shared our regional and local community stories of the graces received since Lethbridge. We did this through images of what we look like and symbols that held the meaning of who we are. This communal experience consoled us and reminded us that the Spirit calls us as community on mission, rooted in the Spiritual Exercises. The Leadership Formation Working Group presented the Assembly with the revised Phase 1 Manual for CLC formation. The Communications Working Group provided us with a new and well designed website.

Through Friday morning and afternoon, the Assembly discussed and discerned recommendations around the Constitution and the three related issues of membership/commitment/financial co-responsibility. Around the Constitution, the Assembly made a decision to postpone the proposed amendments and ratification until the next Assembly. This consensual decision resulted in a consolation for the Assembly. Regarding the issue of membership/commitment/financial co-responsibility, there was given a deeper awareness and clarity around their inter-relatedness to our charism.

Friday evening's presentation of Fr. Adolfo Nicolás' talk at Fatima and the images of the world assembly affirmed us as CLC and challenged us to consider the question of being a prophetic, apostolic community. He said: "To be prophetic we must listen deeply. We need to feel the pain and suffering of others and use our hands and feet for action and service. Real change takes time because it is transformative. There is no prophecy without discernment." We slept on his words.

Saturday morning's prayer ritual using salt and water expressed the pain of the world and disposed us for the keynote presentation, which immersed us in an amazing story of mission. We listened to the witness of two joyful young women, Sarah and Heather, and Fr. Jack Costello, SJ. We heard how their hearts had been broken open as they learned about just being with the refugee claimants at Romero House in Toronto. Fr. Jack's reflection illustrated vividly these points: "the interior and the exterior life are one; prayer and justice are one; the hidden life and the public life are one in prayer."

This **Saturday morning experience** was a pivotal point of transformation for our Assembly. Our communal heart was deeply moved and stretched toward our own call to be community on mission with the Risen Christ. From this moment on in the Assembly, we were given new energy and passion to find creative ways to make the Fatima priorities our own. Emerging from the break out sessions which followed, the Assembly expressed the desire to promote and provide the Spiritual Exercises, to encourage the development of leadership, young adult and family CLCs, networking, communal apostolic discernment and financial co-responsibility/commitment/membership. There was an unprecedented desire in some groups to move CLC mission into areas of social justice relating to the environment, poverty and marginalised people.

- 4 The **Regional groups met in the afternoon** and were asked to reflect on the impact of the Assembly and begin to discern, decide and act upon the directions needed in their Regions.

Finally, the **communal prayers and Eucharists** throughout the Assembly helped to dispose us for, and to celebrate the graces we were receiving.

Out of the story of the Assembly, the following recommendation is made: **that General Council reflect for some time on the prophetic graces of this Assembly, and discern ways to move CLC Canada forward; in particular, to promote and encourage the third pillar, mission, as an integral part of our CLC charism.**

WE WISH TO HIGHLIGHT PARTICULAR ISSUES ARISING FROM THE GROUP DISCUSSIONS.

Formation/Leadership and Spiritual Exercises

The house of CLC must be built on a foundation of desire and the Spiritual Exercises. That foundation must be available, affordable, simple and strengthened by diversity and adaptation. From this foundation CLC leaders are discerned and called forth. These need to continue to be formed and supported with leadership gatherings to deepen their understanding of CLC documents, CLC fundamental stages of growth in the context of the Manuals, communal apostolic discernment, and DSSE as a way of proceeding. This process requires human and financial resources earmarked for formation by the General Council.

Membership/Commitment/Financial co-responsibility

The Assembly aspires to be more like the early Christian communities and how they shared resources and how they lived. This means paying attention to our unique charism and counter-cultural community called to mission, so that membership, commitment/ financial resources are seen and strategised around this larger vision.

They are integrated so as to support the need to focus on and contribute to our common mission. The desire of the Assembly is to overcome obstacles and to find and implement more creative and communal means to address these issues of membership/commitment/finances.

They must be seen as part of our formation, i.e. to understand what we mean by membership, commitment and how apostolic projects are supported in CLC. Financial accountability should be addressed at all CLC levels. Conversations about membership, commitment and finance raise the level of awareness of CLC as a prophetic apostolic body.

Recommendation: A working group with a clearly defined mandate, and accountable to the General Council on the topic of Membership, Commitment/Financial co-responsibility.

Constitution

The Assembly expressed its appreciation for all the effort and commitment of those who have been working on the Constitution.

Recommendation: A working group of CLCers will be established by General Council to continue to work on the Constitution.

Conclusion:

We leave grateful for the experience and graces received at this National Assembly 2009. Existing friendships were deepened and new friendships made as we became more aware of how CLC helps us to become more committed and faithful followers of Jesus. The closing Eucharist with Bishop Gerard Bergie, auxiliary bishop of Hamilton, and his homily on Luke 24:35-48, celebrated and confirmed the movements of God's Spirit throughout the Assembly. We look forward with joyful anticipation to sharing with our brothers and sisters in our local communities and regions. **Our story continues.** We entrust our efforts and CLC Canada to the will of the Trinity in their continuing work of creating, redeeming and transforming us.

Blessed are your eyes for you see and your ears for they hear. Truly I tell you many prophets and righteous people longed to see what you see, but did not see it and to hear what you hear but did not hear it. Hear then the parable of the sower... As for what was sown on good soil this is the one who hears the word and understands it, who indeed bears fruit and yields in one case a hundredfold, in another sixty and in another thirty. (Matthew 13:16-18, 23)

*Live more deeply and act more effectively as an apostolic body
Fatima, August 2008*

Pillar: Spirituality

Priority/Issue; Formation - Manual I

A. What do I/we think might help the formation process in CLC Canada?

1. Providing the CLC formation documents to all CLC formators i.e. Fundamental stages, manuals, Umbrella schematic, etc. to deepen the understanding of the formation process in the context of our manuals.
2. How to invite other persons to the CLC Way of Life i.e. men.
3. How to use Manual I as a process to commitment to CLC.

B. How would you/we implement a National Formation Project in the next 5 years?

1. Develop the CLC website with formation resources.
2. More LFE weekends to share our resources (i.e. Come & See, CD, etc.)
3. The General Council needs to earmark 10% of national funds for formation.



Priority/Issue; Spiritual Exercises

The House of CLC must be built on a foundation of desire and Spiritual Exercises or it will crumble: that foundation must be available, affordable, simple, strengthened by diversity, and provide the grace and courage to speak and stand for love of all in this broken world.

Priority/Issue; Leadership

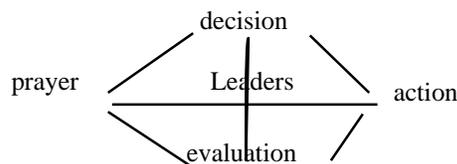
Description of leadership formation and history-first round sharing on experiences of leadership formation in each region.

- Obstacles to leadership formation in Rockies are age differences between communities and geographical distance. *disappointment with CD format of information that is overwhelming.
- Central region has received 9 modules of LFE. Didn't feel confident to move forward initially but now there is more receptivity. Feel limited by the numbers of group guides.
- Atlantic region - there needs to be a communal responsibility for leadership. Leadership needs to be incorporated into meetings. Some people have had a rich experience of leadership but then don't know what to do with it.
- CVX - what is missing is a network of support for group leaders. There needs to be a format for sharing within a peer group of leaders.

Process-Open sharing

1st round - what can we say about CLC leadership in Canada?

2nd round - What direction does that point to for development of leadership?



What we see as needed next steps.

Affirm what leadership is in CLC.
Honour process and just not content.

- *Reflection process on how we are leading in each community
- *Networking support for those in leadership formal positions.

NEED COMMUNAL RESPONSIBILITY FOR LEADERSHIP

Pillar: Mission**Priority/Issue; SJ-CLC Collaboration/Networking**

*Keep Spiritual Exercises central (rule or mandatory) to work & mission of CLC. Reinforce mission & our identity always linked & expressed.

Outreach from both personal & experiential 'lived encounter'

e.g. - the new Canadian - engage in relationship

- learn about water & protection
- link personal to wider: ecological, national, global justice issues

Recommendations:

- have public presence
- put public outreach and meeting with the 'other' on par with importance of community gatherings
- become knowledgeable & educators (1st our conversion then others)
- take Jesuit critical needs discerning tool & use in communal discernments on how & what to identify as mission/also make use of CLC tools e.g. experience-reflection-analyze
- CLC Pillars of Sp Ex/Community/Mission are interwoven NOT separate or isolated
- need to develop better communication network within Canada (linking World) to SJ
- the UN CLC needs support from grassroots i.e. projects in Canada, advocacy & support
- and in Canada we need to hear each others Apostolic Missions (i.e. public justice and transportation initiatives) Share with each other.



Therefore we are asking the Assembly to

1. commission identified UN/Apostolic representatives in each Region to link together once or twice a year (through Skype) in conversation & reporting on Apostolic Mission in their region
2. have this network linked to National through Canadian CLC/UN Liaison

Issues of Justice - Acting Prophetically - The Environment

At its best, CLC is an evolving process, rooted in the grace that comes from listening with all our senses and sharing in a nonviolent way. We include our planet in that deep listening, trusting this will bring about the cosmic birth of which St. Paul speaks, "we know the whole created universe groans in all its parts as if in the pangs of childbirth. Not only so, but even we, to whom the Spirit is given as first fruits of the harvest to come, are groaning inwardly..." Romans 8:22-23

Issues of Justice - Acting Prophetically - Poverty/Immigration/Indigenous Peoples/Economic

To work for social justice, we need to challenge the structures of society, build community with marginalized people and to be aware of our own attitudes. These tasks need courageous open hearts and a balance between interior and exterior life. Perseverance and creativity are also necessary. It is a tough job. Still all these efforts are worthy for living the Universal Human Rights all humans are entitled to and at the same time as Christians, build the kingdom of God.

Young Adults - Fishers Community

- *Mission to Youth - Listen & reach out to their needs, listen*
- *Youth are Future Leaders - calling; Now is the time for youth*
- *Honesty to the Youth - e.g. Finance, Time*

Small Group Input—cont.

- YA - appreciates the support in CLC community during sharing, seeing Jesus in meeting; feeling of unity
- Inviting friends & people for YA
- CLC YA - since school in Tanzania; leader in YA Catholic Association, involved in outreach projects - prison, people with HIV, searched for community while studying in Canada
- Suggestion: because of financial issues with YA in university, waiver or adjustments to donations or membership, materials, assemblies
- Mentorship for YA
- Financial support to realize mission to increase YA
- Accessibility of info about CLC YA - poster; brochures in churches, retreats
- Twin groups - one mature & one young
- Senior group should plant seeds
- Dinners with mature CLC Groups - “Come & See” potluck dinner
- Retreats
- Goal YA - establish at least one or more YA CLC groups in each major city of Canada in the next 5 years and to make yourself visible
- Being creative in inviting YA into the group and with activities in meetings
- Ignatian ways
- Are you committed as an established CLC community to reach out to help form YA CLCs?
- Networking with other regions

Family CLC

Matt. 19:13-15. Jesus Blesses the Children

What are we hoping to gain?

Decide if the community will be Child Centered or Family Centered

If Adults have done Spiritual Exercises they can devise Spiritual Exercises for the Children, if the adults haven't they should meet separately between family meetings.

We go through phases and the teenage years are no different than other phases we go through, except at time of experimentation

So as adults we persevere.



Conclusion: Family CLC should remain a very high priority.

Finance, Membership & Commitment

Not in priority order

1. Communicate the bigger picture - what are the needs? World, National, Regional - Large expenses are looming for CLC Canada.
2. Ask CLC to find ways to open up 3rd Pillar - Apostolic Mission through stories of sending others either in CLC or in the World
3. Revisit Formation Process - introduce early big picture of CLC (financial needs will be included)
4. Change the emphasis in donations from individuals - communities for a suggested amount, recognizing that some CLC communities will need to support others
5. “make donations holy”

Communal Apostolic Discernment

Already engaged in CAD, through the DSSE process, we need to listen as community and as an Ignatian family in the ongoing discernment process - both personal and communal are interrelated, following always the guiding of the Holy Spirit in seeking God's will towards the common mission of Christ.

THE WHOLE IS GREATER THAN THE SUM OF ALL THE PARTS

Regions at the National Assembly

Delegates were invited to meet in regional groups to begin the process of sharing the Assembly experience. Regions were asked to review regional priorities and plans informed by the 8 World Priorities and our Guelph assembly experience. Encouraged by the Fatima World Assembly grace, *to live more deeply and act more effectively as an apostolic body*, listed below is the initial regional work.

Rockies Region

1. Formation/Leadership-with extensive information provided at the onset and networking, resources provided.
2. The Foundation of CLC is the Spiritual Exercises-provides the tools to discernment involvement/commitment in CLC.

Prairie Region

1. Education including finances, commitment, the 3 Pillars, etc. and what these mean.
2. Let people know what expectations are in Come & Sees.
3. Deepen what we are doing with the Spiritual Exercises.
4. Deepen connection between Winnipeg, Thunder Bay & Regina-using Skype technology (as an example.)

What are we most grateful for?

- | | |
|---|--------------------------------|
| - Collaboration with the Jesuits | - This place, nature around us |
| - Loved and to be loved by others | - The call to transformation |
| - Each person here and in CLC | - So much to be grateful for |
| - Newer friendships, sharing on a personal basis | - Connection-to be part of it |
| - Good food, hospitality, music, sharing of our gifts | - Understanding of CLC itself |
| - All the hard work that made this Assembly happen | |

Central Region

Central had 40+ delegates and observers gathered for our “Regional session” at the national assembly. Each participant was asked to share where they were in terms of the stages of a caterpillar to chrysalis and butterfly, and what was transforming in them. These comments were recorded on a huge sheet of banquet paper lying on the floor. This is what we said:

A deeper appreciation for the larger CLC as a listening community, with a strong sense of belonging pervaded. Along with a shared desire for unity we are called to live, a defining vision for CLC Central and CLC Canada. Meeting people from other parts of Canada was refreshing, and we were impressed with the enthusiasm and good cheer of the Young Adults. Seeing strength in our numbers, beliefs and actions called for ‘expansion’. We can have hope because we ‘see’ listening, respect and love and were touched by patience and understanding of members one to another.

These meetings were seen as providing important time for listening, and as a time of discernment toward what may be prophetic. Each one present was seen as important, as together we see where we have come from and how far we have come; making history, we enthusiastically feel a part of it.



Regions at the National Assembly—cont.

It was sensed that CLC has been called to maturity as a national community, where a need for concrete action, balanced in interior and exterior movements will move us forward. Apostolic pillars need to be addressed with commitment calling for our faith in action. Individual mission is encouraged to be integrated with the mission of the whole group. In our desire to become pillar and prophet on mission, joy and lots of hope expressed a desire for unity with CLC Canada and regional oneness.

We recognize our struggles across Canada are all the same. We celebrate the shadows of the struggle, listening and looking at the cross, even fears and anxieties about finances, with gentleness, peacefulness, a sense of hope, and draw on that to discern where we are heading.

Small things can make a big difference in someone's life, little things mean a lot, and so we encouraged one another to be aware of the little things in life.

The Spirit was so present, encouraging a deeper spirituality, a transforming energy to tackle issues, moving some from heavy hearts to that of the light-hearted openness of a butterfly, venturing out. Our Regional Council of 17 communities meets in June 2009 to further deepen the transformation begun on that unforgettable weekend in Guelph...when the hydro power and lights went out, the Power of the Risen Lord and his Spirit among us lit up the night!

Atlantic Region

In the context of CLC Canada being transformed could we explore deepening our Formation for Mission in more concrete ways.

In thinking of the 3 Pillars we are weak on Mission - Common Mission - If we could open that part of the "Flower" up and put it into concrete action, we would share in the stories of those we walk with and, as the Emmaus disciples, become "on fire" and all priorities would be addressed.



Atlantic resources could be more effectively shared with other Regions (e.g. Come & See, Group Guide Formation).

10% of our National Fund should be set aside for National Formation.

REFLECTIONS ON THE NATIONAL ASSEMBLY

by Sharon

Mainly because of the connections made with others and the conversations that took place in speaking with individuals, not just during the planned groups, I came away from the Assembly with the following new thoughts and insights:

In a conversation with the young people present, I became aware that international students and all those who are away from home and family are looking for 'family'/ community. These are the young people we need to try to be in contact with.

We need to be sure that we are using an Ignatian model of leadership and not getting stuck in a management model by doing evaluations. Members of communities need to know that everyone is leading the community and are responsible for a meeting and for the community; not just the Coordinator, Group Guide and Facilitator. The same is true for the Region.

In each Region, input from as many individual members as possible is important especially when major decisions are being made. A movement towards using communal discernment would be helpful. This would allow for members to feel more engaged in the workings of the Region and would therefore make it simpler to find people willing to take on leadership roles.

"Work with, rather than for, the people." Fr. Costello, S.J.

We have a wealth of 'people' resources across the country. There are elders who could be asked to mentor others, not just those in their particular region.

We need to consider that new members need to be informed right at the beginning that co-responsibility is expected, including financial co-responsibility.

Personally, I have become aware that on the occasions when fear prevents me from speaking what is on my heart when I feel moved to do so, the movement that needs to take place for everyone is affected. I saw this when I reflected on the movement that took place with the Constitution issue and when the writing team came with their first draft of the final document. My tendency to be silent, when I need to speak, is definitely being challenged.

Embracing the cross allows for transformation to take place. This does not mean looking for the cross, but when it happens, do not fight against it, or try to run from it, or ignore it.

During Mass, on Saturday, April 25th, in the late afternoon, with Fr. Jim Webb, S.J. as Main Celebrant, a wild thunderstorm took place. All of us were gathered in the Chapel and listening to the Homily being given, through the intermittent sound of thunder. Even Fr. Webb stopped in the giving of his homily a few times because of the storm. One of these times occurred when the wind suddenly became more forceful and the roof above us creaked with the power of it. For only a second, I felt fear and then just as quickly fear was replaced with a sense of being held safely, warmly in God's embrace. I wondered if others had felt the same. The lights in the Chapel flickered, then went out. The only light left was that which emanated from the Paschal candle. Smaller candles were brought into the Chapel to allow for more light and when Mass was over, we processed out with the young people holding candles to light our way. This very symbolic experience reminded me of the Scripture passage in Acts 2:2 "...they were all together in one place. And suddenly from heaven there came a sound like the rush of a violent wind..." For me, this was one of the highlights of the Assembly.

Being left in the dark, without power, for many hours, we modified the evening social plans and without electricity, in the midst of candlelight and each other's company, we celebrated. Much care and concern for each other were shown. We were safe and embraced in God's arms. By 6 a.m. Sunday, as day was dawning, the power suddenly came back on! What a gift! God is so very good!

Stephen's Pocket
STEPHEN'S POCKET

Did you know...
\$1,100 which was donated by those
present at the National Assembly
was sent to the
World Secretariat to be distributed
to CLC Cuba and CLC Zimbabwe

MORE REFLECTIONS

by Michelle

How does one possibly condense into a few lines the experience of the National Assembly in Guelph? It is impossible but I will make a humble attempt since, with God 'all things are possible'. First, it never ceases to amaze me all the wonderful people I meet in CLC. I felt totally energized in meeting old friends and developing new friends. I felt in awe of those who 'washed our feet' in service to us. There are too many to name. One of



the most moving moments for me was when I saw Susan, our Chef, shed a tear of humility and gratitude when we toasted her with a standing "o"!

There were so many new thoughts and insights but, what stands out the most is a deeper understanding of Mission through the speakers from Romero House. I believe that the Spirit spoke through them to us, calling us to be transformed from a "doing for" to "being with" those subjects of social justice in our world.

What challenged me was the call to be joyful and continue to 'Dance' (i.e. stay with the Mission/Action) despite the 'Darkness' (Pain/Suffering). I was surprised at how easy this can be when we are flexible, loving and work together in unity, crossing all barriers of age and culture. In fact, it then can become totally energizing as those from Romero House witnessed to on Saturday morning and we all then experienced, literally, on Saturday night. Blessings to all!



by Justin

The assembly was a great experience and we talked on the drive back about how glad we were that we went. There was a clear vibe throughout the assembly that the Holy Spirit was working in us, and I think everyone felt it.

As for new thoughts and insights, just a lot of great ideas to take back to our group here in Ottawa. One that comes to mind is something that was pointed out during the working sessions — the idea of developing leadership over time, which is important for several reasons — because CLC is meant to be experienced in groups of a certain size; because membership is dynamic and you never know when a group's current leader won't be able to do the job any more; and because sometimes it might be just plain appropriate to start a new group, with an approach more conducive to certain current/prospective members than that of the existing group.

In terms of what surprised and challenged me — the devotion of the speakers from Romero House!! And that of fellow CLCers, to Ignatian prayer.

For what's being transformed — I'm new to CLC but I get the impression that transformation is a constant, perpetual thing; from one National Assembly to the next, the many roles in CLC Canada are being played by different people as we pass our understandings of Ignatian lifestyle on to one another and evolve as a family. Having said that, I'm sure I could pick out a specific thing being transformed at this particular point in history...and I'm going to go with this—charisma, passion, whatever you want to call it. When the group demanded that the working document express the energy, positivity, and overall grace of the Assembly, it told me that they were interested in taking this vibe home with them and transforming the experience and image of CLC in its next phase, to be based more on love and executed more energetically.

TRANSFORMATION IS A CONSTANT, PERPETUAL THING...

MORE REFLECTIONS

by Penny

When asked to reflect on the Pillars and Prophets weekend recently held in Guelph I didn't know what to write about. How do you capture in one paragraph the weekend, utterly impossible.

I will share some of the highlights I experienced over the course of the weekend as a first time delegate. I felt very welcomed and grateful for the graciousness of our hosts, Central Region. They really captured the Ignatian Family Spirit of CLC. The warmth in the welcoming, sharing, discerning, connecting, loving, sending that was practiced either as a community, or individually, was truly a part of the graced history of this National Assembly.

I personally became more aware of the transforming power of nature, love and acceptance with an overwhelming belief that this is much bigger than all of us. What is the term, "the whole is greater than its parts."

How do you say, "Thank-you" to just one, when it is the essence of all that were there that contributed to the beauty of the Assembly?

I felt somewhat desolated when the constitution moved in a new direction. The team did a great job of transforming and directing this to a positive experience for me.

I felt great consolation in the sharing of Eucharist, washing of the hands, morning meditations, walking in nature, the water and salt ceremony of sorrows, and in serving one another, this is CLC. I believe St. Ignatius spirituality is making us a family worldwide. We are truly blest to have the Jesuit priests as our spiritual leaders and companions on this journey.

The pearl of wisdom I received from our group experiences to take home was discernment needs time and if it is the McDonald's fast food answer it probably is not the Holy Spirit at work. I thank everyone from the bottom of my heart for all given and received. Youth, multicultural, family. Remember if we want to walk in the footsteps of Christ we have to move our feet.



My experience as Process Guide

by John

The graces, gratitude and learning were many.

The first was the invitation from the Assembly Organising Committee. It was an honour to be invited. Related to this was apprehension about taking on such a role followed by a prompting to say "yes" with a certain degree of humility.

The second was the need and desire to listen carefully, more than usual, to the Assembly so as to discern what the Trinity might be saying to us as a gathered community.

Meeting with the Organising Committee kept me grounded. I also saw, at first-hand, the depth of commitment and good will which helped me with my own. All were sharing responsibility for the Assembly.

I appreciated the information I received about the role of the Process Guide prior to the Assembly.

Inviting others to deep listening helped the Assembly see how the Spirit works through genuine dialogue. The Constitution and the Final Assembly Report were evidence of this genuine dialogue.

I think the Process Guide can provide insight for the report writing team.

PRAIRIES REGION — Mariette Ternowski

I've been involved with CLC since the completion of the Spiritual Exercises in 2003-2004. I knew then that I desired to be part of an Ignatian community. I felt that the Exercises helped me in learning more about myself and gave me the freedom to become more the person that God created me to be. This is an ongoing journey for me and the CLC community continues to help me in this way.

I'm married and my husband, Arnold and I are parishioners of Our Lady of Perpetual Help Parish in Winnipeg, Manitoba. We have 3 children who live in Vancouver, BC and 3 very young grandchildren. They are the delights of our lives. Both Arnold and I are committed in our spiritual journey together and always desire to deepen our relationship with Christ. We believe in being authentic and in doing good to our fellow human beings and to creation. We both like being in nature.

I'm a nurse and work part-time in the area of Palliative Care in the community. Being in a CLC community, I've learned to listen more with my heart and this in turn has helped me to be a better listener at the bedside of dying individuals and their families. Along with other CLCers and many volunteers, I also help out at a local Drop In Center/Soup kitchen on Sunday afternoons.

My other interests are running. I ran my first half marathon in February 2009 in the Hypothermic Marathon. Now I continue to run because it's an easy way to stay fit and to meet new friends. I like hiking, camping, reading and watching movies with friends and especially enjoy visiting with our children and grandchildren in Vancouver.

**CENTRAL REGION—Adrienne de Schutter**

I am a member of the Pilgrims on the Journey CLC in Guelph, ON. We are a fairly new group, having started just over 20 months ago. I've led our group since Jan. 2008 and was fortunate to participate in the LFE event



winter 2008, and then the National Assembly this past April. Our group is blessed to have two spiritual directors as members, and wonderful support from group guides. We participated in a group discernment process early in our formation process. We discerned positively to add an additional member to our group – and have enjoyed having this person in our group since. Our group is just completing the first book, and will soon begin book two. Throughout my preparation/mentoring time I will be familiarizing myself with the CLC General Principles.

We are fortunate in Guelph to have Loyola House close by, and in our parish, particularly fortunate as its been led by the Jesuits also for the last nine years. My sense of apostolic mission is very strong – and in the last 20 years, I have been involved in various church groups including the Social Justice committee, St. Vincent de Paul, the RCIA, and am currently involved with our Faith and Light group. Another group that I've been very active with for over five years is a group that does a pilgrimage walk from Guelph to Midland (~180 km) every August over an eight day period. This pilgrimage is a wonderful, very powerful experience of community and spirituality. And lastly, this past February I traveled with 14 others to St. Anne's

Parish in Kingston, Jamaica where we met wonderful people and learned much from them as we spent time with them in their homes and schools.

I have also actively sought ways to develop my spirituality and ministry skills. In 2001-2002 I completed Annotation 19 of the Spiritual Exercises through a group process with the Guelph Ecumenical Group. In 2003-2004 I completed the Lay Ministry Formation program through the Hamilton Diocese and a year later in 2004-2005 completed the Certificate Program in Faith Development Facilitation offered through the Sisters of St. Joseph in Hamilton.

Professionally, I've worked in the fields of agriculture and adult education for 25 years, and presently am a Skills and Training Advisor for the Ontario Ministry of Agriculture, Food and Rural Affairs.

New Regional Reps-Elect-cont.

ROCKIES REGION — Pat Bremner

I was born and raised in Calgary, Alberta, the youngest child of five.



My mother worked in a pre-automated meat plant for twenty years to support us. Our father was not part of our lives.

At 25, I started working for Lucerne Foods as a general gopher in the Calgary Bread Plant, one of Safeway's 32 manufacturing facilities. While I was there, I attended the Southern Alberta Institute of Technology and earned a diploma in Journalism, a trade I never used. Instead, I stayed with Lucerne Foods and gradually worked my way up the proverbial ladder. I earned another diploma, from Mount Royal College in Calgary, in Human Resources Administration. In 2000, I was promoted to the Plant Superintendent position and, in 2003, accepted a lateral position to another plant in Taber, Alberta.

During my 20's I was both an avowed agnostic and Socialist. Today finds me an ardent Catholic with political leanings a little more to the right but still left of center.

I golf, curl, swim, read and am pursuing a degree in English. I plan to retire in November, 2010.

I was gifted with CLC two years ago and my life has been deeply enriched, graciously blessed, through my community.

Remembering John English SJ-cont.

English reminded us in his writing, in his life, and through his evolving legacy that the spirituality in which he had been schooled – the spirituality of St. Ignatius of Loyola – is, in the end, a spirituality of right-knowing and of making things just. It doesn't so much proscribe experience, which sometimes other spiritualities tend to do, as much as it invites one to sift and gauge its true measure. He spent his life trying to sift and gauge the true measure of the spirituality he had made his own, but he didn't hoard his insights. He harvested them.

English is one stellar reminder that a meaningful and integrated spirituality is the foundation for reform, the *raison d'etre* of Roman Catholic structures of governance and institutions of evangelization. We need to get that right. We need to get it as right as English did for, in the end, atrophying structures will only give way to the luminous credibility provided by the likes of Fr. John J. English, S.J.

JOHN ENGLISH FOUNDER'S FUND For Father John's 80th birthday, CLC Canada General Council established a fund to recognize the founding role played by him. His efforts, when he gathered a small group made up of four couples to begin a special journey of life with lay people in the first CLC community in Canada, grew to encompass communities across the country with affiliation to the World Christian Life Community. The fund is intended to give financial assistance to initiatives which would help the growth of CLC Canada at the local, regional or national levels. At present there is \$5,874.35 in the account. Donations are gratefully accepted at anytime. Please mark your cheque

“JJE Fund” and send it to:

CLC Canada, 1120 - 30 Street South, Lethbridge, AB T1K 2Y8

UPCOMING EVENTS

- ◆ July, 2009—CLC USA National Assembly
- ◆ August, 2009—CLC Kenya National Assembly

Check out our website: www.jesuits.ca/clc/
for more details of the National Assembly.

What is the Solidarity Fund?

In CLC Canada we have three Solidarity Funds:

World Solidarity Fund:

A fund administered by the World Secretariat. The fund is created by donations from countries around the world to help delegates who need financial assistance to attend the World Assembly.

Canadian World Delegate Solidarity Fund:

This fund is set up to cover the travel costs of Canadian delegates to the World Assembly.

National Solidarity Fund:

This fund is set up to support communities in CLC Canada who otherwise would not be able to send a delegate to the National Assembly.

Have you made your donation to CLC Canada ?

Remember, our fiscal year end is December 31. In order to have sufficient operating funds throughout the year, it is preferred if your donation be submitted to CLC Canada by the end of June. Your donations will be assigned to the year in which they are received unless you state otherwise on your cheque.

Receipts for income tax purposes will be mailed to you once a year in January or February.



Please send your donation to:
 CLC Canada
 1120 30 Street South
 Lethbridge, AB T1K 2Y8

Telephone: 403-328-3612

E-mail: clccanada@jesuits.ca

A receipt will be issued for tax purposes.

Your donation must be deposited into the CLC bank account by December 31 if you wish to claim it on your tax receipt this year.

Thank you for your donation!

Charitable Reg. #140958943RR0001

Enclosed is my **Donation of:**

\$ _____ **National Donation** and \$ _____ for _____ **Region**

Besides my donation to CLC Canada I would like to contribute to

\$ _____ the **John English Founder's Fund** \$ _____ **World Solidarity Fund**

\$ _____ **Cdn. World Delegate Solidarity Fund** \$ _____ **National Solidarity Fund**

The suggested yearly donation to be paid by the end of June (to coincide with the anniversary of death of Father John English), is \$35 per person (\$25 to CLC National, \$10 goes back to your Region).

We depend on your generosity to meet our financial commitments!

Name _____

Address _____

City _____ Province _____

Postal Code _____ Phone Number _____

E-mail _____