Three Companions
Ignatius de Loyola
1491-1556
Francis Xavier
1506-1552
Peter Faber
1506-1546

One Jubilee
2006

Plus a Reflection on Benedict XVI’s Encyclical, God is Love
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EDITORIAL FOREWORD

THE IGNATIAN JUBILEE YEAR—vision ~ mission ~ prayer

Now that we are half-way through this very special Ignatian celebration, it might be a good time to reflect on the ways in which we have attempted to develop the living of Ignatian Spirituality more fully in our lives over this past year. Like those three compatible souls, Ignatius, Francis Xavier and Peter Favre (Faber), who built us a legacy during their time together in Paris and beyond, have we nurtured the aspects of visioning, missioning and a more mature prayer life in ourselves, as well as those around us, especially within our Christian Life Communities?

Is our visioning restricted to the confines of what we have seen thus far, or does it stretch to possibilities not yet considered to be attainable?

Does our sense of mission take on a ‘think globally, act locally’ aspect or do we become bogged down in limiting ourselves to what seems more possible to achieve or might seem to gain success in the eyes of others?

How has our prayer life grown? Can we trust enough to accommodate differences and still love and want to help souls? Can we recognize more depth in how we perceive our relationships not only with God but with the rest of creation?

Within this issue our authors have given us much food for thought along these lines—”Both community and Ignatian Spirituality are means for us as laypersons, as they are for Jesuits, to prepare for and carry out the mission through our apostolates in our families, work, civic action and elsewhere.

Do we send, support and evaluate each other so that our personal apostolates really become a common mission?

Our CLC way of proceeding in life and building God’s Kingdom has nothing to do with magic, and everything to do with grace.

As CLC-USA, we may continue to consider initiating still new ideas and ways for seeking collaboration with other Ignatian efforts, in our common call to this Jubilee.

As we, in the CLC movement seek to ever more fully understand our way of life…we turn to Ignatius himself to understand the charism of prayer…

Favre…offers us not only deeper appreciation of the prayer aspect of our vocation, but a tremendous witness to the importance of the bonds of community.

…Xavier’s incredible career as a missionary of the Christian faith to Asia should awake in all of us who are called to the Ignatian vision, a sense of the depth of our call to mission.

Faber…was a man devoted to the Holy Spirit on whom he relied to guide him in discerning how God was leading him in his life and ministry…For him discernment was both an art to help him and others find God…his way of life.

As other mystics before him and since his time had done, Ignatius experienced the sense of oneness, not of just the human race with each other, not even of all of creation as it now exists, but of all things from the beginning of time and into the future. In God they are all one.

If in our examen the question becomes, “How fully have I lived out my personal vocation in this day’s events?”, then we become more attuned to how we are disposing ourselves to live out our unique spark of the divine.

People with different backgrounds, different walks of life, and different ages…We all become friends. Why is that? Because when we support each other in our own challenges and struggles, when we listen to each other’s dreams and desires, when we share our faith and trust each other, we build a relationship.

What is CLC, what does CLC mean to you and how do you and I live out our CLC way of life, our vocation?

…Christian Life Community…as a recognized form of the People of God, can be seen as an ideal group to…carry out the ministry of charity; it is also well suited to help with proclaiming the word.”

We are privileged to be reminded of our connection to World CLC and in particular to the example of Kenya CLC’s wonderful mission—the school for AIDS orphans in Kenya, St. Aloysius Gonzaga (St. Al’s). We are being presented with a concrete opportunity to help support a very worthy endeavor, born of a perceived need and the will of CLCers to act upon it. Whatever you do for the least…

We are also grateful to be able to present some reflections on Pope Benedict XVI’s Encyclical, Deus Caritas Est/God is Love. Never was there a better time to proclaim that, “Love is the service that the church carries out in order to attend constantly to our sufferings and our needs, including material needs.”

Beginning with this issue, we are presenting space for a Youth and Young Adults Forum. We hope this will accord a special place for our younger CLCers to share their own Ignatian Spirituality with each other and perhaps to provide inspiration to each other as they try to live out ‘our way of proceeding’ amid the distractions of our secular society.

It is our hope that this issue will provide our readers with joy and gratitude for what we have been given and what we share; for hope that we might become agents of change in our world and for the desire to receive the graces needed in order to live more fully our apostolates as members of Christian Life Community.
The CLC Apostolate –

Flowing From Love,

Grounded In Community,

Celebrated As We Honor

Ignatius, Francis And Peter

Tom Bausch, President

God Is Calling Each of Us and CLC-USA to Move Out of Our Comfort Zones

How is God calling CLC–USA to move on, to change, and to suffer pain in order to embrace the Mission he invites us to accept in the first decades of the twenty-first century?

I started writing these comments on the Feast of the Ascension, a very important feast day for CLC, since by definition and our charism we are a community called by the mission of Christ. In a sense the Ascension is our bar mitzvah. Before Christ ascended it seems to me that He said, “Dear friends, I have won the graces and conquered death and evil so that you may flourish. Companions, in whatever your time and place, it is now your watch and you are responsible, although I will always be available to help. In my Father’s plan I must work through you as you willingly and freely accept my call.” The Ascension scene reminds me of my kids leaving the nest to become the persons God calls them to be through whatever they do. It is painful at times on both sides, but we all have grown and continue to grow. This growth cannot happen without independence and independence when exercised comes with pain. Mary, our model, knew that suffering was to come when at Cana she nudged her procrastinating son, Jesus, into His public life. She knew that suffering and rejection would be necessary for Him to do His Father’s will, but that moving on was the only way for Him to grow into His mission. Jesus was like us in all things but sin and needed His mother’s encouragement to move on, just as we must encourage our children and others to move on! And so we must also encourage each of our brothers and sisters in CLC to move on in our way of life.

The Jubilee Year and Deus Caritas Est Provide A Special Call to CLC

This issue of Harvest celebrates the Jubilee of our three founding brothers – Ignatius, Francis, and Peter. It is also, and very appropriately so, an opportunity to reflect on Benedict’s beautiful first Encyclical – Deus Caritas Est. (I am more convinced than ever, it should be the focus of our individual prayer and the meat of several of our small community meetings.)

That the celebration of our three brothers and reflection on love should come together in the same issue is providential. Ignatius, Francis and Peter all fully embraced the two notes that Ignatius emphasizes to begin the Contemplation. For them love manifested itself “in deeds rather than in words” and was a “mutual sharing of goods.” As Benedict calls us to do, they lived God’s call to move on from the loves of eros and friendship to the love that is agape. How do we today imitate our three brothers as we pray with them and live in our time and place our foundational prayer of love, the prayer that transitions us into the “Fifth Week” of the Exercises?

“Take Lord, and receive all my liberty, my memory, my understanding, and my entire will, all that I have and possess. You have given all to me. To you oh Lord, I return it. All is yours, dispose of it wholly according to your will. Give me your love and your grace, for this is sufficient for me.”
Each of us in CLC is a person who has received the gift of being called to CLC as our way of life including the precious gift of Christian Life Community on all levels. How are we doing as we “dispose of (these gifts of way of life and of community) wholly according to God’s will?” How do we not only as individual persons, but also as Christian Life Community in our own small group, region, CLC –USA and World CLC, move beyond the comfort zone of where we are to where God is calling us on our journey? Do we embrace the suffering that goes with this move?

The CLC Call to Mission is a Call to Suffering, Change and Trust

Recently I heard someone say, “God made the world round so that as we go on our journeys our horizons are limited.” Our limited horizons force us on a daily basis as we journey forward to grow our trust in the Lord and embrace His love of us. As Norman Maclean, author of *A River Runs Through It*, wrote in another of his books, *Young Men and Fire*, “When we know what we want to be when we grow up, we are dead.” This neatly reflects Christ’s call to mission as we trust in the Lord when we accept the graces of the Kingdom meditation, “Whoever wishes to join me in this enterprise must be willing to labor with me, that by following me in suffering, he may follow me in glory.” As limited human beings we really do not have anything approaching an appreciation of God’s infinite love that we seek, nor do we know the specifics of carrying out the call here on earth. Ignatius thought it was to go live in the Holy Land, and he ended up as an administrator in Rome. Francis was ultimately headed for China, as he saw it, and ended up buried on an island off the coast with his feet pointed to China and serving as an inspiration to those who carried out his vision. The very shy Peter Favre, in full obedience to his superiors and serving the needs of the Church, was constantly moving on to be present to new people over and over again. Are not these examples of *agape* as we in CLC live in this wonderful but highly mobile and chaotic time and place? As we do God’s will rather than our will?

As I reflect on the lives of Ignatius, Francis and Peter and the others in the first Ignatian community, I see so much that reminds me of today. First, as we must, they were driven by Christ’s mission. Benedict in *Deus Caritas Est*, writes, “Within the community of believers there can never be room for a poverty that denies anyone what is needed for a dignified life.” They, as we in CLC should be, were in solidarity with all of the poor, be it physical, moral, spiritual, educational or emotional poverty. They, like us, started in a lot of wrong directions, were tempted to do too much and had to learn the discipline necessary to deal with our finiteness, and they ended up doing all sorts of things they were not dreaming of when they started on the journey. And they never did get to the Holy Land. But in no way did they remain only a faith-sharing group of support to each other, although they certainly were that. They found God in all places, things, and circumstances. And so must we.

Recently I was with our youth and young adults in a Leadership Conference held at Loyola Marymount University. I was overwhelmed by the mobility and fluidity that shapes the life patterns of our young adults. This is today’s world and the need for mobility and fluidity is not going to change. How are we being called to break out of our comfort zones to serve the needs of youth and young adults, especially those already committed to CLC, but moving on to graduate school or a new job? A married couple moves from Santiago, Chile or Nairobi, Kenya to Seattle so that the wife can work for her Ph.D. Do we know when this happens? If we do know, do we help the couple to adjust? Do we invite them to join our Christian Life Community for the period they will be in studies? Love manifests itself in deeds! Love manifests itself in our embracing our time and place. God chose it for us!

CLC and Discernment — We Have a Common Mission but Different Apostolates

After a year as President of CLC, and one as President Elect, it is my observation that CLC and each of us in CLC needs a lot of nudging by the Holy Spirit and of each other if we are to be the apostolic communities we are called to be. Change is called for and change is always difficult. It is work! In no way do I suggest that CLC members are not to their very core generous and deeply involved in every imaginable aspect of life. If anything, most CLCers, myself included, are generous types who are too busy and easily tempted...
by Wormwood, with instructions from Screwtape, to take on even more activity. How comfortable have we become in our communities in helping each other to discern so that our activities are really part of calling and mission? So that we enable each other to say no? Do we send, support and evaluate each other so that our personal apostolates really become a common mission?

One part of the essence of CLC mission is what an elderly priest, reflecting on his long life as a priest, recently called the apostolate of being. I do not know about most of you reading these comments, but if you are like me you often find in your evening examen that an act of listening during the day to a person in pain was where you found God. On the contrary, I find that the times I was too busy to listen to a person in pain, provided my reasons for asking forgiveness. Being present to my wife, children and grandchildren is where my callings to marriage and CLC intersect. As I reflect on my experiences in CLC over the last fifty years, especially in our current stressful lives, I am very grateful for the ability and willingness of my brothers and sisters in CLC to be present to me.

Being present to each other is part of the essence of Christian Life Community and it is anything but the antithesis of action or decision-making and moving on in mission. Being present to each other is the foundation of mission, of our way of life that enables us to move on with the Lord.

Agape means that we act for the good of the other, not “my image” of the good of the other. Ignatius could, on the spur of the moment, send Francis off to India because they had been fully present to each other and had known each other for years. Peter, despite being constantly called to move on to “Other Towns” had an amazing ability to be present for the person he was with at the moment, and then to move on in absolute obedience to persons far away, but they were companions he knew and trusted from their presence to each other in the past. Both community and Ignatian Spirituality are means for us as laypersons, as they are for Jesuits, to prepare for and carry out the mission through our apostolates in our families, work, civic action and elsewhere.

Presence to others can also teach us trust in the Lord. My closest friend is very sick with a number of physical and mental diseases. I cannot do a damn thing other than be present to him and pray to the Lord in whom I must trust. To paraphrase John Paul II in *On Human Work*, I grow in grace as I serve others.

**Communal Action**

I do not believe that in the USA our most important apostolate as CLC normally is what we do communally. Rather, our priority is our personal apostolate in our families, corporations, professions, civic involvements and so on. Nevertheless, I have concluded that it is necessary for each small community, cluster, region and CLC-USA to have some work of charity, of the beatitudes, of education or something else that they do together, even if only four hours a year, and then, of critical importance, time for reflection. Currently, for CLC-USA with Canada it is water. For our regions, clusters, and communities, our communal apostolates need to be discerned within the community, not passed down from National. What can each of our communities do that no one else can do? Maybe we are the ones to implement the JustFaith Program in our community. Maybe we are called to clean up politics in our community.

**Some Suggestions for Discerning an Apostolate That in Love Emulates Ignatius, Francis and Peter**

The following ten ideas are not listed in any order of priority nor are they meant to be all-inclusive. Some are action items, others prayer or study possibility.

1. Start with a vision and make possible the impossible. 
   (Mark 2:1 - 12)
2. Individually or as a community, do what no one else can do or is willing to do.
3. Let the call come to you from Christ, the Church or CLC.
4. Always be in solidarity with the poor and the marginalized.
5. Beginning with the Ignatian Incarnation meditation, do a composition of your time, place, and context.
6. Do the Kingdom meditation – who calls? How do we respond?
7. Use the next thirty meetings of your community to do the JustFaith Program.
8. Meditate on paragraph 15 of *Deus Caritas Est*.
9. Enter politics! I do not mean just push issues, run for office! My observation is that corruption, incompetence and self-serving is pervasive from dog-catcher to US Senator.
10. Spend a year in your community studying the *Compendium of Catholic Social Thought*.

**Conclusion**

Close to forty-five years ago the Holy Spirit moved Blessed Pope John XXIII to call Vatican II and the Spirit then called the Council to articulate an exciting role for the laity in the Church. Many trees have been pruned and much vegetation has died. Seeds have been planted and richly fertilized. The time for the harvest is at hand and will be for the next fifty years. Do we in CLC accept the invitation to participate in the harvest in accordance with our way of life? Are we ready for suffering and glory with our Lord and Master? If we are not, the scene of us before the hosts of heaven from the First Week will not be very pretty.
Celebrating (Freely) OUR Jubilee

John LeVecke, S.J.

June 1, 2006

**Question:** “You’re celebrating a Jubilee Year! What are you going to do now?”

**Answer:** “I’m going to Disneyland (of course)!”

Can you tell I was reared in Anaheim, California, along with Mickey, Minnie, and their entire cast of characters who lived about five miles south in their Magic Kingdom? As Mickey and companions and I have aged over the years, the world has, obviously, given them more attention than it has to me. (This should qualify me for at least the first degree of humility in the Exercises!) Along with Disneyland now joining me in my glorious own 50th Jubilee (decade), it seems that the “Happiest Place on Earth” will never cease finding something more to celebrate for yet another significant milestone! After all, they do receive a lot more visitors with each jubilee celebration…

Whether it’s the life and times of Mickey and Company, or ever expanding greeting card moments, however, I am never one to complain about throwing a good party or celebrating accomplishments, special events and people…I usually am able to find something worthwhile in many of these seemingly ceaseless “jubilees.” But let’s be honest…There usually is a strategic marketing motive behind many of these occasions to celebrate. I must admit that it is refreshing to sometimes pause to celebrate for non-profit reasons…and to be able to really enjoy what we are able to “receive” ourselves and “share” with others … and not have to “buy.”

This Ignatian Jubilee Year, honoring Ignatius Loyola, Francis Xavier and Peter Favre, is one such instance where the rush for the greater buck stops (but of course if you feel inclined to write a check, National CLC would be a happy recipient!). Seriously, I think this graced celebration of Ignatius and Company can provide us all a real inspiration to receive and share along our common CLC journey as companions.

We have so much to gain this year by identifying our journeys ever closer to theirs. I think it is indeed significant that we celebrate “companions.” We, in CLC, identify our charism as companions in mission as did Ignatius, Francis and Peter. Our own Vietnamese Đô Hành sisters and brothers find their journeys’ roots in the spirit of these first companions. In fact, Đô Hành translates as “Companions of Christ.”

Mickey could never have attempted to build a kingdom by himself to be overflowing with happiness. The “magic” or dare I say “graced” foundational ingredient toward the true and everlasting happiness God desires for us all can only flow from a genuinely lived union of hearts and minds — a beloved communion we freely have received from God, which we, in grateful return, have the privilege and baptismal charge to share with Jesus and all others.

Our CLC way of proceeding in life and building up God’s Kingdom has nothing to do with magic, and everything to do with grace. So, let’s continue to celebrate OUR Jubilee Year together with the Lord, Ignatius, Francis, Peter and each other!

It is indeed exciting to hear about the many international and creative occasions we as CLC, with other Ignatian companions, are joining together to celebrate this special jubilee year around the world. As for myself, I will be able to participate in the Loyola Conference at Loyola, Spain, in August, with Jesuits from all over the world. This international Jubilee gathering will include an eight-day retreat preceding a three-day Conference on the Spiritual Exercises and their applications. Father General, Peter Hans Kolvenbach, S.J., will join us for the conference.

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Exploring the Charism of CLC in the Celebration of the Jesuit Jubilee 2006

Eileen Burke-Sullivan

The year long celebration of “Jesuit Jubilee 2006” honoring significant life anniversaries of three of the Founding Fathers of the Society offers to members of Christian Life Communities a golden opportunity to prayerfully reflect on our common heritage with the Jesuits of Ignatian Spirituality for Mission.

The 500th Anniversaries of the birth of St. Francis Xavier and Blessed Pierre Favre (or Peter Faber as he is sometimes called in the English form of his name), and the 450th Anniversary of the death of St. Ignatius himself set the stage for this year of remembering Jesuit roots. These three men offer deep insights into the Society’s charisms for they are the first three of the band of seven who eventually “founded” the Society. Their lives also offer members of Christian Life Communities an opportunity to explore our founding gifts of the Spirit and to more fully appreciate the quality of the vocation to holiness, community and service that CLC challenges its members to pursue.

Xavier and Favre, each fifteen years younger than Ignatius, were his roommates at the College of Sainte-Barb at the University of Paris, in the years after Ignatius’ first conversion. The most highly educated and intellectually brilliant of the three was probably Favre, the son of a shepherding, farming family of very modest means. Xavier was a son of nobility, but with his father’s death when he was only nine, his mother was left without the financial resources necessary to support their status. Xavier’s intense personality, athletic ability and intellectual curiosity were bent toward acquiring a high position in the clergy, a Bishop’s Chair, in order to have a permanent scholarly position that offered an excellent annual stipend and great status. Favre’s somewhat more modest goal was to be a scholar and university teacher.

Living with Ignatius changed those ambitions dramatically. First Favre, and then gradually and later, Xavier, were drawn into deep personal friendships with the charming Basque gentleman who came to study at the “Harvard of the Renaissance world.” Favre already had a profound desire to love and serve God, but he suffered mightily from spiritual scruples. Since both Xavier and Favre were ahead of Ignatius intellectually (each had already acquired his bachelor’s degree) Ignatius initially employed Favre to tutor him. Ignatius also provided Xavier with some of his own funds (begged from supporters in Spain) and engaged students for Xavier’s courses as fee paying learners. In this way, both men were somewhat supported by Ignatius who was struggling to get through the course since he was distracted initially by intense spiritual consolations.

As the friendships evolved, Ignatius was able to assist Favre in overcoming his scruples. He led Xavier to recognize that his ambitions for ecclesial power and prestige were destructive of God’s Church and his own relationship with God, and together they formed an abiding friendship that supported their distinct vocations of service to the Church and the world.

These men and the other four companions who joined them formed a small community of laymen who celebrated Reconciliation and Eucharist each week together, who supported each other socially, academically, spiritually and sometimes materially, and who gradually underwent the process of the Spiritual Exercises that Ignatius had developed based on his own experience of God. Out of these powerful bonds of community they developed and practiced a way of discerning God’s call for each of them and for all of them together. All of this was given before they developed a written rule or constitutions for what was to become the Company of Jesus.
Each of these men, in his later mission as a Jesuit was to share this same opportunity for other lay men and women to develop small communities of companions in the Lord who were shaped by the Exercises. These “proto-communities” formed the basis for the Marian Communities that would later be formally established as the first stage of Christian Life Community.

As the Jesuits celebrate the births and death of their founding members, how can Christian Life Community members grow into our own lay Ignatian vocations by meditating on their lives? I would suggest one small way would be to think of each of the men as contributing something lasting to our threefold spiritual charisms of prayer, community and mission.

I speak of prayer here rather than spirituality which is often the term used in this construction, because spirituality is really the whole way of life in the Spirit which encompasses all three of these dimensions. But by speaking of prayer I am extending it to mean not only conversation with God both personally and communally, but all the spiritual exercises of prayer, sacrament, asceticism and discernment that are included in the Ignatian constellation of spiritual growth.

Community, likewise is a loaded term by which I imply the bonds of companionship with small groups of intimate friends in the Lord, but also the bonds of support and care that we extend to other groups within CLC, the world community of companions and to the Church itself within which we are cells of the Body.

Mission, of course seems to be somewhat obvious, but it too is an expansive term for that sense of being called and sent, both as persons and as communities, to service in the larger world.

As we, in the CLC movement seek to ever more fully understand our way of life that incorporates these three elements to a high and focused degree in our life, we turn to Ignatius himself to understand the charism of prayer. It is his life experience in walking with Jesus as a lay man of his own time that forms the model for our spiritual journeys into intimate companionship with Jesus in our world and our time. By understanding his insights more fully, by experiencing the Spiritual Exercises, and by growing into men and women of discernment that we hear the call of the King to witness to God’s reign in our broken world.

Favre, one of Ignatius’ closest friends, offers us not only deeper appreciation of the prayer aspect of our vocation, but a tremendous witness to the importance of the bonds of community. Throughout his life his companions turned to him to help them more fully understand their relationship with each other. He was the agent who helped connect many of the first companions to Ignatius. His vocation of service among the Lutherans of Germany demonstrated a remarkable ecumenical ability to engage other Christians in meaningful dialogue, at a time when such dialogue seemed out of the question. His use of his brilliant mind to seek the ways of peaceful discourse among people who disagree ideologically offers us a model of the use of our gifts toward building our own small communities and the relationships across various human divides to establish the much-needed ground for peace in the Church and world today.

Finally, Xavier’s incredible career as a missionary of the Christian faith to Asia should awake in all of us who are called to the Ignatian vision, a sense of the depth of our call to mission. We may not be called to Japan, or China, or India, but we are called to serve in a world that has not yet fully grasped the meaning of God’s Reign of justice and peace. We are each called to be evangelists in the mission fields of our own places of home, work, political, academic or ecclesial communities. Every member of CLC has a gift to offer the world to further the Reign of God. Xavier offers a model of one who allowed his personal ambitions for greatness to be transfigured into God’s ambitions for the salvation of the human community.

These three “heroes” of the Jesuit constellation of stars offer Christian Life Community three entrées into our own vocation, our way of proceeding as lay women and men who hear and answer the call of Jesus to intimate companionship in His mission of developing free, loving persons of service to God’s Reign. It is a good year for us to deepen our appreciation for those shoulders that God invites us to stand upon for such service in our own troubled times today.

(For further information and resources for reflection or discussion on the three Founders, CLC members are encouraged to go to the web site of the US Jesuit Conference <www.jesuit.org> and click on the large “Jesuit Jubilee 2006” hypertext. For those whose interests run more to print resources, I encourage you to pick up a copy of The First Jesuits, by John W. O’Malley, S.J., Harvard University Press, 1993, for a serious study of the work of these early founders.)

Questions for Discussion

1. How has your own CLC “…developed a practiced way of discerning God’s call…” for the group as well as on an individual plane?
2. Are you, like Blessed Peter Favre, an ‘agent’ who connects others to Ignatian Spirituality?
3. Is your spirituality a “…whole way of life in the Spirit which encompasses all three dimensions…” of prayer, community and mission?

Continued from page 8
Peter Faber – Forgotten First Father

Daniel J. Fitzpatrick, S.J.

This article is part of a presentation on Ignatius, Xavier and Faber given at the NY Archdiocesan Center for Spirituality.

It all began in a college dorm room. Ignatius Loyola had been studying at the University of Paris for a year and a half when he moved into a new set of rooms at the College Ste. Barbe. The year was 1529. Ignatius was thirty-eight years old. It was almost by accident that Ignatius found himself lodging with two other students who were fifteen years his juniors. Their names, of course, were Peter Faber and Francis Xavier.

From our formation in CLC most of us know a lot about the life of Ignatius. Francis Xavier is one of the most renowned and venerated saints of the Catholic Church. The third member of those three schoolmates from Paris is a lot less known. It is on Faber, then, that this article will concentrate.

Peter Faber was a Frenchman, a Savoyard who had spent a good deal of his youth tending his family’s sheep in the foothills of the Alps. He was blond and good looking, simple and direct but quite shy. Before he had even met Ignatius, Faber had made a vow of chastity and was preparing for the priesthood.

Peter was a very good student, especially capable in Latin and Greek. Almost immediately he became Ignatius’ tutor. During their study sessions together they both began to reveal to one another the secret workings of their minds and hearts. At the time when Faber first met Ignatius, his soul was in turmoil. In coming to Paris from the self-contained life of Savoy, Peter had to make some huge psychological adjustments. Paris was noisy, turbulent and free-thinking with a population of 300,000. Faber was filled with scruples, temptations and continual vacillation about what he was to do with his life. It was Ignatius who was able to help Faber navigate through these ups and downs of his mind and heart. For Ignatius himself had learned about these temptations the hard way through his own experience.

During their study sessions together Ignatius likewise began to reveal to Faber his vision of going to the Holy Land and putting himself in service to Our Lord and thus working for the Kingdom of God. After several years of these conversations, Peter Faber was the first to be guided by Ignatius in the Spiritual Exercises.

It was Faber’s great joy to find other students at Paris who shared his lofty ideals and his desire to serve God generously. On the Feast of the Assumption in 1534, as the only priest among them, Faber said Mass for his friends in the Lord and all of them took private vows of celibacy, to travel to Jerusalem and on their return to place themselves at the service of the Roman Pontiff. Except for Ignatius, they never got to the Holy Land.

Even though he had a brief stay in the Holy Land, the Holy Land for Ignatius eventually turned out to be Rome. The Holy Land for Xavier became the Far East. For Faber the Holy Land turned out to be the continent of Europe. After finishing their studies the new companions went first to Venice, Italy, in the hope of finding a ship sailing for the Near East. When no ship materialized because of Turkish activity in the Mediterranean, Ignatius sent Faber and Diego Laynez to Rome to ask for the Pope’s blessing. Their mission was successful and it was in Venice in 1537 that Ignatius was ordained a priest. At the end of Autumn Ignatius, Faber and Laynez again set out for Rome. Faber and Laynez were both appointed to teach theology at the Sapientia University and to preach in the churches of Rome. It was in Rome that Faber first came into conflict with Lutheran doctrine and ran afoul of some very powerful people. This is the story of the Augustinian Friar, Agostino Mainardi.

Fr. Dan Fitzpatrick, S.J. has been a guide for CLC since 1964. Since 1983 he has been the EA for the NY Region. Fr. Dan attended the 2nd World Assembly in 1959 at Seton hall University, South Orange, NJ and the 13th World Assembly in 1998 in Itaici, Brazil.

For 18 years Fr. Dan was the main representative of World CLC at UN headquarters in NY. Fr. Dan has held administrative positions in the NY Province of the Society of Jesus and has taught at Regis and Xavier High Schools in NYC. He holds a doctorate in Education from Teachers College, Columbia University. He is a Mets fan!
In listening to Mainardi’s preaching both Faber and Laynez detected the doctrines of Luther. They went quietly to the friar to try and show him what they meant. Mainardi rejected their suggestions so the two of them began to preach publicly against Mainardi’s position. Mainardi had powerful allies in Rome and Ignatius and his companions came in for a campaign of slander against them. The storm came upon them furiously. Ignatius knew that not only was their reputation at stake but also that any hope of a future apostolate would be crushed. Ignatius went into action. He made visits to various powerful men of both civil and ecclesiastical rank. He sought and finally obtained an audience with the Pope in which he told the Pope his own story and that of his companions in minute detail. He left out nothing and included the details of every time he had been previously brought before a church court and had been vindicated. He demanded that the Pope set up an ecclesiastical trial that finally ended in vindication for the small band of companions. But, even against the advice of his allies and friends, Ignatius would not let the matter rest. He insisted that the whole process be written up and that the exoneration of any wrong teaching be published. Ignatius himself sent several copies of the document to various prelates and civil authorities. Four years later, in 1541, Mainardi publicly apostasized and became a Lutheran. End of story!

In the spring of 1539 the companions, now eleven in number, decided not only to stay together as a group but also to form a new religious order with vows not only of chastity but also of poverty and obedience. Soon after this decision the Pope sent Faber and Laynez to Parma. Faber was not to return to Rome until 1546. It was then that he saw Ignatius for the last time and died two weeks after arriving back in the Eternal City. He was forty years old.

Over those seven years Faber traveled thousands of miles going back and forth across Western Europe. It was during this time that Faber wrote what is called the Memoriale, a journal of spiritual reflections and graces in prayer that Peter received during this time. These reflections cover the period of 1542–43 and 1545-46. At various times he was in Italy, Germany, Belgium and Holland, Spain and Portugal. He preached, guided people in the Spiritual Exercises, heard innumerable confessions and fostered the growth of the newly formed Society of Jesus. It was a life of constant travel, incessant work and earnest charity. It was also a time of deep prayer and great spiritual growth. In the Memoriale he writes that it is his desire “to be with Jesus in order to serve,” Peter sought how to find God not only in deep prayer but also in his work and surroundings. God was there in the whole of human life even down to the food we eat and the earth we walk on. Faber kept asking the Holy Spirit to inflame his heart to self-giving and generosity. In his writing he speaks about an immediate knowledge of God, that he is drawn into his inner self and that at certain times he felt the grace of God lifting him to the countenance of God. We hear language that borders on the edge of mystical prayer. It may be that he was already there.

Faber’s work and reputation in Europe was attested by many. One such testimony was that of Gerard Kalckbrenner, Prior of the Carthusian Charterhouse in Cologne in a letter to the prior of Trier:

He (Faber) guides men of good will, who place themselves in his hands, through certain amazing exercises by means of which, within a few days, they attain to a true knowledge of themselves and their sins, the grace of tears, a courageous and real turning from creatures to God, progress in virtue, intimate familiarity with, love of and friendship with God. Would that the occasion would arise for my making a journey to Mainz! A man might very well go as far as the Indies in search of such a treasure. I hope that before I die God will grant me the blessing of seeing this man, his divine Majesty’s wonderful friend, so that I might receive his direction for my interior renovation and life of union with God.¹

It was Kalckbrenner who sent Peter Canisius to Faber. This is what Canisius wrote to a friend after making the Spiritual Exercises under Faber’s direction:

Never have I seen or heard a more learned and more profound theologian or a man of

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such striking and remarkable holiness. His paramount desire is to labour with Christ for the salvation of souls. Every word of his, be it in private conversation or in friendly greeting, or even while at table, is filled with God, and he never becomes wearisome or irksome to his listeners, so eloquent is he. The respect that he enjoys is so great that many religious, bishops and doctors have placed themselves in his hands for guidance in their spiritual lives. In that number is Cochlaeus, who affirms that he shall never be capable of making a return for the direction he has received. Since it was in Germany that Luther had first called for reform in the Church, it was in Germany that Faber faced his greatest challenges. His travels brought him in contact with the Protestant Reformers. The Pope sent Faber to both the Diets of Worms and Regensberg, where fruitless dialogues took place between the Church and the Reformers. It was times like these that brought discouragement to Peter. Nevertheless, he never gave up the hope that the Christian Church would once again be one. In this hope rather than confront the reformers head on in debate, Peter felt that the first priority was personal reform not polemics. When asked by Laynez how to deal with the separated brethren, Faber wrote this very modern and ecumenical advice to him:

If we would help the heretics of this age, we must be careful to regard them with love, to love them in deed and in truth, and to banish from our own souls any thought that might lessen our love and esteem for them. It is necessary to win their good will so that they will love us and readily confide in us. This can be done by speaking familiarly with them on subjects about which we agree and by avoiding points of discussion that may give rise to argument; for argument usually ends in one side lording it over the other. We must first seek to establish concord by dwelling on what unites us, rather than on matters which give rise to conflicting opinions.

Faber’s trips to Spain also bore amazing results. When he visited the court of Charles V, the Holy Roman Emperor, Faber so impressed the two priests who were the court chaplains that they later became novices in the new Society of Jesus. Also in Spain it was with Peter Faber that the Duke of Gandia, Francis Borgia, first came in contact with the Society of Jesus. While in Spain Faber founded two new Jesuit communities, one at Valladolid, the other at Alcala.

We find in Faber a combination of many spiritual and natural gifts. He was a man devoted to the Holy Spirit on whom he relied to guide him in discerning how God was leading him in his life and ministry. His oft repeated prayer was: “Father, in Jesus’ name give me your Spirit.” He had so completely absorbed the depth of the Spiritual Exercises which Ignatius had guided him through that it was not surprising that Ignatius singled him out as the one who best was able to guide others through these same Exercises.

His holiness was complemented by a shy but winning personality. He seems to have been one of those people who everyone likes. He possessed a charm that was unselfconscious and natural; he was simple in the good sense of the word; and he was sensitive. Although neither a scholar nor an academic, he possessed a quick mind that was both deep and searching. Another of the early companions, Simon Rodríguez, a somewhat touchy and cantankerous person himself, wrote this about Peter Faber:

There was an especially rare and delightful sweetness and charm in his relations with other men which I must confess to this very day I have not discovered in any other. In some way or other, he so won the friendship of other men and gradually stole into their souls, that by his whole manner, and the gentleness of his words, he irresistibly drew them to a love of God.

Father O’Leary remarks that this was, as it were, Faber’s plan of campaign in the apostolate: friendship leading to conversion.

His kindness and care for others was especially shown in the way Faber approached hearing confessions. He wrote a small pamphlet in which he explains how he thinks a good confessor should receive a penitent:

Questions for Discussion

1. Recall how CLC has helped you to incorporate Peter Faber’s desire “...to be with Jesus in order to serve.”

2. An “...acute awareness of evil in the world (spiritual, moral, physical) and of the overall misery of the human condition” strengthened Faber’s compassion. Can we say the same of ourselves?

3. “Faber kept asking the Holy Spirit to inflame his heart to self-giving and generosity.” Would others be able to see this quality in us?
Above all one must seek the unction of the Holy Spirit, which will easily be given to him who seeks diligently. When hearing confessions be mild and gentle. Never permit yourself to speak sharply or show repugnance, no matter how uncouth the penitent. Let us take care not to become bored with this sublime and sacred task, for we represent Christ taking away the sins of the world. Let us take care that no sinner who comes to confession, that source of so much good, who kneels before us to be examined, exorted and judged, faces an ordeal when he approaches us, the vicars of the gentle Christ. Let us beware of acting the haughty, disdainful Pharisee, or the angry, impatient judge. In fine, let us do our utmost to ensure that every penitent leaving the confessional will gladly return there.\(^*\)

Compassion was one of the most characteristic ways in which Faber’s interest in people expressed itself. This was strengthened by his acute awareness of evil in the world (spiritual, moral, physical) and of the overall misery of the human condition. He writes in the *Memoriale* of “feelings of sympathy given me by God towards the whole world”, and of his desire to remember and pray for the Pope, the Emperor, the King of England, Luther, the Turk, Bucer, and Philip Melancthon: not reflecting on their defects, but having “a holy compassion, coming with a good spirit”, because they were being harshly judged by many. Faber was always looking for the goodness in people on which God could build because God is a God of mercy. So he was able to include in his prayers even those who were the sources of turmoil for the church of his day.

As part of his prayer Faber had a deep devotion to the angels. The spirit world was very real for people in the sixteenth century. There were good spirits and bad spirits. Faber’s understanding of the angels was quite traditional. The angels form the court of God where they worship the Almighty; they are ambassadors of God and collaborators of divine Providence. Angels transmit God's orders and communicate his lights and graces to humans and sometimes execute his judgment. The angels were seen by Ignatius and his companions as perfect examples of what they were trying to be: contemplatives in action. The apostles and the angels were held as models of the Jesuit life of prayer and action.

Faber’s devotion to the angels had both of these elements. In his prayer he called upon the angels not only for himself but also for those with whom he was working. He records how he discovered many new ways of praying on his journeys, “such as on approaching…a particular locality (or town), to ask God that the archangel guardians of that region and the angel guardians of the inhabitants be propitious to us.” In this way he joined his prayer to his work and begged that God would bless the people he was going to encounter.

From all of the above we see that Faber’s inner life was complex and inward looking. Unlike Xavier whose spirit always seems to be looking outward, Faber’s inner life seems more tortuous and filled with questions on how he could fulfill his great desires to be in union with God. Peter’s openness to the Spirit was extraordinary. He was always looking to see where God was leading him in his life and work. Discernment was just part of who he was. For him discernment was both an art to help him and others find God. It was so much a part of him that we can say that discernment became his way of life. He was a great disciple of his father in God, Ignatius. He was a man who truly lived by seeking and finding God in all things. \(^\square\)

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\(^1\) O’Leary, p. 18.

\(^2\) O’Leary, p. 21.

\(^3\) O’Leary, p. 20

\(^4\) O’Leary, p. 22

\(^5\) Ibid.

\(^6\) O’Leary, p. 73

\(^7\) O’Leary, p. 73

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**Faber was always looking for the goodness in people on which God could build because God is a God of mercy. So he was able to include in his prayers even those who were the sources of turmoil for the church of his day.**

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As CLC-USA, we may continue to consider initiating still new ideas and ways for seeking collaboration with other Ignatian efforts, in our common call to this Jubilee. I remain hopeful that we will still be able to organize a gathering with the Regional Ecclesial Assistants with the ExCo this Fall. Let us continue to pray for one another in the solidarity of our Jubilee Year. Inspired anew by the Spirit of Pentecost, may we commit ourselves together to companioning not only one another within CLC, but especially in our mission with and for those sisters and brothers most in need - giving our all, not for the buck, but for God’s greater glory and a happier place for all on earth. \(^\square\)
Ignatius of Loyola — Model for Lay Spirituality

Pat Carter

While Ignatius is most often thought of as the founder of the Jesuits, he spent a good part of his life as a lay person. It was as a lay person that he began developing the Spiritual Exercises and guiding others through them. During his recuperation in Loyola in 1522, the first pages of the Exercises were written and the bulk of the book was in place by 1524. He continued to refine his work until 1540, and the book was published in 1548. Ignatius was ordained in June of 1537 (although he didn’t say his first Mass until Christmas of 1538) and took vows as a Jesuit along with others of the Company on April 22, 1541, the official beginning of the Jesuits.

Ignatius was a person of his time. He was born a year before Columbus arrived in the Americas in his attempt to prove that the world was round, not flat. In that same year, Muslims and Jews are expelled from Southern Spain after almost eight hundred years of Muslim rule. Spain conquered the Aztec Empire in Central America in 1521 and the Incan Empire in South America in 1533. In 1522 the first ship, the only one of Ferdinand Magellan’s expedition to survive, circumnavigates the globe under the command of a Basque captain, Juan Sebastián Elcano. The Protestant Reformation is taking hold in several countries in Northern Europe. In 1543 Copernicus publishes his theory that the Earth and other planets revolve around the Sun.

The Catholic Church itself was in crises. Its priests were often ignorant of the Gospels and Sacraments and some openly disregarded their vow of celibacy. One of Ignatius’ own brothers who was a priest lived with the mother of his three children. Another of his brothers who was married had a concubine who visited him regularly — another common practice of the time. The newly discovered facts that the earth was round and that it was not the center of the solar system challenged long-held theological beliefs and cosmic views. And in Spain, the Inquisition was in full swing.

Into this milieu, Ignatius was born: a Basque, a soldier, a person of a noble, but poor, family, a person of passion and loyalty, a romantic, a visionary and a mystic. He had the gift of tears, struggled with scruples and suffered from chronic illness. After his conversion, the same passion that he had for romancing and fine clothes and being a great soldier was focused on Jesus and God’s Kingdom. He fell in love with God and had a special devotion to the Trinity and Eucharist. His personality was not changed, but his whole being was now focused on doing great things for God.

So what can we, as lay people, learn from Ignatius? In my own reflection on Ignatius’ life, several themes seemed to appear.

The Great Work

In 1522 , Ignatius had a mystical experience along the Cardoner River outside of Manresa that was foundational to his spirituality and the development of the Exercises. He had a sense of being immersed in God. “He was given a deep sense of how all creatures emanate from God and, in Christ, return to God; how Jesus Christ completes human nature in taking our flesh; and how Christ is present in the Sacrament. He grasped that God’s plan is really a project that each person on earth contributes to, and how what God hopes for us rises in our consciousness and, by God’s grace, free enactment.” As he gazed at the river, Ignatius received the insight that a person can’t step into the same river twice; that God’s plan is continually unfolding and that all of creation, past, present, and future are one. And we are co-creators in this plan.

As other mystics before him and since his time had done, Ignatius experienced that sense of oneness, not of just the human race with each other, not even of all of creation as it now exists, but of all things from the beginning of time and into the future. In God they
are all one. He knew what today’s scientists are confirming: everything is relational. God’s creative activity is present in all things.

This co-creative work (I use ‘work’ in this context to mean any activity, not just our jobs) is sacred. If all is an expression of the divine, then there is no longer a separation of the secular and sacred. It means all of our works — raising our families, earning a living, involvement in civic activities, participating in ‘church’ ministries, taking vacations, attending classes — are a participation in the Great Work. We are one of the drops in the mighty river that has its own part to play in the unfolding of God’s desire for the world.

This sense of being part of the Great Work is especially evident in the bookends of the Exercises, the Principal and Foundation and the Contemplatio. In the first, he introduces us to the idea of being a uniquely gifted part of creation and in the latter he leads us through an exercise in both reviewing the experience of the Exercises that is now being completed as well as helping us transition to understanding how we are called to labor as God labors, to love as God loves. In [237], Ignatius says, “Just as I see the sun in its rays and the fountain in its waters, so God pours forth a sharing in divine life in all the gifts showered upon me.”

But even in the First Week, we are called to consider how the sin of one person pollutes the world, and how even as sinful as we are creation, still sustains us. The sun still shines on us, the rain rains on us, and we are nourished by the produce of the earth as well as relationships. (Spiritual Exercises [60]). Creation is the visible sign of God’s loving activity.

So each person, religious, ordained or lay, has his/her role to play in this great work, their personal vocation. And what makes an individual’s vocation holy is that it is an authentic response to God’s desire for him/her. A personal vocation lived within the context of the lay vocation is as holy as vocations to ordained ministry or religious life.

**FOCUSED PASSION — HELPING SOULS**

A deep desire that arose in Ignatius from his spiritual experiences was to help souls. His primary method for doing this was spiritual conversations with individuals and small groups about the spiritual life: about virtues and vices, the Eucharist and one of his favorite topics, the Holy Trinity. The fact that Ignatius, a layman who had no theological training, dared to have these conversations and develop the Spiritual Exercises was a courageous activity during the Spanish Inquisition. He was often accused of being one of a group of heretics known as the *alumbrados* who practiced a mysticism that ignored dogmatic accuracy and theological precision. Ignatius was called before the Inquisition several times, but no errors were ever found in his teachings or the Spiritual Exercises.

Helping souls became a passionate desire in him, one that was a central point in many of his discernments.

In 1527 Ignatius and some of his companions were brought before the Inquisition and imprisoned in Salamanca and questioned about his teachings and the Spiritual Exercises. After twenty-two days of imprisonment they received the judgment that no error could be found in their life or teaching, but they were told the one thing they could not do was to define things as either venial or mortal sins until they had taken four years of further studies. Even though Ignatius knew this restriction was groundless, he agreed to refrain from teaching while in the inquisitors’ jurisdiction. He took his dilemma to prayer and found that this impediment to his work of helping souls was too great. This solidified for him a direction that he had been pondering — he would go to Paris to further his studies and, more importantly, be able to also freely continue his work of helping souls.

While in Paris, Ignatius had to deal with the realities that lay people have to face: how to balance study, his work of helping souls, and finding sufficient funds to support these activities. He was often distracted from his studies by his passion to help souls. He finally discerned that in order to serve souls, he needed an education, in part to distinguish himself from the alumbrados.
It was also in Paris that Ignatius shared a room with Francis Xavier and Peter Favre, the first of the companions. Gradually others joined their company and Ignatius led them through the Exercises. As they continued to study and work together, the Spirit was leading them to a deeper commitment to each other. In 1534 they adopted a common way of life taking vows of poverty, chastity and to go to Jerusalem. But this common way of life was not an end in itself. It was a means of more effectively helping souls. When the journey to Jerusalem became impossible, they placed themselves at the disposal of the pope for mission assuming that he would have the best knowledge of where the greatest need would be. This same desire led to the ordination of those not already ordained (Ignatius being one of them) in 1537 and eventually in 1541 to commit themselves to each other within the context of a religious order, although a different type of order than those of the time. Its members would be active in the world, working with people — helping souls.

So Ignatius’ passion became focused — one might even call it a personal vocation — that of helping souls. Even though the expression of this passion took many different forms during his life, it was the touchstone of his decision-making: what would be the best way to help souls.

Each of us has a personal vocation. Herbert Alphonso, S.J., in his book, Discovering your Personal Vocation: The Search for Meaning through the Spiritual Exercises, states that the election of the Exercises is actually discovering your personal vocation and that it should then become the material for the examen. The examen then becomes, not a tool for examining our sins, but a tool of discernment. If in our examen the question becomes, “How fully have I lived out my personal vocation in this day’s events?”, then we become more attuned to how we are disposing ourselves to live out our unique spark of the divine.

Reverential Love in Community

But our personal vocations are not lived out in a vacuum. We are but a drop in the river of on-going creation. The expressions of our personal vocations are shaped by the contexts of our lives: the point in history we are in, the country, religious tradition, ethnic origin, families of origin, gender, the events of our lives, food we eat, the care we take of our bodies and more. We are relational beings in relationship not only with other people, but with the universe. On an organic level our bodies are in a constant exchange with air, water, nutrients — receiving and releasing. The same is true on psychological, emotional and spiritual levels. We are constantly exchanging energy, feelings, perceptions, ideas with the universe. Since we can’t interact with all the universe at once, we are nurtured and formed in community — initially our family, but expanding in ever-widening circles. As we mature, we choose communities that resonate with us, where our personal vocations can be nurtured and expressed. We are both shaped by and shape the communities of which we are a part. Sometimes that is a joyful process, other times painful. In a healthy community there is a diversity of people and thought. And as much as we may try to reverence the expression of the divine in the others, we often fall short — both in our judgment of the other and the authentic expression of our own divine spark.

Those of us in CLC have felt called to express our personal vocation within this community. Many of us are also members of the Roman Catholic Community.

Ignatius’ own experience within this community was a complex one. His spiritual conversations, public catechizing, and frequent reception of the Eucharist resulted in no fewer than eight legal processes being directed at him by church authorities between 1526 and 1538. In his role as General of the Society, Ignatius worked directly with various popes over issues related to the Jesuits both profitable and conflictual. “He did not hesitate to pray ceaselessly, convince politically powerful friends to intervene on his behalf, create a paper trail or visit the pope personally — Ignatius did whatever it took to hold off or reverse a papal decision he felt was wrong.”

In the Spiritual Exercises [352-370], Ignatius gives us what is commonly referred to as “Rules for Thinking with the Church.” While there is some discussion about whether

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Questions for Discussion

1. Have you ever tried to explain a Cardoner experience/an immersion in God to another person?

2. How has the strength of the Contemplatio helped you “...to labor as God labors, to love as God loves” even under trying circumstances?

3. What is needed within your own CLC to help each of its members become more of a “prophetic expression of the Church”?
Guideline takes on a different interpretation. As would quoted “black appearing white” statement in the Thirteenth need to look for the truth and build together on that founda different than ours. They are still expressing some truth. And we loving presence — even those whose opinions are totally dif rebuttals. We seem to have forgotten that we are all part listen to what a person is saying before we are already prepar to find fault and blame. We hardly take the time to really that not only in the Church, but in all of society, we are quick operating out of sincere motives, is sorely needed. It seems to praise rather than blame and always assume the person is problem in the Community. In today’s world, this inclination to blame and to deal privately with those able to address the Community. So his Tenth Guideline echoes such as Erasmus undermined the morale of the Church, human as well as divine.”

The title, “Rules for Thinking with the Church,” is a mistranslation of Ignatius’ title for this section of the Exercises. The word that has been translated as Rules is better translated as Guidelines. This is consistent with the other uses of the same word in the Exercises. Also the word “Sentido” which has been translated as “Thinking” is a form of the verb sentir which Ignatius uses consistently throughout the Exercises to communicate not an intellectual activity but a felt-knowledge, a knowing with the heart, an affective activity. Within this context, these Guidelines then, become more of a way of living in a Church that is both divine and human with both affection and critical loyalty. “In the midst of the confusion and turmoil of the sixteenth-century church of his day, he knew the difficulty of maintaining a mature balance, a clear-headed judgment, and a loving reverence for both tradition and change. The guidelines which he proposed were meant to be internalized by the retreatant, just as the guidelines with regard to eating or the guidelines for the discernment of spirits.”

Ignatius’ experience with the hierarchical Church led him to a deep appreciation for the fact that it is an incarnated authority structure, and that we need to deal with the reality of this concrete manifestation of power and authority. “Ignatius’s Church is always relational, and the relationships are human as well as divine.”

Ignatius felt that the ironic and satirical writings of people such as Erasmus undermined the morale of the Church, the Community. So his Tenth Guideline [362] echoes [22] by advising the retreatant to be more inclined to praise than to blame and to deal privately with those able to address the problem in the Community. In today’s world, this inclination to praise rather than blame and always assume the person is operating out of sincere motives, is sorely needed. It seems that not only in the Church, but in all of society, we are quick to find fault and blame. We hardly take the time to really listen to what a person is saying before we are already preparing rebuttals. We seem to have forgotten that we are all part of the Great Work, that all persons are an expression of God’s loving presence — even those whose opinions are totally different than ours. They are still expressing some truth. And we need to look for the truth and build together on that foundation rather than focus on differences and tear each other apart.

With this understanding of the Guidelines, the often quoted “black appearing white” statement in the Thirteenth Guideline [365] takes on a different interpretation. As would have been understood in his time, Ignatius was simply reiterating the fact that there are some mysteries of the Church that go beyond human understanding, such as the presence of Christ’s Body and Blood in the Eucharist. It is not a call for blind obedience.

Within the Church Community there are also different functions. The function of the institutional aspect of the Church is to carry the tradition and provide a structure, like a skeleton, that supports the rest of the body. It is more rooted in the past. There is another aspect of the Church Community which is also very necessary, the prophetic. This aspect is visionary. It reads the signs of the times and adapts the expression of the values and traditions to the contemporary life. It moves the Church forward into the future. Ideally there is a healthy balance and respect between these two aspects, a creative tension. When either one dominates or disregards the contribution of the other, the community suffers.

The laity, and CLC in particular, I believe, belong more to the prophetic expression of the Church. We are the ones who are more in touch with the signs of the times. We are more aware of the paradigm shifts that take place. We can adapt more quickly to changes. But this also necessitates for us an on-going discernment in our communities within the context of the Church how the Spirit is calling us to an authentic, but new expression of our faith. CLC’s praxis of discern — send — support — evaluate is our way of doing this. We are the ones called to create the new wineskins to hold the new wine.

This is what Ignatius did. And Jesus before him.


Other resources besides those cited:
THIS is the story of three men who became friends.

THIS is also the story of many people who become friends

Written by The Dragas Family: Dario + Clarivel + Lucia

Francis, Peter and Ignatius
THIS is the story of three men who became friends
________(your name), ________(her name), _________(his name) and ________, ________, ________(their names)

THIS is also the story of many people who become friends.

A story told and retold, a story that is filled with light. THIS is the story of them (Francis, Peter and Ignatius) and this is also our own story

As we read each page, we recognize something familiar. We find that they faced challenges, as we face our own difficulties. God led the way for them to meet. God made it possible for them to be friends. And because of that relationship, they were stronger in their faith.

We also have met (and keep meeting) friends whose support is vital in our personal journey of faith. We can see that a special light comes from our own friends. THIS light can only come from God.

Three very different men who became real friends.
Many very different people who become real friends.

People with different backgrounds, different walks of life, and different ages. Men and women. Married and single. We all become friends Why is that? Because when we support each other in our own challenges and struggles, when we listen to each other’s dreams and desires, when we share our faith and trust each other, we build a relationship. A relationship filled with light. THIS relationship can only come from God.

Three friends with different gifts, who decided to follow God’s will.
Many friends with different gifts, who decided to follow God’s will.

So many different talents to share with others, so many ways to express our feelings.

As Francis, Peter and Ignatius did, each of us faces a daily struggle to listen and follow God’s will. Sometimes we listen, but we fail to take that leap of faith. Sometimes we have faith, but we remember painful experiences and we are paralyzed. We have hope and we have fear too. We have dreams and nightmares too.

As we try to put ourselves in God’s hands, we also hold each other’s hands. At times it seems that the journey is pointless. And at times we are too tired to keep trying. But in this journey we do not want to be alone. As a matter of fact, we are not alone.
We have God, and we have ______(your name), ________(her name), _________(his name) and ________, ________, ________(their names).

As we walk together, we discover new paths. As we cherish God’s friendship, we celebrate each other’s friendship.
A friendship filled with light. THIS friendship can only come from GOD.

The Dragas Family belongs to the Cambridge CLC (New England).

Dario works as a chemist, he was born in Croatia.

Clarivel is a teacher and at the moment a stay-at-home mom. She was born in Perú, and she is the coordinator of the New England Region.

Lucia will be two in December. She has a full-time job of discovery. Her favorite word is “THIS”.

The Dragas Family lives in Lowell, MA
FRANCIS, PETER AND IGNATIUS

Three men who became friends

Written by
The Dragas Family:
Dario+ Clarivel+ Lucia

THIS is the story of three men who became friends.
Three very different men who became real friends.
Three friends with different gifts, who decided to follow God’s will.

Francis… in Spain was born.
A noble family he came from.

Peter… in France was born
A peasant family he came from.

Ignatius… in Spain was born.
A noble family he came from.

Francis loved sports, Francis loved to win.
He was passionate, he was loyal.
And a good friend he was.

Peter loved animals, Peter loved to learn.
He was gentle, he was caring.
And a good friend he was.

Ignatius loved life, Ignatius loved to write.
He was wise, he was patient.
And a good friend he was.

Many challenges they all three faced.
Many joys they all three embraced.

In college they met, and a room they shared;
in God’s hands they placed themselves, and on a mission they went.

The Society of Jesus they founded, with the help of other friends they encountered.

Different adventures they faced
Different people they met but the same mission they shared.

God sent all three of them to different places.
And all three of them cherished God’s friendship.

THIS was the story of three men who became friends.
Three very different men who became real friends.
three friends with different gifts, who decided to follow God’s will.

Questions for Discussion

1. Can you see resemblances in your own CLC members’ temperaments and outlooks to those of Ignatius, Peter and Francis?

2. What challenges, e.g., personality traits, might be stumbling blocks to your own wishes to give support to others?

3. What concrete steps might you take to become more supportive of someone else’s “...daily struggle to listen and follow God’s will”?
The e-mail conversation between Harvest Editor Dolores Celentano and myself went something like this – “Fred, since this is a very special Ignatian Year and you’ve been in the Ignatian family for so long, why don’t you write an article on CLC?” “What shall I say?”, was the reply. This was followed by, “Oh, anything you want.” So here is my “anything.” Note that I have put this article in the first person. I often prefer this since it gives me a stronger sense of relationship with the reader, and I am speaking with you. My book entitled, “Journey” is in the first person.

I chose the topic above, since CLC and its predecessor, Sodality, have been part of my life for seventy years. To this my friends of many years, like the Zambitos, Marie Schimelfening, Tom Bausch and Lois Campbell, would say, “You may look that old, but you can’t be.” As a matter of fact, I was only thirteen, and a sophomore at Regis High School in New York City, when I joined Sodality. “What’s that?” you say. In the early 1960s, Sodality members worldwide were discerning the present situation of the Sodality of Our Lady, also known as the Marian Congregations. Then during my presidency of the National Federation of Sodalities in the U.S (1967-71), at a World meeting in Rome, there emerged “Christian Life Community.” We wanted to go back to our fundamentals, and from that came the three charisms of CLC, namely Community, Spirituality and Mission. And so, we have the beginnings of my journey.

In this journey, my primary companion for almost sixty years was my beloved wife Betty. I can name so many other companions, but I fear that I would omit some of the most important. Let me simply say that they are in about twenty countries, and on all continents. God has blessed us with so many companions, many of whom became our guides. I have lived in their homes. Once in India and in New Zealand, my bed was a mattress on the floor. But that said something to me, that is, I am sharing what they have.

I interrupt now by asking you, “What is CLC, what does CLC mean to you and how do you and I live out our CLC way of life, our vocation?” Rather than attempt to state my own answer directly, I will attempt to show you how we traveled our CLC journey.

Through my professional work and through my role as Vice-President of the World CLC, I visited many countries. I would usually find some time to visit with CLC. “I’m coming to your city, and I would like to visit with you. You set my program for the time I can give you.” Those were my words. When I retired as Executive Director of the American Statistical Association in 1987, the Board of Directors gave me a sum of money for travel. They made it clear that Betty was expected to travel with me. It did not take Betty long to decide that our trip was to be a CLC pilgrimage to the Pacific area. Of course. I agreed. So we were in New Zealand, Australia, Indonesia and Japan. CLC was and is our home, and members shared their homes with us.

Our home in Cleveland, Iowa City and especially Washington, D.C., was also a home for many CLC members. They came for rallies on the Washington Mall, for participation in the visit of Pope John Paul II, for National Executive Council meetings, for workshops and for our annual Washington-Baltimore pot-luck dinners. A professor in Brazil, where the Leone family spent the academic year 1968-69, put it this way: “Mi casa es su casa” or “My house is your house.” To me, hospitality is an important ingredient in the CLC way of life. I do not confine hospitality to inviting people into your home. Rather, it is having another person or group share your space.
In speaking further about CLC – our journey, home and life, I would like to exemplify this with our continued relationship with three members of our family. We had first used the term “extended family.” However, this falls short of expressing our true relationship, since they are sister or brother to all of our children. These CLC members are Hildegard Ehrtmann from Germany, Pauline Katshie from the Democratic Republic of Congo and Diab Almhana from Syria.

Hildy, as we called her then, came into our lives in Spring 1957 as a participant in the “International Youth-leader Exchange Program.” We were the third host family for a two week period. Those two weeks extended to two and a half years. In Hamburg she was a member of the “renewed” Co-worker Sodality and on arrival in Cleveland (our home) she felt the intensive spirituality and social awareness that Sodality was providing. At that time the Alumni Sodality in Cleveland was very strong in two of our charisms, namely spirituality and mission. (I might note here that I believe that the first group of lay people who guided the full Exercises were in Cleveland.) Before Hildegard left Cleveland in 1960, she was offered and received a full scholarship for a Master’s Degree in Sociology at Western Reserve University, based on her first and only written paper, “Changing human values under stress,” an analysis of her home town of Lubeck. The professor considered the paper outstanding. I recall the evening when she gave us the good news. She said, “But I do not even have a Bachelor’s degree because of the war.” My response was, “Hildy, if they think you can do it, you can do it.”

She (a German) also worked at a Jewish social service center. Before she left she made the thirty-day Exercises, and became the godmother of our youngest child, Lucy. Her journey then took her to the French Canadian Sodality (Centre Leunis) for two years, then a two year preparation before serving in the German Sodality Secretariat in Augsburg. She later became the Executive Director.

Now how are Betty and I related to the German Secretariat? That is our home in Germany. We have visited our sisters and brothers there several times. In October of this year Hildegard’s goddaughter, Lucy, another daughter Beti and I will visit the people in the German Secretariat. We will also visit other CLC members in Munich. Throughout our German trip we will become members of their families, in their homes.

Pauline Katshie is our youngest daughter. She and her former husband, Jean Mbuyu came to Washington, D.C., about seventeen years ago. Some of you may recall that they received the Development of Peoples Award at our National Assembly in 1997. They were looking for CLC in the United States. They were among the founders of CLC in Congo (then called Zaire) and had been persecuted by the dictatorial Mobutu government. (Her pharmacy was destroyed and he was imprisoned.) CLC was a strong force in their lives, and through a mutual friend, they found Betty and me. She is still a diaspora member of the Whisper of God CLC.

A third member of our Leone family is our son Diab Almhana from Damascus, Syria. He came to the U.S. in search of a residency in psychiatry. He found us through a recommendation by Fr. Joe Sweeney, S.J., at Georgetown University about twelve years ago. After realizing the difficult situation in which he was living (a single room with minimal kitchen privileges), we invited him to live with us. The discernment was short. We sincerely felt that God called us to this decision. Though his first year attempts to be accepted at a hospital were fruitless, in his second round he was invited to visit about six hospitals. In most cases CLC members were his home for the time of the interview.

There is our CLC family! Just as Hildy was part of our family when we had a family reunion in Canada, so also has Pauline joined the rest of the family in recent Canadian reunions. Unfortunately, Diab cannot join us due to visa difficulties. But CLC family means more than specific members related to us. Rather, it includes CLC wherever we go.
When I think of CLC, my image is not only, or even primarily of the eight members of our local community, Life Giving Bread, although they are precious to me. Rather, people like Kim Anh and John Vu and their children come to mind. Kim Anh is the current vice president of the Vietnamese CLC community (Dong Hanh CLC). They live in Phoenix and they, together with three other families, made their commitment to CLC at a national Vietnamese CLC Assembly in Los Angeles this year.

I think of Jen Horan and Peter Glen whom I met in CLC at Loyola Marymount University. Both have graduated. Jen is just beginning her work in Youth Ministry in a local parish and is very engaged in building alumni CLC in Los Angeles. Peter, also in alumni CLC has been working to tell the AIDS story in Tanzania through video. Peter directed the CLC USA youth/young adult dvd. I think of Levi Matseshe and Christine Ruguru Mwanki, both leaders in CLC Kenya. Levi serves on the World ExCo and does business planning. Christine is full time in the CLC Kenya office. I met both as they supported the World Assembly delegates in Nairobi.

I think of others, too many to name here—friends and colleagues in CLC here in the States and folks I’ve met from others of the sixty national communities in CLC. I recall the times we have gathered: Our own wonderful Assembly in Miami in 2004; the Dong Hanh CLC National Assembly in Los Angeles this New Years weekend—their first as CLC; A powerful convention on social justice in San Francisco in 1979; my very first experience of CLC—a National Convention in Iowa City in 1973 (of course I was a mere child); the World Assembly CLC-USA hosted in Providence, Rhode Island in 1982 where I worked in the kitchen or Nairobi 2003 at which I was privileged to be a delegate. I recall sitting and working with the World ExCo this February and each year as we listen to the World Community’s experience and carry out the mandates from Nairobi.

I share all of this to emphasize that at our heart, CLC isn’t simply the small group with whom each of us meets for prayer, sharing, discernment, challenge and support. It is the wider community that stretches all around the world and includes more than sixty National Communities. Formation and personal growth usually take place in the small community. The formation, connection to each other and support we experience in our small CLCs is only a small taste of the richness of a world wide community of Ignatian lay persons who are living their lives on mission.

When the UN working groups in Geneva and New York participate in committees and advocacy, they represent you and me. When CLC France and CLC Korea took over the staffing of Jesuit retreat houses, we share in that work. When CLC-USA became Hispanic, Vietnamese, and Korean as well as Anglo American, the World Christian Life Community was richer.

In closing, I want to mention a project in CLC that is dear to my own heart. In late 2004, CLC Kenya discerned together to start a secondary school for AIDS orphans. CLC had been supporting seventeen orphans by paying their school fees. The fees were going up and the quality of the education was declining. With few resources other than their own commitment and the good will of the East Africa Province of the Jesuits, they opened a school a mere six weeks later with fifty-six first and second year students.

St. Aloysius is located in Kibera, a large slum fifteen minutes from downtown Nairobi. Kibera is the home of all of the students. I visited Kibera while in Kenya in 2003. I can best describe it as 800,000 to a million people living on a hillside (about the size of Central Park) with no sanitation and very limited running water.
In this environment with the loving care of teachers and strong commitment to learn of the now one hundred ninety-five students, St. Aloysius has thrived. Today all those students attend and the first class will graduate in December. CLC, with the support of the Jesuits, continues to scrape together the money and other support to keep the school open. Now they work to build a building that can permanently house a school for four hundred fifty girls and boys.

CLC-USA contributed $1200 to the school earlier this year. A small group here in Pittsburgh has begun to work to find individuals in CLC and otherwise who will support or help support a student at St. Aloysius. $750 will fully support a student for a year. That includes actual tuition, uniforms, two meals each school day, books, and lodging support if there isn’t extended family who can take the student in. $275 pays a teacher for the month. These are small amounts by our USA standards but they offer hope and a chance at a fulfilled life for children with little other opportunity.

Fr. Terry Charlton, a Chicago Province Jesuit who works with CLC Kenya and St. Aloysius met CLCers from the New York Region on his recent funding trip to the USA. If you’d like more information on St. Aloysius or would like to help, contact me at lois.campbell@att.net.

February 2006 World ExCo Meeting held in Rodízio, Portugal

Back row: Lois Campbell WCLC Consulter (CLC USA), Chris Micallef WCLC Consulter (CLC Malta), Mari Carmen Mora de Pina World CLC Consulter (CVX Equador); Rita El Ramy WCLC Consulter (CLC Lebanon); Sandra Chan World CLC Consulter (CLC Hong Kong); Alberto Brito, S.J. World Vice EA (Portugal)

Front Row: Levi Matseshe WCLC Consulter (CLC Kenya); Jose Reyes, Vice President WCLC (CLC Chile). Daniela Frank President WCLC (CLC Germany), Leah Michaud WCLC Secretary (CLC Canada), Guy Maginzi WCLC Executive Secretary (CLC Congo and French Canada)

Continued from page 21

When Betty and I were invited to a pilgrimage to the Holy Land in 1998, Diab said that we cannot visit the Holy Land without visiting the other Holy Land, namely Damascus. And so we spent one week with his parents and sisters before joining the pilgrim group. We felt that we were part of his family as he is part of ours. What an experience, walking along Straight Street and entering the house of Ananaeus and seeing a remnant of that over which St. Paul left the city. What an experience to be guided by a family member and see the amphitheatres and temples of the Roman empire in Syria.

I want to make one important point here. Neither Hildegard, Pauline, Diab, Betty, nor Fred got up each morning and asked God, “How shall I live the CLC charisms today? Or, “What charism should I emphasize today?” No, we asked God, in thanks for the many gifts we have received, that we may be able to use these gifts for others. For the Lord keeps calling us to be disciples of Christ and to be open to the call. I often hear this call through other people or events. There are times when my response is quick and I feel that God is not giving me an alternative.

Christian Life Community is not an end in itself. Rather it is a means for us to become missionaries for Christ. The Spiritual Exercises provide the spiritual basis. We must live these Exercises all the days of our lives, not just the time when we are formally making them, but daily.

Finally, CLC is my journey – the people and events leading to my inner journey. It is my home – not just my house or your house, but the relationships within these houses. It is my life – the force permeating my thoughts and actions. Betty and I formally make this statement by having on our tombstone the logo of CLC.

Questions for Discussion

1. Might the author’s definition of hospitality ring true to your own practice? “...it is having another person or group share your space.”

2. Does your own daily prayer include thanking for the gifts you have received as well as their use for the good of others?

3. Do you also see CLC as a journey to be lived (including the side trips) as well as a home and a life which imbues all of our actions and reactions with others and with God?

Summer 2006 / 23
A Pilgrimage for Our Children’s Future

Chris Lowney

[Editor’s note: Chris Lowney is familiar to many CLC members as author of Heroic Leadership: Best Practices from a 450-Year-Old Company that Changed the World (Loyola Press). Chris’s speech about Ignatian-style leadership was re-printed in our Winter 2004 edition of Harvest]

In late August, I’ll start walking the five hundred miles from Roncesvalles in the Pyrenees to Santiago de Compostela in Spain. I hope CLC members will join me. I don’t mean literally: I’m an irascible loner, and being with me for thirty days straight would not be a spiritually edifying experience. Rather, please join me figuratively in a pilgrimage for our children’s future that will witness to CLC’s global solidarity, as I will explain below.

Santiago de Compostela’s cathedral has traditionally been understood to shelter the apostle James’s (Santiago’s) relics. It’s one of Christendom’s most storied pilgrimage destinations. Francis of Assisi journeyed there; penitent sinners trudged there in chains. Many pilgrims start at Roncesvalles, which lies close to sites that resonate with meaning for the CLC community—the castles where Xavier and Loyola were born, for example, and Pamplona, where the pre-conversion Ignatius sustained his battle injury. But Ignatius headed southeast to the Holy Land on his post-conversion pilgrimage; I’m heading west instead.

I became fascinated with the pilgrimage while researching a recent book, A Vanished World, which chronicled the multi-cultural society created by Muslims, Christians, and Jews in medieval Spain. I first journeyed the pilgrim route ‘ugly American’ style: each morning, as dawn broke and devout pilgrims with walking staffs started trickling toward the next pilgrim hostel, I would rev up my rented black Beemer, floor the gas, hoot my horn, and wave goodbye into my rearview mirror (well, not quite—but I did do it by car).

This summer I’ll do it the traditional way—on foot, carrying my staff, wearing St. James’s emblematic scallop shell. I don’t pretend this is the most challenging feat ever attempted. Lots of CLCers are raising teenaged children (that’s challenging); many others are blending careers, spirituality, and charitable service into an integrated life (that too can be challenging). My challenges, other than the risk that yet more forty-eight-year-old body parts won’t function as they once did, will be to avoid head lice from hostel pillows and to sleep through the snores and belches of fellow pilgrims.

Now to the bottom line: I pray God will make mine a spiritually rewarding journey, but you can make it a financially rewarding journey by pledging $1 (or $10, or 50 cents) for each of the 500 or so miles I walk. Every dollar you pledge will benefit an extraordinary new high school, St. Aloysius Gonzaga, a project of your CLC brothers and sisters in Kenya.

Readers of Harvest are already familiar with St. Al’s; it’s situated in Nairobi’s Kibera district, one of Africa’s largest slums. I’ve walked its garbage-strewn dirt pathways where one tiny ramshackle wood shack abuts another as far as the eye can see. With no running water, no one does much landscaping in Kibera; instead, securing the next meal is the major preoccupation.

Yet many remarkable things happen in Kibera, including the recent inauguration of St. Al’s, which offers hundreds of desperately poor teenaged boys and girls a quality secondary education that will prepare some for college and others for salaried work. Prospective St. Al’s students must pass school entrance exams entitling them to a tuition-free education. But St. Al’s students must have another “qualification”: each is an AIDS orphan.

Every pilgrim journey is by definition one of hope: the literal hope of arriving at a destination safely, and the profounder hope that one will be bettered for the experience. I

Chris Lowney was named a Managing Director of J.P. Morgan & Co. while still in his thirties and held senior positions in New York, Tokyo, Singapore and London. He served on Morgan’s Asia-Pacific, European and Investment Banking Management Committees, accumulating a wealth of multinational experience at a company regularly ranked one of “America’s Most Admired Companies” by Fortune magazine.

Prior to joining J.P. Morgan, Chris was a Jesuit seminarian for seven years. During that time, he taught and studied at Jesuit institutions in the U.S. and Puerto Rico. He is a summa cum laude graduate of Fordham University, where he also received his M.A., and was elected to Phi Beta Kappa. He is holder of honorary Doctoral degrees from Marymount Manhattan University and from the University of Great Falls. Chris serves on the Board of Directors of Nativity Middle

Continued in right column on next page
hope for spiritual renewal through a pilgrim journey. But the real pilgrim heroes are St. Al’s AIDS orphans, journeying through life without parents, yet courageous, strong, and hopeful enough to improve themselves through education.

Bravo for them. And bravo for CLC members in Kenya, who undertook this wonderful initiative as their way of living out the magis in the face of the AIDS crisis ravaging sub-Saharan Africa. CLCers all around the world can now join a ‘pilgrim partnership’ with your brothers and sisters in Kenya: every penny and every dollar that you donate for each mile I walk on pilgrimage will support St. Al’s. CLC dedicates itself to, “a preferential option for the poor….to be present where God’s love is lacking.”—CLC members can role model this beautiful vision by supporting St. Al’s ministry to impoverished AIDS orphans. CLC also professes, “solidarity with those around the world living the CLC way of life,” and here is a wonderful chance to incarnate that solidarity.

It costs $750 to educate a student for one year at St. Al’s; that’s a terrific investment for those of us who have watched high school tuition zoom past $10,000 per annum. If you pledge $1 per mile, you will cover almost a full year’s tuition for a child. A non-profit entity, Pilgrimage for Our Children’s Future, will receive the money; I will pay my own pilgrimage expenses, so every dollar raised from CLC donors will go to St. Aloysius.

Interested CLCers can contact me at (718-601-8359) or by email at chrislowney@verizon.net

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**Saint Aloysius Gonzaga Secondary School**

St. Aloysius Students singing at a Mass Celebration on 9th Nov 2004

A student carrying a drum back to the office after Mass Celebration

St. Aloysius teachers from left Bernard Orero, Jill Juma and Sr. Luciana join the students in singing during the Eucharistic Celebration.

Students wade through the mad on a rainy day as they leave for their homes from left – right, Chrisphine Omondi, Florence Muthoni and Mercy Adhiambo.

Fr. Terry talking to the Form Two Students looking on is the School Headmaster Mr. Dionisio Kiambi

Fr. Terry celebrating Mass at the School

Latifa Juma ponders what next after a long school day as Annety Minayo packs her books ready to leave

School and on the Board of Regents of St. Peter’s College. He lives in New York, where he’s currently at work on a book about medieval Spain and serves part-time as Special Assistant to the President of the Catholic Medical Mission Board (CMMB), the leading U.S.-based Catholic charity providing health care programs and services to people in need around the world. He has traveled to Kenya, South Africa, Zambia, and India to help launch CMMB’s major initiatives targeted at preventing mother-to-child transmission of HIV/AIDS.

At least twenty percent of the royalties from the edition of his book, Heroic Leadership (Loyola Press, Chicago, 2003), will be donated to charities providing education and health care to impoverished children in the developing world. Readers interested in supporting these worthy charities, or in learning more about his upcoming book, are invited to visit www.ChrisLowney.com. Heroic Leadership, formerly the #1 ranked bestseller of the CBPA, was named a finalist for a 2003 Book of the Year Award from ForeWord magazine.
The Encyclical: God Is Love
—An Overview and Some Reflection

Walt Farrell, S.J.

God is Love will go down for me as proof positive that one can write an encyclical that is fresh, readable, uncluttered with numerous quotations and not too long. It is not weighed down with turgid academic prose; there is an easy flow to the text and clarity of language that helps the reader along. One commentator perceptively notes that there is also a shift in the source material out of which the encyclical emerges. The Pope, he writes, “is painting with a distinctive palette—Patristic and Augustinian. Love is the key to Scripture, and love of God and neighbor the hinge on which human life turns.”

As one would expect there are some negatives: one can be irritated by the translators for consistently using man as a mistranslation of the original; similarly, one can be disappointed that the papal author speaks of Adam’s helper instead of his companion (a term that would have better served the point he is trying to make). There are more substantive issues also, some of which we will come back to later.

But enough general observations; let us move to the text of the encyclical itself. In the first five sentences of the Introduction, the Pope sets the stage for what follows; the key is that God first loved us and it is this love, this kind of love, that is the measure of all true love. Or, as the Pope puts it: “I wish in my first Encyclical to speak of that love which God lavishes upon us and which in turn we must share with others.” Hence, the document falls into two parts (“profoundly interconnected”): first, a clarifying explanation of the love God offers us; second, an elaboration on the ecclesial exercise of the command to love the neighbor.

One can immediately see that Benedict can take this approach because of those he addresses in his salutation: the family of faith he heads. Hence, he can presume he is speaking to people of faith for whom everything, including love, begins and ends in God; he has no need to offer any apologetic.

In Part I of the encyclical, the Pope first treats a bit of the history of, as well as the relationship between, two Greek words for love, eros and agape. My own sense is that reading the last sentence of #5 and all of #6 will give anyone, in short compass, the central “argument” being made here. It is here that the Pontiff reflects on two Hebrew words as used in the Song of Songs that parallel the Greek terms just mentioned. The Pontiff first makes it clear that he accepts the common understanding that the songs in this book are love songs meant to exalt conjugal love. Hence, he points out that early in the book the word for love that dominates is dudim (eros), an “insecure, indeterminate, searching” love, whereas later the text moves to the use of ahaba (agape), where it is no longer a self-seeking love, a sinking into the intoxication of happiness, but instead has been purified to a point where it seeks the good of the beloved…ready and even willing to sacrifice. We would misunderstand the Pontiff in what has just been said, however, if we were to “write off” dudim (eros) and cling to ahaba (agape), for he states quite emphatically that the seeking/desiring love of eros and the selfless love of agape “can never be completely separated.” Indeed, the more they are brought together in an appropriate progression and unity, the more they manifest the nature of true love, It should come as no surprise, then, that the last segment of Part I deals almost exclusively with the greatest expression of this balanced and mature love, Jesus, the Christ: the “hound of heaven” who seeks us; the Crucified Christ who selflessly loves us even unto death.

“Love is the service that the Church carries out in order to attend constantly to our sufferings and our needs, including material needs.” This, the Pope says, is his focus in Part II of the encyclical. He underscores this in the first several numbers of Part II(#20 through
#24) where he traces some of the history of how this “service of charity” not only developed across the years but gradually became the “ministry of charity” (diakonia), an equal partner along with proclamation of the word (kerygma) and the celebration of the sacraments (leitourgia). These three responsibilities express for the Pontiff the deepest nature of the Church; in turn, regarding the service of charity, the Parable of the Good Samaritan is the “standard which imposes universal love towards the needy whom we encounter ‘by chance’.”

The Pope then confronts the objection that the Church’s charity really turns out to be a palliative that soothes the consciences of those better off but lets them avoid the hard work of justice. What is needed, it is asserted, is not charity but justice. Over the next several sections (#26 through #28) Benedict addresses this objection. [Note: it is in these sections especially where some have taken issue with the Pope’s treatment of justice or at least find it open to easy misunderstanding. While it is beyond the scope of this essay to enter this discussion at any depth, we will touch on it a bit later.]

Love, the Pope emphasizes, will always be needed, even in the most just society. For there will always be suffering…loneliness…material needs that cry out for concrete expressions of love of neighbor. The Pontiff continues his response to the objection about charity by spending almost the whole (#29 and #32 excepted) of the remainder of the encyclical writing of the multiple structures that support true charitable service and its distinctive character. Further, Pope Benedict also makes it clear that the distinctiveness of the service of charity makes demands on the faith people who will carry out this service. They should, of course, have some training for the ministry tasks to be entrusted to them but especially they should be formed in true discipleship, steeped especially in selfless love, so that they in their “ministry of charity” will be witness to and for Christ and His Gospel. Here the Pope cites Paul’s cry: for, “if I give away all I have and if I deliver my body to be burned, but do not have love (agape), I gain nothing.” This hymn, Benedict adds, is “the Magna Carta of all ecclesial service; it sums up all the reflections on love I have offered throughout this Encyclical Letter.”

Thus far the overview of the Encyclical. By way of conclusion, I would like to reflect on two parts of the text and their relationship to Christian Life Community.

First, when treating Part II above, I set aside #29 but want to address that section now. I find a murkiness here that I am at a loss to resolve.

- It is asserted that “the formation of just structures is not directly the duty of the Church.” The operative words are those underlined.
- It is also asserted, five lines down, “The direct duty to work for a just ordering of society…is proper to the lay faithful.” Again, the operative words are underlined.

When I compare these two statements, I am led to ask several questions.

Are the lay faithful not part of the Church? or,

If the Church is the People of God and the laity are the vast majority of that People, why is the Church not directly involved in structuring a just society?

or, again,

Is “Church” in the first assertion something other than the People of God?

And is this other meaning the way “Church” is to be understood in other parts of the text?

Secondly, on a more positive note, however, I would ask where CLC is “found” in the encyclical. To answer this I would suggest you turn to #25. There the Pope, as we saw, mentions three responsibilities/duties that are at the heart of being Church. For my part, I think the Christian Life Community as a recognized form of the People of God, can be seen as an ideal group to deal with these duties. It certainly is prepared to carry out the ministry of charity; it is also well suited to help with proclaiming the word. (A case could also be made for it being able to celebrate the sacraments.) I say all this because of the experience of the Exercises that grounds all full membership in CLC. So this encyclical is about you, about your discipleship; it is a new invitation to live fully the “way of proceeding” that is CLC. One could even say that it is about you being a microcosm of the Church, a witness to the selfless love of the Crucified and Risen Christ in and for all God’s created ones across “the whole surface and circuit of the world.”(Sp. Ex. 103, 102)

Note: The full text of the Encyclical can be found on the Vatican Web Site at:
http://www.vatican.va/holy_father/benedict_xvi/encyclicals/

“Love is the service that the Church carries out in order to attend constantly to our sufferings and our needs, including material needs.”
Margarita Maria Theye
became a member of a CLC Youth group while in her first year of high school in 1991.
Since then she has continued on to CLC Young Adults group, “Prince of Peace”, led by Fr.
William Kidwell, S.J.

She received her Bachelor of Fine Arts Degree in 2002, majoring in painting &
sculpture. Her university thesis and artworks were on the human rights of the unborn. In
2003, she was invited by the Miami Archdiocese to exhibit a one-woman show at a Pro-Life
convention in Ft. Lauderdale. Her exhibit titled; “Pro-Life through a Visual Perspective”
was attended by hundreds and was visited especially by Archbishop Favalora.

She is an avid member of her Young Adults group and serves as the group’s coordinator;
attends the Annual March for Life in Washington D.C. as well as the Life Chain every October
on U.S. Highway 1 in Miami. Since 1996, she has been a trained volunteer counselor
in Respect Life. Margarita creates her conceptual Pro-Life paintings and sculptures and
displays them when the opportunity arises; she dedicates her talent to the use of God’s Holy Will.

Harvest / 28

Our CLC Prince of Peace Young Adults group from Miami, FL is led by Fr. William
Kidwell, S.J. The group is comprised of a vast area in Miami Dade County with a diversity of
ethnic backgrounds and members of several different parishes. Prince of Peace Community
is composed of an average of twelve to fifteen members who are a mix of young professionals and university students. We meet once a month on Sundays, in a hall so graciously offered by the Knights of Columbus located at 3605 S. Miami Avenue, near Mercy Hospital. Each meeting begins with a brief welcoming and is quickly followed by the celebration of the Holy Eucharist given by our own Fr. Kidwell. After the mass the study and discussion portion of the meeting is shared. This year our group has agreed upon volunteered individual presentations on the different chapters of the book, “The Story of the Church: Peak Moments from Pentecost to the Year 2000”, by Alfred McBride. This text highlights the main historical events of the Catholic Church. Namely, three particular questions are asked after every presentation: (1) What led to the particular main event discussed in a given chapter? (2) What were the actual occurring events and its components? and (3) What are the effects of those given main events on us today? Our most recent chapter of study involved the pivotal historical actions taken by Ms. Dorothy Day and her involvement in the promotion of social justice.

We also try our best to meet a second day a month to participate in different activities. For instance, some members of our group met up with an existing organized prayer gathering in front of an abortion mill located at 6660 and 117th Avenue near Sunset Drive. Pro-Life signs were displayed and the Holy Rosary was recited in front of the property amidst the presence of several heckling Pro-Abortion protestors who often try to instigate confrontations and do their best to drown out the prayers and rosary recited by our Pro-Lifers. They do this by sometimes chanting slogans loudly and by ringing bells in order to attempt to disturb our peaceful prayerful gathering. The presence of so many with rosaries in hand has developed an interesting occurrence in the last several months. It has been observed on several occasions that vehicles entering the parking lot of the abortion mill have stopped, turned away and left the area. A common thread in these occurrences is the display of that individual’s own personal rosary hung on her or his rear view mirror. We believe that the sight of Pro-Life protestors reciting the rosary made an impression on those particular individuals with rosaries displayed on their rear view mirrors. Perhaps the women were reminded of their own faith and the Christian beliefs of preserving Life. These moments leave us with a sense of hope that our early Saturday morning presence does make a difference.

Seasonal and yearly activities that our community participates in include the Thanksgiving Basket for a poor family as well as Christmas caroling for the elderly living in Carol Manor, an assisted adult living facility near Mercy Hospital. Sometimes the elderly residents enjoy our singing and others humorously find us a nuisance. We also try to have a social dinner every term such as the one attended recently at Versailles Restaurant in Miami on Calle Ocho to celebrate the end of our fiscal year since we usually break for the summer and commence again in the fall. But perhaps the most important activities for Prince of Peace is the participation of the yearly Life Chain held on highway US1 in the month of October as well as the Annual March for Life held in Washington D.C. every January on the anniversary of Roe vs. Wade. Our March group from Miami is composed of about an average of ninety to one hundred people from different parishes, Respect Life Volunteer Counselors, University organizations from FIU and Barry, as well as some of us from Prince of Peace and other CLC young adult communities in Miami. This Miami group is met by an average of over 200,000 other Pro-Life marchers from across the nation that is mostly comprised of youth, young adults, and families with their very young children, clergymen and Religious from different cultures and ethnicities. Marchers march peacefully with signs while praying or singing church or popular contemporary Christian music songs while
walking the several miles from the Obelisk to the Supreme Court Justice Building. There are usually a handful of just twenty or so Pro-Abortion protesters awaiting the hundreds of thousands of Pro-Lifers to make their way up the mall in usually very cold temperatures. This trip has been one of the most impacting pilgrimages that we have ever made and was most uplifting to see that we are not alone and the majority still rules in favor of Life. Our Miami group, led and completely organized by Fr. Kidwell, also has the special honor and privilege to be the only group in the country to officially represent the March for Life organization by personally visiting every Congressman and Representative on Capital Hill with a message on behalf of their respective constituents to vote Pro-Life in upcoming legislations. Unfortunately, this year was the first year that we were not allowed to bring in a single live long-stemmed rose to each Representative as a symbol of Life due to increasing security since September 11th.

All in all during this fiscal year for our community, Prince of Peace has been one of prayer, study, sharing and activities that promote Pro-Life awareness in our expansive Miami Dade county. We look forward to the next session and collaboration with all the other extraordinary CLC communities in our region in the coming months ahead and hope to continue with our own current great attendance as this has been the best year thus far.

We would like to extend thanks and gratitude to Fr. William Kidwell, S.J., for his outstanding leadership and tireless devotion to CLC, our Young Communities and his Pro-Life missions during his entire fifty years of jubilee as a Jesuit…Thank you Fr. K !!!
Dear friends,

This February 10 – 19th World ExCo meeting, held in Rodízio, Portugal, a beautiful Jesuit Retreat house north of Lisbon, marked the midpoint of the current ExCo’s mandate. We continued to work on the initiatives begun in Nairobi and began to look ahead to the next World CLC Assembly in 2008. Since we were not in Rome, Fr. Peter Hans Kolvenbach SJ, our World Ecclesiastical Assistant was unable to be with us. But we used the opportunity to meet with CLC Portugal’s Regional and National Community Leaders, with the Jesuit Provincial and with Jesuits working with CLC.

AROUND THE WORLD

Our meeting always begins with regional reports from each ExCo member on what has happened in the regions and national communities during the year. In 2005, regional meetings have taken place in Europe, Africa, North America and the Middle East. In addition major formation programs were held for both youth and adults in Latin America. The Asia Pacific Region has scheduled a regional meeting for July 13 to 17, 2006 in the Philippines.

The World ExCo supported the organization of the All African Encounter, including financial support from the World Community. The Encounter included one or two leaders and Ecclesial Assistants from nearly all of the African National Communities and communities in formation. The Regional meeting’s focus was formation and developing a strategy for moving forward as a region.

The North American meeting focused on Formation as an apostolic community. Participants reflected together on the issue of water, the right to clean water, and the growing problem of the privatization of water around the world.

In the Middle East representatives from Lebanon, Egypt, and Syria met, agreeing to a closer collaboration and mutual support among the three countries.

Europe has the longest history as an organized region. This past year, Eurolinks (representatives from each National Community) met in Germany with the Euroteam, focusing on “Ignatian communication” and the formation survey realized previously.

In Latin America, two formation programs were offered this past year. The Mini Manila program for young adult leaders was held in Chile. CLC Chile welcomed participants from eight national communities. The Magis participants completed their three year comprehensive formation program with a week for conclusion and evaluation in Bogotá, Colombia, meeting at the same time as we met as ExCo. The group discussed ways to continue Magis as it has been very important in the formation journey of many current leaders, and in facilitating closer contact among national communities in Latin America.

NAIROBI INITIATIVES:

The Formation Working Group (Mari Carmen Mora de Peña, Sandra Chan, and Guy Maginzi) has gathered information and formation resources over the past year and will work toward a re-write of the second part of the Charism document. The first part of the document on the “Criteria of CLC formation” was revised after the Itaquí assembly and published in 2001 as Progressio supplement N° 56. The document currently in preparation will focus on the “how” of formation. They will be recruiting two or three additional working group members and asking for National Community for their input on the document as it develops.

A working document on the relationship between CLC and the Society of Jesus in the Church will be ready for distribution to the National communities and our Jesuit colleagues within the next two months. It explores CLC as an association within the Church and our very particular relationship with the Society of Jesus. For this reason, both National Communities and Jesuit partners will be asked to reflect on the document and share the fruits of their reflections.

Also in preparation is a short document outlining the changing role of the Ecclesial Assistant in the National Community as it grows through different stages of maturity. The document is grounded in the Appendix to the Recommendations from the Nairobi Assembly “CLC – Society of Jesus Collaboration” and is being pulled together by Alberto Brito, S.J., our Vice-ecclesial Assistant, from the work done by Ecclesial Assistants in regional meetings around the world.

The Leadership Working Group (Levi Matseshe, Rita El Ramy, and Lois Campbell) will coordinate a CLC Leadership Formation Workshop in Rome from November 25 to December 2, 2006. Participants will work together to develop resource materials and formats for leadership development,
in the National Communities and Regions. The course will focus on leadership skills to support our national and regional communities becoming an apostolic body.

The Apostolic Initiative working group (Leah Michaud, Chris Micalef and Daniela Frank) is gathering examples of Apostolic Initiatives in CLC so that we can share these stories with the world community. Please email information to them or the Secretariat if you want to share a story. ExCo email addresses can be found on the Website.

The November 2005 letter from Daniela Frank as president asked for information on membership and commitment processes in National Communities. Up to our meeting, we heard from 27 National Communities who described the current situation of their community and how commitment is prepared for and celebrated. The National leaders shared some common struggles related to membership and commitment as well as some helpful processes to call members to full commitment. A comprehensive summary of the responses received will be prepared over the next few months. If your national community has not responded to the letter, please still do so, as this information is very important for our work. The Secretariat can provide a copy of the letter and questions should you need them. Evidently, membership and commitment is a concern for many of our communities. Therefore, a reflection group of the ExCo will follow-up this important issue of “being in CLC and being CLC”.

Finances continue to be a struggle for the World Community. During 2005 a number of National Communities paid past dues. In addition several Communities and members continue to be very generous with additional gifts. Nonetheless, we again were forced to approve a budget that requires a significant increase in contributions to balance it. During the next weeks, we will send a more extensive finance letter to all national leaders. Please look for opportunities to support the World Community. Any donation is most welcome!

Some other concerns:

* For the World Assembly 2008, we have received invitations from Portugal and Lebanon. With both national communities, we are in close contact to clarify some remaining questions. A final decision on the place and date will be made in July of this year.

* Communication: During 2006, we will develop a new concept for our Website. We will also reflect on possibilities to develop PROGRESSIO as a more effective means of communications of our World Community.

* The New York NGO Working group has started to publish an e-mail “CLC NGO Bulletin” with useful links to UN and NGO related information, especially related to the main focuses of our NGO working groups in New York and Geneva, “water” and “migration”. To date, 18 national communities have nominated their national NGO contact, who will facilitate the information flow between the two NGO groups and the grassroots experiences in CLC. For those who did not yet name a contact person, please do so!

* In 2007, CLC will celebrate the 40th anniversary of our General Principles, approved (in their first version) by the World Assembly Oct 21, 1967, and confirmed by the Holy See on March 25, 1968. On this occasion, we will publish a PROGRESSIO Supplement looking back on the 40 years of our development of CLC. Further activities have not yet been planned. Please inform the World Secretariat (Guy Maginzi, e-mail: exsec@cvx-clc.net) of any celebrations or special actions you might foresee.

* The next World Social Forum will be held in Nairobi (Kenya) in January 2007. CLC has had a presence both locally and from the larger World Community at the last two forums in Mumbai (India) and Porto Alegre (Brazil). For Nairobi, CLC is coordinating with the Society of Jesus ways of being present and possibly providing some input during the Forum. We would be very grateful to be informed at the World Secretariat about CLCers who plan to participate in Nairobi to facilitate coordination.

* The Society of Jesus has started to prepare its next General Congregation for the beginning of 2008. The process includes congregations in all the Jesuit provinces during the next ten months. As the Jesuit – lay collaboration will be an important issue, we strongly encourage CLC national communities to foster contacts with the Jesuits in their regions. The working document on the “Relationship between CLC and the Society of Jesus in the Church” to be published in the next few months, might invite deepening the dialogue and collaboration between Jesuits and CLC.

* We received an invitation from the Pontifical Council for a delegation of three to participate in the Second World Congress of Church Movements and New Religious Communities from May 30 to June 2. On June 3, at 16:00 hrs., our Holy Father Pope Benedict XVI. will meet members and friends of these movements and associations at St. Peter’s Square. A strong presence of CLC would be most welcome! Thus, if you have a chance to be in Rome for Pentecost, please join us!

Please receive this brief report as an attempt to share the important movements and decisions of our time together. As always, we ask you to distribute this Projects to your National Community. We also invite you to connect with any ExCo member or the World Secretariat to further explore the issues summarized here.

United in our prayers and service as one apostolic community,

In the name of the World ExCo
Daniela Frank, President
Lois Campbell, Consultant

Contact for all correspondence with the World ExCo:
Guy Maginzi, Executive Secretary, exsec@cvx-clc.net
c/o CLC World Secretariat,
Borgo Santo Spirito, 8, 00195 Roma, Italia
FROM THE REGIONS...

KOREAN CLC ________________________

**Metro New York Area**

The New York Metro KCLC Website (nykclc.org) was launched on January 24, 2006. Andrew Park from Korean Martyrs Catholic Church in Atlanta, GA, kindly provided the technical support. The website will serve as a channel of communication among our members and as an archive of our growth.

Metro KCLC raised $4,500 to support the Korean church community in China, to which the Korean Jesuit, Fr. Michael Ku, S.J., ministers.

The New Jersey pre-CLC prayer group that is composed of young adults is continuing to form following last year’s 18th Annotation Retreat led by Eunae Christina Kim. In Manhattan, another group of young adults is following the Spiritual Exercises guided by Esther Park.

We invited Fr. Dan Fitzpatrick for the spring session of the Institute for Christian Life (ICL), an on-going program for Korean CLC members in the Metro NY region. Fr. Dan is giving monthly lectures on CLC General Principles. About forty KCLC members are attending. The program will end in June.

Simon Shin attended the National Formation Meeting representing the NKCLC held in Detroit from March 3 - 5, 2006.

The Annual Eight Day Directed Retreat is scheduled for July 20-28, 2006, at St. Paul’s Abbey in Newton, NJ.

A silent retreat for young adults will be held on August 24-27, 2006, at St. Paul’s Abbey in Newton, NJ.

A Permanent Commitment Ceremony for Korean CLC members will be held on July 30, 2006, at Fordham University. The first Korean permanent commitment was celebrated in 2004.

**Atlanta Area**

Effective May 2006, the newly-elected regional president, Youngee Gabriel Kim, will serve.

During Easter 2006, Atlanta CLC members actively participated in volunteer work in the local area. Some of the activities included visiting a nursing home and a food bank, and decorating the Passion tabernacle for Korean Martyrs Church.

A one day retreat was held on May 6, specifically for thirteen people previously committed. CLC Formation was a main topic of discussion.

On June 24, Fr. Seo (Atlanta CLC EA) will lead a one day retreat, open to CLC members and parishioners of Korean Martyrs Church who are interested in Ignatian Spirituality.

Six people are currently receiving the 19th annotation of the Spiritual Exercises, led by guides from the New York area.

In the Fall of 2006, Dallas and Houston, Texas, CLC members will be joining the Commitment Ceremony in Atlanta, GA, for the first time. Retreats (four week and eight week programs) are being held for the candidates at this time.

**Western Area**

On March 11, an EX-CO meeting was held where La Storta was accepted as a new CLC community.

On April 22nd, the Vine community (located in Orange County of Irvine) invited twelve students of Verbum Dei High School in L.A. who are working with Brother John Bianne, S.J. Community members and students had a good time. The Vine community will continue this type of mission in the future.

On April 29, the Martyrs community provided meal service to the homeless followed by the CLC meeting. More meal services will be held in July, September, and December.

**Mid-Atlantic Area**

A one-day retreat was held with Fr. Benedict Jung during Lent. Bibiana Rhee was officially installed as the new national KCLC president. She is a member of this region’s Cephas CLC.

CLC member rosters with pictures of all members were distributed.

A new website for MAR KCLC, dckclc.org, was created.

Two major retreats will be held at Loyola Retreat House (Faulkner) this summer: a young adult retreat (6/29 - 7/2) and an adult retreat (8/9 - 8/13).

**Mid-Atlantic Region ________________________**

In order to reach out to more members, we decided to hold cluster meetings in Philadelphia and Pittsburgh, PA and Silver Spring, MD, in the Spring and a regional gathering in the Fall. The Philadelphia and Silver Spring meetings were held in March using the WCLC day theme centered on the Jesuit celebration of the three early Jesuit companions. We used the Jesuit DVD, _A. M. D. G.: the World Is Not Enough_, as the presentation. Since it has some very quiet scenes and fast moving footage of ministries, we had a summary and discussion questions translated into Korean and Vietnamese for our many members who use English as a second language. We were very pleased with the patience and spirit of CLC unity evident at both events. The Pittsburgh cluster will meet in June.

The Maryland Province has invited all Ignatian Collaborators to join them in a Year of Prayer. Many CLC members participated by using the materials in community meetings and attending special events planned for participants. Since
there is little Jesuit presence in the Pittsburgh area, CLC members accepted the call to coordinate the Year of Prayer in that area. They led small groups, planned special events and took care of logistics. As the Year of Prayer winds down, we are looking forward to meeting with Provincial Tim Brown, S.J., as we discern how we may be more available to co-labor with Jesuits and other Ignatian companions.

The Pittsburgh area is finishing the third year of the Bridges/Companions Program. Meanwhile, a group has been meeting in the Baltimore area for the second year. The Baltimore group has been working experimentally to see if a group could progress through the program using the tapes from St. Louis, MO, and DVDs from Pittsburgh rather than a live speaker. They meet to discuss the materials at the monthly meeting then speak with a guide in Pittsburgh or Wheeling by way of a speaker phone. While the evaluations are not yet in, it appears to have been successful. We are looking for a guide in the Baltimore area to work with the group next year as they companion others through the exercises.

Again, we are encouraging all CLC members to attend a retreat this summer. Several retreat directors with experience in CLC have made times available for CLC people.

MISSOURI REGION

It seems Fr. Bob Costello’s activities were attributed to another party in the last issue, so we are passing along the corrected version of his work for CLC. “Cos” has been working with about thirty students at St. Louis University and gave them a silent retreat. He is hoping for more CLC visibility among the students. During the first semester, Mr. Steve Fowler of SLU’s Campus Ministry worked to attract a number of upper class students to CLC in order to train them for the role of guide. He had about six. At the same time, last semester, he joined a CLC peer group of Jesuit Scholastics. There are now four who are guides. So with the two groups, students and scholastics, there are about eight guides available.

At the beginning of the second semester the CLC DVD was shown and two “come and see” meetings were held for students. In all, about fifty students showed up. Cos gave a brief history of CLC, they had a brief prayer session with sharing of their responses to the scripture and were then invited to commit to six sessions in order to discern if they wanted to be involved with CLC.

Cos also met with Mrs. Thuy Nguyen in Kansas City just to hear about how the Vietnamese Christian Life Community is getting along and to tell her about our World CLC Day plans. We invited her to attend. A visit to Denver is planned before the end of the semester.

The Missouri Region celebrated World CLC on Saturday March 25, 2006. We were graced with the presence of Fr. Jack Callahan, S.J., as well as our own EA, Fr. Bob Costello, S.J. Jack gave a wonderful opening homily on the Feast of the Incarnation and how that relates to the Spiritual Exercises. In the afternoon, Cos, (Fr. Bob Costello) was our celebrant for Holy Mass. In his homily, Cos wove together the immersion experiences of the day with the Word becoming human.

For the second year, we started the morning with prayer, and then went to five immersion experiences: those sites included serving lunch to the homeless at three venues; walking in Forest Park and being led in meditation on the sacredness of water by none other than Pat Carter, as well as staying at our site, St. Cronan’s Parish Center, and preparing nearly one hundred gift bags (with hand written notes) for the children at Cardinal Glennon Children’s Hospital of St. Louis. For the first time this year, we made the decision to invite guests to our World CLC Day. The response was good. At least two of the guests expressed interest in getting more information on both CLC and Bridges(Nineteenth Annotation.).

Our Group Guides Committee has met on a regular basis. Dr. Mary Mondello has started a new CLC group of ten persons. She is using the Nigerian Model as the format. Cos and Mary Wescovich, our Coordinator for the Missouri Region, have met with the Jesuit Volunteer Community Midwest. The JVC is looking to upgrade the experience of volunteers, part of which is spiritual formation. Cos continues to work closely with the leaders of the student groups at St. Louis, Regis and Rockhurst Universities.

NEW ENGLAND REGION

“Dreams and Desires” Identified During Annual Retreat

A centerpiece for New England CLC in the Spring is always our annual retreat, held on Mother’s Day weekend. This year our site moved at the last minute from our usual Jesuit retreat center in order to accommodate our youngest member (just eighteen-month-old Lucia). This is a sign of the blessing of growing as a larger family. Again our retreat was guided by contributions from each of our member CLCs, with the theme of identifying our dreams and desires — for ourselves as individuals, for each of our CLCs, and for the region. This theme proved to be very productive, as it led to each member CLC identifying a concrete list of ways we can move toward those desires. We already are beginning to implement these ideas, such as to grow in membership; to share more of the personal touches of the Spirit we each experience in our lives; to experience the Spiritual Exercises together as a region; to celebrate Mass together more often … (See our website, http://www.clcnewengland.net, for details and a more complete list). One outcome is that we now plan next year’s retreat to be a group experience of the Spiritual Exercises, guided by an experienced director.

Other Regional Meetings

One of our goals, to spend more time drawing together as a region, has already begun, with more often (roughly bi-monthly) regional meetings. On March 25th we celebrated World CLC Day by coming together with our nearby Vietnamese CLC comrades – virtually doubling our numbers,
and producing very rich sharing of our experiences as CLC, and of our cultures. A highlight was the children’s dramatic version of a historic journey by Ignatius, Peter Faber, and Francis Xavier! We plan another get-together with Vietnamese CLC in the late Summer or early Fall.

Our most recent regional meeting centered around a presentation on the Shroud of Turin by a local (New Hampshire) expert on the subject, Al Righini. Al has made a point to learn all he can about the Shroud during the past decade or so, and gave a very spirited and thought-provoking review of the history and science behind the putative burial cloth of Christ. This was a strong stimulus for many of our members to reflect on the depth of Christ’s passion and suffering, to gain a deeper sense of the magnitude of the gift Christ gave to us by His crucifixion. This event also brought in a number of attendees beyond the current members of CLC – thus, it became another way for us to spread the experience of CLC.

For the Fall, we are already planning workshops on the spirituality of St. John of the Cross and on the resources of the brand new Jesuit Tri-Provincial Resource Center, part of a continuing series of explorations on spiritual experiences by CLC members and others within the wider Ignatian community. We also have just renewed our commitment to include substantial time in each of our regional meetings for sharing with each other how God’s Spirit has been touching each of our lives.

Please visit our website (http://www.clcnewengland.net) for photos, further details, and quotations of participating members in all of these events.

Internal Growth of NE-CLC

Another of the goals stemming from our annual retreat is to increase opportunities for sharing our spiritual journeys with each other across NE-CLC. Toward this end, we are beginning three new means of sharing. First, we plan each to share brief “bios” of our spiritual growth through life, and our fundamental experience of CLC. Second, we are beginning a simple, brief newsletter through which to share several times per year the moments in which we have had struggles in faith, or been touched by grace -- the “sparks” of God’s presence in our lives. Third, after each of our regional meetings, we plan to share personal testimonies of our experiences during those meetings, on our web site and in the newsletter.

Outreach for New Members

We continue to explore possibilities to share regional CLC events with student communities at Boston College, Fairfield University, Holy Cross College, and St. Mary of the Angels Parish in Boston. Although the members of New Hampshire CLC have decided not to continue meeting, since Fr. Tom Frink’s return to Jamaica this winter, we continue to welcome them to our regional events.

Regional Apostolic Mission

We continue to support two organizations that make real our discerned mission to help assure safe & affordable housing to the economically disadvantaged: the Waltham Alliance to Create Housing (WATCH) and Mustard Seed Communities in Kingston, Jamaica. The opportunities for direct action in these missions have been less frequent, so we have elected to begin an annual collection for their benefit each Fall.

We look forward to continued growth in Christ, and pray for all of CLC-USA to experience the same.

New Orleans Region

The big news in our New Orleans Region is that we’ve been working along with the Missouri Region to establish CLC in Oklahoma City as well as other parts of Oklahoma.

In August, representatives of both regions will be in Oklahoma City to present CLC to people, most of whom have already experienced the Nineteenth Annotation. It’s exciting to see how God’s Spirit stirs others to inquire about CLC.

North Central Region

From the Regional Assistant:

The first Executive Council of the North Central Region of CLC was held in early February. The purpose of the ExCo is to assist the Regional Assistant [RA] in promoting the health and growth of CLC in the North Central Region. The teleconference includes the exchange of information, consultation, suggested actions, and sharing ideas with the rest of the membership.

This year’s Regional Retreat/Meeting will be held at Cedar Falls, IA, October 27-29, 2006. We have a place and a speaker, Fr. John LeVecke, S.J.

Milwaukee Cluster Retreat/Meeting

On April 8, 2006, members of the Milwaukee Cluster gathered for a retreat/meeting at Herian Hall of the Gesu Parish Center in Milwaukee. We were privileged to be led in our retreat by Sr. Carol Ann Smith, SHCJ, co-author of Moment by Moment: A Retreat in Everyday Life. Her theme was “The Reality of Discernment in These Times in My Life.” Her input was followed by personal prayer, small group sharing, and large group sharing. The gathering concluded with the celebration of the Eucharist and a lunch.

Afternoon of Lenten Reflection

With Father Casey Beaumier, S.J.

March 4, 2006 was a cold and dreary day when the Omaha Cluster of CLC met, but soon ‘our hearts were burning within us’ as Casey Beaumier, S.J., reminded us of our journey along the Paschal Path. He challenged us to again fall in love with Christ this Lent and to walk with Christ along the Paschal Path.
Our task is to see the journey through to the end, as Christ did. Christ’s journey begins with the joy and upbeat feel of Palm Sunday. It continues through a time of pain and being misjudged, to the Agony in the Garden and the suffering on the way of the Cross, through the burden of death, to the glory of the Resurrection and new life. Christ saw the Paschal Path to the end.

Father Beaumier asked us where we found ourselves on the journey, at this moment. He challenged us to ‘stay the course’ and to remember that pain and suffering can lead to life.

Our path will be full of the entire gamut of negative and positive experiences, just as was the Lord’s.

**Sun Prairie Communities Make Their Annual Retreat**

Fifteen members of the Agape and Prairie Mustard Seeds communities in Sun Prairie traveled to the Redemptorist retreat center in Oconomowoc March 31 to April 2 for our annual retreat.

This year’s retreat was enhanced by a presentation on “How Do I Come and Who Do I Say That I AM?” In response to that question, Sister Maggie Hopkins, O.P., director of the Office of Dominican Mission at Edgewood College in Madison, presented on enneagrams.

Rev. Thomas A. Hoffman, S.J., died in Omaha on May 23, 2006, the day after his 81st birthday. His Jesuit family and his CLC friends joined in the celebration of his life at St. John’s Church on the Creighton University Campus on May 26. Fr. Bert Thelen, S.J., presided, Fr. Jack Zuercher, S.J. was homilist. Members of the Ichtus CLC were lectors, EMEs and shared memories of his life. Fr. Tom was a golden anniversary honoree in April at a Mass for priest jubilarians in the Archdiocese of Omaha.

His CLC friends were deeply touched by the spirit in which he celebrated Liturgy and many at St. John’s sought him out as a great confessor.

The memory of his humor, gentleness, wisdom and patience with illness will be cherished by his many friends.

**CLC has great ‘Sister Act’ in Mickey& Jackie**

Mickey Dodson and Jackie Gilbert, who are sisters, were nominated for the Spotlight by Father Jack Zuercher and by members of their communities. They—yes, even Jackie, who’s deeply involved with the newsletter— didn’t know about this dual salute.

**Jackie Gilbert**, a life-long Omahan, has spent most of her years in Blessed Sacrament Parish, where she attended grade school. She and her late husband sent their four children to the same school.

Jackie and Joe became parish leaders and founded the Christian Family Movement there.

In 1962, aware of the large enrollment and teacher shortage, they decided that Jackie should give her talents to teaching. She continued as a beloved and respected third grade teacher until retirement from full-time work.

With her Master’s Degree in Learning Disabilities, she serves as a resource teacher, contributing to the mission of the parish school, where only half of the children are now from Catholic families.

Jackie has also served as Alumni and Development Director and as a member of the finance board.

She has received awards for distinguished service and leadership from both her parish and the archdiocese.

Jackie considers her life’s primary mission to be providing a loving and nurturing presence to her children, their spouses, her six grandchildren and her two great-grandchildren.

Jackie joined CLC when the Ruth Community was begun in 1980. She later became part of the QM group as well after sharing mission with them at the Scranton national convention.

Giving generously of her time and talent, Jackie has served CLC as regional and cluster representative; planner and servant for many formation and retreat events; co-editor of the regional newsletter; and faithful member of two communities.

To all these efforts she has brought deep spirituality, wisdom, compassion, quiet strength and fidelity.

**Faith, Family, Love of Children, Fidelity to Friends**— these words encircle **Mickey Dodson**, a member of the Quest for Metanoia and Ruth groups.

She was widowed at thirty-two with six children under age eight. Armed with her degree in educational psychology, she began teaching and administering for thirty years at Madonna School for Exceptional Children in Omaha. During this time she was honored as “Woman of the Year” by a local newspaper.

She served on the Panel of Americans, an ecumenical group of women striving for understanding and tolerance for all religions.

Through her years at Madonna School right up to retirement, she brought hope and success to countless children.

Her work with foster children continues to keep her involved in children’s welfare. She serves on the Foster Care Review Board as well as Director of the Foster Care Foundation.

Mickey remains a woman of strong faith, joy, humor, optimism and insight. A member of two CLCs since the late 1970s, she is known for her constant willingness to assume leadership roles.
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She was a cluster convener. She organized World CLC Day programs that involved youth groups, celebrations of St. Ignatius Day, days of recollection.

As an active member of St. John’s parish on the Creighton University campus, she serves as lector and Eucharistic minister—and wherever and whenever else she is needed.

Always interested in learning, Mickey has taken classes in Christian Spirituality and taken part in many of the spiritual offerings at St. John’s and Creighton.

She serves as a wise and compassionate spiritual director.

Her fellow CLCers treasure her love, presence and contributions!

NORTHWEST REGION ---------------------

World CLC Day Celebrations

The theme for this year’s World CLC Day Celebrations was the Ignatian Jubilee Year. Several Northwest communities held World CLC Day Celebrations. On Eagles Wings led the celebration for the three Newport area communities on March 26.

Virginia Fisher began the day with an Opening Ritual and Clarence Markham presented information regarding World CLC. Following lunch provided by Bernice Teroy, Kate Markham, Sally Taylor, and Catherine Ryan gave brief talks on St. Ignatius, St. Francis Xavier, and Blessed Peter Faber. The talks reviewed key parts of each person’s life journey and their unique gifts. Tom Taylor ended with a talk on Formation of Jesuits.

Each presenter provided questions on their subject for Reflection.

How has St. Ignatius blessed me with his teachings, and made a difference in my relationship with God/Jesus?

God used three college roommates to transform their medieval world. Can we follow their example and be open to transforming our world as God leads us?

Blessed Peter Faber’s life is characterized by obedience and sacrifice. How do obedience and sacrifice manifest themselves in my life?

How has my spirituality been affected by St. Ignatius?

After time for individual reflection, the session concluded with Group Sharing.

Then Linda Clark conducted the Commitment Ceremony for the thirteen members making their temporary commitment and three making their permanent commitment. The community assembled around a candle lit table for this ceremony. The ceremony consisted of a reading, the song “Take Lord, Receive,” each person lighting a candle from the CLC Candle, the profession of commitment, and a concluding prayer.

The day closed with a Blessing Ceremony led by Ruth Kier. Community members exchanged blessings, such as “I want you to know that you are God’s Beloved Son/Daughter. You are precious in God’s eyes. Your wonderful smile, your kindness to the people you come in contact with shows all of us what a beautiful human being you are. Always remember what a very special person you are and how deeply God loves you as well as all the people who are here with you today.” This ended up being a very moving ceremony and we all agreed it is worth doing from time to time. We encourage other communities to consider doing the same.

This was our first try at doing a retreat and we all agreed it was GREAT (with all the love of Jesus).

Tattoos Of The Heart

Greg Boyle, S.J., founder and director of “Jobs for a Future” and “Homeboy Industries” in East Los Angeles, visited Priest River and Sandpoint, Idaho, on April 29-30, 2006 at the invitation of Fr. Larry Gooley, S.J. He made presentations in both towns on his ministry with gang impacted youth. He was accompanied by Sergio and Erin, two young people who are former gang members. He offered a message of the power of unconditional love to change lives and bring about justice in the world. Beginning with preventing gangs from shooting at each other to building a multi-million dollar complex to provide jobs, counseling, tattoo removal, merchandising, and bakery for gang and former gang members.

Sergio and Erin both told of becoming involved with gangs at age thirteen. A need to belong, along with a fear of not belonging, seemed to be a major factor in joining gangs. Sergio has now earned his high school GED and plans to enter college in the fall. His goal is to pursue a career as a probation officer. Erin is back in the program now for a third time. She still has a couple of friends in the gang and is working hard to break that tie. She works as an assistant in the tattoo removal program.

Several hundred people attended each of the presentations, which were followed by receptions offering a chance for people to meet Fr. Boyle, Sergio and Erin. Sergio and Erin were also selling items made by Homeboy Industries along with a book entitled “G-Dog and the Homeboys” written by Celeste Fremon, forward by Tom Brokaw. Fr. Larry reported very positive feedback from the community.

Community News

Anam Cara: Anam Cara, Seattle, has just returned refreshed, renewed and recharged from their second annual retreat. This year’s retreat with the theme, “Walking With Jesus By the Sea”, was held in Cannon Beach. We each took part of the planning and executing of the retreat’s schedule…praying first to be guided by the Holy Spirit. We were indeed led by the Holy Spirit - in our talks, reflections, sharing, prayer and discussions. Like the words of our Barbara Fiand audiotape presentation, we made our retreat a “prayer” and were blessed with how it flowed together so beautifully. We were touched
by the fruits of centering prayer and plan to incorporate that prayer method into our bi-monthly gatherings. We were grateful for the chance to share on a deeper level without worrying about the limits of time as one can feel in an hour and a half meeting. We hope to continue this annual retreat tradition, for it is just another way to deepen our relationship with Jesus and with each other.

**Guides Training:** Some members of the CLCNW Regional Council will be facilitating a guides training course starting this summer. The course is for members interested in learning about guiding CLC groups or deepening their understanding of CLC. It will be conducted like a ‘distance learning’ course, with input, readings, and reflection questions on each new topic sent by e-mail (or mail) every couple of weeks. If you are interested in participating, please contact Rick Kunkle at rickkunkle@comcast.net.

**RIEMAN GREAT LAKES REGION**

**CLC Regional Day, St. John’s High School, Toledo**

Over twenty members of CLC from Detroit, Cleveland and Toledo gathered on April 23, 2006 to reflect on and rejoice in the special anniversaries of the three founding members of the Society of Jesus, Ignatius Loyola who died 450 years ago and Francis Xavier and Peter Faber who were born 500 yrs. ago. We were privileged to have a renowned Jesuit scholar, Fr. John O’Malley, S.J., speak with us about these men.

Father O’Malley noted how these three shared life, growing together with a shared vision. The distinction from other religious communities could be found in the fact that they were not just to “save souls” but also to help people grow through the Spiritual Exercises. As missionaries they saw the “world as their house”. Their social mission could be found in works of charity that led to doing what would seem expedient for the glory of God and the common good. They could be found in prisons, hospitals and any place God called them to serve. They were the first members of a religious order who took as part of their mission physically helping the poor not just saving their souls.

Father O’Malley noted in the revised Formula of the Institute in 1550 a new mission is identified which included education in schools. City leaders asked them to establish schools which they adapted to local circumstances, they listened to the parents and established centers of learning that included the arts, dance and music. By the 17th century the Jesuits were known by dance and music. They taught Cicero and all that would have been considered “secular subjects” as a result their students became leaders in the society of their day.

From the beginning people began to establish confraternities of lay men and women who cared for their own in the spirit of the Society, participating in the Exercises and ministering to others. In the 1560’s the Jesuits established a school in Rome. Along with this they established confraternities. Out of this came the Sodalities, Marian Congregations and ultimately Christian Life Communities. After the 2nd World War the Christian Democratic movement leaders were Catholics who came out of Sodalities. It was a movement whose creativity came from the people, from below. Pope Pius XII promoted this as he had been a member of a sodality. He wrote a key document “Bis Saeculari” which has guided CLC over the years.

It was very obvious that Fr. O’Malley could have taken us through the continued development of the Society. With the time he had he could only whet our appetites to learn more, which is definitely following in the tradition of the three great Jesuits whose lives we are celebrating.

The second half of the day continued the history of the founding with the use of a DVD. Using a modern dialogue between Ignatius, Francis and Peter, it highlighted some of the events that led up to the first time the three each went on their own way into mission. Ignatius sends Peter to lead the men to Venice and Xavier to go with him. Neither man feels ready but Ignatius will not allow their fears to stop the mission, telling them by the time they get to Venice they will be ready for even greater adventures.

During the morning and afternoon we had time to pray and reflect on what we had heard. From the DVD we were to ask ourselves what it means to “fully engage the world”? We are challenged to see “a just and peaceful world, if only on a distant horizon” and asked if we share this optimistic vision. Along with this, how we see “faith and justice as two signs of the same coin”. Time also was provided for us to share one on one and in the large group. The day was concluded with the celebration of the Eucharist.

As we left Toledo I think we could say we were all invigorated and challenged to go out and live the Ignatian charism founded by the three men we celebrate.

**SOUTH FLORIDA REGION**

The South Florida Region continues to get organized while its thirteen communities keep working for the Greater Glory of God (A.M.D.G.)

Several members of CVX ensajeros de la Luz” : Mimi León, Ana Celia Muller and Rosita Masó along with Marcia Iglesias and Clarita Baloyra (CVX EL Peregrino) traveled to
the Dominican Republic with our Regional Ecclesial Assistant, Father Víctor Hernández, S.J., to participate in an International Encuentro of Jesuits and lay people from May 5-7th. Other countries that sent delegations were Cuba, Haiti, Puerto Rico and the Dominican Republic.

The Secretary for Latin America to Father General Peter Hans Kolvenbach, S.J., Fr. Valentín Menéndez, S.J., was the special guest to the conference.

Ondina García-Menocal, from CVX El Peregrino, pronounced her temporary commitment with the World CLC during the monthly assembly and celebration of the Eucharist of Regina Mundi in May.

Six members of CVX Pascua and one from CVX Mensajeros de la Luz will make their temporary commitment with the World CLC during the celebration of the Eucharist at Casa Manresa on the feast of San Ignacio de Loyola.

They are: Manuel and Nancy Alfonso, José-Luis and Edith Pérez, Manuel Prieto and Miguel Duconger (from Pascua) and Rosita Masó (from Mensajeros)

Rosita and Carlos de la Torre (CVX Manresa) and Marcia Iglesias (CVX El Peregrino) participated in the National Conference of the Jesuit Hispanic Ministry at Notre Dame University from June 19-22th.

Regina Mundi continues to broadcast the weekly radio program in “Radio Paz”, the Catholic Radio Satation from South Florida every Saturday at 8:00 p.m.

It is directed by Lilita Suárez (CVX Mensajeros de la Luz) with participation of different communities from the region.

The first week of May members of Mensajeros de la Luz and El Peregrino participated in the Marian Week in Radio Paz, which took place in different Parishes of the Archdiocese of Miami. This was part of the celebrations of 30 years of the Hispanic Apostolic Movements.

Rosalía González-Anleo and Madeleine Núñez (CVX Monserrat) were honored by Dade County Health Department for excellence in voluntarism by the superior way in which they do their work at San Juan Bosco Clinic for immigrants.

Magis Retreats, the Spiritual Exercises for young adults in Miami, FL, held its recent retreat of the cycle, entitled, “Men and Women for Others” in May.

Three retreats are held per year in January, May and September. The upcoming September retreat will mark the start of the fifth year of the retreat program.

The group is also collaborating with another local young adult group on a fundraiser in July.

As part of the celebrations of the Ignatian Jubilee Year Casa Manresa will offer a series of conferences every Wednesday at 8:30 p.m. during the month of July.

Carlos de la Torre (CVX Manresa), Dr. José Pedro Redondo (CVX Magister) and Consuelo Bofill (CVX El Peregrino) will be the presenters of Ignatian topics.

YOUTH AND YOUNG ADULTS

From May 31st to June 4th, Loyola Marymount University held its Cura Personalis CLC Leadership Formation Training in Los Angeles. Close to ninety people participated from numerous Jesuit colleges, including Boston College, Canisius College, Creighton University, Loyola New Orleans University, Loyola Marymount University and Loyola Marymount Alumni, College of the Holy Cross, Fordham University, Regis University, Rockhurst University, St. Louis University and Dong Hanh CLC.

Students and campus ministers participated in silent retreat, social outings with fellow CLCers and workshops on topics such as leading prayer in small groups, building new CLCs, sustaining growth in communities beyond the first year, Ignatian discernment and more. Regional representation from Western Region President Steve Pechanich, as well as national representation from NCLC President Tom Bausch, National EA John LeVecke, S.J., and Co-National Representative for Youth and Young Adults, Angelique Ruhi-Lopez helped to establish a connection to the greater CLC apostolic body outside of the college campus.

Co-National Representatives for Youth and Young Adults, Carmen Santamaría and Angelique Ruhi-Lopez, together with Multicultural Committee member Claudia Santamaría and two members (Francisco and Lidia) from Vasos Nuevos, a Spanish-speaking young adult CLC from Miami, FL, all represented CLC at the First National Encounter for Hispanic Youth and Young Adult Ministry from June 7th to June 11th at the University of Notre Dame, IN. Over two thousand young people attended the event, which featured talks, workshops, group discussions, exhibits and liturgies that provided them with the opportunity to learn more about the growing Hispanic population in the U.S. Church and to promote the growth of Spanish-speaking youth and young adult CLCs by networking with conference participants at the CLC exhibit/booth.
A THIRST FOR WEST BANK WATER

Fareed Taamallah

(Article posted June 9, 2006 (web only), published June 11 in The Nation)

During Israeli Prime Minister Ehud Olmert’s recent visit to Washington, President Bush declared Olmert’s “convergence” plan “bold.”

For Palestinians, however, it is disastrous, because it will annex much of the West Bank’s water and fertile land to Israel. Under Olmert’s plan, Israel aims to keep the two main Palestinian West Bank aquifers: the lower Jordan River basin in the east, and the eastern mountain aquifer, trapped behind Israel’s wall in the west. This will force Palestinians to depend on Israel for water, preserving the status quo, a dramatically unjust division of water resources.

One example of this vastly unequal division of water resources is my West Bank village of Qira. Every summer the Israeli company that supplies water to our village and that provides about 53 percent of the total Palestinian domestic water supply deliberately cuts off our water, thus generating a crisis. Last year Qira, a village of 1,000 residents, had no water for more than three continuous weeks, despite the summer heat.

Water reductions and total cuts force villagers to find alternative water sources. We collect rainwater in cisterns during the winter, but by the start of the summer, the cisterns, unfortunately, run dry.

Palestinian communities are thus obliged to purchase additional water from expensive and unsanitary tankers. A high proportion of children in Qira suffer from kidney problems thought to be related to drinking stagnant water. My 4-year-old daughter was forced to have a kidney transplant.

Across the main road from Qira, deep inside the West Bank, is the Israeli settlement of Ariel, where water is supplied to irrigate gardens, wash cars and fill swimming pools. The water in Ariel and other Israeli settlements is never cut off. Ironically, we feel lucky because we look out onto beautiful settlement houses with green yards, while Israeli settlers view the gloomy scene of our poor, parched community.

The Palestinian Hydrology Group (PHG), nongovernmental organization, reports that there are .75 billion cubic meters of total groundwater potential in the West Bank and Gaza. However, Palestinians in the West Bank and Gaza are allocated only .25 billion cubic meters of that groundwater.

The World Health Organization (WHO) recommends 100 liters of water per person per day as the minimum quantity for basic consumption, but many Palestinian West Bank villages have considerably less.

According to the Israeli human rights organization B’Tselem, per capita water consumption for Palestinians in the West Bank is just seventy liters per person per day. In the nearby village of Kafr Ad-Dik, for instance, the allotment is but twenty-one liters per person per day.

In contrast, Israel’s per capita use reaches 350 liters per day. The Oslo II agreement, signed in September 1995, stipulated “the equitable utilization of joint water resources for implementation in and beyond the interim period.” But in reality, this never happened. Instead, according to B’Tselem, a Joint Water Committee (JWC) was established to approve every “new water and sewage project in the West Bank.” The JWC is made up of an equal number of representatives of Israel and the Palestinian Authority. All its decisions are made by consensus, and no mechanism is established to settle disputes where a consensus cannot be attained. This method of decision-making means that Israel is able to veto any request by the Palestinian representatives to drill a new well to obtain the additions stipulated in the agreement.

Additionally, if a well approved by the JWC is situated in Palestinian Area C, which is under Israel’s complete control according to Oslo, the Israeli Civil Administration must also approve the project and issue a permit to drill a well. This entails a lengthy, complicated bureaucratic process, and the vast majority of applications submitted are denied.

The Israeli assumption is that Palestinians have only minimal water needs—less than the WHO’s minimum quantities, and a fraction of Israeli needs. However, Palestinians, like Israelis, need sufficient water to drink and bathe, to develop industry and agriculture, and to build a modern country. Until that happens, my fellow villagers will remain with their eyes fixed on the water-tower gauge.

Israel’s planned annexation of West Bank aquifers will perpetuate high Israeli water-consumption levels while denying basic Palestinian needs, and will dim any hope for a viable Palestinian state and for peace.

Fareed Taamallah, a peace activist, works as the coordinator for the Palestinian Central Election Commission for the district of Salfit in the West Bank.
FROM THE WORLD…

United Kingdom

In the June issue of FOCUS, Tony Nye, S.J., National Chaplain, wrote on how he would answer the question. “…the problem is knowing what grace to ask for and how to go about discovering it….How would your group answer that? …It is a very searching question for CLC.

…We also discover what grace to ask for when we mull over a passage of the Scripture selected for us season by season in the Eucharist. A word or a phrase will keep speaking to us. ‘That is just right for me. That is an answer to what I need in the circumstances of my life. As the Quakers say: ‘It speaks to our condition.’

But how do we know what grace to pray for as a group? For we are all different in personality and in the circumstances of our lives. One sure sign, I think, that the grace is right for the group, is when there seems to be a common thread, an echo of each other in the sharing together of our experience and prayer. I’m sure we have all encountered this in CLC meetings and been amazed by it. The Holy Spirit seems to be working through us as we listen and receive this presence with great respect, joy and encouragement. Somehow we are discovering a common mission, even though our particular activity of loving service may be different.

But suppose you are not sure of the grace you need or whether you have received it. Just wait patiently. Ask quietly. Abide in Christ and He in you. This is waiting in the spirit, an active waiting. ‘Like wise the Spirit helps us in our weakness, for we do not know how to pray as we ought, but that very Spirit intercedes for us with sighs too deep for words.’ (Rom. 8:26) For the grace we seek is rooted in the call of Christ, following his life step by step so that it is united to ours. ‘Always the call is to do what Christ wants us to do, with him and in his way. So we need to be constantly listening to his call. If we are to work with him in his way, we have to make Christ’s values our own.’ (Meeting Plan 30 The call of Christ). That takes us back to the gospels where we find those values and the grace we need to live them.

It can be a great help to turn to Mary, as mother the one closest to the mind and heart of her son. I found this, making my retreat at St. Beuno’s. Each night I prayed before an icon of Mary and asked her aid in discovering the grace I needed to pray for or to continue to pray for, the following day. Try it. It is a way that fits the deep historic roots of CLC in the Sodality from the time of St. Ignatius.”

Please Note!

The PO box 29200 for ordering the book Cosmic Fire/Local Sparks is no longer available. To order, and for more information email me at: higginsc@nb.sympatico.ca or call 506-384-5123

Thanks,
Carmel Higgins

NEW!

Reflections on Water: A Communal Experience of the 18th Annotation with a Focus on Water, edited by Pat Carter and Lois and Kuruvila Zachariah is now available on line at www.storygroups.org. Contributors to this work include members of CLC Canada, CVX Canada, and CLC-USA.

This site is a work in progress that currently includes materials that the Zachariahs, Pat Carter and others have developed and used in workshops. Please visit and feel free to submit suggestions and materials.

From ExCo…

Since the beginning of the year, the members of ExCo have been engaged in a Strategic Planning process. They have identified five goals: formation in mission, awareness of world membership, experience of CLC as a multi-cultural entity, support of the youth and young adult sections of CLC, and a closer working relationship with the Society of Jesus. These goals will be discussed and further defined at the July in-person meeting of the National Coordinating Council in Seattle.

The World CLC Council is putting together a leadership course during a November meeting. Two representatives from the US will attend and then will give the course in the East next Spring and in California in the Fall of ’07.

Meanwhile, the Communications Committee is working to update the CLC-USA website. Have you used the website? Do you have recommendations for improving it? If so, we’d like your input. Please email Ann Marie Brennan, chair, at annmariebrennan@yahoo.com.

Calendar of Events

July 16-19, 2006
Ignatian Spirituality Institute
Seattle, WA

July 19-23, 2006
NCC Meeting
Seattle, WA

Next Issue

Ignatian Spirituality Institute—Companions on the Journey